

מחזור סדר עבודה

SEDER AVODAH

*Mahzor*

*for*

*Rosh Hashanah and Yom Kippur*

מחזור סדר עבודה

SEDER AVODAH

*Mahzor*

*for*

*Rosh Hashanah and Yom Kippur*

*“A woman of grace, love, and dignity,  
Blessed with an aesthetic eye and principled character.”*

This revised edition of *Seder Avodah*  
is dedicated in memory of

BARBARA B. RUBENSTEIN

by her loving husband Mark,  
children and grandchildren

# SEDER AVODAH

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*Mahzor*  
*for*  
*Rosh Hashanah and Yom Kippur*

with a New Translation  
and Supplementary Prayers

by  
Rabbi Max D. Klein

Revised and Edited  
by  
Rabbi Seymour Rosenbloom

Elkins Park, Pennsylvania  
2004/5764

מחזור סדר עבודה  
לימים נוראים

עם תרגום אנגלי ותפלות נוספות

על ידי  
רבי מאיר דוד קליין

ערוך מחדש על ידי  
הרב שמואל יהודה רוזנבלום

על קינז פארק, פנסלוניה  
תשס"ד

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REVISED EDITION

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**PREFACE TO THE REVISED EDITION**  
**BY**  
**RABBI SEYMOUR ROSENBLOOM**

The *Seder Avodah* prayer book for Sabbath, Festivals and Weekdays was introduced by Rabbi Max D. Klein in 1951 to mark the fortieth year of his rabbinate at Congregation Adath Jeshurun (AJ), then located in Philadelphia, and now in Elkins Park, Pennsylvania. Ten years later, on the eve of his retirement, he introduced a high holiday *Mahzor* in the *Seder Avodah* format. Both books bear Rabbi Klein's gift of graceful language, are marked with his distinct philosophy, and continue to be used by the congregation to this day.

*Background of this Project*

Ten years ago, we began to consider whether the *Seder Avodah Mahzor*, after thirty years of use, still met the congregation's needs. Some congregants, including this rabbi, were growing restive with some of Rabbi Klein's alterations of the traditional text, and wanted to see the restoration of prayers that had been omitted. Some of us were looking for a *Mahzor* that would be more in the mainstream of Conservative Judaism, and thereby more accessible to new members of the congregation to whom the *Seder Avodah* liturgy was unfamiliar. Through the years, some prayers had already been modified as they are presented from the *bima*, and others added, but the text of the *Mahzor* remained the same, and these alterations created confusion. Some worshipers were concerned about the translation. Should the classical English form be maintained, or was a more modern translation in order? Some of Rabbi Klein's phraseology was awkward and hard to articulate. The lack

Introduction to *Neilah* by Rabbi Milton Steinberg, used by permission of his sons Dr. David Steinberg and Dr. Jonathan Steinberg.

"Lord, Where Shall I Find Thee?" by Yehuda HaLevi, translated by Nina Salaman from *The Selected Poems of Jehudah Halevi*, © 1928 by the Jewish Publication Society.

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Barbara who died just before Rosh Hashanah in 2001. Barbara was an active and devoted member of the congregation, who loved the beauty of our High Holy Day worship. She found great comfort in it as she faced tremendous challenges to her health with courage over a period of more than twenty years.

With a commitment to dedicate the new volume, we could procrastinate no longer, and work finally began on this long delayed project. We were fortunate that Amy Mayer was available in the summer of 2002 to work with me on establishing the Hebrew text of the revised volume. Amy had been a member of the congregation for many years, and its executive director for fifteen. A learned and literate Jew, she is knowledgeable in traditional liturgy, *Seder Avodah*, and the AJ service. Moreover she had entered the rabbinical school of the Jewish Theological Seminary of America, and had completed her first year at the time we needed the first stage of editing done. With my guidance, Amy researched the issues of the text and prepared the earliest manuscript from which we would work. Her contribution was invaluable, and enabled us to move forward.

When Amy resumed her studies, I needed to determine how best to proceed with preparing the text for publication. Several inquiries with publishers had not yielded a viable plan. Then I discovered that the Davka Corporation of Chicago, one of the pioneers in Judaic software in America, had the text of the traditional *maḥzor* available in editable form. Tentatively at first, and then with more ease and enthusiasm, I embraced this software, and using the Hebrew-English word processor DavkaWriter, began to organize the revised prayer book. The basic manuscript was prepared by the end of the fall of 2002.

By then I had been introduced to Adam Blyweiss, our project designer, whom we engaged to carry the work through to publication.

of gender-sensitivity in an age of growing egalitarian participation was jarring. Some felt the language was archaic and had become an impediment to appreciating the theological concepts reflected in the worship.

Extensive, probing discussions were held by the congregation's Divine Service Committee, led by its chair Roman Rubinstein, of blessed memory. The committee felt that a change was needed. However, despite the problems with Rabbi Klein's translation, many members expressed great comfort with the warmth and poetry of his language, and their familiarity with it. They were left cold by the more "modern" translations that seemed sterile and uninspiring by comparison. We were also concerned about some of the unique aspects of the AJ service that are based on *Seder Avodah*, and recognized that any "off the shelf" book would have to be revised to meet our liturgical practice. As a result, it was decided that rather than select any of the available standard *maḥzorim*, our congregation would be better served by revising *Seder Avodah*. We would modify the translation, restore necessary traditional texts, and retain the distinctive features that had become cherished parts of the AJ liturgy.

For years the project lay dormant. I take full responsibility for that. I found it daunting even to conceive of organizing such an extensive endeavor. My time was extremely limited. An editor would be required, but several inquiries yielded no candidates. Even if I had found one, I knew I would have had to give constant supervision. With every passing year, the need became greater for a simple, mundane reason. We had exhausted our supply of the book. New congregants could not acquire one. We began making photocopies which were unattractive and awkward to use.

Two years ago, funding became available through the generosity of Mark Rubenstein and his family to memorialize his beloved wife

thrust in mind. Rabbi Moshe Davis wrote in his book *The Emergence of Conservative Judaism* that “it represented not only a collection of innovations and declarations, but a coherent viewpoint upon which Szold and Jastrow insisted in their writing and sermons.”

AJ utilized *Abodath Israel* until Rabbi Klein issued his volumes. Why did Rabbi Klein feel it necessary to develop these new prayer books? In part, he answered this question himself in the preface to the Sabbath edition. He wrote that the *Abodath Israel*

has served the needs of several Conservative congregations for over several decades. When originally published the *Abodath Israel* did not contain some of the traditional Hebrew passages edited by other hands in more recent years. The aim of the *Seder Avodah* is to provide our generation with a book of worship which in respect to content and translation will better serve present-day needs.

The *Seder Avodah* included more Hebrew, and integrated the Hebrew and companion English text with Rabbi Klein’s strong sense of theological and philosophical integrity. Rabbi Klein articulated well the realization that prayer books must constantly be changed and updated as the needs of the Jewish community change.

Rabbi Klein saw his volumes as more liberal in theology than the prayer books of the Conservative Movement used at the time, which were edited by Rabbi Morris Silverman for the Rabbinical Assembly and United Synagogue of America. The Shabbat and Festival prayer book was issued just a few years before Rabbi Klein’s Sabbath work. Rabbi Klein describes the philosophy behind *Seder Avodah* as follows:

The present volume seeks to retain the warmth of the traditional service although theologically it may be said to represent a less traditional point of view than that which

Adam has a wonderful, artistic eye, and is Jewishly knowledgeable. I am grateful for his creativity and helpfulness, and his many good insights into making this book both attractive and useable. Adam scanned the entire English text of the *Seder Avodah*, which I used as the basis for the changes made in the translation. Without this assistance, we could never have finished the manuscript in a reasonable time.

### *The History of Seder Avodah and the Liturgy of Congregation Adath Jeshurun*

To someone unfamiliar with the liturgical history of Congregation Adath Jeshurun, *Seder Avodah* would be a curious work, and appear to be an idiosyncratic abridgement of the traditional prayer service. However, in fact the book is not so much an abridgement of the traditional prayer book as it is an expansion of the liturgy used in the congregation until 1951 for Shabbat, holidays and weekdays, and, until 1960, for the High Holy Days. AJ was founded in Philadelphia in 1858, and in its earliest years, German was the vernacular accompaniment to the Hebrew service. Around the turn of the century, the congregation began to use the *Abodath Israel* prayer books compiled by Rabbi Marcus Jastrow of Philadelphia, and Rabbi Benjamin Szold of Baltimore. The books were originally published in 1864 in Hebrew, with a German translation. A year later, they were issued with an English translation, which was introduced at AJ. Through the decades, the books were revised several times by later editors.

The *Abodath Israel* was intended to be a work significantly more traditional than those prayer books used by Reform Judaism in Europe and in America. But it was not a restatement of the traditional liturgy. It was a re-working of that liturgy with a specific philosophical

King David. In most instances, but with some inconsistent exceptions, he replaced references to a Davidic Messiah with allusions to an era of “Messianic Days.” In this volume the traditional references to a personal Messiah in the Hebrew text have been restored. This is not a theological statement but a desire to maintain the integrity of sacred text that is virtually universal in Jewish communities throughout the world.

The prayer service is one of the richest expressions of what we believe as a people. But in a liturgy as ancient as ours, it is impossible for the text to reflect what each generation, much less each individual, believes. Changing the Hebrew text, or using translation as commentary, are often employed as means of reframing statements of faith to reflect whatever temperament is current when a prayer book is issued. But such attempts at relevance are often the fastest way of making a prayer book irrelevant.

I have sought to minimize this tendency, and reintroduced concepts in the text that may be unfamiliar or even jarring to the contemporary worshiper. But they are classical Jewish values and we are faith-bound to grapple with them. As individuals, we may reinterpret some, and declare that we do not believe in others. But as a community, we never know which of the ancient ideas will one day resonate again with our people. And we must never give up on the struggle with ideas hallowed by tradition. This process is our living dialogue with the ancients of our people, to whom we owe the foundations of our faith and our spiritual existence.

### *The Translation*

Translation is always a matter of taste, temperament and period. The contemporary direction in liturgical works has been to use common

obtains generally in the printed ritual of the Conservative camp in American Israel.

Rabbi Klein sought to ease the transition for the congregation by retaining familiar patterns from the Szold and Jastrow books. Familiarity with what the congregation already had grown accustomed was important in leading the congregation to a more traditional liturgy. This process, begun in 1951 with the *Seder Avodah* for Sabbath, Festivals, and Weekdays, continued with the *Maḥzor*. Indeed, some traditional texts omitted in the 1951 book were added when he edited the *Maḥzor* ten years later.

In editing *Seder Avodah*, I have sought to follow a similar approach. As Rabbi Klein’s goal was to expand the liturgy from the *Abodath Israel*, mine is to expand it further from the original *Seder Avodah*. This volume is not created as an abridgement of the traditional *maḥzor*, nor is the goal a fully comprehensive, traditional book. Rather it is to create a volume that will be familiar to the congregation as *Seder Avodah*, and further restore traditional texts that already are, or someday may conceivably be, used as part of the liturgy of Congregation Adath Jeshurun.

In the *Maḥzor*, Rabbi Klein’s extensive notes explained the philosophical and spiritual bases for many of his textual decisions, Hebrew and English. I have maintained his notes, and appended explanations of changes made from the previous version of *Seder Avodah* to this one.

Many of Rabbi Klein’s changes focused on his approach to sacrifices, the election of Israel, universalism and particularism, and the personal Messiah. The first three topics, as he understood the issues, are treated in the notes, along with some of the modifications made in this revised edition. The issue of a personal Messiah is not treated in the notes. Rabbi Klein believed in the anticipation of the Messianic Era, but could not embrace the concept of a personal Messiah, a descendent of



neutral” expression when he could have used a more familiar, masculine form. In editing the prayer book I have decided against strict gender neutrality. Such an approach would have created many awkward phrases and ultimately, in my judgment, would have drawn attention to the problem rather than solve it. I have striven to make this text gender sensitive, and in many places, particularly in the passages our congregation uses aloud, I have endeavored to find ways of avoiding the use of male and female pronouns and literal translations of the Hebrew’s masculine oriented words.

While I have chosen to retain the traditional text of the *Avot* at the beginning of the Amidah, invoking the “God of our ancestors, God of Abraham, God of Isaac, and God of Jacob,” I have included in a section of “Additional Prayers, Readings and Hymns” the egalitarian version used as an alternate in the Rabbinical Assembly’s newest *Sim Shalom* prayer books which reads “God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah.”

In the Preliminary services, where I have restored the song sung by Moses at the Sea, praising God for deliverance, I have included the adjacent passage recounting how Miriam led the women in song and dance, calling on all to praise God for salvation. Moreover, in many prayers and blessings invoking the Patriarchs, the Matriarchs are also explicitly cited.

One of the traditional Selihot prayers, found in the Neilah service in this volume, is based on Psalm 103:13, “As a father has compassion for his children, the Lord has compassion upon those who revere him.” A similar, parallel sentiment is expressed in Isaiah 66:13, “As a child knows a mother’s compassion, so I will be compassionate with them.” Recognizing both Scriptural passages, comparing God’s compassion both to father and mother, the prayer now reads “As a father

forms of speech, and simplify language to make the meaning more accessible to the worshiper. God is referred to as “You” instead of “thee” or “thou,” for instance. Rabbi Klein’s translation uses the more classical, literary patterns of English, including referring to God as “thee” and “thou,” although referring to humans as “you.”

Having used Rabbi Klein’s translation for twenty-six years, I have found it marked by a particular felicity of the English text that is pleasing to the ear and inspirational to the soul. There is a graceful poetry and elegance to it that is reverential and meaningful. It feels like prayer and is easily used in worship. There are lovely turns of phrase which touch the heart, even as its thoughtfulness stimulates the mind. The translations balance the formality we expect when we approach God in prayer and plea, with the invitation necessary to become involved. The language of *Seder Avodah* resonates with the worshiper, particularly those of us who have been using this translation in the congregation, some since its introduction forty years ago. It evokes memories that link our lives with the synagogue, our People, and each other.

In revising the text, I have sought to maintain the feel and color of Rabbi Klein’s translation. While adhering to classical forms, a comparison of Rabbi Klein’s translations with others of the same generation reveals that his forms were a hybrid, and had already set a course for making the text more accessible to the contemporary American ear. I have tried to continue this pattern. In some cases, I have simplified his language, which at times could be over-wrought, and overly inventive. Some passages not in the original *Seder Avodah* had to be newly translated. But on the whole, the patterns of language and concept have been maintained and are recognizable as *Seder Avodah*.

When Rabbi Klein edited his prayer books, gender sensitivity was not an issue. Nevertheless it is striking that he often chose a “gender

The concluding *Kaddish Shalem* in *Neilah* follows the form of *Nusah Sefard* which includes the prayer that God will “speedily and soon establish his reign of universal justice, peace and holiness on earth; **causing redemption to burst forth, and the Messianic era to begin.**” It reinforces the closing, redemptive theme of *Neilah* that is expressed with the sounding of the Shofar, and the declaration “Next Year in Jerusalem.”

By incorporating new passages in *Seder Avodah*, it is not my expectation that they will all be immediately added to the service of the synagogue. However, while I want the book to be linked to our current liturgical practice, I also want to give myself, future rabbis and *hazzanim*, and the congregation greater options in structuring the service. In that way, the useful life of this volume is expanded and enhanced.

Every effort has been made to insure the accuracy of the Hebrew text. However, this is not a “scientifically authenticated” text, and should not be cited or relied upon as authoritative.

The translation is not literal, and cannot therefore always be relied upon for the definition of individual Hebrew words or phrases.

### *Acknowledgements*

Completion of this project would not have been possible without the support and guidance of many individuals.

I am most grateful to Mark Rubenstein and his family for their vision and commitment in dedicating this revised *Seder Avodah* in memory of Barbara. It is my prayer that in linking her name with this project, honor is reflected both upon her and the congregation, and her life and memory continues to be a living benediction.

has compassion for his children,’ and ‘As a child knows a mother’s compassion,’ so may thou, Lord, have compassion upon us.”

In preparing the English manuscript, I have reviewed the entire text of *Seder Avodah*. While changes have been made throughout, I have focused on the parts of the service that we at AJ are accustomed to using aloud in English, in the hope that I could make those passages better suited to our ear and our voice.

### *Additional Modifications*

The *Avodah* Service for Yom Kippur afternoon as been refined. The Martyrology has been extensively reworked. The *Yizkor* Memorial Service has many changes and additions. Weekday services for *Erev* and *Motzaay* Rosh Hashanah and Yom Kippur are included. Home services and *Tashlich* for Rosh Hashanah have been added.

The entire text of the early blessings and psalms, *Birchot Hashachar* and *Pisukay Dizimrah*, have been added. All of the Biblical verses of *Malchuyot*, *Zichronot* and *Shofrot* are included.

Private versions of the Amidah have been included for many services in an effort to simplify directions and eliminate the need for making distracting choices in individual devotion.

Short “*kavanot*,” focusing sentences, have been added to many prayers to help the worshipper understand quickly the intent of the prayer. Most *Amidah* versions have section headings to help the worshipper understand the structure of this key prayer.

Some of the hymns which are so characteristic of *Seder Avodah* but which we no longer use in the service have been moved to the section “Additional Prayers, Readings and Hymns.” Some passages of traditional text not chosen for the main body of the book are also in that section.

available, and reviewed the earliest versions of the Hebrew manuscript for me. I am very appreciative of his diligent work.

My deep thanks to the following congregants who reviewed the final manuscript: Nancy Bell, Lester Duman, Howard Gershman, Dr. Wolf Karo, Dr. Harry Lessig, Morey Smerling, David M. Seltzer, Jeffrey Shender, Elise Stern, and Stephen C. Sussman. Even though I called upon them at a late date, their careful reading helped me to refine further both the Hebrew and English texts. I am appreciative of their devotion.

I am grateful to my dear colleague Rabbi Judah L. Fish who gave the Hebrew manuscript a final review. With a careful eye, and with his impeccable knowledge both of liturgy and classical Hebrew grammar, he was able to give the text an added degree of accuracy.

In the end, all of the editorial decisions are mine, and responsibility for any errors is mine alone.

Finally, I am especially grateful to my wife Cindy. She is my life and my inspiration. She has also been understanding and forgiving as I worked at the computer from early in the morning until late at night, driven to complete this work.

### *In Conclusion*

As Rabbi of Congregation Adath Jeshurun, I have been blessed with predecessors of enormous ability and leadership, each of whom put a lasting impress upon the congregation. Rabbi Klein's remarkable tenure with the congregation was followed by the work of his successor, Rabbi Rosenberg. Rabbi Rosenberg honored Rabbi Klein's liturgical and spiritual legacy, represented by *Seder Avodah*, even as he poured his own individuality and spirit into the congregation's

I am indebted to Amy Mayer, whose enormous contribution is chronicled above.

Adam Blyweiss has been a delight to work with, and the beauty and usability of the volume is a product of his creative vision.

Ḥazzan Charles Davidson has served Congregation Adath Jeshurun for thirty-nine years, first with my predecessor Rabbi Yaakov G. Rosenberg, of blessed memory, and then with me. His musical vision, and the passion of his davening, have made the *Seder Avodah* a living reality for our congregation. His gracious reading of the manuscript and helpful suggestions have been invaluable.

Ḥazzan Howard K. Glantz, Ḥazzan Davidson's successor, graciously reviewed the manuscript and made many helpful suggestions that have enhanced the volume. I appreciate his gift of time and insight, during a period of many transitions for him and his family, to help chart the future of the liturgy of the congregation he will be leading with me for years to come.

Charlotte Viner Bernstein continues to cherish her devoted friendship with Rabbi Klein, and with Rabbi Rosenberg. Rabbi Klein often confided in her and sought her advice as he was creating the *Seder Avodah*. She graciously read the entire English manuscript for me, and offered many new ideas that have improved the quality and readability of the text. I am grateful for her love of AJ, her personal friendship, and her guidance.

I am also grateful to my son Adam who spent the summer of 2003 reviewing the entire Hebrew and English manuscripts, and found countless errors in material I thought had been so carefully checked and rechecked. Michael Poller worked with him in this effort and to both I am indebted.

Saul Zebovitz typed many Hebrew passages that were not otherwise

**PREFACE TO THE FIRST EDITION**  
**BY**  
**RABBI MAX D. KLEIN**

This volume of the SEDER AVODAH for Rosh Hashanah and Yom Kippur has been edited in accordance with the spirit of the first volume published in 1951, for Sabbaths, Festivals and Weekdays.

The SEDER AVODAH, as then stated, is intended for congregations within the Conservative movement, “although theologically, it may be said, to represent a less traditional point of view than that which obtains generally in the printed ritual of the Conservative camp in American Israel.”

Like the first so does this volume seek “to retain the warmth of the traditional service.”

The translations in prose and verse are generally speaking entirely new, the work of the editor. The few exceptions are noted on the page of acknowledgments at the end of the volume.

Attention is called to the fact that translations have been made by the editor into Hebrew of poems and prayers originally composed in English; and also to the original Hebrew prayers composed by the editor. In both instances the editor was guided by a two-fold desire—on the one hand to pay tribute to the sacred tongue which is finding renewed, living expression in the land of our forefathers, and on the other hand to give expression to the hope, shared by many, that the Synagogue in American Jewry will, in another generation, be better acquainted with the tongue of the traditional liturgy and of the Hebrew Bible under the influence of Israel reborn.

religious development. Reverence for AJ’s traditions has continuously merged with the spirit of innovation to keep this venerable congregation linked to its past and poised for its future.

I pray that this book, representing both tradition and transformation, will be pleasing to our congregation, and add to the strength and vitality of Congregation Adath Jeshurun. I do not know if Rabbi Klein would have approved of the changes I have made. I do believe they are in the spirit of his faith and expression, and the process he began with the first *Seder Avodah* in 1951.

It is my prayer that for years to come this revised *Seder Avodah* will meet the spiritual needs of Congregation Adath Jeshurun on the holiest days of the year.

I conclude by reiterating Rabbi Klein’s prayerful expression at the conclusion of his original Preface:

May the blessing of God be upon us all;  
 And may we all become more worthy of his blessing.

RABBI SEYMOUR ROSENBLOOM  
 CONGREGATION ADATH JESHURUN  
 ELKINS PARK, PENNSYLVANIA  
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of many a worthwhile suggestion while reading the manuscript.

It should be obvious that as for the theology of the volume, the editor alone is to be held responsible.

My loving and heartfelt thanks also go to two men who had been the editor's pupils in the congregational school and are now respectively president of the Congregation and chairman of its Board of Directors, Mr. Marshall A. Bernstein and Mr. I. Jerome Stern.

Their loving devotion has been an incentive to the editor in the latter years in bringing this volume to completion. In this expression of his thanks the editor includes his whole Congregation whose loyalty made what work it was given to him to do more possible.

This preface is being written on the eve of the editor's retirement from the rabbinic leadership of his Congregation which, within a few months, he will have served fifty years.

It is his hope that this volume, which he is now sending forth for the use of his Congregation and such others as may desire to use it, will be accepted as a tangible spiritual legacy.

May the blessing of God be upon us all; and may we all become more worthy of his blessing.

That this volume may be a source of strength to all who may use it is the editor's prayer.

MAX D. KLEIN  
RABBI, CONGREGATION ADATH JESHURUN  
PHILADELPHIA, PA.  
SEPTEMBER 1960  
ELUL 5720

Attention is also drawn to the new services written for this volume: The Shofar Service, the Memorial Service, the Avodah or Temple Service, the Martyrology, and the Neilah Service.

Especial attention is also called to the manner in which the Oshamnu in the Vidui or Service of Confession has been dealt with; and also to the Malchuyot, Zichronot and Shofrot Service. [See notes in the back regarding these services and how some have been changed in this revised edition.]

It affords the editor once again much gratification to express his appreciation of the splendid cooperation given him in the printing of this volume by Dr. Maurice Jacobs of the Press of Maurice Jacobs, Inc. and his fine corps of men associated with him under the expert and devoted direction of Mr. David Skaraton. To Mr. Skaraton and his coworkers, Dr. Menahem C. Glenn and Dr. Helmut Frank, the editor is indebted for helpfulness to which these words do not do adequate justice.

To his friend, Dr. Glenn, the editor again expresses his recognition of the debt he feels for the heart-warming interest taken by him in this work not only while it was going through the press but also during the years prior to the submission of the manuscript for printing. Dr. Glenn's interest, born of close friendship, and his scholarly attainments, always generously placed at the editor's disposal, have been of great value.

The editor is also indebted to his colleague, Rabbi Edward T. Sandrow, recently elected president of the Rabbinical Assembly of America, for his reading of the manuscript and for his encouragement of the editor in his earlier liturgical publications.

To Rabbi Max Arzt, Vice-Chancellor of the Jewish Theological Seminary of America, the editor wishes to express his appreciation

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## מעריב לראש השנה

### Maariv

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*Evening Service for Rosh HaShanah*

## AT HOME

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we light the (*Shabbat and*) Yom Tov candles.

Our homage to thee, God Eternal, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

## ON ENTERING THE PORTALS OF THE SYNAGOGUE

Through thy great loving-kindness I have come to thy house, O God;  
with reverence I will worship thee in thy holy shrine.

### *MEDITATION*

*Yehuda HaLevi*

Servants of time are slaves; slaves unto slaves are they,  
But those who serve the Lord, alone in life are free;  
Therefore, whatever it be that others may seek, I pray,  
That my life's choice and place, in God may ever be.

## AT HOME

*The candles are lit, and then the blessings are recited.  
It is traditional to close one's eyes after lighting the candles, and circle with one's hands, drawing the light towards oneself, before reciting the first Brachah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶךָ הָעוֹלָם.  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

## ON ENTERING THE PORTALS OF THE SYNAGOGUE

וְאָנִי בָּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.  
אֲשֶׁתַּחֲוֶה אֶל־הֵיכַל קִדְשֶׁךָ בִּירְאָתְךָ:

### *MEDITATION*

*Yehuda HaLevi*

עֲבָדֵי זְמַן, עֲבָדֵי עֲבָדִים הֵם.  
עֶבֶד אֲדֹנָי, הוּא לְבַד חֶפְשִׁי.  
עַל־כֵּן, בְּבִקֵּשׁ כָּל־אֲנוּשׁ חֶלְקוֹ.  
חֶלְקִי אֲדֹנָי אֲמַרְהָ נֶפְשִׁי:



## MAH TOVU

*Rabbi*

How lovely are thy tents, O Jacob,  
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;  
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,  
The place where thy glory abides.

Before thee we will worship and bow down,  
We will bend the knee before the Lord, our Maker.

*Rabbi and Congregation conclude together:*

May my prayer unto thee, O Lord, find favorable acceptance in  
this hour;  
In thy great loving-kindness, answer me, O God, with thy faithful  
help. Amen.

*On weekdays, continue on page 11.  
On Shabbat, continue on the next page.*

## MAH TOVU

*We come to God's House to pour out our hearts in prayer  
with the conviction that we will be answered  
because of God's mercy.*

מֵהֵטֹבוֹ אֶהְלִיךָ יַעֲקֹב.  
מִשְׁכְּנֵיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא בֵּיתְךָ.  
אֲשַׁתְּחִוֶּה אֱלֹהֵיכֹל קֹדֶשְׁךָ בִּירְאֲתֶךָ:

יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ.  
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:

וְאֲנִי אֲשַׁתְּחִוֶּה וְאֶכְרַעָה.  
אֶבְרַכְּהָ לְפָנֵי יְהוָה עֲשֵׂי:

וְאֲנִי תְּפִלְתֵּי־לְךָ יְהוָה עֵת רְצוֹן.  
אֱלֹהִים בְּרַב־חֲסִדֶּךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

*On weekdays, continue on page 10.  
On Shabbat, continue on the next page.*

*On Shabbat the following Psalms are said.*

### PSALM 92

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord,  
 To sing praises to thy name Most High;  
 To proclaim, in the morning, thy kindness,  
 And thy faithfulness at even-tide,  
 On ten-stringed instrument and on lute,  
 With thoughtful music on the harp.  
 Because thou hast made me glad through thy doings,  
 Of the works of thy hands I will sing:  
 How great are thy works, Lord,  
 Thy designs, how very deep!  
 The thoughtless do not sense it,  
 Nor can the foolish comprehend—  
 When the wicked thrive, their fate is that of grass,  
 When evil-doers flourish, their destiny—to be uprooted forever;  
 Whereas thou, Lord, art supreme,  
 Thou abidest evermore.  
 For verily, thine enemies, Lord,  
 Verily, thine enemies vanish,  
 All evil-doers—destined to be scattered.  
 But thou hast greatly exalted my power,  
 I am anointed with the oil of authority.  
 I have seen the defeat of the foe,  
 Yea, of the evil-doers who sought my destruction;  
 And these tidings I have heard:  
 The upright shall flourish like palm-trees,  
 Like cedars in Lebanon shall they grow;

*On Shabbat the following Psalms are said.*

### PSALM 92

מְזֹמֵר שִׁיר לַיּוֹם הַשַּׁבָּת:  
 טוֹב לְהַדוֹת לַיהוָה. וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן:  
 לְהַגִּיד בַּבֶּקֶר חֲסִדָּה. וְאֲמוֹנַתָּה בַּלַּיְלוֹת:  
 עַל־יַעֲשׂוֹר וְעַל־יַנְבֵּל. עַל־יִגְיוֹן בְּכַנּוֹר:  
 כִּי שִׂמְחַתְנִי יְהוָה בַּפִּעֵלָה. בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן:  
 מִהֲגִדְלוֹ מַעֲשֵׂיךָ יְהוָה. מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:  
 אִישׁ־בָּעַר לֹא יֵדַע. וְכֹסִיל לֹא־יִבֵּן אֶת־זֹאת:  
 בַּפֶּרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב. וַיִּצְיָצוּ כָּל־פְּעֵלֵי אֲוֶן. לְהַשְׁמָדֵם עַד־יַעַד:  
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:  
 כִּי הִנֵּה אִיבִיךָ יְהוָה. כִּי־הִנֵּה אִיבִיךָ יֹאבְדוּ. יִתְפָּרְדּוּ כָּל־פְּעֵלֵי אֲוֶן.  
 וְתִרְם כְּרָאִים קִרְנֵי. בִּלְתִּי בְשֶׁמֶן רַעֲנֹן:  
 וְתִבֵּט עֵינַי בְּשׁוּרֵי. בְּקָמִים עָלַי מְרַעִים. תִּשְׁמַעְנָה אָזְנִי:  
 צְדִיק כְּתֹמָר יִפְרַח. כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה:

Planted in the House of the Lord,  
 They shall bloom in the courts of our God;  
 They shall still yield fruit in old age,  
 Vigorous and fresh shall they be;  
 Each proclaiming:  
 The Lord is upright,  
 My Rock, in whom no wrong can abide.

### PSALM 93

The Lord reigns,  
 Robed in splendor,  
 Garbed in might,  
 Engirt with power;  
 The world stands firm,  
 Never to be shaken.  
 Thy throne was established  
 Without beginning;  
 Before anything was,  
 Thou did exist.  
 Floods have raged, Lord,  
 Floods have lifted up their voices,  
 Floods may raise their thunderous roar.  
 Above the thunders of vast waters,  
 More majestic than ocean breakers,  
 Art thou, Lord, on high.  
 Thine authority is very sure;  
 Holiness belongs to thy world,  
 Lord, forevermore.

שְׁתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
 עוֹד יִנּוּבוּן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:  
 לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

### PSALM 93

יְהוָה מֶלֶךְ גֵּאוּת לְבֹשׁ.  
 לְבֹשׁ יְהוָה עוֹ הַתְּאֵזֶר.  
 אֶף־תִּכּוֹן תֵּבֵל בְּלִתְמוֹט:  
 נִכּוֹן כְּסֹאֵף מְאֹז.  
 מֵעוֹלָם אָתָּה:  
 נִשְׂאוּ נְהָרוֹת יְהוָה.  
 נִשְׂאוּ נְהָרוֹת קוֹלָם.  
 יִשְׂאוּ נְהָרוֹת דְּכָיִם:  
 מִקּוֹלוֹת מַיִם רַבִּים.  
 אֲדִירִים מִשְׁבְּרֵי־יָם.  
 אֲדִיר בְּמָרוֹם יְהוָה:  
 עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד.  
 לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ.  
 יְהוָה לְאֶרֶץ יְמִים:

## ANA ADONAI

## I

Lord, we pray, regard and hear us,  
 Thou on whom we all depend;  
 May thy love be ever near us,  
 As our pleas to thee ascend.

Many are the tears upwelling,  
 From full hearts within thy dwelling,  
 On this eve of the New Year.

Israel's souls cry out before thee,  
 And with trembling lips implore thee;  
 Bless them in this coming year.

## II

Lord, we pray thee, guard thou Israel,  
 Be with all bowed down in grief;  
 Hear the sighs of all in travail,  
 Hither come to find relief.

## ANA ADONAI

## I

שְׁמַע קוֹלֵנוּ.	אָנָּא יי
אָבִינוּ מִלְּכֵנוּ.	חֲנֻנוּ יי
מָגֵן בְּעַדְנוּ.	תְּהִי אֶהְבֶּתְךָ
תְּפִלָּתֵנוּ.	קִבֵּל בְּרַחֲמִים

הַנוֹבְעוֹת	רְבוּ תְחִנּוֹתֵינוּ
פֹּה בְּבֵיתְךָ.	מֵעַמְּקֵי לְבוֹתֵינוּ
שֶׁל רֹאשׁ הַשָּׁנָה.	בְּלִילָה הַזֶּה

דְּמַעוֹת נוֹבְעוֹת	עֵינֵי עַמְּךָ
לְךָ דוֹכְבוֹת	שִׁפְתֵי בְּנֵי יִשְׂרָאֵל
בְּשָׁנָה הַבָּאָה:	בְּרַכֵּם אָבִינוּ

## II

נִהַל עַמְּךָ.	אָנָּא יי
לְבוֹתֵם נִדְכָּאִים.	הִיָּה עַמְּם
הַנִּמְצָאִים בְּצָרָה.	שְׁמַע קוֹל אוֹתָם
מִמָּךְ סְלִיחָה.	הַבָּאִים לְבִקֵּשׁ

All who pray and seek sincerely,  
Grant them peace of soul we pray thee,  
And their pleading voices hear.

May they no more fail nor falter,  
Stray no longer from thine altar;  
Bless them in this coming year.

## III

Lord, we pray, hear thou thy children,  
Gathered in this hallowed place,  
As they plead for their own brethren,  
And for all the human race.

Israel's sins and Israel's failings,  
Human wrongs and mortal ailings,  
Lord, to thee are known and clear.

Unto all grant thou new power,  
Be thou, Lord, their sheltering tower;  
Bless them in this coming year.

בְּתִשׁוּבָה שְׁלָמָה	לְכֹל הַחֹזְרִים
מְנוּחָה תָּנָה.	תֵּן לָהֶם שְׁלוֹם
הַקְּשִׁיבָה נָא	וְלִתְפִלוֹתָם יְיָ
עוֹד לֹא יִכְשְׁלוּ.	בְּדַרְךְ רַע
לֹא עוֹד יִנְדָּחוּ.	מִן דַּרְךְ טוֹב
בְּשָׁנָה הַבָּאָה:	בְּרַכְּם אָבִינוּ

## III

שְׁמַע קוֹל בְּנֵיךְ	אָנָּה יְיָ
כָּעֵת נְאֻסְפִים.	אֲשֶׁר בְּבֵיתְךָ
בְּעַד בֵּית יִשְׂרָאֵל	הַמִּתְחַנְנִים עִתָּהּ
כָּל יוֹשְׁבֵי תִבְל.	וּבְעַד בְּנֵי אָדָם
וְכִשְׁלוֹנֵיהֶם	חַטָּאי יִשְׂרָאֵל
וּפְשָׁעֵיהֶם	עֲוֹנוֹת דְּרֵי עוֹלָם
וַיְדוּעִים.	לָךְ יְיָ גְלוּיִים
חֲדַשׁ בְּקִרְבָּם.	רוּחַ נְכוֹן
יְיָ נָא מְעֹזֵם.	יְיָ אֱלֹהִים
בְּשָׁנָה הַבָּאָה:	בְּרַכְּם אָבִינוּ

**RABBI'S PRAYER**

Our God and God of our ancestors:

We have come to thy house to welcome the New Year. As we stand on its threshold our hearts are filled with memories of the year gone by, its joys and its sorrows.

For the joys that were ours in the year gone by, we thank thee. We are also grateful for thy sustaining love, which our faith in thee brought us, in time of trial and sorrow.

As we begin Rosh Hashanah and the cycle of sacred days of this holy month, we pray that we may achieve greater clarity of vision. Help us to evaluate truly the meaning of our lives, for the furtherance of noble goals.

Enlighten us through the teachings of this sacred season, as transmitted to us by our ancestors, so that our lives in the coming year may be more filled with purpose as we embrace our religious traditions; for us, our homes and our loved ones, our Synagogue and Community, our Country, the House of Israel and all humanity.

Our thanksgiving to thee, Guardian of Israel, for the State of Israel reborn, in fulfillment of prophecy and hope. In relation to all our responsibilities, at home and abroad, we pray in the words of the Psalmist as we stand on the threshold of the New Year: "Teach us to number our days, that we may grow in wisdom of heart."

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.**

אָנוּ בְּנֵיךָ בָּאָנוּ לְבֵיתְךָ לְקַבֵּל אֶת פְּנֵי רֹאשׁ הַשָּׁנָה בְּעָרֵב  
הַזֶּה: עוֹמְדִים אָנוּ עַל סֶף שָׁנָה חֲדָשָׁה וּלְבַבְנוּ מְלֵא זְכוֹרוֹנוֹת  
שְׂמֵחָה וְרַגְשֵׁי יְגוֹן וְאַנְחָה:

בְּזַכְרֵנוּ אֶת הַשָּׁנָה שֶׁעָבְרָה מוֹדִים אֲנַחְנוּ לְךָ בְּעֵד רֹב הַטּוֹב  
וְהַשְּׂמֵחָה שֶׁהִשְׁפַּעְתָּ עָלֵינוּ, וְכִשְׁם שְׂאֵנוּ מְבָרְכִים אֶת שְׁמֶךָ עַל  
הַטּוֹב שֶׁעָשִׂיתָ עִמָּנוּ, גַּם כֵּן מוֹדִים אֲנַחְנוּ לְךָ עַל שְׂחִזְקָתְךָ אֶת  
לְבָנוּ בְּכָל יַעַת צָרָה הַבָּאָה עָלֵינוּ בַּשָּׁנָה שֶׁחֲלַפְתָּ:

אֲבִינּוּ מְלַכְנוּ בְּקַבְלָנוּ אֶת פְּנֵי הַשָּׁנָה הַחֲדָשָׁה וְאֶת הַיָּמִים  
הַנּוֹרָאִים הַבָּאִים עָלֵינוּ בַּחֲדָשׁ הַזֶּה אֲנַחְנוּ מִפִּילִים תַּחֲנוּגֵינוּ  
לְפָנֶיךָ כִּי תֵאִיר עֵינֵינוּ וְתִתֵּן בְּלַבְנוּ לְהִבִּין יוֹתֵר וְיוֹתֵר מֵה  
שְׂמוּטָל עָלֵינוּ לַעֲשׂוֹת וּלְקַיֵּם בְּעֵד אַחֲינוּ בֵּית יִשְׂרָאֵל וּבְעֵד  
כָּל הַמִּין הָאֲנוּשֵׁי בַּשָּׁנָה הַבָּאָה: תֵּן בְּלַבְנוּ לְהִבִּין אֶת דְּבָרֵי  
קִדְשֶׁךָ כְּאָמֹר:

”לְמַנּוֹת יְמֵינוּ כֵּן הוֹדַעַ. וְנִבְיָא לְבַב חֲכָמָה:”

Strengthen in us the will to accept and meet our obligations in the coming year. Strengthen in us the desire to participate in the historic responsibility which is ours as members of the Jewish People, in accordance with the Torah teaching: “And you shall not desecrate my holy name; for I shall be sanctified in the midst of the Children of Israel; I am the Eternal who call you to a life of holiness.”

With these desires in our hearts we now welcome the Days of Awe with the blessing of thanksgiving to thee for life, hallowed by the memory of its use by our ancestors throughout the ages:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה:

“Our homage to thee, God Eternal, Ruler of the universe,

who has blessed us with life, has sustained us

and enabled us to reach this Rosh Hashanah.” Amen.

מוֹדִים אֲנַחְנוּ לָךְ, שׁוֹמֵר יִשְׂרָאֵל, עַל אֶרֶץ־אֲבוֹתֵינוּ שְׁקִמָּה  
לְתַחֲיָהּ. אָנָּה שִׁמָּה־נָּא בְּלַבְנוּ אֶת הָרְצוֹן לְעֶזְרוֹ בְּבִנְיָן  
אֶרֶץ־יִשְׂרָאֵל לְמַעַן אֲשֶׁר תַּעֲשֶׂה לְמָקוֹם קְדוֹשׁ בּוֹ יִתְקַיְּמוּ  
דְּבָרֵי נְבִיאֶךָ כְּמוֹ שֶׁנֶּאֱמַר.

“כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה. וּדְבַר יְהוָה מִירוּשָׁלַיִם:”

תִּזְק בְּלַבְנוּ אֶת הַשְּׂאִיפָה לְהַשְׁתַּתֵּף בְּשָׁנָה הַבָּאָה בְּמִצְוֶה  
הַנְּצַחִית הַכְּתוּבָה בְּתוֹרָתְךָ.

“וְלֹא תַחֲלִלוּ אֶת־שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל  
אֲנִי יְהוָה מְקֹדְשֵׁכֶם:”

מֵעַמְּקֵי לִבְנוּ אָנוּ מְבָרְכִים אוֹתְךָ עֵתָהּ, אָבִינוּ מֶלֶכְנוּ,  
בְּבִרְכַת הַזְּמַנִּים עֵת אָנוּ מְקַבְּלִים אֶת פְּנֵי רֹאשׁ הַשָּׁנָה  
הַחֲדָשָׁה מִיָּדְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם.

שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה:

**BARCHU***Hazzan*

Praise the Lord, Source of all blessing.

*Congregation, then Hazzan*

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

*Congregation is seated*

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and the calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

**BARCHU***Hazzan*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵךְ:

*Congregation, then Hazzan*

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

*Congregation is seated**We praise God, for Creation.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מְעַרֵּיב עַרְבִים. בְּחֻכְמָה פּוֹתַח שְׁעָרִים וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמְעַבֵּיר יוֹם וּמֵבִיא לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם. תְּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמְעַרֵּיב עַרְבִים:

*We praise God, for Revelation.*

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחַקִּיךָ. וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרְךְ יַמֵּינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה. וְאֲהַבְתָּ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:



## SH'MA

*Deuteronomy 6:4–9*

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

BLESSED IS HIS GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

*Deuteronomy 11:13–21*

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.

## SH'MA

*We proclaim God's Unity  
and accept the "Yoke of Heaven."*

*Deuteronomy 6:4–9*

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, whispered*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:

*The Study of Torah.*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל־לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתֶךָ  
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל־יְדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ:

*Deuteronomy 11:13–21*

*Observing the Mitzvot of the Torah.*

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם  
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם  
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת  
דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלֹת  
וְשָׁבַעְתָּ: הַשְּׁמְרוּ לָכֶם פְּנֵי־יַפְתָּה לְבַבְכֶם וְסַרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר  
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ  
וְאִבַּדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

#### *Numbers 15:37–41*

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

*Hazzan*

THE LORD YOUR GOD IS TRUTH.

וּשְׁמַתֶּם אֶת־דְּבָרַי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

*Numbers 15:37–41  
Remembering the Exodus.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגָדֵיהֶם לְזִכְרָתָם וְנָתַנוּ עַל־צִיצִית הַכִּנּוֹף פִּתְיֵל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים: אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Hazzan*

יְיָ אֱלֹהֵיכֶם אֱמֶת:

**EMET VEEMUNAH***Responsively, selected from the Hebrew*

True and unfailing it is unto us,  
That thou art the Lord Our God.

There is none else besides thee and we, Children of Israel,  
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,  
And redeemed us from the hand of oppressors.

Thy deeds are beyond our understanding,  
And thy wonders are without number.

It was thou who kept us among the living peoples,  
And did not let us lose our way.

It was thou who performed miracles for our ancestors against  
Pharaoh, signs and portents on Egyptian soil.

It was thou who liberated thy people Israel from among the Egyptians,  
And brought them forth to everlasting freedom.

It was thou who brought thy people through the divided portions  
Of the sea, and they beheld the manifestation of thy power.

Thankfully they praised thy name,  
And willingly accepted thee as their King.

Moses and the Children of Israel chanted unto thee with great joy,  
And in chorus, sang:

*Hazzan and Congregation*

Who is like thee, O Lord, among those acclaimed as divine?  
Who is like thee, glorious through holiness,  
Awe-inspiring in deeds, doing wonders?

*We praise God, for Redemption.*

אֱמֶת וְאִמּוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ. וְאֵין  
זוּלָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ: הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ  
מִכַּף כָּל־הָעַרִיצִים: הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְּשַׁלֵּם גְּמוּלָה לְכָל  
אוֹיְבֵי־נַפְשֵׁנוּ: הָעֹשֶׂה גְדֻלוֹת עַד אֵין־חֶקֶר וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:  
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא־נָתַן לְמוֹט רַגְלָנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת  
אוֹיְבֵינוּ וְיָרָם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ: הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה  
בְּפָרְעֵה אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם: הַמַּכֶּה בְּעֶבְרָתוֹ כָּל  
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם:  
הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם  
בְּתַהוֹמוֹת טַבַּע: וְרָאוּ בְּנָיו גְּבוּרָתוֹ. שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמְלַכּוֹתוֹ  
בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה  
רַבָּה וְאָמְרוּ כָּלָם:

*Hazzan and Congregation*

מִי־כִמְכָה בְּאֵלִים יְהוָה. מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ. נוֹרָא תְהִלָּת  
עֲשֵׂה פְּלֵא:

*Congregation individually, then Hazzan*

Thy people beheld thy sovereign power when the sea divided before Moses: This is my God, they chanted; and they sang:

*Hazzan and Congregation*

The Lord reigns forever and ever.

*Congregation individually, then Hazzan*

To this great event our ancestors referred the prophet's word: The Lord delivered Jacob to freedom from a mightier power. Blessed art thou, O Lord, who set Israel free.

### HASHKIVENU

Lord our God: We pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name's sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. And spread thou over us thy shelter of peace. Blessed art thou, O Lord, whom we pray to spread the shelter of thy divine peace over us, over all thy people Israel, and over Jerusalem.

*Congregation rises*

*Congregation individually, then Hazzan*

מְלִכּוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעֵ יָם לְפָנַי מִשֶּׁה. זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:

*Hazzan and Congregation*

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

*Congregation individually, then Hazzan*

וְנֹאמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ: בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

*We pray for serenity.*

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרֵעֵב וְיִגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצַל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר צְאִתָּנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:

*Congregation rises*

## V'SHAMRU

*On Shabbat*

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

## TIKU BASHOFAR

*Psalm 81:4–5*

Sound the Shofar on the New Moon Day,  
At the time appointed for our New Year;  
For it is a statute unto Israel,  
An ordinance of the God of Jacob.

## HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*On Shabbat*

וּשְׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעָלָם. כִּי־שִׁשִּׁת  
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנְפֹּשׁ:

## TIKU BASHOFAR

*This is the day on which we sound the Shofar.*

*Psalm 81:4–5*

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר.  
בַּכֶּסֶה לַיּוֹם תִּגְנוּ.  
כִּי חֶק לְיִשְׂרָאֵל הוּא.  
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

## HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיְמַלִּיף  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וּשְׂרֵתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

## THE AMIDAH

*The Amidah is said in private devotion, pages 31 to 43.*

Lord, open my lips and my mouth shall speak thy praise.

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

## THE AMIDAH

*The Amidah is said in private devotion, pages 30 to 42.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

### AVOT

*The God of our Ancestors.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ  
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

### GEVUROT

*God has awesome powers.*

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מַחְיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אַמוֹנְתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

**Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

**KEDUSHAT HASHEM**

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

**מִי כְמוֹךָ אֵב הַרְחָמִים. זֹכֵר יִצְוֵרְיוֹ לְחַיִּים בְּרַחֲמִים.**

**וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים: בְּרוּךְ אַתָּה יי מְחַיֵּה הַמֵּתִים:**

**KEDUSHAT HASHEM**

*God's Holiness suffuses the world.*

**אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:  
וּבְכֹן תֵּן פְּחָדֶךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךָ עַל כָּל מֵה  
שֶׁבְרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָּלֵם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנָךָ בְּלִבֵּב שָׁלֵם. כְּמוֹ  
שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בִּידֶךָ וּגְבוּרָה בִּימִינֶךָ.  
וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שֶׁבְרָאתָ:**

**וּבְכֹן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרְשֵׁיךָ  
וּפְתִיחוֹן פֶּה לְמִיחֲלִים לָךְ. שְׂמֵחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירֶךָ וְצִמְיַחַת  
קָרוֹן לְדוֹד עֵבֶדֶךָ וְעַרְיַכַת נֵר לְבֹן־יִשִׁי מְשִׁיחָךָ בְּמַהֲרָה בְּיַמֵּינוּ:  
וּבְכֹן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וְחַסִּידִים בְּרַנָּה  
יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיהָ וְכָל הָרָשָׁעָה כְּלָה כְּעָשָׁן תִּכָּלֶה.  
כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:**

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist:

The Eternal shall reign forever, Thy God, O Zion,  
through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed:

Exalted is the Lord of hosts in judgment; and God, the divine Judge,  
the Holy One, reveals his holiness through righteousness.

Blessed art thou, O Lord, **holy Ruler and Judge of all.**

#### **KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Saturday night, add:*

*And thou, Eternal God, hast revealed to us righteous laws that enable us to do thy will. And thou hast given us ordinances of integrity and truthful teachings, statutes and commandments for our good. Thou hast bestowed upon us times for rejoicing, holy seasons, and festivals for freely offering the soul. And thou hast caused us to inherit the holiness of the Sabbath, the honor of the festival, and the celebration of the pilgrimage holidays. And thou hast differentiated, Lord our God, between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness.*

וְתִמְלֹךְ אֶתָּה יְיָ לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קְדוֹשָׁה כְּפָתוּב בְּדַבְרֵי קְדוֹשֶׁךָ. יִמְלֹךְ יְהוָה  
לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ כְּפָתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ: בְּרוּךְ  
אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

#### **KEDUSHAT HAYOM**

*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבוּדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Saturday night, add:*

וְתוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֵת מִשְׁפָּטֵי צִדְקָךָ וְתִלְמַדְנוּ לַעֲשׂוֹת חֻקֵי  
רְצוֹנְךָ. וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים  
וּמִצְוֹת טוֹבִים. וְתִנְחַלְנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קְדוֹשׁ וְחֲגֵי נְדָבָה.  
וְתוֹרִישֵׁנוּ קְדוּשַׁת שְׁבֶת וְכָבוֹד מוֹעֵד וְחֲגִיגַת הַרְגֵל. וְתִבְדֵּל יְיָ אֱלֹהֵינוּ  
בֵּין קְדוֹשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי  
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קְדוּשַׁת שְׁבֶת לְקְדוּשַׁת יוֹם טוֹב הַבְּדִלְתָּ וְאֵת  
יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קְדוּשַׁת. הַבְּדִלְתָּ וְקְדַשְׁתָּ אֵת עַמְּךָ  
יִשְׂרָאֵל בְּקְדוּשַׁתְךָ:



*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day and this*) Day of Remembrance, the day for (*remembering*) the sounding of the Shofar and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיטָה הַזֶּה וְאֵת יוֹם)  
הַזְּכוֹרוֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ. זְכוֹר  
לְיִצְיַאת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיִּבֵּא וַיְגַיַּע וַיִּרְאֶה וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּנוּ. וַזְּכוֹרוֹן אֲבוֹתֵינוּ. וַזְּכוֹרוֹן  
מְשִׁיחַ בְּנוֹ דָּוִד עַבְדְּךָ. וַזְּכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ. וַזְּכוֹרוֹן כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוֹרוֹן הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.  
וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים  
חַיִּים וְחַנּוּן וְרַחֲמֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵינוּ עֵינֵינוּ. כִּי אֵל מֶלֶךְ  
חַנּוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ.  
וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ. וְהוֹפֵעַ בְּהִזְדַּר גְּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי  
תֵּיבַל אֶרֶץךָ. וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ. וַיִּבְכֵּן כָּל יִצּוֹר כִּי אַתָּה  
יִצְרָתוֹ. וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ. וּמְלֻכוֹתוֹ  
בְּכָל מְשֻׁלָּה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רַצָּה בְּמִנוּחַתָּנוּ) קֹדֶשְׁנוּ

the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

#### HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise morning, noon and night; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתֶךָ.  
 (וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קְדֻשָּׁה. וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל  
 מְקַדְּשֵׁי שְׁמֶךָ) וְטַהַר לְבָנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת  
 וְדַבְּרָה אֱמֶת וְקִים לְעַד: בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ  
 (הַשְּׁבֵת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרוֹן:

#### AVODAH

*The Promise of God's return to Zion.*

רְצֵה יי אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהֵשֵׁב אֶת הָעֲבוּדָה  
 לְדַבֵּיר בֵּיתֶךָ. וְאֲשִׁי־לִבֵּי־יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן.  
 וְתִהְיֶה לְרִצּוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמַּחֲזִיר  
 שְׂכִינָתוֹ לְצִיּוֹן:

#### HODA-AH

*Thanksgiving.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
 לָךְ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נְשִׁמוֹתֵינוּ  
 הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ וְעַל נְפְלְאוֹתֶיךָ  
 וְטוֹבוֹתֶיךָ שְׂבָכְךָ עַת עָרַב וּבִקֵּר וְצַהֲרִים. הַטוֹב כִּי לֹא כָלוּ  
 רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

### SHALOM

*In the evening service, continue here*

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

*In the morning service, continue here*

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

וְעַל כָּל־מַעֲשֵׂי יְדְוֶהָ וְיִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֵהּ מְלַכְנּוּ תָמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת שְׁמֵךְ בְּאֵמֶת הָאֵל יִשְׁוַעְתְּנוּ

וְעִזְרַתְנוּ סְלָה: בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֵךְ וְלֹךְ נֶאֱדָה לְהוֹדוֹת:

SHALOM

Peace!

*In the evening service, continue here*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים  
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל יְצֵת וּבְכָל  
שָׁעָה בְּשְׁלוֹמְךָ:

*In the morning service, continue here*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חַן וְחֶסֶד וּרְחֻמִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל  
בְּכָל יְצֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:

*At all services, say:*

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

#### END OF AMIDAH

*On Friday night, continue with the following four paragraphs.*

*On other nights, continue with Kaddish Shalem on page 47.*

*During morning services, continue with the Amidah Aloud on page 191.*

*At all services, say:*

**בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:**

**בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:**

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתֵי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי  
תְּדַם וְנַפְשִׁי כְּעַפְּרָ לְכָל תַּהֲיֶה: פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפֵּר עֲצָתָם  
וְקָלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה  
לְמַעַן קִדְשֵׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יְדֵיךָ הוֹשִׁיעָה  
יְמִינְךָ וְעַנְנֵי: יִהְיוּ לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי  
וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ  
בְּמַהֲרָה בְּיָמֵינוּ וְתוֹן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם  
וְכִשְׁנֵים קְדָמוֹנֵי־וְעַתָּה:

#### END OF AMIDAH

*On Friday night, continue with the following four paragraphs.*

*On other nights, continue with Kaddish Shalem on page 46.*

*During morning services, continue with the Amidah Aloud on page 190.*

## SHABBAT BLESSINGS AFTER THE AMIDAH

*Vay'chulu*

Now the heavens and the earth were finished and all their host.  
And God had completed by the seventh day his work of creation.  
And God rested on the seventh day. And God blessed the seventh  
day and hallowed it; for on it he rested from all his work, which God  
had creatively completed.

*God of our Ancestors*

Blessed art thou, Lord our God and God of our ancestors, God  
of Abraham, God of Isaac, and God of Jacob, mighty and revered,  
God supreme, Creator of heaven and earth.

*Magen Avot—Shield of our Ancestors*

Shield of our ancestors, with word alone;  
Source of immortal life, as announced through his prophet;  
The holy **King** beyond compare.  
Giving rest to his people on his holy Sabbath day,  
God's delight to give them this repose.  
Before him we worship, with reverence and awe,  
And give thanks each and every day, with blessings befitting each day.  
God to whom thanksgivings belong, the Lord of peace,  
Who hallows the Sabbath, and blesses the seventh day,  
In holiness gives rest to his people, blessing them with infinite  
Sabbath delight,  
In remembrance of creation.

## SHABBAT BLESSINGS AFTER THE AMIDAH

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ.  
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיּוֹן  
קוֹנֵה שָׁמַיִם וָאָרֶץ:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ.  
מַחִיָּה מֵתִים בְּמֵאֲמָרוֹ.  
הַמְלִיךְ הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ.  
הַמְנַיֵּחַ לַעֲמוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ.  
כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם.  
לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד.  
וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד מֵעַיִן הַבְּרָכוֹת.  
אֵל הַהוֹדָאוֹת. אֲדוֹן הַשָּׁלוֹם.  
מְקַדֵּשׁ הַשְּׁבִיעִי. וּמְבָרֵךְ שְׁבִיעִי.  
וּמְנַיֵּחַ בְּקִדְשָׁהּ לַעַם מְדֻשְׁנֵי עֲנָג.  
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

*Sabbath Rest*

Our God and God of our ancestors: Grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our destiny be thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, let us inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, O Lord, who hallows the Sabbath.

**KADDISH SHALEM**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רִצָּה בְּמִנוּחַתְנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן  
חֻלְקֵנוּ בְּתוֹרָתֶךָ. שְׂפַעְעֵנוּ מִטּוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר לְפָנֵינוּ  
לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבַת קִדְּשֶׁךָ.  
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

**KADDISH SHALEM**

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵךָ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיְמַלִּיךְ  
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלַּל שְׁמֵךָ דְקִדְּשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמַתָּא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

## KIDDUSH

*On Shabbat include words in parentheses*

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old, and gave us a lofty goal in life, having taught us the way of holiness through thy commandments. In thy love thou hast given us this (*Sabbath-day and this*) Day of Remembrance for (*remembering*) the sounding of the shofar, for Holy Assembly, in Remembrance of the Exodus from Egypt. Yea, it is thou who called us to thy service, and gave us a sacred task in life, different from all the other nations; thou, whose word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth, who hallowest (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

*On Saturday night continue here:*

*Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.*

*Blessed art thou, Lord our God, Ruler of the universe, who hast made a distinction between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord, who makes a distinction between the holiness of the Festival and the holiness of the Sabbath.*

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

## KIDDUSH

*On Shabbat include words in parentheses*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם) הַזְּכָרוֹן הַזֶּה. יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשַׁתָּ מִכָּל הָעַמִּים וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ מְקִדֵּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן:

*On Saturday night continue here:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה: בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קִדְּשַׁתָּ. הַבְּדִלְתָּ וְקִדְּשַׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשַׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

שֶׁהַחַיֵּינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

## ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

*In private devotion, the following may be said in place of the above two lines:*

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

*All continue with:*

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

## ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
שֶׁלֹּא שָׂם חֻלְקֵנוּ כְּהֵם. וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם:

*In private devotion, the following may be said in place of the above two lines:*

שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם. רִקַּע הָאָרֶץ וְצִאֲצָאֶיהָ.  
נִתַּן נְשָׁמָה לְעַם עֲלֵיהָ. וְרוּחַ לְהַלְכִים בָּהּ:

*All continue with:*

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.  
וְשֹׁכֵן עֶזְרוֹ בְּגִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אַמֵּת מַלְכֵנוּ אַפְסֵ זוּלָּתוֹ כְּכַתּוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ הַיּוֹם  
וְהִשְׁבַּתְּ אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:



We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet's word be fulfilled, as it is said:

And the day will come when the Lord will  
be acknowledged as King by all on earth; on  
that day the Lord shall be One and his name One  
in the hearts of all.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךָ.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ  
כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע כָּל  
בְּרֵךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וּלְעוֹלָמֵי עַד  
תַּמְלוּךְ בְּכָבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

וַיִּבְרָא. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בְּיוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

### MOURNERS' KADDISH

*And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

### MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

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

**PSALM 27**

Of David.

The Lord is my light and my assistance,  
Of whom shall I be afraid?

The Lord is the stronghold of my life,  
Of whom shall I stand in awe?

When the wicked hemmed me in,  
Seeking to devour me—

It was they, mine enemies, that stumbled.

It was they, my foes, that fell.

Were an army to encamp against me,  
My heart would be unafraid;

Were war to rage against me,  
Even then would I be confident.

One blessing I ask of the Lord,  
This I shall ever crave;

To dwell in the house of the Lord all the days of my life;

To gaze on the graciousness of the Lord;

To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;

May he conceal me in the shelter of his shrine;

And set me safe as on a high rock.

And then when triumphant over mine enemies round about me,

I shall bring my offering into his temple with thanksgiving, to  
the sound of trumpets;

I shall sing to the Lord and acclaim his praise.

**PSALM 27**

לְדָוִד:

יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי  
צָרִי וְאִיְבִי לִי. הִמָּה כָשְׁלוֹ וּנְפִלוֹ:אִם־תַּחֲנֶנֶה עָלַי מִחֲנֶנֶה לֹא־יִירָא לְבִי.  
אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:אֶחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.  
שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.  
לְחֹזוֹת בְּנִעֻם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹכֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמְנִי:

וְעֵתָה יְרוּם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי. וְאֲזַבְּחָה  
בְּאֶהְלוֹ זְבַחֵי תְרוּעָה. אֲשִׁירָה וְאֲזַמְּרָה לַיהוָה:

Hear me, Lord, when I call;  
 Be gracious unto me and answer me.  
 Speaking for thee, my heart says: Seek ye me;  
 O Lord, I do earnestly seek thee.  
 Hide not thyself from me,  
 Turn not thy servant away in anger.  
 Thou hast ever been my help;  
 Cast me not off, do not forsake me, God of my deliverance.  
 Father and mother, though they forsook me,  
 Thou, O Lord, would still protect me.  
 Teach me, Lord, thy way,  
 And lead me on a level path,  
 That my foes have not their way.  
 Leave me not to the rage of mine enemies,  
 False witnesses who have sprung up against me,  
 Fomenters of violence.  
 What, if I had not had faith! But I did have faith  
 That I would experience the goodness of the Lord in the land  
 of the living.  
 Put your trust in the Lord;  
 Be strong and let your heart be steadfast;  
 Only, put your trust in the Lord.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא. וְחַנּוּנִי וְעֲנֵנִי:  
 לָךְ אָמַר לְבִי בְקִשׁוּ פָנָי. אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:  
 אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי. אֶל־תִּטְּבֹאֵף עַבְדְּךָ:  
 עֲזַרְתִּי הָיִיתָ. אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעְזֹבֵנִי אֱלֹהֵי יִשְׁעָי:  
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי. וַיְהוֶה יֶאֱסֹפְנִי:  
 הוֹרֵנִי יְהוָה דְּרַכְּךָ. וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי:  
 אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.  
 כִּי קָמוּ־בִי עֲדֵי־שִׁקָּר וַיִּפְחַח חֲמָס:  
 לוֹיֵלֵא הָאֱמָנָתִי לְרֵאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:  
 קִוְּהָ אֶל־יְהוָה. חֲזַק וַיֵּאֲמִץ לְבָבָהּ. וְקִוְּהָ אֶל־יְהוָה:

## ADON OLAM

Eternal Lord is he, who aye was God and King,  
 Ere aught had been called forth, inert or living thing.  
 When by his will divine all life had come to be,  
 Acknowledged by creation was his sovereignty.

Whene'er the end shall come and all life cease to be,  
 Alone will he remain still reigning awesomely.  
 All ages past were his and ages yet to be,  
 He who forever is, will aye reign gloriously.

The One and only God whose reign none else may share,  
 To whom none can be like, with whom none can compare!  
 By time aye unconfined, nor genesis nor end;  
 To him all power belongs, from him all powers descend.

My living God is he; he ever sets me free;  
 The source of my life's strength, when comes adversity.  
 He guides me through all trials, to him in stress I fly,  
 In him my hope I rest when unto him I cry.

Into God's caring hand, my soul I bid him take,  
 Alike in hours of sleep and when again I wake;  
 And with my soul, to him my body I gladly give,  
 The Lord with me abiding, free from fear I live.

## ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ. בְּטוֹרֵם כָּל יְצִיר נִבְרָא:  
 לֵעֵת נַעֲשֶׂה בַחֲפָצוֹ כֹּל. אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבַדּוֹ יִמְלוֹךְ נוֹרָא:  
 וְהוּא הָיָה וְהוּא הוֹה. וְהוּא יִהְיֶה בְּתַפְאָרָה:

וְהוּא אֶחָד וְאֵין שְׁנַי. לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:  
 בְּלִי רֵאשִׁית בְּלִי תְכָלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:

וְהוּא אֵלִי וְחֵי גְאֻלִּי. וְצוֹר חֻבְלִי בְעֵת צָרָה:  
 וְהוּא נְסִי וּמְנוּס לִי. מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא:

בְּיָדוֹ אֶפְקִיד רוּחִי. בְעֵת אִישׁוֹן וְאַעֲרָה:  
 וְעַם רוּחִי גְוִיָּתִי. יְיָ לִי וְלֹא אִירָא:

## BLESSINGS FOR THE HOME ON ROSH HASHANAH EVENING

### KIDDUSH

*On Shabbat begin here:*

*Softly*

*And there was evening, and there was morning,*

*Aloud*

*The sixth day. Now the heavens and the earth were finished and all their host. And God had completed by the seventh day his work of creation. And God rested on the seventh day. And God blessed the seventh day and hallowed it. For on it he rested from all his work, which God had creatively completed.*

*On weekdays begin here:*

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

*On Shabbat include words in parentheses*

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old, and gave us a lofty goal in life, having taught us the way of holiness through thy commandments. In thy love thou hast given us this (*Sabbath-day and this*) Day of Remembrance for (*remembering*) the sounding of the shofar,

## BLESSINGS FOR THE HOME ON ROSH HASHANAH EVENING

### KIDDUSH

*On Shabbat begin here:*

*Softly*

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

*Aloud*

יּוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.  
כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*On weekdays begin here:*

סְבָרֵי מְרִנּוֹ וּרְבִנּוֹ וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

*On Shabbat include words in parentheses*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם  
וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה  
אֶת יוֹם (הַשְּׁבַת הַזֶּה וְאֵת יוֹם) הַזְּכָרוֹן הַזֶּה. יוֹם (זְכוֹרֹן) תְּרוּעָה

for Holy Assembly, in Remembrance of the Exodus from Egypt. Yea, it is thou who called us to thy service, and gave us a sacred task in life, different from all the other nations; thou, whose word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallowest (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

*On Saturday night continue here:*

*Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.*

*Blessed art thou, Lord our God, Ruler of the universe, who hast made a distinction between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord, who makes a distinction between the holiness of the Festival and the holiness of the Sabbath.*

*On all nights:*

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

(בְּאַהֲבָה) מְקַרְא קֹדֶשׁ זָכַר לִיְצִיאַת מִצְרַיִם. כִּי בָנּוּ בְּחַרְתָּ  
 וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה  
 יי מֶלֶךְ עַל כָּל הָאָרֶץ מְקֻדָּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן:

*On Saturday night continue here:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין  
 אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה:  
 בֵּין קִדְשָׁתָּ שַׁבָּת לְקִדְשָׁתָּ יוֹם טוֹב הַבְּדִלְתָּ. וְאַתָּה יוֹם הַשְּׁבִיעִי מִשְׁשֵׁת  
 יְמֵי הַמַּעֲשֵׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.  
 בְּרוּךְ אַתָּה יי הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

*On all nights:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

**BLESSING CHILDREN**

*Placing hands on the children's heads, say:*

*For sons*

May God bless you as he blessed Efraim and Menashe, the sons of Joseph.

*For daughters*

May God bless you as he blessed the matriarchs Sarah, Rebecca, Rachel and Leah.

*For both*

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.

**THE MOTZI**

*Before washing:*

Lift up your hands in holiness, and bless the Lord:

*Washing the hands:*

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we wash our hands before breaking bread.

*The Motzi, recited over two loaves:*

Blessed art thou, God Eternal, Ruler of the universe, who brings forth bread from the earth.

**BLESSING CHILDREN**

*Placing hands on the children's heads say:*

*For sons*

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

*For daughters*

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה.

*For both*

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ:

יְאָר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֵׂם לְךָ שְׁלוֹם:

**THE MOTZI**

*Before washing:*

שְׂאוּ יְיָדְכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה:

*Washing the hands:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יְדַיִם:

*The Motzi, recited over two loaves:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:



## FOR A SWEET YEAR

*Before eating apple dipped in honey*

Blessed art thou, God Eternal,  
Ruler of the universe, Creator of  
the fruit of the tree.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ:

May it be thy will, Lord our  
God, and God of our ancestors,  
that the new year be blessed  
with goodness and sweetness.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחַדֵּשׁ עָלֵינוּ  
שָׁנָה טוֹבָה וּמְתוֹקָה:

שחרית לראש השנה וליום כפור

## Shaharit

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*Morning Service for Rosh HaShanah and Yom Kippur*

**ON ENTERING THE PORTALS OF THE SYNAGOGUE**

Through thy great loving-kindness I have come to thy house, O God;  
with reverence I will worship thee in thy holy shrine.

**ON PUTTING ON THE TALLIT**

Blessed art thou, Lord our God, Ruler of the universe, who  
has taught us the way of holiness through thy commandments in  
accordance with which we put on the Tallit, symbol of holiness and  
reminder of thine all-pervading presence.

**MEDITATION***Yehuda HaLevi*

Servants of time are slaves; slaves unto slaves are they,  
But those who serve the Lord, alone in life are free;  
Therefore, whatever it be that others may seek, I pray,  
That my life's choice and place, in God may ever be.

**ON ENTERING THE PORTALS OF THE SYNAGOGUE**

וְאֲנִי בְּרַב חֲסִדֶּיךָ אָבוֹא בְּיַתְּךָ.  
אֲשֶׁתַּחֲוֶה אֶל הַיְכָל קֹדֶשְׁךָ בִּירְאָתְךָ:

**ON PUTTING ON THE TALLIT**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

**MEDITATION***Yehuda HaLevi*

עֲבָדֵי זְמַן, עֲבָדֵי עֲבָדִים הֵם.  
עֶבֶד אֲדֹנָי, הוּא לְבַד חֲפָשִׁי.  
עַל־כֵּן, בְּבִקֵּשׁ כָּל־אֲנוּשׁ חֶלְקוֹ.  
חֶלְקִי אֲדֹנָי אֶמְרָה נִפְשִׁי:

## MAH TOVU

*Rabbi*

How lovely are thy tents, O Jacob,  
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;  
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,  
The place where thy glory abides.

Before thee we will worship and bow down,  
We will bend the knee before the Lord, our Maker.

*Rabbi and Congregation conclude together:*

May my prayer unto thee, O Lord, find favorable acceptance in  
this hour;  
In thy great loving-kindness, answer me, O God, with thy faithful  
help. Amen.

## MAH TOVU

*We come to God's House to pour out our hearts in prayer  
with the conviction that we will be answered  
because of God's mercy.*

מֵהֵטֹבוֹ אֱהָלֶיךָ יַעֲקֹב.  
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

וְאֲנִי בָרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ.  
אֶשְׁתַּחֲוֶה אֱלֹהֶיכֶל קֹדֶשְׁךָ בִּירְאָתְךָ:

יְהוָה אֶהְבְּתִי מֵעוֹן בֵּיתְךָ.  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה.  
אֶבְרַכְּהָ לִפְנֵי־יְהוָה עֲשֵׂי:

וְאֲנִי תִפְלְתִי־לְךָ יְהוָה עֵת רְצוֹן.  
אֱלֹהִים בָּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

## BIRCHOT HASHAḤAR: THE MORNING BLESSINGS

My God! The soul within me came pure from thee. It is thy creation, thy handiwork and thy breath. While I live, thy faithfulness preserves it within me. At a future time it will be taken from me in this world, and endowed with immortal life in the time to come. My God and God of my ancestors, while the breath of life is in me, I declare my allegiance to thee, Sovereign of creation, Lord of all souls. Blessed art thou, O Lord, who restores soul-breath to lifeless bodies.

Blessed art thou, Lord our God, Ruler of the universe, who endows the rooster with the ability to discern between day and night.

Blessed art thou, Lord our God, Ruler of the universe, who has created me in the divine image.

Blessed art thou, Lord our God, Ruler of the universe, who has made me a free man/woman.

Blessed art thou, Lord our God, Ruler of the universe, who has made me Israel.

Blessed art thou, Lord Our God, Ruler of the universe, who opens the eyes of the blind.

Blessed art thou, Lord our God, Ruler of the universe, who clothes the naked.

Blessed art thou, Lord and God, Ruler of the universe, who frees the bound.

Blessed art thou, Lord our God, Ruler of the universe, who lifts the bent.

## BIRCHOT HASHAḤAR: THE MORNING BLESSINGS

*The Gift of the Eternal Soul.*

אֱלֹהֵי נְשָׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָ אֶתָּה יִצְרַתָּה אֶתָּה נִפְחַתָּה בִּי וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי. וְאַתָּה עֲתִיד לְטַלָּה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לָבוֹא. כָּל־זֶמֶן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי רַבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר נְשָׁמוֹת לְפִגְרִים מְתִים:

*Gratitude for basic abilities and possessions.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנִי בְּצַלְמוֹ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנִי בֶן/בַּת חוֹרֵין:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנִי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

Blessed art thou, Lord our God, Ruler of the universe, who spreads dry land over the waters.

Blessed art thou, Lord our God, Ruler of the universe, who provides for all my needs.

Blessed art thou, Lord our God, Ruler of the universe, who makes me sure-footed.

Blessed art thou, Lord our God, Ruler of the universe, who girds Israel with strength.

Blessed art thou, Lord our God, Ruler of the universe, who crowns Israel with glory.

Blessed art thou, Lord our God, Ruler of the universe, who gives power to the faint.

Blessed art thou, Lord our God, Ruler of the universe, who has removed sleep from mine eyes and slumber from mine eyelids. Lord, our God and God of our ancestors: Grant that we may live in accordance with thy Torah and its commandments. Keep us from falling into the power of sin, temptation, and disgrace; and let not the evil impulse gain sway over us. Keep us far from wicked people and corrupt companions; and grant that we may cling to our better natures, and engage in good deeds. We pray that our will may conform to thine, so that we may give ourselves whole-heartedly to thy service. Grant that we may ever find love and mercy with thee and with other people, and may thou ever bestow thy great kindnesses upon us. Blessed art thou O Lord, who bestows loving-kindnesses upon the People of Israel.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַעוֹשֶׂה לִּי כָּל־צָרָכַי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּכִּין מַצְעָדֵי גִבּוֹר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בַּגְּבוּרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בַּתְּפָאֲרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן לַיַּעַף כֹּחַ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעְבִּיר שָׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּרְגְּלֵנוּ בְּתוֹרָתְךָ וּדְבַקְנוּ בְּמִצְוֹתֶיךָ. וְאַל תִּבְיָאֵנוּ לֹא לַיָּדַי חֲטָא וְלֹא לַיָּדַי עֲבָרָה וְעוֹן וְלֹא לַיָּדַי נִסְיוֹן וְלֹא לַיָּדַי בְּזִיוֹן. וְאַל תִּשְׁלַט־בָּנוּ יֵצֵר הָרָע. וְהִרְחִיקְנוּ מֵאֲדָם רָע וּמִחֲבֵר רָע. וּדְבַקְנוּ בַּיָּצֵר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים. וְכַף אֶת־יִצְרָנוּ לְהַשְׁתַּעֲבֵד־לָךְ. וְתַנְּנוּ הַיּוֹם וּבְכָל־יּוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל־רֹאֵנוּ. וְתַגְּמְלֵנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

A person should always be filled with the fear of heaven, in secret, and in the open.

Acknowledging truth, and speaking truth in the heart, arise each morning and say:

Sovereign of all worlds, we lay our plea before thee, not because of our virtues, but because of our reliance on thy boundless mercy. What are we? What is our life? What is the worth of our kindness and merits, our helpfulness and our strength? What can frail mortals say before thee, Lord our God and God of our ancestors? Are not all whom the world proclaims mighty as naught before thee, those of renown as though they had not been, the wise as though without knowledge, and the intelligent as though without understanding? For are not most human deeds empty, and the days of human existence, vanity in thy sight? The superiority of man over beast would count for little, were it not for the soul which thou didst implant within us.

We are thy covenanted people. We are the children of Abraham who loved thee, and to whom thou pledged on Mount Moriah. We are the descendants of Isaac, his favored one, who was bound on the altar. We are the congregation of Jacob, who secured the birthright, and whom thou called Israel and Jeshurun because of his love for thee, and the joy he gave thee.

We therefore must give thanks and sing praises unto thee, and proclaim the holiness of thy name. Happy are we whose portion is lovely, whose lot is pleasant and whose heritage is beautiful. Happy are we who are privileged twice each day, morning and evening, to proclaim:

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּסֵתֶר וּבְגָלוּי.  
וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ וַיִּשְׁכַּם וַיֹּאמֶר:

רְבוֹן כָּל־הָעוֹלָמִים. לֹא עַל־צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ  
לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הַרְבִּים. מִה־אֲנַחְנוּ מִה־חַיֵּינוּ מִה־חַסְדֵּנוּ  
מִה־צְדָקָנוּ מִה־יְשׁוּעָתָנוּ מִה־כַּחַנוּ מִה־גְבוּרָתָנוּ. מִה־נֹּאמַר לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ וְאֲנָשֵׁי  
הַשָּׁמַיִם כָּלֹא הָיוּ וְחַכְמַיִם כְּבֹלֵי מַדְעָ וְנְבוֹנִים כְּבֹלֵי הַשֶּׁפֶל. כִּי רֹב  
מַעֲשֵׂיֶיךָ תִּהְיֶה וַיִּמֵּי חַיֵּיֶךָ הֶבֶל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה  
אִין כִּי הֶכַל הֶבֶל:

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתֶךָ. בְּנֵי אֲבֹרָהּ אֱהָבָה שְׁנִשְׁבַּעְתָּ  
לוֹ בְּהַר הַמֹּרִיָּה. זָרַע יִצְחָק יַחֲדוֹ שְׁנַעֲקֵד עַל גְּבֵי הַמִּזְבֵּחַ. עֲדַת  
יַעֲקֹב בְּנֵה בְכוּרֶךָ שְׁמֵאֱהָבָתְךָ שְׁאֱהָבָת אוֹתוֹ וּמִשְׁמַחְתְּךָ שְׁשִׁמַּחְתָּ  
בוֹ קִרְאָת אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת לְךָ וּלְשַׁבַּחְךָ וּלְפָאֲרֶךָ וּלְבָרְךָ  
וּלְקַדְּשׁ וּלְתַת שְׁבַח וְהוֹדָיָה לְשִׁמְךָ: אֲשֶׁרֵינוּ מִה־טוֹב חֶלְקָנוּ  
וּמִה־נִּצְעִים גּוֹרְלָנוּ וּמִה־יָפָה יְרֻשָּׁתָנוּ. אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ מִשְׁכִּימִים  
וּמִעֲרִיבִים עָרֵב וּבָקָר וְאוֹמְרִים פְּעַמִּים בְּכָל יוֹם:

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

Blessed is his glorious sovereign name forever.

Thou art the One and only God who did exist before the world was created; thou art the One and only God since the world came into being. Thou art the One and only God in this world of transitory existence, and thou art the One and only God in the world of everlasting life. Reveal thy holiness through those who hallow thy name by their faith and deeds; yea, may they hallow thy name throughout the world. Be thou exalted through thy deliverance of us, and may our spiritual power be thus increased in the world. Blessed art thou, O Lord, who causes thy name to be hallowed, through thy people, before the eyes of all.

### THE DAILY PSALMS

*On Sunday, Psalm 24*

This is the first day of the week, on which the Levites would sing in the Holy Temple:

Of David, A Psalm.

The earth is the Lord's and the fullness thereof, the world and those who dwell therein. God founded it upon the seas, and established it upon the waters. Who may ascend the mountain of the Lord, and who may stand in this holy place? Someone with clean hands and a pure heart, who has not set desire upon vanity and has not sworn deceitfully. Such a person shall receive a blessing from the Eternal, and the reward of righteousness from the God of deliverance. Such is the generation of them that seek thee, that seek thy presence, O God of Jacob. Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O gates, yes, lift them up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? Indeed, the Lord of hosts is the King of glory. Selah!

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם. אַתָּה הוּא מְשֻׁנָּבְרָא הָעוֹלָם. אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא: קִדְשׁ אֶת־שִׁמְךָ עַל מְקַדְּשֵׁי שִׁמְךָ וְקִדְשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ. וּבִישׁוּעָתְךָ תָּרִים וְתִגְבֶּיָה קַרְנֵינוּ: בְּרוּךְ אַתָּה יְיָ מְקַדְּשׁ אֶת שִׁמְךָ בְּרַבִּים:

### THE DAILY PSALMS

*On Sunday, Psalm 24*

הַיּוֹם יוֹם רֵאשׁוֹן בְּשַׁבָּת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

לְדוֹד מְזֻמּוֹר: לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תַּבַּל וַיִּשְׁבִּי בָּהּ: כִּי הוּא עַל־יַמִּים יְסֻדָּה וְעַל־נְהָרוֹת יְכוֹנְנָה: מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־יָקוּם בְּמִקְוֹם קִדְשׁוֹ: נְקִי כַפַּיִם וּבֵר־לֵבב אֲשֶׁר לֹא־נִשְׂא לְשׂוּא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשׂא בְּרֻכָּה מֵאֵת יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דוֹר דָּרְשָׁיו מִבְּקִשֵׁי פָנֶיךָ יַעֲקֹב סִלָּה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם וַיִּבּוֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזוֹז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיִּבּוֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סִלָּה:

**On Monday, Psalm 48**

This is the second day of the week, on which the Levites would sing in the Holy Temple:

A Song; a Psalm of the sons of Korah.

Great is the Lord, and much to be praised, in the city of our God, his holy mountain, beautiful vista, the joy of the whole earth, Mount Zion, the uttermost parts of the north, the city of the great King. God in Jerusalem's palaces has made himself known as a stronghold. For, lo, the kings assembled themselves and came forward together. They looked and were amazed; they turned in fear and hurried away. Trembling took hold of them there, pangs like a woman birthing. With thine east wind, the ships of Tarshish are shattered. Just as we heard it, we saw it happen in the city of the Lord of hosts, in the city of our God. God, establish it firmly forever! Selah! We reflected on thy faithfulness, God, in the midst of thy temple. As is thy name, God, so is thy praise unto the ends of the earth. Thy right hand is full of righteousness. Let mount Zion be glad, let the daughters of Judah rejoice, because of thy judgments. Circle Zion, and go round about her; count the towers, mark her ramparts, study her palaces. Be able to recount it to the very last generation. For such is God, our God, for ever and ever; he will guide us eternally.

**On Tuesday, Psalm 82**

This is the third day of the week, on which the Levites would sing in the Holy Temple:

A Psalm of Asaph.

God stands in the divine assembly; in the midst of the judges he is judge. How long will ye judge unjustly, and favor the wicked? Selah! Find for the poor and orphan. Vindicate the afflicted and destitute. Rescue the poor and needy. Deliver them out of the hand of the wicked. These corrupt judges know not, neither do they understand; they are in the dark; they make all the foundations unstable. I thought: You are gods, children of on high. But, indeed, you too shall die like mortals, and fall like one of the princes. Arise, O God, judge the earth. Thou shalt possess all nations.

**On Monday, Psalm 48**

הַיּוֹם יוֹם שְׁנֵי בַשָּׁבַת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

שִׁיר מִזְמוֹר לְבְנֵי־קִרְחָה: גְּדוֹל יְהוָה וּמְהַלֵּל מְאֹד בְּעִיר  
אֱלֹהֵינוּ הִרְקִדְשׁוּ: יִפֶּה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ הִרְצִיּוֹן יִרְכָּתִי  
צָפוֹן קִרְיַת מֶלֶךְ רַב: אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב: כִּי־הִנֵּה  
הַמְּלָכִים נוֹעְדוּ עָבְרוּ יַחְדָּו: הִמָּה רָאוּ כֵן תָּמָהּוּ נִבְהָלוּ נִחְפְּזוּ:  
רָעְדָה אַחֲזַתָם שָׁם חֵיל כִּי־לָדָה: בְּרוּחַ קִדִּים תִּשְׁבֵּר אַנְיּוֹת  
תִּרְשִׁישׁ: כְּאִשֶׁר שָׁמַעְנוּ כֵן רָאִינוּ בְּעִיר־יְהוָה צְבָאוֹת בְּעִיר  
אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד־עוֹלָם סֵלָה: דַּמִּינוּ אֱלֹהִים חֲסִדָּךְ  
בְּקִרְבֵּי הַיְכָלָךְ: כְּשָׁמַךְ אֱלֹהִים כֵּן תִּהְלַתְךָ עַל־קְצוֹי־אָרֶץ צֶדֶק  
מְלֵאָה יְמִינָךְ: יִשְׁמַח הִרְצִיּוֹן תִּגְלָלָהּ בְּנוֹת יְהוּדָה לְמַעַן  
מִשְׁפָּטֶיךָ: סָבוּ צִיּוֹן וְהִקִּיפוּהָ סָפְרוּ מִגְדָּלֶיהָ: שִׁיתוּ לְבַבְכֶם  
לְחִילָהּ פִּסְגוּ אַרְמְנוֹתֶיהָ לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן: כִּי זֶה  
אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יְנַהַגְנוּ עַל־מוֹת:

**On Tuesday, Psalm 82**

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבַת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר לְאַסָּף: אֱלֹהִים נִצָּב בְּעֵדֹת־אֵל בְּקִרְבֵּי אֱלֹהִים יִשְׁפֹּט:  
עַד־מָתִי תִשְׁפֹּטוּ־עוֹל וּפְנֵי רְשָׁעִים תִּשְׁאוּ־סֵלָה: שִׁפְטוּ־דָל וְיִתּוֹם  
עֲנִי וְרֵשׁ הַצְּדִיקוּ: פְּלִטוּ־דָל וְאַבְיוֹן מִיַּד רְשָׁעִים הַצִּילוּ: לֹא יִדְעוּ  
וְלֹא יִבִּינוּ בַּחֲשֻׁכָה יִתְהַלְכוּ יְמוּטוּ כָּל־מוֹסְדֵי אָרֶץ: אֲנִי־אִמַּרְתִּי  
אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם: אֲכֹן כְּאָדָם תָּמוּתוּן וּכְאֶחָד הַשָּׂרִים  
תִּפְּלוּ: קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:



*On Wednesday, Psalm 94: 95:1–3*

This is the fourth day of the week, on which the Levites would sing in the Holy Temple:

Avenging God! Lord! Avenging God appear! Stand up, judge of the earth; give the arrogant what they deserve. How long, Lord, shall the wicked prevail? How long shall the wicked exult? They gush, they speak arrogantly; all the iniquitous ones think they cannot be touched. They crush thy people, O Lord! They afflict thy heritage. They slay the widow and the stranger, and murder the orphan. And they say: The Lord will not see, neither will the God of Jacob notice. Take heed, ye brutish among the people; fools, when will you understand? God who planted the ear, shall he not hear? God who formed the eye, shall he not see? God who holds nations accountable, shall he not punish? God, who teaches humankind knowledge, the Lord, indeed, knows our thoughts, and they are pretense. Happy is the one whom thou instruct, Lord, and teach of thy law, that thou may give respite from the days of evil, until the pit be dug for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall become just, and all the upright in heart shall follow it. Who will rise up for me against the evil-doers? Who will stand for me against the workers of iniquity? Had not the Lord been my help, my soul would already be silenced. If I say: My foot slips; thy faithfulness, Lord, holds me up. When my cares are many within me, thy comforts delight my soul. Shall the seat of wickedness have fellowship with thee, those who do mischief by statute? They gather themselves together against the soul of the righteous, and condemn innocent blood. But the Lord hath been my high tower, and my God, a rock for refuge. And God will bring upon them their own iniquity, and will cut them off, because of their own evil. The Lord our God will crush them.

Come, let us sing to the Lord, let us acclaim the stronghold of our help. Let us come into his presence with thanksgiving, and acclaim him with songs of praise. For the Lord, God is great, and a mighty King above all.

*On Wednesday, Psalm 94: 95:1–3*

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבֶת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

אֵל־נִקְמוֹת יְהוָה אֵל נִקְמוֹת הוֹפִיעַ: הַנְּשֹׂא שִׁפְט הָאָרֶץ הַשֹּׁב  
 גְּמוּל עַל־גָּאִים: עַד־מָתִי רְשָׁעִים יְהוָה עַד־מָתִי רְשָׁעִים יַעֲלִזוּ:  
 יִבְיְעוּ יִדְבְּרוּ עֵתֶק יִתְאַמְרוּ כָּל־פֶּעַלִי אָוֹן: עֲמָהּ יְהוָה יִדְכָּאוּ  
 וְנַחֲלָתָהּ יַעֲנֹנוּ: אֲלֻמָּנָה וְגַר יִהְרְגוּ וּיתוּמִים יִרְצָחוּ: וַיֹּאמְרוּ לֹא  
 יִרְאֶה־יְיָ וְלֹא־יִבִּין אֱלֹהֵי יַעֲקֹב: בִּינוּ בַעֲרִים בָּעַם וּכְסִילִים  
 מָתִי תִשְׁכִּילוּ: הַנִּטֵּעַ אֲזֹן הֲלֹא יִשְׁמַע אִם־יֵצֵר עֵין הֲלֹא  
 יִבִּיט: הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ הַמְלַמֵּד אָדָם דַּעַת: יְהוָה יִדַּע  
 מַחֲשֵׁבוֹת אָדָם כִּי־הִנְהִמָּה הַבַּל: אֲשֶׁר־יִהְיֶה הַגִּבּוֹר אֲשֶׁר־תִּיַסְרֶנּוּ  
 יֵה וּמִתּוֹרַתְךָ תִּלְמַדְנִי: לְהַשְׁקִיט לוֹ מִימֵי רַע עַד יִכְרֶה  
 לְרָשָׁע שְׁחַת: כִּי לֹא־יִטַּשׁ יְהוָה עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב:  
 כִּי־עַד־צָדֵק יִשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לִב: מִי־יִקּוּם לִי  
 עַם־מִרְעִים מִי־תִצַּב לִי עַם־פֶּעַלִי אָוֹן: לוּלֵי יְהוָה עֲזָרְתָהּ לִי  
 כִּמְעֵט שְׁכָנָה דוּמָה נִפְשִׁי: אִם־אֲמַרְתִּי מָטָה רַגְלִי חֲסַדְךָ יְהוָה  
 יִסְעֶדְנִי: בָּרַב שִׁרְעָפִי בְּקִרְבִי תִנְחַמְיָהּ יִשְׁעִשְׁעוּ נִפְשִׁי: הִיחַבְּרָהּ  
 כֶּסֶא הַוּוֹת יֵצֵר עֲמַל עַל־יִחַק: יִגּוּדוּ עַל־נִפְשׁ צְדִיק וְדָם נָקִי  
 יִרְשִׁיעוּ: וַיְהִי יְהוָה לִי לְמִשְׁגָּב וְאֱלֹהֵי לְצוּר מַחֲסִי: וַיָּשֻׁב עֲלֵיהֶם  
 אֶת־אוֹנָם וּבִרְעָתָם יִצְמִיתָם יִצְמִיתָם יְהוָה אֱלֹהֵינוּ: לְכוּ נִרְנְנָה  
 לַיהוָה נִרְיַעָה לְצוּר יִשְׁעָנוּ: נִקְדְּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת  
 נִרְיַע לוֹ: כִּי אֵל גָּדוֹל וְיְהוָה וּמְלֹךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:

*On Thursday, Psalm 81*

This is the fifth day of the week, on which the Levites would sing in the Holy Temple:

For the Conductor. On the Gittith. Of Asaph.

Sing joyfully unto our God, the source of our strength. Shout with jubilation unto the God of Jacob. Strike up the chorus, sound the drum; play sweet music on harp and lute. Sound the shofar on the New Moon Day. For it is a statute unto Israel, an ordinance of the God of Jacob. He set it as a witness in Joseph, when he went forth over the land of Egypt. I heard a language I did not know. I removed the burden from his shoulder; Israel's hands were freed. You called in trouble, and I rescued you. I answered you in the secret place of thunder. I tested you at the waters of Meribah. Selah! Hear, my people, and I will admonish you: Israel, if you would only hearken unto me! Have no strange god among thee. Do not worship any foreign god. I am the Lord your God, who brought you up out of the land of Egypt. Open your mouth wide, and I will fill it. But my people hearkened not to my voice; and Israel would not be loyal to me. I sent them away to follow the stubbornness of their heart. Let them walk in their own counsels. Oh that my people would hearken unto me, that Israel would walk in my ways! Then I would quickly subdue their enemies, and turn my hand against their adversaries. Those who hate the Lord should dwindle away before him; and their punishment should endure forever. And God will feed his people with the choicest of wheat; and I will satisfy you with honey extracted from rock.

*On Thursday, Psalm 81*

היום יום חמישי בשבת שבו היו הלויים אומרים בבית המקדש:

לְמִנְצַחַ עַל־הַגִּתִּית לְאַסָּף: הֲרַנִּינוּ לְאֱלֹהִים עוֹזְנֵנוּ הֲרִיעֵנוּ  
 לְאֱלֹהֵי יַעֲקֹב: שְׁאוּזְמֶרְהָ וּתְנוּ־תָף כְּנֹר נְעִים עִם־נְבֹל:  
 תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם תְּגַנְנוּ: כִּי חֶק לְיִשְׂרָאֵל הוּא  
 מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב: יַעֲדוֹת בֵּיהוֹסֵף שָׁמוּ בְצֵאתוֹ עַל־אֶרֶץ  
 מִצְרַיִם שִׁפַּת לֹא־יִדְעָתִי אִשְׁמַע: הִסִּירוֹתִי מִסִּבְל שְׁכֻמוֹ כִּפְיוֹ  
 מִדּוֹד תַּעֲבֹרְנָה: בְּצָרָה קָרָאתָ וְאַחֲלִצְךָ אֶעֱנֶךָ בְּסִתֵּר רַעַם  
 אֶבְחַנְךָ עַל־מֵי מְרִיבָה סִלָּה: שִׁמַּע עַמִּי וְאַעֲיֵדָה בְּךָ יִשְׂרָאֵל  
 אִם־תִּשְׁמַע־לִי: לֹא־יִהְיֶה בְּךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל גֵּכָר:  
 אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶה מִמִּצְרַיִם הַרְחֹב־פִּיךָ וְאַמְלֵאֲהוּ:  
 וְלֹא־שִׁמַּע עַמִּי לְקוֹלִי וַיִּשְׂרָאֵל לֹא־אָבָה לִי: וְאַשְׁלַחְהוּ  
 בְּשִׁרְיֹת לְבָם יִלְכוּ בְמוֹעֲצוֹתֵיהֶם: לוֹ עַמִּי שִׁמַּע לִי יִשְׂרָאֵל  
 בְּדַרְכֵי יְהוָה: כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ וְעַל־צָרֵיהֶם אֲשִׁיב יָדִי:  
 מִשְׁנָאֵי יְהוָה יִכַּחֲשׂוּ־לוֹ וַיְהִי עֲתָם לְעוֹלָם: וַיֹּאכִילְהוּ מִחֶלֶב  
 חֹטָה וּמִצּוֹר דָּבַשׁ אֲשַׁבִּיעֶךָ:

**On Friday, Psalm 93**

This is the sixth day of the week, on which the Levites would sing in the Holy Temple:

The Lord reigns, robed in splendor, garbed in might, engirt with power; the world stands firm, ne'er to be shaken. Thy throne was established without beginning; before anything was, thou did exist. Floods have raged, Lord, floods have lifted up their voices, floods may raise their thunderous roar. Above the thunders of vast waters, more majestic than ocean breakers, art thou, Lord, on high. Thine authority is very sure; holiness belongs to thy world, Lord, forevermore.

**On Shabbat, Psalm 92**

This is the Holy Sabbath, on which the Levites would sing in the Holy Temple:

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord, to sing praises to thy name Most High; to proclaim, in the morning thy kindness, and thy faithfulness at even-tide, on ten-stringed instrument and on lute, with thoughtful music on the harp. Because thou hast made me glad through thy doings, of the works of thy hands I will sing: How great are thy works, Lord, thy designs, how very deep! The thoughtless do not sense it, nor can the foolish comprehend. When the wicked thrive, their fate is that of grass; when evil-doers flourish, their destiny—to be uprooted forever. Whereas thou, Lord, art supreme. Thou abidest evermore. For verily, thine enemies, Lord, verily, thine enemies vanish, all evil-doers—destined to be scattered. But thou hast greatly exalted my power, I am anointed with the oil of authority. I have seen the defeat of the foe, yea, of the evil-doers who sought my destruction. And these tidings I have heard: The upright shall flourish like palm-trees, like cedars in Lebanon shall they grow; planted in the House of the Lord, they shall bloom in the courts of our God. They shall still yield fruit in old age, vigorous and fresh shall they be; each proclaiming: The Lord is upright; my Rock, in whom no wrong can abide.

**On Friday, Psalm 93**

הַיּוֹם יוֹם שִׁישִׁי בַשָּׁבֶת שָׁבוּ הָיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

יְהוָה מֶלֶךְ גָּאוֹת לְבַשׁ לְבַשׁ יְהוָה עֵז הַתְּאֵזֵר אֶף־תִּכּוֹן תִּבְלַבְל בְּלִתְמוֹט: נִכּוֹן כִּסְאָהּ מֵאֵז מַעוֹלָם אֶתָּה: נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכִיָּם: מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם אֲדִיר בְּמָרוֹם יְהוָה: עֲדוּתֶיךָ נֶאֱמָנוּ מֵאֵד לְבֵיתֶךָ נֶאֱוָה־קֹדֶשׁ יְהוָה לְאַרְךָ יָמִים:

**On Shabbat, Psalm 92**

הַיּוֹם יוֹם שַׁבַּת קֹדֶשׁ שָׁבוּ הָיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לַהֲדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְחָה עֲלִיוֹן: לְהַגִּיד בַּבֶּקֶר חֲסִדָּהּ וְאֶמּוֹנֶתָהּ בְּלִילוֹת: עֲלִי־עֲשׂוֹר וְעֲלִי־נָבֵל עָלַי הַגִּיוֹן בְּכִנּוֹר: כִּי שִׁמַּחְתִּנִּי יְהוָה בְּפַעֲלָהּ בְּמַעֲשֵׂי יָדֶיהָ אֲרַנֶּן: מֵהִגְדְּלוֹ מַעֲשֵׂיהָ יְהוָה מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיהָ: אִישׁ־בַּעַר לֹא יִדַּע וְכִסִּיל לֹא־יָבִין אֶת־זֹאת: בְּפִרְחֵ רִשְׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פֹּעֲלֵי אָוֶן לְהַשְׁמָדֵם עַד־יָעַד: וְאַתָּה מָרוֹם לְעֵלָם יְהוָה: כִּי הִנֵּה אִיְבִיךָ יְהוָה כִּי־הִנֵּה אִיְבִיךָ יֹאבְדוּ יִתְפָּרְדּוּ כָּל־פֹּעֲלֵי אָוֶן: וְתָרַם כְּרָאִים קִרְנֵי בְלִתֵּי בְשָׁמֶן רַעֲנָן: וְתַבֵּט עֵינַי בְּשׁוּרֵי בְקָמִים עָלַי מְרַעִים תִּשְׁמַעֲנָה אֲזֹנָי: צְדִיק כְּתָמַר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחֲצָרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנוּבּוֹן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יְהִיוּ: לְהַגִּיד כִּי־יִשָּׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

## MIZMOR SHIR HANUKAT HABAYIT

## Psalm 30

A Psalm. A Song at the Dedication of the Temple. Of David.

I will extol thee, O Lord, for thou hast drawn me up,  
And have not let mine enemies rejoice over me.

I cried unto thee, and thou didst heal me;

Lord, thou brought my soul up from the nether-world;

Revived me from the depths of the pit.

Sing praise unto the Lord, his faithful ones,

And give thanks for the fame of his holiness.

A moment in his anger,

Life at his will.

Weeping may tarry for the night,

But joy comes in the morning.

Now I had said when I was comfortable:

“I shall never be harmed.”

O Lord, with thy favor I was a mountain stronghold;

But then thou hid thy face, and I was confounded.

Now unto thee, Lord, I call,

And unto the Lord I plead:

What value have I, if I go down to the pit?

Shall the dust praise thee? Shall it declare thy truth?

Hear, Lord, and be gracious unto me;

Lord, be my helper.

Turn my mourning into dancing;

Loosen my sackcloth, and gird me with gladness.

So that my whole being may sing praise to thee, and not be silent;

Lord my God, I want to give thanks to thee, forever.

## MIZMOR SHIR HANUKAT HABAYIT

## Psalm 30

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

אֲרוֹמְמָהּ יְהוָה כִּי דָלִיתַנִּי וְלֹא־שִׂמְחָתָ אִיְבִי לִי:

יְהוָה אֱלֹהֵי שׁוֹעֲתֵי אֵלֶיךָ וַתִּרְפְּאֵנִי:

יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל גַּפְשִׁי חַיִּיתַנִּי מִיַּרְדֵּי־בוֹר:

זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזִכָּר קִדְשׁוֹ:

כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ.

בְּעָרֵב יִלִּין בְּכִי וּלְבַקֵּר רָנָה:

וְאֲנִי אֲמַרְתִּי בְשִׁלּוֹי בְּל־אֲמוֹט לְעוֹלָם:

יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהִרְרֵי עוֹ.

הַסִּתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהַל:

אֵלֶיךָ יְהוָה אֶקְרָא וְאֵל־אֲדֹנָי אֶתְחַנֵּן:

מִה־בָּצַע בְּדַמִּי בְּרַדְתִּי אֶל שַׁחַת.

הַיּוֹדֶךָ עֶפְרַי הִגִּיד אֲמַתְּךָ:

שְׁמַע־יְהוָה וְחַנּוּנִי יְהוָה הִיְהִי־עֲזָר לִי:

הַפְּכֵת מִסְפְּדֵי לְמַחֹל לִי.

פְּתַחְתָּ שְׂקִי וַתִּאֲזַרְנֵי שְׂמֹחָה:

לְמַעַן יִזְמְרָה כְבוֹד וְלֹא יָדָם.

יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

### MOURNERS' KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

### MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

## PISUKAY DIZIMRAH: PASSAGES OF PRAISE TO GOD

### *Baruch SheAmar*

Blessed is God who spoke and the universe came into being.

Blessed is he.

Blessed, the Author of creation.

Blessed is God whose word and deed are one;

Blessed, who decrees and fulfills.

Blessed is God who has mercy on the earth;

Blessed, who has mercy on his creatures.

Blessed is God who well rewards those who serve him reverently;

Blessed, who lives forever and abides through all eternity.

Blessed is God who delivers and rescues; and blessed, his name.

Blessed art thou, Lord our God, Ruler of the universe, all merciful father, whose praises are sung by thy people. With the psalms of David thy servant we will praise thee, Lord our God; with hymns and songs we will declare thy greatness. We will proclaim thee our King, our God, the One, Eternal. Ruler of the universe, praised and adored is thy great name forevermore. Blessed art thou, Lord and King, to whom we bring our psalms of praise.

### *Selected from I Chronicles and Psalms*

Give thanks to the Lord, call his name; proclaim his works among the nations. Sing to him, sing praises to him. Speak of all his marvelous deeds. Glory in his holy name; the heart of those who seek the Lord rejoices. Seek the Lord and his strength; seek his face continually. Remember the marvels that he has done, his wonders, and the judgments of his mouth, O Seed of Israel his servant,

## PISUKAY DIZIMRAH: PASSAGES OF PRAISE TO GOD

### *Baruch SheAmar*

בָּרוּךְ שְׂאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא.

בָּרוּךְ עֲשָׂה בְרָאשִׁית.

בָּרוּךְ אוֹמֵר וְעֹשֶׂה.

בָּרוּךְ גּוֹזֵר וּמְקַיֵּם.

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ.

בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.

בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.

בָּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצְחָה.

בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הָרַחֲמָן  
הַמְהַלֵּל בְּפִי עַמּוֹ מְשֻׁבַח וּמְפָאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי  
דָוִד עַבְדְּךָ נְהַלְלֶךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלֶךָ  
וּנְשַׁבְּחֶךָ וּנְפַאֲרֶךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכֶךָ מִלְּכַנּוּ אֱלֹהֵינוּ יְחִיד חַי  
הָעוֹלָמִים. מֶלֶךְ מְשֻׁבַח וּמְפָאָר עַד־עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה  
יי מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת:

### *Selected from I Chronicles and Psalms*

הוֹדוּ לַיהוָה קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו: שִׁירוּ לוֹ  
זִמְרוֹלוּ שִׁיחוּ בְכָל־נִפְלְאוֹתָיו: הַתְהַלְלוּ בְשֵׁם קְדֹשׁ יְשֻׁמַח לֵב  
מִבְּקִשֵׁי יְהוָה: דַּרְשׁוּ יְהוָה וְעֲזוּ בְקִשׁוֹ פָּנָיו תָּמִיד: זְכְרוּ  
נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתֵּי וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל עַבְדּוֹ

children of Jacob, his chosen ones. He is the Lord our God; his judgments are over all the earth. Remember, his covenant is forever, the word commanded to a thousand generations; the pact made with Abraham, and the oath to Isaac; established unto Jacob for a statute, to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the portion that is your inheritance. When you were but few in number, very few, and sojourners in the land, and went from nation to nation, from one kingdom to another people, God let no one harm them. For their sake he reproved kings: Touch not mine anointed ones, and do no harm to my prophets. Sing to the Lord, all the earth; proclaim God's salvation every day. Declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord, and highly to be praised. He is revered above all gods, for all the gods of the other nations are imposters. The Lord alone made the heavens.

Splendor and beauty are before him; strength and gladness are in his place. Give glory to the Lord, families of the nations, magnify the Lord's honor and strength. Ascribe unto the Lord the glory due his name; bring an offering, and come before him. Worship the Lord in the beauty of holiness. Tremble before him, all the earth. The world is established; it cannot be moved. Let the heavens be glad, and the earth rejoice. And let them say among the nations: The Lord reigns. Let the sea roar, and the fullness thereof; the field exult, and all that is therein. Then shall the trees of the wood sing for joy before the Lord, for he comes to judge the earth. Give thanks to the Lord, for he is good; his kindness is forever. And say: Save us, God of our salvation. Gather us together and deliver us from the nations, that we may give thanks unto thy holy name, and sing thy praises. Blessed is the Lord, God of Israel, for ever and ever. And all the people said: Amen, and praised the Lord. Exalt the Lord and bow down at his footstool. Holy is he. Exalt the Lord our God, and worship at his holy mount, for the Lord our God is holy.

בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זָכְרוּ לְעוֹלָם בְּרִיתוֹ דְּבַר צְוֵה לְאַלְף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לְךָ אֶתֶן אֶרֶץ־כְּנָעַן חֶבְל נַחֲלַתְכֶם: בְּהִיּוֹתְכֶם מִתִּי מִסְפָּר כְּמַעַט וְגָרִים בָּהּ: וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם וַיּוֹכַח עֲלֵיהֶם מַלְכִים: אֶל־תִּגְעוּ בְּמַשִּׁיחֵי וּבְנָבִיאֵי אֱלֹהֵי־תַרְעוּ: שִׁירוּ לַיהוָה כָּל־הָאָרֶץ בְּשָׁרוֹ מִיּוֹם־אֲלֵיּוֹם יִשׁוּעָתוֹ: סִפְרוּ בַגּוֹיִם אֶת כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיְהוָה שְׁמַיִם עָשָׂה:

הוֹד וְהִדָּר לְפָנָיו עֲזוֹ וְחֻדוֹהָ בְּמִקְמוֹ: הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבְאוּ לְפָנָיו הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט: יִשְׁמְחוּ הַשְׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בַגּוֹיִם יְהוָה מָלָךְ: יִרְעַם הַיָּם וּמְלוֹאוּ יַעֲלֶץ הַשְּׂדֵה וְכָל־אֲשֶׁר־בוֹ: אֲזוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלְּפָנָי יְהוָה כִּי־בָא לַשְּׁפוּט אֶת־הָאָרֶץ: הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ: וְאָמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם לְהַדּוֹת לְשֵׁם קֹדֶשׁךָ לְהַשְׁתַּבַּח בְּתֵהֱלִתְךָ: בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד־הָעוֹלָם וַיֹּאמְרוּ כָּל־הָעַם אָמֵן וְהִלֵּל לַיהוָה: רוּמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא: רוּמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

God who is merciful forgives, he will not destroy; God forgives time and again, and restrains his full condemnation. Thou, Lord, will not withhold thy compassion from me; thy mercy and truth continually preserve me. Remember, Lord, thy compassion and mercy, for they are of old. Acknowledge God's power; his majesty is over Israel, and his strength is in the skies. God's overwhelming awe radiates from thy holy places; the God of Israel gives strength and power to the people. Blessed is God. Avenging God! Lord! Avenging God, appear! Lift thyself up, judge of the earth; render to the arrogant their recompense. Salvation belongs to the Lord; thy blessing is upon thy people. Selah! The Lord of hosts is with us; the God of Jacob is eternally our refuge. Selah! Lord of Hosts, happy is the person who trusts in thee. Lord and King, send us thy deliverance; answer us when we call unto thee.

Help thy people, and bless thine inheritance; shepherd and sustain them forevermore. Our soul waits for the Lord. God is our help and our shield. Our hearts rejoice in him, because we have trusted in his holy name. Let thy faithfulness, Lord, be upon us, in measure of the time we have awaited thee.

Show us thy loyalty, Lord, and grant us thy salvation. Arise, help us, and redeem us for the sake of thy faithfulness. I am the Lord your God, who brought you up out of the land of Egypt; open your mouth wide, and I will fill it. Happy the people with whom it is so, happy the people whose God is the Lord. As for me, I put my trust in thy loyalty; I know my heart shall rejoice in thy salvation. I will sing to the Lord, because he has dealt so bountifully with me.

וְהוּא רַחוּם יִכַּפֵּר עֲוֹן וְלֹא־יִשְׁחִית וְהַרְבֵּה לְהַשִּׁיב אָפוֹ  
וְלֹא־יִעִיר כָּל־חַמְתּוֹ: אַתָּה יְהוָה לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי  
חֲסִדָּךָ וְאַמְתָּךָ תָּמִיד יִצְרוּנִי: זְכַר־רַחֲמֶיךָ יְהוָה וְחֲסִדֶיךָ כִּי  
מֵעוֹלָם הֵמָּה: תָּנוּ עֵז לְאֱלֹהִים עַל־יִשְׂרָאֵל גְּאוּתוֹ וְעֵזוֹ  
בְּשַׁחֲקִים: נוֹרָא אֱלֹהִים מִמְּקוֹדְשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נָתַן עֵז  
וְתַעֲצָמוֹת לְעַם בְּרוּךְ אֱלֹהִים: אֵל־נִקְמוֹת יְהוָה אֵל נִקְמוֹת  
הוֹפֵיעַ: הַנְּשֵׂא שִׁפְט הָאָרֶץ הַשֵּׁב גְּמוּל עַל־גְּאִים: לִיהוָה  
הִישׁוּעָה עַל־עַמֶּךָ בְּרַכְתֶּךָ סֶלָה: יְהוָה צְבָאוֹת עֲמָנוּ מִשְׁגַּב־לָנוּ  
אֱלֹהֵי יַעֲקֹב סֶלָה: יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יְהוָה  
הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קָרְאָנוּ:

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבְרַךְ אֶת־נַחֲלֹתֶךָ וּרְעַם וְנִשְׂאֵם  
עַד־הָעוֹלָם: נַפְשֵׁנוּ חִכְתָּה לִיהוָה עֲזָרְנוּ וּמַגִּנֵּנוּ הוּא: כִּי־בו  
יִשְׁמַח לִבֵּנוּ כִּי בְשֵׁם קֹדֶשׁוֹ בְּטַחַנּוּ: יְהִי־חֲסִדָּךָ יְהוָה עָלֵינוּ  
כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: הֲרַאֲנוּ יְהוָה חֲסִדָּךָ וַיִּשְׁעָךָ תַּתֵּן־לָנוּ:  
קוּמָה עֲזֹרְתָה לָנוּ וּפְדֵנוּ לְמַעַן חֲסִדָּךָ: אָנֹכִי יְהוָה אֱלֹהֶיךָ  
הַמַּעֲלֶךָ מֵאָרֶץ מִצְרַיִם הַרְחַב־פִּיךָ וְאִמְלֵאֶהּ: אֲשֶׁר־י הָעַם שִׁפְכָה  
לוֹ אֲשֶׁר־י הָעַם שִׁיְהוָה אֱלֹהֵיו: וְאֲנִי בְּחֲסִדָּךָ בְּטַחַתִּי יָגַל לְבִי  
בִישׁוּעָתֶךָ אֲשִׁירָה לִיהוָה כִּי גָמַל עָלַי:



*Psalm 19*

To the Conductor, a Psalm of David.

The heavens narrate the glory of God,  
And the sky proclaims his creative work.

Day after day overflows with tidings,  
Night after night reveals his wisdom.

Though there is no utterance and there are no words,  
Though no vocal sound from them is heard.

Their message goes forth through all the earth,  
Their speech to the end of the world,

For in the heavens he has set a place for the sun.  
And it steps forth from its chamber like a bridegroom,  
Like an athlete it rejoices to run the course.

Its starting point is at one end of the heavens,  
Its circuit around the other end thereof,  
So that naught is hidden from its warmth.

The Torah of the Lord is perfect, refreshing the soul;  
The declaration of the Lord is trustworthy, making wise the simple;

The precepts of the Lord are right, gladdening the heart;

The commandment of the Lord is clear, enlightening the mind;

Reverence for the Lord is pure, enduring forever;

The ordinances of the Lord are upright, righteous altogether.

More precious are they than gold, than finest gold;

Sweeter are they than honey and the droppings of the honeycomb.

Verily, thy servant is careful with them,

Knowing that in keeping them is great reward.

Yet who can discern one's own errors?

From unconscious sins acquit thou me.

*Psalm 19*

לְמַנְצַח מְזֻמֹּר לְדָוִד:

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים. וּמַעֲשֵׂה יָדָיו מַגִּיד הַרְקִיעַ:

יוֹם לְיוֹם יִבְיַע אָמְרוֹ. וְלַיְלָה לְלַיְלָה יַחְוֶה־דַּעַת:

אֵין־אָמַר וְאֵין דְּבָרִים. בְּלִי נִשְׁמָע קוֹלָם:

בְּכָל־הָאָרֶץ יֵצֵא קוֹנָם. וּבְקִצָּה תִּבַּל מְלִיקָתָם:

לְשִׁמְשׁ שָׁם־אֵהָל בָּהֶם.

וְהוּא כָּחָתָן יֵצֵא מִחַפְּתוֹ. יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֲרָחָה:

מִקִּצָּה הַשָּׁמַיִם מוֹצֵאוֹ וְתִקּוּפָתוֹ עַל־קִצּוֹתָם.

וְאֵין נִסְתָּר מִחַמְּתוֹ:

תּוֹרַת יְהוָה תְּמִימָה. מְשִׁיבַת נֶפֶשׁ:

עֲדוֹת יְהוָה נְאֻמָּנָה. מַחְכִּימַת פִּתִּי:

פְּקוּדֵי יְהוָה יִשְׂרָיִם. מְשִׁמְחֵי־לֵב:

מִצְוֹת יְהוָה בְּרָה. מְאִירַת עֵינַיִם:

יְרֵאת יְהוָה טְהוֹרָה. עוֹמְדַת לְעַד:

מִשְׁפְּטֵי־יְהוָה אָמַת. צְדָקוֹ יַחֲדוֹ:

הַנְּחַמְדִּים מְזֻהָב וּמְפֹז רֹב.

וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים:

גַּם־עֲבֹדָה נִזְהָר בָּהֶם. בְּשֹׁמְרָם עֶקֶב רֹב:

שְׁגִיאוֹת מִיֵּיבִין. מִנְּסֻתְרוֹת נִקְנִי:

Above all, hold thy servant back from willful sins,  
 Let them not have sway over me,  
 Then shall I be free from great transgression.  
 May the words of my mouth, and the meditation of my heart,  
 be acceptable in thy sight,  
 Lord, my Strength and my Redeemer.

*Psalm 34*

Of David, when he changed his appearance before Abimelech.  
 He was expelled, and left safely.

I shall praise the Lord at all times,  
 His praise shall be on my lips evermore.  
 My soul shall so glory in the Lord,  
 That the humble, hearing, shall rejoice.  
 Proclaim with me the greatness of the Lord,  
 And let us exalt his name together.  
 I sought the Lord and he answered me,  
 He delivered me from all my fears.  
 They who look to him shall be radiant with joy,  
 And their faces never be abashed.  
 Behold the oppressed, whose voice God heard,  
 And whom he helped out of all his troubles.  
 The angel of the Lord encamped round them that revered him,  
 Round about them, and he set them free.  
 Consider and realize that the Lord is good,  
 Happy each person who trusts in him.  
 Revere the Lord, ye his devoted followers,  
 For they, who revere him, suffer no want.  
 The violent may lack and go hungry,  
 But they that seek the Lord shall lack no blessing.

גַּם מִזִּדִּים חֲשׂוֹף עֲבָדְךָ. אֱלֹהֵימִשְׁלוֹבִי.  
 אִזְ אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רָב:  
 יְהִי לְרָצוֹן אִמְרֵי־פִי. וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.  
 יְהוָה צוּרֵי וְגֹאֲלִי:

*Psalm 34*

לְדוֹד בְּשִׁנוֹתוֹ אֶת־טַעְמוֹ לְפָנַי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ:  
 אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת. תָּמִיד תִּהְלֶתוּ בְּפִי:  
 בֵּיהוָה תִּתְהַלֵּל נַפְשִׁי. יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ:  
 גִּדְּלוּ לַיהוָה אֹתִי. וַנְּרוֹמְמָה שְׁמוֹ יַחְדָּו:  
 דְּרָשְׁתִּי אֶת־יְהוָה וְעֲנֵנִי. וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי:  
 הִבִּיטוּ אֵלָיו וְנִהְרוּ. וּפְנֵיהֶם אֱלֹהֵי־חַפְרוֹ:  
 זֶה עֲנִי קָרָא וַיהוָה שָׁמַעַ. וּמִכָּל־צָרוֹתַי הוֹשִׁיעוּ:  
 חֲנֹה מִלְּאִף־יְהוָה סָבִיב לִירְאָיו. וַיַּחְלֲצֵם:  
 טַעְמוּ וּרְאוּ כִּי־טוֹב יְהוָה. אֲשֶׁר־יִהְיֶה הַגֹּבֵר יַחְסֶה־בּוֹ:  
 יִרְאוּ אֶת־יְהוָה קִדְּשׁוּ כִּי־אֵין מַחְסוֹר לִירְאָיו:  
 כְּפִירִים רָשׁוּ וְרָעִבוּ וְדֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ כָּל טוֹב:

Come, my people, listen to me,  
 I will teach you true religion.  
 Who among you desires life,  
 Who loves days wherein to experience happiness?  
 Guard the tongue from uttering ill,  
 And the lips from deceitful speech.  
 Shun the evil way and practice goodness,  
 Seek peace and pursue it,  
 The approval of the Lord is on the righteous,  
 And God is attentive to their cry.  
 The disapproval of the Lord is on evil-doers,  
 Uprooting their memory from the earth.  
 The repentant cry out and the Lord hears,  
 He delivers them out of all their troubles.  
 The Lord is nigh to the broken-hearted,  
 And helps them that are crushed in spirit.  
 Many evils may befall the righteous,  
 But the Lord delivers out of them all.  
 God guards all his limbs,  
 So that none of them is injured.  
 Evil slays the wicked,  
 And they that hate the righteous will be held guilty.  
 The Lord delivers the life of his servants,  
 And none shall be held guilty that trust in him.

לְכוּ־בְנִים שְׁמְעוּ־לִי. יִרְאֵת יְהוָה אֶל־מִדְּכֶם:  
 מִי־הָאִישׁ הַחֲפִץ חַיִּים. אֲהֵב יָמִים לְרֵאוֹת טוֹב:  
 נִצֹר לְשׁוֹנֵה מִרְעָה. וּשְׁפֹתֶיהָ מִדְּבַר מִרְמָה:  
 סוּר מִרְעָה וַעֲשֵׂה־טוֹב. בִּקֵּשׁ שְׁלוֹם וְרַדְפֵהוּ:  
 עֲיִנֵי יְהוָה אֶל־צַדִּיקִים. וְאַזְנוֹ אֶל־שׁוֹעֲתָם:  
 פְּנֵי יְהוָה בְּעֵשִׂי רָע. לְהַכְרִית מֵאֶרֶץ זְכָרָם:  
 צַעֲקוּ וַיְהוֶה שָׁמַע. וּמִכָּל־צָרוֹתֵם הִצִּילָם:  
 קָרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב. וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ:  
 רַבּוֹת רָעוֹת צַדִּיק. וּמִכָּל־ם יִצִּילָנוּ יְהוָה:  
 שֹׁמֵר כָּל־עֲצָמוֹתָיו. אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה:  
 תָּמוֹתֵת רָשָׁע רָעָה. וְשִׁנְאֵי צַדִּיק יֶאֱשָׁמוּ:  
 פּוֹדֵה יְהוָה נַפְשׁ עֲבָדָיו. וְלֹא יֶאֱשָׁמוּ כָּל־הַחֹסִים בּוֹ:

*Psalm 90*

A Prayer of Moses, Man of God.

Lord, thou hast been our dwelling place in all generations.  
 Before the mountains were brought forth,  
 Or the earth and the world formed,  
 From everlasting to everlasting, thou art God.  
 Thou turnest man to contrition; and say: Return, people.  
 A thousand years in thy sight  
 Are like yesterday when past,  
 Like a watch in the night.  
 They are washed away like a flood; they are like sleep;  
 In the morning they are like the grass when it grows.  
 In the morning it flourishes, and sprouts up;  
 In the evening it is cut down, and withers.  
 For we are consumed in thine anger, and by thy wrath we are hurried away.  
 Thou hast set our iniquities before thee,  
 Our secret sins, in the light of thy countenance.  
 For all our days are gone in thy wrath;  
 Our years brought to an end like a tale.  
 The days of our years are three score years and ten;  
 With strength, four score;  
 Yet they are filled with trouble and travail;  
 For life is speedily gone, and we fly away.  
 Who knows the power of thine anger;  
 Or thy wrath in measure to the reverence that is due thee?  
 Teach us to number our days, that we may achieve a heart of wisdom.  
 Pardon us, Lord. How long will it take for thee to relent?  
 Satisfy us in the morning with thy mercy;  
 That we may rejoice and be glad all our days.  
 Make us glad, more than thou hast afflicted us,  
 According to the years wherein we have experienced evil.  
 Let thy work be seen by thy servants,  
 And thy glory upon their children.  
 And let the grace of the Lord our God be upon us;  
 Establish thou also upon us the work of our hands;  
 Indeed, the work of our hands, establish thou it.

*Psalm 90*

תִּפְלֶה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים:  
 אֲדַנִּי מֵעוֹן אַתָּה הֵייתָ לָנוּ בְדוֹר וָדוֹר:  
 בְּטָרֶם הָרִים יִלְדוּ וְתַחֲוִיל לֵארוֹץ וְתַבֵּל  
 וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל:  
 תָּשׁוּב אָנוּשׁ עַד־דָּכָא וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם:  
 כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ  
 כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בְּלִילָה:  
 זָרַמְתָּם שָׁנָה יִהְיוּ בַּבֶּקָר כְּחֻצִיר יַחְלֶף:  
 בַּבֶּקָר יִצְיִץ וְחֶלֶף לְעָרֵב יְמוּלֵל וַיִּבֶשׁ:  
 כִּי־כָלֵינוּ בְּאַפֶּךָ וּבַחֲמַתְךָ נִבְהַלְנוּ:  
 שֵׁת עֹונֹתֵינוּ לְנִגְדֶךָ עֲלַמְנוּ לְמֹאוֹר פָּנֶיךָ:  
 כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ כָּלֵינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה:  
 יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׁבַע־עִים שָׁנָה וְאִם בַּגְּבוּרַת  
 שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאוֹן כִּי־גֹז חֵישׁ וְנִצְעָפָה:  
 מִי־יֹודַע עִזוֹ אַפֶּךָ וּכְיִרְאַתְךָ עֲבַרְתְּךָ:  
 לְמִנּוֹת יְמֵינוּ כֹּן הוֹדַע וְנִבְא לְבָב חֲכָמָה:  
 שׁוֹבָה יְהוָה עַד־מָתִי וְהִנַּחֵם עַל־עֲבֹדֶיךָ:  
 שְׁבַע־עֶנּוּ בַּבֶּקָר חֲסִדְךָ וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל־יְמֵינוּ:  
 שְׁמַחְנוּ כִּימוֹת עֲנִיתֵנוּ שְׁנוֹת רְאִינוּ רָעָה:  
 יִרְאֶה אֶל־עֲבֹדֶיךָ פְּעֻלָּה וְהִדְרָה עַל־בְּנֵיהֶם:  
 וַיְהִי נָעַם אֲדַנִּי אֱלֹהֵינוּ עָלֵינוּ.  
 וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עָלֵינוּ. וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה:

*Psalm 91*

Dwelling in the secret place of the Most High,  
 And abiding in the shadow of the Almighty,  
 I say of the Lord, thou art my refuge and fortress;  
 My God, in whom I trust.

He will deliver you from the snare of the trapper,  
 And from the pestilence that stalks.

He will cover you with his pinions,  
 And under his wings shall you take refuge;  
 His truth is a shield and a buckler.

Do not be afraid of the terror by night,  
 Nor of the arrow that flies by day;  
 Of the pestilence that stalks in the darkness,  
 Nor of the destruction that wastes at noon.

A thousand may fall at your side,  
 And ten thousand at your right hand;  
 It shall not come near you.

With your own eyes shall you see,  
 And witness the recompense of the wicked.

For you have made the Lord, who is my refuge,  
 The Most High, your habitation;  
 No evil shall befall you,  
 Neither shall any plague approach your tent.

For God will charge his angels to watch over you,  
 To protect you in all thy journeys.

They shall carry you upon their hands,  
 Lest you stub your foot on a stone.

You shall tread upon the lion and asp;  
 Trample the young lion and serpent.

Because he yearns for me, therefore will I deliver him;  
 I will set him on high, because he knows my name.

He shall call upon me, and I will answer him;  
 I will be with him in trouble;

I will rescue him, and bring him to honor.

With long life will I satisfy him,  
 And show him my salvation.

*Psalm 91*

יֵשֶׁב בְּסִתְר עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוֹנֵן:  
 אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתֵי אֱלֹהֵי אֲבֹתָיו:  
 כִּי הוּא יִצִּילֶה מִפֶּח יְקוּשׁ מִדְּבַר הַוּוֹת:  
 בְּאַבְרָתוֹ יִסֹּף לֶךְ וְתַחַת־כַּנְפָיו תִּחְסֶה.  
 צָנָה וְסַחֲרָה אֲמָתוֹ:  
 לֹא־תִירָא מִפֶּחַד לַיְלָה. מִחֵץ יַעוֹף יוֹמָם:  
 מִדְּבַר בְּאֵפֶל יִהְיֶה. מִקָּטָב יִשׁוּד צְהָרִים:  
 יִפֹּל מִצְדָּה אֵלָיךְ וּרְבִבָה מִיַּמִּינֶךָ. אֵלָיךְ לֹא יִגָּשׁ:  
 רַק בְּעֵינֶיךָ תִּבְיֵט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה:  
 כִּי־אַתָּה יְהוָה מַחְסֵי. עֲלִיּוֹן שְׁמַת מְעוֹנֶךָ:  
 לֹא־תֵאָנֶה אֵלָיךְ רָעָה וְנִגַּע לֹא־יִקְרַב בְּאַהֲלֶךָ:  
 כִּי מִלְאֲכָיו יִצְוֶה־לֶךְ לְשִׁמְרָה בְּכָל־דַּרְכֶיךָ:  
 עַל־כַּפָּיִם יִשְׁאוּנֶךָ פֶּן־תִּגַּף בְּאֶבֶן רַגְלֶךָ:  
 עַל־שִׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָס כַּפִּיר וְתַנִּין:  
 כִּי בִי חָשַׁק וְאַפְלִטָהוּ אֲשַׁגְּבֶהוּ כִּי־יִדַע שְׁמִי:  
 יִקְרָאֵנִי וְאַעֲנֶהוּ עֲמוּ־אֲנֹכִי בְצָרָה. אַחֲלֶצְהוּ וְאַכְבְּדֶהוּ:  
 אָרְךָ יָמִים אֲשַׁבֵּיעֶהוּ. וְאַרְאֶהוּ בִישׁוּעָתִי:  
 אָרְךָ יָמִים אֲשַׁבֵּיעֶהוּ. וְאַרְאֶהוּ בִישׁוּעָתִי:

*Psalm 135*

Hallelujah. Praise the name of the Lord;  
 Give praise, servants of the Lord,  
 Who stand in the house of the Lord,  
 In the courts of the temple of our God.  
 Praise the Lord, for the Lord is good;  
 Sing praises unto his name, for it is sweet.  
 For the Lord has chosen Jacob as his own;  
 Israel, his own treasure.  
 I know that the Lord is great,  
 And that our Lord is above all gods.  
 Whatever the Lord intends, he does,  
 In heaven and on earth, in the seas and in all the deeps;  
 He causes the vapors to ascend from the ends of the earth;  
 He makes lightning for the rain;  
 He brings forth the wind out of his storehouse.  
 He smote the first-born of Egypt, man and beast.  
 And sent signs and wonders into the midst of Egypt,  
 Upon Pharaoh, and all his lackeys.  
 God smote many nations, and slew mighty kings:  
 Sihon king of the Amorites, and Og king of Bashan,  
 And all the kingdoms of Canaan;  
 And gave their land for a heritage,  
 A heritage for Israel his people.  
 Lord, thy name is forever;  
 Thy renown, Lord, for all generations.  
 The Lord will judge his people,  
 And pardon his servants.  
 The idols of the nations are silver and gold,  
 The work of human hands.  
 They have mouths, but they do not speak;  
 Eyes, but they do not see;

*Psalm 135*

הַלְלוּ־יְהוָה:  
 הַלְלוּ אֶת־שֵׁם יְהוָה. הַלְלוּ עַבְדֵי יְהוָה:  
 שְׁעֵמֲדִים בְּבֵית יְהוָה בְּחַצְרוֹת בַּיִת אֱלֹהֵינוּ:  
 הַלְלוּ־יְהוָה כִּי־טוֹב יְהוָה זַמְרוּ לְשִׁמּוֹ כִּי נְעִים:  
 כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:  
 כִּי אָנִי יַדְעֹתִי כִּי־גְדוֹל יְהוָה וְאֲדַנִּינוּ מִכָּל־אֱלֹהִים:  
 כָּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה. בַּשָּׁמַיִם וּבָאָרֶץ.  
 בַּיַּמִּים וְכָל־תְּהוֹמוֹת:  
 מַעֲלָה נִשְׂאִים מִקְצֵה הָאָרֶץ. בְּרִקִּים לְמִטֵּר עָשָׂה.  
 מוֹצֵא־רוּחַ מֵאֲצֻרוֹתָיו:  
 שֶׁהִכָּה בְכוֹרֵי מִצְרַיִם מֵאֲדָם עַד־בְּהֵמָה:  
 שָׁלַח אוֹתוֹת וּמִפְתֵּיִם בְּתוֹכֵי מִצְרַיִם.  
 בְּפִרְעֹה וּבְכָל־עַבְדָּיו:  
 שֶׁהִכָּה גוֹיִם רַבִּים. וְהָרַג מְלָכִים עֲצוּמִים:  
 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי.  
 וְלַעֲוֹג מֶלֶךְ הַבְּשָׁן. וְלִכְל מִמְּלָכוֹת כְּנָעַן:  
 וְנָתַן אֲרָצִם נַחֲלָה. נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ:  
 יְהוָה שִׁמָּה לְעוֹלָם יְהוָה זְכָרָה לְדֹר־וָדָר:  
 כִּי־יִדְּוֶן יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם:  
 עֲצַבֵי הַגּוֹיִם כִּסֹּף וְזָהָב מֵעֵשָׂה יְדֵי אָדָם:  
 פֶּה־לָהֶם וְלֹא יִדְבְּרוּ. עֵינַיִם לָהֶם וְלֹא יִרְאוּ:

They have ears, but they do not hear;  
 Neither is there any breath in their mouths.  
 They that make them are like them;  
 Yes, every one that trusts in them.  
 House of Israel, bless the Lord;  
 House of Aaron, bless the Lord;  
 House of Levi, bless the Lord;  
 All who revere the Lord, bless the Lord.  
 Blessed is the Lord from Zion,  
 Whose presence fills Jerusalem. Hallelujah.

#### Psalm 136

Give thanks to the Lord, for he is good; God's faithful love is forever!  
 Give thanks unto the God of gods; Forever!  
 Give thanks unto the Lord of lords; Forever!  
 Who alone does great wonders; Forever!  
 Whose understanding made the heavens; Forever!  
 Who spread the earth above the waters; Forever!  
 Who made great lights; Forever!  
 The sun to rule by day; Forever!  
 The moon and stars, by night; Forever!  
 Who smote the Egyptian first-born; Forever!  
 And brought Israel out from among them; Forever!  
 With strong hand, and outstretched arm; Forever!  
 Who divided the Sea in halves; Forever!  
 So Israel could pass through it; Forever!  
 Who drowned Pharaoh and his host; Forever!  
 Who led his people through the wilderness; Forever!  
 Who smote great kings; Forever!

אֲזַנִּים לָהֶם וְלֹא יֵאֻזְנוּ. אֶף אֵין־יִשְׁרִיחַ בְּפִיהֶם:  
 כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם. כֹּל אֲשֶׁר־בִּטַח בָּהֶם:  
 בַּיִת יִשְׂרָאֵל בְּרַכּוּ אֶת־יְהוָה. בַּיִת אַהֲרֹן בְּרַכּוּ אֶת־יְהוָה:  
 בַּיִת הַלְוִי בְרַכּוּ אֶת־יְהוָה. יִרְאֵי יְהוָה בְּרַכּוּ אֶת־יְהוָה:  
 בְּרוּךְ יְהוָה מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַיִם. הַלְלוּיָהּ:

#### Psalm 136

הוֹדוּ לַיהוָה כִּי־טוֹב.  
 הוֹדוּ לַאלֹהֵי הָאֱלֹהִים.  
 הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם.  
 לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ.  
 לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה.  
 לְרַקַּע הָאָרֶץ עַל־הַמַּיִם.  
 לַעֲשֵׂה אוֹרִים גְּדוֹלִים.  
 אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם.  
 אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה.  
 לְמַכָּה מִצְרַיִם בְּבִכּוֹרֵיהֶם.  
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם.  
 בְּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָה.  
 לְגִזּוֹר יַם־סוּף לַגִּזְרִים.  
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ.  
 וַנַּעַר פְּרַעֲזָה וַחִילוֹ בַּיַם־סוּף.  
 לְמוֹלִיד עֲמוֹ בַּמִּדְבָּר.  
 לְמַכָּה מְלָכִים גְּדוֹלִים.

And slew mighty kings;  
Sihon king of the Amorites;  
And Og king of Bashan;  
And gave their land for a heritage;  
A heritage to Israel his servant;  
Who remembered us in our degradation;  
And delivered us from our adversaries;  
Who gives food to all;  
Give thanks to the God of heaven;

Forever!  
Forever!  
Forever!  
Forever!  
Forever!  
Forever!  
Forever!  
Forever!  
Forever!

### *Psalm 33*

Rejoice in the Lord, righteous ones,  
To praise him befits the upright.

Give thanks to the Lord on the harp,  
Play to him on the ten-stringed lute.

Sing to him a new song,  
Enhance the playing with the Shofar tone.

For the word of the Lord is right,  
And all his work is faithful.

He loves righteousness and justice,  
The earth is full of the kindness of the Lord.

Through the word of the Lord the heavens were made,  
And all their host by his command.

He gathered up the sea as in a cistern,  
As in treasure-houses he stored up the contents of the deep.

Let all who inhabit the earth revere the Lord,  
Let all who dwell in the world stand in awe before him.

וַיַּהַרְג מַלְכִים אַדְיָרִים.  
לְסִיחֹן מֶלֶךְ הָאֲמֹרִי.  
וּלְעוֹג מֶלֶךְ הַבַּשָּׁן.  
וְנָתַן אֶרְצָם לְנַחֲלָה.  
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ.  
שֶׁבַשְׁפָּלְנוּ זָכַר לָנוּ.  
וַיַּפְרֹקֵנוּ מִצָּרֵינוּ.  
נָתַן לָחֶם לְכָל־בָּשָׂר.  
הוֹדוּ לְאֵל הַשָּׁמַיִם.  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:  
כִּי לְעוֹלָם חֶסֶד־ו:

### *Psalm 33*

רִנְנוּ צְדִיקִים בַּיהוָה. לַיְשָׁרִים נְאוּה תְהִלָּה:

הוֹדוּ לַיהוָה בְּכִנּוֹר. בְּנִבְל עֶשׂוֹר זְמַרוּ־לוֹ:

שִׁירוּ־לוֹ שִׁיר חֲדָשׁ. הִיטִיבוּ נֶגֶן בְּתַרוּעָה:

כִּי־יִשָּׂר דְּבַר־יְהוָה. וְכָל־מַעֲשָׂהוּ בְּאִמוּנָה:

אֱהִיב צְדָקָה וּמִשְׁפָּט. חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:

בְּדַבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ. וּבְרוּחַ פִּי כָל־צְבָאָם:

כַּנֵּס כִּנֹּד מִי הֵיָם. נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת:

יִירָאוּ מִיְהוָה כָּל־הָאָרֶץ. מִמֶּנּוּ יִגְוֹרוּ כָּל־יֹשְׁבֵי תֵבֵל:



He, indeed, but spoke and the universe came to be,  
He but commanded and it appeared.

The Lord annuls the plan of nations,  
He brings to naught the designs of peoples  
The plan of the Lord remains forever,  
His thoughts last through all generations.

Happy the nation whose God is the Lord,  
Happy the people whom he chose for his heritage.  
The Lord looked down from the heavens,  
He observed all the human race.

From his abiding-place he viewed  
The deeds of all who dwell on earth;  
He who fashioned the hearts of them all,  
Who considered all their deeds.

A king is not saved by a vast army,  
Nor is a warrior delivered by great strength.  
A horse may prove a vain hope for victory,  
And despite its great strength be unable to provide escape.

Behold the Lord's approval is on them that revere him,  
On them that rest their trust in his kindness.  
He will deliver them from death,  
And sustain them in time of famine.

Our soul hopes in the Lord,  
He is our help and shield.  
Yea, in him our heart rejoices,  
For on his holy name do we rely.  
Lord, let thy kindness rest upon us,  
Even as we rest our hope in thee.

כִּי הוּא אָמַר וַיְהִי. הוּא־צִוָּה וַיַּעֲמַד:

יְהוָה הַפִּיר עֲצַת־גּוֹיִם. הִנִּיא מַחְשְׁבוֹת עַמִּים:

עֲצַת יְהוָה לְעוֹלָם תַּעֲמַד. מַחְשְׁבוֹת לְבוֹ לְדָר וְדָר:

אֲשֶׁר־יִהְיֶה אֱלֹהֵיוּ. הָעַם בָּחַר לְנַחֲלָה לּוֹ:

מִשָּׁמַיִם הִבִּיט יְהוָה. רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:

מִמְכוֹן־שְׁבֹתוֹ הַשְּׁגִיחַ. אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:

הַיֹּצֵר יַחַד לְבָם. הַמְבִיֵן אֶל־כָּל־מַעֲשֵׂיהֶם:

אֵין הַמְלִיךְ נוֹשָׁע בְּרֶב־חַיִל. גְּבוּר לֹא־יִנְצֵל בְּרֶב־כֹּחַ:

שֶׁקֶר הַסּוֹס לְתַשׁוּעָה. וּבָרַב חֵילוֹ לֹא יִמְלֹט:

הִנֵּה עֵין יְהוָה אֶל־יְרֵאָיו. לְמִיחֵלִים לְחַסְדּוֹ:

לְהַצִּיל מִמּוֹת נַפְשָׁם. וּלְחַיּוֹתָם בְּרַעֲב:

נַפְשֵׁנוּ חֲפָתָה לִיהוָה. עֲזָרְנוּ וּמַגִּנְנוּ הוּא:

כִּי־בוֹ יִשְׁמַח לְבָנוּ. כִּי בְשֵׁם קִדְשׁוֹ בְּטַחְנוּ:

יְהִי־חַסְדְּךָ יְהוָה עָלֵינוּ. כַּאֲשֶׁר יַחֲלֵנוּ לְךָ:

*Psalm 92*

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord,  
 To sing praises to thy name Most High;  
 To proclaim, in the morning, thy kindness,  
 And thy faithfulness at even-tide,  
 On ten-stringed instrument and on lute,  
 With thoughtful music on the harp.  
 Because thou hast made me glad through thy doings,  
 Of the works of thy hands I will sing:  
 How great are thy works, Lord,  
 Thy designs, how very deep!  
 The thoughtless do not sense it,  
 Nor can the foolish comprehend—  
 When the wicked thrive, their fate is that of grass,  
 When evil-doers flourish, their destiny—to be uprooted forever;  
 Whereas thou, Lord, art supreme,  
 Thou abidest evermore.  
 For verily, thine enemies, Lord,  
 Verily, thine enemies vanish,  
 All evil-doers—destined to be scattered.  
 But thou hast greatly exalted my power,  
 I am anointed with the oil of authority.  
 I have seen the defeat of the foe,  
 Yea, of the evil-doers who sought my destruction;  
 And these tidings I have heard:  
 The upright shall flourish like palm-trees,  
 Like cedars in Lebanon shall they grow;

*Psalm 92*

מְזֹמֹר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהַזְדוּת לַיהוָה. וּלְזַמֵּר לְשִׁמְחָה עָלֶיךָ:

לְהַגִּיד בַּבֶּקֶר חֲסִדֶיךָ. וְאֶמְוִנְתָּהּ בְּלִילוֹת:

עַל־יְעֲשׂוֹר וְעַל־יִנְבֵּל. עָלֶיךָ הַגִּיּוֹן בְּכִנּוֹר:

כִּי שִׁמְחַתְנִי יְהוָה בְּפַעֲלֶיךָ. בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן:

מִה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מְאֹד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:

אִישׁ־בָּעַר לֹא יֵדַע. וְכֹסִיל לֹא־יִבִּין אֶת־זֹאת:

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב. וַיִּצְיָצוּ כָּל־פְּעֲלֵי אֱוֹן. לְהַשְׁמָדֵם עַד־יַעַד:

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:

כִּי הִנֵּה אִי־בִיךָ יְהוָה. כִּי־הִנֵּה אִי־בִיךָ יֹאבְדוּ. יִתְפָּרְדוּ כָּל־פְּעֲלֵי אֱוֹן.

וְתָרֵם כְּרָאִים קִרְנֵי. בְּלִתֵּי בְשֵׁמֶן רַעֲנָן:

וְתִבַּט עֵינֵי בְשׂוֹרֵי. בְּקָמִים עָלֶיךָ מְרַעִים. תִּשְׁמַעְנָה אָזְנֵי:

צְדִיק כְּתֹמָר יִפְרַח. כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה:

Planted in the House of the Lord,  
 They shall bloom in the courts of our God;  
 They shall still yield fruit in old age,  
 Vigorous and fresh shall they be;  
 Each proclaiming:  
 The Lord is upright,  
 My Rock, in whom no wrong can abide.

*Psalm 93*

The Lord reigns,  
 Robed in splendor,  
 Garbed in might,  
 Engirt with power;  
 The world stands firm,  
 Never to be shaken.  
 Thy throne was established  
 Without beginning;  
 Before anything was,  
 Thou did exist.  
 Floods have raged, Lord,  
 Floods have lifted up their voices,  
 Floods may raise their thunderous roar.  
 Above the thunders of vast waters,  
 More majestic than ocean breakers,  
 Art thou, Lord, on high.  
 Thine authority is very sure;  
 Holiness belongs to thy world,  
 Lord, forevermore.

שְׁתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
 עוֹד יִנּוּבוּן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:  
 לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

*Psalm 93*

יְהוָה מֶלֶךְ גֵּאוּת לְבֵשׁ.  
 לְבֵשׁ יְהוָה עוֹ הַתְּאֵזֶר.  
 אֶף־תְּכוֹן תִּבְל בַּל־תִּמּוֹט:  
 נִכוֹן כִּסְאָהּ מְאֹד.  
 מֵעוֹלָם אֶתָּה:  
 נִשְׂאוּ נְהָרוֹת יְהוָה.  
 נִשְׂאוּ נְהָרוֹת קוֹלָם.  
 יִשְׂאוּ נְהָרוֹת דְּכֵם:  
 מִקּוֹלוֹת מַיִם רַבִּים.  
 אֲדִירִים מִשְׁבְּרֵי־יָם.  
 אֲדִיר בְּמָרוֹם יְהוָה:  
 עֲדוֹתֶיהָ נֶאֱמְנוּ מְאֹד.  
 לְבֵיתָהּ נִאֲוָה־קֹדֶשׁ.  
 יְהוָה לְאֶרֶץ יְמִים:

*Selected verses from the Psalms*

May the glory of the Lord be acknowledged forever,

May the Lord rejoice in his creation.

Praised be the name of the Lord, henceforth and evermore.

From sunrise unto sunset, the name of the Lord is praised.

The Lord is exalted above all nations, his glory is spread over the heavens.

“The Eternal” is thy name forever, “The Eternal,” thine appellation through all generations.

The Lord has established his throne in the heavens, and his sovereignty is over all.

Let the heavens be glad, let the earth rejoice, let them say among the nations: “The Lord is King.”

The Lord is King, the Lord was King, the Lord shall be King forever and ever.

The Lord reigns forever, while nations vanish from his earth.

The Lord annuls the counsel of nations; he brings to naught the designs of peoples.

Many are the plans in a person’s heart; the Lord’s will, alone stands.

The Lord’s will is forever; God’s thoughts last through all generations.

He, indeed, but spoke and the universe came to be; he but commanded and it appeared.

The Lord, indeed, chose Zion. He desired it for the place of his shrine.

The Lord, indeed, called Jacob to his service, and made Israel his treasure.

The Lord will, indeed, not disown his people; he will not abandon his possession.

God who is merciful forgives, he will not destroy.

God forgives time and again, and restrains his full condemnation.

Lord, send us thy help; O King, answer us when we call.

*Selected verses from the Psalms*

יְהִי כְבוֹד יְהוָה לְעוֹלָם. יִשְׂמַח יְהוָה בְּמַעֲשָׂיו:

יְהִי שֵׁם יְהוָה מְבֹרָךְ. מֵעַתָּה וְעַד עוֹלָם:

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ. מִהַלֵּל שֵׁם יְהוָה:

רָם עַל־כָּל־גּוֹיִם יְהוָה. עַל הַשָּׁמַיִם כְּבוֹדוֹ:

יְהוָה שִׂמְחָה לְעוֹלָם יְהוָה זִכְרָךְ לְדֹר־וָדָר:

יְהוָה בַּשָּׁמַיִם הִכִּין כִּסְאוֹ. וּמַלְכוּתוֹ בְּכָל מְשֻׁלָּה:

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ. וַיֹּאמְרוּ בַגּוֹיִם יְהוָה מֶלֶךְ:

יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

יְהוָה מֶלֶךְ עוֹלָם וָעֶד. אָבְדוּ גוֹיִם מֵאָרֶץ:

יְהוָה הַפִּיר עֲצַת־גּוֹיִם. הִנִּיא מַחְשְׁבוֹת עַמִּים:

רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ. וְעֲצַת יְהוָה הִיא תְקוּם:

עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד. מַחְשְׁבוֹת לְבוֹ לְדֹר וָדָר:

כִּי הוּא אָמַר וַיְהִי. הוּא־צִוָּה וַיִּעֲמַד:

כִּי־בָחַר יְהוָה בְּצִיּוֹן. אֹהֶל לְמוֹשֶׁב לּוֹ:

כִּי־יַעֲקֹב בָּחַר לּוֹ יְהוָה. יִשְׂרָאֵל לְסִגְלָתוֹ:

כִּי לֹא־יִטַּשׁ יְהוָה עַמּוֹ. וְנַחֲלָתוֹ לֹא יַעֲזֹב:

וְהוּא רַחוּם יַכִּפֵּר עוֹן וְלֹא־יִשְׁחִית.

וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ. וְלֹא־יַעִיר כָּל־חַמְתּוֹ:

יְהוָה הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ:

## ASHRAY

Happy are they who dwell in thy house,  
 Forevermore shall they praise thee.  
 Happy the people with whom it is so,  
 Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,  
 And praise thy name forever and ever.  
 Day by day will I praise thee,  
 And extol thy name forevermore.  
 Great is the Lord and mightily to be praised;  
 His greatness cannot be fathomed.  
 One generation praises thy works to another;  
 They proclaim thy mighty deeds.  
 They speak of thy glorious, majestic splendor,  
 And I ponder over thy wondrous works.  
 They tell of the power, of thine awe-inspiring deeds,  
 And I recount the story of thy greatness.  
 They rehearse the fame of thy great goodness,  
 And sing with joy of thy righteousness.  
 The Lord is gracious and full of compassion,  
 He is forbearing and abounding in kindness.  
 The Lord is good to all,  
 And his mercies are over all his works.  
 All thy works shall praise thee, Lord,  
 And thy devoted servants shall call thee blessed.  
 They shall tell of thy glorious kingdom,  
 And discourse upon thy might;  
 Making known thy mighty deeds to all,  
 And the glory of thy majestic reign.

## ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:  
 אֲשֶׁרֵי הָעַם שְׂכֻכָּה לּוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיו:

*Psalm 145*

## תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 בְּכָל־יוֹם אֶבְרַכְךָ. וְאֶהַלְלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 גְּדוֹל יְהוָה וּמְהִל מְאֹד. וְלִגְדַלְתּוֹ אֵין חֶקֶר:  
 דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ. וּגְבוּרַתְּךָ יִגִּידוּ:  
 הַדָּר כְּבוֹד הַזֵּדָה. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלְתְּךָ אֲסַפְּרָנָה:  
 זְכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצִדְקוֹתֶיךָ יִרְנְנוּ:  
 חֲנוּן וְרַחוּם יְהוָה. אַרְךָ אַפַּיִם וּגְדֹל־חַסֵּד:  
 טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:  
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחַסִּידֶיךָ יְבָרְכוּכָה:  
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:  
 לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתְּךָ. וְכְבוֹד הַדָּר מִלְכוּתוֹ:

Thy kingdom is an everlasting kingdom,  
 And thy dominion endures through all generations.  
 The Lord upholds all who fall,  
 And lifts all who are bowed down.  
 The eyes of all look with hope to thee,  
 And thou givest them their food in its time.  
 Thou openest thy hand,  
 And satisfiest the desire of all that live.  
 The Lord is righteous in all his ways,  
 And gracious in all his deeds.  
 The Lord is nigh to all who call upon him,  
 To all who call upon him in truth.  
 He fulfills the desire of those who revere him;  
 He hears their anguished cry and helps them.  
 The Lord safeguards all those who love him;  
 While all the wicked he brings to naught.  
 My mouth shall utter the praise of the Lord,  
 And may all flesh praise his holy name forever.  
 And so, let us, indeed, praise the Lord,  
 Let us praise him now and ever.  
 Hallelujah! Praise ye the Lord!

*Psalm 146*

Hallelujah! Praise ye the Lord!  
 Praise the Lord, O my soul!  
 I will praise the Lord while I live,  
 I will sing to my God while I have being.  
 Put not your faith in princes,  
 In mortals who cannot help.  
 Breath departs, we return to dust,  
 On that very day our projects vanish.

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים. וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:  
 סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכּוֹפְּיִם:  
 עֵינַיִךְ כָּל־אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
 פּוֹתַח אֶת־יָדְךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:  
 צְדִיק יְהוָה בְּכָל־דַּרְכָּיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
 רְצוֹן־יְרֵאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 תְּהַלֵּל יְהוָה יְדַבֵּר־פִּי. וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:  
 וְאֲנַחְנוּ נְבָרֶךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

*Psalm 146*

הַלְלוּיָהּ. הַלְלִי נַפְשִׁי אֶת־יְהוָה:  
 אֲהַלֵּל יְהוָה בְּחַיִּי. אֲזַמְרָה לֵאלֹהֵי בְעוֹדַי:  
 אֲלֹתֵיבְטַחַתוֹ בְּנַדְיָבִים. בְּכֹן־אָדָם שָׁאִין לוֹ תְּשׁוּעָה:  
 תִּצָּא רוּחוֹ יָשׁוּב לְאֲדָמָתוֹ. בַּיּוֹם הַהוּא אָבְדוּ עֲשֵׂתֵנִתָיו:

Happy the person whose help is Jacob's God,  
 Whose hope rests in the Lord God.  
 He created the heavens and the earth,  
 The sea and all that in them is;  
 God keeps faith eternally;  
 God rights the wrongs done the oppressed,  
 And gives food to the hungry,  
 The Lord sets captives free.  
 The Lord gives sight to the blind;  
 The Lord raises up the bowed down;  
 The Lord loves the righteous.  
 The Lord protects the aliens,  
 And upholds the cause of the orphan and widow;  
 But thwarts the way of the wicked.  
 The Eternal shall reign forever,  
 Your God, O Zion, through all generations.  
 Hallelujah! Praise ye the Lord!

*Psalm 147*

Hallelujah! Praise ye the Lord!  
 It is truly good to sing to our God,  
 Pleasant and lovely to praise him.  
 The Lord restores Jerusalem,  
 He ingathers the dispersed of Israel.  
 He heals the broken-hearted,  
 And binds up their wounds.  
 He fixes the number of the stars,  
 And gives to each of them its name.  
 Great is our Creator and vast in power,  
 God's understanding is beyond description.  
 The Lord strengthens the humble,  
 And brings the wicked down to the very ground.

אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ. שִׁבְרוּ עַל־יְהוָה אֱלֹהֵינוּ:  
 עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם.  
 הַשֶּׁמֶר אֱמַת לְעוֹלָם:  
 עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים. נַתַּן לֶחֶם לְרַעֲבִים.  
 יְהוָה מַתִּיר אֲסוּרִים:  
 יְהוָה פִּקַּח עֹרְרִים. יְהוָה זָקַף כְּפוּפִים. יְהוָה אָהַב צַדִּיקִים:  
 יְהוָה שֹׁמֵר אֶת־גֵּרִים. יְתוֹם וְאַלְמָנָה יַעֲזוּד.  
 וְדַרְךְ רָשָׁעִים יַעֲוֶת:  
 יִמְלֹךְ יְהוָה לְעוֹלָם. אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

*Psalm 147*

הַלְלוּיָהּ. כִּי־טוֹב זְמַרָה אֱלֹהֵינוּ. כִּי־נְעִים נְאוּה תְהִלָּה:  
 בּוֹנֵה יְרוּשָׁלַיִם יְהוָה. נִדְחֵי יִשְׂרָאֵל יִכַּנֵּס:  
 הַרֹפֵא לְשִׁבּוּרֵי לֵב. וּמַחֲבֵשׁ לְעַצְבוֹתָם:  
 מוֹנֵה מִסְפָּר לְכוֹכְבִים. לְכֹלֵם שְׁמוֹת יִקְרָא:  
 גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ. לַתְּבוּנָתוֹ אֵין מִסְפָּר:  
 מְעוֹדֵד עֲנָוִים יְהוָה. מְשַׁפֵּיל רָשָׁעִים עַד־יִאֲרָץ:

Sing thankfully to the Lord,  
 Play joyfully to our God on the harp.  
 Who covers the heavens with clouds,  
 Provides rain for the earth,  
 And causes the hills to put forth grass;  
 Affording the cattle their fodder,  
 Food for the young ravens for which they cry.  
 God cares not for the strength of the horse,  
 Nor finds pleasure in the warrior's strong limbs.  
 The Lord delights in them that revere him,  
 That rest their trust in his kindness.  
 Praise the Lord, Jerusalem;  
 Zion, praise your God.  
 For he has fortified your gates,  
 And blessed all who live in your midst;  
 He has made your country a land of peace,  
 And filled you with the finest of wheat.  
 He dispatches his command to the earth,  
 His word races with the utmost speed.  
 He sends down snow, white as wool,  
 And scatters frost, ash-like in hue.  
 He hurls hail in crumb-like form,  
 The cold he sends who can withstand?  
 He dispatches his bidding—it melts them all,  
 He breathes a word waters flow along.  
 He has also revealed his message to Jacob,  
 Laws and statutes unto Israel.  
 Not so has he dealt with other nations,  
 His ordinances of justice they have not known.  
 Hallelujah! Praise ye the Lord!

עָנוּ לַיהוָה בְּתוֹדָה. וַזְּמְרוּ לֵאלֹהֵינוּ בְּכַנּוֹר:  
 הַמְכֹסֶה שָׁמַיִם בְּעָבִיבִים. הַמְכִּין לְאֶרֶץ מָטָר.  
 הַמְצַמֵּיחַ הָרִים חֲצִיר:  
 נוֹתֵן לְבַהֲמָה לַחֲמָה. לְבִנְי עֹרֵב אֲשֶׁר יִקְרְאוּ:  
 לֹא בַגְבוּרַת הַסּוּס יִחְפֹּץ. לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה:  
 רוּצֵה יְהוָה אֶת־יְרֵאָיו. אֶת־הַמֵּיחֲלִים לַחֲסֵדוֹ:  
 שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה. הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:  
 כִּי־חֲזַק בְּרִיחֵי שַׁעֲרֶיךָ. בָּרַךְ בְּנֵיךָ בְּקִרְבֶּךָ:  
 הַשָּׁם־גְּבוּלֶךָ שְׁלוֹם. חֵלֵב חֲטִיִּים יִשְׂבִיעֶךָ:  
 הַשִּׁלַּח אֲמַרְתוּ אֶרֶץ. עַד־מְהֵרָה יְרוּץ דְּבָרוֹ:  
 הַנֹּתֵן שֶׁלֵג כַּצֶּמֶר. כְּפוֹר כְּאֶפֶר יִפְזֹר:  
 מִשְׁלֵיךְ קִרְחוֹ כִפְתִּיִם. לְפָנַי קִרְתוֹ מִי יַעֲמֹד:  
 יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם. יֵשֶׁב רוּחוֹ יִזְלוֹ־מַיִם:  
 מִגִּיד דְּבָרוֹ לְיַעֲקֹב. חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:  
 לֹא עָשָׂה כֵן לְכָל־גּוֹי. וּמִשְׁפָּטִים בְּלִי־דַעוּם. הַלְלוּ־יָהּ:



*Psalm 148*

Hallelujah! Praise ye the Lord!  
Praise the Lord from the heavens,  
Praise him in the heights.

Praise him, all his messengers!

Praise him, all heavenly hosts!

Praise him, sun and moon!

Praise him, all shining stars!

Praise him, highest heavens,

And waters above the heavens.

Let them praise the name of the Lord,

Who but commanded and they were created;

Who established them for time and eternity,

And set their limits which none may pass.

Praise the Lord from the earth,

Sea monsters and denizens of the deep!

Fire and hail, snow and mist,

And storm-wind that do his bidding.

Mountains and hills each one,

Fruit-bearing trees and cedars all;

Wild beasts and all tame cattle,

Creeping things and winged fowl;

Earthly kings and all their peoples,

Princes and all earthly judges;

Young men and maidens,

The old and the youth, together;

Let them praise the name of the Lord,

Whose name alone is exalted,

Whose splendor is manifest on earth and in the heavens.

He has increased the strength of his people;

To him belongs the praise of all his faithful servants,

Even of the Children of Israel, the people called to his service.

Hallelujah! Praise ye the Lord!

*Psalm 148*

הַלְלוּ־יְהוָה. הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם. הַלְלוּהוּ בַמְרוֹמִים:

הַלְלוּהוּ כָּל־מַלְאָכָיו. הַלְלוּהוּ כָּל־צְבָאָיו:

הַלְלוּהוּ שֶׁמֶשׁ וַיְרֵחַ. הַלְלוּהוּ כָּל־כּוֹכְבֵי אֹר:

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם. וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:

יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי הוּא צִוָּה וַיִּבְרָאוּ:

וַיַּעֲמִידֵם לְעֵד לְעוֹלָם. חֲקִנְתָּן וְלֹא יַעֲבוֹר:

הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ. תִּגְיָנִים וְכָל־תְּהוֹמוֹת:

אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר. רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ:

הַהָרִים וְכָל־גְּבְעוֹת. עֵץ פְּרִי וְכָל־אֲרָזִים:

הַחַיָּה וְכָל־בְּהֵמָה. רֶמֶשׂ וְצַפּוֹר כָּנָף:

מַלְכֵי־אָרֶץ וְכָל־לְאָמִים. שָׂרִים וְכָל־שׁוֹפְטֵי אָרֶץ:

בַּחֹרִים וְגַם־בְּתוֹלוֹת. זְקֵנִים עִם־נְעָרִים:

יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

וַיָּרֶם קָרוֹן לְעַמּוֹ. תְּהַלֵּה לְכָל־חַסִּידָיו.

לְבַנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּ־יְהוָה:

*Psalm 149*

Hallelujah! Praise ye the Lord!  
 Sing unto the Lord a new song,  
 And his praise in the assembly of the faithful.  
 Let Israel rejoice in the Creator;  
 Let the children of Zion be joyful in their King.  
 Let them praise God's name with dance;  
 Let them sing praises unto him with drum and harp.  
 For the Lord takes pleasure in his people;  
 And adorns the humble with salvation.  
 Let the faithful exult in glory;  
 Let them sing for joy upon their beds.  
 Let the high praises of God be in their mouth,  
 And a two-edged sword in their hand;  
 To execute vengeance upon the nations,  
 And chastisements upon the peoples;  
 To bind their kings with chains,  
 And their nobles with fetters of iron;  
 To execute upon them the judgment written;  
 He is the glory of all the faithful.  
 Hallelujah! Praise ye the Lord!

*Psalm 150*

Hallelujah! Praise ye the Lord!  
 Praise God in his sanctuary,  
 Praise him in his shrine.  
 Praise him for his mighty deeds,  
 Praise him for his greatness vast.  
 Praise him with the Shofar tone,  
 Praise him with the lute and harp.  
 Praise him with the drum and dance,  
 Praise him with the string and flute.

*Psalm 149*

הַלְלוּיָהּ. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ. תְּהַלְתּוּ בְּקֹהַל חַסִּידִים:  
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו. בְּנִי־צִיּוֹן יִגִּילוּ בַּמֶּלֶכָם:  
 יִהְלְלוּ שְׁמוֹ בְּמַחּוֹל. בְּתֹף וּכְנֹר יִזְמְרוּלוֹ:  
 כִּי־רוּצָה יְהוָה בְּעַמּוֹ. יִפְאֵר עַנּוּיִם בִּישׁוּעָה:  
 יַעֲלֶזוּ חַסִּידִים בְּכָבוֹד. יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם:  
 רוֹמְמוֹת אֵל בְּגֵרוֹנָם. וַחֲרָב פִּיפִיּוֹת בְּיָדָם:  
 לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם. תּוֹכַחוֹת בְּלְאָמִים:  
 לְאַסֹּר מַלְכֵיהֶם בְּזַקִּים. וְנִכְבְּדֵיהֶם כְּכַבְּלֵי בְרוֹזל:  
 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוּב. הֶדֶר הוּא לְכָל־חַסִּידָיו. הַלְלוּיָהּ:

*Psalm 150*

הַלְלוּיָהּ. הַלְלוּ־אֵל בְּקֹדְשׁוֹ. הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:  
 הַלְלוּהוּ בַּגְּבוּרֹתָיו. הַלְלוּהוּ כָּרֹב גְּדֻלוֹ:  
 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר. הַלְלוּהוּ בַּנְּבֵל וּכְנֹר:  
 הַלְלוּהוּ בְּתֹף וּמַחּוֹל. הַלְלוּהוּ בַּמְנִיִּם וְעֶגְב:

Praise him with soft sounding cymbals,  
 Praise him with loud sounding cymbals.  
 Every soul, praise the Lord,  
 Hallelujah! Praise ye the Lord!  
 Every soul, praise the Lord,  
 Hallelujah! Praise ye the Lord!

*Selected Verses*

Blessed be the Lord forever. Amen and Amen.  
 Blessed be the Lord out of Zion, whose presence fills Jerusalem.  
 Hallelujah.  
 Blessed be the Lord God, the God of Israel,  
 Who alone does wondrous things.  
 And blessed be God's glorious name for ever;  
 Let the whole earth be filled with divine glory. Amen and Amen!

*Congregation rises*

And David blessed the Lord before all the congregation, and said: Blessed art thou, Lord, the God of Israel, our Father, for ever and ever. Thine, Lord, the greatness, the power and the glory, and the victory and the majesty. All that is in the heavens and on the earth is thine. Thine is the kingdom, Lord, and thou art supreme over all. Riches and honor come from thee, and thou rulest over all. In thy hand is power and might; thy hand bestows greatness and gives strength to all. Now therefore, our God, we thank thee, and praise thy glorious name.

הַלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעוּ. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:  
 כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ. הַלְלוּיָהּ:  
 כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ. הַלְלוּיָהּ:

*Selected Verses*

בְּרוּךְ יְהוָה לְעוֹלָם. אָמֵן וְאָמֵן:  
 בְּרוּךְ יְהוָה מִצִּיּוֹן שִׁכֵּן יְרוּשָׁלַיִם. הַלְלוּיָהּ:  
 בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל.  
 עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:  
 וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם.  
 וַיְמַלֵּא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

*Congregation rises*

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָי כָּל־הַקְּהָל וַיֹּאמֶר דָּוִד. בְּרוּךְ  
 אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל. אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם: לְךָ יְהוָה  
 הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד. כִּי־כָל בְּשָׂמִים  
 וּבְאָרֶץ לְךָ יְהוָה הַמְּמֹלָכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ: וְהַעֲשֶׂה  
 וְהַכְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל. וּבִידְךָ כֹּחַ וּגְבוּרָה וּבִידְךָ  
 לְגִדְל וּלְחֹזֶק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לְךָ וּמְהֻלָּלִים  
 לְשֵׁם תְּפָאֶרְתְּךָ:

Thou alone art the Lord. Thou hast made heavens, the heavens of heavens, with all their host; the earth, and all earthly things; the seas and all that in them is; and thou preservest them all; and the host of heaven give homage to thee. Thou art the Lord God, who chose Abram, and brought him forth from Ur of the Chaldees; changed his name to Abraham, and found his heart loyal before thee

And made a covenant with him, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to his seed; and thou hast fulfilled thy promise. For thou art unwavering in trust. When thou saw the affliction of our ancestors in Egypt, and heard their cry at the Sea, thou performed signs and wonders against Pharaoh, all his servants, and all the people of his land. For thou surely knew that they had dealt perversely with Israel. And thy name became renowned to this day. The Sea thou divided before them, so they could pass through on dry land. And their pursuers were cast like a stone into the depths of the raging waters.

### SHIRAT HAYAM

*Exodus 14:30–31*

On that day the Lord rescued Israel from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the power of the Lord against the Egyptians, and the people were in awe of the Lord. And they believed in the Lord and his servant Moses.

*A review of God's grace in Jewish history.  
Creator, God of Abraham, Redeemer at the Red Sea.*

אֶתְהִי־הוּא יְהוָה לְבַדָּהּ. אֶתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם  
וְכָל־צְבָאָם. הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ. הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם.  
וְאֶתָּה מְחִיָּה אֶת־כָּלָם. וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים: אֶתְהִי־הוּא  
יְהוָה הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים  
וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם: וּמִצַּאתָ אֶת־לְבָבוֹ נְאֻמָּן לְפָנֶיהָ:

וְכָרוֹת עָמוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי  
וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֵת לְזֶרְעוֹ. וַתִּקַּם אֶת־דְּבָרְךָ כִּי  
צָדִיק אָתָּה: וַתִּרְא אֶת־עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם  
שָׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפָרְעֹה וּבְכָל־עַבְדָּיו  
וּבְכָל־עַם אֶרֶצוֹ. כִּי יָדַעְתָּ כִּי הִזִּידוּ עָלֶיהֶם וַתַּעֲשֵׂלָהּ שָׁם  
כִּהְיוּם הַזֶּה: וְהִים בְּקָעָתָ לְפָנֵיהֶם וַיַּעֲבְרוּ בַתּוֹךְ־הֵיָם בַּיַּבֶּשֶׁה  
וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֶת כְּמוֹ־אֶבֶן בְּיַם עֲזִים:

### SHIRAT HAYAM

*Moses' Song of Liberation at the Red Sea*

*Exodus 14:30–31*

וַיִּשְׁעַ יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם. וַיִּרְא  
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: וַיִּרְא יִשְׂרָאֵל אֶת־יְהוָה  
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם. וַיִּירָאוּ הָעָם אֶת־יְהוָה  
וַיֵּאֱמִינוּ בַּיהוָה וּבַמֹּשֶׁה עַבְדּוֹ:

*Exodus 15:1–21*

Then Moses and the children of Israel sang this song to the Lord saying: I will sing unto the Lord, for he is highly exalted, horse and rider has he thrown into the sea. The Lord is my strength and song; now, he is my salvation. This is my God, and I will praise him; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name. He cast Pharaoh's chariots and his army into the Sea; his chosen captains, drowned in the Sea. The deeps cover them. They sank like stones into the depths. Thy right hand, Lord, is glorious in power. Thy right hand, Lord, shatters the enemy. In thine awesome supremacy, all who rise against thee are overthrown. Thy wrath blazes and consumes them like stubble. And with the blast of thy nostrils the waters piled up. The floods stood upright like a wall. The deeps were frozen in the heart of the sea. The enemy said: I will pursue, I will overtake, I will divide the spoil; my lusting soul will be full of them. I have but to draw my sword; my hand will destroy them. With that thou blew with thy wind and the sea covered them; they sank like lead in the mighty waters. Who is like thee, Lord, among those acclaimed divine? Who is like thee, glorious in holiness, awe-inspiring in deeds, doing wonders? Thy right hand stretched out, the earth swallowed them. And in thy love thy people whom thou redeemed were led to safety, in thy strength, to thy holy habitation. The nations heard, they trembled; terror took hold of the inhabitants of Philistia. Then were the chiefs of Edom terrified. Trembling gripped the mighty of Moab. All the inhabitants of Canaan melted away. Terror and dread fell upon them; by the might of thine arm, they are still as stone; 'til thy people pass over, Lord, 'til the people, made thy possession, pass over. Thou wilt bring them in, and plant them in the mountain of thine inheritance; thy place, Lord, which thou hast made for thy dwelling; the sanctuary of the Lord, which thy hands have established. The Lord shall reign forever and ever!

The Lord shall reign forever and ever!

*Exodus 15:1–21*

אָז יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה  
וַיֹּאמְרוּ לֵאמֹר: אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה. סוּס וּרְכָבוֹ רָמָה  
בַּיָּם: עֲזִי וּזְמַרְתָּ יְהוָה וַיְהִי־לִי לִישׁוּעָה. זֶה אֱלֹהֵי אָבִי  
וַיֹּארְמֵנִהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ: מִרְכָּבַת פָּרְעֹה וַחֲיִלוֹ  
יָרָה בַּיָּם. וּמִבְּחַר שְׁלִשׁוֹ טָבְעוּ בַיָּם־סוּף: תְּהַמַּת יִכְסִימוּ יָרְדוּ  
בְּמַצּוֹלַת כְּמו־אֲבָן: יְמִינָה יְהוָה נֹאדְרֵי בְּפֶתַח. יְמִינָה יְהוָה תִּרְעַץ  
אוֹיֵב: וּבָרַב גְּאוּנָה תִהְרַס קָמְיָה. תִּשְׁלַח חֲרֹנֶה יֹאכְלֵמוּ כִּקֵּשׁ:  
וּבְרוּחַ אַפִּיָה נִעְרַמוּ מַיִם. נִצְבּוּ כְּמו־נֶד נְזִלִים. קָפְאוּ תְהַמַּת  
בְּלִבָּיָם: אָמַר אוֹיֵב אֲרַדְף אֲשִׁיג. אֲחַלֵּק שְׁלָל תְּמַלְאֵמוּ נַפְשֵׁי.  
אָרִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי: נִשְׁפַּת בְּרוּחָה כִּסְמוּ יָם. צָלְלוּ כַּעֲזוֹפֶרֶת  
בַּמַּיִם אֲדִירִים: מִי־כִמְכָה בְּאֵלֶם יְהוָה. מִי כִמְכָה נֹאדֵר בְּקֹדֶשׁ.  
נֹרָא תִהְלֵת עֲשֵׂה פִלָּא: נְטִית יְמִינָה תִבְלַעְמוּ אֲרִי: נַחִית  
בְּחִסְדָּה עִם־זוֹ גְּאֻלַּת. נִהְלַת בְּעִזָּה אֶל־גְּוָה קֹדֶשׁ: שָׁמְעוּ עַמִּים  
יִרְגְּזוּן. חֵיל אַחַז יִשְׁבִי פִלְשֵׁת: אֲזוֹ נִבְהָלוּ אֱלֹפֵי אֲדוּם. אֵילֵי  
מוֹאָב יִאֲחַזְמוּ רֶעַד. נִמְגּוּ כָל יִשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימַתָּה  
וּפְחָד. בְּגֹדֶל זְרוּעָה יִדְמוּ כְּאֲבָן: עַד־יַעֲבֹר עִמָּה יְהוָה. עַד־יַעֲבֹר  
עִם־זוֹ קִנִּיתָ: תִּבְאָמוּ וְתִטְעַמוּ בְּהַר נַחֲלָתָה. מָכוֹן לְשִׁבְתָּהּ פַּעֲלַת  
יְהוָה. מִקְדָּשׁ אֲדָנִי כּוֹנֵן יְדִידָה:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

When the horses of Pharaoh, with his chariots and horsemen, entered the sea, the Lord flooded them with the waters of the sea, where the children of Israel had walked on dry land. And Miriam the prophet, the sister of Aaron, took a drum in her hand; and all the women followed her with drums and dance; and Miriam sang: Sing to the Lord, for he is highly exalted. Horse and rider has he thrown into the sea!

*Selected verses proclaiming God's ultimate triumph.*

For kingship is the Lord's; and he rules over the nations. And saviors shall come up on Mount Zion to judge Mount Esau, and establish the Lord's kingship. And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One.

*On Rosh Hashanah, continue with Nishmat on page 155.*

כִּי בָא סוּס פִּרְעוֹה בְּרִכְבוֹ וּבִפְרָשָׁיו בַּיָּם וַיֵּשֶׁב יְהוָה עֲלֵהֶם  
אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבֻשָׁה בְּתוֹךְ הַיָּם: וַתִּקַּח מִרְיָם  
הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ וַתִּצְאֵן כָּל־הַנְּשִׂיִם אַחֲרֶיהָ  
בְּתַפִּים וּבְמַחֲלֹת: וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַיהוָה כִּי־גָאֵה גָאֵה  
סוּס וּרְכָבוֹ רָמָה בַּיָּם:

*Selected verses proclaiming God's ultimate triumph.*

כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם: וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן  
לְשֹׁפֵט אֶת־הָרָר עֲשׂוּ וְהִיתָה לַיהוָה הַמְּלוּכָה: וְהָיָה יְהוָה לְמֶלֶךְ  
עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

*On Rosh Hashanah, continue with Nishmat on page 154.*

THREE MORNING POEMS: MEDITATIONS PRAISING GOD  
FOR THE MANIFOLD BLESSINGS OF LIFE

*Solomon Ibn Gabirol*

*Shiharticha*

I seek thee at sunrise and sunset,  
My hands, and my face turned in prayer,  
My heart all-a-longing for outlet,  
Like beggar I stand on life's stair;  
The universe cannot contain thee,  
I pray thee within me to dwell,  
Thy love I shall treasure most deeply,  
And stirred by thy great wondrous spell,  
I shall thank thee, my God, and sing to thee,  
While the soul, gift divine, abides in me.

*Si-i Ayin Yihidati*

O soul of mine to God lift up thy gaze,  
Thy source of life recall in youthful days;  
O supplicate him every day and night,  
Thy choicest prayers do thou to him indite.  
For thine is he while thou in this world art,  
And thine will be when thou this earth depart;  
Thy place of peace hath he for thee in store;  
With him in life eternal, evermore;  
I therefore sing to God my heartfelt praise,  
The while I live outpour my soul's sweet lays.

THREE MORNING POEMS: MEDITATIONS PRAISING GOD  
FOR THE MANIFOLD BLESSINGS OF LIFE

*Solomon Ibn Gabirol*

*Shiharticha*

שְׁחַרְתִּיךָ בְּכֹל שַׁחַר וְנֹשֶׁפִי.  
וּפְרַשְׁתִּי לְךָ כַּפֵּי וְאָפִי.  
לְךָ אֶהְמָה בְּלֵב צָמָא וְאֶכְמָה.  
כְּדֹל שׁוֹאֵל עָלַי פְּתוּחֵי וְסָפִי.  
מִקּוֹמוֹת לֹא יִכִּילוֹן שְׁבַתְךָ.  
וְאוֹלָם יֵשׁ מִקּוֹמְךָ בֵּין סַעֲיִפִי.  
הֲלֹא אֶצְפּוֹן בְּלִבִּי שֵׁם כְּבוֹדְךָ.  
וְגִבֵּר חֲשָׁקְךָ עַד יַעֲבוֹר פִּי.  
אֲנִי עַל־כֵּן אֶהוּדָה שֵׁם יי.  
בְּעוֹד נִשְׁמַת אֱלֹהִים חַי בְּאִפִּי:

*Si-i Ayin Yihidati*

שְׂאֵי עֵינַי יַחֲדָתִי לְצוּרְךָ.  
וְזִכְרֵי בּוֹרְאֶךָ בִּימֵי נְעוּרְךָ.  
לְפָנָיו צַעֲקֵי לַיְלָה וַיּוֹמֵם.  
וְלִשְׁמוֹ זַמְרֵי תְּמִיד בְּשִׁירְךָ.  
מִנְּת חֲלָקְךָ בְּעוֹדְךָ עַל אֲדָמָה.  
וּמִבְּטַחְךָ בְּצִאתְךָ מִבְּשָׂרְךָ.  
הֲלֹא הִכִּין לְפָנָיו לְךָ מְנוּחָה.  
וּמִתַּחַת לְכִסְאוֹ שֵׁם דְּבִירְךָ.  
אֲנִי עַל־כֵּן אֶבְרַךְ אֶת אֲדוֹנָי.  
כְּמוֹ פְּלִיְהֵנְשָׁמָה לוֹ תְּבָרְךָ:

**Elohim Eli Atah**

- (1) *O God, my God art thou.*  
 Most earnestly I seek thee,  
 Amid thy faithful throng,  
 Thy constancy proclaiming,  
 Thy greatness all my song;  
*When I call, O answer me. This Day.*  
 Among thy people standing,  
 I bring to thee their plea,  
 “My lips unseal, Eternal,  
 That I may sing to thee.”
- (2) *O God, my God art thou.*  
 My inmost thoughts unfolded,  
 Before thee all unveiled;  
 The soul and body shaken,  
 They know that they have failed;  
*When I call, O answer me. This Day.*  
 Give ear unto their yearnings,  
 And hear the heartfelt plea  
 “Of leaders of thy people,  
 Assembled unto thee.”
- (3) *O God, my God art thou.*  
 Though righteousness thy mantle,  
 Thy robe all purity,  
 Upon thy people’s bidding,  
 I hasten with my plea;  
*When I call, O answer me. This Day.*  
 My inner foe subdue thou,  
 Assuage my pain and grief,  
 “And grant that through thy teaching,  
 From shame I find relief.”

**Elohim Eli Atah**

- אֱלֹהִים אֱלֵי אַתָּה. אֲשַׁחֲרֶךָ בְּסוּד סִגְלָתְךָ.  
 אֲמוֹנָתְךָ אוֹדִיעַ וְאֶגִּיד גְּדֻלָּתְךָ.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם אָקוּם בְּקֶרֶב קוֹהֲלֶתְךָ.  
 אֲדַנִּי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:
- אֱלֹהִים אֱלֵי אַתָּה. נִגְדָה עֲלוּמֵי נַחֲשָׁפוּ.  
 נַפְשֵׁי וְעֲצָמוֹתַי מִפְחָדֶךָ שִׁסְפוּ.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם נְבוּכִים לִישְׁעָה נִכְסְפוּ.  
 נְדִיבֵי עַמִּים נֶאֱסְפוּ:
- אֱלֹהִים אֱלֵי אַתָּה. יוֹעֵט צְדָקָה לְלִבֶּשׁ.  
 יִרְאֶיהָ הִרְשׁוּנִי וְאֶרְוֶן וְאֵין בּוֹשׁ.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם יוֹקְשֵׁי תִכְבֵּשׁ וְעֲצָפֵי תַחְבּוֹשׁ.  
 הִי לִבִּי תָמִים בְּחֻקֶּיהָ. לְמַעַן לֹא אִבּוֹשׁ:



- (4) *O God, my God art thou.*  
 O guard my inmost thinking,  
 That I go not astray,  
 Keep thou my lips from faltering,  
 As unto thee I pray;

*When I call, O answer me. This Day.*

This day thy praises chanting,  
 Forgot thy chastening rod,  
 "Send forth thy light to lead me,  
 Thy truth, O Lord my God."

- (5) *O God, my God art thou.*  
 My rock and sheltering Tower,  
 To thee I come to seek  
 Enlightenment and strengthening,  
 For I am faint and weak;

*When I call, O answer me. This Day.*

On this the day of cleansing,  
 Hear thou my prayer to thee—  
 "Create in me a heart unstained,  
 My soul renew in me."

- (6) *O God, my God art thou.*  
 O God enthroned in highest spheres,  
 Higher than heavens' height,  
 To thee I cry from out the depths  
 And moan in my sad plight;

*When I call, O answer me. This Day.*

To them the word I speak this day,  
 Who come to seek thy face,  
 "Whoso is wise, let him repent,  
 And find again God's grace."

אֱלֹהִים אֵלַי אַתָּה. שְׁמַר שְׂרַעֲפֵי לִבִּי יִזְנִיחוּנִי.  
 שְׁגִיאוֹת שְׁפָתַי בֶּל יִדְיָחוּנִי.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם שְׁבַחֲךָ עֲצָבִי יִשְׁכָּחוּנִי.  
 שְׁלַח אוֹרְךָ וְאַמִּיתְךָ. הִמָּה יִנְחֹנֵנִי:

אֱלֹהִים אֵלַי אַתָּה. לָךְ אֶצְפֶּה צוֹר מְשַׁגְּבִי.  
 לְמַדְנִי וְחִזְקֵנִי כִּי אֵין כֹּחַ בִּי.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם לְבָרַר וּלְצַרְךָ חוֹבִי.  
 לֵב טְהוֹר בְּרֵא-לִי אֱלֹהִים וְרוּחַ נְכוֹן חֲדַשׁ בְּקַרְבִּי:

אֱלֹהִים אֵלַי אַתָּה. מְרוֹם הַשּׁוֹכֵנִי גְבוּהִים.  
 מִמַּעַמְקִים אֶקְרָא נִגְדָּךְ וְאַהִים.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם מְלִלְתִּי בְּסוּד כְּמֵהִים.  
 מִי יוֹדֵעַ יִשׁוּב. וְנַחֵם הָאֱלֹהִים:

- (7) *O God, my God art thou.*  
 I stand with sins encumbered,  
 The heart's misdeeds laid bare,  
 Shouldst thou, Lord, regard them,  
 How could I plead, how dare?

*When I call, O answer me. This Day.*

Today I supplicate thee.  
 Act not like judge with me,  
 "For oft we sin from weakness,  
 Not from iniquity."

- (8) *O God, my God art thou.*  
 Thou hast prepared the healing,  
 Wherewith to set me right;  
 Atonement Day thou sendest  
 To help me in my plight;

*When I call, O answer me. This Day.*

As now from sin's imprisoning,  
 This day I seek release,  
 "My heart from guilt, purge thou,  
 From sin grant thou surcease."

- (9) *O God, my God art thou.*  
 My thoughts desire thy nearness,  
 I would be nigh to thee;  
 Abashed am I and humbled,  
 Through mine iniquity;

*When I call, O answer me. This Day.*

O answer thou their pleading,  
 Who yearn to hear thy word:  
 "Come ye with prayer, repenting,  
 Return unto the Lord."

אֱלֹהִים אֵלַי אַתָּה. הִנְנִי לְפָנֶיךָ בְּאִשְׁמִי.  
 הַעֲוֹנוֹת אִם תִּשְׁמְרֶנּוּ. אֲדַנִּי מִי יַעֲמֹד מִי.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם הַזֶּה אֵל תָּבוֹא בְּמִשְׁפָּט עִמִּי.  
 הֵן בְּעוֹן חוֹלְלָתִי. וּבַחֲטָא יַחֲמַתְנִי אִמִּי:

אֱלֹהִים אֵלַי אַתָּה. הִקְדַּמְתָּ מְזוֹר לְיִשְׁרָנִי.  
 הַכִּינֹתָ יוֹם כְּפָר. רְצוֹן בּוֹ לַעֲטָרָנִי.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם הַנֶּתַק עֲבוֹת עוֹן יֶאֱסְרָנִי.  
 הָרֵב כְּבִסְנִי מִעוֹנֵי. וּמַחֲטָאתִי טַהֲרָנִי:

אֱלֹהִים אֵלַי אַתָּה. קִרְבַּתְךָ יַחֲפֹצוֹן רַעֲיוֹנִי.  
 קְדוֹרְנִית שַׁחוֹתִי מִפְּנֵי זְדוֹנִי.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם קִרְאתָ לְגֹזַע אֲמוֹנִי.  
 קָחוּ עִמְכֶם דְּבָרִים. וְשׁוּבוּ אֶל יְהוָה:

- (10) *O God, my God art thou.*  
 Thy children here assembled,  
 Their hearts would purify;  
 To nourishment thy people,  
 Themselves this day deny;

*When I call, O answer me. This Day.*  
 Affliction gladly choosing,  
 The fast thou didst ordain,  
 “The better through affliction  
 Thy teachings to retain.”

- (11) *O God, my God art thou.*  
 To thee our eyes uplifted,  
 To thee O God on high,  
 The while before thee standing,  
 Abashed we long and sigh;

*When I call, O answer me. This Day.*  
 Yea, on this day of testing,  
 When thoughts are purified,  
 “We raise our hearts and hands, Lord,  
 To thee our heavenly Guide.”

- (12) *O God, my God art thou.*  
 All-gracious God and revered  
 Mid Serafim on high.  
 Remember me who standing here,  
 Do supplicate and cry;

*When I call, O answer me. This Day.*  
 As midst thy faithful servants  
 This truth I loud proclaim:  
 The soul of all that liveth,  
 Shall praise, O Lord, thy name.

אֱלֹהִים אֵלֵי אַתָּה. טָהָרוּ לְבָבָם לְחֻקֶיךָ.  
 טַעַם וּמִשְׁקָה חֲשָׁכוּ חֲשׂוּקֶיךָ.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם טָכוּס לְעֲנֹת נַפֶּשׁ דְּבִקֶיךָ.  
 טוֹב לִי כִי עֲנִיתִי. לְמַעַן אֲלַמַּד חֻקֶיךָ:

אֱלֹהִים אֵלֵי אַתָּה. נִשְׁאֲנוּ נִגְדָה עַפְעָפִים.  
 נִכְחָה נִצְבָנוּ שְׁחֲנוּ אַפִּים.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם נִבְרַר שְׁקֵרוֹת שְׂרַעְפִים.  
 נִשָּׂא לְבַבְנוּ אֶל־כַּפִּים. אֶל אֵל בְּשָׁמַיִם:

אֱלֹהִים אֵלֵי אַתָּה. הִנּוּן הַנְּעֲרֵץ בְּסוּד שְׂרָפֵי מְעוֹנֵי.  
 זְכַרְנִי וּפְקֻדָּנִי בְּהִתְחַנְנִי בְּהִגְיוֹנִי.  
 בְּקִרְאֵי עֲנֵנִי. יוֹם קִרְא אֶקְרָא בְּמִקְהֵלוֹת אֲמוֹנֵי.  
 נִשְׁמַת כָּל־חַי תְּבָרַךְ אֶת־שִׁמְךָ יי:

**NISHMAT KOL ḤAI**  
*The Praise of Every Living Soul*

*Hazzan*

The soul of every living being shall praise thy name, Lord our God;  
 and the spirit of all humankind shall ever glorify thee, our King.

*Congregation*

FROM ETERNITY TO ETERNITY THOU ART GOD.

*Hazzan*

Thou alone art our King, Redeemer and Savior. Thou deliverest,  
 rescuest and sustainest us, and hast mercy upon us in all times of  
 trouble and distress.

*Congregation*

WE HAVE NO KING BUT THEE.

*Hazzan*

God of the earliest and of the latest generations, God of all creat-  
 ed beings, and Master of history, God extolled in manifold songs of  
 praise, who guides thy world with loving-kindness, and with mercy  
 all whom thou hast created; God eternal, who does not slumber nor  
 sleep, but arouses those that sleep and awakens them that slumber,  
 gives speech to the speechless, and freedom to the captives, lifts the  
 fallen and raises the bent—

*Congregation*

TO THEE ALONE WE GIVE OUR THANKS.

**NISHMAT KOL ḤAI**  
*The Praise of Every Living Soul*

*Hazzan*

נְשַׁמַּת כָּל־חַי תְּבָרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בְּשָׂר  
 תִּפְאָר וּתְרוּמָם זְכוּרָה מִלְּכַנּוּ תָמִיד:

*Congregation*

מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל:

*Hazzan*

וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרֵס  
 וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה:

*Congregation*

אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה:

*Hazzan*

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת אֲדוֹן  
 כָּל־תּוֹלְדוֹת הַמְהַלֵּל בְּרַב הַתְּשׁוּבָחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד  
 וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּי לֹא־יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יְשָׁנִים  
 וְהַמְקִיץ נרְדָּמִים וְהַמְשִׁיחַ אֱלָמִים. וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ  
 נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים:

*Congregation*

לֵךְ לְבִדְךָ אֲנַחְנוּ מוֹדִים:

*Rabbi*

Were our mouths filled with song like the sea and our tongues with gladness like its multitudinous waves, were our lips full of praise like the expanses of the sky and our eyes full of light like the sun and the moon; were our hands outspread in prayer like eagles' pinions and our feet, fleet as those of the deer in thy service; we would not be able adequately to voice our thanks to thee, Lord our God and God of our fathers, and to praise thy name for any of the thousands of kindnesses which countless times thou hast showered upon our ancestors and ourselves.

*Rabbi and Congregation*

From Egypt thou didst liberate us, Lord our God, and thou didst free us from its bondage. Thou didst sustain us and satisfy our needs in times of famine. Thou didst save us from the sword and plagues and didst deliver us from grievous maladies. Hitherto thy mercies have been our stay and thy loving kindnesses have not forsaken us. We pray thee, Lord our God, never to abandon us.

*Rabbi*

Therefore, all the powers of body and soul which thou hast implanted in us, shall praise and adore thee, shall declare thy holiness, and proclaim thy sovereignty, O our King.

*Hazzan*

אֱלוֹ פִינוּ מָלֵא שִׁירָה כְּיָם וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלוֹ  
וּשְׁפֹתוֹתֵינוּ שִׁבַּח כְּמַרְחָבֵי רְקִיעַ. וְעֵינֵינוּ מְאִירוֹת כְּשָׁמַשׁ  
וּכְיָרֵחַ. וַיְדִינֵנוּ פְרוֹשׁוֹת כְּנִשְׁרֵי שָׁמַיִם. וּרְגָלֵינוּ קָלוֹת כְּאַיְלוֹת.  
אִין אֲנַחְנוּ מְסַפְּקִים לַהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וּלְבָרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֶלְפֵי אֶלְפִים וְרַבֵּי  
רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

*Congregation*

מִמְצָרִים גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרַעַב  
זָנַתָּנוּ וּבְשֹׂבַע כִּלְפַלְתָּנוּ. מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ וּמִחֲלָיִם  
רָעִים וּנְאֻמָּנִים דָּלִיתָנוּ: עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוֹנוּ  
חֲסָדֶיךָ. וְאֵל תִּשְׁשָׁנוּ יְיָ אֱלֹהֵינוּ לְנִצָּחַ:

*Hazzan*

עַל כֵּן אַבְרָהִים שִׁפְלַגְתָּ בְּנוֹ וְרוּחַ וּנְשָׁמָה שִׁנַּפַּחְתָּ בְּאַפֵּינוּ  
וּלְשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיְפָאֲרוּ  
וַיְרוֹמְמוּ וַיְעַרְצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שִׁמְךָ מִלְּכָנוּ:

*Hazzan and Congregation*

Yea, every mouth shall tell thy praise,  
And every tongue swear fealty;  
Lo, every knee to thee shall bend,  
All humankind shall worship thee.

The hearts of all shall come with awe,  
Their souls to thee their praises bring;  
Each with the Psalmist shall proclaim,  
With all my powers, to thee I sing:

Who is like thee, O God and Lord,  
The poor man's helper in his need;  
Who saves the wretched and forlorn,  
From out the tyrant's mighty greed?

*Hazzan*

Who is like thee, great, mighty and revered God, God supreme,  
Creator of heaven and of earth? We shall praise thee and extol thy  
holy name in accordance with David's word:

*Congregation*

Praise thou the Lord, O my soul,  
And all my inward powers, God's holy name.

*Hazzan*

Almighty God, thy power is supreme.  
Great in holiness is thy name.  
Thy power is eternal.  
Thine awe is ultimate.

*Hazzan and Congregation*

כִּי כָל־פֶּה לְךָ יוֹדֶה.  
וְכָל־לָשׁוֹן לְךָ תִּשָּׁבַע.  
וְכָל־בֶּרֶךְ לְךָ תִּכְרַע.  
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה.  
וְכָל־לִבָּבוֹת יִירָאוּךָ.  
וְכָל־קָרֵב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ.  
כַּדָּבָר שֶׁכָּתוּב.  
כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה.  
יְהוָה מִי כָמוֹךָ.  
מִצִּיל עָנִי מִחֲזַק מִמֶּנּוּ.  
וְעָנִי וְאֲבִיוֹן מִגְזֵלוֹ:

*Hazzan*

מִי יִדְמָה לְךָ וּמִי יִשׁוּה לְךָ וּמִי יַעֲרֶךְ לְךָ. הָאֵל הַגָּדוֹל הַגְּבוֹר  
וְהַנּוֹרָא אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ: נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ  
וְנִבְרַךְ אֶת־שֵׁם קִדְשֶׁךָ כְּאִמּוֹר. לְדָוִד:

*Congregation*

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה. וְכָל־קָרְבֵי אֶת־שֵׁם קִדְשׁוֹ:

*Hazzan*

הָאֵל בְּתַעֲצוּמוֹת עֲזָךָ.  
הַגָּדוֹל בְּכְבוֹד שִׁמְךָ.  
הַגְּבוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:

## HAMELECH

## THE KING

IS ENTHRONED, HIGH AND TRANSCENDENT.

Thou who lives forever, thy name is exalted and holy, As the Psalmist sings:

Rejoice in the Lord, ye righteous;  
To praise him befits the upright.

*Congregation*

By the mouth of the upright thou art extolled;  
By the lips of the righteous thou art called blessed;  
By the tongue of the faithful art thou proclaimed holy;  
By the heart of the holy, thou art praised.

In the choirs of the myriads of thy people, the House of Israel, thy name, O our King, has been glorified from generation to generation. We acknowledge this to be a duty incumbent on all whom thou hast created, to give thanks to thee, and to sing unto thee through the Psalms of David, the son of Jesse, thine anointed servant, sweet singer in Israel and its royal bard.

*Congregation rises*

## HAMELECH

## הַמֶּלֶךְ

יוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא:

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ:  
וְכַתּוּב. רַנְּנוּ צְדִיקִים בַּיהוָה. לַיִּשְׂרָאֵל נְאוּה תְהִלָּה:

בְּפִי	יִשְׂרָאֵל	תְּתַרְוֶמֶם.
וּבְדַבְרֵי	צְדִיקִים	תְּתַבְרַךְ.
וּבְלִשׁוֹן	חֲסִידִים	תְּתַקְדָּשׁ.
וּבְקֶרֶב	קְדוֹשִׁים	תְּתַהַלֵּל:

וּבְמִקְהֵלוֹת רַבּוֹת עֲמָה בֵּית יִשְׂרָאֵל בְּרַנָּה יִתְפָּאֵר שְׁמֶךָ  
מִלְּכָנּוּ בְּכָל דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדְר  
לְבָרַךְ לְעֲלֶה וּלְקַלֵּם עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן  
יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

*Congregation rises*

Praised be thy name forever, our King, God and Ruler, great and holy, in the heavens and on the earth. To thee it is pleasant to chant psalms of praise and to sing hymns of thanksgiving, extolling thy power and thy dominion, thy supremacy and thy greatness, thy name and thy glory, thy holiness and thy sovereignty, now and evermore. Blessed art thou, Lord, God and King, whose greatness is expressed in Israel's songs of praise; Lord of wondrous deeds, who delights in song, King, God, everlasting.

### ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִפְנֵינוּ. הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ  
בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נִאֲוָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר  
וְשִׁבְחָה הַלֵּל וְזִמְרָה עִזָּו וּמְשֻׁלָּה נִצַּח גְּדֻלָּה וּגְבוּרָה תְהִלָּה  
וְתִפְאֶרֶת קְדוּשָׁה וּמְלִכּוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם:  
בְּרוּךְ אַתָּה יְיָ אֵל מְלִיךְ גָּדוֹל בְּתִשְׁבְּחוֹת. אֵל הַהוֹדָאוֹת אָדוֹן  
הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מְלִיךְ אֵל חַי הַעוֹלָמִים:

### ḤATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֻמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵךָ דְקְדוּשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְשַׁבְּחָתָא וְנִחְמָתָא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:



**BARCHU***Hazzan*

Praise the Lord, Source of all blessing.

*Congregation, then Hazzan*

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

*On Rosh Hashanah*

We praise thee, Lord our God, Ruler of the universe, who causes light and darkness to alternate, promotes peace, and creates all.

*On Yom Kippur*

We praise thee, Lord our God, Ruler of the universe, who opens the gates of mercy for us, and enlightens the eyes of those who await forgiveness, who causes light and darkness to alternate, promotes peace, and creates all.

The light of the universe is a treasure for the living;  
God called the orbs out of darkness, and there was light.

**BARCHU***Hazzan*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:

*Congregation, then Hazzan*

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*We praise God, for Creation.**On Rosh Hashanah*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

*On Yom Kippur*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַפּוֹתֵחַ לָנוּ  
שַׁעֲרֵי רַחֲמִים וּמְאִיר עֵינֵי הַמַּחְכִּים לְסְלִיחָתוֹ.  
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

אוֹר עוֹלָם אוֹצֵר חַיִּים. אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי:

*The Ark is opened*

*Responsively*

*Congregation*

*Hazzan*

Thou art our God	In the heavens and on earth.
	Mighty, revered.
By myriads acclaimed,	He but spoke and light appeared.
Creation at his command,	His name "The Eternal."
Eternal is God,	All-seeing and All-knowing.
Himself unseen,	Deliverance, his crown,
Righteousness, his robe,	Justice, his mantle.
Recompense, his garb,	Equity, his shelter.
Faithfulness, his counsel,	Truth, his work.
He is righteous and just,	Near to those who call sincerely.
Exalted and sublime,	Indwelling the heights.
	Suspending the earth in space.
	Our God lives forever, awe-inspiring, exalted and holy!

*The Ark is closed. The congregation is seated.*

*On weekdays, continue on page 175.*

*The Ark is opened*

*Responsively*

אֲתָהּ הוּא אֱלֹהֵינוּ. בְּשָׁמַיִם וּבָאָרֶץ. גְּבוּר וְנִעְרָץ:	
הוּא שָׁח וַיְהִי:	דָּגוּל מְרַבָּה.
זָכְרוּ לְנִצָּח:	וְצוּה וּנְבַרְאוּ.
טְהוֹר עֵינַיִם:	חַי עוֹלָמִים.
כְּתָרוּ יְשׁוּעָה:	יּוֹשֵׁב סִתָּר.
מִעֲטָהוּ קִנְיָה:	לְבוּשׁוֹ צְדָקָה.
סִתְרוּ יִשְׂרָאֵל:	נֶאֱפֵד נִקְמָה.
פָּעַלְתוּ אִמְתָּ:	עֲצָתוֹ אֲמוּנָה.
קָרוֹב לְקוֹרְאָיו בְּאִמְתָּ:	צְדִיק וַיִּשְׂרָאֵל.
שׁוֹכֵן שְׁחָקִים:	רַם וּמִתְנַשֵּׂא.
	תִּלְהָ אֶרֶץ עַל־בְּלִימָה:
	חַי וְקַיִם נוֹרָא וּמְרוֹם וְקָדוֹשׁ:

*The Ark is closed. The congregation is seated.*

*On weekdays, continue on page 174.*

*On Shabbat:*

***Seder Avodah Nusah***

All thank thee, all praise thee, all exclaim: None is holy like the Eternal. All extol thee, Creator of all. God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom hast thou made them all, the earth is full of thy creation. Exalted King art thou, singular forever, praised and glorified and exalted from ancient times.

***Traditional Nusah***

All thank thee, all praise thee, all exclaim: None is holy like the Eternal. All extol thee, Creator of all; God, who each day opens the eastern gates and splits windows into the heavens, who brings forth the sun from its place and the moon from its dwelling, and spreads light for the whole world and the creatures he fashioned in mercy. God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. Exalted King art thou, singular forever, praised and glorified and exalted from ancient times.

God of the universe, in thy great mercy have mercy on us, master of our strength, rock of our protection, our shield and our defense. None is like thee, none compares; besides thee there is none other. Who can compare? None is like thee in this world, and none in the world to come. None will be beside thee in the Messianic days, and none is like thee, our savior, able to bring life to the dead.

*On Shabbat:*

***Seder Avodah Nusah***

הכל יודוה וְהַכֵּל יִשְׁבַּחוּהָ. וְהַכֵּל יֹאמְרוּ אֵין קָדוֹשׁ כִּיְהוָה; הַכֵּל יְרוֹמְמוּהָ סֵלָה יוֹצֵר הַכֵּל: הַמְאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מִהִרְבוּ מַעֲשֵׂיהָ יְהוָה. כָּלֵם בְּחֻכְמָה עֲשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָה: הַמְלִיךָ הַמְרוֹמֵם לְבִדּוֹ מֵאָז. הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם:

***Traditional Nusah***

הכל יודוה וְהַכֵּל יִשְׁבַּחוּהָ. וְהַכֵּל יֹאמְרוּ אֵין קָדוֹשׁ כִּיְהוָה; הַכֵּל יְרוֹמְמוּהָ סֵלָה יוֹצֵר הַכֵּל: הָאֵל הַפּוֹתַח בְּכֹל יוֹם דְּלָתוֹת שְׁעָרֵי מְזֻרָח וּבּוֹקֵעַ חֲלוֹנֵי רְקִיעַ. מוֹצִיא חֲמָה מִמְּקוֹמָה וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ. וּמְאִיר לְעוֹלָם כָּלוֹ וְלִיּוֹשְׁבָיו שְׁבָרָא בְּמַדַּת הַרְחֲמִים: הַמְאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: הַמְלִיךָ הַמְרוֹמֵם לְבִדּוֹ מֵאָז. הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם:

אֱלֹהֵי עוֹלָם בְּרַחֲמֶיהָ הֲרַבִּים רַחֵם עָלֵינוּ. אָדוֹן עֲזָנוּ צוּר מְשַׁגְּבָנוּ מִגֵּן יִשְׁעָנוּ. מִשְׁגָּב בְּעַדְנוּ: אֵין כְּעַרְכָּהּ וְאֵין זוּלָתָהּ אֶפְס בְּלָתָהּ וּמִי דוֹמָה לָהּ: אֵין כְּעַרְכָּהּ יְיָ אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה. וְאֵין זוּלָתָהּ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבָּא. אֶפְס בְּלָתָהּ גּוֹאֲלָנוּ לְיִמּוֹת הַמְּשִׁיחַ. וְאֵין דוֹמָה לָהּ מוֹשִׁיעָנוּ לְתַחֲיַת הַמֵּתִים:

## EL ADON

God is the Lord of all creation;  
 Blessed is he, acclaimed by every soul.  
 His greatness and goodness fill the universe,  
 Knowledge and wisdom are round about him.  
 Exalted is he above all holy beings;  
 Gloriously sublime above all supernal.  
 Innocence and equity minister at his throne;  
 Kindness and mercy do homage before him.  
 Lovely are the luminaries our God has created;  
 With wisdom, with knowledge and insight he formed them;  
 With power and energy did he endow them;  
 That they might hold sway in the life of the world.  
 Replete with radiance, emitting splendor;  
 Their brilliance is lovely throughout the universe.  
 Rejoicing when rising, exulting when setting,  
 With reverence enacting the will of their Maker.  
 Glory and honor they tender him;  
 Gladsome and joyful they acclaim his reign.  
 He had summoned the sun and it sent forth light;  
 He had approved it and fashioned the form of the moon.  
 The sun and moon, the stars and planets praise him;  
 Celestial beings give glory and greatness unto God.

## EL ADON

אל אֲדוֹן עַל כָּל הַמַּעֲשִׂים.  
 בְּרוּךְ וּמְבָרָךְ בְּפִי כָל נִשְׁמָה:  
 גְּדֻלוֹ וְטוֹבוֹ מְלֵא עוֹלָם.  
 דַּעַת וְתְבוּנָה סִבְבֵים אוֹתוֹ:  
 הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ.  
 וְנִהְדָּר בְּכְבוֹד עַל הַמַּרְכָּבָה:  
 זְכוּת וּמִישׁוֹר לְפָנָי כְּסֹאוֹ.  
 חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ:  
 טוֹבִים מְאוֹרוֹת שֶׁבְּרָא אֱלֹהֵינוּ.  
 יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל:  
 כֹּחַ וּגְבוּרָה נָתַן בָּהֶם.  
 לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִיל:  
 מְלֵאִים זִיו וּמְפִיקִים נֹגֵה.  
 נֹאֵה זִיוֹם בְּכָל הָעוֹלָם:  
 שִׂמְחִים בְּצֵאתָם וְשִׂשִׁים בְּבוֹאֵם.  
 עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם:  
 פָּאֵר וְכְבוֹד נוֹתְנִים לְשִׁמוֹ.  
 צְהֵלָה וְרִנָּה לְזִכְרֵךְ מְלִכּוּתוֹ:  
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר.  
 רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה:  
 שִׁבַּח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם.  
 תַּפְאֲרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ:

Unto God be praise, who ceased creative work on the seventh day, and thereon ascended his throne of glory. With beauty he invested the day of rest, appointing the Sabbath as the Day of Delight. This is the distinction of the seventh day, that thereon God rested from all his creative work. As for the seventh day, it sings praise unto God exclaiming: A Psalm, a Song of the Sabbath-day: It is good to give thanks to the Lord. Likewise let all that God has created praise and glorify him, and render homage and adoration to the Author of nature, who in his holiness has given unto his people Israel, the gracious boon of the Sabbath's sacred repose. Lord our God, hallowed and adored be thy name, in the heavens above and on the earth beneath. Be thou praised for the excellence of thy creation; even for the luminaries which thou hast formed, and which everlastingly reveal thy glory.

*Continue at the middle of page 175.*

לְאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים בְּיוֹם הַשְּׁבִיעִי הַתְּעַלָּה  
וַיֵּשֶׁב עַל כְּסֵא כְבוֹדוֹ. תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה עֲנֹג קָרָא  
לְיוֹם הַשְּׁבִיטָה. זֶה שְׁבִיחַ שְׁלִיּוֹם הַשְּׁבִיעִי שָׁבוּ שְׁבִיחַ אֵל מְכַל  
מְלֹאכֶתוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר מְזֻמֹּר שִׁיר לְיוֹם הַשְּׁבִיטָה  
טוֹב לְהַדוֹת לַיהוָה. לְפִיכָּה יִפְאָרוּ וַיְבָרְכוּ לְאֵל כָּל־יִצְוָרָיו.  
שְׁבִיחַ יְקָר וּגְדֻלָּה יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל. הַמְּנַחֵל מְנוּחָה  
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבִיחַ קִדְשׁ. שְׁמָהּ יִי אֱלֹהֵינוּ  
יִתְקַדֵּשׁ וְזִכְרָהּ מְלַכְנוּ יִתְפָּאֵר בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ  
מִתַּחַת. תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל שְׁבִיחַ מַעֲשֵׂה יְדִיךָ וְעַל מְאֹרֵי  
אוֹר שְׁעֵשִׂית יִפְאָרוּהָ סְלָה:

*Continue at the middle of page 174.*

*On weekdays:*

God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom hast thou made them all, the earth is full of thy creation. Exalted King art thou, singular forever, praised, glorified and exalted from ancient times. God of the universe, in thy great mercy have mercy on us, master of our strength, rock of our protection, our shield and our defense.

God. Blessed. Ultimate in knowledge. Who formed and fashioned the radiance of the sun. In goodness he created glory for his name. Luminaries he placed around his strength. Points of holiness in his heavenly host, ever exalting Shadai. Eternally recounting God's glory and holiness.

Be thou praised for the excellence of thy creation; even for the luminaries which thou hast formed, and which everlastingly reveal thy glory.

*On all days, continue here:*

Be thou praised, our Rock, King and Redeemer, Creator of Holy beings. May thy name be extolled forever, our King, Creator of heavenly attendants, all of whom proclaim aloud as one, in awe, the attributes of the Living God and Eternal King. All, in love; all, clearly; all, strongly; all reverentially doing the will of their Creator. And all of them open their mouth in holiness and purity, in song and psalm, and bless, extol, glorify and declare holy and royal:

*On weekdays:*

הַמְאִיר לְאֶרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מַחֲדֵשׁ  
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מִהֲרַבּוֹ מַעֲשֵׂיךָ יְהוָה.  
כָּלֶם בְּחַכְמָה עָשִׂיתָ מְלֵאָה הָאֶרֶץ קִנְיֶנְךָ: הַמְלֶךְ הַמְרוֹמֵם  
לְבַדּוֹ מֵאֵז הַמְשֻׁבָּח וְהַמְפָאָר וְהַמְתַּנְשָׂא מִיְמוֹת עוֹלָם: אֱלֹהֵי  
עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר מִשְׁגָּבֵנוּ  
מִגֵּן יִשְׁעֵנוּ מִשְׁגָּב בְּעַדְנוּ: אֵל בְּרוּךְ גְּדוֹל דְּעָה הַכִּין וּפָעַל  
זִהְרֵי חַמָּה. טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת  
עָזוֹ. פְּנוֹת צְבָאֵיו קְדוּשִׁים רוֹמְמֵי שְׂדֵי. תְּמִיד מְסַפְּרִים כְּבוֹד  
אֵל וּקְדוּשָׁתוֹ: תִּתְבָּרַךְ יי אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה יְדֶיךָ.  
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאָרוֹךְ סְלָה:

*On all days, continue here:*

תִּתְבָּרַךְ צוּרֵנוּ מְלַכְנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוּשִׁים. יִשְׁתַּבַּח שִׁמְךָ  
לְעַד מְלַכְנוּ. יוֹצֵר מְשֻׁרְתִים וְאֲשֶׁר מְשֻׁרְתָיו כָּלֶם עוֹמְדִים בְּרוּם  
עוֹלָם וּמְשֻׁמֵיעִים בִּירְאָה יְחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ  
עוֹלָם. כָּלֶם אֶהוּבִים כָּלֶם בְּרוּרִים כָּלֶם גְּבוּרִים וְכָלֶם עֲשִׂים  
בְּאִימָה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָלֶם פּוֹתְחִים אֶת פִּיהֶם בְּקְדוּשָׁה  
וּבְטְהָרָה בְּשִׁירָה וּבְזוֹמְרָה. וּמְבָרְכִים וּמְשֻׁבְּחִים וּמְפָאָרִים  
וּמְעַרְצִים וּמְקַדְּשִׁים וּמְמַלְכִים:

The Name, of God, the King, the Great, the Strong, the Awesome—Holy is God. And they each accept upon them the yoke of the Kingdom of Heaven, one and all, and together they declare the holiness of their Creator, sweetly, in clear voice, with holy melody. All as one proclaim in awe:

Holy, Holy, Holy is the Lord of Hosts,  
The whole world is full of God's glory.

And the divine, heavenly beings lift themselves toward the Serafim, and in a thundering chorus of praise proclaim:

The glory of the Lord is praised throughout creation.

To God, who is praised, they sing sweetly. To God the eternal King, they sing hymns of praise. For it is God alone whose deeds are uniquely wondrous. God masters battle, sows seeds of righteousness, causes salvation to flower, and creates healing. Awesome in praises, God is Master of the miracle. With the Psalmist we say: Praise to the Creator of the great luminaries whose kindness is ever-enduring. Cause a new light to shine over Zion, and may we all merit its radiance. Blessed art thou, O Lord, Creator of lights.

אֵת שֵׁם. הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא: וְכָל־  
מִקְבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֵה וְנוֹתְנִים רְשׁוּת זֶה  
לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ בְּשִׁפְהַ בְּרוּחָהּ וּבְנִעֻמָּה  
קְדוּשָׁה כָּל־מִקְבָּלִים עֲוֹנוֹתֵינוּ וְאוֹמְרִים בְּיִרְאָה:

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

וְהַאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֲמַת שְׂרָפִים  
לְעֲמַתָּם מְשֻׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְנֶנּוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ  
וְתִשְׁבְּחוּת יִשְׁמְעֵנוּ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת  
בְּעַל מַלְחָמוֹת זּוֹרֵעַ צְדָקוֹת מְצַמִּיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת  
נוֹרָא תְהִלּוֹת אֲדוֹן הַנְּפִלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד  
מַעֲשֵׂה בְּרֵאשִׁית. כְּאֲמוֹר לְעֹשֶׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדּוֹ.  
אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ: בְּרוּךְ אַתָּה  
יְיָ יוֹצֵר הַמְּאוֹרוֹת:

With abounding love and overflowing kindness thou hast loved thy people Israel, Lord our God, our Father, our King. For the sake of our ancestors who trusted in thee, and whom thou didst teach the laws of life, be gracious unto us also, and instruct us, All-merciful Father. We beseech thee to implant in our hearts the desire to understand thy will, and to learn and teach, to observe and with love fulfill all the teachings of thy Torah. Give us insight into thy Law that our hearts may cleave to thy commandments; and grant that we may love and revere thee with singleness of heart and never come to grief. Because we have ever had faith in thee, grant, we pray, that we may be gladdened, and rejoice in the establishment of thy kingdom of justice, peace and humanity on earth. Bring us to peace from the four corners of the earth, and march us with straight backs to our land. Indeed, thou art God who hast worked many deliverances. In days of old, thou didst call our ancestors from among the nations, and brought us nigh to thee, to serve thee forever and in truth, by acknowledging thee, and with love proclaiming that thou art the one and only God. Blessed art thou, O Lord, who, in thy love, hast called thy people Israel to thy service.

*We praise God, for Revelation.*

אֱהָבָה רַבָּה אֶהְבֵּתֵנוּ יְיָ אֱלֹהֵינוּ. חֻמְלָה גְדוֹלָה וַיִּתְּרָה חֻמְלָתְךָ  
עָלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ וַתִּלְמַדְם חֻקֵי  
חַיִּים כֵּן תִּחַנְּנֵנוּ וַתִּלְמַדְנֵנוּ. אָבִינוּ הָאֵב הָרַחֲמָן הַמְרַחֵם רַחֵם  
עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁכִיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר  
וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה. וְהָאֵר  
עֵינֵינוּ בְּתוֹרָתְךָ וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לְבַבְנוּ לְאַהֲבָה  
וּלְיִרְאָה אֶת שְׁמִיךָ וְלֹא יִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ  
הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ נִגְיִלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ  
לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ כִּי אֵל  
פּוֹעֵל יְשׁוּעוֹת אַתָּה וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלִשׁוֹן. וְקִרְבַּתֵּנוּ  
לְשִׁמְךָ הַגְּדוֹל סִלָּה בְּאַמֶּת לְהוֹדוֹת לְךָ וְלִיחֻדְךָ בְּאַהֲבָה: בְּרוּךְ  
אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:



## SH'MA

*Deuteronomy 6:4–9*

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

BLESSED IS HIS GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

*Deuteronomy 11:13–21*

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.

## SH'MA

*We proclaim God's Unity  
and accept the "Yoke of Heaven."*

*Deuteronomy 6:4–9*

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, whispered*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעַד:

*The Study of Torah.*

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל־לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ  
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרְתָם לְאוֹת עַל־יָדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*Deuteronomy 11:13–21*

*Observing the Mitzvot of the Torah.*

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם  
הַיּוֹם לְאֶהְבָּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם  
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת  
דָּגָן וְתִירְשׁוֹ וְיִצְהַרְהוּ: וְנָתַתִּי עֵשֶׂב בְּשַׂדְּךָ לְבַהֲמֹתֶיךָ וְאָכְלֹת  
וְשָׁבַעְתָּ: הַשְּׁמְרוּ לָכֶם פְּנֵי־יַפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר  
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאָדְמָה לֹא תִתֵּן אֶת־יְבוּלָהּ  
וְאִבַּדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

#### *Numbers 15:37–41*

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

*Hazzan*

THE LORD YOUR GOD IS TRUTH.

וּשְׁמַתֶּם אֶת־דְּבָרַי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

*Numbers 15:37–41  
Remembering the Exodus.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֹּנֵף פִּתְיֵל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת לָכֶם לֵאלֹהִים: אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Hazzan*

יְיָ אֱלֹהֵיכֶם אָמֵן:

*Responsive reading, selected from the Hebrew*

True and firm, stable and enduring

Is this word unto us, forever and ever.

So it was for the earliest and for the later generations,

True and faithful, a teaching unchangeable.

It is true that thou art the Lord our God and God of our ancestors;

Our King, the King of our ancestors;

Our Redeemer, the Redeemer of our ancestors;

Our Creator and the stronghold of our help.

Our Deliverer and our Savior has been thy name from everlasting;

There is no God besides thee.

Thou wast the help of our ancestors in the days of old;

The Protector and Helper of their children in every generation.

Thou indwellest the universe,

And thy righteous judgments reach unto the ends of the earth.

Happy each one who heeds thy commandments,

And takes to heart thy Torah and its teaching.

It is true that thou art the first and will be the last,

And that besides thee we have no Ruler, Redeemer or Savior.

Thou alone set us free from Egypt, Lord our God,

And liberated us from its bondage.

Thou alone divided the sea

And led thy beloved through it as on dry land.

For this they praised and extolled thee, God;

They sang hymns and songs, benedictions and thanksgivings  
unto thee,

Living and eternal King.

*We praise God, for Redemption.*

אֱמֶת וַיִּצִיב וַנִּכּוֹן וַקִּיָּם וַיִּשָׁר וַנִּיאָמֵן וַאֲהוּב וַחֲבִיב וַנַּחֲמָד  
וַנְּעִים וַנּוֹרָא וַאֲדִיר וַמִּתְקַן וַמִּקְבֵּל וְטוֹב וַיִּפְהֵה הַדְּבָר הַזֶּה  
עָלֵינוּ לְעוֹלָם וָעֵד. אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב מִגֵּן  
יִשְׁעָנוּ. לְדֹר וָדֹר הוּא קִיָּם וְשָׁמוּ קִיָּם וְכִסְאוֹ נִכּוֹן וּמְלָכוּתוֹ  
וְאַמוּנָתוֹ לְעֵד קִיָּמָת: וּדְבָרָיו חַיִּים וַקִּיָּמִים נִיאָמְנִים וַנַּחֲמָדִים  
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל  
דוֹרוֹתֵינוּ וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבָר טוֹב וַקִּיָּם לְעוֹלָם וָעֵד.  
אֱמֶת וְאַמוּנָה חֶק וְלֹא יַעֲבֹר. אֱמֶת שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ גְּאֻלָּנוּ גְּאֻל אֲבוֹתֵינוּ יוֹצְרֵנוּ  
צוּר יִשׁוּעָתֵנוּ פּוֹדֵנוּ וּמְצִילָנוּ מֵעוֹלָם שְׁמָה אֵין אֱלֹהִים זוּלָתְךָ:  
עֲזַרְתָּ אֲבוֹתֵינוּ אֵתָהּ הוּא מֵעוֹלָם מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם  
אֲחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשִׁבֶךָ וּמְשַׁפְּטֶךָ וְצַדִּיקְתֶּךָ  
עַד־אֶפְסֵי אֶרֶץ. אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ וְתוֹרָתֶךָ וּדְבָרֶךָ  
יִשִּׁים עַל לְבוֹ. אֱמֶת אֵתָהּ הוּא אֲדוֹן לְעַמֶּךָ וּמְלֶךְ גְּבוּר לְרִיב  
רִיבָם. אֱמֶת אֵתָהּ הוּא רֵאשׁוֹן וְאֵתָהּ הוּא אַחֲרוֹן וּמְבַלְעֶדְיָהּ  
אֵין לָנוּ מְלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמְּצָרִים גְּאֻלָּתֵנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית  
עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרֶךָ גְּאֻלָּתָּ וַיִּם סוּף  
בְּקַעַת וְזֵדִים טַבַּעַת וַיְדִידִים הִעֲבַרְתָּ וַיְכַסּוּ מִיָּם צְרִיָּהֶם אֶחָד  
מֵהֶם לֹא נוֹתֵר. עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל וַנִּתְנוּ יְדִידִים  
זְמֵרוֹת שִׁירוֹת וְתִשְׁבַּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וַקִּיָּם.

Thou art high and exalted, great and awe-inspiring;  
 Bringing low the haughty and raising up the lowly;  
 Freeing the captive and delivering the humble;  
 Helping the forlorn and answering thy people when they cry  
 unto thee.

Praises unto thee, God Supreme!

Blessed art thou, Source of all our blessings.

Moses and the Children of Israel chanted unto thee with great joy,  
 And in united chorus they sang:

*Hazzan and Congregation*

Who is like thee, O Lord, among those acclaimed as divine?  
 Who is like thee, glorious through holiness,  
 Awe-inspiring in deeds, doing wonders?

*Congregation individually, then Hazzan*

Thy redeemed people praised thee in a new song on the shore of  
 the Sea.

As one they all gave thanks, and proclaiming thee King, they sang:

*Hazzan and Congregation*

The Lord reigns forever and ever.

*Congregation individually, then Hazzan*

Rock of Israel, come to Israel's aid, and deliver Judah and Israel  
 in accordance with thy word. Our Redeemer, the Lord of Hosts is  
 his name, the Holy One of Israel. Blessed art thou, O Lord, who  
 set Israel free.

*On Rosh Hashanah, turn to page 31 for the silent Amidah.*

*On Yom Kippur, turn to page 483 for the silent Amidah.*

רָם וְנִשָּׂא גָדוֹל וְנוֹרָא מְשֻׁפֵּיל גָּאִים וּמְגַבִּיָּה שְׁפִלִים מוֹצִיא  
 אֲסִירִים וּפּוֹדֶה עֲנָוִים וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֹיו.  
 תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ  
 שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם:

*Hazzan and Congregation*

מִי־כִמְכָה בְּאֵלֵם יְהוָה. מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ. נוֹרָא תְהִלַּת  
 עֲשֵׂה פְלֵא:

*Congregation individually, then Hazzan*

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם. יַחַד כָּלֵם  
 הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

*Hazzan and Congregation*

יְהוָה יִמְלֶךְ לְעֵלָם וָעַד:

*Congregation individually, then Hazzan*

צוּר יִשְׂרָאֵל. קוֹמָה בְּעִזְרַת יִשְׂרָאֵל. וּפְדֵה כְנָאֲמֶךָ יְהוּדָה  
 וַיִּשְׂרָאֵל. גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יי  
 גְּאֵל יִשְׂרָאֵל:

*On Rosh Hashanah, turn to page 30 for the silent Amidah.*

*On Yom Kippur, turn to page 482 for the silent Amidah.*

שחרית לראש השנה  
חזרת הש"ץ

**Shaharit**

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*Morning Service for Rosh HaShanah  
The Amidah Aloud*

## THE AMIDAH ALOUD

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**By authority of the sages, and the learning of the insightful,  
I open my mouth in prayer and plea, imploring grace and  
kindness before the King, King of kings and Lord of lords.**

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

## THE AMIDAH ALOUD

### AVOT

*The God of our Ancestors.*

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

מסוד חכמים ונבונים ומלמד דעת מבינים.  
אפתחה פי בתפלה ובתחנונים. לחלות ולחנן  
פני מלך מלכי המלכים ואדוני האדונים:

זכרנו לחיים מלך חפץ בחיים וכתבנו  
בספר החיים למענה אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

### GEVUROT

*God has awesome powers.*

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

מי כמותך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מחיה המתים:

**KEDUSHAT HASHEM****L'EL ORECH DIN***The Ark is opened*

Yea, now to thee who art our King,  
 To thee we come and homage bring.  
 To God from whom true judgment flows,  
 Who probes hearts on Judgment Day;  
 Who reveals, when judging, what is concealed,  
 And decides righteously on Judgment Day;  
 Who probes, when judging, our deepest thoughts,  
 And is gracious and merciful on Judgment Day;  
 Who remembers, when judging, the covenant,  
 And has mercy on thy creatures on Judgment Day;  
 Who acquits, when judging, those who trust in thee,  
 And knows all plans on Judgment Day;  
 Who restrains, when judging, full condemnation,  
 And is garbed in equity on Judgment Day;  
 Who ponders, when judging, our iniquities,  
 And is deeply revered on Judgment Day;  
 Who forgives, when judging, those whom thy love has carried,  
 And answers their pleas on Judgment Day;  
 Who reveals, when judging, thy loving pity,  
 And beholds all mysteries on Judgment Day;  
 Who accepts, when judging, those who serve thee,  
 And pities thy people on Judgment Day;  
 Who guards, when judging, those who love thee,  
 And upholds the innocent on Judgment Day;  
 Yea, now to thee who art our King,  
 To thee we come and homage bring.

*The Ark is closed***KEDUSHAT HASHEM***God's Holiness suffuses the world.***L'EL ORECH DIN***The Ark is opened**God, the Ultimate Judge, on Judgment Day.*

וּבְכֹן לָהּ הַכֵּל יִכְתָּרוּ:

לְבוֹחַן לְבָבוֹת בְּיוֹם דִּין:	לְאֵל עוֹרֵךְ דִּין:
לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין:	לְגוֹלָה עֲמֻקּוֹת בְּדִין:
לְוֹתִיק וְעֹשֶׂה חֶסֶד בְּיוֹם דִּין:	לְהוֹגֵה דַעוֹת בְּדִין:
לְחוֹמֵל מֵעֲשָׂיו בְּיוֹם דִּין:	לְזוֹכֵר בְּרִיתוֹ בְּדִין:
לְיוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין:	לְטֹהֵר חוּסָיו בְּדִין:
לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:	לְכוֹבֵשׁ כְּעֶסוֹ בְּדִין:
לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין:	לְמוֹחֵל עֲוֹנוֹת בְּדִין:
לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין:	לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין:
לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין:	לְפוֹעֵל רַחֲמָיו בְּדִין:
לְרַחֵם עַמּוֹ בְּיוֹם דִּין:	לְקוֹנֵה עֲבָדָיו בְּדִין:
לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:	לְשׁוֹמֵר אוֹהֲבָיו בְּדִין:

*The Ark is closed*

## KEDUSHAH

And now, to thee, our hymn of Sanctification, for thou art our God and King.

*Congregation individually, then Hazzan*

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

*Congregation with Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

*Congregation individually, then Hazzan*

Then other celestial beings, turning toward the Serafim, proclaim in thundering chorus:

*Congregation with Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

*Congregation individually, then Hazzan*

Throughout thy world, reveal thyself, our King, and reign thou over us for we constantly hope in thee. When wilt thou reign through Zion? Manifest thy presence there, soon and evermore. May thy greatness and holiness be proclaimed in Jerusalem, thy city, from generation to generation and eternally; and may our eyes behold the establishment of thy kingdom on earth in accordance with the word of the psalms depicting thy might, as proclaimed by David, thy righteously anointed king:

*Congregation with Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

## KEDUSHAH

ובכן וְלֵךְ תַעֲלֶה קְדוּשָׁה. כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:

*Congregation individually, then Hazzan*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם.  
כְּכַתוּב עַל־יַד נְבִיאָךְ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation with Hazzan*

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

*Congregation individually, then Hazzan*

אֲזַבְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים  
לְעֵמֶת שָׁרְפִים לְעֵמֶתְם בְּרוּךְ יֵאמְרוּ:

*Congregation with Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

*Congregation individually, then Hazzan*

מִמְקוֹמָהּ מִלְכָּנוּ תוֹפִיעַ וְתִמְלֵךְ עָלֵינוּ כִּי מִחֲכִים אֲנַחְנוּ לָךְ:  
מִתִּי תִמְלֵךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וְעַד תִּשְׁכּוֹן: תִּתְגַּדֵּל  
וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָה לְדוֹר וְדוֹר וּלְנִצְחַ נְצָחִים: וְעֵינֵינוּ  
תִּרְאֶינָה מִלְכוּתָהּ כַּדָּבָר הָאָמוֹר בְּשִׁירֵי עֲזָה עַל יְדֵי דָוִד מְשִׁיחַ  
צְדָקָה:

*Congregation with Hazzan*

יְמַלֵּךְ יְהוָה לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר. הִלְלוּיָהּ:



*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

*Hazzan*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ. וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךָ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ  
אֶתָּה:

וּבָכָן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימָתְךָ עַל כָּל מֵה  
שִׁבְרָאֲתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וְיַעֲשׂוּ כָּל־מִצְוָתְךָ אַחַת לְעֲשׂוֹת רְצוֹנָה בְּלִבְבָם שְׁלֵם. כְּמוֹ  
שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ.  
וְשִׁמָּה נוֹרָא עַל כָּל מֵה שִׁבְרָאֲתָ:

וּבָכָן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרֵשֶׁיךָ  
וּפְתִיחוֹן פֶּה לְמִיחָלִים לָךְ. שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ וְצִמְיַחַת  
קֶרֶן לְדוֹד עֲבֹדָה וְעִרְכַּת גֵּר לְבִן־יִשְׂרָאֵל מְשִׁיחָה בְּמַהֲרָה בְּיַמֵּינוּ:

וּבָכָן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרִים יַעֲלִזוּ וְחַסִּידִים בְּרִנָּה  
יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ וְכָל הַרְשָׁעָה כִּלְהָ כָּעָשָׁן תִּכְלָה. כִּי  
תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֶךְ אֶתָּה יְיָ לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ כְּכַתוּב בְּדַבְרֵי קִדְשֶׁךָ. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

**MELECH ELYON**

And God was acclaimed King in Jeshurun.

King above kings!

Mighty, Exalted; O'er all Sublime. Sayer and Doer. Fortress and Shelter. Lofty and Lifter-up. Enthroner of kings;

God reigns supreme, forever and ever.

King above kings!

Ultimate in power. Calling to each generation. Revealing mysteries. God's sayings are pure. God knows the heavenly spheres. The vastness of space.

God reigns supreme, forever and ever.

King above kings!

Extolled by all living. God omnipotent. All-merciful. For all providing. Unseen by any. Himself all-seeing;

God reigns supreme, forever and ever.

King above kings!

Opening his hand to satisfy all. Gathering the waters he sends forth in streams. To drench with life the parched thirsty soil. In accordance with terrestrial needs. Day unto day utters speech. Seeking each day his praises to sing;

God reigns supreme, forever and ever.

King above kings!

Holy and awesome. In signs and wonders. Setting boundaries to the earth. Placing the cornerstone of existence. Creating all. To God's glory fashioned.

God reigns supreme, forever and ever.

**MELECH ELYON**

*The Supreme King, Melech Elyon, contrasted to Melech Evyon, Mortal King, the Pathetic Pretender.*

וּבְכֹן וַיְהִי בִישׁוּרוֹן מֶלֶךְ:

מֶלֶךְ עֲלִיוֹן.

אֲמִיץ הַמְּנַשָּׂא. לְכֹל רֹאשׁ מִתְּנַשָּׂא. אוֹמֵר וְעוֹשֶׂה.  
מַעֲזוֹ וּמַחֲסֵה. נִשָּׂא וְנוֹשֵׂא. מוֹשִׁיב מְלָכִים לְכַסֵּא.

לְעַדִּי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

גָּבוֹר בְּגְבוּרוֹת. קוֹרֵא הַדּוֹרוֹת. גּוֹלֵה נְסֻתוֹת.

אֲמָרוֹתָיו טְהוֹרוֹת. יוֹדֵעַ סְפוּרוֹת. לְתוֹצְאוֹת מְזוֹרוֹת.

לְעַדִּי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

הַמְּפָאֵר בְּפִי כֹל. וְהוּא כֹל יְכוֹל. הַמְּרַחֵם אֶת כֹּל. וְנוֹתֵן  
מַחֲיָה לְכֹל. וְנֹעֲלֵם מֵעֵין כֹּל. וְעֵינָיו מְשׁוֹטְטוֹת בְּכֹל.

לְעַדִּי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

פוֹתַח יָד וּמִשְׁבִּיעַ. צוֹרֵר מִיָּם וּמִנְבִּיעַ.

יְבַשֵּׁת לְהַטְבִּיעַ. לְשָׁלִישׁ וְלָרְבִיעַ.

יוֹם לְיוֹם יְבִיעַ. שְׂבָחוּ לְהַבִּיעַ.

לְעַדִּי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

קָדוֹשׁ וְנוֹרָא. בְּמוֹפֵת וּבְמוֹרָא. מְמַדִּי אֶרֶץ קָרָא.

וְאַבֵּן פְּנֵתָהּ יָרְה. וְכֹל הַנְּבָרָא. לְכַבוֹדוֹ בָּרָא.

לְעַדִּי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

King above kings!

Unto the needy giving ear. Listening to their supplications. Mercy extending. Forgiveness sending. First was he ere aught existed. The last shall be when all shall cease.

God reigns supreme, forever and ever.

*And as for mortal king!*

*He declines and passes on. He descends into the grave. Full of weariness and restless.*

*How long can a mortal reign?*

*And as for mortal king!*

*Drowsiness overtakes him. Slumber deep overwhelms him. Emptiness sets in.*

*How long can a mortal reign?*

But as for him who is King above kings!

He is faithful Judge forever. Faithful are his actions ever. Ever kind is he and faithful. Rich in mercy and in faithfulness. Faithfulness is his way with mortals. Faithfulness, his seal.

God reigns supreme, forever and ever.

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

#### **KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

שׁוֹמֵעַ אֲבִיוֹנִים. וּמְאִיִן חַנוּנִים. מְאַרְיָהּ רְצוּנִים.  
וּמְקַצֵּר חַרוּנִים. רֵאשׁוֹן לְרֵאשׁוּנִים. וְאַחֲרוֹן לְאַחֲרוּנִים.  
לְעֵדֵי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

*Softly*

מֶלֶךְ אֲבִיוֹן:

בְּלֵה וְרַד שְׁחַת. בְּשָׂאוֹל וּבַתְּחַת. בְּלֵאוֹת בְּלֵי נַחַת.

עַד מְתֵי יְמֵלֶךְ:

מֶלֶךְ אֲבִיוֹן:

תְּנוּמָה תְּעוֹפְפוֹנוּ. תְּרַדְמָה תְּעוֹפְפוֹנוּ. תְּהוּ יְשׁוּפְפוֹנוּ:

עַד מְתֵי יְמֵלֶךְ:

אֲבֵל מֶלֶךְ עֲלִיוֹן:

שׁוֹפֵט הָאֲמֶת. מְעַבְדֵי אֲמֶת. עוֹשֵׂה חֶסֶד וְאֲמֶת.

וְרַב חֶסֶד וְאֲמֶת. נְתִיבְתוּ אֲמֶת. וְחוֹתְמוּ אֲמֶת.

לְעֵדֵי עַד יְמֵלֶךְ מֶלֶךְ עֲלִיוֹן:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמָךְ וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ כְּכַתּוּב. וַיְגַבֵּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ  
אַתָּה יי הַמֶּלֶךְ הַקְּדוֹשׁ:

#### **KEDUSHAT HAYOM**

*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעַבּוֹדְתֶךָ. וְשְׁמָךְ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day and this*) Day of Remembrance, the day for (*remembering*) the sounding of the Shofar and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hal- lowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם) הַזְּכוּרֹן הַזֶּה יוֹם (זְכוּרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זְכוּר לִיצִיאַת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיְבֹא וַיְגִיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּ. וְזָכוּרוּן אֲבוֹתֵינוּ. וְזָכוּרוּן מְשִׁיחַ בְּנוֹדוֹד עֲבָדְךָ. וְזָכוּרוּן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ. וְזָכוּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרוֹן הַזֶּה. וְזָכְרוּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וַפְּקְדָנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מִלֶּךְ חַנוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כָּלוּ בְּכַבּוֹדְךָ. וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ. וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזוּךָ עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ. וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פִּעֲלָתוֹ. וַיִּבִין כָּל יִצּוֹר כִּי אַתָּה יִצְרָתוֹ. וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ. וּמְלִכוּתוֹ בְּכָל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רִצָּה בְּמַנּוּחָתָנוּ) קֹדֶשְׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ. שִׁבְעָנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ. (וְהַנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבַת קֹדֶשְׁךָ. וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) וְטַהַר לְבָנֵנוּ לְעֲבָדְךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אַמֶּת וּדְבָרְךָ אַמֶּת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יְיָ מְלֶךְ עַל כָּל הָאָרֶץ מְקֹדֶשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוּרוֹן:

**AVODAH**

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

**HODA-AH**

*The congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

**AVODAH**

*The Promise of God's return to Zion.*

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ואשיי-לב ישראל ותפלתם באהבה תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך.  
ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יי המחזיר שכנתו לציון:

**HODA-AH**

*Thanksgiving.*

*The congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש על שהחיייתנו וקימתנו כן תחיינו ותקימתנו. ותאסוף גליותינו לחצרות קדשך. לשמור חקיך ולעשות רצונך ולעבדך בלבב שלם. על שאנחנו מודים לך. ברוך אל ההודאות:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל עת ערב ובקר וצהרים. הטוב כי לא כלו רחמיך והמרחם כי לא תמו חסדיך. מעולם קיינו לך:

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**SHALOM**

**THE PRIESTLY BENEDICTION**

Our God and God of our ancestors: Bless us with the threefold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you.	Amen. May this be the will of God.
May the Lord cause his face to shine upon you and be gracious unto you.	Amen. May this be the will of God.
May the Lord lift his countenance toward you and grant you peace.	Amen. May this be the will of God.

**SIM SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity,  
may we and all thy people, the House of Israel, be inscribed  
and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

וְעַל כָּל־מַעֲשֵׂי יְדְוָהּ וְיִתְרוֹמֵם שְׁמֶהּ מְלַכְנּוּ תָמִיד לְעוֹלָם וָעֶד:

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ:

וְכָל הַחַיִּים יוֹדוּהָ סֶלָה. וַיְהִלְלוּ אֶת שְׁמֶהּ בְּאַמֶּת הָאֵל יִשׁוּעַתְנּוּ

וְעִזְרַתְנּוּ סֶלָה: בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶהּ וְלֵךְ נָאָה לְהוֹדוֹת:

**SHALOM**

*Peace!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בְּתוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו  
כֹּהֲנִים עִם קְדוּשָׁה. כְּאֲמוּרָה:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ. אָמֵן. כִּן יְהִי רְצוֹן:  
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. אָמֵן. כִּן יְהִי רְצוֹן:  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. אָמֵן. כִּן יְהִי רְצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוּר פְּגִיָּה. כִּי  
בְּאוּר פְּגִיָּה נִתַּתְּ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאֶהְבֵּת חֶסֶד וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמָּךְ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָהּ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְׁלוֹם:

## AVINU MALKENU

*Omitted on Shabbat**The Ark is opened*

Our Father, our King, we have sinned before thee.  
 Our Father, our King, we have no King but thee.  
 Our Father, our King, deal with us kindly for thy name's sake.  
 Our Father, our King, bring us completely repentant to thee.  
 Our Father, our King, pardon and forgive all our sins.  
 Our Father, our King, send complete healing for all our ills.  
 Our Father, our King, have compassion upon us, upon our children and our infants.  
 Our Father, our King, hear our cry; pity and have mercy upon us.  
 Our Father, our King, turn us not away from thee unanswered.  
 Our Father, our King, remember that we are but dust.  
 Our Father, our King, send us this new year with good tidings.  
 Our Father, our King, inscribe us for happiness in the book of life.  
 Our Father, our King, inscribe us in the book of redemption and deliverance.  
 Our Father, our King, inscribe us in the book of sustenance and support.

## AVINU MALKENU

*Omitted on Shabbat**The Ark is opened*

אָבִינוּ מֶלְכֵנוּ חַטָּאנוּ לְפָנֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמִיךָ:  
 אָבִינוּ מֶלְכֵנוּ הַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ:  
 אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:  
 אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עַפְרָ אֲנַחְנוּ:  
 אָבִינוּ מֶלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָה:

Our Father, our King, inscribe us in the book of merit.  
 Our Father, our King, inscribe us in the book of forgiveness and  
 pardon.  
 Our Father, our King, cause salvation to burst forth soon.  
 Our Father, our King, enhance the strength of thy people Israel.  
 Our Father, our King, hasten the approach of Messianic days.  
 Our Father, our King, thwart the intentions of our enemies.  
 Our Father, our King, wipe out plague and war, famine and captivity,  
 destruction, sin and desolation from thy covenanted people.  
 Our Father, our King, grant our prayer for the sake of those who  
 died for the unity of thy name.  
 Our Father, our King, answer our prayer for the sake of our brethren  
 who went through fire and water for the sanctification of thy name.  
 Our Father, our King, answer our prayer for the sake of thy great,  
 mighty and revered name by which we are known.  
 Our Father, our King, graciously answer us for no deeds can plead  
 for us; answer our prayer because of thy righteousness and  
 loving-kindness and help thou us.

*The Ark is closed*

אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוֹת:  
 אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:  
 אָבִינוּ מִלְכֵנוּ הִצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:  
 אָבִינוּ מִלְכֵנוּ הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ:  
 אָבִינוּ מִלְכֵנוּ הָרַם קֶרֶן מְשִׁיחָךְ:  
 אָבִינוּ מִלְכֵנוּ בִטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ:  
 אָבִינוּ מִלְכֵנוּ כִּלְה דְּבַר וַחֲרָב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן  
 וְשִׂמְד מִבְּנֵי בְרִיתְךָ:  
 אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדְךָ:  
 אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:  
 אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא  
 שֶׁנִּקְרָא עָלֵינוּ:  
 אָבִינוּ מִלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
 צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ:

*The Ark is closed*



## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֻמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכְתָא  
וְשִׁירְתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵינוּ בְּעֵלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְשָׁמַיָּא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## PSALM 27

Of David.

The Lord is my light and my assistance,  
Of whom shall I be afraid?

The Lord is the stronghold of my life,

Of whom shall I stand in awe?

When the wicked hemmed me in,

Seeking to devour me—

It was they, mine enemies, that stumbled.

It was they, my foes, that fell.

Were an army to encamp against me,

My heart would be unafraid;

Were war to rage against me,

Even then would I be confident.

One blessing I ask of the Lord,

This I shall ever crave;

To dwell in the house of the Lord all the days of my life;

To gaze on the graciousness of the Lord;

To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;

May he conceal me in the shelter of his shrine;

And set me safe as on a high rock.

And then when triumphant over mine enemies round about me,

I shall bring my offering into his temple with thanksgiving, to

the sound of trumpets;

I shall sing to the Lord and acclaim his praise.

## PSALM 27

לְדָוִד:

יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי

צָרִי וְאִיְבֵי לִי. הֲמָה כָּשְׁלוּ וַנִּפְּלוּ:

אִם־תִּחַנֶּנּוּ עָלַי מִחַנְּנָה לֹא־יִירָא לְבִי.

אִם־תִּקְוִים עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח:

אֶחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֶבְקֶשׁ.

שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.

לְחַזוֹת בְּנִצְעֵם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלוֹ. בְּצוּר יְרוּמָמְנִי:

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי. וְאֶזְבְּחָהּ

בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה. אֲשִׁירָהּ וְאֶזְמָרָה לִיהוָה:

Hear me, Lord, when I call;  
 Be gracious unto me and answer me.  
 Speaking for thee, my heart says: Seek ye me;  
 O Lord, I do earnestly seek thee.  
 Hide not thyself from me,  
 Turn not thy servant away in anger.  
 Thou hast ever been my help;  
 Cast me not off, do not forsake me, God of my deliverance.  
 Father and mother, though they forsook me,  
 Thou, O Lord, would still protect me.  
 Teach me, Lord, thy way,  
 And lead me on a level path,  
 That my foes have not their way.  
 Leave me not to the rage of mine enemies,  
 False witnesses who have sprung up against me,  
 Fomenters of violence.  
 What, if I had not had faith! But I did have faith  
 That I would experience the goodness of the Lord in the land  
 of the living.  
 Put your trust in the Lord;  
 Be strong and let your heart be steadfast;  
 Only, put your trust in the Lord.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא. וְחַנּוּנִי וְעֲנֵנִי:  
 לָךְ אָמַר לְבִי בְקִשׁוּ פָנָי. אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:  
 אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי. אֶל־תִּטְּבֹאֵף עַבְדְּךָ:  
 עֲזַרְתִּי הָיִיתָ. אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל:  
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי. וַיְהוֶה יֹאסִפֵּנִי:  
 הוֹרֵנִי יְהוָה דְּרָכֶךָ. וּנְחֵנִי בְּאֶרֶח מִישׁוֹר לְמַעַן שׁוֹרְרֵי:  
 אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.  
 כִּי קָמוּ־בִי עַד־יִשְׁקַר וַיִּפַּח חָמָס:  
 לוֹיֵלָא הָאֲמַנְתִּי לְרְאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:  
 קוּנָה אֶל־יְהוָה. חֲזַק וַיֵּאֲמֵץ לְבָבִי. וְקוּנָה אֶל־יְהוָה:

## MOURNERS' KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

## MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

שחרית לראש השנה

סדר קריאת התורה

סדר תקיעת השופר

**Rosh Hashanah Shaḥarit**

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*Torah Service*

*Shofar Service*

## THE TORAH SERVICE

There is none like thee, Lord, among them acclaimed as divine; and there are no works like thine. Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord will reign: forever and ever! The Lord gives strength to his people; the Lord blesses his people with peace. Father of mercy: Graciously show kindness unto Zion; restore thou the walls of Jerusalem. Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

*On weekdays, the Thirteen Divine Attributes are recited three times.*

The Eternal. Lord. God. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Treasuring up mercy unto the thousandth generation. Pardoning iniquity. Transgression. And sin. And absolving those who are repentant.

*On Shabbat*

For God's presence do I yearn. To his holy name, I will sing praises. May it be thy will to open my heart to Torah, and may the desires of my heart, and the heart of all thy people Israel, be fulfilled; for good, for life, and for peace. Amen.

## THE TORAH SERVICE

אִין־כְּמוֹךָ בְּאֱלֹהִים אֲדָנִי וְאִין כְּמַעֲשֶׂיךָ:  
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים. וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:  
יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:  
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם:  
אֵב הַרְחַמִּים הִיטִיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן.  
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:  
כִּי בָּךְ לִבְד בְּטַחְנוּ. מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:  
קוּמָה יְהוָה וַיִּפְצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ:  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלָּיִם:  
בְּרוּךְ שָׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

*On weekdays, the Thirteen Divine Attributes are recited three times.*

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנוּן. אֶרֶךְ אַפַּיִם. וְרַב־חַסֵּד. וְאַמֶּת:  
נִצֵּר חֶסֶד לְאֱלֹפִים. נִשְׂא עוֹן. וּפִשְׁעוֹ. וְחַטָּאָה. וְנִקְוָה:

*On Shabbat*

בַּה אֲנָא רְחִין. וְלִשְׁמָה קְדִישָׁא יְקִירָא אֲנָא אִמַר תְּשַׁבְּחוּ.  
יְהֵא רַעוּא קְדָמָךְ דְּתַפְתַּח לְבָאֵי בְּאוּרִיתָא וְתִשְׁלִים מִשְׁאֲלִין  
דְּלִבִּי. וְלִבָּא דְכָל־עַמְךָ יִשְׂרָאֵל. לְטָב וְלַחַיִּין וְלִשְׁלָם. אָמֵן:

### THE PRAYER OF THE RABBI

Almighty God, Source of truth and spiritual light: We thank thee, as we stand before the Ark of the Torah, for the teachings thou hast given the House of Israel.

The love for the words of thy Torah, and for the teachings of our sages inspired in them by thy Torah, has been the life of the House of Israel and the reason for the length of our days.

On this Day of Rosh Hashanah, we pray that thy Torah and the teachings of our sages may remain sources of inspiration for us, in the molding of our characters and homes, the schools for our children, our synagogues, our institutions of higher Torah learning, and our communities.

Grant that this generation, through love of the Torah and the spread of its knowledge, may bear witness that we are worthy as individuals and as a Congregation, to be the heirs of those centuries of ancestors who lived and loved the teachings of thy Law.

On this Day of the New Year we pray for thy blessings upon us and our homes. Satisfy our needs and grant that our wants may be for that which is ennobling in life, so that we may be worthy of thy love, and of the Torah heritage that has come to us from our ancestors. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְנֹאמַר אָמֵן:

Mayest thou, who makes peace on high, send peace, through the light of thy Torah, unto us on earth; unto the whole House of Israel, unto our beloved country, and unto all thy human children. Amen.

### THE PRAYER OF THE CONGREGATION

*This prayer, or any personal meditation, may be said in private devotion.*

Almighty God: I stand in thy presence before the Ark of the Torah, and pray that my soul may be lifted up by the sight of the Torah, which has been the light in the life of the House of Israel. May it ever be to me the reminder of the call to each of us to aspire to be worthy of spiritual membership in the House of Israel, which throughout the centuries has borne witness to thine existence and to the existence of a holier and higher way of life. May the teachings of the Torah and its tradition be a light, and its commandments a lamp, leading me daily to revere thee, and to an awareness of my responsibility to life and to humanity in all my dealings.

On this Day of Rosh Hashanah, I pray for forgiveness for my weaknesses, and for strength to follow the nobler aims in life.

Bless my dear ones, and shelter us all in thy loving care. May my prayers on this Day of the New Year, for everything good and ennobling in life, find fulfillment, so that through this day, I may find greater nearness to thee, to my loved ones, to the House of Israel and all humanity. Amen.

וְאֲנִי תַפְלִיתִי־לְךָ יְהוָה עֵת רְצוֹן.  
אֱלֹהִים בְּרַב־חַסְדְּךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

May my prayer unto thee, O Lord, find favorable acceptance in this hour;

In thy great loving-kindness, answer me, O God, with thy faithful help. Amen.

*Hazzan, then Congregation*

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

*Hazzan, then Congregation*

One is our God. Great is our Lord. Holy and revered is his name.

*Hazzan*

Proclaim with me the greatness of the Lord,  
and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

*The Torah is raised on high*

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

*Hazzan, then Congregation*

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Hazzan, then Congregation*

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנָנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

*Hazzan*

גִּדְלוּ לַיהוָה אֱתֵי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

לְהַגְדִּילָהּ וְהַגְבוּרָהּ וְהַתְפָּאֲרָתָהּ וְהַנְצַחַתָּהּ וְהַהוֹדָהּ.  
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ:

לְהַגְדִּילָהּ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוִי לְהֵדָם רַגְלָיו קָדוֹשׁ הוּא:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ

וְהִשְׁתַּחֲוִי לְהַר קְדִשׁוֹ כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

*The Torah is raised on high*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:

עַל־פִּי יְהוָה יַחְנוּ. וְעַל־פִּי יְהוָה יִסְעוּ.

אֶת־מִשְׁמַרְתָּ יְהוָה שְׁמְרוּ. עַל־פִּי יְהוָה בִּידְמִשָּׁה:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:



## THE TORAH BLESSINGS

*Before the Aliyah is read, the honoree called to the Torah says:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵךְ:

Praise the Lord, Source of all blessing.

*The Congregation responds, and then the honoree repeats:*

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

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

*The honoree continues:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים וַנִּתֵּן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

*After the Aliyah has been read, the honoree says:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

## INTRODUCTION TO THE TORAH READING: FIRST DAY

### GENESIS 21

The Torah Readings for both days of Rosh Hashanah deal with episodes in the life of Abraham and Sarah, the founders of the House of Israel and of our religious tradition. Of Abraham and Sarah the prophet Isaiah said (51:1–2):

Look at the rock whence you were hewn,  
And unto the quarry whence you were dug;  
Look at Abraham your father,  
And at Sarah your mother;  
He was but one when I called him,  
And I blessed him and made him many.

On the first day of Rosh Hashanah we read of the birth of Isaac who had come as a blessing to the home of Abraham and Sarah when they were of advanced age; and of Sarah's deep concern for the home environment for raising Isaac. This led, in her mind, to the necessity of separating Ishmael, Abraham's son by the handmaiden Hagar, from Isaac, Abraham's son by Sarah. Abraham, at Sarah's insistence, was compelled to send Hagar and Ishmael away. As for Ishmael, his mother Hagar was given God's promise, "And I shall make of him a great nation."

The Torah Reading for the first day ends with the episode of the treaty of friendship and peace between Abraham and King Abimelech. From this episode, and from others recorded in the Torah, we see that Abraham's personality had impressed itself upon various groups in whose midst he had settled as a stranger. Their attitude towards him is best summed up in the words of the Children of Heth, from whom Abraham had acquired the Cave of Machpelah as a family burial place in Hebron. They said: "A prince of God are you in our midst."

## TORAH READING FOR THE FIRST DAY

## GENESIS 21

1 The Eternal remembered Sarah as he had said, and he dealt with Sarah as he had promised. 2 Sarah conceived and bore a son unto Abraham in his old age at the appointed time, as God had spoken with him. 3 And Abraham named his son, borne to him by Sarah, Isaac. 4 And Abraham entered his son Isaac into the covenant of circumcision when he was eight days old in accordance with the divine command.

5 Abraham was one hundred years old when his son Isaac was born; 6 and Sarah said: "God has prepared laughter for me; everyone who hears will laugh with me. 7 Who would have told Abraham that Sarah will nurse children, I, who have borne him a son in his old age!" 8 Now when the child grew up and was weaned, Abraham prepared a great feast on the day whereon Isaac was weaned.

9 Now when Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was in the habit of mocking 10 she said to Abraham: "Send away this concubine and her son; for the son of this concubine shall not be heir with my son Isaac." 11 The request vexed Abraham deeply out of concern for his son. 12 But God said to Abraham: "Be not vexed because of the lad and your concubine. Obey Sarah in all she tells you, for it is through Isaac that your name will be carried on. 13 And I shall also make a nation of the son of your concubine, because he is your son."

## TORAH READING FOR THE FIRST DAY

## GENESIS 21

1 וַיִּזְכֹּר אֱלֹהִים אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דָּבַר: 2 וַתַּהַר וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דָּבַר אֱלֹהִים: 3 וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָהּ־לוֹ שָׂרָה יִצְחָק: 4 וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים:

5 וַאֲבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ: 6 וַתֹּאמֶר שָׂרָה צִחֶק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי: 7 וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִי־קָה בָנִים שָׂרָה כִּי־יִלְדָתִי בֶּן לְזִקְנָיו: 8 וַיִּגְדֵּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל בַּיּוֹם הַגָּמַל אֶת־יִצְחָק:

9 וַתִּרְא שָׂרָה אֶת־בְּנֵהָגֵר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק: 10 וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בְּנֵהָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: 11 וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: 12 וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעִר וְעַל־אִמְתְּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׂמַע בְּקוֹלָהּ כִּי בִיצְחָק יִקְרָא לָהּ זֶרַע: 13 וְגַם אֶת־בְּנֵהָאִמָּה לְגוֹי אֲשִׁימֶנּוּ כִּי זֶרַעָהּ הוּא:

14 On the following morning Abraham arose early. He fetched food and a flask of water; he gave them to Hagar, and having placed them on her shoulder, he sent her off together with the child. So she left and wandered in the Wilderness of Beer-sheba; 15 and when the water in the flask gave out, she thrust the lad under one of the bushes 16 and sat down opposite him, the distance of twice an arrow shot saying “I cannot bear to see the child dying.” So she sat facing him and wept aloud. 17 Now God heard the weeping of the lad; and the messenger of God called to Hagar from on high: “Why are you disturbed, Hagar? Have no fear. God has heard the lad in his plight. 18 Arise, lift up the lad, take him firmly by his hand for I will make of him a great nation.”

19 And God opened her eyes and she saw a water-well. She went and filled the flask, and quenched the lad’s thirst. 20 God was with the lad, and he grew up and lived in the wilderness, and became skilled with bow and arrow. 21 He was living in the Wilderness of Paran when his mother secured a wife for him from the land of Egypt.

22 It was about the same time that Abimelech, accompanied by his general, Phichol, said to Abraham: “God is with you in all your undertakings. 23 Come now and swear to me in the name of God that you will not deal falsely with me, nor with my son, nor with my grandson; rather, pledge that you will deal kindly with me and my country in which you have lived, as I have dealt kindly with you.” 24 And Abraham said: “I will swear it.” 25 But Abraham chided Abimelech concerning the water-well which Abimelech’s henchmen had stolen. 26 Abimelech said: “I do not

14 וַיִּשְׁכַּם אַבְרָהָם | בַּבֹּקֶר וַיִּקַּח-לֶחֶם וְחַמַּת מַיִם וַיִּתֵּן אֶל-הַגֵּר שָׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתֵּעַ בְּמִדְבַּר בְּאֵר שֶׁבַע: 15 וַיִּכְלוּ הַמַּיִם מִן-הַחַמַּת וַתִּשְׁלַךְ אֶת-הַיֶּלֶד תַּחַת אֶת־הַשִּׁיחַם: 16 וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְגֵד הַרְחֵק כַּמֶּטְחָוִי קִשְׁת כִּי אִמְרָהּ אֶל-אַרְאֵה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְגֵד וַתִּשָּׂא אֶת-קִלְהָ וַתִּבְרַךְ: 17 וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעוּר וַיִּקְרָא מֵלֶאֱלֹהִים | אֶל-הַגֵּר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מִה-לָּךְ הַגֵּר אֶל-תִּירְאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנְּעוּר בְּאֶשֶׁר הוּא-שָׁם: 18 קוּמִי שִׂאִי אֶת-הַנְּעוּר וְהַחֲזִיקִי אֶת-יָדָךְ בּוֹ כִּי-לִגְוִי גְדוֹל אֲשִׁימְנוּ:

19 וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת-הַחַמַּת מַיִם וַתִּשְׁק אֶת-הַנְּעוּר: 20 וַיְהִי אֱלֹהִים אֶת-הַנְּעוּר וַיִּגְדֵּל וַיֵּשֶׁב בְּמִדְבַּר וַיְהִי רֹבֵה קִשְׁת: 21 וַיֵּשֶׁב בְּמִדְבַּר פָּאֵרָן וַתִּקַּח-לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

22 וַיְהִי בַעֲת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֹל שַׂר-צְבָאוֹ אֶל-אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר-אַתָּה עֹשֶׂה: 23 וְעַתָּה הִשְׁבַּעָה לִּי בְּאֱלֹהִים הַנְּהָ אִם-תִּשְׁקֹר לִּי וּלְנִינִי וּלְנִכְדֵי כַחֲסֹד אֲשֶׁר-עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם-הָאָרֶץ אֲשֶׁר-גָּרְתָהּ בָּהּ: 24 וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ: 25 וְהוֹכַח אַבְרָהָם אֶת-אַבְיִמֶלֶךְ עַל-אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ: 26 וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא

know who did this; you never mentioned it to me; and as for myself, I had heard nothing of the matter until this moment.”

27 Then Abraham took sheep and oxen and presented them to Abimelech and they made a treaty.

28 Then Abraham put seven lambs of the flock to one side; 29 and when Abimelech said to Abraham: “What is the meaning of these seven lambs which you have put to one side?” 30 he answered: “It is my desire that you take these seven lambs from me in witness that it was I who had dug this well.” 31 Hence people called the place Beer-sheba (the Well of the Oath, or the Well of the Seven) because there they had both taken the oath. 32 So they made a treaty in Beer-sheba, after which Abimelech and his general, Phichol, proceeded to return to the land of the Philistines. 33 Then Abraham planted a grove of trees in Beer-sheba and he worshiped the Eternal there, the universal God. 34 And Abraham sojourned in the land of the Philistines a long time.

*Continue with Ḥatzi Kaddish on page 243.*

יְדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם  
אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִמְתִּי הַיּוֹם: 27 וַיִּקַּח אֲבִרְהֵם צֹאן וּבָקָר וַיִּתֵּן  
לְאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

28 וַיִּצַב אֲבִרְהֵם אֶת־שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבַדָּהֶן: 29 וַיֹּאמֶר  
אֲבִימֶלֶךְ אֶל־אֲבִרְהֵם מָה הִנֵּה שִׁבְעַת כִּבְשֹׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ  
לְבַדָּנָה: 30 וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כִּבְשֹׁת תִּקַּח מִיָּדִי בְּעֵבוֹר  
תְּהִיָּה־לִּי לְעֵדָה כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת: 31 עַל־כֵּן קָרָא  
לְמָקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם: 32 וַיִּכְרְתוּ  
בְּרִית בְּבְאֵר שִׁבְעַת וַיִּקַּם אֲבִימֶלֶךְ וּפִיכֹל שׂוֹר־צָבָאוֹ וַיָּשׁוּבוּ  
אֶל־אֶרֶץ פְּלִשְׁתִּים: 33 וַיִּטַּע אֲשֶׁל בְּבְאֵר שִׁבְעַת וַיִּקְרָא־שָׁם בְּשֵׁם  
יְהוָה אֵל עוֹלָם: 34 וַיֵּגֶר אֲבִרְהֵם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

*Continue with Ḥatzi Kaddish on page 242.*

Shall I offer my first born for my transgression,

The fruit of my body for the sin of my soul?

He has told you, O mortal, what is good,

And what the Lord does ask of you.

To act justly; to love kindness,

And to walk humbly with your God.

The Shofar which, among its other functions calls us to the right kind of sacrifice, owes its ritual origin to the substitution by Abraham of a ram, as a sacrifice in place of his son.

The reading for the Second Day ends with the genealogy of the family of Naḥor, Abraham's brother. The genealogy was probably given because among the sons of Naḥor mentioned is Bethuel who was the father of Rebecca. Rebecca was to become the wife of Isaac, Abraham's son.

## INTRODUCTION TO THE TORAH READING: SECOND DAY

### GENESIS 22

The Torah Reading for the Second Day deals with the Akedat Yitzḥak, the Binding of Isaac, the attempted sacrifice of Isaac by his father Abraham on Mount Moriah. Abraham must have been challenged to this act by the desire to emulate the peoples round about him who offered their dearest possessions, their children, as human sacrifices in the fervor of misdirected religious enthusiasm and under the wrong conception of sacrifice. Abraham, however, was to learn that human sacrifice is an abomination to God.

The will to sacrifice is stressed in Judaism. But from its inception, Judaism rejected the idea that human sacrifices can be acceptable. As the prophet Micah (6:7–8) said:

## TORAH READING FOR THE SECOND DAY

## GENESIS 22

1 And it came to pass after these events that God put Abraham to a test. He called “Abraham”; and he answered “Here am I.” 2 And God said: “Take your son, your remaining, beloved son, Isaac, and journey to the land of Moriah, and offer him there as a sacrifice on one of the mountains which I shall indicate to you.” 3 Abraham arose early next morning, saddled his mule, took with him two of his servants and his son Isaac, and having cut the wood required for the fire of the sacrifice, he proceeded toward the place whereof God had spoken to him.

4 On the third day, Abraham, looking up, saw the place in the distance. 5 Then said Abraham to his servants: “Remain here with the mule while the lad and I go up yonder; and after we have worshiped, we shall return to you.” 6 Abraham now took the wood required for the fire of the offering and put it on the shoulders of his son Isaac, while he himself carried the fire and the knife; and they both walked on together. 7 Now when Isaac said to Abraham his father, “Father,” he answered “Yes, my son;” and when he continued: “I see the fire and the wood but where is the lamb for the sacrifice?” 8 Abraham answered: “God will provide the lamb for the sacrifice, my son.” And they both walked on together.

## TORAH READING FOR THE SECOND DAY

## GENESIS 22

1 וַיְהִי אַחֲרַיִם הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר  
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: 2 וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחְזָקָה  
 אֲשֶׁר־אֲהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצֵי הַמְּרִיגָה וְהַעֲלֵהוּ שָׁם  
 לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: 3 וַיִּשְׁכֹּם אַבְרָהָם  
 בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אֹתֹו וְאֵת יִצְחָק  
 בְּנֹו וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו  
 הָאֱלֹהִים:

4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם  
 מֵרְחֹק: 5 וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר  
 וְאֲנִי וְהַנֶּעַר נִלְכֶה עַד־לָכָה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם: 6 וַיִּקַּח  
 אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֹו וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ  
 וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: 7 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם  
 אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים  
 וְאֵינִי הַשֶּׁה לְעֹלָה: 8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לֹו הַשֶּׁה  
 לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

9 They had now reached the place whereof God had spoken to him; and here Abraham built the altar, arranged the wood; and having bound his son Isaac, laid him on the altar upon the wood. 10 And after Abraham had put out his hand and taken the knife to sacrifice his son, 11 the messenger of the Eternal called to him from on high: “Abraham, Abraham!” He answered “Here am I.” 12 The messenger said: “Lay not your hand on the lad and do him no harm; I now know that you revere God since you have not withheld from me your only beloved son.” 13 It was then that Abraham, having lifted up his gaze, saw a ram after it had been caught by its horns in the thicket. Abraham took the ram and offered it as a sacrifice in place of his son. 14 Abraham then named that site “Adonai Yireh, The Eternal will see to it;” and hence arose the saying: “On the hill of the Eternal it will be provided.”

15 Then the messenger of the Eternal called to Abraham a second time from on high 16 and said: “I have indeed sworn, says the Eternal, that since you have done this thing, and have not withheld your only beloved son, 17 I will indeed bless you; and I will indeed make your descendants as numerous as are the stars in the heavens, and the sands by the shores of the sea; and your descendants will inherit the cities of their foes, 18 and all nations shall find blessing through your descendants, because you have obeyed me.” 19 Then Abraham returned to his servants and they proceeded together to Beer-sheba for Abraham dwelt in Beer-sheba.

9 וַיָּבֹאוּ אֱלֹהֵי־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבִן שָׁם אֲבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: 10 וַיִּשְׁלַח אֲבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לְשַׁחֵט אֶת־בְּנוֹ: 11 וַיִּקְרָא אֵלָיו מִלְּאָף יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבְרָהָם | אֲבְרָהָם וַיֹּאמֶר הֲנִנִּי: 12 וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ מְאוּמָה כִּי | עַתָּה יָדַעְתִּי כִּי־יִרְאֵה אֱלֹהִים אֹתָהּ וְלֹא חָשַׁכְתָּ אֶת־בְּנִיךָ אֶת־יְחִידֶךָ מִמִּנִּי: 13 וַיִּשָּׂא אֲבְרָהָם אֶת־עֵינָיו וַיִּרְאֵה וְהִנֵּה־אֵיל אַחֵר נִצְחָז בְּסִבְבּוֹ בְּקֶרְנָיו וַיִּלֶּךְ אֲבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ: 14 וַיִּקְרָא אֲבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יִרְאֵה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֵה:

15 וַיִּקְרָא מִלְּאָף יְהוָה אֶל־אֲבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנִיךָ אֶת־יְחִידֶךָ: 17 כִּי־בָרַךְ אֲבְרָכְךָ וְהִרְבֵּה אַרְבֵּה אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרְשׁ זֶרַעַךָ אֶת שְׁעַר אֵיבָיו: 18 וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי: 19 וַיָּשָׁב אֲבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיִּשָׁב אֲבְרָהָם בְּבֵאֵר שֶׁבַע:

20 After these happenings Abraham was told: Milkah has borne children to your brother, Naḥor, 21 namely, Utz, the first born, and Buz his brother, and Kemu-el (the ancestor of the Arameans), 22 Kesed and Hazo, Pildash, Yidlaf and Bethuel. 23 And Bethuel was the father of Rebecca. These eight had Milkah borne to Naḥor, Abraham's brother. 24 His other wife, whose name was Reumah, also bore him children whose names were Tebah, Gaham, Tahash and Maachah.

### HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*The first Sefer Torah is lifted high and the Congregation sings:*

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

20 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הִוא בָּנִים לְנַחֲוֹר אַחִיד: 21 אֶת־עֻץ בְּכוֹר וְאֶת־בּוּז אָחִיו וְאֶת־קִמּוּאֵל אָבִי אָרָם: 22 וְאֶת־כֶּסֶד וְאֶת־חֹזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל: 23 וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׂמִנָּה אֵלֶּה יִלְדָה מִלְכָּה לְנַחֲוֹר אַחִי אַבְרָהָם: 24 וּפְיִלְגָּשׁוּ וּשְׂמֵהָ רְאוּמָה וַתֵּלֵד גַּם־הִוא אֶת־טִבַּח וְאֶת־גָּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה:

### HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*The first Sefer Torah is lifted high and the Congregation sings:*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל  
עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:



## THE MAFTIR READING

## NUMBERS 29:1–6

1 And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. 2 And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish; 3 and a meal-offering with it, fine flour mingled with oil, three tenth-parts for the bullock, two tenth-parts for the ram, 4 and one tenth-part for each of the seven lambs. 5 And one male goat for a sin-offering, to make atonement for you. 6 All this is in addition to the burnt-offering and the meal offering of the new moon, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for a sweet savor, a fire-offering to the Lord.

*The second Sefer Torah is lifted high and the Congregation sings:*

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

## THE MAFTIR READING

## NUMBERS 29:1–6

1 וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם  
 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:  
 2 וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵיל  
 אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: 3 וּמִנְחָתָם סֵלֶת  
 בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר שְׁנֵי עֶשְׂרֹנִים לְאֵיל:  
 4 וְעֶשְׂרוֹן אֶחָד לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: 5 וְשִׁעִיר־עֲזִים  
 אֶחָד חַטָּאת לְכַפֵּר עֲלֵיכֶם: 6 מִלֶּבֶד עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ  
 וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמְשֻׁפָּטִים לְרִיחַ נִיחֹחַ אֲשֶׁה  
 לַיהוָה:

*The second Sefer Torah is lifted high and the Congregation sings:*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל  
 עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

## TORAH HYMN

All praise to thee we bring,  
 To thee our fathers' God,  
 For all the teaching of thy Law,  
 The way all Israel trod.

Our fathers loved thy word,  
 They went through fire and flame;  
 Thy law they kept in life and death,  
 And sanctified thy name.

For prophet and for sage,  
 Who led us on the way,  
 And gave all Israel strength and light,  
 We thank thee, God, today.

To us the will impart,  
 That we as firm may be,  
 To live our lives as they lived theirs,  
 For Israel and for thee.

O Israel's Guide and Shield,  
 Uplift us through thy Law  
 Unveil our eyes that we may see  
 The wonders which they saw.

## TORAH HYMN

לְהַ, אָנּוּ תוֹדָה, לְהַ אֱלֹהֵי אֲבוֹתֵינוּ.  
 עַל כָּל חֻקֵי רְצוֹנְךָ, שֶׁהוֹדַעְתָּם לְעַמָּנוּ:

דִּבְרֶךָ הֵם אָהָבוּ, בְּחַיִּים שָׁמְרוּ תוֹרָתְךָ.  
 בְּאֵשׁ וּבַמַּיִם עָבְרוּ, עַל קְדוּשַׁת שְׁמֶךָ:

עַל נְבִיא וְעַל חֶכֶם, שֶׁהוֹרִינוּ דְרָךְ הַחַיִּים.  
 וְנִתְּנָנוּ לְעַמְּךָ עֵז וְאוֹרָה, לְהַ נַחֲנוּ הַיּוֹם מוֹדִים:

יְהִ, בָּנוּ שְׂיִמָּה רְצוֹן, כִּי אָנּוּ נְהִי נְכוֹנִים.  
 לְחַיּוֹת חַיֵּינוּ כְּמוֹהֶם, לְשִׁמְךָ לְעֵינֵי הָעַמִּים:

אָנָּה מְגַנְּנוּ אֱלֹהִים, קְדִשָׁנוּ בְּמִצְוֹתֶיךָ.  
 עֵינֵינוּ גַל וְנִבְיָטָה, נִפְלְאוֹת מִתּוֹרָתְךָ:

**BLESSING BEFORE THE HAFTARAH**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים  
טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. בְּרוּךְ אַתָּה יְיָ  
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי  
הָאֵמֶת וְצֶדֶק:

We praise thee. Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

**INTRODUCTION TO THE HAFTARAH: FIRST DAY****I SAMUEL 1:1–2:10**

Like the Torah Reading which dealt with episodes in the life of Abraham and Sarah, the Haftarah deals with episodes in the home of Hannah, wife of Elkanah, the mother of Samuel. Like Sarah, Hannah had been childless. Hannah had vowed that if blessed with a son she would dedicate him to the service of God. The son, Samuel, thus dedicated, became one of the great leaders in ancient Israel. Hannah had been taunted in the time of her childlessness and loneliness by Peninah, Elkanah's other wife who had been blessed with children. Hannah's prayer of thanksgiving in the Haftarah voices the faith in God of the lonely and underprivileged, that right will ultimately triumph. The outpouring of Hannah's heart is an exposition of the changing fortunes in the life of individuals and nations, and is a stirring answer to the question, "Why should the spirit of mortal be proud?"

## HAFTARAH READING FOR THE FIRST DAY

## I SAMUEL 1:1–28

*I Samuel 1:1–28*

1 Now there was a certain man from Ramataim-Tzofim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.  
 2 And he had two wives: Hannah, and Peninah. Peninah had children, but Hannah had none.  
 3 And this man went up from his city each year to worship and sacrifice to the Lord of Hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were priests of the Eternal at Shiloh.  
 4 And it came to pass one day when Elkanah sacrificed, that he gave gifts to his wife Peninah and all her sons and daughters.  
 5 But he gave double to Hannah; for he loved Hannah, even though the Eternal had closed her womb.  
 6 Hannah was so upset; she fretted and could not be consoled, because the Eternal had closed her womb.  
 7 Every year, when she went up to the house of the Eternal, she wept, and would not eat.  
 8 And Elkanah her husband said to her: “Hannah, why do you weep? And why do you not eat? And why is your heart so sad? Am I not better to you than ten children?”  
 9 Hannah rose up after they had eaten in Shiloh, and after they had drunk, and there was Eli the priest sitting upon his seat by the door of the temple of the Eternal;  
 10 And her soul was so filled with heartbreak; and she prayed to the Eternal, and could not stop weeping.  
 11 And she made a vow, saying: Lord of Hosts, if thou would only see the affliction of thy handmaid, and remember me, and not forget me, but give to thy handmaid a son, then I will give him unto the Eternal all the days of his life.

## HAFTARAH READING FOR THE FIRST DAY

## I SAMUEL 1:1–2:10

*I Samuel 1:1–28*

1 וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים מֵהָר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֵלִיהוּא בֶן־תּוֹחוּ בֶן־זוּפֹף אֶפְרַתִּי:  
 2 וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשְּׁנִית פְּנִינָה וַיְהִי לְפְנִינָה יְלָדִים וּלְחַנָּה אֵין יְלָדִים: 3 וְעָלָה הָאִישׁ הַהוּא מִמְעִירוֹ מִיָּמִים | יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזַבַּח לַיהוָה צְבָאוֹת בְּשִׁלֹה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חַפְנִי וּפְנִיחָס כְּהֹנִים לַיהוָה: 4 וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וּנְתָן לְפְנִינָה אֲשֶׁתּוֹ וּלְכָל־בְּנֵיהָ וּבָנוֹתֶיהָ מִנּוֹת: 5 וּלְחַנָּה יָתַן מִנָּה אַחַת אֶפְיִם כִּי אֶת־חַנָּה אָהֵב וַיְהִי סָגֵר רַחֲמָה: 6 וְכַעֲסָתָה צָרָתָה גַם־כָּעַס בַּעֲבוּר הַרְעָמָה כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָה: 7 וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כִּן תְּכַעֲסֶנָּה וּתְבַכֶּה וְלֹא תֹאכַל: 8 וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תְּבַכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרְע לְבַבְךָ הֲלוֹא אֲנֹכִי טוֹב לָךְ מִעֲשֶׂרָה בָּנִים: 9 וַתִּקַּם חַנָּה אַחֲרַי אָכְלָה בְּשִׁלֹה וְאַחֲרַי שָׁתָה וְעֲלֵי הַכֹּהֵן יָשִׁב עַל־הַכֹּסֵּא עַל־מְזוֹזֹת הַיִּכְלָל יְהוָה: 10 וְהִיא מָרַת נַפְשָׁהּ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכָה תְּבַכֶּה: 11 וַתְּדַר וַתְּדַר וַתֹּאמֶר יְהוָה צְבָאוֹת אִם־רָאָה תְּרָאָה | בְּעַנֵּי אֲמָתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמָתְךָ וּנְתַתָּה לְאֲמָתְךָ זֶרַע אֲנָשִׁים וּנְתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּוִי וּמוֹרָהּ

No razor shall come upon his head. 12 And it came to pass, while she was praying so long before the Eternal, Eli was watching her mouth. 13 Hannah spoke from the heart; her lips moved, but her voice could not be heard. So Eli thought she was drunk. 14 And Eli said to her: “How long have you been drinking? Enough wine. Stop.” 15 And Hannah answered and said: “No, my lord, I am a woman of sorrowful spirit; I have drunk neither wine nor liquor; I have been pouring out my soul before the Eternal. 16 Do not take your handmaid for a wicked woman. I have spoken out of frustration and anger at my situation.” 17 Then Eli answered and said: “Go in peace, and may the God of Israel grant thy petition that you have placed before Him.” 18 And she said: “Let thy servant find favor in thy sight.” So the woman went her way, and ate, and she was no longer sad. 19 And they rose up in the morning early, and worshiped before the Eternal, and returned to their house in Ramah. And Elkanah knew Hannah his wife; and the Eternal remembered her.

*Some traditions conclude the Haftarah here. Others continue to the end.*

*The Haftarah begins here in the earlier editions of the Seder Avodah.*

20 In due time Hannah conceived and bore a son and she named him Samuel, saying: “From God I had asked him.” 21 Now Elkanah, her husband, and all his household went up to Shiloh to offer the yearly sacrifice unto the Eternal and to fulfil his vow. 22 Hannah, however, did not go up for she had said to her husband: “Not until the child has been weaned; then shall I bring him, that he may appear before

לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: 12 וְהָיָה כִּי הִרְבֵּתָה לְהִתְפַּלֵּל לְפָנָי יְהוָה וְעָלִי שֹׁמֵר אֶת־פִּיהָ: 13 וְחֲנָה הִיא מִדְּבַרְתָּ עַל־לִבָּהּ רַק שְׁפָתֶיהָ נִעְוֹת וְקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹׁבָה עָלַי לְשֹׁכְרָה: 14 וַיֹּאמֶר אֵלָיָהּ עָלִי עַד־מָתִי תִשְׁתַּכְרִין הַסִּירִי אֶת־יַיִנְךָ מֵעַלְיָהּ: 15 וְתַעַן חֲנָה וַתֹּאמֶר לֹא אֲדַנִּי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיֵּין וְשִׁכָר לֹא שָׁתִיתִי וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי לְפָנָי יְהוָה: 16 אַל־תִּתֵּן אֶת־אֲמַתְךָ לְפָנָי בַּת־בְּלִיעַל כִּי מֵרַב שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־הִנָּה: 17 וַיַּעַן עָלַי וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר שָׁאַלְתָּ מֵעַמּוֹ: 18 וַתֹּאמֶר תִּמְצָא שְׁפָחָתְךָ חֵן בְּעֵינָיָהּ וְתִלָּךְ הָאִשָּׁה לְדַרְכָּהּ וְתֹאכַל וּפְנֵיהָ לֹא־הִיוּלָה עוֹד: 19 וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לְפָנָי יְהוָה וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הַרְמַתָּה וַיִּדַע אֶלְקָנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה:

*Some traditions conclude the Haftarah here. Others continue to the end.*

*The Haftarah begins here in the earlier editions of the Seder Avodah.*

וַיְהִי לְתַקְפוֹת הַיָּמִים וַתַּהַר חֲנָה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאֵלְתִיו: 21 וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־זִבְחַ הַיָּמִים וְאֶת־נְדָרוֹ: 22 וְחֲנָה לֹא עָלְתָה כִּי־אָמְרָה לְאִשָּׁה עַד יִגְמַל הַנְּעוּר וְהִבְאֵתוּ וְנִרְאָה אֶת־פָּנָי

the Eternal and remain there all his life.” 23 Then said Elkanah her husband to her: “Do what seems right to you; remain until you shall have weaned him. I only pray that God will establish your purpose.” So the wife remained and nursed her son until she had weaned him. 24 Now after she had weaned him, she brought him up with her to Shiloh, together with a three-year old bullock, a measure of flour and a flask of wine. So she brought him to the House of the Eternal in Shiloh while the child was young. 25 After the bullock had been sacrificed they brought the lad to Eli, the High Priest. 26 And she said: “Hear me, my lord, I pray; I am the woman, my lord, who stood with you in this place to pray to the Eternal. 27 For this child I prayed; and the Eternal granted my request for which I had petitioned him. 28 Now, as for me, I am lending him to the Eternal. As long as he lives he is lent to the Eternal.” And they worshiped the Eternal there.

### *I Samuel 2:1–10*

- 1 Then did Hannah speak and say:  
My heart exults in the Eternal,  
Through the Eternal has my strength been enhanced,  
I have triumphed over my foes,  
I am truly glad because of thy deliverance.
- 2 None is holy like the Eternal,  
Yea, there is none but thee,  
No source of strength like our God.
- 3 Indulge no more in vaunting speech,  
Let arrogance depart from your mouth,  
For the Eternal is God of knowledge,  
And by him are actions weighed.

יְהוָה וַיֵּשֶׁב שָׁם עַד-עוֹלָם: 23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה עֲשֵׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד-גְּמֻלְךָ אֲתוֹ אַךְ יָקָם יְהוָה אֶת-דְּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתִּינֶק אֶת-בְּנָהּ עַד-גְּמֻלָּהּ אֲתוֹ: 24 וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גְּמְלָתוֹ בַּפָּרִים שְׁלֹשָׁה וְאִיפָּה אַחַת קֶמַח וְנָבֶל לֶיִן וַתָּבֵאֵהוּ בֵּית-יְהוָה שְׁלוֹ וְהִנְעֵר נָעַר: 25 וַיִּשְׁחֲטוּ אֶת-הַפָּר וַיָּבִיאוּ אֶת-הִנְעֵר אֶל-עֲלִי: 26 וַתֹּאמֶר בִּי אֲדֹנָי חַי נַפְשִׁי אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצָּצֶבֶת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל-יְהוָה: 27 אֶל-הִנְעֵר הַזֶּה הַתְּפַלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת-שְׂאֵלְתִּי אֲשֶׁר שְׂאֵלְתִּי מֵעַמּוֹ: 28 וְגַם אֲנֹכִי הַשְׂאֵלְתָהוּ לְיְהוָה כָּל-יְהִימִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לְיְהוָה וַיִּשְׁתַּחֲוֶה שָׁם לְיְהוָה:

### *I Samuel 2:1–10*

- 1 וַתְּתַפְּלֵל תְּנָה וַתֹּאמֶר עֲלֶץ לְבִי בִיהוָה רַמָּה קִרְנִי  
בִּיהוָה רַחֵב פִּי עַל-אֹיְבָי כִּי שָׁמַחְתִּי בִישׁוּעָתָה:
- 2 אִין-קָדוֹשׁ כִּי־אִין בְּלִתָּה וְאִין צוֹר כַּאֲלֵהִינוּ:
- 3 אַל-תִּרְבּוּ תְדַבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל  
דַּעוֹת יְהוָה [וְלֹא] וְלֹא נִתְכַּנּוּ עַלְלוֹת:

- 4 The bow of the heroes may be broken,  
While they who stumbled are girded with strength.
- 5 They who were sated may hire themselves out for bread,  
While they who were starving, hunger no more.  
The barren wife may have borne seven,  
While she who had many children pines away.
- 6 The Eternal has power over death and life,  
He brings down to the grave and he brings up.
- 7 The Eternal makes poor and he makes rich,  
He humbles the proud and upraises the lowly.
- 8 He causes the forlorn to rise from the dust,  
From the ash-heap he lifts up the needy;  
To seat them by the side of nobles,  
Assigning unto them the places of honor.  
For unto the Eternal belong the pillars of the earth,  
And upon them he has set the world.
- 9 He guards the footsteps of his devotees,  
But the wicked shall perish in darkness,  
For not through force can man prevail.
- 10 The Eternal—they who contend with him shall be scattered,  
From out of the heavens he indeed thunders upon them.  
The Eternal will judge the whole wide world.  
He will give strength to the ruler of his choice.  
He will enhance the power of his anointed.

*The Blessings after the Haftarah are found on page 265.*

- 4 קִשְׁתַּת גְּבֵרִים חֲתִים וְנִכְשָׁלִים אֲזָרוּ-חֵיל:
- 5 שְׂבִעִים בְּלֶחֶם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ עַד-עֲקָרָה יִלְדָה  
שְׂבִעָה וְרַבַּת בָּנִים אִמְלָלָה:
- 6 יְהוָה מִמִּית וּמַחְיֶה מוֹרִיד שָׁאוֹל וַיַּעַל:
- 7 יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל אֶף-מְרוֹמָם:
- 8 מְקִים מַעֲפָר זָל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן לְהוֹשִׁיב  
עַם-נְדִיבִים וְכֹסֵא כְבוֹד יִנְחֵלָם כִּי לַיהוָה מִצְּקֵי אָרֶץ  
וַיִּשֶׁת עֲלֵיהֶם תְּבֵל:
- 9 רַגְלֵי [חֲסִידוֹ] חֲסִידוֹ יִשְׁמֹר וְרַשָּׁעִים בַּחֲשׂוֹךְ יִדְמוּ כִּי-לֹא  
בְּכַח יִגְבֵּר-אִישׁ:
- 10 יְהוָה יַחַתּוּ [מְרִיבֵי] מְרִיבָיו [עָלוּ] עָלָיו בְּשָׂמִים יִרְעֵם  
יְהוָה יִדְין אֶפְסֵי-אָרֶץ וַיַּתּוֹ-עֲזוּ לְמַלְכוֹ וַיְרַם קֶרֶן מִשִּׁיחוֹ:

*The Blessings after the Haftarah are found on page 264.*

### BLESSING BEFORE THE HAFTARAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים  
 טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה יי  
 הַבּוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה עֶבְדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי  
 הָאַמֶּת וְצִדִּיק:

We praise thee. Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

### INTRODUCTION TO THE HAFTARAH: SECOND DAY

#### JEREMIAH 31: 2–20

The Haftarah for the Second Day deals with another “mother in Israel,” Rachel, even as the other readings dealt with Sarah and Hannah. Again the theme is that of home. The home, however, is not the individual home as in the case of Sarah and Hannah, but the national home, Zion. Rachel, the beloved wife of Jacob, is represented as weeping before the Throne of God because the national home, Zion, is desolate. Rachel’s descendants pass her burial place in Ramah on their way into Babylonian Exile and Rachel is heart-broken. Rachel is told to be consoled; that her children will return from the land of the enemy and that Zion and her children will be reunited. Exile was chastisement, the chastisement of love and correction; but the bond between God and Israel, referred to by the prophet as Ephraim, the Haftarah proclaims, will never be broken.



## HAFTARAH READING FOR THE SECOND DAY

## JEREMIAH 31:2–20

2 Thus saith the Eternal: The people that survived the sword found grace in the wilderness; I have given relief to Israel. 3 From afar the Eternal appeared to me, saying, I have loved you with an everlasting love; therefore, with affection have I drawn you near. 4 I will rebuild you, and you shall be rebuilt, O virgin of Israel; you will again be adorned with jewels, and dance with joy. 5 Once more will you plant vineyards upon the mountains of Samaria. The planters shall plant, and reap abundantly. 6 The day will come when the watchmen will call on Mount Ephraim: Arise all. Let us go up to Zion, to the Eternal our God. 7 For thus saith the Eternal: Sing with gladness for Jacob, and lead the nations in song. Proclaim, praise, and say: Eternal, save thy people, the remnant of Israel. 8 Behold, I will bring them from the north country, and gather them from the farthest parts of the earth, and with them the blind and the lame, the pregnant and the birthing together; a great congregation shall return. 9 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight path, they shall not stumble. For I am Israel's father, and Ephraim is my first-born.

*The Haftarah begins here in the earlier editions of the Seder Avodah.*

10 Hear, O nations, the word of the Eternal, publish it in the distant isles: He who scattered Israel will gather them, and guard them like a shepherd his flock; 11 The Eternal, who emancipated Jacob,

## HAFTARAH READING FOR THE SECOND DAY

## JEREMIAH 31:2–20

2 כֹּה אָמַר יְהוָה מִצָּא חוֹ בַמִּדְבָּר עִם שְׂרֵי־דֵי חֶרֶב הָלוֹךְ  
 לְהַרְגִיעוּ יִשְׂרָאֵל: 3 מִרְחֹק יְהוָה נִרְאָה לִּי וְאַהֲבַת עוֹלָם  
 אָהַבְתִּיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד: 4 עוֹד אֶבְנֶנּוּ וְנִבְנִית בְּתוֹלַת  
 יִשְׂרָאֵל עוֹד תַּעֲדִי תַפִּיךָ וַיֵּצֵאת בַּמַּחֲוֹל מִשְׁחָקִים: 5 עוֹד  
 תִּטְעִי כְרָמִים בְּהָרֵי שְׁמֶרוֹן נִטְעוּ נִטְעִים וְחָלְלוּ: 6 כִּי יִשְׁׁיִׁוּם  
 קָרְאוּ נֹצְרִים בְּהַר אֶפְרַיִם קוּמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:  
 7 כִּי־כֹה | אָמַר יְהוָה רְנֹו לִיעֶקֶב שְׂמֵחָה וְצַהֲלוּ בְּרֹאשׁ הַגּוֹיִם  
 הַשְׂמִיעוּ הַלְלוּ וְאִמְרוּ הוֹשַׁע יְהוָה אֶת־עַמּוֹךְ אֶת־שְׂאֵרֵי יִשְׂרָאֵל:  
 8 הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְּצְתִימָם מִיִּרְכַּת־אֶרֶץ בָּם  
 עוֹר וּפֶסֶחַ הָרָה וְיִלְדַת יַחֲדוּ קָהֵל גְּדוֹל יָשׁוּבוּ הִנֵּה: 9 בְּבִכְי  
 יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילֶם אוֹלִיכֶם אֶל־נַחְלֵי מַיִם בְּדֶרֶךְ יִשָּׁר לֹא  
 יִכְשְׁלוּ בָּהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא:

*The Haftarah begins here in the earlier editions of the Seder Avodah.*

10 שְׁמַעוּ דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאָזְנֵי מִמְרַחֵק וְאִמְרוּ מְזֹרָה  
 יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְרַעְנָה עֲדָרוֹ: 11 כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב

and freed him from a mightier power. 12 And they shall come and sing on Zion's heights, and stream to the blessings of the Eternal, the corn and wine, the oil, sheep and cattle; they shall be like a well-watered garden, and languish no longer. 13 Then shall the maidens rejoice with dance, young men and elders together; their mourning I will change to gladness; instead of sorrow, I shall console them with joy. 14 The life of the priests I shall fill with plenty, and my people shall be sated with my blessings says the Eternal. 15 Thus says the Eternal: A voice is heard in Ramah, lamentation and bitter weeping; Rachel is weeping for her children. She is inconsolable because they are not here. 16 Thus says the Eternal: Restrain your voice from weeping, and your eyes from tears; for your work will be rewarded, says the Eternal, and they shall return from the land of the enemy. 17 There is hope in your future, says the Eternal, for your children will return to their own boundaries. 18 I have heard Ephraim bemoaning his plight: Thou hast chastised me and I am disciplined, like an untamed calf. Take me back; let me return, for thou, O Eternal, are my God. 19 After repenting, I shall remain conscience-stricken; after being made conscious of my wrongdoing, I shall mortify myself. I shall bear the shame of my youth. 20 Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awakened anew for him. I will have compassion on him, says the Eternal.

וּגְאֹלוֹ מִיַּד חֲזַק מִמֶּנּוּ: 12 וּבֹאוּ וְרַנְּנוּ בְּמְרוֹם-צִיּוֹן וְנִהְרֹוּ  
 אֶל-טוֹב יְהוָה עַל-דָּגָן וְעַל-תִּירֵשׁ וְעַל-יֵצֶהָר וְעַל-בְּנֵי-צֹאן  
 וּבָקָר וְהִיתָה נַפְשָׁם כְּגֵן רוֹה וְלֹא-יִוָּסְפוּ לְדֹאֲבָה עוֹד:  
 13 אַז תִּשְׂמַח בְּתוֹלָה בְּמַחֹל וּבְחָרִים וּזְקֵנִים יַחְדָּו וְהִפְכַּתִּי  
 אֲבָלָם לְשִׂשׁוֹן וְנַחֲמֹתִים וְשִׂמְחֹתִים מִיְּגוֹנָם: 14 וְרוּיִתִּי נֶפֶשׁ  
 הַכֹּהֲנִים דָּשֵׁן וְעַמִּי אֶת-טוֹבִי יִשְׂבְּעוּ נְאֻם-יְהוָה: 15 כֹּה | אָמַר  
 יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִל בְּכִי תִמְרוּרִים רָחֵל מִבְּכָה  
 עַל-בְּנֵיהָ מֵאַנָּה לְהַנְתֵּם עַל-בְּנֵיהָ כִּי אֵינְנוּ: 16 כֹּה | אָמַר יְהוָה  
 מִנְעִי קוֹלֲךָ מִבְּכִי וְעֵינַיִךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶךָ  
 נְאֻם-יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב: 17 וַיִּשְׁתַּקְּנָה לְאַחֲרֵיתֶךָ  
 נְאֻם-יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם: 18 שְׂמוֹעַ שְׁמַעְתִּי אֶפְרַיִם  
 מִתְּנוּדִד יִסְרְתַנְלִי וְאוֹסֵר כְּעַגְלָל לֹא לָמַד הִשִּׁיבֵנִי וְאַשׁוּבָה כִּי  
 אַתָּה יְהוָה אֱלֹהֵי: 19 כִּי-אַחֲרֵי שׁוּבִל נַחֲמֹתִי וְאַחֲרֵי הַנְּדַעִי  
 סַפְּקֹתִי עַל-יָרֵךְ בְּשֹׁתִי וְגַם-נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפְתִּי נְעוּרָי:  
 20 הִבֵּן יִקְוֶה לִּי אֶפְרַיִם אִם יִלְד שְׁעֵשְׂעִים כִּי-מֵדִי דְבַרְלִי בּוֹ זָכָר  
 אֲזַכְּרֶנּוּ עוֹד עַל-כֵּן הָמוּ מֵעַל לֹו רַחֵם אֲרַחֲמֶנּוּ נְאֻם-יְהוָה:

### BLESSINGS AFTER THE HAFTARAH

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gave us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.

We thank thee, Lord our God, for the Torah and for this day's worship, for the prophets (*and for this Sabbath day which thou hast given us for holiness and rest*) and for this Day of Remembrance which thou hast given us for joy and gladness, for glory and delight.

We thank thee, Lord our God, for all our blessings, and we praise thee whose name should always be blessed by the lips of all living, for thy word is true and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth, who hallows (*the Sabbath,*) the House of Israel and the Day of Remembrance.

### BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כל העולמים.  
צדיק בכל הדורות. האל הנאמן האומר ועשה. המדבר  
ומקים. שכל דבריו אמת וצדק:

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

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

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

על התורה ועל העבודה ועל הנביאים (ועל יום השבת הזה)  
ועל יום הזכרון הזה שנתת לנו יי אלהינו (לקדשה ולמנוחה)  
לכבוד ולתפארת:

על הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך  
שמה בפני כל חי תמיד לעולם ועד ודברה אמת וקים לעד:  
ברוך אתה יי מלך-על-כל הארץ מקדש (השבת ו) ישראל  
יום הזכרון:

## PRAYER FOR OUR COUNTRY AND ITS GOVERNMENT

May God who sends deliverance unto nations and understanding to their leaders, whose kingdom is an everlasting kingdom, who delivered David from the destructive sword, who makes a way in the sea and a path in the mighty waters, bless, aid and shield the President of our beloved country, and all the duly constituted authorities of the nation, state and city.

May the Supreme, Ruler of rulers, infinite in mercy, shelter them and grant them life, and deliver them from all manner of trouble and danger.

May the Supreme, Ruler of rulers, infinite in mercy, fill their hearts with justice and humanity so that peace and security, happiness and liberty may evermore dwell in our land and lead other lands and peoples to peace and security.

May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth.

May this be the will of God. Amen.

## PRAYER FOR OUR COUNTRY AND ITS GOVERNMENT

הַנּוֹתֵן תְּשׁוּעָה לְעַמִּים וּתְבוּנָה לְנֹשְׂאֵיהֶם. מַלְכוּתוֹ מְלָכוּת  
כָּל עוֹלָמִים. הַפּוֹדֶה אֶת־דָּוִד עֲבָדוֹ מִחֶרֶב רָעָה. הַנּוֹתֵן בַּיָּם דָּרָךְ  
וּבַמַּיִם עֲזִים נְתִיבָה. הוּא יְבָרֵךְ וַיִּשְׁמֹר וַיִּנְצֹר וַיַּעֲזֹר אֶת נֹשְׂאֵי  
אֲרָצְנוּ וְאֶת כָּל שְׂרֵי הַמְּדִינּוֹת הָאֵלֶּה:

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו הַרְבִּים יִשְׁמְרֵם וַיַּחֲיֵם. וּמְכַל  
צָרָה וַיַּגּוֹן וַנִּזְק יַצִּילֵם:

מֶלֶךְ מַלְכֵי הַמְּלָכִים יְבַיְנֵם מִשְׁפָּטֵי צַדִּיקוֹ לְמַעַן יִהְיֶה שְׁלוֹם  
וְשְׁלוֹהָ אֲשֶׁר וַחֲפֹשׁ כָּל יַמֵּינוּ בְּאֲרָצְנוּ וְעַל יָדָהּ בְּכָל הָעוֹלָם כְּלוּ:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל: וְנֹאמֵר אָמֵן:

**PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL**

Our Father in Heaven, Rock and Redeemer of the People Israel:  
 Bless the State of Israel, the first flowering of our redemption.  
 Shield it under the wings of thy love;  
 Spread over it the shelter of thy peace.  
 Guide its leaders and advisors with thy light and thy truth.  
 Help them with thy good counsel.  
 Strengthen the hands of those who defend our Holy Land.  
 Deliver them; crown their efforts with triumph.  
 Bless the land with peace,  
 And its inhabitants with lasting joy. Amen.

**HATIKVAH**

So long as deep within the heart,  
 A Jewish soul does beat,  
 And to the farthestmost parts of the east  
 An eye strains yearning toward Zion;  
 So long is our hope not lost,  
 The hope of two thousand years,  
 To be a free people in our own land,  
 In the land of Zion and Jerusalem.

**PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL**

אֲבִינוּ שְׁבַשְׁמִים צִוֵּר יִשְׂרָאֵל וְגִוְאָלוֹ בְּרַךְ אֶת־מְדִינַת  
 יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הֲגֵן עָלֶיךָ בְּאַבְרַת חֲסִדֶיךָ  
 וּפְרוּשׁ עָלֶיךָ סֶכֶת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ  
 שְׂרֵיָהּ וְיִוְעָצֶיָהּ וְתִקְנָם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. תִּזְקֵאֵת יְדֵי מְגִנֵי  
 אָרֶץ קְדֻשָּׁנוּ וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֵטְרַת נֶצְחוֹן תְּעַטְרֵם.  
 וְנַתַּת שְׁלוֹם בְּאָרֶץ וְשִׂמְחַת עוֹלָם לְיֹשְׁבֵיהָ: וְנֹאמֵר אָמֵן:

**HATIKVAH**

כָּל עוֹד בִּלְבָב פְּגִימָה.  
 נֶפֶשׁ יְהוּדֵי הוֹמִיָּה.  
 וּלְפָאֲתֵי מְזֻרַח קְדִימָה.  
 עֵין לְצִיּוֹן צוֹפִיָּה:  
 עוֹד לֹא אֲבָדָה תְּקוּתָנוּ.  
 הַתְּקוּהָ בֵּת שְׁנוֹת אֲלֵפִים.  
 לְהִיּוֹת עִם חֲפְשֵׁי בְּאֶרְצָנוּ.  
 אָרֶץ צִיּוֹן וִירוּשָׁלַיִם:

## PRAYER FOR THE CONGREGATIONS

May God who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless our Congregation together with all other congregations of the House of Israel; members, sons and daughters, and all their loved ones. May God's blessing rest upon all who devote themselves to Houses of Worship and who come into them to pray; upon those whose gifts light the Sanctuary; and upon those who donate wine for Kiddush and Havdalah; who provide food for visitors, and charity for the poor. God's blessing upon all who give of themselves with faithfulness to the concerns of the entire community, and the rebuilding of Eretz Yisrael. May the Holy One, the Blessed, favor them, protect them from disease, heal their bodily ills, and forgive their sins; and send blessing and success to the work of their hands, together with the whole Family of Israel.

May the God of our ancestors find us worthy of this blessing, and hearken to our supplication, fulfilling what is written: May the Lord, God of your ancestors, increase you a thousand-fold and bless you as he has promised you.

May this be the will of God. Amen.

## PRAYER FOR THE CONGREGATIONS

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב. שְׂרָה רַבֵּקָה רָחֵל  
וְלֵאָה. הוּא יְבָרְךָ אֶת כָּל הַקְהָל הַקְדוֹשׁ הַזֶּה עִם כָּל קְהֵלוֹת  
הַקְדוֹשׁ. הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם. וּמִי שְׂמִיחִים  
בְּתִי כְּנִסְיוֹת לְתַפְלָה. וּמִי שֹׁבְאִים בְּתוֹכְךָ לְהַתְפַּלֵּל. וּמִי  
שְׁנוֹתְנִים גַּר לְמָאוֹר וַיֵּין לְקְדוֹשׁ וּלְהַבְדֵּלָה וּפֶת לְאוֹרְחִים  
וּצְדָקָה לְעַנְיִים. וְכֹל מִי שֶׁעוֹסְקִים בְּצַרְכֵי צְבוּר וּבְבִנְיַן אֶרֶץ  
יִשְׂרָאֵל בְּאַמוּנָה הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם  
כָּל מַחֲלָה וְיִרְפָּא לְכָל גּוֹפֵם וְיִסְלַח לְכָל עוֹנָם. וְיִשְׁלַח בְּרַכָּה  
וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם עִם כָּל יִשְׂרָאֵל אַחֵיהֶם:

אֱלֹהֵי אֲבוֹתֵינוּ יְבָרְכֵנוּ וְיִזְכְּנוּ וְיִשְׁמַע קוֹלֵנוּ וְיַקְיֵם בְּנוּ מִקְרָא  
שְׁכָתוֹב: יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יִסֶּף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים  
וְיְבָרְךָ אֶתְכֶם כַּאֲשֶׁר דָּבַר לָכֶם: וְכֵן יְהִי רְצוֹן. וְנֹאמַר אָמֵן:

## PSALM 47

לְמַנְצַח לְבְנֵי־קֹרַח מִזְמוֹר:

To the Conductor; A Psalm of Korah's sons.

כָּל־הָעַמִּים תִּקְעוּ־כַף. הֲרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:

Clap your hands all nations, and shout to God with a triumphant voice.

כִּי־יְהוָה עֲלִיוֹן נוֹרָא. מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:

For the Lord, Most High, is awesome; King, Supreme, over the whole earth.

יְדַבֵּר עַמִּים תַּחְתֵּינוּ. וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

God subdues nations before us, and peoples beneath our feet.

יְבַחֲרֵנוּ אֶת־נִחְלָתָנוּ. אֶת־גְּאוֹן יַעֲקֹב אֲשֶׁר־אַהֵב. סְלָה:

God determines our destiny, the glory of Jacob whom he loves. Selah.

עָלָה אֱלֹהִים בְּתְרוּעָה. יְהוָה בְּקוֹל שׁוֹפָר:

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

זָמְרוּ אֱלֹהִים זָמְרוּ. זָמְרוּ לְמִלְכֵנוּ זָמְרוּ:

Sing ringing praises to God; adoration to our King. Sing!

כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים. זָמְרוּ מִשְׁכִּיל:

For God is King of the whole earth; break forth with a psalm of wisdom.

מֶלֶךְ אֱלֹהִים עַל־גּוֹיִם. אֱלֹהִים יָשָׁב עַל־כִּסֵּא קֹדֶשׁ:

God reigns over nations; God is enthroned on holiness.

נְדִיבֵי עַמִּים נֶאֱסָפוּ. עִם אֱלֹהֵי אַבְרָהָם:

The nobles of the nations gather, together with the people of Abraham's God;

כִּי לֵאלֹהִים מְגַנֵּי־אָרֶץ. מֵאֵד נִעְלָה:

For the survival of the world depends on God, alone Supreme.

## THE SHOFAR SERVICE

Our God and God of our ancestors:

With the Shofar's thrilling sounds we are about to pay homage to thee on this day of the New Year.

Grant that our hearts may be open to receive the messages of the Shofar proclaiming that thou art our Sovereign, our Lawgiver, our Judge and our Deliverer. We feel linked today with all the generations that have heard the Shofar, from the days of Sinai down through all the ages of the eventful history of our people.

May we, who are gathered in thy House, hear the call to those higher values in life to which our ancestors rededicated themselves, when they heard the Shofar sounds; and may we be lifted up to horizons of finer loyalty in the coming year, as each sound of the Shofar calls us to noble living.

Grant that in the Shofar tones we may hear the call to bear witness to thy Sovereignty, through our faith and our lives; and that we may carry in our hearts the awareness of thy Providence in the life of individuals and nations.

May our lives, individually and as a congregation, be spiritually enriched in the coming year because we have heard once again the thrilling sounds of the Shofar during this Season of the Awe-inspiring Days. Amen.

## THE SHOFAR HYMN

Shofar sounds this day entreat you,  
Hear, O Israel, God is One;  
Let us worship him sincerely,  
That on earth God's will be done.

Shofar sounds this day remind you,  
Sinai's heights our ancients saw,  
There they heard the Shofar clearly,  
And they vowed to keep God's Law.

Shofar sounds this day beseech you,  
To God's Law be steadfast now,  
Live, so Israel's folk may e'er be  
Faithful to that ancient vow.

*Congregation rises*

Lord, our God, this day we pray thee.  
Shofar's sounds may we still hear,  
E'en as on this day so holy,  
On each day this coming year.

## SELECTED BIBLICAL VERSES

*Leader first, congregation responding*

מִן־הַמַּצַּר קָרָאתִי יְהוָה. עָנְנִי בְמַרְחֵב יְהוָה:

Out of the straits I called to the Lord;  
He answered me and set me free.

קוֹלִי שָׁמַעְתָּ. אֱלֹהֵי־עֵלָם אֲזַנְךָ לְרוּחֹתֵי לְשׁוֹעַתִּי:

Hear my voice;  
Close not thine ear to my cry and my plea.

רִאש־דְּבָרְךָ אֱמֶת. וּלְעוֹלָם כָּל־מִשְׁפַּט צְדָקָה:

From the first, thy word is truth;  
Thy righteous judgments, forever.

עֲרַב עֲבֹדָה לְטוֹב. אֱלֹהֵי־עֲשָׂקוֹנֵי זְדִים:

Protect the welfare of thy servant;  
Let not the arrogant oppress me.

שֵׁשׁ אָנֹכִי עַל־אִמְרֹתֶיךָ. כְּמוֹצֵא שָׁלֵל רָב:

My soul thrills to thy word;  
What a great treasure it is.

טוֹב טַעַם וְדַעַת לְמַדְנִי. כִּי בְמִצְוֹתֶיךָ הֶאֱמַנְתִּי:

Teach me good insight and knowledge;  
I trust in thy commandments.

נְדָבוֹת פִּי רִצְהֵנָּא יְהוָה. וּמִשְׁפָּטֶיךָ לְמַדְנִי:

May the sincere offerings of my mouth be acceptable, Lord;  
Teach me to make my life worthy.



*Rabbi announces***(Isaiah 33:22)**

The Eternal is our Judge.

יְהוָה שֹׁפְטָנוּ:

*The Shofar is sounded*

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

*Rabbi and Congregation*

May the Shofar sounds penetrate our hearts today, and remind us that God is our divine Judge. May we remember that we are accountable for our actions on earth. Amen.

*Rabbi announces***(Isaiah 33:22)**

The Eternal is our Lawgiver.

יְהוָה מְחַקְּקָנוּ:

*The Shofar is sounded*

תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה

*Rabbi and Congregation*

May the Shofar sounds penetrate our hearts today, and remind us that God has given us guidance as Lawgiver through the Torah and its interpreters, Israel's prophets, sages and teachers. May we bring holiness into our lives and our homes, through loyalty to the teachings and traditions of the House of Israel. May we live the words heard by our ancestors at Sinai: And you shall be unto me a kingdom of priests and a holy nation. Amen.

**THE SHOFAR BLESSINGS***Congregation rises**Hazzan*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*Congregation*

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments in accordance with which we hear the voice of the Shofar.

*Hazzan*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

*Congregation*

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

*Rabbi*

Grant, O God, that the Shofar's sounds, with the emotions and sentiments they awaken in our hearts, be acceptable before thee. Grant us thy mercy. Aid us with thy light to see our way on earth more clearly, that we may walk in righteousness before thee. May we be earnest in our endeavors, and honest with life. May we live with greater humility, and a fuller acceptance of our responsibilities, in accordance with thy prophet's word:

He has told you, O mortal, what is good,  
And what the Lord requires of you:  
To act justly, to love kindness  
And to walk humbly with your God.

Then shall the words of the Psalmist take on deeper meaning in our lives:

Happy the people who understand the awakening sounds  
of the Shofar; God Eternal, they will walk  
in the light of thy presence! Amen.

*Hazzan*

אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה. יְהוָה בְּאוֹר־פְּנֵיהֶּ יִהְלְכוּן:

*Congregation*

אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה. יְהוָה בְּאוֹר־פְּנֵיהֶּ יִהְלְכוּן:

*Rabbi announces*

**(Isaiah 33:22)**

The Eternal is our Ruler.

יְהוָה מְלִכְנוּ:

*The Shofar is sounded*

תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

*Rabbi and Congregation*

May the Shofar sounds penetrate our hearts today, and remind us that God is the Ruler of the universe, its Creator and Sustainer and the source of our spiritual being. May we ever be conscious in our deeds of God's presence in our midst. Amen.

*Rabbi announces*

**(Isaiah 33:22)**

The Eternal is our Deliverer.

יְהוָה מוֹשִׁיעֵנוּ:

*Rabbi and Congregation*

May the Shofar's sounds, penetrating our hearts today, remind us to turn to God, our Deliverer, in prayer, that he may save us from wrong-doing, and help us, through our faith in him, to be true to our better selves. May we be a source of blessing to our families and our community, the People of Israel and the Land of Israel, this nation in which we dwell and all humanity. Amen.

## ASHRAY

Happy are they who dwell in thy house,  
 Forevermore shall they praise thee.  
 Happy the people with whom it is so,  
 Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,  
 And praise thy name forever and ever.  
 Day by day will I praise thee,  
 And extol thy name forevermore.  
 Great is the Lord and mightily to be praised;  
 His greatness cannot be fathomed.  
 One generation praises thy works to another;  
 They proclaim thy mighty deeds.  
 They speak of thy glorious, majestic splendor,  
 And I ponder over thy wondrous works.  
 They tell of the power, of thine awe-inspiring deeds,  
 And I recount the story of thy greatness.  
 They rehearse the fame of thy great goodness,  
 And sing with joy of thy righteousness.  
 The Lord is gracious and full of compassion,  
 He is forbearing and abounding in kindness.  
 The Lord is good to all,  
 And his mercies are over all his works.  
 All thy works shall praise thee, Lord,  
 And thy devoted servants shall call thee blessed.  
 They shall tell of thy glorious kingdom,  
 And discourse upon thy might;  
 Making known thy mighty deeds to all,  
 And the glory of thy majestic reign.

## ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:  
 אֲשֶׁרֵי הָעַם שְׂכֻכָּה לּוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיו:

*Psalm 145*

## תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 בְּכָל־יוֹם אֶבְרַכְּךָ. וְאֶהַלְלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 גְּדוֹל יְהוָה וּמְהִל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:  
 דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ. וּגְבוּרַתְּךָ יִגִּידוּ:  
 הַדָּר כְּבוֹד הַזֵּדָה. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוֹלְתְּךָ אֲסַפְּרָנָה:  
 זְכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצִדְקוֹתֶיךָ יִרְנְנוּ:  
 חֲנוּן וְרַחוּם יְהוָה. אַרְךָ אַפַּיִם וּגְדֹל־חַסֶּד:  
 טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:  
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחִסְדֵיךָ יִבְרַכּוּכָה:  
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:  
 לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתְּיֹ. וּכְבוֹד הַדָּר מִלְכוּתוֹ:

Thy kingdom is an everlasting kingdom,  
 And thy dominion endures through all generations.  
 The Lord upholds all who fall,  
 And lifts all who are bowed down.  
 The eyes of all look with hope to thee,  
 And thou givest them their food in its time.  
 Thou openest thy hand,  
 And satisfiest the desire of all that live.  
 The Lord is righteous in all his ways,  
 And gracious in all his deeds.  
 The Lord is nigh to all who call upon him,  
 To all who call upon him in truth.  
 He fulfills the desire of those who revere him;  
 He hears their anguished cry and helps them.  
 The Lord safeguards all those who love him;  
 While all the wicked he brings to naught.  
 My mouth shall utter the praise of the Lord,  
 And may all flesh praise his holy name forever.  
 And so, let us, indeed, praise the Lord,  
 Let us praise him now and ever.  
 Hallelujah! Praise ye the Lord!

**Psalm 150**

Hallelujah! Praise ye the Lord!  
 Praise God in his sanctuary,  
 Praise him in his shrine.  
 Praise him for his mighty deeds,  
 Praise him for his greatness vast.  
 Praise him with the Shofar tone,  
 Praise him with the lute and harp.  
 Praise him with the drum and dance,  
 Praise him with the string and flute.

מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים. וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:  
 סוֹמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכַּפּוּפִים:  
 עֵינַיִכָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
 פּוֹתַח אֶת־יָדְךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:  
 צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
 רְצוֹן־יְרֵאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 תַּהֲלֵת יְהוָה יִדְבַר־פִּי. וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:  
 וְאַנְחֵנוּ נְבָרֶךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

*Psalm 150*

הַלְלוּיָהּ. הַלְלוּ־אֵל בְּקִדְשׁוֹ. הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:  
 הַלְלוּהוּ בַּגְּבוּרֹתָיו. הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:  
 הַלְלוּהוּ בַּתְּקִיעַ שׁוֹפָר. הַלְלוּהוּ בַּנְּבֹל וּכְנֹר:  
 הַלְלוּהוּ בַּתֶּף וּמַחֹל. הַלְלוּהוּ בַּמְנִים וְעַגָּב:

Praise him with soft sounding cymbals,  
 Praise him with loud sounding cymbals.  
 Every soul, praise the Lord,  
 Hallelujah! Praise ye the Lord!  
 Every soul, praise the Lord,  
 Hallelujah! Praise ye the Lord!

### THE RETURN OF THE SIFRAY TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.  
 God's splendor is on earth and in the heavens;  
 He has increased the strength of his people;  
 Glory to all his faithful servants,  
 To the Children of Israel, the people called to his service.  
 Hallelujah! Praise ye the Lord!

*On Shabbat*

#### *Psalm 29*

A Psalm of David.

Give glory to the Lord on high,  
 Give glory, strength and honor,  
 Give glory, the honor due his name,  
 Bow to the Lord in holy splendor.  
 The voice of God in thunder sounds  
 Is heard upon the waters wide;  
 His voice majestically resounds  
 With power across the mighty tide.

הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:  
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה. הַלְלוּיָהּ:  
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה. הַלְלוּיָהּ:

### THE RETURN OF THE SIFRAY TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ:  
 הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:  
 וַיְרַם קֶרֶן לְעִמּוֹ. תְהַלֵּה לְכָל־חֲסִידָיו  
 לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ: הַלְלוּיָהּ:

*On Shabbat*

#### *Psalm 29*

מִזְמוֹר לְדָוִד:  
 הָבוּ לַיהוָה בְּנֵי אֱלִים. הָבוּ לַיהוָה כְּבוֹד וְעֹז:  
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ. הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ:  
 קוֹל יְהוָה עַל־הַמַּיִם אֱלֹהֵ־כְבוֹד הַרְעִים.  
 יְהוָה עַל־מַיִם רַבִּים:

The voice of the Lord is mighty and glorious,  
The voice of God breaks the cedars,  
God breaks the cedars of Lebanon.

Lebanon and Sirion quake,

Dancing like young rams to and fro.

The voice of God cleaves fiery flames,  
The voice of God makes deserts shake;  
God makes the wilds of Kadesh quake.

At the voice of God, the deer do prance.

As woodland forests are laid bare;

In God's own temple

All do join, his glory to declare.

At the flood the Lord did reign,

And King forevermore shall God be;

O Lord, thy people with strength sustain,

Bless them with peace, with peace from thee.

*On weekdays*

**Psalm 24**

To David, A Psalm.

The earth is the Lord's and the fullness thereof,  
The world and those who dwell therein.

God founded it upon the seas,

And established it upon the waters.

Who may ascend the mountain of the Lord,

And who may stand in this holy place?

Someone with clean hands and a pure heart,

Who has not set desire upon vanity

And has not sworn deceitfully.

קוֹל־יְהוָה בְּפֶתַח קוֹל יְהוָה בְּהַדָּר.

קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ־עֵגֶל.

לְבָנוֹן וַיִּשְׂרִיזוּ כְּמוֹ בְּזֵרֵי־אֲמִים:

קוֹל־יְהוָה חָצַב לְהַבּוֹת אֵשׁ.

קוֹל יְהוָה יַחִיל מִדְּבַר. יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ:

קוֹל יְהוָה יַחֲלִיל אֵילוֹת.

וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוֹ

כָּלוּ אֱמֶר כְּבוֹד:

יְהוָה לַמַּבּוּל יֵשֵׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

*On weekdays*

**Psalm 24**

לְדָוִד מְזִמּוֹר:

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיִּשְׁבִּי בָּהּ:

כִּי־הוּא עַל־יַמִּים יְסֻדָּה וְעַל־נְהָרוֹת יְכוֹנְנָהּ:

מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־יִקּוּם בַּמָּקוֹם קֹדֶשׁוֹ:

נְקִי כַפָּיִם וּבִרְלִבָּב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

Such a person shall receive a blessing from the Eternal,  
 And the reward of righteousness from the God of deliverance.  
 Such is the generation of them that seek thee,  
 That seek thy presence, O God of Jacob.

Lift up your heads, O gates,  
 And be lifted up, you everlasting doors,  
 That the King of glory may come in!  
 Who, indeed, is the King of glory?  
 The Lord, strong and mighty,  
 The Lord, mighty in battle.

**Lift up your heads, O gates,  
 Yes, lift them up, you everlasting doors,  
 That the King of glory may come in!  
 Who, indeed, is the King of glory?  
 Indeed, the Lord of hosts is the King of glory. Selah!**

*As the Sifray Torah are returned to the Ark*

When the Ark rested, Moses would say:  
 Abide, O Lord, among the myriads of the families of Israel.  
 Arise, O Lord, be settled, thou and the Ark of thy power.  
 Thy priests shall be robed in righteousness, and the faithful will rejoice.  
 For the sake of David, thy servant, do not turn back the approach of  
 the Messiah.

I give you good instruction, forsake not my Torah.  
 It is a tree of life to those who embrace it,  
 A source of happiness to each one who upholds it.  
 Its ways are ways of pleasantness,  
 And all its paths lead to peace.  
 Lord, turn us back to thee. We are ready to return.  
 Renew our days as of old.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:  
 זֶה דּוֹר דּוֹרְשָׁיו מִבְּקָשֵׁי פָנָיֶךָ יַעֲקֹב. סֵלָה:

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם.  
 וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:  
 מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזִיז וְגִבּוֹר. יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם.  
 וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד:  
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:  
 יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד: סֵלָה:

*As the Sifray Torah are returned to the Ark*

וּבִנְחָה יֹאמֵר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:  
 קוּמָה יְהוָה לְמִנּוּחֹתֶיךָ אֲתָה וְאֶרְוֹן עֵזֶךָ:  
 כְּהִנֵּיךָ יִלְבְּשׁוּ צִדְקָה וְחִסְדֵיךָ יִרְנְנוּ:  
 בְּעִבּוֹר דָּוִד עֲבַדְךָ אֲלֵתֶשֶׁב פָּנָי מְשִׁיחֶךָ:  
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם. תּוֹרַתִּי אֲלֵתֶעֱזֹבוּ:  
 עֵצֵי חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתִמְכֶיָה מְאֹשֶׁר:  
 דְּרָכֶיךָ דְרָכֵי נֶעֱם. וְכָל־נְתִיבוֹתֶיךָ שְׁלוֹם:  
 הִשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה. חֲדַשׁ יְמֵינוּ כְּקֶדֶם:

מוסף לראש השנה

**Musaf**

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*Additional Service for Rosh HaShanah*



*Hinine, the Prayer of the Hazzan, page 325, may alternately be chanted here.*

### HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

### THE AMIDAH

#### *In private devotion*

As I proclaim the name of the Lord, ascribe greatness to our God.

Lord, open my lips and my mouth shall speak thy praise.

#### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

*Hinine, the Prayer of the Hazzan, page 324, may alternately be chanted here.*

### HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

### THE AMIDAH

#### *In private devotion*

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאַלְהֵינוּ:

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

#### AVOT

#### *The God of our Ancestors.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵנוּ אֱלֹהֵי  
יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

### KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

**זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכָתְבֵנוּ  
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:**

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

### GEVUROT

*God has awesome powers.*

אַתָּה גְבוּר גְבוּר לְעוֹלָם אֲדֹנָי. מְחִיָּה מְתִים אַתָּה. רַב לְהוֹשִׁיעַ:  
מְכַלְכֵל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים סוּמָךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקִים אַמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי  
כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מְמִית וּמְחִיָּה וּמְצַמִּיחַ  
יְשׁוּעָה:

מִי כְמוֹךְ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מְתִים: בְּרוּךְ אַתָּה יי מְחִיָּה הַמְתִּים:

### KEDUSHAT HASHEM

*God's Holiness suffuses the world.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ סְלָה:  
וּבְכֹן תִּזְכָּר יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאֵימָתְךָ עַל כָּל מַה  
שֶׁבְרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָּלם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שְׁלָם. כְּמוֹ  
שֶׁדַעְנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ.  
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶׁבְרָאתָ:

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

וּבְכֹן תֵּן כְּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרֶיִשֶׁיךָ  
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ. שְׂמַחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ וְצִמְיַחַת  
קָרוֹן לְדוֹד עֲבֹדָה וְעֲרִיכַת נֵר לְבוֹיֵי־יִשְׂרָאֵל מְשִׁיחָה בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֹן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלֶזוּ וַחֲסִידִים בְּרַנָּה  
יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כְּעָשָׂן תִּכָּלֶה.  
כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבִדְדָה עַל כָּל מַעֲשֵׂיֶיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדָה  
וּבִירוּשָׁלַיִם עִיר קֹדֶשׁ כְּכַתוּב בְּדַבְרֵי קֹדֶשׁ. יְמִלֶךְ יְהוָה  
לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהִים מִבְּלַעֲדֶיךָ כְּכַתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ  
אַתָּה יְיָ הַמְּלֹךְ הַקָּדוֹשׁ:

**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day and this*) Day of Remembrance, the day for (*remembering*) the sounding of the Shofar and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it be by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifices (*of this Sabbath day and*) of this Day of Remembrance were performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.

**KEDUSHAT HAYOM**  
*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בְּנוֹ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִעַת הַזֶּה וְאֵת יוֹם)  
הַזְּכוֹרוֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זְכֹר  
לְיַצִּיאַת מִצְרָיִם:

וּמִפְּנֵי חַטָּאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ. וְאִין  
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל  
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחַה בְּמִקְדָּשֶׁךָ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. מְלֶךְ רַחֲמָן  
שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים. וְתִבְנֶהוּ  
מְהֵרָה וְתִגְדֵּל כְּבוֹדוֹ: אָבִינוּ מִלְּכָנוּ גִלְהָ כְבוֹד מְלִכוּתֶךָ עָלֵינוּ  
מְהֵרָה וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין  
הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ כְּנֶס מִיִּרְפְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ  
בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עֲשׂוּ  
אֲבוֹתָנוּ לְפָנֶיךָ אֶת קִרְבָּנוֹת חוּבוֹתֵיהֶם תְּמִידִים כְּסֻדְרָם וּמוֹסְפִים  
כְּהִלְכֶתָם: וְאֵת מוֹסְפֵי (יוֹם הַשְּׁבִעַת הַזֶּה וְ) יוֹם הַזְּכוֹרוֹן הַזֶּה עֲשׂוּ  
וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ בְּתוֹרָתֶךָ  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ:

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Malchuyot on page 303.*

*(With Yismihu on Shabbat)*

As it is said:

*On Shabbat*

*(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)*

And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish.

And the meal-offerings and libations as indicated: three tenth-parts for the bull-ock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and two male goats for atonement; and two daily offerings as required. All this is in addition to the burnt-offering of the new moon and its meal-offering, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for sweet savor, fire-offerings to the Lord.

*On Shabbat*

*(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hal-  
lowed, and designated the most desirable of days, in remembrance of creation.)*

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Malchuyot on page 302.*

*(With Yismihu on Shabbat)*

כְּאָמֹר:

*On Shabbat*

וּבַיּוֹם הַשִּׁבְעִי שְׁנֵי כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת  
מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכוֹ: עֹלֹת שֶׁבֶת בְּשֶׁבֶתוֹ עַל־עֹלֹת הַתְּמִיד  
וְנִסְכָּה:)

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם: כָּל־מְלָאכֶת עֲבֹדָה  
לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם. וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר  
בֹּדֶבֶק אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר וּשְׁנֵי עֶשְׂרֹנִים לְאֵיל  
וַעֲשִׂרוֹן לְכֶבֶשׂ וַיִּזֶן כִּנְסֹכוֹ וּשְׁנֵי שְׁעִירִים לְכֹפֶר וּשְׁנֵי תְּמִידִים כְּהַלְכָתָם.  
מִלֶּבֶד עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמְשֻׁפָּטָם  
לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה:

*On Shabbat*

(יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שֶׁבֶת וְקוֹרְאֵי עֲנֹג עִם מִקְדָּשֵׁי שְׁבִיעֵי כָּלֶם  
יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעִי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמֻדַּת יָמִים אוֹתוֹ  
קִרְאָתָּ זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:)

## MALCHUYOT—GOD IS SOVEREIGN

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory.

## MALCHUYOT—GOD IS SOVEREIGN

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.  
שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.  
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם. וּגְרַלְנוּ כְּכֹל הַמוֹנִם. וְאֲנַחְנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל  
וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמַיִם. הוּא אֱלֹהֵינוּ אֵין עוֹד. אִמֵּת מְלַכְנוּ  
אִפְסֵ זוּלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לִבְכָּה כִּי  
יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

עַל כֵּן נִקְוֶה לָּךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֻדָּה.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי בְשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ  
כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּךְ תִּכְרַע כָּל  
בָּרָךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְנֶהוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מְלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ  
בְּכַבּוֹד:

## THE MALCHUYOT VERSES

*From the Torah*

Thou reignest, as it is written in thy Torah:

The Lord reigns forever and ever.

And as it is said:

No one beheld iniquity in Jacob, nor perversity in Israel.  
The Lord God is with him, and acclamation to the King is  
heard in his midst.

And as it is said:

And the King will be in Jeshurun, when the leaders of the  
nation assemble, the tribes of Israel together.

*From the Psalms*

Thou reignest, as it is written in thy Holy Writings, the Psalms:

Sovereignty is the Lord's, and God reigns over all nations.

And as it is said:

The Lord reigns, robed in splendor, garbed in might, engirt  
with power; the world stands firm, never to be shaken.

And as it is said:

Lift up your heads, O gates, and be lifted up, you ever-  
lasting doors, that the King of glory may come in! Who,  
indeed, is the King of glory? The Lord, strong and mighty,  
the Lord, mighty in battle. Lift up your heads, O gates, yes,  
lift them up, you everlasting doors, that the King of glory  
may come in! Who, indeed, is the King of glory? Indeed,  
the Lord of hosts is the King of glory. Selah!

## THE MALCHUYOT VERSES

*From the Torah*

כְּכַתוּב בְּתוֹרַתְךָ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֵאמָר: לֹא־הִבִּיט אֵוֶן בְּיַעֲקֹב וְלֹא־רָאָה עֲמָל בְּיִשְׂרָאֵל.  
יְהוָה אֱלֹהֵיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

וְנֵאמָר: וַיְהִי בִישׁוּרוֹן מֶלֶךְ בְּהַתְאִסָּף רָאשֵׁי עַם יַחַד  
שְׁבִטֵי יִשְׂרָאֵל:

*From the Psalms*

וּבְדַבְרֵי קֹדֶשׁךָ כְּתוּב לְאִמֹר:

כִּי לַיהוָה הַמְּלוּכָה וּמִשַׁל בְּגוֹיִם:

וְנֵאמָר: יְהוָה מֶלֶךְ גִּאוֹת לְבִשׁ. לְבִשׁ יְהוָה עֵז הַתְּאֲזָר.  
אֶף־תִּכּוֹן תִּבֵּל בְּלִיתִּמוֹט:

וְנֵאמָר: שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ  
מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֶזוֹ  
וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה. שָׂאוּ שְׁעָרִים  
רָאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד.  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה צְבָאוֹת  
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

**From the Prophets**

Thou reignest, as it is written by thy servants, the Prophets:

Thus says the Lord, King of Israel and its Redeemer, the Lord of Hosts: I am the first, and I will be the last, and besides me there are no other gods.

And as it is said:

And saviors shall come up on Mount Zion to judge Mount Esau, and the kingdom shall be the Lord's.

And as it is said:

And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

**From the Torah**

Thou reignest, as it is written in thy Torah:

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

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion is in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (*the Sabbath*) the People of Israel, and the Day of Remembrance.

**From the Prophets**

ועל ידי עבדי הנביאים כתוב לאמר:

כה־אמר יהוה מלך־ישראל וגאלו יהוה צבאות  
אני ראשון ואני אחרון ומבלעדי אין אלהים:

ונאמר: ועלו מושעים בהר ציון לשפט את־הר עשו  
והיתה ליהוה המלוכה:

ונאמר: והיה יהוה למלך על־כל־הארץ. ביום ההוא  
היה יהוה אחד ושמו אחד:

**From the Torah**

ובתורתך כתוב לאמר:

שמע ישראל יהוה אלהינו יהוה אחד:

אלהינו ואלהי אבותינו מלך על כל העולם כלו בכבודך  
והנשא על כל הארץ ביקרה והופע בהדר גאון עזה על כל  
יושבי תבל ארצה. וידע כל פעול כי אתה פעלתו ויבין כל יצור כי  
אתה יצרתו ויאמר כל אשר נשמה באפו יי אלהי ישראל מלך  
ומלכותו בכל משלה. אלהינו ואלהי אבותינו (רצה במנוחתנו)  
קדשנו במצותיה ותן חלקנו בתורתך. שבענו מטובך ושמחנו  
בישועתך. (והנחילנו יי אלהינו באהבה וברצון שבת קדשה וינחונו בה  
ישראל מקדשי שמה). וטהר לבנו לעבדך באמת כי אתה אלהים  
אמת ודברך אמת וקים לעד: ברוך אתה יי מלך על כל הארץ  
מקדש (השבת ו) ישראל ויום הזכרון:



## ZICHRONOT—GOD REMEMBERS

Thou rememberest all that has happened since creation. Before thee all the secrets of the ages stand unveiled. Naught is forgotten by thee, no mysteries exist in thy sight. Thou rememberest all deeds, and their authors are not forgotten. To thee everything is clear; past and the future are alike known to thee. From the earliest days of human existence thou didst endow humans with the knowledge that all are accountable to thee for their actions; and of old thou didst reveal to the House of Israel that this day, set apart for the remembrance of creation, was to be for us a Day of Judgment; for such is the statute unto Israel, an ordinance of the God of Jacob. And on this day the destiny of nations hangs in the balance: War or Peace, Famine or Plenty; and as for individuals, Life or Death. Who will not be mindful on this day, when the remembrance of each one comes before thee, thoughts and deeds, schemes and motives? Happy those who forget thee not, who find renewal of strength through thee; for they who seek thee will never falter, and they who trust in thee will not be abashed, when the remembrance of their deeds comes before thee, and thou assesses the doings of all. And thou also remembered Noah in love, and singled him out for salvation when the waters of the flood were brought to destroy all flesh because of their evil deeds. Therefore, his memory comes before thee, Lord our God, that thou multiply his descendants as the dust of the earth and as the sands upon the seashore.

## ZICHRONOT—GOD REMEMBERS

אתה זוכר מעשה עולם ופוקד כל יצורי קדם. לפניך נגלו כל תעלומות והמון נסתרות שמבראשית. אין שכחה לפני כסא כבודך ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל וגם כל היצור לא נכחד ממך. הכל גלוי וידוע לפניך יי אלהינו צופה ומביט עד סוף כל הדורות. כי תביא חק וזכרון להפקד כל רוח ונפש להזכר מעשים רבים והמון בריות לאין תכלית. מראשית כזאת הודעת ומלפנים אותה גלית:

זה היום תחלת מעשיך וזכרון ליום ראשון: כי חק לישראל הוא משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב ואיזו לשלום איזו לרעב ואיזו לשבע. ובריות בו יפקדו להזכירם לחיים ולמות. מי לא נפקד כהיום הזה: כי זכר כל היצור לפניך בא מעשה איש ופקדתו ועלילות מצעדי גבר מחשבות אדם ותחבולותיו ויצרי מעללי איש:

אשרי איש שלא ישכחך ובוֹ-אדם יתאמץ-בה. כי־דורשיה לעולם לא־יכשלו ולא־יכלמו לנצח כל־החוסים בה. כי־זכר כל המעשים לפניך בא ואתה דורש מעשה כלם. וגם את נח באהבה זכרת ותפקדהו בדבר ישועה ורחמים בהביאה את מי המבול לשחת כל בשר מפני רע מעלליהם. על כן זכרנו בא לפניך יי אלהינו להרבות זרעו כעפרות תבל וצאצאיו כחול הים:

## THE ZICHRONOT VERSES

*From the Torah*

Thou rememberest, as it is written in thy Torah:

And God remembered Noah and all the humans and animals with him in the ark. At God's command, the wind blew over the earth and the waters receded.

And as it is said:

And God heard their cry, and remembered his covenant with Abraham, with Isaac and with Jacob.

And as it is said:

I will remember my covenant with Jacob, and certainly my covenant with Isaac, and definitely my covenant with Abraham. And I will remember the earth.

*From the Psalms*

Thou rememberest, as it is written in thy Holy Scriptures, the Psalms:

God made sure that his wonders would be remembered.

And as it is said:

God prepares food for those who revere him; remembering the covenant forever.

And as it is said:

And God remembered the covenant, and forgave in abundant mercy.

*From the Prophets*

Thou rememberest, as it is written by thy servants, the Prophets:

Go and proclaim to the inhabitants of Jerusalem: Thus says the Eternal. I remember your devotion in youthful days, the love of the days of your betrothal, when you followed me in the wilderness, into a land unsown and unknown.

## THE ZICHRONOT VERSES

*From the Torah*

כְּכַתּוּב בְּתוֹרָתְךָ:

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה  
אֲשֶׁר אִתּוֹ בַּתִּבָּה. וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ  
וַיִּשְׁכּוּ הַמַּיִם:

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים  
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ יַעֲקֹב. וְאֵף אֶת־בְּרִיתִי יִצְחָק.  
וְאֵף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר. וְהָאָרֶץ אֶזְכֹּר:

*From the Psalms*

וּבְדַבְרֵי קִדְשֶׁךָ כָּתוּב לֵאמֹר:

זָכַר עֲשָׂה לְנַפְלְאוֹתָיו חֲנוּן וְרַחֲמוֹם יְהוָה:

טָרַף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחַם כָּרַב חֲסָדָיו:

*From the Prophets*

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

הֲלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר. כֹּה אָמַר יְהוָה.  
זָכַרְתִּי לָךְ חֲסֵד נְעוּרֶיךָ אֲהַבַת כְּלוּלֹתֶיךָ לְכַתְּמֶךָ  
אֲחֲרֵי בְּמִדְבַר בְּאָרֶץ לֹא זְרוּעָה:

And as it is said:

I will remember my covenant with you, made in your youthful days, and I will establish it as an eternal covenant.

And as it is said:

Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awakened anew for him. I will have compassion on him, says the Eternal.

Our God and God of our ancestors: Remember us, we pray, with blessing, deliverance and mercy. Remember the covenant which thou didst make with Abraham our father, and the loving pledge which thou didst give him on Moriah's height. And may the merit of Abraham's supreme faith in the Binding of Isaac lead thee to restrain thine anger from us. In thy great goodness, send relief to thy people, thy city and thine inheritance. Fulfill unto us, O Lord our God, thy Torah promise, which was given by thee through Moses thy servant: And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations—I, the Eternal; for thou dost remember everything though by mortals forgotten; yes, thou art the Eternal before whom naught is forgotten. And remember in mercy the Binding of Isaac for the merit of his descendants. Blessed art thou, O Lord, who rememberest the covenant made with the ancient ones.

וְנֹאמַר: וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי. אוֹתָךְ בְּיָמַי

נְעוּרַיִךְ. וְהִקִּימוֹתַי לְךָ בְּרִית עוֹלָם:

וְנֹאמַר: הֲבֵן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שְׁעֵשָׁעִים.

כִּי־מֵדִי דְבַרְיִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן

הָמוּ מֵעַי לוֹ רַחֵם אֶרְחַמְנּוּ נְאֻם־יְהוָה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ וּפְקַדְנוּ  
בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שְׁמֵי קָדֶם. וְזָכַרְלָנוּ יְיָ אֱלֹהֵינוּ  
אֶת הַבְּרִית וְאֶת הַחֶסֶד וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ  
לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה. וְתִרְאֶה לְפָנֶיךָ עֲקֻדָּה שְׁעָקֹד  
אֲבָרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גֵּב הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו  
לְעִשׂוֹת רְצוֹנָה בְּלִבְבֵי שָׁלֹם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ  
מֵעַלְיָנוּ וּבְטוֹבָה הַגְּדוֹל יָשׁוּב חֲרוֹן אַפֶּיךָ מֵעַמְּךָ וּמֵעִירֶךָ  
וּמִנְחַלְתֶּךָ. וְקִיִּם־לָנוּ יְיָ אֱלֹהֵינוּ אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ  
בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאֹמֹר: וְזָכַרְתִּי  
לְהֵם בְּרִית רֵאשִׁנִּים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינַי  
הַגּוֹיִם לְהִיּוֹת לְהֵם לְאֱלֹהִים אֲנִי יְהוָה: כִּי זוֹכֵר כָּל הַנְּשַׁכְּחוֹת  
אֶתָּה הוּא מֵעוֹלָם וְאֵין שִׁכְחָה לְפָנַי כִּסֵּא כְבוֹדְךָ. וְעַקְדַת יִצְחָק  
לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר: בְּרוּךְ אַתָּה יְיָ זוֹכֵר הַבְּרִית:

## SHOFROT—GOD IS REVEALED

From out of the heavens, in the midst of gleaming clouds didst thou cause our ancestors to hear thy voice at Sinai. There they became a people consecrated to thy service. All creation stood in awe before thee when thou didst reveal thyself at Mount Sinai to teach thy people Torah and commandments. In the midst of flaming fire, and amid thunderpeals and lightning flashes, accompanied by the blast of the Shofar, didst thou cause them to hear the ten sacred pronouncements, the charter of our freedom.

## THE SHOFROT VERSES

*From the Torah*

Of the Shofar it is written in thy Torah:

And on the third day, at morning, there was thunder and lightning, and a dense cloud over the mountain. The voice of the Shofar was very loud. And the people in the camp trembled.

And as it is said:

The voice of the Shofar grew louder and louder. Moses spoke, and God answered in a clear voice.

And as it is said:

The whole people saw—the thunder, and the bolts of lightning, and the voice of the Shofar, and the mountain in smoke. And the people saw, and trembled, and stood far away.

*From the Psalms*

And of the Shofar it is written in thy Holy Writings, the Psalms:

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

## SHOFROT—GOD IS REVEALED

אתה נגלית בענן כבודך על עם קדשך לדבר עם. מן השמים השמעתם קולך ונגלית עליהם בערפלי טהר. גם כל העולם כלו חל מפניך ובריות בראשית חרדו ממך בהגלותך מלפנו על הר סיני ללמד לעמך תורה ומצוות ותשמיעם את הוד קולך ודברות קדשך מלהבות אש. בקלת וברקים עליהם נגלית ובקול שפר עליהם הופעת:

## THE SHOFROT VERSES

*From the Torah*

כפתוב בתורתך:

ויהי ביום השלישי בהית הבקר ויהי קלת וברקים וענן כבד עליההר וקל שפר חזק מאד ויחרד כל העם אשר במחנה:

ונאמר: ויהי קול השפר הולך וחזק מאד. משה ידבר והאלהים יענו בקול:

ונאמר: וכלהעם ראים את הקולת ואת הלפידם ואת קול השפר ואת ההר עשן. וירא העם וינעו ויעמדו מרחק:

*From the Psalms*

ובדברי קדשך כתוב לאמר:

עלה אלהים בתרועה יהוה בקול שופר:

And as it is said:

With trumpets and the voice of the Shofar, shout out praise to the Lord.

And as it is said:

Sound the Shofar on the New Moon Day, at the time appointed for our New Year; for it is a statute unto Israel, an ordinance of the God of Jacob.

And as it is said:

Hallelujah! Praise ye the Lord! Praise God in his sanctuary, praise him in his shrine. Praise him for his mighty deeds, praise him for his greatness vast. Praise him with the Shofar tone, praise him with the lute and harp. Praise him with the drum and dance, praise him with the string and flute. Praise him with soft sounding cymbals, praise him with loud sounding cymbals. Every soul, praise the Lord, Hallelujah! Praise ye the Lord! Every soul, praise the Lord, Hallelujah! Praise ye the Lord!

#### *From the Prophets*

And of the Shofar it is written by thy servants, the Prophets:

All who dwell on earth, inhabitants of the world, listen when God's banner is raised over the mountains and the Shofar is sounded.

And as it is said:

And it shall happen on that day that a blast will be sounded on a great Shofar, and those lost in Assyria and exiled to Egypt will come and worship the Eternal on the Holy mount in Jerusalem.

And as it is said:

And the Eternal shall appear to them, and his arrow shall bolt like lightning. And the Lord God will sound the Shofar, approaching in a whirlwind from the south. The Lord of Hosts will defend them.

וְנֹאמַר: בַּחֲצָצְרוֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:

וְנֹאמַר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם תִּגְנוּ. כִּי חַק

לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

וְנֹאמַר: הַלְלוּיָהּ. הַלְלוּ-אֵל בְּקֹדְשׁוֹ. הַלְלוּהוּ בְרִקיעַ עֲזוֹ:

הַלְלוּהוּ בַגְּבוּרֹתָיו. הַלְלוּהוּ כָרֵב גְּדֹלוֹ: הַלְלוּהוּ

בְּתִקְעַ שׁוֹפָר. הַלְלוּהוּ בַנְּבִל וְכִנּוֹר: הַלְלוּהוּ בְּתֶף

וּמַחֹל. הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי: הַלְלוּהוּ

בְּצִלְצְלֵי-שִׁמְעוּ. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל

הַנְּשָׁמָה תִהְלֵל יָהּ. הַלְלוּיָהּ:

#### *From the Prophets*

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לְאֹמַר:

כָּל-יִשְׂרָאֵל תִּבְלֵ וְשִׁכְנֵי אֶרֶץ כְּנַעַן-אֵינֶם הָרִים תִּרְאוּ

וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ:

וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ

הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם.

וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם:

וַיְהִי עֲלֵיהֶם יְרָאָה וַיֵּצֵא כְבָרֶק חֲצוֹ. וַאֲדָנִי

יְהוָה בְּשׁוֹפָר יִתְקַע וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן. יְהוָה

צָבָאוֹת יִגַן עֲלֵיהֶם:

So may thou defend thy people Israel with your peace!

Our God and God of our ancestors: Sound the great Shofar for our physical and spiritual freedom; and raise the ensign for the ingathering of the oppressed of thy people, the House of Israel. Bring our dispersed home to Zion from among the nations, and from the ends of the earth those who are troubled. Bring us also in gladness, unto Zion, thy holy city, and unto Jerusalem, the place of thy Temple of old, with everlasting joy. For it was there that our ancestors brought before thee their sacrificial offerings as prescribed in the Torah, by Moses thy servant: On the day of your festive gathering, and on the new moon days, you shall sound the trumpets over your burnt offerings and peace sacrifices. They shall be a reminder before your God. I am the Lord your God. And there may we worship thee, in the Holy Land, and sing thy praises because of thy loving-kindness and thy faithfulness. To thee, we pray, who hears the freedom call of the Shofar, to thee who art beyond compare. Blessed art thou, O Lord, whom we supplicate to hear in mercy the freedom blast of the Shofar, sounded this day by thy people, the House of Israel.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

כִּן תִּגַּן עַל עַמֶּךָ יִשְׂרָאֵל בְּשִׁלוֹמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ וְשֵׂא  
נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ  
כְּנֶס מִיַּרְפְּתֵי אֶרֶץ. וְהֵבִיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרִנָּה וְלִירוּשָׁלַיִם  
בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עָשׂוּ אֲבוֹתֵנוּ לְפָנֶיךָ אֶת  
קָרְבָּנוֹת חוֹבוֹתֵיהֶם כְּמִצְוֶה בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי  
כְּבוֹדְךָ כְּאָמֹר: וּבַיּוֹם שִׂמַּחְתֶּם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֻדְשֵׁיכֶם  
וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עַלְתֵיכֶם וְעַל זְבַחֵי שְׁלָמֵיכֶם. וְהָיוּ לָכֶם  
לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְשֵׁם נִשְׁתַּחֲוֶה לְפָנֶיךָ  
עַל אֲדַמַּת הַקֹּדֶשׁ וּנְבָרְכֶךָ עַל חֲסִדְךָ וְעַל אֲמִתְךָ. כִּי אַתָּה שׁוֹמֵעַ  
קוֹל שׁוֹפָר וּמֵאֲזִין תְּרוּעָה וְאִין דּוֹמָה לָךְ: בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ  
קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

#### AVODAH

*The Promise of God's return to Zion.*

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת  
הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וּתְפַלְתָּם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
וּתְחַיֶּנָּה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ  
הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

**HODA-AH**

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**HODA-AH**  
*Thanksgiving.*

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נְסִיָּה שְׂבָכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עָרַב וּבִקְרָ וְצָהָרִים. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ וְהִמְרָחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וְיִהְיֶה לְךָ אֵת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעָתָנוּ  
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

**SHALOM**  
*Peace!*

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם. חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ. כִּי  
בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה  
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֵת עִמָּךְ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ:

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.  
Blessed art thou, O Lord, ever-present source of peace.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם:  
בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי  
תְּדַם וְנַפְשִׁי כְּעַפְרָה לְכָל תַּהֲיֶיהָ: פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
תְּרַדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפֵּר עֲצָתָם  
וְקִלְקַל מַחְשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה  
לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעֶה  
יְמִינֶךָ וְעַנְנֵי: יִהְיוּ לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יִהְיֶה צוּרֵי  
וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבְנֶה בֵּית הַמִּקְדָּשׁ  
בְּמַהֲרָה בְּיָמֵינוּ וְתוֹ חֲלֻקְנוּ בְּתוֹרָתְךָ: וְשֵׁם נִעְבְּדְךָ בִּירְאָה כִּימֵי עוֹלָם  
וּכְשָׁנִים קְדָמוֹנִיּוֹת:

END OF AMIDAH



## HININE—THE PRAYER OF THE HAZZAN

Here I am.

Poor in deeds.

Trembling in fear, in terror, before God, enthroned on the praises  
of Israel.

I have come to stand and plead before thee

For thy people Israel who have sent me,

Even though I am unworthy of the task.

Therefore I beg of thee,

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

The Lord; The Lord; God; Compassionate; Gracious;

God of Israel;

Shadai; Ultimate in Awe;

Make my way successful

As I rise to request pity for myself, and for those who have sent me.

Please do not hold them responsible for my sins, and do not punish them on my account, for I am indeed a sinner and transgressor. Let them not stumble in my wrong-doings, nor be shamed on my account; and may I not be shamed on account of them. Accept my pleading as if the prayer had come from someone of outstanding character, whose voice is sweet, and who is seen by all as a friend. Let not there be any impediments to

## HININE—THE PRAYER OF THE HAZZAN

*The Hazzan acknowledges the weighty burden as Shaliach Tzibbur, the representative of the congregation before God.*

הַנְּנִי.

הָעֲנִי מִמַּעַשׁ.

נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

בְּאֵתִי לְעַמֵּד וּלְהִתְחַנֵּן לְפָנֶיךָ

עַל עֲמָךָ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוֹנִי

אַף עַל פִּי שְׂאִינִי כְּדַאי וְהַגּוֹן לְכָךְ.

לְכוּן אֲבִקֶשׁ מִמֶּךָ

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן.

אֱלֹהֵי יִשְׂרָאֵל.

שְׂדֵי אִיוֹם וְנוֹרָא.

הִיָּה נָא מִצְלִיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ

לְעַמֵּד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי:

נָא אֵל תִּפְשִׁיעַם בְּחַטָּאתַי וְאֵל תְּחַיְבֵם בְּעֹנוֹתַי כִּי חוֹטֵא  
וּפּוֹשֵׁעַ אָנִי. וְאֵל יְכַלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ הֵם בִּי וְאֵל אֲבוֹשׁ  
אָנִי בְּהֵם. קַבֵּל תְּפִלָּתִי כַתְּפִלַת זָקֵן וְרִגְלִי וּפְרָקוּ נְאֻה וְזָקֵן  
מִגְדָּל וְקוֹלוֹ נְעִים וּמְעַרְבַּב בְּדַעַת עַם הַבְּרִיּוֹת. וְתַגְעֵר בְּשִׁטּוֹן

my prayer, and let thy love wash over my sins. Reverse any evil and suffering in our lives, and in the life of all Israel, to joy and gladness, life and peace. Let us love truth and peace, and let there be no stumbling block in presenting my prayer sincerely.

May it be thy will, Lord God of Abraham, Isaac, and Jacob, mighty God, revered and sublime, "I Will Be What I Will Be," may all the divine angels who bring prayers before thee carry mine to thy glorious throne, on behalf of all the righteous, the faithful, the innocent and the upright, and on behalf of the great, awe-inspiring glory of thy name.

For thou hearest the prayer of thy people Israel. Blessed art thou, O Lord, who hears prayer.

### THE AMIDAH ALOUD

#### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

לְבַל יִשְׁטִינְנֵי וַיְהִי נָא דְלוֹגְנֵנוּ עָלֶיךָ אֱהָבָה וְעַל כָּל פְּשָׁעִים  
תִּכְסֶּה בְּאֱהָבָה. כָּל צָרוֹת וְרָעוֹת הַפְּדֵנָא לָנוּ וְלְכָל יִשְׂרָאֵל  
לְשִׁשׁוֹן וְלִשְׁמִיחָה לְחַיִּים וְלִשְׁלוֹם. הָאֲמַת וְהַשְּׁלוֹם אֲהָבוּ וְלֹא  
יְהִי שׁוֹם מְכַשׁוֹל בְּתַפְלָתִי:

וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי אֲבֹתֵנוּ יִצְחָק וַיַּעֲקֹב. הָאֵל הַגָּדוֹל  
הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן אֱהִיָּה אֲשֶׁר אֱהִיָּה. שְׁכַל הַמַּלְאָכִים  
שֶׁהֵם מְעַלִּי תַפְלוֹת יִבְיָאוּ תַפְלָתִי לְפָנֶי כְּסֵא כְבוֹדָךָ וַיִּצְיָגוּ  
אוֹתָהּ לְפָנֶיךָ בְּעֵבֹר כָּל הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים  
וְהַיִּשְׂרָיִם וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא.

כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה  
שׁוֹמֵעַ תַּפְלָה:

### THE AMIDAH ALOUD

#### AVOT

*The God of our Ancestors.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵנוּ אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאֱהָבָה:

By authority of the sages, and the learning of the insightful,  
I open my mouth in prayer and plea, imploring grace and  
kindness before the King, King of kings and Lord of lords.

Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed  
art thou, O Lord, Abraham's shield.

#### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest  
immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great  
mercy bestowest eternal life on the dead. Lifting the fallen and heal-  
ing the sick, setting free the imprisoned, and keeping faith with  
those who sleep in the dust, who is like thee, Almighty God, and  
who even resembles thee, O King? Thou decreest the end of life  
and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O  
Lord, who can bestow eternal life.

מְסוּד חֲכָמִים וְנְבוֹנִים וּמְלָמֵד דְּעַת מְבִינִים  
אֶפְתָּחָהּ פִּי בְּתַפְלָה וּבְתַחֲנוּנִים לְחַלוֹת וּלְחַנּוּן

פָּנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים וְאֲדוֹנֵי הָאֲדוֹנִים:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ

בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם:

#### GEVUROT

*God has awesome powers.*

אַתָּה גְּבוּר לְעוֹלָם אֲדוֹנֵי. מְחִיָּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוּמָךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי  
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מֵמִית וּמְחִיָּה וּמְצַמֵּחַ  
יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מְחִיָּה הַמֵּתִים:

**KEDUSHAT HASHEM****UNETANEH TOKEF**

And therefore may our hymn of sanctification come before thee,  
for thou our God art King.

We shall now describe the mighty holiness of this day  
A day awe-inspiring and soul-stirring.  
This day proclaims thine exalted reign  
Based on truth blended with mercy.  
True. Thou surely art our Judge to whom everything is known;  
Thou art conversant with the deeds of mortals, even with those by  
them forgotten.  
The Volume of Memory lies unfolded, the record of each action clear,  
Confirmed by each one's sign and seal.  
The great Shofar is sounded,  
And the still, small voice of conscience is heard.  
The heavenly beings are gripped by anxiety and terror.  
They proclaim: This is the Day of Judgment.  
The Host of Heaven is judged.  
Even they are not guiltless in thy sight.  
And so all mortals pass in review before thee like sheep that are  
being numbered.

**KEDUSHAT HASHEM**

*God's Holiness suffuses the world.*

**UNETANEH TOKEF**

ובכֹּן וְלֵךְ תַּעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:  
וּנְתַנֶּה תְקֵף קְדוּשַׁת הַיּוֹם.  
כִּי הוּא נוֹרָא וְאִיּוֹם.  
וּבוֹ תִנְשֵׂא מַלְכוּתְךָ.  
וַיִּכּוֹן בְּחֶסֶד כְּסֵאֶךָ.  
וַתֵּשֶׁב עָלָיו בְּאַמֶּת.  
אַמֶּת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וַיּוֹדַע וְעַד.  
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה וְתִזְכּוֹר כָּל הַנְּשַׁכְּחוֹת.  
וְתַפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת.  
וּמֵאֲלֵיו יִקְרָא. וְחוֹתֵם יָד כָּל אָדָם בּוֹ.  
וּבְשׁוֹפָר גָּדוֹל יִתְקַע.  
וְקוֹל דְּמָמָה דְקָה יִשְׁמַע.  
וּמֵלְאֲכִים יִתְפַּזּוּן. וְחֵיל וּרְעֵדָה יֵאֲחַזְזוּן.  
וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין.  
לְפָקוֹד עַל צָבָא מְרוֹם בְּדִין.  
כִּי לֹא יִזְכוּ בְּעֵינֶיךָ בְּדִין.  
וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן:

As a shepherd, shepherding his flock  
 Causes each of the sheep to pass under his tallying rod,  
 So dost thou review, count and number,  
 And judge each human soul,  
 Setting a limit to the span of human existence  
 And inscribing the destiny of all.

On Rosh Hashanah it is inscribed,  
 And on the fast of Yom Kippur it is sealed,  
 How many shall pass away; and how many shall be born.  
 Who shall live and who shall die;  
 Who in the fullness of years and who before;  
 Who through fire and who through water;  
 Who through war and who through wild beast;  
 Who through famine and who through thirst;  
 Who through earthquake and who through plague;  
 Who by strangling and who by stoning;  
 Who will remain at home and who will roam;  
 Who will live serenely and who disturbed;  
 Who will be at ease and who harassed;  
 Who will be impoverished and who enriched;  
 Who will be humbled and who upraised.

But this day proclaims:

*T'shuvah*, Repentance, return to thee;  
*Tefillah*, Prayer, the heart's outpouring to thee; and  
*Tzedakah*, Righteousness, good deeds, one to another,  
 Can avert the evil aspect of the decree.

כְּבִקְרַת רוֹעֵה עֶדְרוֹ:  
 מִעֲבִיר צֹאנוּ תַחַת שִׁבְטוֹ.  
 כֵּן תַעֲבִיר וְתִסְפּוֹר וְתִמְנֶה וְתִפְקֹד נַפְשׁ כָּל חַי.  
 וְתַחְתּוֹךְ קֹצֵבָה לְכָל בְּרִיָּה.  
 וְתִכְתּוֹב אֶת גְּזֵר דִּינָם.  
 בְּרֹאשׁ הַשָּׁנָה יִפְתְּבוֹן. וּבִיּוֹם צוֹם כְּפוֹר יִחְתַּמוּן.  
 כַּמָּה יַעֲבִרוּן. וְכַמָּה יִבְרָאוּן.  
 מִי יַחְיֶה. וּמִי יָמוּת.  
 מִי בְקִצּוֹ. וּמִי לֹא בְקִצּוֹ.  
 מִי בְּאֵשׁ. וּמִי בַמַּיִם.  
 מִי בַחֲרָב. וּמִי בַחֲיָה.  
 מִי בְרֵעֵב. וּמִי בְצָמָא.  
 מִי בְרֵעֵשׁ. וּמִי בַמַּגָּפָה.  
 מִי בַחֲנִיקָה. וּמִי בַסְּקִילָה.  
 מִי יָנוּחַ. וּמִי יָנוּעַ.  
 מִי יִשְׁקֵט. וּמִי יִטְרַף.  
 מִי יִשְׁלֹו. וּמִי יִתִּיֶסֶר.  
 מִי יַעֲנִי. וּמִי יַעֲשֶׂר.  
 מִי יִשְׁפֹּל. וּמִי יָרוּם:

וְתִשׁוּבָה וְתִפְלָה וְצִדְקָה  
 מִעֲבִירִין אֶת רֵעַ הַגְּזוּרָה:

For it is thy praise that thou art forgiving;  
 It is not thy desire that mortals should die,  
 But that they turn away from evil and live.  
 To the day of death dost thou wait.  
 If there is repentance, reconciliation comes at once.  
 For thou art our Creator  
 Who knows our mortal frame,  
 That we are but flesh and blood.  
 How fragile are we! Our origin, dust; our end, dust;  
 And while we live we imperil our lives for our daily bread!  
 Like an earthen vessel, we break;  
 Like a blade of grass, we wither;  
 Like a flower, we fade;  
 Like a shadow, we flit away;  
 Like a cloud, we vanish;  
 Like a breath of air, we are wafted away;  
 Like a mote of dust, we are blown way;  
 Like a dream, we are no more.  
 But thou, Sovereign of all, art God, living and eternal.  
 There is no limit to thy years, and no end to the length of thy days.  
 There is no measure to thy glory, and never enough words to  
 explain thy name.  
 Thy name is thee,  
 And thou hast identified our name with thine.

כִּי כְּשִׂמְךָ בֵּן תְּהִלָּתְךָ.  
 קָשָׁה לְכַעֵס וְנוֹחַ לְרִצּוֹת.  
 כִּי לֹא תַחֲפוּץ בְּמוֹת הַמֵּת.  
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחִיָּה.  
 וְעַד יוֹם מוֹתוֹ תַּחֲכֶּה לוֹ.  
 אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ.  
 אָמֵת כִּי אַתָּה הוּא יוֹצְרֵם.  
 וְאַתָּה יוֹדֵעַ יִצְרֵם.  
 כִּי הֵם בְּשָׂר וְדָם.  
 אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר.  
 בְּנִפְשׁוֹ יָבִיא לְחִמוֹ.  
 מְשׁוּל כְּחֶרֶס הַנְּשֻׁבָר.  
 כְּחִצִּיר יָבֵשׁ. וְכִצִּיץ נוֹבֵל.  
 כְּצֵל עוֹבֵר. וְכַעֲנַן כָּלֵה.  
 וְכִרְיֹחַ נוֹשֶׁבֶת. וְכֶאֱבֶק פּוֹרֵחַ.  
 וְכַחֲלוֹם יַעוּף:  
 וְאַתָּה הוּא מְלֶךְ אֵל חַי וְקַיִם:  
 אֵין קִצְבָה לְשָׁנוֹתֶיךָ וְאֵין קֵץ לְאַרְךָ יָמֶיךָ:  
 וְאֵין לְשַׁעַר מְרַכְּבוֹת כְּבוֹדֶךָ. וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ:  
 שְׁמֶךָ נֶאֱדָה לְךָ וְאַתָּה נֶאֱדָה לְשְׁמֶךָ. וְשִׁמְנוּ קְרֵאתָ בְּשְׁמֶךָ:

## KEDUSHAH

*Congregation individually, then Hazzan*

Act for the sake of thy name, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

*Congregation with Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

*Congregation individually, then Hazzan*

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

*Congregation with Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

*Congregation individually, then Hazzan*

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the SH'MA:

*Congregation with Hazzan*

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

## KEDUSHAH

*Congregation individually, then Hazzan*

עֲשֵׂה לְמַעַן שְׁמָהּ. וְקֹדֶשׁ אֶת שְׁמָהּ עַל מְקַדְּשֵׁי שְׁמָהּ. בְּעִבּוּר  
כְּבוֹד שְׁמָהּ הַנְּעֲרָץ וְהַנְּקַדֵּשׁ. כְּסוּד שְׁיַח שְׁרָפֵי קֹדֶשׁ. הַמְקַדְּשִׁים  
שְׁמָהּ בְּקֹדֶשׁ. דְּרֵי מַעְלָה עִם דְּרֵי מַטָּה:  
כִּפְתּוּב עַל־יַד נְבִיאָהּ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation with Hazzan*

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

*Congregation individually, then Hazzan*

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתֵי שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

*Congregation with Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

*Congregation individually, then Hazzan*

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזֵן עִם הַמִּיחַדִּים שְׁמוֹ עָרַב וּבִקֶּר  
בְּכָל יוֹם תָּמִיד. פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

*Congregation with Hazzan*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, then Hazzan*

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

*Congregation with Hazzan*

I AM THE LORD YOUR GOD.

*Congregation individually, then Hazzan*

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

*Congregation with Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

*Congregation individually, then Hazzan*

הוא אֱלֹהֵינוּ. הוא אָבִינוּ. הוא מֶלְכֵנוּ. הוא מוֹשִׁיעֵנוּ. והוא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי לְהִיּוֹת לָכֶם לְאֱלֹהִים:

*Congregation with Hazzan*

אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Congregation individually, then Hazzan*

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדִירֵנוּ. מִהֲאֲדִיר שְׁמָהּ בְּכָל־הָאָרֶץ. וְהִיא  
יְהוָה לְמִלְךָ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:  
וּבְדַבְּרֵי קִדְשָׁהּ כְּתוּב לֵאמֹר:

*Congregation with Hazzan*

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ:

*Hazzan*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ. וּלְנִצַּח נְצָחִים קִדְשָׁתָהּ נִקְדִּישׁ. וְשִׁבְחָהּ  
אֱלֹהֵינוּ מִפִּינֵנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ  
אֲתָהּ:

חַמֵּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וְיֹאמְרוּ לָהּ חוֹסְיָה  
בְּצַדִּיקָה עֲמוּסִיָּה. תִּקְדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ:



## VICHOL MA-AMINIM

Absolve us in judgment, King of Judgment.

He holds the scale of judgment in his hand,

And all believe that he is faithful God.

He tests and probes all things secret,

And all believe that he knows our innermost being.

He redeems from death, and rescues from the netherworld,

And all believe that he is a mighty Redeemer.

He alone judges the world,

And all believe that he is Judge of Truth.

He is called "I Will Be What I Will Be,"

And all believe that he was, is, and ever will be.

He is dependable, and that is his praise,

And all believe that there is none other.

He remembers those who remember him, with good memories;

And all believe that he remembers the Covenant.

He sets the life-span for all,

And all believe that he is eternal.

He is good, and does good, for both the wicked and the good,

And all believe that he is good to all.

He knows the motives of all creatures,

And all believe that he fashioned them in the womb.

## VICHOL MA-AMINIM

*All Believe.*

צִדְקָנוּ בַּמִּשְׁפָּט. הַמִּלֵּךְ הַמִּשְׁפָּט:

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.

וְכָל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

הַבוֹחֵן וּבּוֹדֵק גְּנוּי נִסְתָּרוֹת.

וְכָל מְאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת:

הַגּוֹאֵל מִמָּוֹת וּפּוֹדֵה מִשַּׁחַת.

וְכָל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק:

הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם.

וְכָל מְאֲמִינִים שֶׁהוּא דֵּין אֶמֶת:

הַהִגִּי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה.

וְכָל מְאֲמִינִים שֶׁהוּא הִיָּה וְהוּהוּ וְיִהְיֶה:

הַיּוֹדֵאֵי שְׁמוֹ כֵּן תִּהְלֶתוּ.

וְכָל מְאֲמִינִים שֶׁהוּא וְאֵין בְּלֶתוֹ:

הַזּוֹכֵר לְמִזְכְּרֵי טוֹבוֹת זְכוֹנוֹת.

וְכָל מְאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית:

הַחוֹתֵךְ חַיִּים לְכָל חַי.

וְכָל מְאֲמִינִים שֶׁהוּא חַי וְקַיָּם:

הַטּוֹב וּמְטִיב לְרָעִים וְלְטוֹבִים.

וְכָל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל:

הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים.

וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרם בַּבֶּטֶן:

He can do anything and everything,  
 And all believe that he is all-powerful.  
 He dwells hidden in the shadow of Shadai,  
 And all believe that he is alone.  
 He crowns kings, but the kingship is his,  
 And all believe that he is King Eternal.  
 He is faithful with each generation,  
 And all believe that he keeps faith.  
 He is patient and turns his eye from the rebellious,  
 And all believe that he surely forgives.  
 He is God sublime whose approval is on those who revere him,  
 And all believe that he answers sincere prayer.  
 He opens the gate for those who knock in repentance,  
 And all believe that his hand is ever open.  
 He waits for the wicked and longs to absolve them,  
 And all believe that he is righteous and just.  
 He is swift to forgive and is long-suffering,  
 And all believe that he is slow to anger.  
 He is compassionate and gives mercy precedence over wrath,  
 And all believe that he is quick to forgive.  
 He is just and deals impartially with the famous and unknown alike,  
 And all believe that he is righteous Judge.  
 He is faithful, dealing faithfully with them that are faithful to him,  
 And, all believe that his work is ever faithful.

הכל יכול וכוללם יחד.  
 וכל מאמינים שהוא כל יכול:  
 הלך בסתר בצל שדי.  
 וכל מאמינים שהוא לבדו הוא:  
 הממליך מלכים ולו המלוכה.  
 וכל מאמינים שהוא מלך עולם:  
 הנוהג בחסדו כל דור.  
 וכל מאמינים שהוא נוצר חסד:  
 הסובל ומעלים עין מסוררים.  
 וכל מאמינים שהוא סלח סלה:  
 העליון ועינו אל יראיו.  
 וכל מאמינים שהוא עונה לחש:  
 הפותח שער לדופקי בתשובה.  
 וכל מאמינים שהוא פתוחה ידו:  
 הצופה לרשע וחפץ בהצדקו.  
 וכל מאמינים שהוא צדיק וישר:  
 הקצר בזעם ומאריך אף.  
 וכל מאמינים שהוא קשה לכעוס:  
 הרחום ומקדים רחמים לרגז.  
 וכל מאמינים שהוא רך לרצות:  
 השווה ומשוה קטן וגדול.  
 וכל מאמינים שהוא שופט צדק:  
 התם ומתמם עם תמימים.  
 וכל מאמינים שהוא תמים פעלו:

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet spoke: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

וּבְכֹן תִּזְכָּר יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מֵה  
שִׁבְרָתָהּ. וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָּל־אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבְבֵי שָׁלוֹם. כְּמוֹ  
שִׁדְעָנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינֶךָ.  
וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שִׁבְרָתָהּ:

וּבְכֹן תִּזְכָּר יְיָ לְעַמְּךָ תְּהִלָּה לִירְאִיָּה וְתִקְוָה לְדוֹרְשֵׁיךָ  
וּפְתִיחוֹן פִּיהַ לְמִיחֲלִים לָךְ. שִׁמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְחִיתָ  
קֶרֶן לְדָוִד עַבְדְּךָ וְעַרְכִּיכַת נֹר לְבֵן־יִשִׁי מְשִׁיחָה בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרָנָה  
יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיָּהּ וְכָל הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה. כִּי  
תִּעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּכַתוּב בְּדַבְרֵי קְדֻשָּׁה. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלוֹהַּ מִבְּלַעַדֶּיךָ כְּכַתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ  
אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day and this*) Day of Remembrance, the day for (*remembering*) the sounding of the Shofar and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it be by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifices (*of this Sabbath day and*) of this Day of Remembrance were performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.

**KEDUSHAT HAYOM**  
*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בְּנוֹ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת יוֹם)  
הַזְּכוֹרוֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זְכַר  
לְיִצְיַאת מִצְרָיִם:

וּמִפְּנֵי חַטָּאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ. וְאִין  
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל  
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחַהּ בְּמִקְדָּשֶׁךָ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. מְלֶךְ רַחֲמָן  
שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים. וְתִבְנֶהוּ  
מְהֵרָה וְתִגְדֵּל כְּבוֹדוֹ: אָבִינוּ מִלְּכָנוּ גִלְהָה כְּבוֹד מְלִכוּתֶךָ עָלֵינוּ  
מְהֵרָה וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין  
הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ כְּנֶס מִיִּרְפְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ  
בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עֲשׂוּ  
אֲבוֹתָנוּ לְפָנֶיךָ אֶת קִרְבָּנוֹת חוּבוֹתֵיהֶם תְּמִידִים כְּסֻדְרָם וּמוֹסְפִים  
כְּהִלְכֶתָם: וְאֶת מוֹסְפֵי (יוֹם הַשְּׁבֵת הַזֶּה וְ) יוֹם הַזְּכוֹרוֹן הַזֶּה עֲשׂוּ  
וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה כְּמוֹ שֶׁכָּתַבְתָּ בְּתוֹרָתֶךָ  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדֶךָ:

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Ohila LaEl.*

*(With Yismiḥu on Shabbat.)*

As it is said:

*On Shabbat*

*(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)*

And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish.

And the meal-offerings and libations as indicated: three tenth-parts for the bull-ock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and two male goats for atonement; and two daily offerings as required. All this is in addition to the burnt-offering of the new moon and its meal-offering, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for sweet savor, fire-offerings to the Lord.

*On Shabbat*

*(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hal-  
lowed, and designated the most desirable of days, in remembrance of creation.)*

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Ohila LaEl.*

*(With Yismiḥu on Shabbat.)*

כָּאָמֹר:

*On Shabbat*

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת  
מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֲלֹת הַתָּמִיד  
וְנִסְכָּה:)

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם: כָּל־מְלֶאכֶת עֲבֹדָה  
לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם. וַעֲשִׂיתֶם עֲלֶיהָ לְרִיחַ נִיחֹחַ לַיהוָה פֶּר  
בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שְׁבַע תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר וּשְׁנֵי עֶשְׂרֹנִים לְאֵיל  
וַעֲשָׂרוֹן לְכֶבֶשׂ וַיִּזֶן כֹּנֶסְכּוֹ וּשְׁנֵי שְׁעִירִים לְכֹפֶר וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.  
מִלֶּבֶד עֲלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֲלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמְשֻׁפָּטִים  
לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה:

*On Shabbat*

(יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג עִם מְקֻדְשֵׁי שְׁבִיעִי כָּלֶם  
יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעִי רְצִיתָ בּוֹ וְקֻדְשָׁתוֹ. חֲמֻדַּת יָמִים אוֹתוֹ  
קֹרְאֵת זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:)

## OHILA LAEL

I supplicate God, and him I beseech,  
 Of him I implore, the tongue's power of speech,  
 That here mid his flock, his might I may praise,  
 Concerning his works, my glad chant upraise;  
 Human thoughts are his own, the tongue's power divine,  
 My lips open thou, thy praise I design;  
 May words of my mouth, my thoughts welcome be,  
 O Source of my strength, who sets me free.

## MALCHUYOT—GOD IS SOVEREIGN

## ALAYNU

*The Ark is opened*

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

## OHILA LAEL

אוֹחִילָה לְאֵל.	אֹחִלָּה פָּנָיו.
אֲשַׁאֲלָה מִמְנוּ.	מֵעֲנֵה לְשׁוֹן.
אֲשֶׁר בִּקְהַל עָם.	אֲשִׁירָה עֲזוֹ.
אֲבִיעָה רִנּוֹת	בְּעַד מִפְעָלָיו:
לְאָדָם מְעַרְכֵי יָב.	וּמֵי מֵעֲנֵה לְשׁוֹן.
אֲדַנִּי שְׁפָתַי תִּפְתָּח.	וּפִי יִגִּיד תְּהִלָּתְךָ.
יְהִי לְרִצּוֹן אִמְרֵי־פִי.	וְהִגִּיזוֹן לְבִי לְפָנֶיךָ.
יְהוֹה צוּרִי.	וּגְאֹלִי:

## MALCHUYOT—GOD IS SOVEREIGN

## ALAYNU

*The Ark is opened*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֹא  
 עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם  
 חִלְקֵנוּ פָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם: וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
 וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל.  
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מִלְּפָנֶיךָ  
 אָפֶס זוּלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לְבַבְךָ כִּי  
 יְהוֹה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

## SOVEREIGNTY VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,  
proclaiming God's Sovereignty and the coming  
of God's Kingdom on earth.*

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory.

## THE MALCHUYOT VERSES

*From the Torah*

Thou reignest, as it is written in thy Torah:

The Lord reigns forever and ever.

*First Day*

And as it is said:

No one beheld iniquity in Jacob, nor perversity in Israel.  
The Lord God is with him, and acclamation to the King is  
heard in his midst.

*Second Day*

And as it is said:

And the King will be in Jeshurun, when the leaders of the  
nation assemble, the tribes of Israel together.

## SOVEREIGNTY VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,  
proclaiming God's Sovereignty and the coming  
of God's Kingdom on earth.*

עַל כֵּן נִקְוָה לָּךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזוּךָ.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יַכְרִתוּן. לְתַקּוֹן  
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ  
כָּל רִשְׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּךְ תִּכְרַע כָּל  
בָּרָךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתַמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תַּמְלוֹךְ  
בְּכָבוֹד:

## THE MALCHUYOT VERSES

*From the Torah*

כְּכַתוּב בְּתוֹרַתְךָ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

*First Day*

וַנִּאָּמַר: לֹא־הָבִיט אֵוֶן בִּיעֶקֶב וְלֹא־רָאָה עֵמָל בְּיִשְׂרָאֵל.

יְהוָה אֱלֹהֵינוּ עִמּוֹ וְתִרְוַעַת מַלְךְ בּוֹ:

*Second Day*

וַנִּאָּמַר: וַיְהִי בִישְׁרוּן מַלְךְ בְּהַתְאַסֵּף רָאשֵׁי עַם יַחַד

שְׁבִטֵי יִשְׂרָאֵל:

*From the Psalms*

Thou reignest, as it is written in thy Holy Writings, the Psalms:  
Sovereignty is the Lord's, and God reigns over all nations.

*First Day*

And as it is said:

The Lord reigns, robed in splendor, garbed in might, engirt with power; the world stands firm, never to be shaken.

*Second Day*

And as it is said:

Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O gates, yes, lift them up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? Indeed, the Lord of hosts is the King of glory. Selah!

*From the Prophets*

Thou reignest, as it is written by thy servants, the Prophets:  
Thus says the Lord, King of Israel and its Redeemer, the Lord of Hosts: I am the first, and I will be the last, and besides me there are no other gods.

*First Day*

And as it is said:

And saviors shall come up on Mount Zion to judge Mount Esau, and the kingdom shall be the Lord's.

*Second Day*

And as it is said:

And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

*From the Psalms*

וּבְדַבְרֵי קֹדֶשׁךָ כָּתוּב לֵאמֹר:  
כִּי לַיהוָה הַמְּלוּכָה וּמִשַׁל בַּגּוֹיִם:

*First Day*

וְנֹאמַר: יְהוָה מֶלֶךְ גָּאוֹת לְבִשׁ. לְבִשׁ יְהוָה עַז הַתְּאֲזָר.  
אֶף־תִּכּוֹן תִּבֵּל בְּלִתְמוֹט:

*Second Day*

וְנֹאמַר: שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וְהִנְשָׂאוּ פִתְחֵי עוֹלָם  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה  
עֲזוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה. שָׂאוּ שְׁעָרִים  
רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד.  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה צְבָאוֹת הוּא מֶלֶךְ  
הַכְּבוֹד סִלְהָ:

*From the Prophets*

וְעַל יְדֵי עֲבֹדְיָךְ הַנְּבִיאִים כָּתוּב לֵאמֹר:  
כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת  
אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין אֱלֹהִים:

*First Day*

וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת־הַר עֵשָׂו  
וְהִיתָה לַיהוָה הַמְּלוּכָה:

*Second Day*

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



*From the Torah*

Thou reignest, as it is written in thy Torah:

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

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion is in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (*the Sabbath*) the People of Israel, and the Day of Remembrance.

*The Shofar is sounded except on Shabbat*

TIKIAH	SHEVARIM-TERUAH	TIKIAH
TIKIAH	SHEVARIM	TIKIAH
TIKIAH	TERUAH	TIKIAH

This day is the beginning of Creation;

This is the Day of Judgment for all human souls;

As children, as servants;

If judged as children, pity us as a father pities his children;

If as servants, our eyes turn to thee suspended in hope,

That thou deal with us graciously,

Bringing forth our judgment like the morning light,

O God, Awe-inspiring and Holy!

*From the Torah*

וּבְתוֹרַתְךָ כָּתוּב לְאמֹר:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְכַבּוֹדְךָ  
וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָה עַל כָּל  
יוֹשְׁבֵי תֵבֵל אֲרָצָה. וַיִּדַע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּ וַיִּבִין כָּל יְצוּר כִּי  
אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוּ יִי אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ  
וּמְלִכּוֹתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רִצָּה בְּמִנּוּחַתֵּנוּ)  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ. שִׁבְעֵנוּ מִטוֹבְךָ וְשִׂמְחָנוּ  
בִּישׁוּעָתְךָ. (וְהִנְחִילֵנוּ יִי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁה וַיְנַיִחוּ כָּה  
יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ). וְטַהַר לְבָנוּ לְעַבְדָּךָ בְּאַמֶּת כִּי אַתָּה אֱלֹהִים  
אַמֶּת וּדְבָרְךָ אַמֶּת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יִי מְלֶךְ עַל כָּל הָאָרֶץ  
מְקִדֵּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרוֹן:

*The Shofar is sounded, except on Shabbat*

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים	תקיעה
תקיעה	תרועה	תקיעה

הַיּוֹם הִרְתָּ עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי

עוֹלָמִים. אִם כְּבָנִים אִם כְּעַבְדִּים.

אִם כְּבָנִים. רַחֲמָנוּ פָּרַחַם אָב עַל בָּנִים:

וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיוֹת. עַד שֶׁתְּחַנְּנֵנוּ

וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ. אִיוֹם קָדוֹשׁ:

## ZICHRONOT—GOD REMEMBERS

## REMEMBRANCE VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,  
proclaiming God's Providence in the life of nations  
and individuals.*

Thou rememberest all that has happened since creation. Before thee all the secrets of the ages stand unveiled. Naught is forgotten by thee, no mysteries exist in thy sight. Thou rememberest all deeds, and their authors are not forgotten. To thee everything is clear; past and the future are alike known to thee. From the earliest days of human existence thou didst endow humans with the knowledge that all are accountable to thee for their actions; and of old thou didst reveal to the House of Israel that this day, set apart for the remembrance of creation, was to be for us a Day of Judgment; for such is the statute unto Israel, an ordinance of the God of Jacob. And on this day the destiny of nations hangs in the balance: War or Peace, Famine or Plenty; and as for individuals, Life or Death. Who will not be mindful on this day, when the remembrance of each one comes before thee, thoughts and deeds, schemes and motives? Happy those who forget thee not, who find renewal of strength through thee; for they who seek thee will never falter, and they who trust in thee will not be abashed, when the remembrance of their deeds comes before thee, and thou assesses the doings of all. And thou also remembered Noah in love, and singled him out for salvation when the waters of the flood were brought to destroy all flesh because of their evil deeds. Therefore, his memory comes before thee, Lord our God, that thou multiply his descendants as the dust of the earth and as the sands upon the seashore.

## ZICHRONOT—GOD REMEMBERS

## REMEMBRANCE VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,  
proclaiming God's Providence in the life of nations  
and individuals.*

אתה זוכר מעשה עולם ופוקד כל יצורי קדם. לפניך נגלו כל תעלומות והמון נסתרות שמבראשית. אין שכחה לפני כסא כבודך ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל וגם כל היצור לא נכחד ממך. הכל גלוי וידוע לפניך יי אלהינו צופה ומביט עד סוף כל הדורות. כי תביא חק זכרון להפקד כל רוח ונפש להזכר מעשים רבים והמון בריות לאין תכלית. מראשית כזאת הודעת ומלפנים אותה גלית: זה היום תחלת מעשיך זכרון ליום ראשון: כי חק לישראל הוא משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב ואיזו לשלום איזו לרעב ואיזו לשבע. ובריות בו יפקדו להזכירם לחיים ולמות. מי לא נפקד כהיום הזה: כי זכר כל היצור לפניך בא מעשה איש ופקדתו ועלילות מצעדי גבר מחשבות אדם ותחבולותיו ויצרי מעלי איש:

אשרי איש שלא ישכחך ובן-אדם יתאמץ-בה. כי-דורשיה לעולם לא-יכשלו ולא-יכלמו לנצח כל-החוסים בה. כי-זכר כל המעשים לפניך בא ואתה דורש מעשה כלם. וגם את נח באהבה זכרת ותפקדהו בדבר ישועה ורחמים בהביאה את מי המבול לשחת כל בשר מפני רע מעלליהם. על כן זכרוננו בא לפניך יי אלהינו להרבות זרעו כעפרות תבל וצאצאיו כחול הים:

## THE ZICHRONOT VERSES

*From the Torah*

Thou rememberest, as it is written in thy Torah:

And God remembered Noah and all the humans and animals with him in the ark. At God's command, the wind blew over the earth and the waters receded.

*First Day*

And as it is said:

And God heard their cry, and remembered his covenant with Abraham, with Isaac and with Jacob.

*Second Day*

And as it is said:

I will remember my covenant with Jacob, and certainly my covenant with Isaac, and definitely my covenant with Abraham. And I will remember the earth.

*From the Psalms*

Thou rememberest, as it is written in thy Holy Scriptures, the Psalms:

God made sure that his wonders would be remembered.

*First Day*

And as it is said:

God prepares food for those who revere him; remembering the covenant forever.

*Second Day*

And as it is said:

And God remembered the covenant, and forgave in abundant mercy.

## THE ZICHRONOT VERSES

*From the Torah*

כָּפְתוּב בְּתוֹרַתְךָ:

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה  
וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה. וַיַּעֲבֵר אֱלֹהִים  
רוּחַ עַל־הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

*First Day*

וַנִּאֲמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים  
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

*Second Day*

וַנִּאֲמַר: וַזְכֹּרְתִי אֶת־בְּרִיתִי יַעֲקֹב. וְאֵף  
אֶת־בְּרִיתִי יִצְחָק. וְאֵף אֶת־בְּרִיתִי  
אַבְרָהָם אֲזַכֵּר. וְהָאָרֶץ אֲזַכֵּר:

*From the Psalms*

וּבְדַבְרֵי קֹדֶשׁךָ כָּתוּב לְאֹמַר:

זָכַר עֲשָׂה לְנַפְלְאֹתָיו חֲנוּן וְרַחוּם יְהוָה:

*First Day*

וַנִּאֲמַר: טָרַף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

*Second Day*

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּגְחַם כָּרַב חֲסָדָיו:

*From the Prophets*

Thou rememberest, as it is written by thy servants, the Prophets:

Go and proclaim to the inhabitants of Jerusalem: Thus says the Eternal. I remember your devotion in youthful days, the love of the days of your betrothal, when you followed me in the wilderness, into a land unsown and unknown.

*First Day*

And as it is said:

I will remember my covenant with you, made in your youthful days, and I will establish it as an eternal covenant.

*Second Day*

And as it is said:

Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awakened anew for him. I will have compassion on him, says the Eternal.

Our God and God of our ancestors: Remember us, we pray, with blessing, deliverance and mercy. Remember the covenant which thou didst make with Abraham our father, and the loving pledge which thou didst give him on Moriah's height. And may the merit of Abraham's supreme faith in the Binding of Isaac lead thee to restrain thine anger from us. In thy great goodness, send relief to thy people, thy city and thine inheritance. Fulfill unto us, O Lord our God, thy Torah promise, which was given by thee through Moses thy servant: And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations—I, the Eternal; for

*From the Prophets*

ועל ידי עבדיך הנביאים כתוב לאמר:

הלך וקראת באזני ירושלים לאמר. כה אמר יהוה. זכרתי לך חסד נעוריהך אהבת כלולתיהך לכתך אחרי במדבר בארץ לא זרועה:

*First Day*

ונאמר: וזכרתי אני את בריתי אותך בימי נעוריהך

והקימותי לך ברית עולם:

*Second Day*

ונאמר: הבן יקיר לי אפרים אם ילד שעשעיים. כיימדי

דברי בו זכר אזכרנו עוד על-כן המו מעי לו

רחם ארחמנו נאם יהוה:

אלהינו ואלהי אבותינו זכרנו בזכרון טוב לפניך ופקדנו בפקדת ישועה ורחמים משמי שמי קדם. וזכר-לנו יי אלהינו את הברית ואת החסד ואת השבועה אשר נשבעת לאברהם אבינו בהר המריה. ותראה לפניך עקדה שעקד אברהם אבינו את יצחק בנו על גב המזבח וכבש רחמיו לעשות רצונה בלבב שלם. פן יכבשו רחמיה את כעסה מעלינו ובטובה הגדול ישוב חרון אפה מעמה ומעירה ומנחלתה. וקיים-לנו יי אלהינו את הדבר שהבטחתנו בתורתך על ידי משה עבדך מפי כבודך כאמור: וזכרתי להם ברית ראשנים אשר הוצאתי-אתם מארץ מצרים לעיני הגוים להיות להם לאלהים אני יהוה: כי

thou dost remember everything though by mortals forgotten; yes, thou art the Eternal before whom naught is forgotten. And remember in mercy the Binding of Isaac for the merit of his descendants. Blessed art thou, O Lord, who rememberest the covenant made with the ancient ones.

*The Shofar is sounded, except on Shabbat*

TIKIAH	SHEVARIM-TERUAH	TIKIAH
TIKIAH	SHEVARIM	TIKIAH
TIKIAH	TERUAH	TIKIAH

### HARNINU

*From Psalm 81*

Sing joyfully unto our God, the Source of our strength,  
 Shout with jubilation unto the God of Jacob;  
 Strike up the chorus, sound the drum,  
 Play sweet music on harp and lute;  
 Sound the Shofar on the New Moon Day,  
 At the time appointed for our New Year;  
 For it is a Statute unto Israel,  
 An ordinance of the God of Jacob.

זֹכֵר כָּל הַנְּשָׁכָחוֹת אֶתָּה הוּא מְעוֹלָם וְאִין שְׂכָחָה לְפָנַי כִּסָּא  
 כְּבוֹדָךְ. וְעַקְדַת יִצְחָק לְזֵרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר: בְּרוּךְ אַתָּה  
 יי זֹכֵר הַבְּרִית:

*The Shofar is sounded, except on Shabbat*

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים	תקיעה
תקיעה	תרועה	תקיעה

### HARNINU

הִרְגִּינוּ יְיָ אֱלֹהִים עוֹזֵנוּ.  
 הָרִיעוּ יְיָ אֱלֹהֵי יַעֲקֹב:  
 שְׂאוּ זִמְרָה וּתְנוּ תָּף.  
 כִּנּוֹר נְעִים עִם־נָבֶל:  
 תִּקְעוּ בַחֲדָשׁ שׁוֹפָר.  
 בַּכֶּסֶה לַיּוֹם תִּגְנוּ:  
 כִּי חֹק לְיִשְׂרָאֵל הוּא.  
 מִשְׁפָּט יְיָ אֱלֹהֵי יַעֲקֹב:

## SHOFROT—GOD IS REVEALED

## SHOFAR VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,  
proclaiming the aspirations of the House of Israel  
for freedom, physical and spiritual.*

From out of the heavens, in the midst of gleaming clouds didst thou cause our ancestors to hear thy voice at Sinai. There they became a people consecrated to thy service. All creation stood in awe before thee when thou didst reveal thyself at Mount Sinai to teach thy people Torah and commandments. In the midst of flaming fire, and amid thunderpeals and lightning flashes, accompanied by the blast of the Shofar, didst thou cause them to hear the ten sacred pronouncements, the charter of our freedom.

## THE SHOFROT VERSES

*From the Torah*

Of the Shofar it is written in thy Torah:

And on the third day, at morning, there was thunder and lightning, and a dense cloud over the mountain. The voice of the Shofar was very loud. And the people in the camp trembled.

*First Day*

And as it is said:

The voice of the Shofar grew louder and louder. Moses spoke, and God answered in a clear voice.

*Second Day*

And as it is said:

The whole people saw—the thunder, and the bolts of lightning, and the voice of the Shofar, and the mountain in smoke. And the people saw, and trembled, and stood far away.

## SHOFROT—GOD IS REVEALED

## SHOFAR VERSES

*From the Torah, the Holy Writings (Psalms), and the Prophets,  
proclaiming the aspirations of the House of Israel  
for freedom, physical and spiritual.*

אַתָּה נִגְלִיתָ בְּעָנָן כְּבוֹדְךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר עִמָּם. מִן  
הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טְהָרָה. גַּם כָּל  
הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ בְּהַגְלוֹתֶךָ  
מִלְּכַנּוֹ עַל הָרָה סִינַי לְלַמֵּד לְעַמֶּךָ תּוֹרָה וּמִצְוֹת וּתְשַׁמְיַעַם אֶת הָיִד  
קוֹלְךָ וְדַבְּרוֹת קְדוֹשָׁה מְלֵהֲבוֹת אֵשׁ. בְּקִלְתָּ וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ  
וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפַעְתָּ:

## THE SHOFROT VERSES

*From the Torah*

כַּפְתּוֹב בְּתוֹרָתְךָ:

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבְּקָר וַיְהִי קִלְתָּ  
וּבְרָקִים וַעֲנָן כָּבֵד עַל־הָהָר וְקוֹל שֹׁפָר חָזֵק מְאֹד  
וַיַּחְרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

*First Day*

וַיִּנְאַמֵּר: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחִזֵּק מְאֹד. מִשָּׁה יְדַבֵּר  
וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

*Second Day*

וַיִּנְאַמֵּר: וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת  
קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשָׁן. וַיִּרְא הָעָם וַיִּנְעוּ  
וַיַּעֲמָדוּ מֵרָחֵק:

*From the Psalms*

And of the Shofar it is written in thy Holy Writings, the Psalms:

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

*First Day*

And as it is said:

With trumpets and the voice of the Shofar, shout out praise to the Lord.

And as it is said:

Sound the Shofar on the New Moon Day, at the time appointed for our New Year; for it is a statute unto Israel, an ordinance of the God of Jacob.

*Second Day*

And as it is said:

Hallelujah! Praise ye the Lord! Praise God in his sanctuary, praise him in his shrine. Praise him for his mighty deeds, praise him for his greatness vast. Praise him with the Shofar tone, praise him with the lute and harp. Praise him with the drum and dance, praise him with the string and flute. Praise him with soft sounding cymbals, praise him with loud sounding cymbals. Every soul, praise the Lord, Hallelujah! Praise ye the Lord! Every soul, praise the Lord, Hallelujah! Praise ye the Lord!

*From the Prophets*

And of the Shofar it is written by thy servants, the Prophets:

All who dwell on earth, inhabitants of the world, listen when God's banner is raised over the mountains and the Shofar is sounded.

*From the Psalms*

וּבְדַבְרֵי קִדְשׁוֹ כָּתוּב לֵאמֹר:

עָלָה אֱלֹהִים בְּתְרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:

*First Day*

וּנְאָמַר: בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנַי הַמְלֶלֶךְ יְהוָה:

וּנְאָמַר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם חֲגִגּוֹ. כִּי

חֶק לְיִשְׂרָאֵל הוּא מִשְׁפָּט יְלֹאֵהִי יַעֲקֹב:

*Second Day*

וּנְאָמַר: הַלְלוּיָהּ. הַלְלוּ־אֵל בְּקִדְשׁוֹ. הַלְלוּהוּ בְּרִקִיעַ עֲזוֹ:

הַלְלוּהוּ בַגְּבוּרֹתָיו. הַלְלוּהוּ כְּרֹב גְּדָלוֹ: הַלְלוּהוּ

בְּתִקְעַת שׁוֹפָר. הַלְלוּהוּ בַנְּבִל וְכַנּוֹר: הַלְלוּהוּ בַתֶּף

וּמְחֹל. הַלְלוּהוּ בַמְנִיחַ וְעֶגְבִּי: הַלְלוּהוּ

בְּצִלְצְלֵי־שִׁמְעָה. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל

הַנְּשָׁמָה תִּהְלֵל יָהּ. הַלְלוּיָהּ:

*From the Prophets*

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

כָּל־יְשִׁבֵי תֵבֵל וְשֹׁכְנֵי אֶרֶץ כְּנַשְׂאֵי־נֶס הָרִים

תִּרְאוּ וְכִתְקַע שׁוֹפָר תִּשְׁמָעוּ:

*First Day*

And as it is said:

And it shall happen on that day that a blast will be sounded on a great Shofar, and those lost in Assyria and exiled to Egypt will come and worship the Eternal on the Holy mount in Jerusalem.

*Second Day*

And as it is said:

And the Eternal shall appear to them, and his arrow shall bolt like lightning. And the Lord God will sound the Shofar, approaching in a whirlwind from the south. The Lord of Hosts will defend them.

So may thou defend thy people Israel with your peace!

Our God and God of our ancestors: Sound the great Shofar for our physical and spiritual freedom; and raise the ensign for the ingathering of the oppressed of thy people, the House of Israel. Bring our dispersed home to Zion from among the nations, and from the ends of the earth those who are troubled. Bring us also in gladness, unto Zion, thy holy city, and unto Jerusalem, the place of thy Temple of old, with everlasting joy. For it was there that our ancestors brought before thee their sacrificial offerings as prescribed in the Torah, by Moses thy servant: On the day of your festive gathering, and on the new moon days, you shall sound the trumpets over your burnt offerings and peace sacrifices. They shall

*First Day*

וְנֹאמַר:

וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ  
הָאֲבֹדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם.  
וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם:

*Second Day*

וְנֹאמַר:

וַיְהוֶה עֲלֵיהֶם יְרָאָה וַיֵּצֵא כִכָּרְק חֲצוֹ.  
יְהוָה אֱלֹהִים בְּשׁוֹפָר יִתְקַע וְהִלֵּךְ  
בְּסַעֲרוֹת תִּימָן. יְהוָה צְבָאוֹת יִגֹן עֲלֵיהֶם:

כִּן תִּגֹן עַל עַמֶּךָ יִשְׂרָאֵל בְּשָׁלוֹמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִקְעַת בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ וְשָׂא נֶס  
לְקַבֵּץ גְּלוּיֹתֵינוּ. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפֹצוֹתֵינוּ כַּנֵּס  
מִיִּרְכַּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירָךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית  
מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עָשׂוּ אֲבוֹתֵנוּ לְפָנֶיךָ אֶת קַרְבָּנוֹת  
חֹבוֹתֵיהֶם כַּמִּצְוָה בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ  
כְּאֹמֹר: וּבַיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשֵׁיכֶם וּתְקַעְתֶּם  
בְּחֻצְרוֹת עַל עַלְתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם. וְהָיוּ לָכֶם לְזִכְרוֹן



be a reminder before your God. I am the Lord your God. And there may we worship thee, in the Holy Land, and sing thy praises because of thy loving-kindness and thy faithfulness. To thee, we pray, who hears the freedom call of the Shofar, to thee who art beyond compare. Blessed art thou, O Lord, whom we supplicate to hear in mercy the freedom blast of the Shofar, sounded this day by thy people, the House of Israel.

*The Shofar is sounded except on Shabbat*

TIKIAH	SHEVARIM-TERUAH	TIKIAH
TIKIAH	SHEVARIM	TIKIAH
TIKIAH	TERUAH	TIKIAH GEDOLAH

#### ARESHET SIFATENU

May the utterance of our lips this day be acceptable before thee, God, Almighty and Exalted. Thou who hears the Sounding of the Shofar, Malchuyot, Zichronot and Shofrot. Grant fulfillment, we pray, to the prayers of the House of Israel, that thy Sovereignty, and thy Providence may be acknowledged by all humanity; and grant fulfillment to the prayers of the House of Israel, as voiced through the Shofar this day, for the physical and spiritual emancipation of the House of Israel and all humankind.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

לְפָנַי אֱלֹהֵיכֶם אָנִי יְהוָה אֱלֹהֵיכֶם: וְשֵׁם נִשְׁתַּחֲוֶה לְפָנַיָּךְ עַל אֲדַמַּת הַקֹּדֶשׁ וּנְבָרְכֶךָ עַל חַסְדֶּךָ וְעַל אֲמִתְּךָ. כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאֲזִין תְּרוּעָה וְאִין דּוֹמָה לָּךְ: בְּרוּךְ אַתָּה יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

*The Shofar is sounded, except on Shabbat*

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים	תקיעה
תקיעה גדולה	תרועה	תקיעה

אֲרֵשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ. אֵל רַם וְנִשְׂאָ. מִבֵּין וּמְאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתְנוּ וּתְרוּעוֹתֵנוּ: וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֹדֵר מַלְכוּתֵנוּ. וְסֹדֵר זְכוֹרֹנוֹתֵינוּ. וְסֹדֵר שׁוֹפְרוֹתֵינוּ:

#### AVODAH

*The Promise of God's return to Zion.*

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשִׁב אֶת הָעֲבוֹדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאֵהָבָה תְּקַבֵּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

**HODA-AH**

*The congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**HODA-AH  
Thanksgiving.**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ כֵּן תַּחֲיֵנוּ וְתַקְיָמְנוּ. וְתֹאסּוּךְ  
גְּלוּיֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ  
בְּלֵבב שְׁלָם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה  
לָךְ וְנִסְפָּר תְּהַלְתֶּךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עָרַב וּבִקֵּר וְצָהָרִים. הַטּוֹב כִּי לֹא כָּלוּ  
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ. מֵעוֹלָם קִיַּיְנוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְלָלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוַעֲתָנוּ

וְעוֹרְתָנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

*SHALOM***THE PRIESTLY BENEDICTION**

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and  
protect you.

May the Lord cause his face to shine  
upon you and be gracious unto you.

May the Lord lift his countenance  
toward you and grant you peace.

Amen. May this be the  
will of God.

Amen. May this be the  
will of God.

Amen. May this be the  
will of God.

**SIM SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

And may it be as it is written: For by faith in me are your days increased, and years of life added. Inscribe us in the book of life, as it is written: And you who cleave to the Eternal your God, are all of you alive this day.

*SHALOM**Peace!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו  
כַּהֲנָיִם עִם קְדוּשָׁה. כְּאֲמוֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה. כִּי  
בְּאוֹר פְּנִיָּה נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמְּךָ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָה:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָסָה טוֹבָה נִזְכָּר וְנִכְתָּב

לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

וְנֹאמַר: כִּי־בִי יִרְבוּ יָמֶיךָ. וַיִּוְסִיפוּ לְךָ שָׁנוֹת חַיִּים. לְחַיִּים טוֹבִים

תִּכְתְּבֵנוּ אֱלֹהִים חַיִּים. כְּתַבְנוּ בְּסֵפֶר הַחַיִּים. כְּפָתוּב: וְאַתֶּם

הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

## HAYOM TIAMTZAYNU

This Day: Strengthen our souls; Amen.

This Day: Bless us; Amen.

This Day: Raise our spirits; Amen.

This Day: Be mindful of us; Amen.

This Day: Inscribe us for a happy life; Amen.

This Day: Give ear to our plea; Amen.

This Day: Accept our prayer in thy gracious love; Amen.

This Day: Sustain us with thy righteous might; Amen.

This Day: Bring us closer to thy service so that it may be well with us all our days, and that we may be spiritually alive, as on this day; and may righteousness, life and peace be our portion and that of the House of Israel and all who dwell on earth, evermore.

**Blessed art thou, O Lord, ever-present source of peace.**

## HAYOM TIAMTZAYNU

*This Day! Its Greatness! Its Promise!*

הַיּוֹם תְּאַמְצָנוּ: אָמֵן:

הַיּוֹם תְּבָרַכְנוּ: אָמֵן:

הַיּוֹם תְּגַדְּלֵנוּ: אָמֵן:

הַיּוֹם תְּדַרְשָׁנוּ לְטוֹבָה: אָמֵן:

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים: אָמֵן:

הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ: אָמֵן:

הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ: אָמֵן:

הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה: אָמֵן:

הַיּוֹם תִּקְרַבֵּנוּ לְעִבּוּדְתֶךָ לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיּוֹתֵנוּ כִּהְיוֹם

הַזֶּה. וְצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ וּלְכָל

יִשְׂרָאֵל וּלְכָל יוֹשְׁבֵי תֵבֶל עַד הָעוֹלָם:

**בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:**

## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ. וְיִמְלִיךְ  
מְלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא  
וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְשָׁמְיָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## Ayn Kelohaynu

There is none like our God,      There is none like our Lord,  
 There is none like our King,      There is none like our Savior.

Who is like our God,      Who is like our Lord,  
 Who is like our King,      Who is like our Savior?

Let us give thanks to our God,      Let us give thanks to our Lord,  
 Let us give thanks to our King,      Let us give thanks to our Savior.

Blessed, praised is our God,      Blessed, praised is our Lord,  
 Blessed, praised is our King,      Blessed, praised is our Savior.

Thou, indeed, art our God,      Thou, indeed, art our Lord,  
 Thou, indeed, art our King,      Thou, indeed, art our Savior.

Thou art God before whom our ancestors brought their pleasing  
 offerings of incense.

## Ayn Kelohaynu

אין כִּאלֹהֵינוּ.      אין כְּאֲדוֹנֵינוּ.  
 אין כְּמֶלְכֵנוּ.      אין כְּמוֹשִׁיעֵנוּ:

מי כִּאלֹהֵינוּ.      מי כְּאֲדוֹנֵינוּ.  
 מי כְּמֶלְכֵנוּ.      מי כְּמוֹשִׁיעֵנוּ:

נֹדֶה לְאֱלֹהֵינוּ.      נֹדֶה לְאֲדוֹנֵינוּ.  
 נֹדֶה לְמֶלְכֵנוּ.      נֹדֶה לְמוֹשִׁיעֵנוּ:

בְּרוּךְ אֱלֹהֵינוּ.      בְּרוּךְ אֲדוֹנֵינוּ.  
 בְּרוּךְ מֶלְכֵנוּ.      בְּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ.      אַתָּה הוּא אֲדוֹנֵינוּ.  
 אַתָּה הוּא מֶלְכֵנוּ.      אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

## ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

*In private devotion, the following may be said in place of the above two lines:*

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

*All continue with:*

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

## ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם:

*In private devotion, the following may be said in place of the above two lines:*

שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם. רִקַּע הָאָרֶץ וְצָאֲצָאָהּ.  
נָתַן נְשָׁמָה לְעַם עֲלֵיהָ. וְרוּחַ לְהַלְכִים בָּהּ:

*All continue with:*

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל.  
וְשָׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אֱמֵת מִלְּכָנוּ אִפְסֵס זוּלָתוֹ כְּכַתּוּב בְּתוֹרָתוֹ. וַיִּדְעַתָּ הַיּוֹם  
וְהִשְׁבַּתָּ אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet's word be fulfilled, as it is said:

And the day will come when the Lord will  
be acknowledged as King by all on earth; on  
that day the Lord shall be One and his name One  
in the hearts of all.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךָ.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרְתוּן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ  
כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע כָּל  
בְּרֵךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וּלְעוֹלָמֵי עַד  
תַּמְלוּךְ בְּכָבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד:

וַיִּבְרָא. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:



### MOURNERS' KADDISH

*And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

### MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

## ADON OLAM

Eternal Lord is he, who aye was God and King,  
 Ere aught had been called forth, inert or living thing.  
 When by his will divine all life had come to be,  
 Acknowledged by creation was his sovereignty.

Whene'er the end shall come and all life cease to be,  
 Alone will he remain still reigning awesomely.  
 All ages past were his and ages yet to be,  
 He who forever is, will aye reign gloriously.

The One and only God whose reign none else may share,  
 To whom none can be like, with whom none can compare!  
 By time aye unconfined, nor genesis nor end;  
 To him all power belongs, from him all powers descend.

My living God is he; he ever sets me free;  
 The source of my life's strength, when comes adversity.  
 He guides me through all trials, to him in stress I fly,  
 In him my hope I rest when unto him I cry.

Into God's caring hand, my soul I bid him take,  
 Alike in hours of sleep and when again I wake;  
 And with my soul, to him my body I gladly give,  
 The Lord with me abiding, free from fear I live.

## ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ. בְּטוֹרֵם כָּל יְצִיר נִבְרָא:  
 לֵעֵת נִעֲשָׂה בְּחִפְצוֹ כֹּל. אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבִדּוֹ יִמְלוֹךְ נוֹרָא:  
 וְהוּא הָיָה וְהוּא הוֹה. וְהוּא יִהְיֶה בְּתַפְאָרָה:

וְהוּא אֶחָד וְאֵין שְׁנַי. לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:  
 בְּלִי רֵאשִׁית בְּלִי תְכָלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:

וְהוּא אֱלִי וְחִי גֵאֲלִי. וְצוֹר חֲבָלִי בְּעֵת צָרָה:  
 וְהוּא נָסִי וּמְנוּס לִי. מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא:

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישׁוֹן וְאַעֲרִירָה:  
 וְעַם רוּחִי גְוִיָתִי. יְיָ לִי וְלֹא אִירָא:

## KADDISH

*Charles Reznikoff*

Upon Israel and upon the rabbis  
and upon the disciples and upon all the disciples of their disciples  
and upon all who study the Torah in this place and in every place,  
to them and to you  
peace;

upon Israel and upon all who meet with unfriendly glances,  
sticks and stones and names—  
on posters, in newspapers, or in books to last,  
chalked on asphalt or in acid on glass,  
shouted from a thousand thousand windows by radio;  
who are pushed out of class-rooms and rushing trains,  
whom the hundred hands of a mob strike,  
and whom jailers strike with bunches of keys, with revolver butts;  
to them and to you  
in this place and in every place  
safety;

upon Israel and upon all who live  
as the sparrows of the streets  
under the cornices of the houses of others,  
and as rabbits  
in the fields of strangers  
on the grace of the seasons  
and what the gleaners leave in the corners;  
you children of the wind—  
birds

that feed on the tree of knowledge  
in this place and in every place,  
to them and to you  
a living;

upon Israel  
and upon their children and upon all the children of their children  
in this place and in every place,  
to them and to you  
life.

## SOUTHERN JOURNEY

*Ruth F. Brin*

Before the wind shakes the bronze leaves from the oaks,  
While the maple is aflame and the poplar is still gold;  
We give thanks to thee.

Flocks of birds take to the flyways of the continent,  
Down the great river valleys and along the seacoasts;  
We give thanks to thee.

They fly above the changing scenes of autumn  
Toward the warm lands of cypress and orange-grove;

Sometimes we long to fly with them, to escape,  
To send our souls away on a southern journey;  
A southern journey.

Lord God, who gave warbler, mallard and wren  
The strength to migrate, the sense to know the way,  
Give us strength to survive the cold seasons of our lives.

Help us through prayer and ritual and thine appointed days  
To return even from the strange journeys of the soul,  
That take us to far countries of pretended peace;  
A southern journey.

We give thanks unto thee, O Lord, for making us part of earth,  
To wonder at its creatures, to exult in all its beauty;  
We give thanks to thee.

We give thanks unto thee for making us part of heaven,  
To see beyond the changing beauties of this fair earth,  
To praise thee and bless thee, who art the Creator of all;  
A southern journey.

## BLESSINGS FOR THE HOME ON ROSH HASHANAH AFTERNOON

### KIDDUSH

*On Shabbat*

*The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.*

*Therefore God blessed the Sabbath Day and declared it holy.*

*On weekdays begin here:*

And Moses spoke to the Children of Israel about the observance of the holy days of the Lord.

Sound the Shofar on the New Moon Day,  
At the time appointed for our New Year;  
For it is a statute unto Israel,  
An ordinance of the God of Jacob.

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

## BLESSINGS FOR THE HOME ON ROSH HASHANAH AFTERNOON

### KIDDUSH

*On Shabbat*

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם. כִּי־שִׁשֶּׁת  
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיְנַפְּשׁ:

עַל־כֵּן בֵּרַךְ יְהוָה אֶת יוֹם־הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

*On weekdays begin here:*

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה אֶל בְּנֵי־יִשְׂרָאֵל:  
תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם תִּגְנוּ.  
כִּי חֹק לְיִשְׂרָאֵל הוּא. מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

סִבְרֵי מְרִנָּה וְרִבְּנָה וְרִבּוֹתֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

## THE MOTZI

*Before washing:*

Lift up your hands in holiness, and bless the Lord:

*Washing the hands:*

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we wash our hands before breaking bread.

*The Motzi, recited over two loaves:*

Blessed art thou, God Eternal, Ruler of the universe, who brings forth bread from the earth.

## FOR A SWEET YEAR

*Before eating apple dipped in honey*

Blessed art thou, God Eternal, Ruler of the universe, Creator of the fruit of the tree.

May it be thy will, Lord our God, and God of our ancestors, that the new year be blessed with goodness and sweetness.

## THE MOTZI

*Before washing:*

שְׂאוּ יְיָ יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה:

*Washing the hands:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יְדָיִם:

*The Motzi, recited over two loaves:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

## FOR A SWEET YEAR

*Before eating apple dipped in honey*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ:  
יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחֲדֹשׁ עָלֵינוּ  
שָׁנָה טוֹבָה וּמְתוֹקָה:

# תשליך

## Tashlich

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*Tashlich is recited before Minḥah on the first day of Rosh Hashanah.*

*If the first day is Shabbat, it is recited on the second day.*

*The tradition is to go to a body of flowing water  
and symbolically “cast one’s sins upon the water.”*

*As the waters flow away, so may our sins with them.*

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

*It means saying: "I am sorry."*

*It means admitting that we have the ability to change;*

*And this is always embarrassing.*

These things are terribly hard to do.

But unless we turn, we will be trapped forever

In yesterday's ways.

*Lord,*

*Help us turn—*

From callousness to sensitivity,

From hostility to love.

*From pettiness to purpose,*

*From envy to contentment,*

From carelessness to discipline,

From fear to faith.

***Turn us around, O Lord,***

***And bring us back towards You.***

***Revive our lives, as at the beginning.***

And turn us towards each other, Lord,

For in isolation there is no life.

*Lamentations 5:21*

הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Psalm 133:1*

הֲיֵנָה מֵה־טוֹב וּמֵה־נְעִים שְׁבֹת אַחִים גַּם־יַחַד:

Behold how good and pleasant it is when we come together in peace.

**NOW IS THE TIME FOR TURNING**

To everything there is a season,

And there is an appointed time for every purpose

Under heaven.

*Now is*

*The time for turning.*

The leaves are beginning to turn

From green to red and orange.

*The birds are beginning to turn*

*And are heading once more towards the South.*

The animals are beginning to turn

To storing their food for the winter.

*For leaves, birds, and animals*

*Turning comes instinctively.*

*But for us turning does not come so easily.*

It takes an act of will

For us to make a turn.

*It means breaking with old habits.*

*It means admitting that we have been wrong;*

*And this is never easy.*

### ASHAMNU! WE HAVE SINNED!

אֲשַׁמְנוּ. בְּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דְּפִי. הִעַוְינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ.  
חִמְסְנוּ. טָפְלְנוּ שִׁקְרָה. יַעֲצֵנוּ רָע. כָּזַבְנוּ. לָצְנוּ. מָרְדְנוּ. נֶאֱצַנּוּ.  
סָרְרְנוּ. עִוְינוּ. פִּשְׁעֵנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עֲרָף. רִשְׁעֵנוּ. שְׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתֵנוּ:

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

### REFLECTIONS ON TASHLICH

#### *A Symbol*

A symbol is a means of arousing the brute soul.

The custom of going to a body of water on Rosh Hashanah is a symbolic allusion, for the waters which now seem to be at this place were not here before and will not remain afterward. So if the sinner says to himself, I will not repeat my sin, the sin like the waters will move on.

#### *A Curious Custom*

I saw a very curious custom in practice among the Jews of Kurdistan. On Rosh Hashanah they all go to a river that flows at the foot of a hill, and say the prayer of the Casting. Afterward they all jump into the water and swim around like the fish of the sea, instead of only shaking the hems of their clothing on the bank of the river, as our brothers the children of Israel do in Europe. And when I inquired of them the reason for this curious custom, they answered that by this act they are purified of all their sins, for the waters of the river wash away all the sins they have committed during all the past year.

### THE THIRTEEN ATTRIBUTES OF GOD'S MERCY

Adonai! The Eternal.	הָהוּא.
<i>Adonai! Almighty.</i>	הָהוּא.
God.	אֱלֹהִים.
<i>Compassionate.</i>	רַחוּם.
Gracious.	וְחַנּוּן.
<i>Forgiving.</i>	אֲרֻךְ אַפַּיִם.
Abounding in Loving-kindness.	וְרַב חֶסֶד.
<i>And in faithfulness.</i>	וְאֵמֶת.
	נִצְרָה חֶסֶד לְאַלְפִים.
Treasuring up Mercy unto the Thousandth Generation.	
<i>Pardoning Iniquity...</i>	נִשְׂא עֲוֹן.
...Transgression.	וּפְשָׁע.
... <i>And Sin.</i>	וְחַטָּאָה.
And Absolving Those Who Are Repentant.	וְנִקְיָה.



### THERE ARE TWO SEAS

There are two seas in the Land of Israel. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters. Along its shore children play.

*The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. People build their homes near to it, and birds their nests; and every kind of life is happier because it is there.*

The River Jordan flows on south into another sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route unless on urgent business. The air hangs heavy above its waters and neither human nor beast nor fowl will drink.

*What makes this mighty difference in these seas? Not the River Jordan. It empties the same good water into both. Not the soil in which they lie, not the country 'round about.*

This is the difference.

*The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.*

The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

*The Sea of Galilee gives and lives.*

This other sea gives nothing.

*It is called the Dead Sea.*

There are two seas in the Land of Israel.

*There are two kinds of people in the world.*

Like the Two Seas in the Land of Israel.

### וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם:

### HURL ALL OUR SINS INTO THE DEPTHS OF THE SEA

*Micah 7:18–20*

18 Who is God like thee, forgiving and pardoning the sin and transgression of the remnant of thy people. Thou cannot remain angry forever because thou delight in kindness. 19 Thou will again bestow mercy upon us and help us subdue our wrong-doings; and thou will cast into the depths of the sea all our sins. 20 Thou will deal faithfully with Jacob, and kindly with Abraham, as promised to our ancestors in days of old.

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פְּשָׁע לְשִׂאֵרִית נִחַלְתָּ 18  
 לֹא־תִחַזֵּיק לְעַד אַפּוֹ כִּי־חָפֵץ חַסֵּד הוּא: 19 יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ  
 עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם: 20 תִּתֵּן אֶמֶת לִיעֲקֹב  
 חַסֵּד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְּמֵי קֶדֶם:

*Bread crumbs may be thrown into the waters, to be carried away, symbolic of our sins. Some shake out their pockets towards the water instead.*

*Forgive Us*

וְעַל כָּל־ם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפְּרֵנוּ:

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

## AVINU MALKENU—BE KIND TO US

אָבִינוּ מֶלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Our Father, our King, graciously answer us for we have no deeds that can plead for us; answer our prayer because of thy righteousness and loving-kindness, and help us.

## SHALOM—PEACE

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

May God who makes peace on high  
Send peace unto us on earth,  
And unto the whole People of Israel;  
And say, Amen.

## OUT OF THE DEPTHS

*Psalm 130*

שִׁיר הַמַּעְלוֹת:

מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:

אֲדַנִּי שְׁמָעָה בְּקוֹלִי.

תְּהַיִּינָה אֲזַנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:

אִם-עֲוֹנוֹת תִּשְׁמְרֵיָהּ. אֲדַנִּי מִי יַעֲמַד:

כִּי-עֲמָךְ הַסְּלִיחָה. לְמַעַן תִּוָּרָא.

קִוִּיתִי יְהוָה קִוְיָתָה נַפְשִׁי. וּלְדַבְּרוּ הוֹחֵלְתִּי:

נַפְשִׁי לְאֲדָנִי. מִשְׁמָרִים לְבָקָר. שְׁמָרִים לְבָקָר:

יַחַל יִשְׂרָאֵל אֶל-יְהוָה כִּי-עַם-יְהוָה הַחֶסֶד. וְהִרְבֵּה עֲמוֹ

פְּדוּת: וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

A Song of Ascents.

Out of the depths I cry to thee, Lord:

Lord, hear my prayer,

Give ear to my supplication.

*If thou regard every sin, Lord, who could stand?*

*But with thee there is pardon,*

*Therefore art thou revered.*

I hope in the Eternal, my soul hopes;

I wait for his answer.

*My soul yearns for the Eternal*

*More than the watchmen for the dawn,*

*More than the watchmen for the dawn.*

Israel, look to the Eternal, for with the Eternal there is love,

And with God there is an abundance of deliverance.

*Indeed, God will deliver Israel from all their sins.*

מנחה לראש השנה

**Minḥah**

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*Afternoon Service for Rosh HaShanah*

## ASHRAY

Happy are they who dwell in thy house,  
 Forevermore shall they praise thee.  
 Happy the people with whom it is so,  
 Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,  
 And praise thy name forever and ever.  
 Day by day will I praise thee,  
 And extol thy name forevermore.  
 Great is the Lord and mightily to be praised;  
 His greatness cannot be fathomed.  
 One generation praises thy works to another;  
 They proclaim thy mighty deeds.  
 They speak of thy glorious, majestic splendor,  
 And I ponder over thy wondrous works.  
 They tell of the power, of thine awe-inspiring deeds,  
 And I recount the story of thy greatness.  
 They rehearse the fame of thy great goodness,  
 And sing with joy of thy righteousness.  
 The Lord is gracious and full of compassion,  
 He is forbearing and abounding in kindness.  
 The Lord is good to all,  
 And his mercies are over all his works.  
 All thy works shall praise thee, Lord,  
 And thy devoted servants shall call thee blessed.  
 They shall tell of thy glorious kingdom,  
 And discourse upon thy might;  
 Making known thy mighty deeds to all,  
 And the glory of thy majestic reign.

## ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:  
 אֲשֶׁרֵי הָעַם שְׂכֻכָּה לּוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיוּ:

*Psalm 145*

## תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 בְּכָל־יוֹם אֶבְרַכְּךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 גְּדוֹל יְהוָה וּמְהֵלֵל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:  
 דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ. וּגְבוּרָתֶיךָ יִגִּידוּ:  
 הַדָּר כְּבוֹד הַזֵּדָה. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוֹלְתֶךָ אֲסַפְּרָנָה:  
 זְכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצִדְקוֹתֶךָ יִרְנְנוּ:  
 חֲנוּן וְרַחוּם יְהוָה. אַרְךָ אַפַּיִם וּגְדֹל־חַסֵּד:  
 טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיוּ:  
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחִסְדֵיךָ יִבְרַכּוּכָה:  
 כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ. וּגְבוּרָתֶךָ יִדְבְּרוּ:  
 לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרָתְךָ. וְכְבוֹד הַדָּר מִלְכוּתוֹ:

Thy kingdom is an everlasting kingdom,  
 And thy dominion endures through all generations.  
 The Lord upholds all who fall,  
 And lifts all who are bowed down.  
 The eyes of all look with hope to thee,  
 And thou givest them their food in its time.  
 Thou openest thy hand,  
 And satisfiest the desire of all that live.  
 The Lord is righteous in all his ways,  
 And gracious in all his deeds.  
 The Lord is nigh to all who call upon him,  
 To all who call upon him in truth.  
 He fulfills the desire of those who revere him;  
 He hears their anguished cry and helps them.  
 The Lord safeguards all those who love him;  
 While all the wicked he brings to naught.  
 My mouth shall utter the praise of the Lord,  
 And may all flesh praise his holy name forever.  
 And so, let us, indeed, praise the Lord,  
 Let us praise him now and ever.  
 Hallelujah! Praise ye the Lord!

### UVA L'TZIYON

And there shall come a redeemer to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit which rests upon you and my words which I have put into you shall never depart from you and your children and your children's children henceforth and evermore.

מְלִכּוּתְךָ מְלִכּוּת כָּל־עַלְמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:  
 סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:  
 עֵינַיִכָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
 פּוֹתַח אֶת־יָדְךָ. וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:  
 צְדִיק יְהוָה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
 רִצּוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 תִּהְיֶה יְהוָה יְדַבֵּר־פִּי. וּיְבָרֵךְ כָּל־בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:  
 וְאֲנַחְנוּ נְבָרֵךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

### UVA L'TZIYON

#### *Kedushah Disidrah*

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בִּיעֶקֶב נָאִם יְהוָה: וְאֲנִי זֹאת  
 בְּרִיתִי אִתְּכֶם אָמַר יְהוָה. רוּחִי אֲשֶׁר עָלַי וּדְבָרִי אֲשֶׁר־שָׁמַתִּי  
 בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה וּמִפִּי זִרְעָה אָמַר יְהוָה  
 מֵעַתָּה וְעַד־עוֹלָם:

And thou art holy, enthroned on the praises of Israel. And the heavenly beings called one to the other and said:

**Holy, Holy, Holy is the Lord of Hosts,  
the whole world is full of God's Glory.**

**And the wind lifted me up, and I heard  
from behind me a loud, thundering sound:  
The glory of the Lord is praised throughout creation.**

**The Lord shall reign forever and ever.**

Lord, God of Abraham, Isaac and Israel, our patriarchs, keep this faith forever in the heart of thy people, and direct their heart toward thee. God who is merciful forgives, he will not destroy; God forgives time and again, and restrains his full condemnation. For thou, Lord, art good and forgiving, and filled with compassion for all who call upon thee. Grant truth to Jacob, faithfulness to Abraham, as thou swore to our ancestors in days of old.

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

**קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת.**

**מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:**

וּמִקְבְּלֵי דֵין מִן דֵּין. וְאָמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה  
בֵּית שְׁכִינְתָּהּ. קְדִישׁ עַל אַרְעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלְמָא  
וּלְעֵלְמֵי עֲלַמְיָא. יי צְבָאוֹת מְלִיא כָּל אַרְעָא זִיו יְקָרָהּ:

**וּתְשָׂאֲנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גְּדוֹל.**

**בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:**

וּנְטַלְתָּנִי רוּחָא. וְשִׁמְעַת בְּתַרִי קָל זִיעַ סְגִיא דֵי מְשַׁבְּחִין  
וְאָמְרִין. בְּרוּךְ יְקָרָא דֵי מְאַתַר בֵּית שְׁכִינְתָּהּ:

**יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד:**

**יי מַלְכוּתָהּ קָאָם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:**

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ. שְׁמֵרָה־זֹאת  
לְעוֹלָם לְיִצְרַר מַחְשְׁבוֹת לְבַב עַמְּךָ וְהִכֵּן לְבָבְךָ אֱלֹהֵי: וְהוּא  
רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפוּ. וְלֹא־יַעִיר  
כָּל־חַמְתּוֹ: כִּי־אַתָּה אֲדָנִי טוֹב וְסִלַּח וְרַב־חַסֵּד לְכָל־קְרֹאֲיָהּ:  
צְדָקְתָּהּ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: תַּתֵּן אֱמֶת לְיַעֲקֹב חַסֵּד  
לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִיְמֵי קָדָם:

Blessed is the Lord who daily cares for us; thou, O God, art our help evermore.

The Lord of hosts is with us; the God of Jacob is eternally our refuge. Lord of hosts, happy is the one who trusts in thee.

Lord and King, send us thy deliverance; answer us when we call unto thee.

Blessed is our God who has created us to reveal his glory, and has brought us nigh to his service; who has given us the Torah of truth, and thus planted eternal life within us. May he open our hearts to his teaching, and put within us reverence and love for him, that we may do his will, and serve him with a perfect heart, and not labor in vain.

May it be thy will, Lord our God and God of our ancestors, that we observe thy laws in this life, and be privileged to attain goodness and blessing in Messianic days and the world to come. May our whole beings sing praises to thy glory, and not be silent. Lord my God, I will thank thee forever.

Blessed is the one who trusts in the Lord; for the Lord shall be his protection.

Trust in the Lord evermore; for in God eternal is our everlasting source of strength.

They that love thee trust in thee; for thou, O Lord, dost not forsake them that seek thee.

The Lord was pleased to do it for his people's sake; he made the Torah great and glorious.

*On weekdays continue with the Amidah on page 429.*

*On Shabbat continue with the Hatzki Kaddish on the next page.*

בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֹס־לָנוּ הָאֵל יִשׁוּעַתָּנוּ סְלָה:

יְהוָה צְבָאוֹת עֲמָנוּ מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה:

יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ:

יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ:

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לְכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים.

וְנָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא יִפְתַּח לְבָנוּ

בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבָּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ. וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ

בְּלִבְבֵּי שָׁלֵם. לְמַעַן לֹא נִיגַע לְרִיק וְלֹא נִלְדַּד לְבַהֲלָהּ:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמַר חֻקֶּיךָ

בְּעוֹלָם הַזֶּה וְנִזְכָּה וְנַחֲיָה וְנִרְאָה וְנִירָשׁ טוֹבָה וּבִרְכָה לְשָׁנֵי

יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם

יְהוָה אֱלֹהֵי הָעוֹלָם אוֹדְךָ:

בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה. וְהִיא יְהוָה מִבְּטַחוֹ:

בְּטַחוֹ בִּיהוָה עֲדִיד־עַד. כִּי בֵּיהִ יְהוָה צוּר עוֹלָמִים:

וַיִּבְטַחוּ בְךָ יוֹדְעֵי שְׁמֶךָ. כִּי לֹא־עֲזַבְתָּ דַרְשֵׁיךָ יְהוָה:

יְהוָה חֲפִיץ לְמַעַן צְדָקוֹ. יַגְדִּיל תּוֹרָה וַיִּאֲדִיר:

*On Shabbat continue with the Hatzki Kaddish on the next page.*

*On weekdays continue with the Hatzki Kaddish on page 426.*

## HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*In preparation for taking the Torah from the Ark*

May my prayer unto thee, O Lord, find favorable acceptance in this hour;

In thy great loving-kindness, answer me, O God, with thy faithful help.

## THE TORAH SERVICE

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

### *Hazzan*

Proclaim with me the greatness of the Lord,  
and let us exalt his name together.

## HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ. וְיִמְלִיךָ  
מְלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירָתָא תְּשִׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*In preparation for taking the Torah from the Ark*

וְאֲנִי תְפִלְתֵּיִךְ יְהוָה עֵת רְצוֹן.

אֱלֹהִים בְּרַב־חַסְדֶּךָ עֲנֵנִי בְּאַמֶּת יִשְׂעָךָ:

## THE TORAH SERVICE

וְיְהִי בְנִסְעֵ הָאָרֶץ וְיֹאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֻדְשָׁתוֹ:

### *Hazzan*

גְּדִלוֹ לַיהוָה אֲתִי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:



Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

*The Torah is raised on high*

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

### THE TORAH BLESSINGS

*Before the Aliyah is read, the honoree called to the Torah says:*

Praise the Lord, Source of all blessing.

*The Congregation responds, and then the honoree repeats:*

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

*The honoree continues:*

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

*After the Aliyah has been read, the honoree says:*

Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

לְהַגְדִּילָהּ וְהַגְבוּרָהּ וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד.  
 כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ:  
 לְהַגְדִּילָהּ הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:  
 רוּמָמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא:  
 רוּמָמוֹ יְהוָה אֱלֹהֵינוּ  
 וְהַשְׁתַּחֲוִי לְהַר קְדִשׁוֹ כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

*The Torah is raised on high*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:  
 עַל־פִּי יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ.  
 אֶת־מִשְׁמַרְתּוֹ יְהוָה שָׁמְרוּ. עַל־פִּי יְהוָה בִּידִמְשָׁה:  
 וְאַתֶּם הַדְּבָקִים בֵּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:  
 בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:

### THE TORAH BLESSINGS

*Before the Aliyah is read, the honoree called to the Torah says:*

בָּרַכְנוּ אֶת־יְהוָה הַמְּבָרָךְ:

*The Congregation responds, and then the honoree repeats:*

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֵד:

*The honoree continues:*

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

*After the Aliyah has been read, the honoree says:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלִךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
 אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

## TORAH READING

## DEUTERONOMY 32:1–12

- 1 Give ear, ye heavens, for I would speak, and let the earth hear the words of my mouth!
- 2 May my teaching descend like the rain, and my utterance distil like the dew—like gentle rain upon the grass, and like showers upon the herbs.
- 3 I would, indeed, proclaim the name of the Eternal. Come ye, ascribe greatness unto our God.
- 4 He who is the Source of strength, his work is perfect, yea, all his ways are right;
- 5 For God of faithfulness, without iniquity, righteous and just is he—
- 6 Is corruption his? No, his children's is the failure, a generation crooked and perverse. Is this how ye requite the goodness of the Eternal, O People, senseless and unwise? Is he not your father who created you, who made you and established you?
- 7 Remember the days of old, consider the years of past generations; ask your father and he will tell you, your elders and they will instruct you:
- 8 When the Most High gave nations their heritage, dividing humankind into separate entities, he set boundaries for the peoples; and also, in accordance with their number, for the Children of Israel.
- 9 His People became the Eternal's portion, Jacob his very own.
- 10 He met them in a desert land, in a howling waste of wilderness. He encircled them and cared for them, and watched over them as the apple of his eye.
- 11 Like an eagle bestirring its nestlings, hovering over its young, covering them with its wings and taking them, carrying them on its pinions,
- 12 So, the Eternal, he himself did lead them, and with him was no other power.

## TORAH READING

## DEUTERONOMY 32:1–12

- 1 הָאֲנִינוּ הַשָּׁמַיִם וְאֲדַבְרָה  
יֵעֲרַף כַּמָּטָר לְקֹחֵי  
2 כְּשֶׁעִירִם עַל־יְדֹשָׁא  
כְּפִי שֵׁם יְהוָה אֶקְרָא  
3 כִּי הַצּוֹר תָּמִים פָּעִלּוּ  
4 אֶל אֲמוֹנָה וְאִין עֹוֹל  
5 שִׁחַת לוֹ לֹא בָנִיו מוֹמִם  
6 הֲלִיהוּהָ תַגְמְלוּ־זֹאת  
הַלּוֹא־הוּא אָבִיהָ קִנְיָה  
7 זָכַר יְמוֹת עוֹלָם  
שָׁאַל אָבִיהָ וַיִּגְדֶּה  
8 בַּהֲנַחַל עַל־יוֹן גּוֹיִם  
יֵצֵב גְּבֻלַת עַמִּים  
9 כִּי חִלַּק יְהוָה עַמּוֹ  
10 יִמְצְאוּהוּ בְּאֶרֶץ מִדְבָּר  
יִסְבְּבֶנְהוּ יְבוֹנְנֶהוּ  
11 כְּנֹשֶׁר יַעִיר קִנּוֹ  
יִפְרֹשׁ כַּנְּפָיו יִקְחֶהוּ  
12 יְהוָה בְּדָד יִנְחֶנּוּ
- וְתִשְׁמַע הָאָרֶץ אֲמַר־יִפִּי:  
תִּזַּל כְּטַל אֲמַרְתִּי  
וְכַרְבִּיבִים עַל־יִעֶשֶׂב:  
הֲבוּ גִדְל לְאֱלֹהֵינוּ:  
כִּי כָל־דַּרְכָּיו מִשְׁפָּט  
צְדִיק וַיִּשֶׁר הוּא:  
דוֹר עֲקָשׁ וּפְתַלְתָּל:  
עִם נָבָל וְלֹא חָכֵם  
הוּא עֲשֵׂה וַיִּכְנַנְהָ:  
בָּנֵינוּ שָׁנוֹת דַּרְוֹדָר  
זִקְנֵיהָ וַיֹּאמְרוּ לָהּ:  
בַּהֲפָרִידוֹ בְּנֵי אָדָם  
לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:  
יַעֲקֹב חֶבֶל נִחַלְתּוֹ:  
וּבְתֵהוּ יִלֵּל יִשְׁמָן  
יִצְרֶנְהוּ כְּאִישׁוֹן עֵינָיו:  
עַל־גּוֹזְלָיו יִרְחַף  
יִשְׁאַהוּ עַל־אֲבָרְתּוֹ:  
וְאִין עַמּוֹ אֵל נִכְרָ:

*The Sefer Torah is lifted high and the Congregation sings:*

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

### THE RETURN OF THE SEFER TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.

God's splendor is on earth and in the heavens;  
He has increased the strength of his people;  
Glory to all his faithful servants,  
To the Children of Israel, the people called to his service.  
Hallelujah! Praise ye the Lord!

#### *Psalm 24*

To David, A Psalm.

The earth is the Lord's and the fullness thereof,  
The world and those who dwell therein.  
God founded it upon the seas,  
And established it upon the waters.

Who may ascend the mountain of the Lord,  
And who may stand in this holy place?  
Someone with clean hands and a pure heart,  
Who has not set desire upon vanity  
And has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,  
And the reward of righteousness from the God of deliverance.  
Such is the generation of them that seek thee,  
That seek thy presence, O God of Jacob.

Lift up your heads, O gates,  
And be lifted up, you everlasting doors,  
That the King of glory may come in!  
Who, indeed, is the King of glory?  
The Lord, strong and mighty,  
The Lord, mighty in battle.

*The Sefer Torah is lifted high and the Congregation sings:*

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל  
עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

### THE RETURN OF THE SEFER TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:  
וַיְרָם קֶרֶן לְעִצְמוֹ. תִּהְיֶה לְכָל־חַסִּידָיו  
לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ: הַלְלוּיָהּ:

#### *Psalm 24*

לְדָוִד מִזְמוֹר:

לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ תַּבַּל וַיִּשְׁבֵּי בָּהּ:  
כִּי־הוּא עַל־יַמִּים יְסֻדָּה וְעַל־נְהַרֹת יְכוֹנְנָה:  
מִי־יַעֲלֶה בְהַר־יְהוָה וּמִי־יִקוּם בַּמָּקוֹם קֹדֶשׁוֹ:  
נָקִי כַפָּיִם וּבִרְלִבְבֵי אֲשֶׁר לֹא־נִשְׂא לַשּׁוֹא נַפְשִׁי  
וְלֹא נִשְׁבַּע לְמַרְמָה:

יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:  
זֶה דוֹר דֹּרְשָׁיו מִבְּקִשֵׁי פָנָיֶךָ יַעֲקֹב. סֻלָּה:  
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם.

וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:  
מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזוֹז וְגִבּוֹר. יְהוָה גִּבּוֹר מִלְחָמָה:

Lift up your heads, O gates,  
Yes, lift them up, you everlasting doors,  
That the King of glory may come in!  
Who, indeed, is the King of glory?  
Indeed, the Lord of hosts is the King of glory. Selah!

*As the Sefer Torah is returned to the Ark*

When the Ark rested, Moses would say:  
Abide, O Lord, among the myriads of the families of Israel.  
Arise, O Lord, be settled, thou and the Ark of thy power.  
Thy priests shall be robed in righteousness, and the faithful will rejoice.  
For the sake of David, thy servant, do not turn back the approach of the  
Messiah.

I give you good instruction, forsake not my Torah.  
It is a tree of life to those who embrace it,  
A source of happiness to each one who upholds it.  
Its ways are ways of pleasantness,  
And all its paths lead to peace.  
Lord, turn us back to thee. We are ready to return.  
Renew our days as of old.

### HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם.  
וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֵא מֶלֶךְ הַכְּבוֹד:  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:  
יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד: סֵלָה:

*As the Sefer Torah is returned to the Ark*

וּבְנַחֲזָה יֹאמֵר. שׁוּבָה יְהוָה רַבּוֹת אֵלַי יִשְׂרָאֵל:  
קוּמָה יְהוָה לְמִנוּחֶתֶךָ אַתָּה וְאַרְוֹן עֲזָרְךָ:  
כִּהְנִיָּה יִלְבְּשׁוּ צִדְקָה וַחֲסִידֶיךָ יִרְנְנוּ:  
בְּעֵבֹר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ:  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם. תּוֹרַתִּי אֶל־תֵּעֲזֹבוּ:  
עֲיֻחִיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתַמְכִּיָּה מְאֹשֶׁר:  
דַּרְכֶיהָ דַּרְכֵי־נֶעֱמָם. וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:  
הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

### HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיְמַלִּיךָ  
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

*Congregation*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵיָא:  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וַנְחַמְתָּא דְאַמִּירָן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

## THE AMIDAH

As I proclaim the name of the Lord, ascribe greatness to our God.  
Lord, open my lips and my mouth shall speak thy praise.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

*In private devotion, omit the Kedushah and continue on page 431 below the line.*

## THE AMIDAH

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:  
אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ  
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אֲבֹרָהם:

אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי. מַחִיָּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי  
כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מֵמִית וּמַחִיָּה וּמַצְמִיחַ  
יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

*In private devotion, omit the Kedushah and continue on page 430 below the line.*

## KEDUSHAH

*Congregation individually, then Hazzan*

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

*Congregation individually, then Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

*Congregation individually, then Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And in the words of thy holy scriptures:

*Congregation individually, then Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

## KEDUSHAH

*Congregation individually, then Hazzan*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם.  
כְּכַתוּב עַל־יַד נְבִיאָהּ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation individually, then Hazzan*

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:  
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

*Congregation individually, then Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

וּבְדַבְרֵי קִדְשֶׁךָ כָּתוּב לֵאמֹר:

*Congregation individually, then Hazzan*

יְמִלֶּךָ יְהוָה לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

*Hazzan*

לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ. וּלְנִצְחַ נְצָחִים קִדְשָׁתְךָ נְקַדִּישׁ. וְשִׁבְחָתְךָ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ  
אֲתָה:

אֲתָה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:  
וּבְכֹן תֵּן פַּחַדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימָתְךָ עַל כָּל מֵה  
שֶׁבְרָאתָ. וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָּל־מַעֲשֵׂי אַחַת לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָם שְׁלָם. כְּמוֹ  
שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ.  
וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שֶׁבְרָאתָ:

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

וּבְכֹן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרֶיֶשֶׁיךָ  
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ. שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ וְצִמְיַחַת  
קָרוֹן לְדוֹד עֲבֻדָּה וְעִרְיַכַת גֵּר לְבֹנֵי־יִשְׂרָאֵל מְשִׁיחָה בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרְיִם יַעֲלֹזוּ וַחֲסִידִים בְּרָנָה  
יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיָּה וְכָל הַרְשָׁעָה כִּלְהָ כַּעֲשׂוֹן תִּכְלָה. כִּי  
תַעֲבִיר מִמְשָׁלַת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבִדְדָה עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ  
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּכַתוּב בְּדַבְרֵי קְדֻשָּׁה. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוָה מִבְּלַעֲדֶיךָ כְּכַתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה: בְּרוּךְ אַתָּה יְיָ  
הַמְּלֹךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוּמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעַבּוּדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day and this*) Day of Remembrance, the day for (*remembering*) the sounding of the Shofar and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hal- lowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (*the Sabbath,*) the People of Israel, and the Day of Remembrance.

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיטָה הַזֶּה וְאֶת יוֹם) הַזְּכוּרֹן הַזֶּה יוֹם (זְכוּרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זְכוּר לִיצִיאַת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיְבֹא וַיְגִיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּ. וְזָכוּרֹן אֲבוֹתֵינוּ. וְזָכוּרֹן מְשִׁיחַ בְּנוֹדָד עֲבָדָה. וְזָכוּרֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ. וְזָכוּרֹן כָּל עַמֵּי בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרֹן הַזֶּה. וְזָכְרוּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וַפְּקְדָנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חַסֵּד וְחַנּוּן וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עַיִנֵינוּ. כִּי אֵל מִלֶּךְ חַנּוּן וּרְחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוּדָה. וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָה. וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץ. וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ. וַיִּבִּין כָּל יִצְוֹר כִּי אַתָּה יִצְרָתוֹ. וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ. וּמְלִכוּתוֹ בְּכָל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רִצָּה בְּמַנּוּחָתָנוּ) קֹדֶשׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעָנוּ מִטוֹבָה וְשִׂמְחָנוּ בִישׁוּעָתֶךָ. (וְהַנְּחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבַת קֹדֶשׁ. וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) וְטָהַר לְבָנוּ לְעֲבָדָה בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אַמֶּת וּדְבָרָה אַמֶּת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יְיָ מִלֶּךְ עַל כָּל הָאָרֶץ מְקֹדֶשׁ (הַשְּׁבִיטָה וּ) יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן:



Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

*When the Amidah is recited privately, this paragraph is omitted and the worshiper continues with the next paragraph.*

*When the Amidah is recited aloud, the Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ואשיי־לב־ישראל ותפלתם באהבה תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יי המחזיר שכנתו לציון:

*When the Amidah is recited privately, this paragraph is omitted and the worshiper continues with the next paragraph.*

*When the Amidah is recited aloud, the Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל בשר יוצרנו יוצר בראשית. ברכות והודאות לשמה הגדול והקדוש על שהחייטנו וקיימתנו כן תחינו ותקיימנו. ותאסוף גליותינו לחצרות קדשה. לשמור חקיה ולעשות רצונה ולעבדה בלבב שלם. על שאנחנו מודים לך. ברוך אל ההודאות:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך וגספר תהלתך על חיינו המסורים בידיך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל עת ערב ובקר וצהרים. הטוב כי לא כלו רחמיה והמרחם כי לא תמו חסדיה. מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמה מלפנו תמיד לעולם ועד:

וכתוב לחיים טובים כל בני בריתך:

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעַתָּנוּ  
וְעִזְרַתָּנוּ סֵלָה: בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלֵךְ נְאֻה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךָ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים לְעוֹלָם.  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת  
עַמָּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָה:

**בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:**

**בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:**

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי  
נַפְשֵׁי תָדָם וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פְּתַח לְבִי בְּתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רַעַה  
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ.  
עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קֹדְשֶׁתְךָ. עֲשֵׂה לְמַעַן  
תּוֹרַתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי:  
יְהִיו לְרִצּוֹן אֲמַרֵּיפִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי  
וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ  
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם  
וּכְשָׁנִים קְדָמוֹנִיּוֹת:

END OF AMIDAH

## AVINU MALKENU

*Omitted on Shabbat**The Ark is opened*

Our Father, our King, we have sinned before thee.  
 Our Father, our King, we have no King but thee.  
 Our Father, our King, deal with us kindly for thy name's sake.  
 Our Father, our King, bring us completely repentant to thee.  
 Our Father, our King, pardon and forgive all our sins.  
 Our Father, our King, send complete healing for all our ills.  
 Our Father, our King, have compassion upon us, upon our children and our infants.  
 Our Father, our King, hear our cry; pity and have mercy upon us.  
 Our Father, our King, turn us not away from thee unanswered.  
 Our Father, our King, remember that we are but dust.  
 Our Father, our King, send us this new year with good tidings.  
 Our Father, our King, inscribe us for happiness in the book of life.  
 Our Father, our King, inscribe us in the book of redemption and deliverance.  
 Our Father, our King, inscribe us in the book of sustenance and support.  
 Our Father, our King, inscribe us in the book of merit.  
 Our Father, our King, inscribe us in the book of forgiveness and pardon.  
 Our Father, our King, cause salvation to burst forth soon.  
 Our Father, our King, enhance the strength of thy people Israel.  
 Our Father, our King, hasten the approach of Messianic days.  
 Our Father, our King, thwart the intentions of our enemies.

## AVINU MALKENU

*Omitted on Shabbat**The Ark is opened*

אָבִינוּ מֶלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמִיךָ:  
 אָבִינוּ מֶלְכֵנוּ הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּיךָ:  
 אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:  
 אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ נָא אַל תִּשְׁיֹבֵנוּ רִיקִם מִלְּפָנֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עַפְרָ אֲנַחְנוּ:  
 אָבִינוּ מֶלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוּיֹת:  
 אָבִינוּ מֶלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:  
 אָבִינוּ מֶלְכֵנוּ הַצְּמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:  
 אָבִינוּ מֶלְכֵנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּיךָ:  
 אָבִינוּ מֶלְכֵנוּ הָרֵם קֶרֶן מְשִׁיחֶיךָ:  
 אָבִינוּ מֶלְכֵנוּ בְּטַל מַחְשְׁבוֹת שׁוֹנְאֵינוּ:

Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.  
 Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.  
 Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.  
 Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.  
 Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

*The Ark is closed*

### KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

אָבִינוּ מִלְכֵנוּ כִּלְהַ דְּבַר וְחֶרֶב וְרָעַב וְשִׁבִי וּמִשְׁחִית וְעוֹן  
 וּשְׂמֵד מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדְךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא

שֶׁנִּקְרָא עָלֵינוּ:

אָבִינוּ מִלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

*The Ark is closed*

### KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
 מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
 וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה

וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְאִמְרֵן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן

דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet's word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

## ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֹא  
עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם  
חָלַקְנוּ כְּהֵם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם: וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ. וּמוֹשֵׁב יְקָרוּ בְּשָׁמַיִם מִמַּעַל.  
וּשְׁכִינֵת עֶזוֹ בְּגִבְהֵי מְרוֹמַיִם: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מְלַכְנוּ  
אִפְסֵ זולָתוֹ כְּפָתוֹב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לְבָבָהּ כִּי  
יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

עַל כֵּן נִקְוֶה לָּהּ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאָרַת עֲזֻדָּה.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכֹל בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת  
אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִכְירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּהּ  
תִּכְרַע כָּל בָּרָךְ תִּשְׁבַּע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְלוּ.  
וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ  
וְתַמְלִךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכֹבוֹד: כְּפָתוֹב בְּתוֹרָתְךָ. יְהוָה יִמְלֶךְ  
לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם  
הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

### MOURNERS' KADDISH

*And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

### MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

כל נדרי

**Kol Nidre**

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*Evening Service for Yom Kippur*

## AT HOME

*A Yizkor light is kindled for deceased relatives.*

*The holiday candles are lit, and then the blessings are recited.*

*It is traditional to close one's eyes after lighting the candles, and circle with one's hands, drawing the light towards oneself, before reciting the first Brachah.*

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we light the (*Shabbat and*) Yom Kippur candles.

Our homage to thee, God Eternal, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Yom Kippur.

### BLESSING CHILDREN

*Placing hands on the children's heads, say:*

*For sons*

May God bless you as he blessed Ephraim and Menashe, the sons of Joseph.

*For daughters*

May God bless you as he blessed the matriarchs Sarah, Rebecca, Rachel and Leah.

*For both*

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.

## AT HOME

*A Yizkor light is kindled for deceased relatives.*

*The holiday candles are lit, and then the blessings are recited.*

*It is traditional to close one's eyes after lighting the candles, and circle with one's hands, drawing the light towards oneself, before reciting the first Brachah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שִׁבְתָּ וְשָׁל) יוֹם הַכַּפּוּרִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם.  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

### BLESSING CHILDREN

*Placing hands on the children's heads say:*

*For sons*

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

*For daughters*

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה.

*For both*

יְבָרְכֶךָ יְהוָה וַיְשִׁמְרֶךָ:

יְאָר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:



## ON ENTERING THE PORTALS OF THE SYNAGOGUE

Through thy great loving-kindness I have come to thy house, O God;  
With reverence I will worship thee in thy holy shrine.

### ON PUTTING ON THE TALLIT

Blessed art thou, Lord our God, Ruler of the universe, who hast taught us the way of holiness through thy commandments in accordance with which we put on the Tallit, symbol of holiness and reminder of thine all-pervading presence. Amen.

### MEDITATIONS

#### *Vayikra Rabbah, 3:3*

How should a person confess on the Eve of Atonement Day? One should say: "I confess to all the evil I have done before thee. I have been on an evil path. But what I have done before, I shall no longer do. Grant, Lord my God, thy forgiveness for my wrong-doings, pardon for my transgressions, and atonement for all my sins."

#### *Mishnah Yoma, 8:9*

Yom Kippur brings atonement for transgressions between a person and God directly. But for transgressions between one person and another, Yom Kippur brings atonement from God only when the wronged person is satisfied with a sincere apology.... Rabbi Akiva said "Happy are you, Israel! Before whom do you cleanse yourselves? And who purifies you? Our Father in heaven; as it was said by the prophet in God's name: 'And I shall sprinkle pure waters upon you and you shall be clean.'"

## ON ENTERING THE PORTALS OF THE SYNAGOGUE

וְאֲנִי בָּרַב חֲסֵדְךָ אָבוֹא בֵּיתְךָ.  
אֲשֶׁתַּחֲוֶה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:

### ON PUTTING ON THE TALLIT

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

### MEDITATIONS

#### *Vayikra Rabbah 3:3*

כִּיצַד אָדָם צָרִיף לְהַתְוֹדוֹת בְּעָרֵב יוֹם הַכַּפּוּרִים? צָרִיף לֹמַר:  
מוֹדָה אֲנִי כָּל רַע שְׁעַשִׂיתִי לְפָנֶיךָ. בְּדַרְךָ רַע הֵייתִי עוֹמֵד וְכָל  
מָה שְׁעַשִׂיתִי עוֹד לֹא אֶעֱשֶׂה כְּמוֹהוּ. יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי  
שְׁתַּמְחֹל לִי עַל כָּל עֲוֹנוֹתַי וְתִסְלַח לִי עַל כָּל פְּשָׁעַי וְתִכַּפֵּר לִי  
עַל כָּל חַטּוֹאתַי:

#### *Mishnah Yoma 8:9*

עֲבֵרוֹת שְׂפִיךָ אָדָם לְמָקוֹם יוֹם הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׂפִיךָ  
אָדָם לְחֵבְרוֹ אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר עַד שְׂיִרְצָה אֶת חֵבְרוֹ....  
אָמַר רַבִּי עֲקִיבָא אֲשֶׁרִיכֶם יִשְׂרָאֵל לְפָנֶיךָ מִי אַתֶּם מְטַהְרִין וּמִי  
מְטַהֵר אֶתְכֶם? אֲבִיכֶם שְׁבַשְׁמִים שְׁנֵאמַר "וְזִרְקָתִי עֲלֵיכֶם מִיָּם  
טְהוּרִים וְטְהַרְתֶּם."

## MAH TOVU

*Rabbi*

How lovely are thy tents, O Jacob,  
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;  
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,  
The place where thy glory abides.

Before thee we will worship and bow down,  
We will bend the knee before the Lord, our Maker.

*Rabbi and Congregation conclude together:*

May my prayer unto thee, O Lord, find favorable acceptance in  
this hour;

In thy great loving-kindness, answer me, O God, with thy faithful  
help. Amen.

## PSALM 84

*A psalm of the pilgrim on his arrival  
at the Temple Area in Jerusalem.*

To the Conductor, on the Gittith, to Korah's sons, a Psalm:

How lovely is thy shrine, Lord of hosts!

My soul longed and yearned for the Temple Area of the Eternal;  
My heart and body sing jubilantly unto the living God.

## MAH TOVU

*We come to God's House to pour out our hearts in prayer  
with the conviction that we will be answered  
because of God's mercy.*

מֵהֵטְבוֹ אֱהִיֶּה יַעֲקֹב.  
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

וְאֲנִי בָּרַב חֲסֵדְךָ אָבוֹא בֵיתְךָ.  
אֲשַׁתְּחֹוה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:  
יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ.  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשַׁתְּחֹוה וְאֶכְרַעָה.  
אֶבְרַכְהָ לִפְנֵי־יְהוָה עֲשֵׂי:

וְאֲנִי תִפְלְתִי־לְךָ יְהוָה עַת רְצוֹן.  
אֱלֹהִים בָּרַב־חֲסֵדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

## PSALM 84

*A psalm of the pilgrim on his arrival  
at the Temple Area in Jerusalem.*

לְמַנְצַח עַל־הַגִּתִּית לְבְנֵי־קֹרַח מִזְמוֹר:

מֵהֵי־יְדִידוֹת מִשְׁכְּנוֹתֶיךָ. יְהוָה צְבָאוֹת:  
נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת יְהוָה.  
לְבִי וּבִשְׂרֵי יִרְנְנוּ אֶל־אֵל חַי:

Even as a bird finds a home for herself,  
 A nest where she may lay her young;  
 So also, I, thine altar, O Lord of hosts, my King and my God.  
 Happy are they who dwell in thy house; evermore shall they  
 praise thee.

Happy are they who find their strength in thee,  
 In whose heart is the love of the pilgrimage journey.  
 They passed through the Valley of Drought;  
 The rains had turned it into fountains;  
 The early rains had covered it with blessings.

They went from station to station, until they appeared  
 before God in Zion.  
 Lord, God of hosts, hear thou my prayer;  
 Give ear unto me, God of Jacob.

God, our Shield, behold; look with favor upon thy servant.  
 Truly, far better is a day spent in thy Temple courts, than a thou-  
 sand elsewhere.

I would rather worship at the threshold of the House of my God  
 Than dwell in the tents of wickedness.  
 Truly, God Eternal is Sun and Shield; the Eternal bestows  
 grace and dignity;  
 God withholds no blessing from those who live blamelessly.

Lord of hosts! Happy are they who trust in thee.

גַּם־צִפּוֹר מְצֹאָה בַּיִת. וּדְרוֹר קֹן לָהּ.  
 אֲשֶׁר־שָׂתָה אֶפְרָחֶיהָ.  
 אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מַלְכֵי וְאֱלֹהֵי:  
 אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ. עוֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁר־י אָדָם עוֹז לֹד־בָּךְ. מְסֻלוֹת בְּלִבָּבָם:  
 עֲבָרֵי בְעַמְק הַבְּכָא. מַעֲיִן יִשִּׁיתוּהוּ.  
 גַּם־בְּרִכּוֹת יַעֲטָה מוֹרָה:

יֵלְכוּ מִחֵיל אֶל־חֵיל. יִרְאֶה אֶל־אֱלֹהִים בְּצִיּוֹן:  
 יְהוָה אֱלֹהִים צְבָאוֹת. שְׁמַעָה תִּפְלְתִי.  
 הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה:

מִגִּנְנוּ רָאָה אֱלֹהִים. וְהִבֵּט פָּנָי מִשִּׁיחָךְ:  
 כִּי טוֹב־יּוֹם בְּחִצְרֶיךָ מֵאֵלֶּף.

בְּחִרְתִּי הַסְתּוֹפֵף בְּבֵית אֱלֹהֵי מְדוֹר בְּאֶהֱלִי־רִשְׁעֵ:  
 כִּי שָׁמַשׁ וּמִגֵּן יְהוָה אֱלֹהִים. חֵן וְכָבוֹד יִתֵּן יְהוָה.  
 לֹא יִמְנַע־טוֹב לְהַלְכִים בְּתַמִּים:

יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בִּטָּח בָּךְ:

## TEFILLAH ZAKAH

Master of the Universe, I hereby forgive all those who have wronged me or sinned against me; whether against my body or my wealth, my honor or possessions; whether by accident or intentionally, by word or deed. I forgive all. I do not want anyone to be punished on my account.

May it be thy will, my God and God of my ancestors, that I sin no longer. I do not want to repeat my errors. I do not want to anger thee again. I do not want to do that which thou hast taught us is evil.

And as for my past sins, erase them in thine abundant mercy; but not through torturous hardship or dread illness.

May the words of my mouth, and the meditation of my heart, be acceptable in thy sight, Lord, my Strength and my Redeemer.

## THE PROCESSION WITH THE SIFRAY TORAH

*The Sifray Torah are carried in procession around the congregation.*

*The circuit unifies the congregation for the awesome rites of Yom Kippur.*

*The following verses are chanted.*

Light is sown for the righteous; and for the upright of heart, joy.

The Eternal. Lord. God. Compassionate. Gracious. Forgiving.

Abounding in loving-kindness. And in faithfulness. Treasuring up mercy unto the thousandth generation. Pardoning iniquity.

Transgression. And sin. And absolving those who are repentant.

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

## TEFILLAH ZAKAH

*We pray for compassionate forgiveness and pardon.*

רבונו של עולם הריני מוחל לכל מי שהכעיס והקניט אותי או שחטא כנגדי. בין בגופי בין בממוני. בין בכבודי בין בכל אשר לי. בין באונס בין ברצון. בין בשוגג בין במזיד. בין בדבור בין במעשה. לכל בן אדם. ולא יענש שום אדם בסבתי: יהי רצון מלפניך יי אלהי ואלהי אבותי שלא אחטא עוד. ולא אחזור בהם ולא אשוב עוד להכעיסה. ולא אעשה הרע בעיניך: ומה שחטאתי לפניך מחק ברחמיך הרבים. אבל לא על ידי סוררים וחלים רעים: יהיו לרצון אמרייפי והגיון לבי לפניך יהוה צורתי וגאלי:

## THE PROCESSION WITH THE SIFRAY TORAH

*The Sifray Torah are carried in procession around the congregation.*

*The circuit unifies the congregation for the awesome rites of Yom Kippur.*

*The following verses are chanted.*

*The quest for light and joy.*

אור ורע לצדיק ולישרי לב שמחה:

*The reliance on God's mercy.*

יהוה. יהוה. אל. רחום. וחנון. ארך אפים. ורבחסד. ואמת:

נצר חסד לאלפים. נשא עון. ופשע. וחטאה. ונקה:

*Confession and a plea for pardon.*

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. כפר לנו:

With authority of the court on high, and the court here on earth,  
 With God's consent and the consent of the congregation,  
 We declare it permissible to pray with transgressors.

## KOL NIDRE

### *Adapted*

All vows,  
 Bonds, promises, and oaths, which  
 We have made to thee,  
 Since last Yom Kippur Day  
 Until this Yom Kippur,  
 May this holy day come to us for good,

*[Traditional Nusah: From this Yom Kippur Day to next Yom Kippur]*

And which have not been fulfilled  
 Because they were beyond our ability to fulfill them,  
 May all such vows be annulled.  
 May they be as though they had not been.  
 May all who had vowed be forgiven before thee, O God,  
 Because of these unfulfilled vows,  
 Made between them and thee.

*Assembling for prayer knowing we have sinned.*

בְּיִשׁוּבָהּ שֶׁל מַעֲלָה וּבְיִשׁוּבָהּ שֶׁל מִטָּה.  
 עַל דַּעַת הַמְּקוּם וְעַל דַּעַת הַקֹּהֵל.  
 אָנוּ מִתְּרִיזִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים:

## KOL NIDRE

### כָּל נְדָרֵי.

וְאֶסְרֵי. וְחֲרָמֵי. וְקוֹנָמֵי. וְכַנּוּיֵי. וְקַנּוּסֵי. וְשְׁבוּעוֹת.  
 דְּנִדְרָנָא וְדֵאֲשַׁתְּבַעְנָא.  
 וְדֵאֲחֲרָמָנָא וְדֵאֲסָרְנָא עַל נַפְשָׁתָנָא.  
 מִיּוֹם כְּפָרִים שְׁעָבַר  
 עַד יוֹם כְּפָרִים זֶה.

*[Traditional Nusah] מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים.*

הִבָּא עָלֵינוּ לְטוֹבָה.  
 כְּלֵהוֹן אֲחֲרָטְנָא בְּהוֹן.  
 כְּלֵהוֹן יְהוֹן שְׂרָן.  
 שְׁבִיקוּן. שְׁבִיתִין. בְּטֵלִין וּמִבְטָלִין.  
 לָא שְׁרִירִין וְלָא קִימִין:  
 נִדְרָנָא לָא נְדָרֵי.  
 וְאֶסְרָנָא לָא אֶסְרֵי.  
 וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

way back to thee, and to the angels of our better selves.

Almighty God, grant that in this day we may find a peaceful refuge from the turmoil of daily existence. Grant that we may have the strength to separate ourselves on this day, not only physically, but also emotionally from the concerns of the world; so that, having dwelt with thee and the world of our prophets, sages, and the humble of all ages among the People of Israel, who followed thy voice, “from eventide to eventide,” we may be able to return to our lives better equipped to deal spiritually and confidently with our daily concerns. Then shall we the better be able to apply in our daily lives the ancient call: “Holy shall you be even as I the Eternal your God am holy.”

Accept our prayers on this day that sincerely seek our release from the enslavement of unimportant yearnings. Cleanse our hearts and souls through repentance that we may become finer and holier instruments of life in our homes, in our synagogues and in society.

## PRAYER

Eternal God, our God and God of our Ancestors:

We have come on this night of the holiest of days to seek in thy presence the most precious gift with which we can be blessed, SHALOM, spiritual peace.

In the turmoil of the world, that peace eludes us. In the struggle for daily existence and in our vain ambitions, we are led away from thee, and from the finer standards of life that can bring us spiritual peace.

All too frequently we forget our higher selves, and fail to hear the inner voice that calls us to live in harmony with thee, for our own well-being and that of our families, and for the welfare of all humanity. We lose contact with that spiritual world of holiness which our ancestors experienced as real.

We pray that in our retreat from the every-day world on this holy day, we may be led to see the futility of our way, and find our

סְלַח־נָא לְעוֹן הָעָם הַזֶּה כְּגִדְלֵי חַסְדֶּךָ.  
וְכַאֲשֶׁר נִשְׁאַתָּ לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהַה:

Forgive, please, the iniquity of this people in measure to the greatness of thy goodness, even as thou hast forgiven this people ever since they left Egypt.

And may we hear, resounding through our hearts as a result of our repentance this day, the words which Moses heard in answer to his plea:

וְשָׁם נֹאמֵר: וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבַּרְךָ:

I have pardoned in accordance with your word.

With these desires in our hearts we now welcome Kol Nidre Night with the words of thanksgiving to thee, hallowed by the memory of their use by our ancestors throughout the ages:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Homage unto thee, Eternal our God, Ruler of the universe, who has kept us in life, has sustained us and enabled us to reach this Yom Kippur.

May we be so whole-hearted in our search for reconciliation with thee, and our nobler selves, that when we leave this Sanctuary at the end of this great day, we may have found reconciliation with thee, to whom we seek through this holy day to return with heart, soul and mind.

Forgive us our willfulness; forgive us our weaknesses. Forgive us as individuals and as a community, together with all humanity.

We now pray for ourselves, and for all, as Moses prayed in ancient times:

וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר  
הָגֵר בְּתוֹכְכֶם. כִּי לְכָל־הָעָם בְּשִׁגְגָה:

Forgiven be the whole Congregation of the Children of Israel, and the stranger in their midst; for all the people have sinned unintentionally.

And hear us as we echo Moses' prayer:

*On Shabbat the following Psalms are said.*

### PSALM 92

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord,  
 To sing praises to thy name Most High;  
 To proclaim, in the morning, thy kindness,  
 And thy faithfulness at even-tide,  
 On ten-stringed instrument and on lute,  
 With thoughtful music on the harp.  
 Because thou hast made me glad through thy doings,  
 Of the works of thy hands I will sing:  
 How great are thy works, Lord,  
 Thy designs, how very deep!  
 The thoughtless do not sense it,  
 Nor can the foolish comprehend—  
 When the wicked thrive, their fate is that of grass,  
 When evil-doers flourish, their destiny—to be uprooted forever;  
 Whereas thou, Lord, art supreme,  
 Thou abidest evermore.  
 For verily, thine enemies, Lord,  
 Verily, thine enemies vanish,  
 All evil-doers—destined to be scattered.  
 But thou hast greatly exalted my power,  
 I am anointed with the oil of authority.  
 I have seen the defeat of the foe,  
 Yea, of the evil-doers who sought my destruction;  
 And these tidings I have heard:  
 The upright shall flourish like palm-trees,  
 Like cedars in Lebanon shall they grow;

*On Shabbat the following Psalms are said.*

### PSALM 92

מְזֹמֵר שִׁיר לַיּוֹם הַשַּׁבָּת:  
 טוֹב לְהַדוֹת לַיהוָה. וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן:  
 לְהַגִּיד בַּבֶּקֶר חֲסִדָּה. וְאֲמוֹנָתָה בְּלֵילוֹת:  
 עֲלֵי־עֵשׂוֹר וְעֲלֵי־נָבֶל. עָלִי הַגִּיוֹן בְּכִנּוֹר:  
 כִּי שִׂמְחַתְנִי יְהוָה בְּפַעֲלָהּ. בְּמַעֲשֵׂי יָדָיָה אֲרַנֵּן:  
 מִהֲגִדְלוֹ מַעֲשֵׂיהָ יְהוָה. מְאֹד עֲמָקוֹ מַחְשַׁבְתֶּיהָ:  
 אִישׁ־בָּעַר לֹא יִדְעוּ. וְכִסִּיל לֹא־יִבִין אֶת־זֹאת:  
 בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב. וַיִּצְיָצוּ כָּל־פְּעֻלֵי אֹנֶן. לְהַשְׁמָדֵם עַד־יַעַד:  
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:  
 כִּי הִנֵּה אִיבִיָּה יְהוָה. כִּי־הִנֵּה אִיבִיָּה יֹאבְדוּ. יִתְפָּרְדוּ כָּל־פְּעֻלֵי אֹנֶן.  
 וְתִרְם כְּרָאִים קִרְנֵי. בְּלַתִּי בְּשֶׁמֶן רַעְנֹן:  
 וְתִבֵּט עֵינַי בְּשׁוּרֵי. בְּקָמִים עָלַי מְרַעִים. תִּשְׁמַעְנָה אָזְנִי:  
 צְדִיק כְּתֹמָר יִפְרַח. כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה:



Planted in the House of the Lord,  
 They shall bloom in the courts of our God;  
 They shall still yield fruit in old age,  
 Vigorous and fresh shall they be;  
 Each proclaiming:  
 The Lord is upright,  
 My Rock, in whom no wrong can abide.

### PSALM 93

The Lord reigns,  
 Robed in splendor,  
 Garbed in might,  
 Engirt with power;  
 The world stands firm,  
 Never to be shaken.  
 Thy throne was established  
 Without beginning;  
 Before anything was,  
 Thou did exist.  
 Floods have raged, Lord,  
 Floods have lifted up their voices,  
 Floods may raise their thunderous roar.  
 Above the thunders of vast waters,  
 More majestic than ocean breakers,  
 Art thou, Lord, on high.  
 Thine authority is very sure;  
 Holiness belongs to thy world,  
 Lord, forevermore.

שְׁתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
 עוֹד יִנּוּבוּן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:  
 לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

### PSALM 93

יְהוָה מֶלֶךְ גִּאוּת לְבֹשׁ.  
 לְבֹשׁ יְהוָה עוֹ הַתְּאֵזֶר.  
 אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט:  
 נִכּוֹן כְּסֶאֱדָה מְאֹז.  
 מֵעוֹלָם אָתָּה:  
 נִשְׂאוּ נְהָרוֹת יְהוָה.  
 נִשְׂאוּ נְהָרוֹת קוֹלָם.  
 יִשְׂאוּ נְהָרוֹת דְּכֵם:  
 מִקּוֹלוֹת מַיִם רַבִּים.  
 אֲדִירִים מִשְׁבְּרֵי־יָם.  
 אֲדִיר בְּמָרוֹם יְהוָה:  
 עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד.  
 לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ.  
 יְהוָה לְאֶרֶץ יְמִים:

**BARCHU***Hazzan*

Praise the Lord, Source of all blessing.

*Congregation, then Hazzan*

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

*Congregation is seated*

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and the calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

**BARCHU***Hazzan*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרְךְ:

*Congregation, then Hazzan*

בְּרוּךְ יְהוָה הַמְּבַרְךְ לְעוֹלָם וָעֶד:

*Congregation is seated**We praise God, for Creation.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מֵעָרִיב עָרְבִים. בְּחֻכְמָה פוֹתַח שְׁעָרִים וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמֵבִיא לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם. תְּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמְּעַרֵּב עָרְבִים:

*We praise God, for Revelation.*

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבַת. תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדַּת. עַל כֵּן יי אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ. וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרְךְ יַמֵּינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה. וְאֲהַבַתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

## SH'MA

*Deuteronomy 6:4–9*

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

*Hazzan and Congregation aloud*

Blessed is his glorious sovereign name forever.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

*Deuteronomy 11:13–21*

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.

## SH'MA

*We proclaim God's Unity  
and accept the "Yoke of Heaven."*

*Deuteronomy 6:4–9*

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Hazzan and Congregation aloud*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

*The Study of Torah.*

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל־לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָהּ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל־יְדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*Deuteronomy 11:13–21*

*Observing the Mitzvot of the Torah.*

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם  
הַיּוֹם לְאֶהְבָּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם  
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת  
דְּגָנְךָ וְתִירְשֹׁן וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶיךָ וְאָכְלֹת  
וְשִׁבְעַתָּ: הַשְּׁמְרוּ לָכֶם פְּרִיפְתָה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר  
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ  
וְאִבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

#### *Numbers 15:37–41*

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

*Hazzan*

THE LORD YOUR GOD IS TRUTH.

וּשְׁמַתֶּם אֶת־דְּבָרַי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשֹׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

*Numbers 15:37–41  
Remembering the Exodus.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגָדֵיהֶם לְזִכְרָתָם וְנָתַנּוּ עַל־צִיצִית הַכֹּנֵף פִּתְיֵל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת לָכֶם לֵאלֹהִים: אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Hazzan*

יְיָ אֱלֹהֵיכֶם אֱמֵת:

## EMET VEEMUNAH

*Responsively, selected from the Hebrew*

True and unfailing it is unto us,  
That thou art the Lord Our God.

There is none else besides thee and we, Children of Israel,  
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,  
And redeemed us from the hand of oppressors.

Thy deeds are beyond our understanding,  
And thy wonders are without number.

It was thou who kept us among the living peoples,  
And did not let us lose our way.

It was thou who performed miracles for our ancestors against  
Pharaoh, signs and portents on Egyptian soil.

It was thou who liberated thy people Israel from among the Egyptians,  
And brought them forth to everlasting freedom.

It was thou who brought thy people through the divided portions  
Of the sea, and they beheld the manifestation of thy power.

Thankfully they praised thy name,  
And willingly accepted thee as their King.

Moses and the Children of Israel chanted unto thee with great joy,  
And in chorus, sang:

*Hazzan and Congregation*

Who is like thee, O Lord, among those acclaimed as divine?  
Who is like thee, glorious through holiness,  
Awe-inspiring in deeds, doing wonders?

*We praise God, for Redemption.*

אֱמֶת וְאִמּוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ. וְאֵין  
זוּלָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ: הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ  
מִכַּף כָּל־הָעַרִיצִים: הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְּשַׁלֵּם גְּמוּלָה לְכָל  
אוֹיְבֵי־נַפְשֵׁנוּ: הָעֹשֶׂה גְדֻלוֹת עַד אֵין־חֶקֶר וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:  
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא־נָתַן לְמוֹט רַגְלָנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת  
אוֹיְבֵינוּ וְיָרָם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ: הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה  
בְּפָרְעֵה אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם: הַמְכָה בְּעֶבְרָתוֹ כָּל  
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם:  
הַמְעַבִּיר בְּנָיו בֵּין גְּזָרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם  
בְּתַהוֹמוֹת טַבַּע: וְרָאוּ בְנָיו גְּבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמְלֻכוֹתוֹ  
בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה  
רַבָּה וְאָמְרוּ כָּלָם:

*Hazzan and Congregation*

מִי־כִמְכָה בְּאֵלִים יְהוָה. מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ. נוֹרָא תְהִלָּת  
עֲשֵׂה פְּלֵא:

*Congregation individually, then Hazzan*

Thy people beheld thy sovereign power when the sea divided  
before Moses:

This is my God, they chanted; and they sang:

*Hazzan and Congregation*

The Lord reigns forever and ever.

*Congregation individually, then Hazzan*

To this great event our ancestors referred the prophet's word:  
The Lord delivered Jacob to freedom from a mightier power.  
Blessed art thou, O Lord, who set Israel free.

### HASHKIVENU

Lord our God: We pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name's sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. And spread thou over us thy shelter of peace. Blessed art thou, O Lord, whom we pray to spread the shelter of thy divine peace over us, over all thy people Israel, and over Jerusalem.

*Congregation rises*

*Congregation individually, then Hazzan*

מְלִכּוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה. זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ:

*Hazzan and Congregation*

יְהוָה יְמֻלְךָ לְעֹלָם וָעֶד:

*Congregation individually, then Hazzan*

וְנֹאמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוּ מִיַּד חֲזַק מִמֶּנּוּ: בְּרוּךְ  
אֲתָה יְיָ גֹאֵל יִשְׂרָאֵל:

*We pray for serenity.*

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים. וּפְרוֹשׁ  
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו  
לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעַב  
וְיָגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצַל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי  
אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר  
צְאֹתֵנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ  
סִכַּת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ  
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:

*Congregation rises*

## V'SHAMRU

*On Shabbat*

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

## KI VAYOM HAZEH

*Leviticus 16:30*

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

## HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*On Shabbat*

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתוֹת הוּא לְעָלָם. כִּי־שִׁשִּׁת  
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנְפְּשׁ:

## KI VAYOM HAZEH

*This is the Day for spiritual purification.**Leviticus 16:30*

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

## HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיְמַלִּיךְ  
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי עֵלְמָיא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה  
וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וַנְחַמְתָּא דְאִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

## THE AMIDAH

*The Amidah is said in private devotion, pages 483 to 503.*

*In the afternoon, begin here:*

As I proclaim the name of the Lord, ascribe greatness to our God.  
Lord, open my lips and my mouth shall speak thy praise.

*At night and in the morning, begin here:*

Lord, open my lips and my mouth shall speak thy praise.

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

## THE AMIDAH

*The Amidah is said in private devotion, pages 482 to 502.*

*In the afternoon, begin here:*

כִּי שֵׁם יְהוָה אֶקְרָא הִבּוּ גִדְל לְאֱלֹהֵינוּ:  
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

*At night and in the morning, begin here:*

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

### AVOT

*The God of our Ancestors.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

זָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ  
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם:

### GEVUROT

*God has awesome powers.*

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי. מַחְיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:



**Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

**KEDUSHAT HASHEM**

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

**מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.**

**ונאמן אתה להחיות מתים: ברוך אתה יי מחיה המתים:**

**KEDUSHAT HASHEM**

*God's Holiness suffuses the world.*

**אתה קדוש ושמה קדוש וקדושים בכל יום יהללוך סלה:  
ובכן תן פחדך יי אלהינו על כל מעשיך ואימתך על כל מה  
שבראת. ויראוך כל המעשים וישתחוו לפניך כל הפרואים.  
ויעשו כולם אגדה אחת לעשות רצונך בלבב שלם. כמו  
שידענו יי אלהינו שהשלטון לפניך עז בידיך וגבורה בימינך.  
ושמה נורא על כל מה שבראת:**

**ובכן תן כבוד יי לעמך תהלה ליראיך ותקוה לדורשיך  
ופתחון פה למיחלים לה. שמחה לארצה וששון לעירך וצמיחת  
קרן לדוד עבדך ועריכת נר לבן-ישי משיחך במהרה בימינו:  
ובכן צדיקים יראו וישמחו וישרים יעלזו וחסידים ברנה  
יגילו. ועולתה תקפץ-פיה וכל הרשעה כלה כעשן תכלה.  
כי תעביר ממשלת זדון מן הארץ:**

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

#### *KEDUSHAT HAYOM*

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming

וְתִמְלֹךְ אֶתָּה יְיָ לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשָּׁפֶן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ כְּפִתּוּב בְּדַבְרֵי קֹדֶשְׁךָ. יְמִלֶּךְ יְהוָה  
לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מִבְּלַעֲדֶיךָ כְּפִתּוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה; בְּרוּךְ  
אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

#### *KEDUSHAT HAYOM*

*This day is holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבּוּדְתֶךָ. וְשְׁמֶךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדּוּשָׁה  
וּלְמִנוּחָה וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה  
וְלְמַחֲלִבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זָכַר לִיצִיאַת  
מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיֵּבֵא וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרָנוּ וּפְקוּדוֹנָנוּ. וְזָכוֹר אֲבוֹתֵינוּ. וְזָכוֹר

of the messianic era; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (*the Sabbath,*) the People of Israel and the Day of Atonement.

מְשִׁיחַ בְּיָדוֹ עֲבָדָה. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה. וְזָכְרוֹן כָּל עַמָּה  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.  
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים  
חַוֶּס וְחַנּוּן וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ  
חַנּוּן וּרְחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה  
וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר:  
וְנֹאמֵר. מַחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי גִאֲלִתֶּיךָ:  
וְנֹאמֵר. כִּי־בְיוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם  
לְפָנַי יְהוָה תִּטְהַרוּ: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רַצָּה בְּמִנוּחָתָנוּ) קֹדֶשְׁנוּ  
בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטּוֹבָה וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.  
(וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדוֹשָׁה וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי  
שְׁמֶיךָ) וְטַהַר לְבָבֵנו לְעֲבָדָה בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלָּן  
לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ  
אֶלָּא אַתָּא: בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת  
עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מֶלֶךְ עַל כָּל  
הָאָרֶץ מִקְדָּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים:

**AVODAH**

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

**HODA-AH**

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**AVODAH***The Promise of God's return to Zion.*

רְצֵה יי אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת הָעֲבוֹדָה לְדַבְרֵי בֵיתְךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן. וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
וּתְחַזְּנֶנָּה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמְחַזְּרֵי שְׁכִינָתוֹ לְצִיּוֹן:

**HODA-AH***Thanksgiving.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָּךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ וְעַל נְסִיךְ שְׁבָכְךָ יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְךָ עֵת עָרַב וּבִקְרַ וְצַהֲרִים. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסְדֶיךָ. מֵעוֹלָם קִיְּנוּ לָּךְ:  
וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוַעְתְּנוּ וְעִזְרָתְנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלָּךְ נָאָה לְהוֹדוֹת:

**SHALOM**

*In the evening service, continue here:*

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

*In the morning and afternoon services, continue here:*

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

*At all services, say:*

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

**SHALOM**  
*Peace!*

*In the evening service, continue here:*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּה וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים  
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֵךְ אֶת עַמָּה יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל יֵת וּבְכָל  
שָׁעָה בְּשָׁלוֹמָה:

*In the morning and afternoon services, continue here:*

שָׁיִם שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חַן וְחֶסֶד וּרְחֻמִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּה. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נְתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּה יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל  
בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָה:

*At all services, say:*

**בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּה בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:  
בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:**

## Vidui

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, "We are the righteous ones who have not sinned," for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness. And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

## Vidui

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אָנָּא תְּבֹא לְפָנֶיךָ תְּפַלְתָּנוּ. וְאֵל  
תַּתְעַלֵּם מִתַּחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקִשְׁי־עֲרָף. לֹאמַר  
לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.  
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בִּגְדָנוּ. גְּזַלְנוּ. דִּבְרָנוּ דָּפִי. הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. זָדָנוּ.  
חֲמָסָנוּ. טָפְלָנוּ שָׁקַר. יַעֲצָנוּ רָע. כְּזָבְנוּ. לְצָנוּ. מָרְדָנוּ. נֶאֱצָנוּ.  
סָרְרָנוּ. עֹוִינוּ. פִּשְׁעָנוּ. צָרְרָנוּ. קִשְׁיָנוּ עֲרָף. רִשְׁעָנוּ. שְׁחַתָּנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתַעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
צְדִיק עַל כָּל הַבָּא עֲלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ:  
מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזִי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל  
חַדְרֵי בֶטֶן וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִין דְּבַר נֶעְלָם מִמֶּךָ וְאִין נִסְתָּר  
מִנְּגִד עֵינֶיךָ. וּבִכֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שֶׁתְּסַלַח לָנוּ עַל כָּל חַטָּאתֵינוּ. וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכְפֹּר  
לָנוּ עַל כָּל פְּשָׁעֵינוּ:

For our sins committed unwillingly or willingly,  
 And for our sins committed through hardness of heart;  
 For our sins committed through ignorance,  
 And for our sins committed by opening our lips;  
 For our sins committed through haughtiness of spirit,  
 And for our sins committed openly or secretly;  
 For our sins committed knowingly and with cunning,  
 And for our sins committed through misuse of speech;  
 For our sins committed through wrong done to others,  
 And for our sins committed through lust of the heart;  
 For our sins committed through illicit relationships,  
 And for our sins committed through insincere confession;  
 For our sins committed through neglect of parents and teachers,  
 And for our sins committed intentionally or in error;  
 For our sins committed through violence,  
 And for our sins committed through the desecration of religion;  
 For our sins committed through unclean speech,  
 And for our sins committed by speaking without thinking;  
 For our sins committed through the evil inclination,  
 And for our sins committed knowingly or not;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִלִי דַעַת.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַּיִם:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגִסּוֹת רוּחַ.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהוֹנָאת רַע.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזוּדוֹן וּבְשִׁגְגָה:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחֻזֵק יָד.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפִתַּיִם.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:  
 וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סָלַח לָנוּ. מָחַל לָנוּ. כִּפֶּר לָנוּ:

For our sins committed through deceit and falsehood,  
 And for our sins committed by taking bribes;  
 For our sins committed through being scornful,  
 And for our sins committed through slander;  
 For our sins committed in business pursuits,  
 And for our sins committed through food and drink;  
 For our sins committed through usury,  
 And for our sins committed through arrogance;  
 For our sins committed through lascivious speech,  
 And for our sins committed through wanton gazes;  
 For our sins committed through pride,  
 And for our sins committed through stubbornness;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed through throwing off the yoke of religious responsibility,  
 And for our sins committed through splitting hairs;  
 For our sins committed by ambushing a friend,  
 And for our sins committed through envy;  
 For our sins committed through levity,  
 And for our sins committed through stiff-neckedness;  
 For our sins committed by racing to do evil,  
 And for our sins committed by tale-bearing;

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצּוֹן.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמֵאֵל וּבְמִשְׁתָּה:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁוָה וּבְמִרְבִּית.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעִינִים רְמוֹת.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:  
 וְעַל כָּלֵם אֵלוֹהֵי סְלִיחוֹת. סֶלַח לָנוּ. מַחֵל לָנוּ. כַּפְּרֵנוּ.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפְרִיקַת עַל.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִלְלוֹת:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצַדִּית רָע.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרֶע.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרַכִּילוֹת:



For our sins committed through perjury,  
 And for our sins committed through vain hatred;  
 For our sins committed through breach of trust,  
 And for sins committed through an anxious heart;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant  
 us atonement. For thou, Lord, art very forgiving, and abundant in  
 mercy to all who call unto thee.*

My God! Before I was created, I was unworthy; and now that I  
 have been created, it is as though I had not been. I am fragile while I  
 live; how much more so when I am dead. Before thee I am ashamed  
 and embarrassed. I therefore pray to thee: Help me, my God and  
 God of my ancestors, that I sin no more; and as for the sins which I  
 have committed before thee, empty me of them in thy great mercy,  
 but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from  
 deceitful speech. May I be silent before them that esteem me lightly,  
 and may I act with humility toward all. Open my heart to the teach-  
 ings of thy Torah that I may follow thy commandments. As for them  
 that plan evil against me, speedily frustrate their designs and bring  
 their plans to naught. Do this for thy name's sake. Do this for thy  
 right hand. Do this for thy holiness. Do this for thy Torah. That they  
 that love thee may be rescued, send thy divine help and answer my  
 prayer. May the words of my mouth and the meditation of my heart  
 be acceptable in thy sight, Lord, my Strength and my Redeemer.  
 Mayest thou who makes peace on high send peace unto us and all  
 Israel, and unto all who dwell on earth. Amen.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֵא.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִמְהוּן לִבָּב:

וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת. סִלַּח לָנוּ. מְחַל לָנוּ. כִּפְרֵנוּ: כִּי  
 אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ:

אֱלֹהֵי. עַד שֶׁלֹּא נִוצַרְתִּי אִינִי כְדָאִי. וְעַכְשָׁו שְׁנוּצַרְתִּי כְּאֵלוֹ  
 לֹא נִוצַרְתִּי. עָפַר אָנִי בְּחַיִּי קָל וְחָמַר בְּמִיתַתִּי. הֲרִי אָנִי לְפָנֶיךָ  
 כְּכֹלִי מְלֵא בּוֹשָׁה וְכֹלֵמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שֶׁלֹּא אֶחַטְא עוֹד. וּמָה שְׁחַטְאָתִי לְפָנֶיךָ מָרַק בְּרַחֲמֶיךָ  
 הַרְבִּים. אָבֵל לֹא עַל יְדֵי יְסוּרִים וְחֻלִּים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מֵרַע וּשְׁפָתֵי מִדְּבַר מֵרָמָה. וְלִמְקַלְלֵי נַפְשִׁי  
 תְּדַם וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה: פָּתַח לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מֵהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל  
 מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן  
 קִדְשֵׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחֲלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ  
 וְעֲנֵנִי: יִהְיוּ לְרְצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוֹה צוּרִי וְגֹאֲלִי:  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
 וְאָמְרוּ אָמֵן:

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

#### END OF AMIDAH

*On Friday night, continue with the following four paragraphs.*

*On other nights, continue with Yaaleh on page 507.*

*During morning and afternoon services, continue with the Amidah Aloud, page 553 (morning) or page 813 (afternoon).*

#### SHABBAT BLESSINGS AFTER THE AMIDAH

##### *Vay'chulu*

Now the heavens and the earth were finished and all their host. And God had completed by the seventh day his work of creation. And God rested on the seventh day. And God blessed the seventh day and hallowed it; for on it he rested from all his work, which God had creatively completed.

##### *God of Our Ancestors*

Blessed art thou, Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, mighty and revered, God supreme, Creator of heaven and earth.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ  
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נִעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם  
וּכְשָׁנִים קְדָמוֹנִיּוֹת:

#### END OF AMIDAH

*On Friday night, continue with the following four paragraphs.*

*On other nights, continue with Yaaleh on page 506.*

*During morning and afternoon services, continue with the Amidah Aloud, page 552 (morning) or page 812 (afternoon).*

#### SHABBAT BLESSINGS AFTER THE AMIDAH

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.  
כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. אֵל עֶלְיוֹן  
קוֹנֵה שָׁמַיִם וָאָרֶץ:

*Magen Avot—Shield of Our Ancestors*

Shield of our ancestors, with word alone;  
 Source of immortal life, as announced through his prophet;  
 The holy **King** beyond compare.  
 Giving rest to his people on his holy Sabbath day,  
 God's delight to give them this repose.  
 Before him we worship, with reverence and awe,  
 And give thanks each and every day, with blessings befitting each day.  
 God to whom thanksgivings belong, the Lord of peace,  
 Who hallows the Sabbath, and blesses the seventh day,  
 In holiness gives rest to his people, blessing them with infinite  
     Sabbath delight,  
 In remembrance of creation.

*Sabbath Rest*

Our God and God of our ancestors: Grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our destiny be thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, let us inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, O Lord, who hallows the Sabbath.

*Magen Avot—Shield of Our Ancestors*

מָגֵן אֲבוֹת בְּדַבְרוֹ.  
 מְחִיָּה מְתִים בְּמֵאֲמָרוֹ.  
 הַמְּלֶךְ הַקְּדוֹשׁ שָׁאִין כְּמוֹהוּ.  
 הַיְמַנִּיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קְדָשׁוֹ.  
 כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.  
 לְפָנָיו נִעְבּוֹד בִּירְאָה וּפְחָד.  
 וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד מֵעַיִן הַבְּרָכוֹת.  
 אֵל הַהוֹדָאוֹת. אֲדוֹן הַשְּׁלוֹם.  
 מְקַדֵּשׁ הַשַּׁבָּת. וּמְבָרֵךְ שְׂבִיעֵי.  
 וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם מְדַשְׁנֵי עֲנָג.  
 זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

*Sabbath Rest*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחֵתָנוּ. קְדָשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן  
 חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתֶךָ. וְטַהַר לְבָנֵינוּ  
 לְעִבְדֶּךָ בְּאֵמֶת. וְהַנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדָשֶׁךָ.  
 וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

## YAALEH

This eventide our plea doth rise,  
At dawn of day our plaint will come,  
And trustful hymns to thee ascend  
Until the setting of the sun.

This eventide our prayer doth rise,  
At dawn of day our cause will come,  
And hopes that trials may cease ascend  
Until the setting of the sun.

This eventide our pain doth rise,  
At dawn of day our burden [forgiveness] will come,  
And prayers for victory [our cry] ascend  
Until the setting of the sun.

This eventide our need doth rise,  
At dawn of day our grief will come,  
And earnest trust [plea] to thee ascend  
Until the setting of the sun.

This eventide our sigh doth rise,  
At dawn of day our hearts will come,  
With us abide, as hopes ascend  
Until the setting of the sun.

## YAALEH

*On this day our pleading ascends at Kol Nidre  
and swells urgently through the day, achieving  
forgiveness and reconciliation with God at Neilah.*

מַעֲרֵב.		יַעֲלֶה תַּחֲנוּנֵנוּ
מִבְּקָר.	[שׁוֹעֲתָנוּ]	וַיָּבֵא שׁוֹעֲנוּ
עַד עֶרֶב:		וַיִּרְאֶה רַחוּמָיו
מַעֲרֵב.		יַעֲלֶה קוֹלֵנוּ
מִבְּקָר.	[צַדִּיקְתָּנוּ]	וַיָּבֵא צַדִּיקָנוּ
עַד עֶרֶב:		וַיִּרְאֶה פְּדוּיֹנָנוּ
מַעֲרֵב.		יַעֲלֶה עֲנוּיֵנוּ
מִבְּקָר.	[סְלִיחָתָנוּ]	וַיָּבֵא סְבִלָנוּ
עַד עֶרֶב:	[נְאֻקָּתָנוּ]	וַיִּרְאֶה נִצְחוֹנָנוּ
מַעֲרֵב.		יַעֲלֶה דְּפַקְנוּ
מִבְּקָר.		וַיָּבֵא גִילָנוּ
עַד עֶרֶב:	[בְּקִשְׁתָּנוּ]	וַיִּרְאֶה בְּטַחוּנָנוּ
מַעֲרֵב.		יַעֲלֶה אֲנָקָנוּ
מִבְּקָר.	[אֲנָקְתָנוּ]	וַיָּבֵא אֱלִיָּהּ
עַד עֶרֶב:		וַיִּרְאֶה אֱלֵינוּ

## SHOMAYA TEFILLAH

God who hears prayer,  
 To thee shall all flesh come.  
 They shall come and worship thee, Lord,  
 And give homage to thy name.  
 Come, let us worship and bow down;  
 Let us bend the knee before the Lord, our Maker.  
 Come into his gates with thanksgiving,  
 And into his courts with praise.  
 Give thanks unto him and homage to his name.  
 Come, let us sing to the Lord.  
 Let us acclaim the stronghold of our help.  
 Let us come into his presence with thanksgiving,  
 And acclaim him with songs of praise.

God, who is like thee, pardoning iniquity,  
 And forgiving the transgression of the remnant of thine inheritance?  
 For thou, Lord, art very forgiving,  
 And abundant in mercy for all who call unto thee.  
 For thou dost not retain anger forever,  
 Because thy mercy is thy way.  
 How precious is thy love, God,  
 And thy human children take refuge under the shelter of thy wings.  
 They shall be satisfied from the abundance of thy house,  
 And of the stream of thy delights thou wilt cause them to drink.  
 For with thee is the fountain of life;  
 In thy light shall we see light.  
 Who can describe the mighty deeds of the Lord,  
 Or express all the praise due God's name?  
 Thine is the day, thine also the night.  
 It is thou who ordained the moon and the sun.

## SHOMAYA TEFILLAH

*Incomparable God of Earth and Heaven,  
 we sinners turn to you for pardon,  
 confident of your love and mercy.*

שִׁמְעֵ תְּפִלָּהּ. עֲדִיךָ כָּל־בֶּשֶׂר יָבֹאוּ:  
 יָבֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי. וַיִּכְבְּדוּ לְשִׁמְךָ:  
 בָּאוּ נִשְׁתַּחֲוּהוּ וְנִכְרַעְתָּהּ. נִבְרַכָּה לְפָנֶיךָ יְהוָה עֲשֵׂנוּ:  
 בָּאוּ שְׁעָרָיו בְּתוֹדָה. חִצְרֹתָיו בְּתִהְלָה. הוֹדוּ לוֹ בְּרִכּוֹ שְׂמוֹ:  
 לְכוּ נִרְנְנָה לַיהוָה. נְרִיעָה לְצוֹר יִשְׁעֵנוּ:  
 נִקְדְּמָה פָנָיו בְּתוֹדָה. בְּזִמְרוֹת נְרִיעַ לוֹ:  
 מִי־אֵל כְּמוֹךָ נִשְׂא עֶזְוֹ. וְעִבֵר עַל־פֶּשַׁע לְשָׂאֲרֵית נַחֲלָתוֹ:  
 כִּי־אַתָּה אֲדֹנָי טוֹב וְסִלַּח. וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:  
 לֹא־יִחַזְקִיךָ לְעַד אָפוֹ. כִּי־חַפֵּץ חֶסֶד הוּא:  
 מִה־יִקָּר חֶסֶדְךָ אֱלֹהִים. וּבְנֵי אָדָם בְּצַל כְּנַפְיֶךָ יִחְסִיּוּ:  
 יִרְוּ מִדְּשׁוֹן בֵּיתְךָ. וְנַחַל עֲדֻנְיֶךָ תִּשְׁקֵם:  
 כִּי־עֲמָהּ מְקוֹר חַיִּים. בְּאוֹרְךָ נִרְאָה־אוֹר:  
 מִי יִמְלֵל גְּבוּרוֹת יְהוָה. יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ:  
 לְךָ יוֹם אֶפְיֶלְךָ לַיְלָה. אַתָּה הִכִּינֹתָ מָאוֹר וְשֶׁמֶשׁ:

Thine are the heavens and thine the earth;  
 The world and its fullness, thou established them;  
 Thine is the sea, thou did make it;  
 And thy power formed the dry land.  
 In thy hand are the deep places of the earth,  
 And the high reaches of the mountains are thine.  
 And in thy hand is the soul of every living thing,  
 The spirit of all human-kind.

### HANESHAMAH LACH

The soul is thine, the body thy work; have mercy on thy handiwork.  
 The soul is thine, the body from thee; O Lord, for thy name's  
 sake, grant thou our plea;  
 We have come depending on thee; O Lord, deal kindly for thy  
 name's sake;  
 Yea, for thy name's sake, for thou art God, gracious and compas-  
 sionate;  
 O Lord, forgive, forgive our iniquity; we acknowledge that it is great.

### DARKECHA ELOHAYNU

It is thy way, O our God to be exceedingly patient, equally with  
 the wicked and with the good; it is thy praiseworthy virtue.  
 For thy name's sake not for ours, deal kindly with us; behold our  
 state, forlorn and bereft of virtue.  
 Send healing to us who are like a driven leaf; take pity on us who  
 are so frail and fragile.  
 Cast away our sins and be compassionate with thy creatures;  
 behold, human help will not avail, we rely upon thy mercy.

לָהּ שָׁמַיִם אֶף־לָהּ אֶרֶץ. תִּבְלַ וּמְלֵאָה אֶתְּהָ יְסֻדָּתָם:  
 אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ. וַיִּבְשֹׁת יָדָיו יִצְרוּ:  
 אֲשֶׁר בִּידוֹ מְחַקְרֵי־אֶרֶץ. וְתוֹעֲפוֹת הָרִים לוֹ:  
 אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל־חַי. וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ.

### HANESHAMAH LACH

הַנְּשָׁמָה לָהּ וְהַגּוּף פְּעֻלָּהּ. חוֹסֵה עַל עֲמָלָהּ.  
 הַנְּשָׁמָה לָהּ וְהַגּוּף שְׂלָהּ. יִי עֲשֵׂה לְמַעַן שְׁמָהּ.  
 אֶתְּאֲנוּ עַל שְׁמָהּ יִי. עֲשֵׂה לְמַעַן שְׁמָהּ.  
 בְּעִבּוֹר כְּבוֹד שְׁמָהּ. כִּי אֵל תַּנּוּן וְרַחוּם שְׁמָהּ.  
 לְמַעַן שְׁמָהּ יִי. וְסִלַּחַת לְעוֹנֵינוּ כִּי רַב הוּא:

### DARKECHA ELOHAYNU

דַּרְכָּךְ אֱלֹהֵינוּ לְהֶאֱרִיךְ אַפְּךָ. לְרַעִים וְלַטּוֹבִים וְהִיא תְהַלְתָּהּ.  
 לְמַעַנָּה אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ. רְאֵה עֲמִידַתְנוּ דָּלִים וְרַקִּים.  
 תַּעֲלֶה אֲרוּכָה לְעֶלְהָ נִדְּךָ. תַּנְחֵם עַל עֶפְר וְאַפְּרָ.  
 תִּשְׁלִיךְ חַטָּאֵינוּ וְתַחַן בְּמַעֲשֵׂיךָ. תִּרְא כִּי אֵין אִישׁ עֲשֵׂה  
 עֲמָנוּ צְדָקָה:

## KI HENAY KAḤOMER

Like loam in the hand of the potter,  
Who thickens or thins it his way,  
Are we in thy hand, All-gracious God,  
But thy love is ever our stay.

Regard thou thy covenant with us,  
The one with the ancients, we pray,  
Forgive thou our wayward impulses,  
Thy mercy reveal thou today.

Like stone in the hand of the mason,  
Who grasps and forms it his way,  
Are we in thy hand, Giver of life and death,  
Thy love is ever our stay.

*Regard thou thy covenant with us,  
Thy mercy reveal thou today.*

Like a tool in the hand of the craftsman,  
Who forges and removes it at will,  
Are we in thy hand, God, who supports the weak and oppressed.  
Thy love is ever our stay.

*Regard thou thy covenant with us,  
Thy mercy reveal thou today.*

Like the wheel in the hand of the sailor,  
Who holds and releases at will,  
Are we in thy hand, God, good and forgiving,  
But thy love is ever our stay.

*Regard thou thy covenant with us,  
Thy mercy reveal thou today.*

## KI HENAY KAḤOMER

*We are in your hands, to mold and form at will.  
Let the covenant you made in love be our merit.*

בְּיַד הַיּוֹצֵר.	כִּי הִנֵּה כְחוֹמֵר
וּבְרִצּוֹתָיו מְקַצֵּר.	בְּרִצּוֹתָיו מְרַחֵב
חֶסֶד נּוֹצֵר.	כֵּן אֲנַחְנוּ בְיָדְךָ
וְאֵל תִּפְּן לַיּוֹצֵר:	לְבְרִית הַיְבֵט

בְּיַד הַמְּסַתֵּת.	כִּי הִנֵּה כְּאֶבֶן
וּבְרִצּוֹתָיו מְכַתֵּת.	בְּרִצּוֹתָיו אוֹחֵז
מְחַיֶּה וּמְמוֹתֵת.	כֵּן אֲנַחְנוּ בְיָדְךָ
וְאֵל תִּפְּן לַיּוֹצֵר:	לְבְרִית הַיְבֵט

בְּיַד הַחֹרֵשׁ.	כִּי הִנֵּה כְּגַרְזֵן
וּבְרִצּוֹתָיו פֹּרֵשׁ.	בְּרִצּוֹתָיו דֹּבֵק לְאוֹר
תּוֹמֵךְ עֲנִי וְרֵשׁ.	כֵּן אֲנַחְנוּ בְיָדְךָ
וְאֵל תִּפְּן לַיּוֹצֵר:	לְבְרִית הַיְבֵט

בְּיַד הַמְּלַח.	כִּי הִנֵּה כְּהֶגֶה
וּבְרִצּוֹתָיו שֹׁלַח.	בְּרִצּוֹתָיו אוֹחֵז
אֵל טוֹב וְסֹלַח.	כֵּן אֲנַחְנוּ בְיָדְךָ
וְאֵל תִּפְּן לַיּוֹצֵר:	לְבְרִית הַיְבֵט

Like glass in the hand of the blower,  
 Who pulls and draws it at will,  
 Are we in thy hand, God, overlooking intentional and unintentional sins.

Thy love is ever our stay.

*Regard thou thy covenant with us,*

*Thy mercy reveal thou today.*

Like a curtain in the hand of the seamstress,  
 Who straightens and bends it at will,  
 Are we in thy hand, God, zealous and avenging,  
 But thy love is ever our stay.

*Regard thou thy covenant with us,*

*Thy mercy reveal thou today.*

Like silver in the hand of the smelter,  
 Who mixes and purifies it at will,  
 Are we in thy hand, God, who fuses the torn.  
 Thy love is ever our stay.

*Regard thou thy covenant with us,*

*Thy mercy reveal thou today.*

בְּיַד הַמְזַגֵּג.	כִּי הִנֵּה כְּזֹכֹכִית
וּבְרָצוֹתוֹ מְמוּגֵג.	בְּרָצוֹתוֹ חוֹגֵג
מֵעֵבִיר זְדוֹן וְשׁוֹגֵג.	כִּן אֲנַחְנוּ בְּיָדְךָ
וְאֵל תִּפְּן לִיֶּצֶר:	לְבְרִית הַיֵּט

בְּיַד הַרוֹקֵם.	כִּי הִנֵּה כִּירִיעָה
וּבְרָצוֹתוֹ מְעַקֵּם.	בְּרָצוֹתוֹ מִיֶּשֶׁר
אֵל קָנָא וְנוֹקֵם.	כִּן אֲנַחְנוּ בְּיָדְךָ
וְאֵל תִּפְּן לִיֶּצֶר:	לְבְרִית הַיֵּט

בְּיַד הַצּוֹרֵף.	כִּי הִנֵּה כִּכְסֵף
וּבְרָצוֹתוֹ מְצַרֵף.	בְּרָצוֹתוֹ מְסַגֵּס
מִמְצִיא לְמִזוֹר תִּרְף.	כִּן אֲנַחְנוּ בְּיָדְךָ
וְאֵל תִּפְּן לִיֶּצֶר:	לְבְרִית הַיֵּט



## SELIHOT

## EL MELECH YOSHEV

God and Sovereign enthroned in mercy,  
 Who rules the world with loving-kindness,  
 Pardoning thy people their transgressions,  
 Causing these again and again to pass away,  
 Abounding in pardon and forgiveness,  
 Dealing mercifully with sinners who are but mortal,  
 Not requiting them in accordance with the evil of their deeds—  
 God, who hast taught us through Moses,  
 To recite thy thirteen attributes.  
 Remember unto us this day the covenant of the thirteen,  
 When of old thou taught them to Moses, meekest of men,  
 Even as it is written in thy Torah:  
 And the Eternal revealed himself in the cloud,  
 And Moses stood there with him,  
 And he called the name of the Eternal,  
 And the Eternal passed by before him and proclaimed:

**The Eternal. Lord. God. Compassionate. Gracious.  
 Forgiving. Abounding in loving-kindness. And in  
 faithfulness. Treasuring up mercy unto the thou-  
 sandth generation. Pardoning iniquity. Transgression.  
 And sin. And absolving those who are repentant.**

And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

## SELIHOT

## EL MELECH YOSHEV—GOD'S THRONE OF MERCY

*We recite God's thirteen attributes of mercy,  
 and rely upon them for forgiveness.*

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּדוּת. מוֹחֵל עֲוֹנוֹת  
 עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֵּה מַחִילָה לְחַטָּאִים. וְסִלִּיחָה  
 לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וְרוּחַ. לֹא כֹרַעְתֶּם תִּגְמוּל:  
 אֵל הוֹרִיתָ לָנוּ לֹמַר שְׁלֹשׁ עֲשָׂרָה. זְכַרְלָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ  
 עֲשָׂרָה. כְּמוֹ שְׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם כְּמוֹ שְׁכָתוּב: וַיֵּרַד יְהוָה בְּעַנָּן  
 וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְשֵׁם יְהוָה:

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנּוּן. אֶרֶךְ אַפַּיִם. וְרַב־חַסֵּד. וְאֱמֶת.  
 נִצָּר חֶסֶד לְאֱלֹפִים. נִשְׂא עוֹן. וּפָשַׁע. וְחַטָּאָה. וְנִקְיָה:

וְסִלַּחַת לְעֲוֹנֵנוּ וְלִחַטָּאתֵנוּ וּנְחַלְתָּנוּ:

סִלַּח לָנוּ אֲבִינוּ כִּי חַטָּאנוּ. מָחַל לָנוּ מִלְּכָנוּ כִּי פָשַׁעְנוּ.  
 כִּי־אָתָּה אֲדֹנָי טוֹב וְסִלַּח. וְרַב־חַסֵּד לְכָל־קוֹרְאֶיךָ:

## SH'MA KOLAYNU

*Hazzan, then Congregation*

Hear our voice, Eternal our God, spare us and have compassion;  
Accept our prayer in thy gracious love.

*Hazzan, then Congregation*

Turn us back to thee, O Eternal. We are ready to return. Renew  
our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of  
our mouths and the meditation of our hearts be acceptable in thy sight, O Lord,  
our Strength and our Redeemer.]

*Hazzan, then Congregation*

Banish us not from thy presence; deprive us not of thy sacred spirit.

*Hazzan, then Congregation*

Cast us not off in our old age; forsake us not when our strength  
declines.

*Hazzan*

Forsake us not, O Eternal; be not far from us, O our God;  
Give us a sign of acceptance. May our adversaries see and be humbled.  
For thou, O Eternal, art our aid and comfort.  
Our hearts turn in hope to thee; thou wilt answer us, O Lord  
our God.

## SH'MA KOLAYNU

*In God's House of Prayer, we seek to be heard,  
to be loved, and to have our prayers accepted.*

*Hazzan, then Congregation*

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Hazzan, then Congregation*

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי וְנִשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם:  
[אֲמַרְיֵנוּ הַאֲזִינָה יְיָ. בֵּינָה הִגִּיגְנוּ: יְהוּ לְרַצוֹן אֲמַרֵי פִינוּ וְהִגִּיזוֹן לִבֵּנוּ  
לְפָנֶיךָ יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ:]

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ. וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ:

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקִנָּה. כְּכֹלֹת כַּחֲנוּ אֵל תַּעֲזֹבֵנוּ:

*Hazzan*

אֵל תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ. אֵל תִּרְחַק מִמֶּנּוּ:  
עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה. וַיִּרְאוּ שׁוֹנְאֵינוּ וַיִּכְשׁוּ:  
כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:  
כִּי לָךְ יְיָ הוֹחֵלֵנוּ. אַתָּה תַּעֲנֶה אֲדָנִי אֱלֹהֵינוּ:

Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

### For

We are thy people,	and thou art our God.
We are thy children,	and thou art our Father.
We are thy servants,	and thou art our Master.
We are thy flock,	and thou art our Shepherd.
We are thy vineyard,	and thou art our Guardian.
We are thine inheritance,	and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.	
We are thy work,	and thou art our Creator.
We are thy treasured ones,	and thou art our Beloved.
We are thy people,	and thou art our King.
We are thy beloved,	and thou art our Friend.
We are thy followers,	and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשׁוּנוּ וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֹ בְרִיתְךָ אִתָּנוּ. קַרְבָּנוּ לְתוֹרַתְךָ לְמַדְנֵנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ הֵט לְבָנֵנוּ לִירְאָה אֶת שְׁמֶךָ וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבָתְךָ וּנְשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵינוּ כְּכַתוּב בְּדַבְרֵי קֹדֶשְׁךָ: לְמַעַן שְׁמֶךָ יִהְיֶה וְסִלַּחְתָּ לְעוֹנֵי כִי רַב־הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מִחַל לָנוּ כְּפָרִילָנוּ:

### כי

אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.	אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרָנוּ.	אָנוּ נִחְלָתְךָ וְאַתָּה חֹלְקָנוּ:
אָנוּ קוֹיֶיךָ וְאַתָּה מוֹשִׁיעֵנוּ.	אָנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:
אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ.	אָנוּ עַמְּךָ וְאַתָּה מְלַכָּנוּ:
אָנוּ רַעֲיִתְךָ וְאַתָּה דוֹדָנוּ.	אָנוּ מְאִמִּירֶיךָ וְאַתָּה מְאִמִּירָנוּ:

אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ חַיִּינוּ לְהִבָּל דָּמָה וְאַתָּה הוּא אֵל חַי וְקַיִם. אָנוּ יְמֵינוּ כְּצֵל עוֹבֵר וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ:

This day calls us away from those ways that reduce “the divine image” in us. We are called to identify ourselves with the wronged in human society, as we have been taught to do by our religious tradition.

May this day awaken in us the realization that as members of the House of Israel we have not done all that we might have done to strengthen the moral foundations of life, and so lessen its evils, and increase its finer possibilities.

We are therefore summoned by the Day of Atonement to feel a sense of personal obligation toward life in its totality, within the House of Israel and all humanity.

In this spirit, we identify ourselves with the wrongs committed even by others, from which we as members of a community cannot disclaim responsibility, and recite the traditional collective confession. “Ashamnu,” we cry out, “We are blameworthy.”

## VIDUI—THE COLLECTIVE CONFESSION

On Yom Kippur we are especially reminded to meet our responsibilities to others and to human society, at home and abroad. Our confession is a means of heightening self-awareness in order to understand the gap between our values and actions, and seek to improve through repentance.

May this day make us conscious that we are “blameworthy” when we are untrue to life’s higher self through our disloyalty to our finer possibilities.

Many of us have perverted the right ways and standards by debasing the moral currency of life. Many have given evil counsel, have sided with the wrong and have played fast and loose with the truth. Many have been scornful, cynical, rebellious and defiant. Many have transgressed the laws of God and society. Many have been blameworthy in speech, in thought, and in deed.

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, "We are the righteous ones who have not sinned," for in truth we know we have sinned.

**We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.**

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet's word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.

*We are mindful of our sins, and humbled by God's willingness to forgive the repentant.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנֵנוּ תָבֵא לְפָנֶיךָ תִּפְלְתָנוּ. וְאֵל  
תִּתְעַלֵּם מִתְחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָנִים וְקִשִּׁי עֲרָף. לֹאמַר לְפָנֶיךָ  
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל  
אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בְּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי הָעוֹיִנוּ.  
וְהִרְשַׁעְנוּ. זִדְנוּ. חָמְסָנוּ. טִפְלָנוּ שִׁקְרָה. יַעֲצָנוּ  
רָע. כִּזְבָּנוּ. לְצָנוּ. מֵרָדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֹיִנוּ.  
פִּשְׁעָנוּ. צָרְרָנוּ. קִשִּׁינוּ עֲרָף. רִשְׁעָנוּ. שִׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲזָנוּ. תַּעֲתַעְנוּ:

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

הִרְשַׁעְנוּ וּפִשְׁעָנוּ לִכֵּן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רִשְׁעֵנוּ  
וְחַיֵּשׁ לָנוּ יֵשַׁע. כִּפְתּוֹב עַל־יַד נְבִיאָךָ: יַעֲזֹב רִשְׁעֵנוּ דְרָכּוֹ וְאִישׁ אָוֶן  
מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְהוָה וַיִּרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:

*On Shabbat include words in parentheses*

Our God and God of our ancestors: Pardon our sins on (*this Sabbath-day and on*) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,

And for our sins committed through ignorance;

For our sins committed through haughtiness of spirit,

And for our sins committed knowingly and with cunning;

*On Shabbat include words in parentheses*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סְלַח וּמַחַל לְעֹנֹוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכְּפוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ. וְכַף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד־לְךָ. וְהִכְנַע עֲרֻפְנוּ לְשׁוּב אֵלֶיךָ. וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמוֹל אֶת לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. כִּכְתוּב בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְךָ וְאֶת־לִבֵּב זְרַעֲךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

מַה נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמַה נִּסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגֻלוֹת אֶתָּה יוֹדֵעַ:

אֶתָּה יוֹדֵעַ רְזֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל חַדְרֵי בֶטֶן וּבוֹחוֹן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַּח לָנוּ עַל־כָּל־חַטָּאוֹתֵינוּ. וְתִמְחַל־לָנוּ עַל־כָּל־עֹנֹוֹתֵינוּ. וְתִכְפֹּר־לָנוּ עַל־כָּל־פְּשָׁעֵינוּ. שְׁחַטָּאנוּ. וְשַׁעֲוִינוּ. וְשַׁפְּשַׁעְנוּ לְפָנֶיךָ. בֵּין בְּמַחְשָׁבָה בֵּין בְּדַבּוּר וּבֵין בְּמַעֲשֵׂה:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן:

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכִלֵי דַעַת:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִסּוֹת רוּחַ:

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

For our sins committed through wrong done to others,  
 And for our sins committed through illicit relationships;  
 For our sins committed through neglect of parents and teachers,  
 And for our sins committed through violence;  
 For our sins committed through unclean speech,  
 And for our sins committed through the evil inclination;  
 For our sins committed through deceit and falsehood,  
 And for our sins committed through being scornful;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed in business pursuits,  
 And for our sins committed through usury;  
 For our sins committed through lascivious speech,  
 And for our sins committed through pride;  
 For our sins committed through throwing off the yoke of religious responsibility,  
 And for our sins committed by ambushing a friend;  
 For our sins committed through levity,  
 And for our sins committed by racing to do evil;  
 For our sins committed through perjury,  
 And for our sins committed through breach of trust;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.*

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֵק יָד:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפֹתַיִם:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן:

וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כְּפָרֵינוּ:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁוֹ וּבְמַרְבִּית:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע:  
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא:  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד:

וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מִחַל לָנוּ. כְּפָרֵינוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסֻלַּח וְרַב חַסֵּד לְכָל־קוֹרְאֶיךָ:

## MI SHE-ANA—GOD ANSWERS

God who answered our father Abraham on Mount Moriah;  
 Isaac, his son, when he was bound on the altar;  
 And Jacob in Beth El; Will answer us.  
 God who answered Joseph in the dungeon;  
 Our ancestors at the Red Sea;  
 And Moses in Horeb; Will answer us.  
 God who answered Aaron with the fire-pan;  
 Pinhas when he rose from among the congregation;  
 And Joshua at Gilgal; Will answer us.  
 God who answered Samuel at Mizpah;  
 David, and Solomon his son, in Jerusalem; Will answer us.  
 God who answered Elijah on Mount Carmel;  
 Elisha in Jericho;  
 and Jonah in the bowels of the fish; Will answer us.  
 God who answered Hezekiah in his sickness;  
 Hananiah, Mishael and Azariah in the midst of the fiery furnace;  
 and Daniel in the lion's den; Will answer us.  
 God who answered Mordecai and Esther in Shushan the capital;  
 And Ezra in the exile; Will answer us.  
 God who answered all the righteous and faithful;  
 the pure and the upright in all generations; Will answer us.

## MI SHE-ANA—GOD ANSWERS

*God answered our ancestors.*

*We are confident he will answer us.*

מִי שֶׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה.  
 מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גֵּב הַמִּזְבֵּחַ.  
 מִי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל.  
 מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים.  
 מִי שֶׁעָנָה לְאַבְרָהָם עַל יַם סוּף.  
 מִי שֶׁעָנָה לְמֹשֶׁה בְּחֹרֵב.  
 מִי שֶׁעָנָה לְאַהֲרֹן בְּמַחֲתָה.  
 מִי שֶׁעָנָה לְפִנְחָס בְּקוּמוֹ מִתּוֹךְ הָעֵדָה.  
 מִי שֶׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָּל.  
 מִי שֶׁעָנָה לְדָוִד וּלְשְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם.  
 מִי שֶׁעָנָה לְאֵלִיָּהוּ בְּהַר הַכְּרֵמֶל.  
 מִי שֶׁעָנָה לְאַלְיָשָׁע בִּירִיחוֹ.  
 מִי שֶׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה.  
 מִי שֶׁעָנָה לְחַזְקִיָּהוּ בְּחִלּוֹ.  
 מִי שֶׁעָנָה לְחַנְנִיָּה מִיִּשְׂאֵל וְעֹזְרִיָּה בְּתוֹךְ כְּבֹשֶׁן הָאֵשׁ.  
 מִי שֶׁעָנָה לְדַנְיָאֵל בְּגוֹב הָאֲרִיּוֹת.  
 מִי שֶׁעָנָה לְמֹרְדֵכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה.  
 מִי שֶׁעָנָה לְעֹזְרָא בְּגוּלָהּ.  
 מִי שֶׁעָנָה לְכָל הַצְּדִיקִים וְהַחֲסִידִים וְהַתְּמִימִים  
 וְהַיֹּשְׁרִים.



**RAḤAMANA**

Merciful One, who answers the afflicted, answer us!  
 Merciful One, who answers those beaten down in spirit, answer us!  
 Merciful One, answer us.  
 Merciful One, have compassion.  
 Merciful One, redeem us.  
 Merciful One, save us.  
 Merciful One, have pity upon us, now, quickly, soon.

**AVINU MALKENU**

*Omitted on Shabbat  
 The Ark is opened*

Our Father, our King, we have sinned before thee.  
 Our Father, our King, we have no King but thee.  
 Our Father, our King, deal with us kindly for thy name's sake.  
 Our Father, our King, bring us completely repentant to thee.  
 Our Father, our King, pardon and forgive all our sins.  
 Our Father, our King, send complete healing for all our ills.  
 Our Father, our King, have compassion upon us, upon our children and our infants.  
 Our Father, our King, hear our cry; pity and have mercy upon us.  
 Our Father, our King, turn us not away from thee unanswered.

**RAḤAMANA**

*Merciful One, don't hold back.  
 Be merciful to us soon.*

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא.  
 רַחֲמָנָא דְעָנִי לְמַכִּי רוּחָא עֲנִינָא.  
 רַחֲמָנָא דְעָנִי לְתַבִּירִי לְבָא עֲנִינָא.  
 רַחֲמָנָא עֲנִינָא. רַחֲמָנָא חוּס.  
 רַחֲמָנָא פָּרַק. רַחֲמָנָא שׁוּיב.  
 רַחֲמָנָא רַחֵם עָלֵינוּ. הַשְׁתָּא בְּעַגְלָא וּבְזֶמַן קָרִיב:

**AVINU MALKENU**

*Omitted on Shabbat  
 The Ark is opened*

אָבִינוּ מַלְכֵנוּ חָטְאנוּ לְפָנֶיךָ:  
 אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה:  
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמִיךָ:  
 אָבִינוּ מַלְכֵנוּ הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:  
 אָבִינוּ מַלְכֵנוּ סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:  
 אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּיךָ:  
 אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:  
 אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ:  
 אָבִינוּ מַלְכֵנוּ נָא אַל תִּשְׁיבְנוּ רִיקָם מִלְּפָנֶיךָ:

Our Father, our King, remember that we are but dust.  
 Our Father, our King, send us this new year with good tidings.  
 Our Father, our King, inscribe us for happiness in the book of life.  
 Our Father, our King, inscribe us in the book of redemption and deliverance.  
 Our Father, our King, inscribe us in the book of sustenance and support.  
 Our Father, our King, inscribe us in the book of merit.  
 Our Father, our King, inscribe us in the book of forgiveness and pardon.  
 Our Father, our King, cause salvation to burst forth soon.  
 Our Father, our King, enhance the strength of thy people Israel.  
 Our Father, our King, hasten the approach of Messianic days.  
 Our Father, our King, thwart the intentions of our enemies.  
 Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.  
 Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.  
 Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.  
 Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.  
 Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

*The Ark is closed*

אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עָפָר אֲנַחְנוּ:  
 אָבִינוּ מֶלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:  
 אָבִינוּ מֶלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:  
 אָבִינוּ מֶלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:  
 אָבִינוּ מֶלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְפָּלָה:  
 אָבִינוּ מֶלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר זְכוּת:  
 אָבִינוּ מֶלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:  
 אָבִינוּ מֶלְכֵנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:  
 אָבִינוּ מֶלְכֵנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עֲמָדָה:  
 אָבִינוּ מֶלְכֵנוּ הָרֵם קֶרֶן מְשִׁיחָה:  
 אָבִינוּ מֶלְכֵנוּ בִטֹל מַחְשְׁבוֹת שׁוֹנְאֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ כִּלְה דְּבַר וַחֲרָב וְרָעַב וּשְׂבִי וּמִשְׁחִית וְעוֹן  
 וּשְׂמֵד מִבְּנֵי בְרִיתְךָ:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדְךָ:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא  
 שֶׁנִּקְרָא עָלֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
 צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ:

*The Ark is closed*

## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דֵּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דֵּי בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

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

## ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

*In private devotion, the following may be said in place of the above two lines:*

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

*All continue with:*

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

## ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
שְׁלֵא שָׂם חֻלְקֵנוּ כְּהֵם. וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם:

*In private devotion, the following may be said in place of the above two lines:*

שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם. רִקַּע הָאָרֶץ וְצִאֲצָאֶיהָ.  
נָתַן נְשָׁמָה לְעַם עֲלֵיָהּ. וְרוּחַ לְהַלְכִים בָּהּ:

*All continue with:*

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל.  
וְשֹׁכֵנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אַמֵּת מַלְכֵנוּ אָפֶס זוּלָתוֹ כְּכַתּוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ הַיּוֹם  
וְהִשְׁבַּתְּ אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל  
וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet's word be fulfilled, as it is said:

And the day will come when the Lord will  
be acknowledged as King by all on earth; on  
that day the Lord shall be One and his name One  
in the hearts of all.

עַל כֵּן נִקְוָה לָּךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹתָ.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ  
כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּךְ תִּכְרַע כָּל  
בְּרֵךְ תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּל־אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמֵי עַד  
תַּמְלוּךְ בְּכָבוֹד:

כַּפְתוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

וַיִּבְאֵר. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בְּיוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

## MOURNERS' KADDISH

*And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

## MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

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

## PSALM 27

Of David.

The Lord is my light and my assistance,  
Of whom shall I be afraid?

The Lord is the stronghold of my life,  
Of whom shall I stand in awe?

When the wicked hemmed me in,  
Seeking to devour me—

It was they, mine enemies, that stumbled.

It was they, my foes, that fell.

Were an army to encamp against me,  
My heart would be unafraid;

Were war to rage against me,  
Even then would I be confident.

One blessing I ask of the Lord,  
This I shall ever crave;

To dwell in the house of the Lord all the days of my life;

To gaze on the graciousness of the Lord;

To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;

May he conceal me in the shelter of his shrine;

And set me safe as on a high rock.

And then when triumphant over mine enemies round about me,

I shall bring my offering into his temple with thanksgiving, to  
the sound of trumpets;

I shall sing to the Lord and acclaim his praise.

## PSALM 27

לְדָוִד:

יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי  
צָרִי וְאִיְבִי לִי. הִמָּה כָּשְׁלוֹ וּנְפִלוֹ:

אִם־תַּחֲנֶנֶה עָלַי מִחֲנֶנֶה לֹא־יִירָא לְבִי.  
אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.  
שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.  
לְחֹזוֹת בְּנִעֻם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹכֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמְנִי:

וְעֵתָה יְרוּם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי. וְאֲזַבְּחָה  
בְּאֶהְלוֹ זִבְחֵי תְרוּעָה. אֲשִׁירָה וְאֲזַמְּרָה לַיהוָה:

Hear me, Lord, when I call;  
 Be gracious unto me and answer me.  
 Speaking for thee, my heart says: Seek ye me;  
 O Lord, I do earnestly seek thee.  
 Hide not thyself from me,  
 Turn not thy servant away in anger.  
 Thou hast ever been my help;  
 Cast me not off, do not forsake me, God of my deliverance.  
 Father and mother, though they forsook me,  
 Thou, O Lord, would still protect me.  
 Teach me, Lord, thy way,  
 And lead me on a level path,  
 That my foes have not their way.  
 Leave me not to the rage of mine enemies,  
 False witnesses who have sprung up against me,  
 Fomenters of violence.  
 What, if I had not had faith! But I did have faith  
 That I would experience the goodness of the Lord in the land  
 of the living.  
 Put your trust in the Lord;  
 Be strong and let your heart be steadfast;  
 Only, put your trust in the Lord.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא. וְחַנּוּנִי וְעֲנֵנִי:  
 לֵךְ אָמַר לְבִי בְקִשׁוּ פָנָי. אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ:  
 אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי. אֶל־תִּטְּבֵאֶף עַבְדְּךָ:  
 עֲזַרְתִּי הָיִיתָ. אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי:  
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי. וַיְהוֶה יֶאֱסֹפְנִי:  
 הוֹרֵנִי יְהוָה דְּרָכֶךָ. וְנַחֲנִי בְּאֶרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי:  
 אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.  
 כִּי קָמוּ־בִי עֲדֵי־שֹׁקֵר וַיִּפַּח חָמָס:  
 לוֹלֵא הָאֱמָנָתִי לְרֵאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:  
 קָנָה אֶל־יְהוָה. חֲזַק וַיֵּאֱמֵץ לְבָבָהּ. וְקָנָה אֶל־יְהוָה:



## YIGDAL

Great is the living God, yea, extolled be he,  
 All time inhabiting, and yet all time beyond;  
 The One and only God, his unity unique,  
 Who dwells in mystery, his oneness beyond ken.  
 No human semblance his, no matter in him dwells,  
 No human mind has power his holiness to compare,  
 Existent ere all life, he who created all,  
 Not only was he first, eternally he hath been.  
 The Universal Lord, to every human being,  
 Himself doth reveal, his greatness and his reign,  
 But, prophetic power to seers he hath given,  
 To his chosen servants his nature he unveiled.  
 But, like to Moses, in Israel none hath risen,  
 A Seer to whom was granted so close a glimpse of God,  
 The Law through him God gave, the Law of truth, the Torah,  
 Unto his people Israel, through his ever-faithful servant.  
 The Law divine thus given he will not amend,  
 Nor with any other will he his Law replace.  
 Man's secret thought he knows, his action he foresees,  
 The end of all to him is clear at its inception.  
 The good man he requites accordant to his goodness,  
 The evil folk requiting in accordance with their deeds.  
 At age's end he will bring the Messianic Age,  
 Redemption of his promise to those who yearned for him.  
 With everlasting life his love will bless the dead,  
 Praised be his praiseful name to the furthestmost of days.

## YIGDAL

*We affirm the thirteen fundamental principles of Jewish faith.*

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא וְאִין עֵת אֶל מְצִיאֹתוֹ:  
 אֶחָד וְאִין יְחִיד כְּיַחְוּדוֹ. נְעֻלָּם וְגַם אִין סוּף לְאַחַדוֹתוֹ:  
 אִין לוֹ דְמוּת הַגּוּף וְאִינוּ גּוּף. לֹא נַעְרוּף אֱלִיו קְדוּשָׁתוֹ:  
 קְדָמוֹן לְכָל דְבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ:  
 הֵנוּ אֲדוֹן עוֹלָם לְכָל נּוֹצֵר. יוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ:  
 שְׁפַע נְבוֹאָתוֹ נִתְּנוּ. אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:  
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד. נְבִיא וּמַבִּיט אֶת תְּמוֹנָתוֹ:  
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:  
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ. לְעוֹלָמִים לְזוּלָתוֹ:  
 צוּפָה וְיוֹדֵעַ סִתְרֵינוּ. מַבִּיט לְסוּף דְבָר בְּקִדְמָתוֹ:  
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ. נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעָתוֹ:  
 יִשְׁלַח לְקִץ יָמִין מְשִׁיחֵנוּ. לְפָדוֹת מַחְבֵּי קִץ יִשׁוּעָתוֹ:  
 מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ. בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:

שחרית ליום כפור  
חזרת הש"ץ

**Shaharit**

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*Morning Service for Yom Kippur  
The Amidah Aloud*

**CLOSING PRAYER**

*S. Ansky, The Dybbuk*

*Adapted*

The world of God is filled with holiness.

For the Jewish people, of all the lands in the world, the holiest is Israel. In the land of Israel, the holiest city is Jerusalem; in Jerusalem, the holiest place was the Temple, and the holiest spot in the Temple was the Holy of Holies.

In the world there are seventy nations, and of them the holiness of the people of Israel is our unique treasure. The holiest of the people of Israel is the tribe of the Levites. The holiest of the Levites are the priests, and among the priests, the holiest is the High Priest.

The lunar year has 354 days. Of these the holidays are the holiest to us. Holier than the holidays are the Sabbaths, and the holiest of the Sabbaths is the Day of Atonement, the Sabbath of Sabbaths.

There are seventy languages in the world. Of them, Hebrew is the holiest to us. The holiest book in the Hebrew language is the Torah, and the holiest word in the Torah is the name of God.

At a certain hour, on a certain day of the year, all these supreme holinesses met together. This took place on the Day of Atonement, at the hour when the High Priest of Israel entered the Holy of Holies and there uttered the otherwise ineffable name of God.

Wherever a person stands to lift eyes toward heaven, that place is a Holy of Holies. Every human being, created in God's own image and likeness, can be a High Priest. Each day of one's life can be a Day of Atonement; and every word spoken from the heart is the name of God.

On this day of Yom Kippur, may we lift our eyes toward heaven so that our place in life will become a Holy of Holies. May each of us be like the High Priest of old in devotion and sincerity. May every word and deed of our lives aspire to being the name of God.

## THE AMIDAH ALOUD

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**By authority of the sages, and the learning of the insightful,  
I open my mouth in prayer and plea, imploring grace and  
kindness before the King, who pardons and forgives sin.**

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

## THE AMIDAH ALOUD

### AVOT

*The God of our Ancestors.*

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

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

זכרנו לחיים מלך חפץ בחיים וכתבנו  
בספר החיים למענה אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

### GEVUROT

*God has awesome powers.*

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

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מתיה המתים:

## KEDUSHAH

And now, to thee, our hymn of Sanctification,  
For thou art our God and King, pardoning and forgiving.

*Congregation individually, then Hazzan*

We will declare homage, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

*Congregation with Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

*Congregation individually, then Hazzan*

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

*Congregation with Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

*Congregation individually, then Hazzan*

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the SH'MA:

*Congregation with Hazzan*

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

## KEDUSHAH

*God's Holiness suffuses the world.*

וּבְכֹן וְיָהּ תַעֲלֶה קְדוּשָׁה. כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:

*Congregation individually, then Hazzan*

נִעֲרִיצָה וְנִקְדִּישֶׁהָ כְּסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמְּקַדְּשִׁים שְׂמָךְ  
בְּקֹדֶשׁ. כַּכְּתוּב עַל־יַד נְבִיאָהּ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation with Hazzan*

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זָבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

*Congregation individually, then Hazzan*

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתֵי שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

*Congregation with Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

*Congregation individually, then Hazzan*

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים. וְיַחֲזֵן עִם הַמִּיַּחֲדִים שְׂמוֹ עָרַב וּבִקֵּר  
בְּכָל יוֹם תָּמִיד. פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

*Congregation with Hazzan*

שְׂמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, then Hazzan*

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

*Congregation with Hazzan*

I AM THE LORD YOUR GOD.

*Congregation individually, then Hazzan*

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

*Congregation with Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

*Congregation individually, then Hazzan*

הוא אֱלֹהֵינוּ. הוא אָבִינוּ. הוא מֶלְכֵנוּ. הוא מוֹשִׁיעֵנוּ. והוא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי לְהִיּוֹת לָכֶם לְאֱלֹהִים:

*Congregation with Hazzan*

אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Congregation individually, then Hazzan*

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִינֵנוּ. מִהֲאֲדִיר שְׁמָהּ בְּכָל־הָאָרֶץ. וְהִיא  
יְהוָה לְמִלְךָ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:  
וּבְדַבְּרֵי קִדְשָׁהּ כָּתוּב לֵאמֹר:

*Congregation with Hazzan*

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. הִלְלוּהָ:

*Hazzan*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ. וּלְנִצַּח נִצָּחִים קִדְשָׁתָהּ נִקְדִּישׁ. וְשִׁבְחָהּ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:  
חַמַּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וַיֹּאמְרוּ לָהּ חוֹסְיָהּ בְּצַדִּיקָהּ  
עֲמוּסָיָהּ. תִּקְדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ:

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

וּבְכֹן תִּזְכֹּר יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאֵימַתְךָ עַל כָּל מֵה  
שֶׁבְרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָּלֵם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שָׁלֵם. כִּמוֹ שֶׁיִּדְעֵנוּ  
יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עִזּוֹ בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ. וְשִׁמְךָ נוֹרָא  
עַל כָּל מֵה שֶׁבְרָאתָ:

וּבְכֹן תִּזְכֹּר יְיָ לַעֲמֶךָ תְּהִלָּה לִירְאִיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ  
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ. שִׁמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְחִית  
קֶרֶן לְדוֹד עַבְדְּךָ וְעַרְכִּיךָ נֵר לְבֹנֵי־יִשְׂרָאֵל מְשִׁיחָה בְּמַהֲרָה בְּיַמֵּינוּ:  
וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרָנָה  
יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיהָ וְכָל הַרְשָׁעָה כָּלָה כַּעֲשׂוֹן תִּכְלָה. כִּי  
תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּכַתוּב בְּדִבְרֵי קְדֻשָּׁה. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאֵין אֱלֹהִים מִבְּלַעַדְךָ כְּכַתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה  
יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

**KEDUSHAT HAYOM**  
*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה  
וְלִמְנוּחָה וְאֵת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה  
וְלִמְחֻלָּבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זָכַר לִיִּצְיֹאת  
מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיִבֵּא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה  
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרוּנוּ וְיִפְקְדוּנוּ. וְזָכְרוּנוּ אֲבוֹתֵינוּ. וְזָכְרוּנוּ  
מִשִּׁיחַ בְּוַדּוֹד עֲבָדֶךָ. וְזָכְרוּנוּ יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ. וְזָכְרוּנוּ כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וְלִחְסֵד וְלִרְחֻמִּים לְחַיִּים  
וְלְשָׁלוֹם בְּיוֹם הַכְּפוּרִים הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ  
בוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרְחֻמִּים חוּס  
וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מִלְּךָ חַנוּן  
וְרַחוּם אַתָּה:

## SELIHOT

## EL ERECH APAYIM

God, who art most patient,  
 Master of mercy, thy name,  
 Thou hast taught us the way of return to thee;  
 In thy great loving-kindness,  
 And in thy great mercy  
 Remember each day for blessing the descendants  
 Of the ancients who loved thee;  
 Turn in thy mercy toward us,  
 For thou art the Master of mercy;  
 With prayer and with plea we come before thee,  
 As of old thou didst teach Moses, meekest of men;  
 From wrath, we pray thee, turn thou away,  
 In accordance with thy Torah promise:  
 Let us find refuge and shelter in thy love,  
 As on the day when Moses stood before thee;  
 Give ear to our cry and cause us to hear the word,  
 As on the day when Moses worshiped thee, as it is recorded in the Bible:  
 And the Eternal passed by before him and proclaimed:

**The Eternal. Lord. God. Compassionate. Gracious.  
 Forgiving. Abounding in loving-kindness. And in faith-  
 fulness. Treasuring up mercy unto the thousandth  
 generation. Pardoning iniquity. Transgression. And sin.  
 And absolving those who are repentant.**

And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor.  
 Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed;  
 For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

## SELIHOT

## EL ERECH APAYIM

*We recite God's thirteen attributes of mercy,  
 and rely upon them for forgiveness.*

אל ארך אפים אתה ובעל הרחמים נקראת. ודרך תשובה  
 הורית. גדלת רחמיה וחסדיה. תזכר היום ובכל יום לזרע ידידיה.  
 תפן אלינו ברחמים. כי אתה הוא בעל הרחמים. בתחנון ובתפלה  
 פנייה נקדם. כהודעת לעניו מקדם. מחרון אפה שוב. כמו בתורתך  
 כתוב: ובצל כנפיה נחסה ונתלונן. כיום וירד יהוה בענן:

תעבור על פשע ותמחה אשם. כיום ויתיצב עמו שם: תאזין  
 שועתנו ותקשיב מנו מאמר. כיום ויקרא בשם יהוה ושם נאמר:

יהוה. יהוה. אל. רחום. ותנון. ארך אפים. ורביחסד. ואמת.  
 נצר חסד לאלפים. נשא עון. ופשע. וחטאת. ונקה:

וסלחת לעוננו ולחטאתנו ונחלתנו:

סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי פשענו.  
 כִּי־אתה אֲדָנִי טוֹב וְסָלַחַת. וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:



## SHOFET KOL HA-ARETZ

Rabbi

O Sovereign, Judge of all the earth,  
Who judgest in the scale of worth,  
To thee for life and love they plead,  
Thy People bowed low in their need;  
*Their morning prayer to thee they bring,  
Stead sacrificial offering.*

Congregation

Enrobed in justice, Judge divine,  
Perfection thine, yea, only thine;  
Since we in good deeds, Lord, be weak,  
Let Hebron's dead, for us now speak,  
Let them for us now plead,  
Forgive thou, for their sake, their seed.  
*Our morning prayer to thee we bring,  
Stead sacrificial offering.*

O Lord, whose kindness never fails,  
Whose will that we should live, prevails,  
Deal kindly with thy People, Lord,  
And life from thee to them accord;  
The seal of life impress Thou now  
O Lord, upon thy people's brow.  
*Our morning prayer to thee we bring,  
Stead sacrificial offering.*

Deal kindly in thy love. O Lord,  
With Zion, and her shrine restored.  
Bring forth her glory and her fame,  
Through worship to thy holy name;  
The lamp of peace we pray, relight,  
And end the darkness of the night.  
*Our morning prayer to thee we bring,  
Stead sacrificial offering.*

## SHOFET KOL HA-ARETZ

*We bring prayer and contrite hearts  
in place of the sacrifices brought by our ancestors.*

שֹׁפֵט כָּל הָאָרֶץ. וְאַתָּה בְּמִשְׁפָּט יַעֲמִיד.  
נָא חַיִּים וְחֹסֵד. עַל־עַם עָנִי תִצְמִיד.  
אֵת תְּפִלַּת הַשָּׁחַר. בְּמָקוֹם עֲלֵה תַעֲמִיד.  
כְּעֲלַת הַבְּקָר אֲשֶׁר לְעֲלַת הַתָּמִיד:

לֹבֵשׁ צְדָקָה וּמַעֲטָה. לָךְ לְבַד הִיתְרוֹן.  
אִם אֵין בָּנוּ מַעֲשִׂים. זְכָרָה יִשְׁנֵי חֶבְרוֹן.  
וְהֵם יַעֲלוּ לְזִכְרוֹן לְפָנֵי יְיָ תָּמִיד.  
כְּעֲלַת הַבְּקָר אֲשֶׁר לְעֲלַת הַתָּמִיד:

מִטָּה כָּל־פִּי חֹסֵד. לְהַטּוֹת אִישׁ לַתְּחִיָּה.  
עֲמֹד לְחֹסֵד הַטָּה. גְּמוּל נָא עָלֶיךָ וְחַיָּה.  
כְּתוּב תּוֹ חַיִּים. וְהִיָּה עַל־מִצְחוֹ תָּמִיד.  
כְּעֲלַת הַבְּקָר אֲשֶׁר לְעֲלַת הַתָּמִיד:

הִיטִיבָה בְּרָצוֹנָה אֶת־צִיּוֹן עִיר קְדוֹשִׁי.  
וְנָתַתְּ יָד וְשֵׁם בְּבֵיתְךָ לְמִקְדָּשִׁי.  
וְעָרִיכְתָּ נֵר לְבֵנוֹ־יְשִׁי לְהַעֲלֹת נֵר תָּמִיד.  
כְּעֲלַת הַבְּקָר אֲשֶׁר לְעֲלַת הַתָּמִיד:

Be strong, People, brave of heart,  
 From faith in God, do not depart;  
 His statutes be your life's concern,  
 And they will guard you in return;  
 Seek ye the Lord, his strength and grace,  
 Yea, constantly seek ye his face.  
*Our morning prayer to thee we bring,  
 Stead sacrificial offering.*

### ZICHOR LANU—REMEMBER US

Remember unto us thy covenant with our ancestors in accordance with thy word:

And I shall remember my covenant with Jacob, with Isaac and with Abraham; and I shall remember the land.

Remember unto us thy covenant with the ancients in accordance with thy word:

And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations, I, the Eternal.

Fulfill thy promise unto us:

Even when they are in the land of their enemies, I will not reject them nor spurn them nor destroy them, and thus break my covenant; for I am the Eternal.

חֲזִקוּ וְאַמְצוּ לְבַבְכֶם עִמִּי בְּאֵל מְעֹז.  
 עֲדֹתַי כִּי תִנְצְרוּ גַם אֶת זֶה לְעֵמֶת זֶה.  
 דַּרְשׁוּ יְהוָה וְעֹזוּ. בְּקֶשׁוּ פְּנֵי תָמִיד.  
 כְּעֵלֶת הַבְּקָר אֲשֶׁר לְעֵלֶת הַתְּמִיד:

### ZICHOR LANU—REMEMBER US

*We remember Scriptural verses that inspire confidence and hope for reconciliation with God.*

*Responsively*

*Hazzan*

זְכַרְלָנוּ בְּרִית אָבוֹת כַּאֲשֶׁר אָמַרְתָּ:

*Congregation*

וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב. וְאֵף אֶת־בְּרִיתִי יִצְחָק  
 וְאֵף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר. וְהָאָרֶץ אֶזְכֹּר:

זְכַרְלָנוּ בְּרִית רֵאשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ:

וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים. אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ  
 מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים. אֲנִי יְהוָה:

עֲשֵׂה עִמָּנוּ כְּמָה שֶׁהִבְטַחְתָּנוּ:

וְאֵף גַּם־זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אֲיִבֵיהֶם לֹא־מֵאַסְתִּים  
 וְלֹא־גְעַלְתִּים לְכַלְתֶּם. לְהַפֵּר בְּרִיתִי אִתְּם.

כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:

Be merciful upon us, and do not lay waste to us, in accordance with thy word:

For God of Mercy is the Lord your God. He will not abandon you nor lay waste to you, nor forget the covenant made with your ancestors.

Open our hearts to love and revere thy name, in accordance with thy Torah word:

And the Lord thy God will open your heart and the heart of your descendants, so you can love the Lord your God with all your heart and soul, and live.

Bring back our brethren who are outcast, and be compassionate with us in accordance with thy word:

The Lord your God will bring back those of you who are dispersed and will be compassionate with you, and ingather you from among the nations where the Eternal your God will have scattered you.

Gather our scattered ones in accordance with thy word:

Even if you are at the ends of the heavens, the Lord your God will gather you and restore you.

Be present with us when we seek thee, in accordance with thy word:

And you shall seek the Lord your God, and find him; when you look for him with all your heart and soul.

Blot out our transgressions for thine own sake, in accordance with thy word:

I indeed wipe out your transgression for mine own sake, and your sins I shall remember no more.

רחם עלינו ואל־תִשְׁחִיתֵנו כְּמָה שְׁכָתוֹב:

כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ. לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ.

וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:

מוֹל אֶת־לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ. כְּכָתוּב בְּתוֹרָתֶךָ:

וּמֹל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְּךָ וְאֶת־לִבְבֵי זְרַעֲךָ.

לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ

וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

הָשִׁב שְׁבוֹתֵנוּ וּרְחַמְנוּ כְּמָה שְׁכָתוֹב:

וְשִׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוֹתֶךָ וּרְחַמְךָ. וְשִׁב וּקְבֹצֶךָ

מִכָּל־הָעַמִּים אֲשֶׁר הִפִּיצֶךָ יְהוָה אֱלֹהֶיךָ שְׁמָה:

קִבֵּץ נִדְחֵנוּ כְּמָה שְׁכָתוֹב:

אִם־יְהִי נִדְחֶךָ בְּקִצֵּה הַשָּׁמַיִם

מִשָּׁם יִקְבֹּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:

הִמְצֵא לָנוּ בְּבִקְשׁוֹתֵנוּ כְּמָה שְׁכָתוֹב:

וּבִקְשׁוֹתֵם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ וּמְצֵאתֶם.

כִּי תִדְרָשׁוּנוּ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

מַחָה פְּשָׁעֵינוּ לְמַעַנְךָ כְּאֲשֶׁר אָמַרְתָּ:

אֲנֹכִי אֲנֹכִי הוּא מַחָה פְּשָׁעֶיךָ לְמַעַנִּי וַחֲטֹאתֶיךָ לֹא אֶזְכֹּר:

Blot out our transgressions like a cloud and like vapor, in accordance with thy word:

I blot out like a cloud your transgressions and like vapor your sins; return unto me for I have set you free.

Make our sins white as snow and like wool, in accordance with thy prophet's word:

Come now, and let us reason together says the Eternal; if your sins be red as scarlet I shall make them white as snow, and though they be red like crimson, they shall become white as wool.

Pour clean waters upon us and purify us in accordance with thy prophet's word:

And I shall sprinkle clean waters upon you and ye shall be clean; from all your defilements and from all your idolatries shall I purify you.

O grant atonement for our sins on this day and purify us, in accordance with thy Torah word:

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

Bring us to thy Holy Mountain; cause us to rejoice in thy House of Prayer, in accordance with thy word:

And I will bring you to my Holy Mountain, and cause you to rejoice in my House of Prayer. My House shall be known as a House of Prayer for all nations.

מַחַה פְּשָׁעֵינוּ כְּעָב וּכְעָנָן כַּאֲשֶׁר אָמַרְתָּ:

מַחִיתִי כְּעָב פְּשָׁעֶיךָ וּכְעָנָן חַטֹּאתֶיךָ.

שׁוּבָה אֵלַי כִּי גִאלֹתֶיךָ:

הֲלִבֵּן חַטָּאֵינוּ כְּשֹׁלֵג וּכְצֹמֵר כְּמָה שְׁכַתּוּב:

לְכוּ־נָא וּנְנַכְחָה יֹאמֵר יְהוָה. אִם־יִהְיוּ חַטָּאֵיכֶם כְּשָׁנִים

כְּשֹׁלֵג יִלְבִּינוּ. אִם־יֵאָדְמוּ כַתּוֹלַע כְּצֹמֵר יִהְיוּ:

זְרוּק עֲלֵינוּ מַיִם טְהוֹרִים וְטַהַרְנוּ כְּמָה שְׁכַתּוּב:

וְזַרְקֹתֵי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהַרְתֶּם.

מִכָּל טִמְאֹתֵיכֶם וּמִכָּל־גְּלוּלֵיכֶם אֲטַהַר אֶתְכֶם:

כִּפּוּר חַטָּאֵינוּ בַיּוֹם הַזֶּה וְטַהַרְנוּ כְּמָה שְׁכַתּוּב:

כִּי־בַיּוֹם הַזֶּה יִכְפּוּר עֲלֵיכֶם לְטַהַר אֶתְכֶם

מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

תְּבִיאֵנוּ אֶל הַר קְדֹשׁךָ. וְשִׂמְחָנוּ בְּבֵית תְּפִלָּתְךָ. כְּמָה שְׁכַתּוּב:

וְהִבִּיאֹתִים אֶל־הַר קְדֹשִׁי. וְשִׂמְחָתִים בְּבֵית

תְּפִלָּתִי. כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים:

## SH'MA KOLAYNU

*Hazzan, then Congregation*

Hear our voice, Eternal our God, spare us and have compassion;  
Accept our prayer in thy gracious love.

*Hazzan, then Congregation*

Turn us back to thee, O Eternal. We are ready to return. Renew  
our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of  
our mouths and the meditation of our hearts be acceptable in thy sight, O Lord,  
our Strength and our Redeemer.]

*Hazzan, then Congregation*

Banish us not from thy presence; deprive us not of thy sacred spirit.

*Hazzan, then Congregation*

Cast us not off in our old age; forsake us not when our strength  
declines.

*Hazzan*

Forsake us not, O Eternal; be not far from us, O our God;  
Give us a sign of acceptance. May our adversaries see and be humbled.  
For thou, O Eternal, art our aid and comfort.  
Our hearts turn in hope to thee; thou wilt answer us, O Lord  
our God.

## SH'MA KOLAYNU

*In God's House of Prayer, we seek to be heard,  
to be loved, and to have our prayers accepted.*

*Hazzan, then Congregation*

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Hazzan, then Congregation*

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי וְנִשׁוּבָה. חֲדֵשׁ יְמֵינוּ כְּקֶדֶם:  
[אֲמַרְיֵנוּ הָאֲזִינָה יְיָ. בִּינָה הִגִּיגְנוּ: יְהִי לְרַצוֹן אִמְרֵי פִינוּ וְהִגִּיוֹן לִפְנֵי  
לְפָנֶיךָ יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ:]

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ. וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ:

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה. כְּכֹלֹת כַּחֲנוּ אֵל תַּעֲזֹבֵנוּ:

*Hazzan*

אֵל תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ. אֵל תִּרְחַק מִמֶּנּוּ:  
עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה. וַיִּרְאוּ שׁוֹנְאֵינוּ וַיִּכְשׁוּ:  
כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:  
כִּי לָךְ יְיָ הוֹחֵלֵנוּ. אַתָּה תַּעֲנֶה אֲדָנִי אֱלֹהֵינוּ:

Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

### For

We are thy people,	and thou art our God.
We are thy children,	and thou art our Father.
We are thy servants,	and thou art our Master.
We are thy flock,	and thou art our Shepherd.
We are thy vineyard,	and thou art our Guardian.
We are thine inheritance,	and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.	
We are thy work,	and thou art our Creator.
We are thy treasured ones,	and thou art our Beloved.
We are thy people,	and thou art our King.
We are thy beloved,	and thou art our Friend.
We are thy followers,	and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשֵׁנוּ וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ. קַרְבְּנוּ לְתוֹרַתְךָ לְמַדְנֵנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ הֵט לְבָנֵנוּ לִירְאָה אֶת שְׁמֶךָ וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבַתְךָ וּנְשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵינוּ כְּכַתוּב בְּדַבְרֵי קֹדֶשְׁךָ: לְמַעַן שְׁמֶךָ יִהְיֶה וְסִלַּחַת לְעוֹנֵי כִי רַב־הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מְחַל לָנוּ כְּפָרִילָנוּ:

### כי

אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.	אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרֵנוּ.	אָנוּ נֶחֱלַתְךָ וְאַתָּה חֶלְקֵנוּ:
אָנוּ קוֹיֶךָ וְאַתָּה מוֹשִׁיעֵנוּ.	אָנוּ פְּעֻלַּתְךָ וְאַתָּה יוֹצְרֵנוּ:
אָנוּ סִגְלַתְךָ וְאַתָּה קְרוֹבֵנוּ.	אָנוּ עַמְּךָ וְאַתָּה מְלַכֵּנוּ:
אָנוּ רַעֲיַתְךָ וְאַתָּה דוֹדֵנוּ.	אָנוּ מְאִמִּירֶיךָ וְאַתָּה מְאִמִּירֵנוּ:

אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ חַיִּינוּ לְהִבָּל דָּמָה וְאַתָּה הוּא אֵל חַי וְקַיִם. אָנוּ יְמִינוּ כְּצֶל עוֹבֵר וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמָו:

## VIDUI—CONFESSION

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

**We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.**

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.

## VIDUI—CONFESSION

*We are mindful of our sins, and humbled by God's willingness to forgive the repentent.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנָא תָבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תִּתְעַלֵּם מִתְחַנְתְּנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָנִים וְקָשִׁי עֲרָף. לֹמַר לְפָנֶיךָ  
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל  
אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בְּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי הָעוֹיְנוּ.  
וְהִרְשַׁעְנוּ. זִדְנוּ. חָמְסָנוּ. טָפְלָנוּ שֶׁקֶר. יַעֲצָנוּ  
רָע. כִּזְבָּנוּ. לְצָנוּ. מֵרַדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עוֹיְנוּ.  
פִּשְׁעָנוּ. צָרְרָנוּ. קָשִׁינוּ עֲרָף. רִשְׁעָנוּ. שִׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק  
עַל כָּל הַבָּא עָלֵינוּ. כִּי אֱמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ:

הִרְשַׁעְנוּ וּפִשְׁעָנוּ לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לְעִזּוֹב דְּרָךְ רִשְׁע  
וְחַיֵּשׁ לָנוּ יֵשַׁע. כִּפְתּוֹב עַל־יַד נְבִיאָךְ: יַעֲזוֹב רִשְׁע דְּרָכּוֹ וְאִישׁ אִוֶּן  
מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְהוָה וַיִּרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ:

Our God and God of our ancestors: Pardon our sins on (*this Sabbath-day and on*) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed through hardness of heart,  
And for our sins committed by opening our lips;  
For our sins committed openly or secretly,  
And for our sins committed through misuse of speech;

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סַלַח וּמַחַל לְעֹונֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכְּפוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. וְכַף אֶת יִצְרָנוּ לְהַשְׁתַּעֲבֵד־לְךָ. וְהַכְנַע עַרְפָּנוּ לְשׁוּב אֵלֶיךָ. וְחַדֵּשׁ כָּל־יִוְתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמוֹל אֶת לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. כִּכְתוּב בְּתוֹרָתְךָ: וּמַל יִהְיֶה אֱלֹהֶיךָ אֶת־לִבְבְךָ וְאֶת־לִבְבֵי זֵרְעֶךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

מַה נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמַה נִּסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֵתָּה יוֹדֵעַ:

אֵתָּה יוֹדֵעַ רְזֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֵתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטָן וּבוֹחֵן כָּל־יִוְת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַח לָנוּ עַל־כָּל־חַטָּאתֵינוּ. וְתִמְחַל־לָנוּ עַל־כָּל־עֹונֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל־כָּל־פְּשָׁעֵינוּ. שְׁחַטָּאנוּ. וְשַׁעֲוִינוּ. וְשַׁפְּשַׁעְנוּ לְפָנֶיךָ. בֵּין בְּמַחְשָׁבָה בֵּין בְּדַבּוּר וּבֵין בְּמַעֲשֵׂה:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב:  
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַיִם:  
עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלוּי וּבְסִתְר:  
וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֹּה:



For our sins committed through lust of the heart,  
 And for our sins committed through insincere confession;  
 For our sins committed intentionally or in error,  
 And for our sins committed through the desecration of religion;  
 For our sins committed by speaking without thinking,  
 And for our sins committed knowingly or not;  
 For our sins committed by taking bribes,  
 And for our sins committed through slander;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed through food and drink,  
 And for our sins committed through arrogance;  
 For our sins committed through wanton gazes,  
 And for our sins committed through stubbornness;  
 For our sins committed through splitting hairs,  
 And for our sins committed through envy;  
 For our sins committed through stiff-neckedness,  
 And for our sins committed by tale-bearing;  
 For our sins committed through vain hatred,  
 And for sins committed through an anxious heart;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.*

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדוּוֹי פֶּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזוּדוֹן וּבְשִׁגְגָה:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:  
 וְעַל כָּלֵם אֱלוֹהִי סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כְּפָרֵי־לָנוּ:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְיוֹת:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרַכִּילוֹת:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם:  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבִּב:  
 וְעַל כָּלֵם אֱלוֹהִי סְלִיחוֹת. סְלַח לָנוּ. מִחַל לָנוּ. כְּפָרֵי־לָנוּ: כִּי  
 אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב חַסֵּד לְכָל־קוֹרְאֶיךָ:

## MI EL KAMOCHA—GOD, WHO IS LIKE THEE?

Abraham's Shield, thy praise I loudly  
 proclaim; God, who is like thee?  
 Author of mortal life, source of eternal life; God, who is like thee?  
 Thy greatness I contemplate, Holy King; God, who is like thee?  
 Thou desire the pursuit of knowledge,  
 thou who bestows knowledge; God, who is like thee?  
 Thou bid all, Return, who loves  
 the soul's repentance; God, who is like thee?  
 Thou dost pardon and forgive,  
 yea, thou dost abundantly forgive; God, who is like thee?  
 O source of purity, by Israel  
 greatly praised, Redeemer of Israel; God, who is like thee?  
 Hark! Songs of thanks-giving rise unto  
 thee, all beneficent God to whom  
 we give our thanks; God, who is like thee?  
 God sublime, bless our congregation in  
 accordance with thy Torah word,  
 May the Lord bless you; God, who is like thee?  
 Thy presence spells peace;  
 who art the source of peace; God, who is like thee?  
 O'er us spread peace, thou who blessest  
 thy people, the House of Israel, with  
 inward peace; God, who is like thee?  
 Pardon the transgression of thy people  
 who seek to turn away from wrong  
 and to return to thee; God, who is like thee?

## MI EL KAMOCHA—GOD, WHO IS LIKE THEE?

אֵהָלָהּ בְּקוֹל רֶם. מִי אֵל כְּמוֹהָ:  
 בְּיָדָהּ מִמֵּתִים. מִי אֵל כְּמוֹהָ:  
 גְּדֹלָהּ אֲדַרְשׁ. הַמְּלֶךְ הַקְּדוֹשׁ.  
 דוֹרֵשׁ אֲמַרֵי דַעַת. חוֹנֵן הַדַּעַת.  
 הָאוֹמֵר שׁוֹבָה. הָרוֹצֵה בְּתִשׁוּבָה.  
 וּמוֹחֵל וְסוֹלֵחַ. הַמְּרַבֵּה לְסִלּוֹחַ.  
 זָךְ וּמְתַהַלֵּל. גּוֹאֵל יִשְׂרָאֵל.  
 קוֹל רִנָּה וְהוֹדוֹת. הַטּוֹב לָהּ לְהוֹדוֹת.  
 רֶם. בְּרַךְ קֹהֵל הַמּוֹנֵי. יְבָרְכֶה יְהוָה.  
 שְׂכִינְתָהּ שְׁלוֹם. עוֹשֶׂה הַשְּׁלוֹם.  
 תִּפְרוֹשׁ עָלֵינוּ שְׁלוֹם. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל  
 בְּשְׁלוֹם.  
 תִּעְבּוֹר עַל פְּשָׁע. לְעַם שְׂבִי פְשָׁע.

Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallowes (*the Sabbath,*) the People of Israel and the Day of Atonement.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹונֹתֵינוּ בַּיּוֹם (הַשְּׁבֻת הַזֶּה וּבַיּוֹם) הַכֹּפָרִים הַזֶּה. מָחָה וְהֵעֵבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגֵד עֵינֶיךָ. כְּאָמֹר: אָנֹכִי אֲנֹכִי הוּא מָחָה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֲזָכֵר: וְנֹאמֵר. מִחִיתִי כָעֵב פְּשָׁעֶיךָ וְכָעֲנַן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גְאֹלְתֶיךָ: וְנֹאמֵר. כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהַרְוּ: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רָצָה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתֶךָ. (וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׂבַת קִדְשֶׁךָ וַיְנַחֲחוּ בְּהַ' יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) וְטָהֵר לְבָנֵנו לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֹלַח לְיִשְׂרָאֵל וּמַחְלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלִעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יְיָ מִלֶּךְ מוֹחֵל וְסוֹלַח לְעֹונֹתֵינוּ וְלְעֹונֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מִלֶּךְ עַל כָּל הָאָרֶץ מִקְדָּשׁ (הַשְּׁבֻת וְ) יִשְׂרָאֵל יוֹם הַכֹּפָרִים:

#### AVODAH

#### The Promise of God's return to Zion.

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת הָעֲבוֹדָה לְדַבִּיר בֵּיתֶךָ. וְאֲשִׁי־לְבִי־יִשְׂרָאֵל וּתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תַּמִּיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

**HODA-AH**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**HODA-AH  
Thanksgiving.**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְּדוֹשׁ עַל שְׁהַחַיֵּיתָנוּ וְקִיַּמְתָּנוּ כֵּן תַּחַיְנוּ וְתִקְיַמְנוּ. וְתַאֲסוּךְ  
גְּלוּיֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדָה  
בְּלִבְבֵּי שָׁלוֹם. עַל שְׂאֵנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוֹר תַּחַיְנוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל תַּחַיְנוּ הַמְּסוּרִים בַּיַּדְּךָ וְעַל נְשִׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךָ שְׁבָכְךָ יוֹם עֲמָנוּ וְעַל נְפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׁבָכְךָ עַת עָרַב וּבָקֵר וְצִהָרִים. הַטּוֹב כִּי לֹא כָּלוּ  
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסִדֶיךָ. מֵעוֹלָם קָיָינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְיֶה לָּךְ אֵת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוַעֲתָנוּ

וְעוֹרְתָנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

*SHALOM***THE PRIESTLY BENEDICTION**

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you.	Amen. May this be the will of God.
May the Lord cause his face to shine upon you and be gracious unto you.	Amen. May this be the will of God.
May the Lord lift his countenance toward you and grant you peace.	Amen. May this be the will of God.

**SIM SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

*SHALOM**Peace!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֶבְדְּךָ הָאֲמֹרָה מִפִּי אַהֲרֹן וּבְנָיו כְּהֹנִים  
עִם קְדוֹשֶׁךָ. כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ. אָמֵן. כֵּן יְהִי רְצוֹן:  
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ. אָמֵן. כֵּן יְהִי רְצוֹן:  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. אָמֵן. כֵּן יְהִי רְצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה. כִּי  
בְּאוֹר פְּנִיָּה נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה  
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמֶּךָ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל יְעַת וּבְכָל שְׁעָה בְּשִׁלּוּמָה:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְׁלוֹם:

## AVINU MALKENU

*Omitted on Shabbat**The Ark is opened*

Our Father, our King, we have sinned before thee.  
 Our Father, our King, we have no King but thee.  
 Our Father, our King, deal with us kindly for thy name's sake.  
 Our Father, our King, bring us completely repentant to thee.  
 Our Father, our King, pardon and forgive all our sins.  
 Our Father, our King, send complete healing for all our ills.  
 Our Father, our King, have compassion upon us, upon our children and our infants.  
 Our Father, our King, hear our cry; pity and have mercy upon us.  
 Our Father, our King, turn us not away from thee unanswered.  
 Our Father, our King, remember that we are but dust.  
 Our Father, our King, send us this new year with good tidings.  
 Our Father, our King, inscribe us for happiness in the book of life.  
 Our Father, our King, inscribe us in the book of redemption and deliverance.  
 Our Father, our King, inscribe us in the book of sustenance and support.

## AVINU MALKENU

*Omitted on Shabbat**The Ark is opened*

אָבִינוּ מֶלֶכְנוּ חַטָּאנוּ לְפָנֶיךָ:  
 אָבִינוּ מֶלֶכְנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:  
 אָבִינוּ מֶלֶכְנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמִיךָ:  
 אָבִינוּ מֶלֶכְנוּ הַחְזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:  
 אָבִינוּ מֶלֶכְנוּ סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:  
 אָבִינוּ מֶלֶכְנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּיךָ:  
 אָבִינוּ מֶלֶכְנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:  
 אָבִינוּ מֶלֶכְנוּ שְׁמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ:  
 אָבִינוּ מֶלֶכְנוּ נָא אֵל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ:  
 אָבִינוּ מֶלֶכְנוּ זְכוֹר כִּי עַפְרָ אֲנַחְנוּ:  
 אָבִינוּ מֶלֶכְנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:  
 אָבִינוּ מֶלֶכְנוּ כְּתֹבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:  
 אָבִינוּ מֶלֶכְנוּ כְּתֹבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:  
 אָבִינוּ מֶלֶכְנוּ כְּתֹבְנוּ בְּסֵפֶר פְּרֻסָּה וְכֻלְפָּלָה:

Our Father, our King, inscribe us in the book of merit.  
 Our Father, our King, inscribe us in the book of forgiveness and  
 pardon.  
 Our Father, our King, cause salvation to burst forth soon.  
 Our Father, our King, enhance the strength of thy people Israel.  
 Our Father, our King, hasten the approach of Messianic days.  
 Our Father, our King, thwart the intentions of our enemies.  
 Our Father, our King, wipe out plague and war, famine and captivity,  
 destruction, sin and desolation from thy covenanted people.  
 Our Father, our King, grant our prayer for the sake of those who  
 died for the unity of thy name.  
 Our Father, our King, answer our prayer for the sake of our brethren  
 who went through fire and water for the sanctification of thy name.  
 Our Father, our King, answer our prayer for the sake of thy great,  
 mighty and revered name by which we are known.  
 Our Father, our King, graciously answer us for no deeds can plead  
 for us; answer our prayer because of thy righteousness and  
 loving-kindness and help thou us.

*The Ark is closed*

אָבִינוּ מֶלְכֵנוּ כְּתִבֵנוּ בְּסֵפֶר זְכוֹת:  
 אָבִינוּ מֶלְכֵנוּ כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:  
 אָבִינוּ מֶלְכֵנוּ הִצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:  
 אָבִינוּ מֶלְכֵנוּ הָרַם קֶרֶן יִשְׂרָאֵל עִמָּה:  
 אָבִינוּ מֶלְכֵנוּ הָרַם קֶרֶן מְשִׁיחָה:  
 אָבִינוּ מֶלְכֵנוּ בִטֹל מַחְשְׁבוֹת שׁוֹנְאֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ כִּלְה דְּבַר וַחֲרָב וְרָעַב וּשְׂבִי וּמִשְׁחִית וְעוֹן  
 וְשִׂמְד מִבְּנֵי בְרִיתְךָ:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדְךָ:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:  
 אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא  
 שֶׁנִּקְרָא עָלֵינוּ:  
 אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ  
 צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ:

*The Ark is closed*

## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעֵלְמֵי עֵלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֻמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכְתָא  
וְשִׁירְתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְשָׁמַיָּא. וְאָמְרוּ אָמֵן:

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

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



## PSALM 27

Of David.

The Lord is my light and my assistance,  
Of whom shall I be afraid?

The Lord is the stronghold of my life,

Of whom shall I stand in awe?

When the wicked hemmed me in,  
Seeking to devour me—

It was they, mine enemies, that stumbled.

It was they, my foes, that fell.

Were an army to encamp against me,  
My heart would be unafraid;

Were war to rage against me,

Even then would I be confident.

One blessing I ask of the Lord,

This I shall ever crave;

To dwell in the house of the Lord all the days of my life;

To gaze on the graciousness of the Lord;

To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;

May he conceal me in the shelter of his shrine;

And set me safe as on a high rock.

And then when triumphant over mine enemies round about me,

I shall bring my offering into his temple with thanksgiving, to  
the sound of trumpets;

I shall sing to the Lord and acclaim his praise.

## PSALM 27

לְדָוִד:

יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי

צָרִי וְאִיבֵי לִי. הֲמָה כְּשָׁלוֹ וְנִפְלוּ:

אִם־תִּחְנֶנּוּ עָלַי מִחְנֶנָּה לֹא־יִירָא לְבִי.

אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֶבְקֶשׁ.

שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.

לְחַזוֹת בְּנִצְעֵם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלוֹ. בְּצוּר יְרוּמָמְנִי:

וְעֵתָה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי. וְאֶזְבְּחָהּ

בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה. אֲשִׁירָהּ וְאֶזְמָרָהּ לַיהוָה:

Hear me, Lord, when I call;  
 Be gracious unto me and answer me.  
 Speaking for thee, my heart says: Seek ye me;  
 O Lord, I do earnestly seek thee.  
 Hide not thyself from me,  
 Turn not thy servant away in anger.  
 Thou hast ever been my help;  
 Cast me not off, do not forsake me, God of my deliverance.  
 Father and mother, though they forsook me,  
 Thou, O Lord, would still protect me.  
 Teach me, Lord, thy way,  
 And lead me on a level path,  
 That my foes have not their way.  
 Leave me not to the rage of mine enemies,  
 False witnesses who have sprung up against me,  
 Fomenters of violence.  
 What, if I had not had faith! But I did have faith  
 That I would experience the goodness of the Lord in the land  
 of the living.  
 Put your trust in the Lord;  
 Be strong and let your heart be steadfast;  
 Only, put your trust in the Lord.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא. וְחַנּוּנִי וְעֲנֵנִי:  
 לָהּ אָמַר לְבִי בְקִשׁוּ פָנָי. אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:  
 אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי. אֶל־תִּטְּבֹאֵף עַבְדְּךָ:  
 עֲזַרְתִּי הָיִיתָ. אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעַי:  
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי. וַיְהוֶה יֹאסִפֵּנִי:  
 הוֹרֵנִי יְהוָה דְּרָכֶךָ. וּנְחֵנִי בְּאֶרֶח מִישׁוֹר לְמַעַן שׁוֹרְרֵי:  
 אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.  
 כִּי קָמוּ־בִי עֲדֵי־שֹׁקֵר וַיִּפַּח חָמָס:  
 לוֹיֵלָא הָאֲמַנְתִּי לְרְאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:  
 קוּנָה אֶל־יְהוָה. חֲזַק וַיֵּאֲמֵץ לְבָבִי. וְקוּנָה אֶל־יְהוָה:

## MOURNERS' KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

## MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

שחרית ליום כפור  
סדר קריאת התורה

## Shaharit

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*Morning Service for Yom Kippur*  
*The Torah Service*

## THE TORAH SERVICE

There is none like thee, Lord, among them acclaimed as divine; and there are no works like thine. Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord will reign: forever and ever! The Lord gives strength to his people; the Lord blesses his people with peace. Father of mercy: Graciously show kindness unto Zion; restore thou the walls of Jerusalem. Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

*On weekdays, the Thirteen Divine Attributes are recited three times*

The Eternal. Lord. God. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Treasuring up mercy unto the thousandth generation. Pardoning iniquity. Transgression. And sin. And absolving those who are repentant.

*On Shabbat*

For God's presence do I yearn. To his holy name, I will sing praises. May it be thy will to open my heart to Torah, and may the desires of my heart, and the heart of all thy people Israel, be fulfilled; for good, for life, and for peace. Amen.

## THE TORAH SERVICE

אִין־כְּמוֹךָ בְּאֱלֹהִים אֲדָנִי וְאִין כְּמַעֲשֵׂיךָ:  
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים. וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:  
 יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:  
 יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:  
 אֵב הַרְחַמִּים הִיטִיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן.  
 תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:  
 כִּי בָּךְ לִבְד בְּטַחְנוּ. מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:  
 וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:  
 קוּמָה יְהוָה וַיִּפְצוּ אֲיֹבֵיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:  
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלָּיִם:  
 בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

*On weekdays, the Thirteen Divine Attributes are recited three times*

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנוּן. אַרְךָ אֲפַיִם. וְרַב־חַסֵּד. וְאַמֶּת:  
 נִצַּר חֶסֶד לְאֱלֹפִים. נִשְׂא עוֹן. וּפָשַׁע. וְחַטָּאָה. וְנִקְיָה:

*On Shabbat*

בַּה אֲנָא רַחֵץ. וְלִשְׁמָה קְדִישָׁא יְקִירָא אֲנָא אֲמַר תְּשַׁבְּחֵן. יְהֵא  
 רְעוּא קְדָמְךָ דְתַפְתַּח לְבָאֵי בְּאוּרֵיתָא וְתִשְׁלִים מִשְׁאֲלִין דְּלִבֵּי.  
 וְלִבָּא דְכָל־עַמְךָ יִשְׂרָאֵל. לְטָב וְלַחַיִּין וְלִשְׁלָם. אָמֵן:

### THE PRAYER OF THE RABBI

Almighty God, Source of truth and spiritual light: We thank thee, as we stand before the Ark of the Torah, for the teachings thou hast given the House of Israel.

The love for the words of thy Torah, and for the teachings of our sages inspired in them by thy Torah, has been the life of the House of Israel and the reason for the length of our days.

On this Yom Kippur, we pray that thy Torah and the teachings of our sages may remain sources of inspiration for us, in the molding of our characters and homes, the schools for our children, our synagogues, our institutions of higher Torah learning, and our communities.

Grant that this generation, through love of the Torah and the spread of its knowledge, may bear witness that we are worthy as individuals and as a Congregation, to be the heirs of those centuries of ancestors who lived and loved the teachings of thy Law.

On this Day of the Atonement we pray for thy blessings upon us and our homes. Satisfy our needs and grant that our wants may be for that which is ennobling in life, so that we may be worthy of thy love, and of the Torah heritage that has come to us from our ancestors. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵלָה. וְנֹאמַר אָמֵן:

Mayest thou, who makes peace on high, send peace, through the light of thy Torah, unto us on earth; unto the whole House of Israel, unto our beloved country, and unto all thy human children. Amen.

### THE PRAYER OF THE CONGREGATION

*This prayer, or any personal meditation, may be said in private devotion.*

Almighty God: I stand in thy presence before the Ark of the Torah, and pray that my soul may be lifted up by the sight of the Torah, which has been the light in the life of the House of Israel. May it ever be to me the reminder of the call to each of us to aspire to be worthy of spiritual membership in the House of Israel, which throughout the centuries has borne witness to thine existence and to the existence of a holier and higher way of life. May the teachings of the Torah and its tradition be a light, and its commandments a lamp, leading me daily to revere thee, and to an awareness of my responsibility to life, and to humanity in all my dealings.

On this Yom Kippur, I pray for forgiveness for my weaknesses, and for strength to follow the nobler aims in life.

Bless my dear ones, and shelter us all in thy loving care. May my prayers on this Day of Atonement, for everything good and ennobling in life, find fulfillment, so that through this day, I may find greater nearness to thee, to my loved ones, to the House of Israel and all humanity. Amen.

וְאֲנִי תְּפִלַּתִּי לְךָ יְהוָה עֵת רְצוֹן.  
אֱלֹהִים בְּרַב־חַסְדְּךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

May my prayer unto thee, O Lord, find favorable acceptance in this hour;

In thy great loving-kindness, answer me, O God, with thy faithful help. Amen.

*Hazzan, then Congregation*

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

*Hazzan, then Congregation*

One is our God. Great is our Lord. Holy and revered is his name.

*Hazzan*

Proclaim with me the greatness of the Lord,  
and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

*The Torah is raised on high*

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

*Hazzan, then Congregation*

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Hazzan, then Congregation*

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנָנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

*Hazzan*

גִּדְלוּ לַיהוָה אֱתֵי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

לֵךְ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָת וְהַנְצַח וְהַהוֹד.  
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ:

לֵךְ יְהוָה הַמְמַלְכָה וְהַמְתַנְשָׂא לְכָל לְרֹאשׁ:

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵדֶם רַגְלֵי קָדוֹשׁ הוּא:  
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

וְהִשְׁתַּחֲווּ לַהֵר קִדְשׁוֹ כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

*The Torah is raised on high*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:

עַל־פִּי יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ.

אֶת־מִשְׁמֶרֶת יְהוָה שָׁמְרוּ. עַל־פִּי יְהוָה בִּידְמִשָּׁה:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

## THE TORAH BLESSINGS

*Before the Aliyah is read, the honoree called to the Torah says:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵּךְ:

Praise the Lord, Source of all blessing.

*The Congregation responds, and then the honoree repeats:*

בְּרוּךְ יְהוָה הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

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

*The honoree continues:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים וַנִּתֵּן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

*After the Aliyah has been read, the honoree says:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

## INTRODUCTION TO THE TORAH READING

## LEVITICUS 16

The Torah Reading for Yom Kippur morning gives in detail the ritual to be conducted by the High Priest on Atonement Day. Elements of the Yom Kippur ritual not spelled out in the Torah Reading, like the text of the High Priest's confessions and his prayers for forgiveness, have been preserved for us by tradition and occupy a very prominent place in the Avodah Service which is part of today's Musaf.

The Torah Reading opens with a reference to the death of the two sons of Aaron the High Priest. They had died because they had conducted themselves irreverently at the altar. The High Priest, with the memory of that tragedy in mind, is instructed, step by step, in the ritual of Yom Kippur as it was to be conducted by Aaron and his successors.

While conducting the rites of purification and the sacrifice, the High Priest was to be robed in sacred garments made of linen, symbol of purity and humility. No one was permitted to be in the Tent of Meeting while the High Priest was conducting the rites of the purification of the Holy of Holies, in awesome silence. He purified the Holy of Holies, the Tent of Meeting and the Altar "from the impurities of the Children of Israel."

Among the sacrifices brought by the High Priest were two sin-offerings presented on behalf of the whole community: one was to be labeled "For the Eternal;" the other "For Azazel." The one labeled "For Azazel" was, in the course of the day, led away into a desert land in the wilderness to symbolize the conviction that the sins of a repentant nation had been carried away.

The Torah Reading ends with the injunction that "Yom HaKippurim," the "Day of Atonements," as it is always called in the Torah, was to be observed as a fast day every year. "For on that day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal."



## TORAH READING

## LEVITICUS 16

1 The Eternal spoke unto Moses after the death of the two sons of Aaron, who had died when they had come irreverently into the presence of the Eternal. 2 The Eternal told Moses: Speak to Aaron your brother that he may not enter at all times the Holy of Holies within the veil in front of the Ark-cover, so that he does not die; only when I reveal my presence in the cloud over the Ark-cover. 3 With this shall Aaron come to the Sanctuary: with a young bullock as a sin-offering, and a ram for a burnt-offering.

4 He shall put on a consecrated linen tunic, and pants of linen shall be against his flesh; in a linen girdle shall he gird himself, and a mitre made of linen shall he wear; these shall be the holy garments which he shall put on after having bathed his flesh in water. 5 And from the Congregation of the Children of Israel he shall take two goats as a sin-offering; and also a ram for a burnt-offering. 6 Aaron shall then bring near the bullock designated to be his own sin-offering and make the confession of atonement for himself and his household.

7 He shall then take the two goats given by the people and station them at the entrance of the Tent of Meeting. 8 Aaron shall now cast lots over the two goats, one to be labeled "For the Eternal" and the other, "For Azazel." 9 And then shall Aaron bring near the goat labeled "For the Eternal" and he shall designate it as a sin-offering. 10 As for the goat labeled "For Azazel"—it shall be stationed alive before the Eternal, that atonement shall be made for the people, after which they are to send off the goat marked "For Azazel" into the wilderness. 11 Aaron shall again bring near the bullock intended to be his sin-offering and having again made confession of his own sins and of those of his household [including the whole order of the priesthood], he shall slaughter the bullock intended as his own sin-offering.

## TORAH READING

## LEVITICUS 16

1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיִּמְתּוּ: 2 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אֶחָיִךְ וְאֶל־יָבֵא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת כִּי בַעֲזֹן אֶרְאֶה עַל־הַכַּפֹּרֶת: 3 בְּזֹאת יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחַטָּאת וְאֵיל לְעֹלָה:

4 כְּתָנַת־בֶּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֶד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בֶּד יַחְגֹּר וּבְמִצְנֶפֶת בֶּד יִצְנַף בְּגַדֵי־קֹדֶשׁ הֵם וּרְחִץ בַּמַּיִם אֶת־בְּשָׂרוֹ וְלִבְשָׁם: 5 וּמֵאֵת עֵדֶת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנַיִם־שְׂעִירֵי עֲזִים לְחַטָּאת וְאֵיל אֶחָד לְעֹלָה: 6 וְהִקְרִיב אֶהֱרֹן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

7 וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהִעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: 8 וַנִּתְּן אֶהֱרֹן עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גּוּרֵל אֶחָד לַיהוָה וְגּוּרֵל אֶחָד לְעֹזָאוֹל: 9 וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוּרֵל לַיהוָה וַעֲשֶׂהוּ חַטָּאת: 10 וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוּרֵל לְעֹזָאוֹל יַעֲמִדְתִּי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאוֹל הַמִּדְבָּרָה: 11 וְהִקְרִיב אֶהֱרֹן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ:

12 He shall now take a censer-full of live coals from the Altar before the Eternal, and with his hand full of incense, fragrant, and finely ground, he shall bring them within the veil. 13 He shall put the incense upon the fire which was before the Eternal so that the cloud of incense shall envelop the cover which is above the Ark with the commandments; and he will not die. 14 He shall then take of the blood of the bullock and sprinkle it with his finger on the Ark-cover on the eastern side thereof; seven times shall he sprinkle of the blood with his finger, in front of the Ark-cover. 15 He shall now slaughter the goat intended as the sin-offering of the people, and he shall bring of its blood within the veil and do with its blood as he had done with the blood of the bullock, sprinkling thereof on the Ark-cover and in front of the Ark-cover. 16 Thus shall he make atonement for the Holy of Holies, freeing it from the impurities of the Children of Israel, from their transgressions and their misdeeds; likewise shall he do with the Tent of Meeting which abode with them in the midst of their impurities. 17 No one shall be in the Tent of Meeting from the time of his coming to make atonement for the Holy of Holies until he leaves it; and so shall he make atonement for himself, for his household and for the entire Congregation of Israel.

18 He shall then go out to the Altar which is before the Eternal and make atonement for it. He shall take of the blood of his bullock and of the blood of the sin offering of the people and put it on each of the corners of the Altar on all sides. 19 And on the Altar he shall sprinkle of the blood with his finger seven times; and thus shall he purify it and free it from the impurities of the Children of Israel. 20 And when he shall have finished making atonement for the Holy of Holies, for the Tent of Meeting and for the Altar he shall bring near the surviving goat 21 and placing both his hands on the head of the surviving goat he shall pronounce over it the confession for all the sins of the Children of Israel, for all their transgressions and all their misdeeds; and he shall lay them upon the head of the goat

12 וְלָקַח מִלֵּאֲהֵמֶחְתָּה גַחְלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֹת סַמִּים דָּקָה וְהֵבִיא מִבַּיִת לְפָרְכַת׃ 13 וְנָתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עַנַּן הַקִּטְרֹת אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־הָעֲדוּת וְלֹא יָמוּת׃ 14 וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכִּפֹּרֶת קֹדְמָה וּלְפָנֵי הַכִּפֹּרֶת יִזֶּה שִׁבְעַ־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ׃ 15 וְשָׁחַט אֶת־שְׁעִיר הַחֲטָאֹת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבַּיִת לְפָרְכַת וַעֲשֵׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכִּפֹּרֶת וּלְפָנֵי הַכִּפֹּרֶת׃ 16 וְכִפֶּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשָּׂכָן אִתָּם בְּתוֹךְ טְמֵאתָם׃ 17 וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל מוֹעֵד בְּבֹאוֹ לְכִפֶּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בְּעַדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קֹהֶל יִשְׂרָאֵל׃

18 וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב׃ 19 וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַ פְּעָמִים וּטְהָרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל׃ 20 וְכִלָּה מְכַפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׁעִיר הַחַי׃ 21 וְסָמַךְ אֶהָרֹן אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אִתָּם עַל־רֹאשׁ הַשְּׁעִיר

and then send it off into the wilderness, led by a man held in readiness for the purpose. 22 And the goat shall carry off upon itself all their sins to the desert land, where the man shall set the goat loose in the wilderness. 23 Then shall Aaron come to the Tent of Meeting, remove the linen vestments which he had put on when he came unto the Holy of Holies, and leave them there in the place where he had put them on. 24 And he shall bathe his flesh in water in some holy place and then put on other garments. He shall then go out and sacrifice his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.

25 As for the fat of the sin-offering he shall let it go up in smoke on the Altar. 26 As for the man who sets loose the goat labeled, "For Azazel," he shall wash his clothes, bathe his flesh in water and after that he may come into the camp. 27 As for the bullock for his sin-offering and the goat for the people's sin-offering, whose blood had been used to make atonement for the Holy of Holies, one designated shall bring them to a place outside the camp and people shall burn their remains in the fire—their skin, their flesh, and their dung. 28 And as for the man who burns them, he shall wash his garments and bathe his flesh in water and then he may come into the camp. 29 And this shall be unto you an eternal statute: In the seventh month, on the tenth day, you shall afflict yourselves and refrain from all work, both the citizen and the stranger who dwells among you. 30 For on this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal.

31 A Sabbath of complete cessation of work shall it be for you; and you shall afflict yourselves; it is an eternal statute. 32 And the priest whom they will anoint and empower to function as High Priest in his

וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמְדַבֶּרֶה: 22 וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנֹתֵם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׂעִיר בַּמִּדְבָּר: 23 וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדָי הַכֹּדֵשׁ לְבָשׁ כְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: 24 וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת־עֲלֹתוֹ וְאֶת־עֲלֹת הָעָם וְכִפֵּר בְּעֵדוֹ וּבְעֵד הָעָם:

25 וְאֵת חֵלֶב הַחֲטָאֹת יִקְטִיר הַמִּזְבֵּחַ: 26 וְהִמְשִׁיחַ אֶת־הַשְּׂעִיר לְעִזְאֵזֶל יִכְבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמַּחֲנֶה: 27 וְאֵת פֶּר הַחֲטָאֹת וְאֵת | שְׂעִיר הַחֲטָאֹת אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכִפֹּר בַּקֹּדֶשׁ יוֹצֵא אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֲרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרִשָׁם: 28 וְהִשְׂרִף אֹתָם יִכְבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמַּחֲנֶה: 29 וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׂבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנִנוּ אֶת־נַפְשׁוֹתֵיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֲזִרְחָה וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: 30 כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חֲטָאֹתֵיכֶם לִפְנֵי יְהוָה תְּטַהֲרוּ:

31 שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשׁוֹתֵיכֶם חֻקַּת עוֹלָם: 32 וְכִפֵּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ לְכַהֵן תַּחַת

father's place, shall make the atonements; and he shall put on the linen garments, the holy vestments. 33 And he shall make atonement for the Holy of Holies; and for the Tent of Meeting; and for the Altar shall he make atonement; and he shall make atonement for the priests and for all the people of the Congregation. 34 And this shall be for you an eternal statute—to make atonement for the Children of Israel because of their misdeeds, once in each year. And Moses did as the Eternal had commanded him.

### HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*The first Sefer Torah is lifted high and the Congregation sings:*

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

אָבִיו וְלִבְשׁ אֶת־בְּגָדֵי הַבַּד בְּגָדֵי הַקֹּדֶשׁ: 33 וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכְּהֹנִים וְעַל־כָּל־עַם הַקְּהָל יִכַּפֵּר: 34 וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

### HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיְמַלִּיף מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא לְעָלְא לְעָלְא מְפַלְבֵּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*The first Sefer Torah is lifted high and the Congregation sings:*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

## TORAH HYMN

All praise to thee we bring,  
To thee our fathers' God,  
For all the teaching of thy Law,  
The way all Israel trod.

Our fathers loved thy word,  
They went through fire and flame;  
Thy law they kept in life and death,  
And sanctified thy name.

For prophet and for sage,  
Who led us on the way,  
And gave all Israel strength and light,  
We thank thee, God, today.

To us the will impart,  
That we as firm may be,  
To live our lives as they lived theirs,  
For Israel and for thee.

O Israel's Guide and Shield,  
Uplift us through thy Law  
Unveil our eyes that we may see  
The wonders which they saw.

## THE MAFTIR READING

## NUMBERS 29:7–11

7 וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם  
אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ: 8 וְהִקְרַבְתֶּם עֹלָה לַיהוָה  
רֵיחַ נִיחֹחַ פָּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שְׁבַע  
תְּמִימִם יִהְיוּ לָכֶם: 9 וּמִנְחֹתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה  
עֶשְׂרִים לֶפָר שְׁנֵי עֶשְׂרִים לָאֵיל הָאֶחָד: 10 עֶשְׂרוֹן עֶשְׂרוֹן  
לִכְבֵּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: 11 שְׁעִיר־עֲזִים אֶחָד חֲטָאת  
מִלֶּבֶד חֲטָאת הַכֹּפְרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֶיהָ:

7 And on the tenth day of this seventh month you shall have a holy gathering; and you shall afflict your souls with fasting; you shall do no manner of work; 8 Present a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven year-old he-lambs without blemish; 9 and a meal-offering with them, fine flour mingled with oil, three tenth-parts for the bullock, two tenth-parts for the one ram, 10 a tenth-part for each of the seven lambs; 11 one he-goat for a sin-offering; in addition to the sin-offering of atonement, and the daily burnt-offering and its meal-offering, and their libations.

*The second Sefer Torah is lifted high and the Congregation sings:*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל  
עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

### BLESSING BEFORE THE HAFTARAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים  
טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. בְּרוּךְ אַתָּה יי  
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי  
הָאֵמֶת וְצִדִּיק;

We praise thee. Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

### INTRODUCTION TO THE HAFTARAH

#### ISAIAH 57:14–58:14

The Haftarah for Yom Kippur morning is from the book of the Prophet Isaiah. It is one of the most powerful sermons ever preached on the Day of Atonement. Isaiah is critical of the outward forms of religion that the people have made ends in themselves, without relation to moral living. They thought they were religious because they observed the fast. But the prophet rebukes them saying that the fast has no meaning since they did not fast away from doing evil. God desires the heart, not meaningless ritual.

The prophet denounces the fast only because it fails to touch the heart. The true purpose of the fast is to motivate us to righteous living. Isaiah teaches that the fast that God would choose is to refrain from wrongdoing, to pour out one's heart and soul for others; to refrain from hardness of heart which finds expression in denial of sympathy for those who are in need.

The same prophet who seemingly denounces the fast appeals beautifully for the observance of the Sabbath. He was not against the institutions of religion; he was for them as means to noble ends.

The prophet, rightly understood, would appeal for the observance of the fast in the right spirit, even as he appeals for the observance of the Sabbath.

*Isaiah 57:14–21*

14 A voice proclaims

“Straighten, make level, clear the road,  
Remove stumbling blocks from the path of my People.”

15 For thus says the Sublime and Exalted One,

Who inhabits eternity, whose name is the Holy One:

“In transcendent holiness I dwell,  
Yet also with the contrite and humble of spirit,  
To revive the spirit of the humble,  
And to quicken the heart of the crushed.

16 For, I will not contend forever,

And I will not always be angry,  
Once the spirit of mortals is reconciled to me,  
The souls that I called into being.

17 Because of the iniquity of their greed was I angry;

I punished them, withdrew my presence and was wroth,  
Because they walked rebelliously in the way of their own heart.

18 I have observed their changed ways and will heal them,

I will guide them and reward them with consolation,  
Together with those who mourn with them.”

19 Peace to those who have been far away,

Peace to those who have been nigh,  
Says he, who is the Creator of the fruit of the lips,  
For I will heal him.

20 But the wicked are like the turbulent sea,

Which can never rest,  
Whose waters whirl up mire and dirt;

21 “There is no peace for the wicked,” says my God.

*Isaiah 57:14–21*

14 וְאָמַר סְלוּסְלוּ פְּנֵי־דַרְךְךָ

הָרִימוּ מִכְשׁוֹל מִדְרֶךְ עַמִּי:

15 כִּי כֹה אָמַר יְהוָה וְנִשְׂא שִׁכְן עַד וְקָדוֹשׁ שְׁמוֹ

מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן וְאֶת־דַּכָּא וְשִׁפְלֵרוּחַ

לְהַחְיֹת רוּחַ שְׁפִלִים וּלְהַחְיֹת לֵב גְּדֹכָאִים:

16 כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֹצֵחַ אֶקְצֹף

כִּי־רוּחַ מִלְּפָנַי יַעֲטוּף וּנְשָׁמוֹת אֲנִי עֹשֵׂיתִי:

17 בְּעֶזְרִי בִצְעוּ קִצְפֹתַי וְאַכְהוּ הַסֵּתֶר וְאֶקְצֹף

וַיִּלֶּךְ שׁוֹבֵב בְּדַרְךְ לְבוֹ:

18 דַּרְכֵי רְאִיתִי וְאַרְפָּאֵהוּ

וְאַנְחָהוּ וְאַשְׁלֵם נַחְמִים לוֹ וְלֹא־בְלִיּוֹ:

19 בּוֹרֵא [גִּבּוֹר] נִיב שְׁפֹתֵי

שְׁלוֹם | שְׁלוֹם לְרַחוּק וְלִקְרוֹב

אָמַר יְהוָה וּרְפָאתָיו:

20 וְהַרְשָׁעִים כִּי־ם נִגְרָשׁ

כִּי הַשְּׂקִט לֹא יוֹכֵל

וַיִּגְרָשׁוּ מִיָּמֹו רֶפֶשׁ וְטָיִט:

21 אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרָשָׁעִים:

*Isaiah 58:1–14*

- 1 Proclaim aloud, without restraint,  
Like the Shofar lift up your voice,  
Declare to my people their transgression.  
To the House of Jacob their misdeeds.
- 2 Me do they seek, day after day,  
My ways they profess to desire to know;  
As a nation that lives righteously,  
And has not forsaken the guidance of their God.  
They ask of me righteous judgments,  
Professing to yearn for the nearness of God.
- 3 “Why have we fasted and thou see it not?  
Afflicted ourselves and thou heed it not?  
Because, on the day of your fast you pursue your business,  
And you exact your ill-gotten gains.
- 4 Behold, you fast for contention and for strife,  
And to smite with the fist of violence;  
You fast not on this day in such a way,  
As to cause your voice to be heard on high.
- 5 Is this the kind of fast that I would choose—  
A day whereon you afflict yourself?  
To bend the head like a reed,  
And spread for a bed sackcloth and ashes?

*Isaiah 58:1–14*

- 1 קְרֹא בְגֵרוֹן אֶל־תַּחֲשׂוּךְ  
כְּשׁוֹפָר הָרִם קוֹלְךָ  
וְהִגַּד לְעַמִּי פְשָׁעָם  
וּלְבֵית יַעֲקֹב חַטָּאתָם:
- 2 וְאוֹתֵי יוֹם יוֹם יִדְרֹשׁוּן  
וְדַעַת דְּרָכַי יַחֲפֹצוּן  
כְּגוֹי אֲשֶׁר־צָדְקָה עָשָׂה  
וּמִשְׁפָּט אֱלֹהֵיוּ לֹא עָזַב  
יִשְׁאָלוּנִי מִשְׁפָּטֵי־צְדָקָה  
קִרְבַּת אֱלֹהִים יַחֲפֹצוּן:
- 3 לָמָּה צָמְנוּ וְלֹא רָאִיתָ  
עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדְעַ  
הֵן בַּיּוֹם צָמְכֶם תִּמְצְאוּ־חִפְזִי  
וְכָל־עֲצָבֵיכֶם תִּנְגְּשׁוּ:
- 4 הֵן לְרִיב וּמִצָּה תִצְוֹמוּ  
וּלְהִכּוֹת בְּאִגְרֵף רִשָׁע  
לֹא־תִצְוֹמוּ כַּיּוֹם  
לְהִשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם:
- 5 הֲכֹזֶה יִהְיֶה צוֹם אֲבַחְרֶהוּ  
יוֹם עֲנוֹת אָדָם נַפְשׁוֹ  
הֲלֹכְךָ כְּאִגְמֹן רֹאשׁוֹ וְשָׁק וְאָפֶר יִצְיַע



- Will you call this a day of self-denial,  
 A day acceptable to the Eternal?  
 6 Is not this the fast that I choose—  
 To loosen the fetters imposed by violence,  
 To undo the bonds of injustice,  
 To let the oppressed go free,  
 And to break asunder every yoke?  
 7 Is it not that you share your food with the hungry,  
 And bring the down-trodden poor into your homes;  
 That when you see the naked you clothe them,  
 And hide not yourself from your neighbor?  
 8 Then will your light break forth like the dawn,  
 And your healing spring forth rapidly;  
 Your vindication will go before you,  
 And the glory of the Eternal enfold you.  
 9 Then will you call and the Eternal will answer,  
 You will supplicate and God will say “I am here.”  
 Do but banish from among you oppression,  
 The threatening finger and iniquitous speech;  
 10 Do but outpour your soul for the famished,  
 And satiate afflicted souls;  
 Then will your light shine bright in the darkness,  
 And your darkest hour will be like the noon-day light.

- הֲלֹזָה תִּקְרָא צוֹם  
 יוֹם רְצוֹן לַיהוָה:  
 6 הֲלֹא זֶה צוֹם אֲבַחֲרֶהוּ  
 פִּתְחֵחַ חֲרָצְבוֹת רָשָׁע הַתֵּר אֲגַדּוֹת מוֹטֵה  
 וְשַׁלַּח רְצוּצִים חֲפְשִׁים  
 וְכָל־מוֹטֵה תִּנְתְּקוּ:  
 7 הֲלֹא פָרַס לָרָעַב לַחֲמֶה  
 וַעֲנִיִּים מְרוּדִים תָּבִיא בַּיִת  
 כִּי־תִרְאֶה עָרֶם וְכִסִּיתוּ  
 וּמִבְשׂוּרָה לֹא תִתְעַלֵּם:  
 8 אִזּוּ יִבְקַע כְּשֹׁחַר אוֹרָה  
 וַיֵּאֲרַכְתֶּה מְהֵרָה תְצַמַּח  
 וְהִלָּךְ לְפָנֶיךָ צִדְקָה  
 כְּבוֹד יְהוָה יֵאֲסֹפֶה:  
 9 אִזּוּ תִקְרָא וַיְהוֶה יַעֲנֶה  
 תִּשְׁוַע וַיֹּאמֶר הַנְּנִי  
 אִם־תִּסֵּיר מִתּוֹכֶךָ מוֹטֵה  
 שְׁלַח אֶצְבָּע וּדְפַר־אוֹז:  
 10 וְתִפֹּק לָרָעַב נַפְשֶׁךָ  
 וְנִפְשׁ נַעֲנֶה תִשְׂבִּיעַ  
 וְזָרַח בְּחֹשֶׁךְ אוֹרָה  
 וַאֲפֹלְתֶךָ כְּצַהֲרִים:

- 11 And the Eternal will guide you ever;  
 In time of drought he will satisfy your needs,  
 He will strengthen your physical being;  
 You shall be like a well-watered garden,  
 Like a spring with unfailing waters.
- 12 And your descendants shall rebuild the ancient ruins,  
 The age-old foundations you shall raise up again;  
 “Repairer of the Breaches” shall you be called,  
 “Restorer of the Paths to the Dwelling-place.”
- 13 If you will restrain your foot on the Sabbath,  
 Refraining from your business on my holy day,  
 If you will call the Sabbath a delight,  
 The holy day of the Eternal worthy of honor;  
 If you will honor it by not following your usual pursuits,  
 And by not indulging in empty words;
- 14 Then will you find delight in the Eternal.  
 Then shall I make you triumphant in the land;  
 And I shall enable you to enjoy the heritage of Jacob your father,  
 In accordance with the promise of the Eternal.

- 11 וַנַּחֲךָ יְהוָה תָּמִיד  
 וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ  
 וְעֲצַמְתֶּיךָ יַחֲלִיץ  
 וְהָיִיתָ כְּגַן רוּחַ וְכַמּוּצָא מַיִם  
 אֲשֶׁר לֹא יִכָּזְבוּ מֵימָיו:  
 12 וּבְנֵי מִמֶּךָ חֲרֻבוֹת עוֹלָם  
 מוֹסְדֵי דוֹר־וָדוֹר תִּקְוֵמָם  
 וְקָרָא לְךָ גֹדֵר פְּרִיץ  
 מְשׁוּבָב נְתִיבוֹת לְשִׁבְתָּ:  
 13 אִם־תִּשְׁיֵב מִשְׁבַּת רַגְלֶךָ  
 עֲשׂוֹת חֲפְצֶיךָ בְּיוֹם קֹדֶשׁ  
 וְקָרָאתָ לְשַׁבַּת עֲנֵג  
 לְקֹדֶשׁ יְהוָה מְכֻבָּד  
 וְכִבְדָתוֹ מַעֲשׂוֹת דְּרָכֶיךָ  
 מִמְּצוֹא חֲפְצֶךָ וְדַבַּר דְּבָר:  
 14 אַז תִּתְעַנֵּג עַל־יְהוָה  
 וְהִרְפַּכְתִּיךָ עַל־נַפְשֶׁיךָ [וּבְמִיתֶיךָ] בְּמַתִּי אֶרֶץ  
 וְהִיאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ  
 כִּי פִי יְהוָה דִּבֶּר:

### BLESSINGS AFTER THE HAFTARAH

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gave us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.

We thank thee, Lord our God, for the Torah and for this day's worship, for the prophets (*and for this Sabbath day which thou hast given us for holiness and rest*) and for this Day of Atonement which thou hast given us for joy and gladness, for glory and delight.

We thank thee, Lord our God, for all our blessings, and we praise thee whose name should always be blessed by the lips of all living, for thy word is true and ever-enduring. Blessed art thou, O Lord, Sovereign who forgives and pardons our sins and the sins of thy people, the House of Israel, and causes our sins to pass away, year by year, Sovereign over all the earth, who hallows (*the Sabbath*), the House of Israel and the Day of Atonement.

### BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כל העולמים.  
צדיק בכל הדורות. האל הנאמן האומר ועשה. המדבר  
ומקים. שכל דבריו אמת וצדק:

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

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

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

על התורה ועל העבודה ועל הנביאים (ועל יום השבת הזה)  
ועל יום הכפורים הזה שנתת לנו יי אלהינו (לקדשה ולמנוחה)  
לכבוד ולתפארת:

על הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך  
שמה בפי כל חי תמיד לעולם ועד ודברך אמת וקים לעד: ברוך  
אתה יי מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל  
ומעביר אשמותינו בכל שנה ושנה מלך על כל הארץ מקדש  
(השבת ו) ישראל ויום הכפורים:

### PRAYER FOR OUR COUNTRY AND ITS GOVERNMENT

May God who sends deliverance unto nations and understanding to their leaders, whose kingdom is an everlasting kingdom, who delivered David from the destructive sword, who makes a way in the sea and a path in the mighty waters, bless, aid and shield the President of our beloved country, and all the duly constituted authorities of the nation, state and city.

May the Supreme, Ruler of rulers, infinite in mercy, shelter them and grant them life, and deliver them from all manner of trouble and danger.

May the Supreme, Ruler of rulers, infinite in mercy, fill their hearts with justice and humanity so that peace and security, happiness and liberty may evermore dwell in our land and lead other lands and peoples to peace and security.

May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth.

May this be the will of God. Amen.

### PRAYER FOR OUR COUNTRY AND ITS GOVERNMENT

הַנּוֹתֵן תְּשׁוּעָה לְעַמִּים וּתְבוּנָה לְנֹשְׂאֵיהֶם. מַלְכוּתוֹ מְלָכוּת  
כָּל עוֹלָמִים. הַפּוֹדֶה אֶת־דָּוִד עֲבָדוֹ מִחֶרֶב רָעָה. הַנּוֹתֵן בַּיָּם דָּרָךְ  
וּבַמַּיִם עֲזִים נְתִיבָה. הוּא יְבָרֵךְ וַיִּשְׁמֹר וַיִּנְצֹר וַיַּעֲזֹר אֶת נֹשְׂאֵי  
אֲרָצֵנוּ וְאֶת כָּל שְׂרֵי הַמְּדִינּוֹת הָאֵלֶּה:

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו הַרְבִּים יִשְׁמְרֵם וַיַּחֲיִים. וּמְכַל  
צָרָה וַיִּגּוֹן וַנִּזְקַ יַצִּילֵם:

מֶלֶךְ מַלְכֵי הַמְּלָכִים יְבַיְנֵם מִשְׁפָּטֵי צַדִּיקוֹ לְמַעַן יִהְיֶה שְׁלוֹם  
וְשְׁלוֹהָ אֲשֶׁר וַחֲפֹשׂ כָּל יַמֵּינוּ בְּאֲרָצֵנוּ וְעַל יָדָהּ בְּכָל הָעוֹלָם כְּלוֹ:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל: וְנֹאמֵר אָמֵן:

### PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

Our Father in Heaven, Rock and Redeemer of the People Israel:  
 Bless the State of Israel, the first flowering of our redemption.  
 Shield it under the wings of thy love;  
 Spread over it the shelter of thy peace.  
 Guide its leaders and advisors with thy light and thy truth.  
 Help them with thy good counsel.  
 Strengthen the hands of those who defend our Holy Land.  
 Deliver them; crown their efforts with triumph.  
 Bless the land with peace,  
 And its inhabitants with lasting joy. Amen.

### HATIKVAH

So long as deep within the heart,  
 A Jewish soul does beat,  
 And to the farthestmost parts of the east  
 An eye strains yearning toward Zion;  
 So long is our hope not lost,  
 The hope of two thousand years,  
 To be a free people in our own land,  
 In the land of Zion and Jerusalem.

### PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

אֲבִינוּ שְׁבַשְׁמִים צִוֵּר יִשְׂרָאֵל וְגִוְאָלוֹ בְּרַךְ אֶת־מְדִינַת  
 יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הֶגֶן עָלֶיךָ בְּאֲבֵרַת חֶסֶדְךָ  
 וּפְרוּשׁ עָלֶיךָ סֶכֶת שְׁלוֹמְךָ. וּשְׁלַח אוֹרְךָ וְאֲמַתְּךָ לְרֵאשִׁיָּהּ  
 שְׂרִיָּהּ וְיִוְעֲצֶיךָ וְתִקְנָם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. תְּזַקֵּא אֶת יְדֵי מְגִנֵּי  
 אָרְץ קֹדְשֵׁנוּ וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֵטְרַת נֶצְחוֹן תְּעֻטְרֵם.  
 וְנַתַּת שְׁלוֹם בְּאָרְץ וְשִׂמְחַת עוֹלָם לְיֹשְׁבֵיהָ: וְנֹאמֵר אָמֵן:

### HATIKVAH

כָּל עוֹד בַּלֵּבב פְּגִימָה.  
 נֶפֶשׁ יְהוּדֵי הוֹמִיָּה.  
 וּלְפָאֲתֵי מְזֻרַח קֹדֵימָה.  
 עֵין לְצִיּוֹן צוֹפִיָּה:  
 עוֹד לֹא אֲבָדָה תְּקוּתָנוּ.  
 הַתְּקוּהָ בֵּת שְׁנוֹת אֲלֵפִים.  
 לְהִיּוֹת עִם חֶפְשֵׁי בְּאֲרָצְנוּ.  
 אָרְץ צִיּוֹן וִירוּשָׁלַיִם:

## PRAYER FOR THE CONGREGATIONS

May God who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless our Congregation together with all other congregations of the House of Israel; members, sons and daughters, and all their loved ones. May God's blessing rest upon all who devote themselves to Houses of Worship and who come into them to pray; upon those whose gifts light the Sanctuary; and upon those who donate wine for Kiddush and Havdalah; who provide food for visitors, and charity for the poor. God's blessing upon all who give of themselves with faithfulness to the concerns of the entire community, and the rebuilding of Eretz Yisrael. May the Holy One, the Blessed, favor them, protect them from disease, heal their bodily ills, and forgive their sins; and send blessing and success to the work of their hands, together with the whole Family of Israel.

May the God of our ancestors find us worthy of this blessing, and hearken to our supplication, fulfilling what is written: May the Lord, God of your ancestors, increase you a thousand-fold and bless you as he has promised you.

May this be the will of God. Amen.

## PRAYER FOR THE CONGREGATIONS

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב. שְׂרָה רַבֵּקָה רָחֵל וְלֵאָה. הוּא יְבָרַךְ אֶת כָּל הַקְהָל הַקְדוֹשׁ הַזֶּה עִם כָּל קְהֵלוֹת הַקְדוֹשׁ. הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם. וּמִי שֶׁמִּיְחָדִים בְּתֵי כְנִסְיוֹת לְתַפְלָה. וּמִי שֶׁבָּאִים בְּתוֹכָם לְהַתְפַּלֵּל. וּמִי שֶׁנוֹתְנִים גֵּר לְמָאוֹר וְיִיזֵן לְקְדוֹשׁ וּלְהַבְדִּילָהּ וּפֶת לְאוֹרְחִים וְצִדְקָה לְעַנְיִים. וְכָל מִי שֶׁעוֹסְקִים בְּצָרְכֵי צְבוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאַמוּנָה הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל מַחֲלָה וְיִרְפָּא לְכָל גּוֹפֵם וְיִסְלַח לְכָל עוֹנָם. וְיִשְׁלַח בְּרַכָּה וְהִצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם עִם כָּל יִשְׂרָאֵל אַחִיהֶם:

אֱלֹהֵי אֲבוֹתֵינוּ יְבָרְכֵנוּ וְיִזְכְּנוּ וְיִשְׁמַע קוֹלְנוּ וְיִקְיֵם בְּנוּ מִקְרָא שְׁכָתוּב: יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יִסֶּף עֲלֵיכֶם כֶּכֶם אֶלֶף פְּעָמִים וְיְבָרַךְ אֶתְכֶם כַּאֲשֶׁר דָּבַר לָכֶם: וְכֵן יְהִי רְצוֹן. וְנֹאמַר אָמֵן:

## ASHRAY

Happy are they who dwell in thy house,  
Forevermore shall they praise thee.

Happy the people with whom it is so,  
Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,  
And praise thy name forever and ever.

Day by day will I praise thee,  
And extol thy name forevermore.

Great is the Lord and mightily to be praised;  
His greatness cannot be fathomed.

One generation praises thy works to another;  
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,  
And I ponder over thy wondrous works.

They tell of the power, of thine awe-inspiring deeds,  
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,  
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,  
He is forbearing and abounding in kindness.

The Lord is good to all,  
And his mercies are over all his works.

All thy works shall praise thee, Lord,  
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,  
And discourse upon thy might;

Making known thy mighty deeds to all,  
And the glory of thy majestic reign.

## ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:

אֲשֶׁרֵי הָעַם שְׂכֵכָה לוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיו:

*Psalm 145*

## תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרַכְךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֵלֵל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ. וּגְבוּרָתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַזֵּדָה. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוֹלְתֶךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצִדְקוֹתֶךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה. אַרְךָ אַפַּיִם וּגְדֹל־חַסֵּד:

טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִזְדָּוֶה יְהוָה כָּל־מַעֲשָׂיךָ. וְחִסְדֶיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ. וּגְבוּרָתֶךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתְךָ. וְכְבוֹד הַדָּר מִלְכוּתוֹ:

Thy kingdom is an everlasting kingdom,  
 And thy dominion endures through all generations.  
 The Lord upholds all who fall,  
 And lifts all who are bowed down.  
 The eyes of all look with hope to thee,  
 And thou givest them their food in its time.  
 Thou openest thy hand,  
 And satisfiest the desire of all that live.  
 The Lord is righteous in all his ways,  
 And gracious in all his deeds.  
 The Lord is nigh to all who call upon him,  
 To all who call upon him in truth.  
 He fulfills the desire of those who revere him;  
 He hears their anguished cry and helps them.  
 The Lord safeguards all those who love him;  
 While all the wicked he brings to naught.  
 My mouth shall utter the praise of the Lord,  
 And may all flesh praise his holy name forever.  
 And so, let us, indeed, praise the Lord,  
 Let us praise him now and ever.  
 Hallelujah! Praise ye the Lord!

### THE RETURN OF THE SIFRAY TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.  
 God's splendor is on earth and in the heavens;  
 He has increased the strength of his people;  
 Glory to all his faithful servants,  
 To the Children of Israel, the people called to his service.  
 Hallelujah! Praise ye the Lord!

מְלִכּוּתְךָ מְלִכּוּת כָּל־עַלְמִים. וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:  
 סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכּוֹפְּוּפִים:  
 עֵינַיִךְ כָּל־אֱלֹהֵי יִשְׂרָאֵל יִשְׁבְּרוּ. וְאַתָּה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
 פּוֹתַח אֶת־יָדְךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:  
 צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
 רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 תִּהְלֵת יְהוָה יִדְבַר־פִּי. וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:  
 וְאֲנַחְנוּ נְבָרֶךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

### THE RETURN OF THE SIFRAY TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָב שְׁמוֹ לְבָדוֹ:  
 הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:  
 וַיְרַם קֶרֶן לְעַמּוֹ. תִּהְלֵה לְכָל־חֲסִידָיו  
 לְבַנֵּי יִשְׂרָאֵל עִם קָרוֹבוֹ: הַלְלוּיָהּ:



*On Shabbat***Psalm 29**

A Psalm of David.

Give glory to the Lord on high,

Give glory, strength and honor,

Give glory, the honor due his name,

Bow to the Lord in holy splendor.

The voice of God in thunder sounds

Is heard upon the waters wide;

His voice majestically resounds

With power across the mighty tide.

The voice of the Lord is mighty and glorious,

The voice of God breaks the cedars,

God breaks the cedars of Lebanon.

Lebanon and Sirion quake,

Dancing like young rams to and fro.

The voice of God cleaves fiery flames,

The voice of God makes deserts shake;

God makes the wilds of Kadesh quake.

At the voice of God, the deer do prance.

As woodland forests are laid bare;

In God's own temple

All do join, his glory to declare.

At the flood the Lord did reign,

And King forevermore shall God be;

O Lord, thy people with strength sustain,

Bless them with peace, with peace from thee.

*On Shabbat***Psalm 29**

מְזֹמֹר לַדָּוִד:

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים. הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ. הַשִּׁתְּחוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:

קוֹל יְהוָה עַל־הַמַּיִם אֵל־הַכְּבוֹד הִרְעִים.

יְהוָה עַל־מַיִם רַבִּים:

קוֹל־יְהוָה בִּפְתַח קוֹל יְהוָה בְּהַדָּר.

קוֹל יְהוָה שֹׁבֵר אַרְזִים וַיִּשְׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ־עֵגֶל.

לְבָנוֹן וּשְׂרִיזֹן כְּמוֹ בְּוַרְאֵמִים:

קוֹל־יְהוָה חִצָּב לְהַבּוֹת אֵשׁ.

קוֹל יְהוָה יַחִיל מִדְּבַר. יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ:

קוֹל יְהוָה יַחֲוִל אֵילוֹת.

וַיִּחַשְׁף יַעֲרוֹת וּבַהֲיַכְּלוֹ

כָּל־אֹמֵר כְּבוֹד:

יְהוָה לַמַּבּוּל יֵשֶׁב וַיִּשָּׁב יְהוָה מִלְּךָ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

*On weekdays*

**Psalm 24**

To David, A Psalm.

The earth is the Lord's and the fullness thereof,  
The world and those who dwell therein.  
God founded it upon the seas,  
And established it upon the waters.

Who may ascend the mountain of the Lord,  
And who may stand in this holy place?  
Someone with clean hands and a pure heart,  
Who has not set desire upon vanity  
And has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,  
And the reward of righteousness from the God of deliverance.  
Such is the generation of them that seek thee,  
That seek thy presence, O God of Jacob.

Lift up your heads, O gates,  
And be lifted up, you everlasting doors,  
That the King of glory may come in!  
Who, indeed, is the King of glory?  
The Lord, strong and mighty,  
The Lord, mighty in battle.

**Lift up your heads, O gates,  
Yes, lift them up, you everlasting doors,  
That the King of glory may come in!  
Who, indeed, is the King of glory?  
Indeed, the Lord of hosts is the King of glory. Selah!**

*On weekdays*

**Psalm 24**

לְדוֹד מְזִמּוֹר:

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תַּבַּל וַיִּשְׁבֵי בָּהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת יְכוֹנְנָהּ:

מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־יִקוּם בְּמִקְוֹם קֹדֶשׁוֹ:

נָקִי כַפָּיִם וּבִרְלֻבָּב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דֹּרֵשׁוֹ מִבְּקִשֵׁי פָנָיֶה יַעֲקֹב. סְלָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם.

וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזוֹז וְגִבּוֹר. יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם.

וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:

יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד: סְלָה:

*As the Sifray Torah are returned to the Ark*

וּבְנַחַה יֵאמֶר. שׁוּבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל:  
 קוּמָה יְהוָה לְמִנוּחֶתְךָ אֲתָה וְאֲרוֹן עֲזֻךָ:  
 כְּהִנֵּיךָ יִלְבָּשׁוּ צֹדֵק וְחִסְדֶּיךָ יִרְנְנוּ:  
 בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנַי מִשִּׁיחֶךָ:  
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם. תּוֹרַתִּי אֶל־תִּעְזָבוּ:  
 עֲזִיחִים הֵיא לְמַחְזִיקִים בָּהּ. וְתִמְכִּיחַ מְאֹשֶׁר:  
 דְּרָכֶיהָ דְרָכֵי־נֶעַם. וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:  
 הִשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

When the Ark rested, Moses would say:

Abide, O Lord, among the myriads of the families of Israel.

Arise, O Lord, be settled, thou and the Ark of thy power.

Thy priests shall be robed in righteousness, and the faithful will rejoice.

For the sake of David, thy servant, do not turn back the approach of the Messiah.

I give you good instruction, forsake not my Torah.

It is a tree of life to those who embrace it,

A source of happiness to each one who upholds it.

Its ways are ways of pleasantness,

And all its paths lead to peace.

Lord, turn us back to thee. We are ready to return.

Renew our days as of old.

## מוסף ליום כפור

### Musaf

*Additional Service for Yom Kippur*

*Hinine, the Prayer of the Hazzan, page 673, may alternately be chanted here.*

### HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

### THE AMIDAH

#### *To be said standing in private devotion*

As I proclaim the name of the Lord, ascribe greatness to our God.

Lord, open my lips and my mouth shall speak thy praise.

#### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

*Hinine, the Prayer of the Hazzan, page 672, may alternately be chanted here.*

### HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

### THE AMIDAH

#### *To be said standing in private devotion*

כִּי שֵׁם יְהוָה אֲקַרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

#### AVOT

#### *The God of our Ancestors.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבְנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מִלֶּךְ חַפֵּץ בְּחַיִּים וְכַתְּבֵנוּ

בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם:

**GEVUROT**

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

**KEDUSHAT HASHEM**

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will whole-heartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

**GEVUROT**

*God has awesome powers.*

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

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מחיה המתים:

**KEDUSHAT HASHEM**

*God's Holiness suffuses the world.*

אתה קדוש ושמה קדוש וקדושים בכל יום יהללוך סלה:  
ובכן תן פחדך יי אלהינו על כל מעשיה ואימתה על כל מה  
שבראת. ויראוה כל המעשים וישתחוו לפניה כל הברואים.  
ויעשו כלם אגדה אחת לעשות רצונה בלבב שלם. כמו  
שידענו יי אלהינו שהשלטון לפניה עז בידך וגבורה בימינה.  
ושמה נורא על כל מה שבראת:

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

#### **KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרֶשֶׁיֶךָ  
וּפְתַחֲוֹן פֶּה לְמִיַּחֲלִים לָךְ. שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ וְצִמְיַחַת  
קָרוֹן לְדוֹד עֲבֹדָה וְעֲרִיכַת נֵר לְבֹנֵי־יֵשׁוּי מְשִׁיחָה בְּמַהֲרָה בְּיָמֵינוּ:  
וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים בְּרַנָּה  
יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיהָ וְכָל הָרִשְׁעָה כִּלָּה כְּעָשָׂן תִּכָּלֶה.  
כִּי תַעֲבִיר מִמְּשָׁלַת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יי לְבִדְדָה עַל כָּל מַעֲשֵׂיֶיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדָה  
וּבִירוּשָׁלַיִם עִיר קֹדֶשׁ כְּכַתוּב בְּדִבְרֵי קֹדֶשׁ. יִמְלֹךְ יְהוָה  
לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוִה מִבְּלַעַדֶיךָ כְּכַתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ  
אַתָּה יי הַמְּלֹךְ הַקְּדוֹשׁ:

*KEDUSHAT HAYOM  
This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ  
מִלְּכָנוּ לְעִבּוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrongdoings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion thy city in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifice (*of this Sabbath day and the Musaf sacrifice*) of this Day of Atonement they performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.

*On Shabbat include words in parentheses*

וּתְתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה לְקְדוּשָׁה וּלְמִנוּחָה וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וּלְכַפְרָה וּלְמַחְלֵבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. וְזָכַר לִיצִיאַת מִצְרַיִם:

וּמִפְנֵי חַטָּאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירְתָּהּ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶה עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ:

יְהִי רַצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מִלֶּךְ רַחֲמָן שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים. וְתִבְגְּהוּ מְהֵרָה וְתִגְדֹּל כְּבוֹדוֹ: אָבִינוּ מִלְּכָנוּ גִלְהַ כְּבוֹד מְלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ כִּנְס מִיִּרְפְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עֲשׂוֹ אֲבוֹתֵנוּ לְפָנֶיךָ אֶת קַרְבָּנוֹת חוּבוֹתֵיהֶם תְּמִידִים כְּסֻדְרָם וּמוֹסְפֵים כְּהִלְכָתָם: וְאֶת מוֹסֵף (יוֹם הַשְּׁבֵת הַזֶּה וְאֶת מוֹסֵף) יוֹם הַכְּפוּרִים הַזֶּה עֲשׂוֹ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה כְּמוֹ שֶׁכָּתַבְתָּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ:

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Elohaynu. (With Yismihu on Shabbat)*

As it is said:

*On Shabbat*

*(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)*

And on the tenth day of this seventh month you shall have a holy gathering; and you shall afflict your souls with fasting; you shall do no manner of work. Present a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven year-old he-lambs without blemish;

And a meal-offering and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the one ram, a tenth-part for each of the lambs; wine for the libation, and two he-goats for atonement, and the daily burnt-offerings, as stipulated.

*On Shabbat*

*(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hal-  
lowed, and designated the most desirable of days, in remembrance of creation.)*

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Elohaynu. (With Yismihu on Shabbat)*

כְּאָמֹר:

*On Shabbat*

וּבַיּוֹם הַשְּׁבִיעִי הַשְּׁבִיעִי כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינָיִם סֹלֶת  
מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלֹת שֶׁבֶת בְּשֶׁבֶתוֹ עַל־עֹלֹת הַתָּמִיד  
וְנִסְכָּה:)

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם  
אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה רֵיחַ נִיחֹחַ  
פֶּר בּוֹבֶקֶר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם:  
וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִינָיִם לְפָר וּשְׁנֵי עֶשְׂרִינָיִם לְאֵיל  
וְעֶשְׂרוֹן לְכֶבֶשׂ וַיִּזֶן כְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים לְכִפּוּר וּשְׁנֵי תְּמִידִים כֹּה־לַכְתָּם:

*On Shabbat*

(יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שֶׁבֶת וְקוֹרְאֵי עֲנָג עִם מִקְדָּשֵׁי שְׁבִיעִי  
כֻּלָּם יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעִי רְצִיתָ בוֹ וְקִדְשָׁתוֹ. חֲמִדָּת  
יָמִים אוֹתוֹ קָרָאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:)



Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (*the Sabbath,*) the People of Israel and the Day of Atonement.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹנֹוֹתֵינוּ בַּיּוֹם (הַשְּׁבֵט הַזֶּה וּבַיּוֹם) הַכֹּפָרִים הַזֶּה. מָחָה וְהֵעֵבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֶיךָ. כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מָחָה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֶזְכֵּר: וְנֹאמֵר. מַחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גִאלְתֶּיךָ: וְנֹאמֵר. כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תְּטַהַרוּ: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחַתְנוּ) קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעָנוּ מִטּוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ. (וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבַת קֹדֶשׁךָ וְיִגְוָחוּ בְּהַיְשָׁרָאֵל מִקֹּדֶשׁי שְׁמֶךָ) וְטַהַר לְבָבֵנו לְעִבְדֶּךָ בְּאַמְתּוֹ. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחְלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלִעֲדֶיךָ אֵין לָנוּ מִלֶּךָ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יְיָ מִלֶּךָ מוֹחֵל וְסוֹלַח לְעֹנֹוֹתֵינוּ וְלְעֹנֹוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מִלֶּךָ עַל כָּל הָאָרֶץ מִקֹּדֶשׁ (הַשְּׁבֵט ו) יִשְׂרָאֵל וַיּוֹם הַכֹּפָרִים:

#### AVODAH

##### *The Promise of God's return to Zion.*

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם. וְהָשִׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתֶךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן. וְתֵהִי לְרִצּוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבָךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

**HODA-AH**

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

**HODA-AH**  
*Thanksgiving.*

מוֹדִים אֲנַחְנוּ לְךָ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לְךָ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לְךָ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עַמְּנוּ וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת עֶרֶב וּבִקְרָ וְצָהָרִים. הַטוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לְךָ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְיוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוַעֲתֵנוּ  
וְעִזְרָתֵנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֹךְ נֶאֱחָה לְהוֹדוֹת:

**SHALOM**  
*Peace!*

שְׁלֹם שְׁלֹם טוֹבָה וּבִרְכָה בְּעוֹלָם. חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה. כִּי  
בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה  
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ:

בְּסִפֵּר חַיִּים בְּרַכָּה וְשְׁלֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלֹם:

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלֹם:

## Vidui

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, "We are the righteous ones who have not sinned," for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness. And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

## Vidui

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנָא תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תַּתְּעַלֵּם מִתַּחֲנַנְתֵּנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָּנִים וְקִשֵׁי עֲרָף. לֹאמַר לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל אֲנַחְנוּ  
חָטָאנוּ:

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבְרַנוּ דְּפִי. הִעַוְנוּ. וְהִרְשַׁעְנוּ. זָדְנוּ.  
חָמְסְנוּ. טָפְלְנוּ שָׁקַר. יַעֲצֵנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מָרַדְנוּ. נֶאֱצָנוּ.  
סָרְרְנוּ. עֲוִינוּ. פִּשְׁעֵנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עֲרָף. רִשְׁעֵנוּ. שְׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתַעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמַּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
צְדִיק עַל כָּל הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ:  
מֵה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה נִסְפַּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.  
הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזִי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל  
חֲדָרֵי בֶטֶן וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִין דְּבַר נֶעְלָם מִמֶּךָ וְאִין נִסְתָּר  
מִנְּגַד עֵינֶיךָ. וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאתֵינוּ. וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ.  
וְתִכְפֹּר לָנוּ עַל כָּל פְּשָׁעֵינוּ:

For our sins committed unwillingly or willingly,  
 And for our sins committed through hardness of heart;  
 For our sins committed through ignorance,  
 And for our sins committed by opening our lips;  
 For our sins committed through haughtiness of spirit,  
 And for our sins committed openly or secretly;  
 For our sins committed knowingly and with cunning,  
 And for our sins committed through misuse of speech;  
 For our sins committed through wrong done to others,  
 And for our sins committed through lust of the heart;  
 For our sins committed through illicit relationships,  
 And for our sins committed through insincere confession;  
 For our sins committed through neglect of parents and teachers,  
 And for our sins committed intentionally or in error;  
 For our sins committed through violence,  
 And for our sins committed through the desecration of religion;  
 For our sins committed through unclean speech,  
 And for our sins committed by speaking without thinking;  
 For our sins committed through the evil inclination,  
 And for our sins committed knowingly or not;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִלִי דַעַת.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַיִם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִסּוֹת רוּחַ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵק יָד.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפִתַיִם.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיִצְרַר הָרֵעַ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:  
 וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סָלַח לָנוּ. מָחַל לָנוּ. כִּפְּרֵנוּ:

For our sins committed through deceit and falsehood,  
 And for our sins committed by taking bribes;  
 For our sins committed through being scornful,  
 And for our sins committed through slander;  
 For our sins committed in business pursuits,  
 And for our sins committed through food and drink;  
 For our sins committed through usury,  
 And for our sins committed through arrogance;  
 For our sins committed through lascivious speech,  
 And for our sins committed through wanton gazes;  
 For our sins committed through pride,  
 And for our sins committed through stubbornness;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed through throwing off the yoke of religious responsibility,  
 And for our sins committed through splitting hairs;  
 For our sins committed by ambushing a friend,  
 And for our sins committed through envy;  
 For our sins committed through levity,  
 And for our sins committed through stiff-neckedness;  
 For our sins committed by racing to do evil,  
 And for our sins committed by tale-bearing;

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפֵּת שָׁחַד:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁוֹ וּבְמִרְבִּית.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:  
 וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סִלַּח לָנוּ. מְחַל לָנוּ. כִּפְרֵנוּ:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִרְיָקַת עַל.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְלוֹת:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רָע.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַיִם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְוָה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרָע.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרַכִּילוֹת:

For our sins committed through perjury,  
 And for our sins committed through vain hatred;  
 For our sins committed through breach of trust,  
 And for sins committed through an anxious heart;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.*

My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my ancestors, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁבְעַת שְׁוֵא.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאַת חַנּוּם:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד.  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִמְהוּן לִבָּב:  
 וְעַל כָּל־מִלְּחָמָה וְעַל כָּל־מִלְּחָמָה וְעַל כָּל־מִלְּחָמָה וְעַל כָּל־מִלְּחָמָה:  
 כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב חַסֵּד לְכָל־קוֹרְאֶיךָ:

אֱלֹהִי. עַד שֶׁלֹּא נִוצַרְתִּי אִינִי כְדָאִי. וְעַכְשָׁו שְׁנוּצַרְתִּי כְּאֵלוֹ  
 לֹא נִוצַרְתִּי. עָפַר אָנִי בְּחַיִּי קָל וְחִמֵּר בְּמִיתָתִי. הֲרִי אָנִי לְפָנֶיךָ  
 כְּכֹלִי מְלֵא בּוֹשָׁה וְכִלְמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שֶׁלֹּא אֶחְטֵא עוֹד. וּמָה שְׁחַטְאָתִי לְפָנֶיךָ מָרַק בְּרַחֲמֶיךָ  
 הַרְבִּים. אָבֵל לֹא עַל יְדֵי יְסוּרִים וְחִלִּים רָעִים:

אֱלֹהִי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבַּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי  
 תִּדְמֵם וְנַפְשִׁי כְּעַפָּר לְכֹל תִּהְיֶה: פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל  
 מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן  
 קִדְשֹׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ  
 וְעֲנֵנִי: יְהִי לְרְצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוֹה צוּרִי וְגֹאֲלִי:  
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
 וְאָמְרוּ אָמֵן:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בַּיִת הַמְּקֻדָּשׁ  
 בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם  
 וּכְשָׁנִים קְדָמוֹנִיּוֹת:

END OF AMIDAH

## HININE—THE PRAYER OF THE HAZZAN

Here I am.

Poor in deeds.

Trembling in fear, in terror, before God, enthroned on the praises  
of Israel.

I have come to stand and plead before thee

For thy people Israel who have sent me,

Even though I am unworthy of the task.

Therefore I beg of thee,

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

The Lord; The Lord; God; Compassionate; Gracious;

God of Israel;

Shadai; Ultimate in Awe;

Make my way successful

As I rise to request pity for myself, and for those who have sent me.

Please do not hold them responsible for my sins, and do not punish them on my account, for I am indeed a sinner and transgressor. Let them not stumble in my wrong-doings, nor be shamed on my account; and may I not be shamed on account of them. Accept my pleading as if the prayer had come from someone of outstanding character, whose voice is sweet, and who is seen by all as a friend. Let not there be any impediments to

## HININE—THE PRAYER OF THE HAZZAN

*The Hazzan acknowledges the weighty burden as Shaliach Tzibbur, the representative of the congregation before God.*

הַנְּנִי.

הָעֲנִי מִמַּעַשׁ.

נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

בְּאֵתִי לְעַמֵּד וּלְהִתְחַנֵּן לְפָנֶיךָ

עַל עֲמָךָ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוֹנִי

אַף עַל פִּי שְׂאִינִי כְּדַאי וְהַגּוֹן לְכָךְ.

לְכוֹן אֲבִקֶשׁ מִמֶּךָ

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן.

אֱלֹהֵי יִשְׂרָאֵל.

שְׂדֵי אִיוֹם וְנוֹרָא.

הִיָּה נָא מִצְלִיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ

לְעַמֵּד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי:

נָא אֵל תִּפְשִׁיעַם בְּחַטָּאתַי וְאֵל תְּחַיְבֵם בְּעֹנוֹתַי כִּי חוֹטֵא  
וּפּוֹשֵׁעַ אָנִי. וְאֵל יְכַלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ הֵם בִּי וְאֵל אֲבוֹשׁ  
אָנִי בְּהֵם. קַבֵּל תְּפִלָּתִי כְּתִפְלַת זָקֵן וְרִגְלִי וּפְרָקוּ נְאֻה וְזָקֵן  
מְגִדֵּל וְקוֹלוֹ נְעִים וּמְעַרְבַּב בְּדַעַת עַם הַבְּרִיּוֹת. וְתַגְעֵר בְּשִׁטּוֹן

my prayer, and let thy love wash over my sins. Reverse any evil and suffering in our lives, and in the life of all Israel, to joy and gladness, life and peace. Let us love truth and peace, and let there be no stumbling block in presenting my prayer sincerely.

May it be thy will, Lord God of Abraham, Isaac, and Jacob, mighty God, revered and sublime, "I Will Be What I Will Be," may all the divine angels who bring prayers before thee carry mine to thy glorious throne, on behalf of all the righteous, the faithful, the innocent and the upright, and on behalf of the great, awe-inspiring glory of thy name.

For thou hearest the prayer of thy people Israel. Blessed art thou, O Lord, who hears prayer.

### THE AMIDAH ALOUD

#### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

לְבַל יִשְׁטִינְנִי וַיְהִי נָא דְלוֹגְנִנוּ עָלֶיךָ אֱהָבָה וְעַל כָּל פְּשָׁעִים  
תִּכְסֶּה בְּאַהֲבָה. כָּל צָרוֹת וְרָעוֹת הַפְּדֵנָא לָנוּ וּלְכָל יִשְׂרָאֵל  
לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֱמֶת וְהַשְּׁלוֹם אֱהָבוּ וְלֹא  
יְהִי שׁוֹם מְכַשׁוֹל בְּתַפְלָתִי:

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי אֲבֹרְהֵם יִצְחָק וַיַּעֲקֹב. הָאֵל הַגָּדוֹל  
הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן אֱהִיָּה אֲשֶׁר אֱהִיָּה. שְׁכַל הַמַּלְאָכִים  
שֶׁהֵם מַעְלֵי תַפְלוֹת יְבִיאוּ תַפְלָתִי לְפָנֶיךָ כְּסֹא כְבוֹדְךָ וַיִּצְיָגוּ  
אוֹתָהּ לְפָנֶיךָ בְּעֵבֹר כָּל הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים  
וְהַיִּשְׂרָיִם וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא.

כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה  
שׁוֹמֵעַ תַּפְלָה:

### THE AMIDAH ALOUD

#### AVOT

*The God of our Ancestors.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרְהֵם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:



By authority of the sages, and the learning of the insightful,  
I open my mouth in prayer and plea, imploring grace and  
kindness before the King, who pardons and forgives sin.

Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed  
art thou, O Lord, Abraham's shield.

#### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest  
immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great  
mercy bestowest eternal life on the dead. Lifting the fallen and heal-  
ing the sick, setting free the imprisoned, and keeping faith with  
those who sleep in the dust, who is like thee, Almighty God, and  
who even resembles thee, O King? Thou decreest the end of life  
and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O  
Lord, who can bestow eternal life.

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

זכרנו לחיים מלך חפץ בחיים וכתבנו

בספר החיים למענך אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

#### GEVUROT

*God has awesome powers.*

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

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מחיה המתים:

**KEDUSHAT HASHEM****UNETANEH TOKEF**

And now, to thee, our hymn of Sanctification,  
For thou art our God and King, pardoning and forgiving.

We shall now describe the mighty holiness of this day  
A day awe-inspiring and soul-stirring.  
This day proclaims thine exalted reign  
Based on truth blended with mercy.  
True. Thou surely art our Judge to whom everything is known;  
Thou art conversant with the deeds of mortals, even with those by  
them forgotten.  
The Volume of Memory lies unfolded, the record of each action clear,  
Confirmed by each one's sign and seal.  
The great Shofar is sounded,  
And the still, small voice of conscience is heard.  
The heavenly beings are gripped by anxiety and terror.  
They proclaim: This is the Day of Judgment.  
The Host of Heaven is judged.  
Even they are not guiltless in thy sight.  
And so all mortals pass in review before thee like sheep that are  
being numbered.

**KEDUSHAT HASHEM**  
*God's Holiness suffuses the world.*

**UNETANEH TOKEF**

וּבְכֹן וַיְהִי תַעֲלֵה קְדוּשָׁה. כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:  
וּנְתַנֶּה תְקֵף קְדוּשַׁת הַיּוֹם.  
כִּי הוּא נוֹרָא וְאִיּוֹם.  
וּבוֹ תִנְשָׂא מַלְכוּתְךָ.  
וַיִּכּוֹן בְּחֶסֶד כְּסֵאֶךָ.  
וַתֵּשֶׁב עָלָיו בְּאַמֶּת.  
אַמֶּת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּוֹדַע וְעַד.  
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה וְתִזְכּוֹר כָּל הַנְּשַׁכְּחוֹת.  
וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת.  
וּמֵאֲלֵיו יִקְרָא. וְחוֹתֵם יָד כָּל אָדָם בּוֹ.  
וּבְשׁוֹפָר גָּדוֹל יִתְקַע.  
וְקוֹל דְּמָמָה דְקָה יִשְׁמַע.  
וּמֵלְאֲכִים יִתְפַּזּוּן. וְחֵיל וּרְעֵדָה יֵאֲחַזְזוּן.  
וַיֵּאמְרוּ הִנֵּה יוֹם הַדֵּין.  
לְפָקוֹד עַל צָבָא מָרוֹם בְּדֵין.  
כִּי לֹא יִזְכוּ בְעֵינֶיךָ בְּדֵין.  
וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מָרוֹן:

As a shepherd, shepherding his flock  
 Causes each of the sheep to pass under his tallying rod,  
 So dost thou review, count and number,  
 And judge each human soul,  
 Setting a limit to the span of human existence  
 And inscribing the destiny of all.

On Rosh Hashanah it is inscribed,  
 And on the fast of Yom Kippur it is sealed,  
 How many shall pass away; and how many shall be born.  
 Who shall live and who shall die;  
 Who in the fullness of years and who before;  
 Who through fire and who through water;  
 Who through war and who through wild beast;  
 Who through famine and who through thirst;  
 Who through earthquake and who through plague;  
 Who by strangling and who by stoning;  
 Who will remain at home and who will roam;  
 Who will live serenely and who disturbed;  
 Who will be at ease and who harassed;  
 Who will be impoverished and who enriched;  
 Who will be humbled and who upraised.

But this day proclaims:

*T'shuvah*, Repentance, return to thee;  
*Tefillah*, Prayer, the heart's outpouring to thee; and  
*Tzedakah*, Righteousness, good deeds, one to another,  
 Can avert the evil aspect of the decree.

כְּבִקְרַת רוֹעֵה עֶדְרוֹ:  
 מִעֲבִיר צֹאנוּ תַחַת שִׁבְטוֹ.  
 כֵּן תַעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נַפְשׁ כָּל חַי.  
 וְתַחְתּוֹךְ קֹצֵבָה לְכָל בְּרִיָּה.  
 וְתִכְתּוֹב אֶת גְּזֵר דִּינָם.  
 בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן.  
 כַּמָּה יַעֲבִרוּן. וְכַמָּה יִבְרֹאוּן.  
 מִי יַחְיֶה. וּמִי יָמוּת.  
 מִי בְקִצּוֹ. וּמִי לֹא בְקִצּוֹ.  
 מִי בְּאֵשׁ. וּמִי בַמַּיִם.  
 מִי בַחֲרָב. וּמִי בַחֲזֵיה.  
 מִי בְרֵעֵב. וּמִי בְצָמָא.  
 מִי בְרֵעֵשׁ. וּמִי בַמַּגָּפָה.  
 מִי בַחֲנִיקָה. וּמִי בַסְּקִילָה.  
 מִי יָנוּחַ. וּמִי יִנּוּעַ.  
 מִי יִשְׁקֵט. וּמִי יִטְרַף.  
 מִי יִשְׁלוּ. וּמִי יִתִּיֶסֶר.  
 מִי יַעֲנִי. וּמִי יַעֲשֶׂר.  
 מִי יִשְׁפֹּל. וּמִי יִרוּם:

וְתִשׁוּבָה וְתִפְלָה וְצְדָקָה  
 מִעֲבִירִין אֶת רֵעַ הַגְּזוּרָה:

For it is thy praise that thou art forgiving;  
 It is not thy desire that mortals should die,  
 But that they turn away from evil and live.  
 To the day of death dost thou wait.  
 If there is repentance, reconciliation comes at once.  
 For thou art our Creator  
 Who knows our mortal frame,  
 That we are but flesh and blood.  
 How fragile are we! Our origin, dust; our end, dust;  
 And while we live we imperil our lives for our daily bread!  
 Like an earthen vessel, we break;  
 Like a blade of grass, we wither;  
 Like a flower, we fade;  
 Like a shadow, we flit away;  
 Like a cloud, we vanish;  
 Like a breath of air, we are wafted away;  
 Like a mote of dust, we are blown way;  
 Like a dream, we are no more.  
 But thou, Sovereign of all, art God, living and eternal.  
 There is no limit to thy years, and no end to the length of thy days.  
 There is no measure to thy glory, and never enough words to  
 explain thy name.  
 Thy name is thee,  
 And thou hast identified our name with thine.

כִּי כְּשִׁמְךָ בֵּן תְּהִלָּתְךָ.  
 קָשָׁה לְכַעֵס וְנוֹחַ לְרַצוֹת.  
 כִּי לֹא תַחֲפוֹץ בְּמוֹת הַמֵּת.  
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.  
 וְעַד יוֹם מוֹתוֹ תַחֲכֶּה לוֹ.  
 אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ.  
 אָמֵת כִּי אַתָּה הוּא יוֹצְרֵם.  
 וְאַתָּה יוֹדֵעַ יִצְרֵם.  
 כִּי הֵם בְּשָׂר וְדָם.  
 אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר.  
 בְּנַפְשׁוֹ יָבִיא לְחָמוֹ.  
 מְשׁוּל כְּחֶרֶס הַנְּשֻׁבָר.  
 כְּחִצִּיר יָבֵשׁ. וְכִצִּיץ נוֹבֵל.  
 כְּצֵל עוֹבֵר. וְכַעֲנַן כָּלֵה.  
 וְכַרוּחַ נוֹשֶׁבֶת. וְכַאֲבָק פּוֹרֵחַ.  
 וְכַחֲלוֹם יַעוּף:  
 וְאַתָּה הוּא מְלֶךְ אֵל חַי וְקַיִם:  
 אֵין קִצְבָה לְשָׁנוֹתֶיךָ וְאֵין קֵץ לְאַרְבֵּי יָמֶיךָ:  
 וְאֵין לְשַׁעַר מַרְכָּבוֹת כְּבוֹדֶךָ. וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ:  
 שְׁמֶךָ נֶאֱדָה לְךָ וְאַתָּה נֶאֱדָה לְשְׁמֶךָ. וְשִׁמְנוּ קִרְאָתְךָ בְּשְׁמֶךָ:

## KEDUSHAH

*Congregation individually, then Hazzan*

Act for the sake of thy name, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

*Congregation with Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

*Congregation individually, then Hazzan*

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

*Congregation with Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

*Congregation individually, then Hazzan*

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the SH'MA:

*Congregation with Hazzan*

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

## KEDUSHAH

*Congregation individually, then Hazzan*

עֲשֵׂה לְמַעַן שְׁמֶךָ. וְקֹדֶשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ. בְּעִבּוֹר  
כְּבוֹד שְׁמֶךָ הַנְּעֲרָץ וְהַנְּקַדֵּשׁ. כְּסוּד שֵׁיחַ שְׂרָפִי קֹדֶשׁ. הַמְקַדְּשִׁים  
שְׁמֶךָ בְּקֹדֶשׁ. דְּרֵי מַעְלָה עִם דְּרֵי מַטָּה:  
כִּפְתּוּב עַל־יַד נְבִיאָה: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation with Hazzan*

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

*Congregation individually, then Hazzan*

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתֵי שׁוֹאֲלִים זֶה לָזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

*Congregation with Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

*Congregation individually, then Hazzan*

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים. וַיְחַן עִם הַמִּיחַדִּים שְׁמוֹ עָרַב וּבָקַר  
בְּכָל יוֹם תָּמִיד. פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

*Congregation with Hazzan*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, then Hazzan*

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

*Congregation with Hazzan*

I AM THE LORD YOUR GOD.

*Congregation individually, then Hazzan*

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

*Congregation with Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

*Congregation individually, then Hazzan*

הוא אֱלֹהֵינוּ. הוא אָבִינוּ. הוא מֶלְכֵנוּ. הוא מוֹשִׁיעֵנוּ. והוא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי לְהִיּוֹת לָכֶם לֵאלֹהִים:

*Congregation with Hazzan*

אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Congregation individually, then Hazzan*

אֲדִיר אֲדִירָנוּ יְהוָה אֲדַגְּנוּ. מִהֲאֲדִיר שְׁמָהּ בְּכָל־הָאָרֶץ. וְהִיא  
יְהוָה לְמִלְךָ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:  
וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

*Congregation with Hazzan*

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

*Hazzan*

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ. וּלְנִצַּח נְצָחִים קֹדֶשְׁתָּהּ נִקְדִּישׁ. וְשִׁבְחָהּ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ  
אֶתָּה:

חַמֵּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וְיֹאמְרוּ לָהּ חוֹסְיָה  
בְּצַדִּיקָה עֲמוּסִיָּה. תִּקְדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ:

## VICHOL MA-AMINIM

Absolve us in judgment, King of Judgment.

He holds the scale of judgment in his hand,

And all believe that he is faithful God.

He tests and probes all things secret,

And all believe that he knows our innermost being.

He redeems from death, and rescues from the netherworld,

And all believe that he is a mighty Redeemer.

He alone judges the world,

And all believe that he is Judge of Truth.

He is called "I Will Be What I Will Be,"

And all believe that he was, is, and ever will be.

He is dependable, and that is his praise,

And all believe that there is none other.

He remembers those who remember him, with good memories;

And all believe that he remembers the Covenant.

He sets the life-span for all,

And all believe that he is eternal.

He is good, and does good, for both the wicked and the good,

And all believe that he is good to all.

He knows the motives of all creatures,

And all believe that he fashioned them in the womb.

## VICHOL MA-AMINIM

*All Believe.*

צְדָקָנוּ בַּמִּשְׁפָּט. הַמִּלֶּךְ הַמִּשְׁפָּט:

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.

וְכָל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

הַבוֹחֵן וּבּוֹדֵק גְּנוּי נִסְתָּרוֹת.

וְכָל מְאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת:

הַגּוֹאֵל מִמָּוֹת וּפּוֹדֵה מִשַּׁחַת.

וְכָל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק:

הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם.

וְכָל מְאֲמִינִים שֶׁהוּא דֵּין אֶמֶת:

הַהִגִּי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה.

וְכָל מְאֲמִינִים שֶׁהוּא הִיָּה וְהוּהוּ וְיִהְיֶה:

הַיּוֹדֵאֵי שְׁמוֹ כֵּן תִּהְלֶתוּ.

וְכָל מְאֲמִינִים שֶׁהוּא וְאֵין בְּלֶתוֹ:

הַזּוֹכֵר לְמִזְכִּירָיו טוֹבוֹת זְכוֹנוֹת.

וְכָל מְאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית:

הַחוֹתֵךְ חַיִּים לְכָל חַי.

וְכָל מְאֲמִינִים שֶׁהוּא חַי וְקַיָּם:

הַטּוֹב וּמְטִיב לְרָעִים וְלְטוֹבִים.

וְכָל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל:

הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים.

וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרָם בַּבֶּטֶן:

He can do anything and everything,  
 And all believe that he is all-powerful.  
 He dwells hidden in the shadow of Shadai,  
 And all believe that he is alone.  
 He crowns kings, but the kingship is his,  
 And all believe that he is King Eternal.  
 He is faithful with each generation,  
 And all believe that he keeps faith.  
 He is patient and turns his eye from the rebellious,  
 And all believe that he surely forgives.  
 He is God sublime whose approval is on those who revere him,  
 And all believe that he answers sincere prayer.  
 He opens the gate for those who knock in repentance,  
 And all believe that his hand is ever open.  
 He waits for the wicked and longs to absolve them,  
 And all believe that he is righteous and just.  
 He is swift to forgive and is long-suffering,  
 And all believe that he is slow to anger.  
 He is compassionate and gives mercy precedence over wrath,  
 And all believe that he is quick to forgive.  
 He is just and deals impartially with the famous and unknown alike,  
 And all believe that he is righteous Judge.  
 He is faithful, dealing faithfully with them that are faithful to him,  
 And, all believe that his work is ever faithful.

הכל יכול וכוללם יחד.  
 וכל מאמינים שהוא כל יכול:  
 הלך בסתר בצל שדי.  
 וכל מאמינים שהוא לבדו הוא:  
 הממליך מלכים ולו המלוכה.  
 וכל מאמינים שהוא מלך עולם:  
 הנוהג בחסדו כל דור.  
 וכל מאמינים שהוא נוצר חסד:  
 הסובל ומעלים עין מסוררים.  
 וכל מאמינים שהוא סלח סלה:  
 העליון ועינו אל יראיו.  
 וכל מאמינים שהוא עונה לחש:  
 הפותח שער לדופקי בתשובה.  
 וכל מאמינים שהוא פתוחה ידו:  
 הצופה לרשע וחפץ בהצדקו.  
 וכל מאמינים שהוא צדיק וישר:  
 הקצר בזעם ומאריך אף.  
 וכל מאמינים שהוא קשה לכעוס:  
 הרחום ומקדים רחמים לרגז.  
 וכל מאמינים שהוא רך לרצות:  
 השווה ומשוה קטן וגדול.  
 וכל מאמינים שהוא שופט צדק:  
 התם ומתמם עם תמימים.  
 וכל מאמינים שהוא תמים פעלו:



Thou alone art exalted, and thou reignest, in Oneness, alone. According to thy prophet's word: And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

תִּשְׁגֹּב לְבַדָּה וְתִמְלֹךְ עַל כָּל בְּיַחֲוֹד. כִּפְתּוּב עַל־יַד נְבִיאָה:  
וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד  
וּשְׁמוֹ אֶחָד:

וּבָכֵן תֵּן פַּחַדָּה יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיָהּ וְאִימָתָהּ עַל כָּל מֵה  
שֶׁבְרָאתָ. וַיִּירָאוּהָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיהָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָּל־מַעֲשֵׂיהָ אַחַת לַעֲשׂוֹת רְצוֹנָהּ בְּלִבְבָם שְׁלָם. כְּמוֹ  
שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיהָ עוֹ בִּידָהּ וּגְבוּרָהּ בְּיַמֶּינֶיהָ.  
וְשִׁמָּה נֹרָא עַל כָּל מֵה שֶׁבְרָאתָ:

וּבָכֵן תֵּן כְּבוֹד יְיָ לְעַמָּהּ תְּהִלָּה לִירֵאָיָה וְתִקְוָה לְדוֹרֵשֵׁיָהּ  
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָהּ. שִׁמְחָה לְאֶרְצָהּ וְשִׂשׂוֹן לְעִירָהּ וְצִמְיַחַת  
קֶרֶן לְדוֹד עַבְדָּהּ וְעִרְיַכַת נֵר לְבוֹיֵי־יִשְׂרָאֵל מְשִׁיחָהּ בְּמַהְרָה בְּיַמֶּינֵינוּ:

וּבָכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה  
יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ־פִּיהָ וְכָל הַרְשָׁעָה כִּלְהָ כַּעֲשָׂן תִּכְלָהּ. כִּי  
תַעֲבִיר מִמְּשָׁלַת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אֶתָּה יְיָ לְבַדָּה עַל כָּל מַעֲשֵׂיָהּ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ  
וּבִירוּשָׁלַיִם עִיר קֹדֶשׁהּ כִּפְתּוּב בְּדַבְרֵי קֹדֶשׁהּ. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

#### KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it be by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכַתּוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בַּמְשָׁפֵט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ: בְּרוּךְ אַתָּה  
יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

#### KEDUSHAT HAYOM

*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ  
מִלְכָּנוּ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Shabbat include words in parentheses*

וּתְתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדּוּשָׁה  
וְלִמְנוּחָה וְאֶת יוֹם) הַכּוֹפְרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה  
וְלִמְחֻלָּבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ. זָכַר לִיצִיאַת  
מִצְרָיִם:

וּמִפְּנֵי חַטָּאֵינוּ גָּלֵינוּ מֵאַרְצָנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ. וְאֵין  
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל  
וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ:

יְהִי רָצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מֶלֶךְ רַחֲמָן  
שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים. וְתִבְנֶהוּ  
מְהֵרָה וְתִגְדֵּל כְּבוֹדוֹ: אָבִינוּ מִלְכָּנוּ גִלְהֵה כְבוֹד מְלִכוּתְךָ עָלֵינוּ  
מְהֵרָה וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין

the nations, and our scattered folk from the ends of the earth. And lead us to Zion thy city in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifice (*of this Sabbath day and the Musaf sacrifice*) of this Day of Atonement they performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Alaynu. (With Yismihū on Shabbat)*

As it is said:

*On Shabbat*

*(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)*

And on the tenth day of this seventh month you shall have a holy gathering; and you shall afflict your souls with fasting; you shall do no manner of work. Present a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven year-old he-lambs without blemish;

And a meal-offering and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the one ram, a tenth-part for each of the lambs; wine for the libation, and two he-goats for atonement, and the daily burnt-offerings, as stipulated.

*On Shabbat*

*(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hal- lowed, and designated the most desirable of days, in remembrance of creation.)*

הגוים. ונפוצותינו כנס מירפתי ארץ. והביאנו לציון עירך ברנה ולירושלים בית מקדשך בשמחת עולם. ששם עשו אבותנו לפניך את קרבנות חובותיהם תמידים כסדרם ומוספיים כהלכתם: ואת מוסף (יום השבת הזה ואת מוסף) יום הכפורים הזה עשו והקריבו לפניך באהבה כמצות רצונך כמו שכתבת בתורתך על ידי משה עבדך מפי כבודך:

*Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Alaynu. (With Yismihū on Shabbat)*

כאמור:

*On Shabbat*

(וביום השבת שני כבשים בני שנה תמימים ושני עשרנים סלת מנחה בלולה בשמן ונסכו: עלת שבת בשבתו על עלת התמיד ונסכה:)

ובעשור לחדש השביעי הזה מקרא קדש יהיה לכם ועניתם את נפשתיכם כלמלאכה לא תעשו: והקרבתם עלה ליהוה ריח ניחח פר בן בקר אחד איל אחד כבשים בני שנה שבעה תמימים יהיו לכם:

ומנחתם ונסכיהם כמדבר: שלשה עשרנים לפר ושני עשרנים לאיל ועשרון לכבש ויין כנסכו ושני שעירים לכפר ושני תמידים כהלכתם:

*On Shabbat*

(ישמחו במלכותך שומרי שבת וקוראי ענג עם מקדשי שביעי כלם ישבעו ויתענגו מטובך. והשביעי רצית בו וקדשתו. חמדת ימים אותו קראת זכר למעשה בראשית:)

## ALAYNU

*The Ark is opened*

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who created us for his glory, and separated us from those who stray;  
Who linked our destiny with the Torah, and our end with  
divine worship.

*The following may be said in place of the above:*

Who distinguished us from among the peoples of old,  
And assigned us our unique destiny.

*All continue with:*

We bend the knee and worship and give homage  
to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of  
glory is in the heavens above and his majestic presence is in the  
loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his  
Torah: Know, therefore, this day, and consider that the Lord is God  
in the heavens above and on the earth beneath; there is none else.

## ALAYNU

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

שֶׁבְרָאנוּ לְכְבוֹדוֹ. וְהִבְדִּילנוּ מִן הַתּוֹעִים.  
וְשֵׁם חֻלְקֵנוּ בְּתוֹרָתוֹ וְגוֹרְלֵנוּ בְּעִבּוֹדָתוֹ:

*The following may be said in place of the above:*

שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.  
שֶׁלֹּא שֵׁם חֻלְקֵנוּ כְּהֵם. וְגוֹרְלֵנוּ כְּכֹל הַמוֹנָם:

*All continue with:*

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.  
וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אֱמַת מַלְכֵנוּ אָפֶס זוֹלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ  
אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
מִתַּחַת. אֵין עוֹד:

## THE AVODAH SERVICE

אֲמִיץ כַּח כַּבִּיר וְרַב אוֹנִים.  
 אֲשֶׁר מִי יַעֲשֶׂה כְּמַעַשׂ גְּבוּרוֹתֶיךָ.  
 אֲמִץ עֲלִיּוֹת קָרִית עַל קָרִים.  
 אִי יִסְדֹּת תִּבֵּל עַל בְּלִימָה:

Thou whose glory the heavens proclaim,  
 Who rules the cosmos with a law  
 That stars and planets and all their moons obey,  
 Thou alone, chose this small planet Earth,  
 This spinning mote of star-dust in the vast void of space,  
 To be an abode of life.

For countless ages, the sun flooded it with light,  
 Yet no eye beheld the sun's brilliance;  
 The winds whispered and roared,  
 But no ear attended  
 To their soft murmurs or their thunder tones

*Then thy creative word went forth.*

Microscopic creatures were born in the shallow waters and marshes.  
 They were of one substance with earth and sea and air,  
 But thy creative word endowed them with powers new,  
 Theirs was the power to feed and sustain their being,  
 To reproduce their kind and multiply.  
 So by thy word, the earth became alive,  
 A flood of life burst forth  
 And found itself innumerable channels  
 In an endless variety of living species.

## OHILA LAEL

אֲחִילָה לְאֵל.	אֲחִילָה פָּנּוּ.
אֲשֶׁאֲלָה מִמְּנִי.	מַעֲנֵה לְשׁוֹן.
אֲשֶׁר בְּקֶהֱל עָם.	אֲשִׁירָה עָזוֹ.
אֲבִיעָה רִנָּנוֹת	בְּעַד מַפְעָלֶיךָ:
לְאָדָם מַעֲרָכֵי לֵב.	וּמִי מַעֲנֵה לְשׁוֹן.
אֲדַנִּי שִׁפְתֵי תִפְתָּח.	וּפִי יִגִּיד תְּהִלָּתְךָ.
יְהִי לְרִצּוֹן אִמְרֵי־פִי.	וְהִגִּיז לְבִי לְפָנֶיךָ.
יְהוֹה צוּרִי.	וּגְאֹלִי:

I supplicate God, and him I beseech,  
 Of him I implore, the tongue's power of speech,  
 That here mid his flock, his might I may praise,  
 Concerning his works, my glad chant upraise;  
 Human thoughts are his own, the tongue's power  
     divine,  
 My lips open thou, thy praise I design;  
 May words of my mouth, my thoughts welcome be,  
 O Source of my strength, who sets me free.

In the words of the Psalmist:

וְתַחֲסַרְהוּ מְעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תַּעֲטֹרְהוּ:

Thou hast made the human little less than divine,  
Crowned with glory and honor.

God also implanted in us free will to choose between good and evil, between spiritual life and spiritual death.

In the words of the Torah:

הַחַיִּים וְהַמּוֹת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבְחֵרָתָ בְּחַיִּים  
לְמַעַן תַּחֲיֶה אֶתָּה וְזַרְעֶךָ:

Life and death I have placed before you, the blessing and the curse;  
Choose life that you and your descendants may live.

Because of our dual nature, human history on earth has been a constant battle between good and evil, between spiritual progress and regression.

The story of human life has been like the climbing of a steep mountain. Most take a step up, and fall several steps backward; only those who have skill and endurance entrench and climb higher; and of them, few approach the heights, and fewer still scale them.

The House of Israel has witnessed humankind's spiritual struggle. We have seen many nations disappear from the arena of history. At times, we, too, almost succumbed in that struggle.

We survived only because of spiritual leaders among us who heard the call, and persisted in challenging our ancestors upward to an understanding of the spiritual struggle, and of their responsibility as a people.

Upon one species, more than upon all others,  
Were thy gifts lavished;  
Upon one species whom thy creative word called into being  
among the last

Of species still extant—

The human species.

The human being was not given the fangs and claws of the lion;

Nor the thick hide of the elephant

Nor the scaly armor of the alligator;

Nor the speed of the deer or horse.

But powers greater than all of these were given:

*A mind alert, a heart alive to love,*

*A soul aspiring to know and to fulfill*

*Human destiny as governed by thy wisdom.*

On this Day of Atonement, in accordance with ancient tradition, we reflect on humankind's spiritual striving on earth. The human being was endowed by God with extraordinary powers of intelligence which have placed all orders of life under human dominion.

In the words of the Psalmist:

תַּמְשִׁילֶהוּ בְּמַעֲשֵׂי יְדֵיךָ כֹּל שְׂתֵּה תַחַת־רַגְלָיו:

Thou hast given man and woman  
dominion over the works of thy hands,  
Thou hast set all things beneath their feet.

We were endowed with spiritual capacities and with infinite possibilities for spiritual growth.

We recall his beloved son, Isaac, and his will to be sacrificed.

We remember his grandson, Jacob, whose struggle in the night remains a model of hope for our battle in the darkness; suffering, Jacob struggles toward the dawn, seeking in the combat to wrest a blessing from the battle of the night. He comes away with the name Israel, Striver with God, thus associating our People's name with God forever.

We recall Moses, our great Emancipator and Lawgiver, "the faithful servant in God's house," whose qualities of patience and humility, self-abnegation and self-effacement, remain as sources of enduring inspiration and example.

We remember the days of Egyptian slavery and the great Emancipator's defiance, in thy name, to tyranny.

We also recall how we learned that it was not enough that the chains of servitude be struck from a people's body. A people freed also had to learn how to remain a free people. We recall how they assembled in thy presence at Sinai and accepted the moral and spiritual law. They had exchanged the chains of slavery for the bonds of responsible humanity, and pledged themselves to be God's partner in the covenant.

From then on, the mission given at Sinai never completely deserted the consciousness of the nation. In every age and era, this call remained, even if but with a few:

**וְאַתֶּם תְּהִי־לִי מְמַלְכֵת כֹּהֲנִים וְגוֹי קְדוֹשׁ:**

And you shall be unto me a kingdom of priests and a holy nation.

The words of the prophet Ezekiel express the determination of Israel's prophets who called the people upward—

**וְלָמָּה תָּמוּתוּ בֵּית יִשְׂרָאֵל:**

And why should you die, O House of Israel?

It was these leaders who ultimately helped the House of Israel entrench spiritually and remain a people dedicated to God's service. We owe our spiritual education and our power of survival to our Patriarchs and Matriarchs, our Prophets, our Sages and our Teachers in every age.

On this Day of Atonement we recall the personalities and events in the early history of the People of Israel, who laid the foundations of our spiritual existence as a people, as a people covenanted to God's service.

We recall our father Abraham, and Sarah our mother, of whom the prophet said:

**הִבֵּיטוּ אֶל-צוּר חֲצֻבָתָם וְאֶל-מְקַבַּת בּוֹר נִקְרְתָם: הִבֵּיטוּ  
אֶל-אֲבֹרָהֶם אֲבִיכֶם וְאֶל-שָׂרָה תְּחוּלְלֵכֶם כִּי-אֶחָד קָרָאתִיו  
וְאֲבָרְכָהוּ וְאַרְבֵּהוּ:**

Look at the rock whence you were hewn

and the quarry whence you were dug;

Look at Abraham, your father, and Sarah, your mother;

He was but one when I called him, and I blessed him

and made him many.

We remember Abraham's sense of mission, his outlook of unity and his cry for justice.

Our God and God of our ancestors:

Once a year, our ancestors assembled on Mount Moriah, and there they were inspired to renewed faith by the soul-stirring ritual of Atonement Day. The High Priest ministered in thy holy Temple, and on this day made supplication to thee, All-merciful One. He sought clemency and forgiveness for thy people. They recognized thee as the source of their blessings, but confessed on this day that they had not been mindful of their obligations to thee and to life because of their sinfulness.

On this day they sought to return to thee even as we do, confident of thy love and thy desire that we live.

In the sacred vestments, symbolic of purity and humility, the High Priest, laying his hands on the sacrifice which was his own, pronounced from a repentant heart the confession of sin for himself and his family.

Full of regret because of his own sinfulness, and yet trusting in thy mercy, the Kohen Gadol offered the ancient words of confession for himself and his household which we are now about to speak before thee, making them our own, on this most solemn day.

*Congregation rises*

We are also aware today that among the institutions established among us for spiritual education is this Yom Kippur, which recognizes our frailties in the battle for life, and which has remained with the House of Israel all these years as a bridge between us and God, between each person and all other individuals, between the House of Israel and all humankind.

Today we thank God for this Day of Atonement which gives us, through individual and communal self-reflection, an opportunity to regain the spiritual purpose which may have become obscured in the rush for daily survival. Today we thank God for this spiritual legacy, given us by our ancestors, through their loyalty to this great day.

We pray that as we review the meaning of this day in terms of the ritual of the long vanished past, we may become more worthy of the day as it has come down to us, changed in its original form, but intensified in meaning, through the loyalty of a hundred generations.

It was this day of old, the Day of Atonement, that brought the message which it still brings today: that we may stumble but we do not have to fall; we may stray, but are never lost; that we have the power of regeneration and transformation through repentance; and relying on God, the All-atoning, we can go forward with our heart, soul, and being for our family's sake and our own, for the sake of the House of Israel and all humankind, and for the sanctification of God's holy name.



*Rabbi*

And when the priests and the people who stood in the Temple court heard the glorious, awe-inspiring, Ineffable Name, pronounced by the High Priest with a feeling of holiness and purity, they bent the knee, bowed down and prostrated themselves exclaiming:

*Congregation*

“Blessed is God’s sovereign,  
glorious name forever.”

And the High Priest finished pronouncing The Name as the congregation finished their response, and proclaimed to them:

**“YOU SHALL BE PURE.”**

In thy goodness, God, bestir thy mercy and forgive thy faithful one.

*Congregation is seated**Hazzan*

וְהִכְהִינִים וְהָעַם הָעוֹמְדִים  
בְּעִזְרוֹתָהּ כְּשֶׁהָיוּ שׁוֹמְעִים  
אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא  
מִפְרֵשׁ יוֹצֵא מִפִּי כֹהֵן  
גָּדוֹל בְּקִדְשָׁהּ וּבְטַהֲרָהּ.  
הָיוּ כּוֹרְעִים. וּמִשְׁתַּחֲוִים.  
וּמוֹדִים. וְנוֹפְלִים עַל פְּנֵיהֶם.  
וְאוֹמְרִים.

*Congregation*

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ  
לְעוֹלָם וָעֶד.

*Hazzan*

וְאֵף הוּא הָיָה מִתְפַּנֵּן  
לְגִמּוֹר אֶת הַשֵּׁם כְּנִגּוּד  
הַמְּבָרְכִים וְאוֹמֵר לָהֶם:  
תְּטַהְרוּ.  
וְאֵתָהּ בְּטוֹבָה מְעוֹרֵר רַחֲמֶיהָ  
וְסוֹלַח לְאִישׁ חֲסִידֶיהָ:

*Rabbi*

And thus did the High Priest  
pray:

*Rabbi and Congregation*

O God Eternal, I confess that I have sinned. I have been perverse and have transgressed before thee—I and my household.

O God, I beseech thee by thine Ineffable Name: Grant atonement for the sins, the wrong-doings and transgressions which I have committed before thee, I and my household, in accordance with what is written in the Torah of Moses, thy servant, as transmitted to him from thee:

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

*Hazzan*

וְכַךְ הָיָה אוֹמֵר:

אֲנִי הַשֵּׁם. חָטָאתִי. עֲוִיתִי.  
פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי:

אֲנִי בַשֵּׁם. כָּפַר נָא. לְחַטָּאִים.  
וְלַעֲוֹנוֹת. וְלַפְשָׁעִים. שְׁחַטָּאתִי.  
וְשַׁעֲוֹתִי. וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ אֲנִי  
וּבֵיתִי. כְּכָתוּב בְּתוֹרַת מֹשֶׁה

עֲבֹדָה מִפִּי כְבוֹדָה. כִּי־בִיּוֹם  
הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם.  
מִכָּל חַטָּאתֵיכֶם לְפָנַי יְהוָה...

*Rabbi*

And thus did the High Priest  
pray:

O God Eternal, I confess  
that I have sinned. I have been  
perverse and have transgressed  
before thee—I and my house-  
hold and the sons of Aaron, the  
people consecrated to thy ser-  
vice.

O God, I beseech thee by thine  
Ineffable Name: Grant atonement  
for the sins, the wrong-doings  
and transgressions which I have  
committed before thee, I and my  
household and the sons of Aaron,  
the people consecrated to thy ser-  
vice, in accordance with what is  
written in the Torah of Moses,  
thy servant, as transmitted to him  
from thee:

“For on this day shall atone-  
ment be made for you to purify  
you; from all your sins before  
the Eternal...”

*Hazzan*

וְכַךְ הָיָה אוֹמֵר:

אָנָּא הַשֵּׁם. חַטָּאתַי. עֲוִיתִי.

פְּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי

וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ:

אָנָּא בִשְׁם. כִּפֹּר נָא. לַחַטָּאִים.

וְלַעֲוֹנוֹת. וְלַפְּשָׁעִים. שְׁחַטָּאתִי.

וְשַׁעֲוֹתִי. וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ אֲנִי

וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ.

כִּכְתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ

מִפִּי כְבוֹדְךָ. כִּי־בַיּוֹם הַזֶּה

יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם.

מִכָּל חַטָּאתֵיכֶם לְפָנַי יִהְיֶה...

*Rabbi*

Conscious of his own failings, and by publicly confessing his personal  
sinfulness and that of his household, the Kohen Gadol sanctified himself  
for his high and holy responsibilities as the High Priest of all Israel.

He did not see himself removed from human frailty, and felt deeply the  
need for his personal expiation, especially so that he could supplicate thee  
with sincerity on behalf of all those whose eyes were directed towards him.

And as he first implored God for himself and his family, so should  
we all confess our own sins and the failings of our households.

*Congregation*

Grant that this day may strengthen us and lead us and our fami-  
lies to do our duty more bravely as heirs to the great Jewish tradition,  
remembering the words God spoke of Abraham:

For I know him, that he will teach his children and his household  
after him, to keep the way of the Eternal, by living righteously and justly.

May the personal confessions of the High Priest be our own, this day,  
and may we dedicate ourselves and our homes more earnestly to thy ser-  
vice O God, to the service of the House of Israel and all humanity in the  
coming year.

*Rabbi*

The personal confession of the High Priest and his prayers for for-  
giveness for himself and the members of his household concluded, he  
continued the solemn services of the day.

He directed his heart toward the members of the whole priesthood in  
whose behalf he now made confession and implored forgiveness; and laying  
his hands again on the sacrifice he had brought for himself and his family, but  
now including all the priests as though members of his household, the High  
Priest confessed on behalf of himself and his co-workers in the Sanctuary, and  
prayed on this most solemn day:

*Congregation rises*

*Rabbi*

And even as the High Priest prayed for atonement for those who with him led in the spiritual life of the nation, so we pray on behalf of our spiritual leaders and teachers, whose responsibility it is to call the House of Israel upward as did the faithful priests, true prophets, sages and teachers in ages gone by.

*Responsively*

Our God and God of our ancestors: Strengthen all those who are appointed to guide us.

Impart to them of thy spirit that they lead us on the right path of goodness.

May they be unselfish, and feel themselves called to consecrated service.

May they not falter nor grow weary despite difficulties and human frailty.

May they labor constantly to strengthen the House of Israel as thy covenanted people.

And for ourselves and our homes we pray that we and our children may be worthy of principled and sacrificial leadership. May we be responsive to our spiritual leaders in their efforts on behalf of our congregations, our community and the whole House of Israel.

*Rabbi*

And when the priests and the people who stood in the Temple court heard the glorious, awe-inspiring, Ineffable Name, pronounced by the High Priest with a feeling of holiness and purity, they bent the knee, bowed down and prostrated themselves exclaiming:

*Congregation*

“Blessed is God’s sovereign,  
glorious name forever.”

And the High Priest finished pronouncing The Name as the congregation finished their response, and proclaimed to them:

**“YOU SHALL BE PURE.”**

In thy goodness, God, bestir thy mercy and forgive the Tribe of thy Temple servants.

*Congregation is seated*

*Hazzan*

וְהִכְהִינִים וְהָעַם הָעוֹמְדִים  
בְּעִזָּוָה. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת  
הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפְּרֹשֶׁ  
יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִדְשָׁהּ  
וּבִטְהָרָה. הָיוּ כּוֹרְעִים.  
וּמִשְׁתַּחֲוִיִּים. וּמוֹדִים. וְנוֹפְלִים  
עַל פְּנֵיהֶם. וְאוֹמְרִים:

*Congregation*

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ  
לְעוֹלָם וָעֶד.

*Hazzan*

וְאֵף הוּא הָיָה מִתְכַּוֵּן  
לְגַמּוֹר אֶת הַשֵּׁם כְּנִגְדָּה  
הַמְּבָרְכִים וְאוֹמֵר לָהֶם:  
תִּטְהָרוּ.  
וְאַתָּה בְּטוֹבָה מְעוֹרֵר רַחֲמֶיךָ  
וְסוֹלַח לְשִׁבְט מִשְׁרֵתֶיךָ:

*Rabbi*

And thus did the High Priest  
pray:

O God Eternal, I confess on  
behalf of the House of Israel:  
They have sinned, they have been  
perverse, they have transgressed  
before thee.

O God, I beseech thee by thine  
Ineffable Name: Grant atonement  
for the sins, the wrong-doings and  
transgressions which thy people,  
the House of Israel, have com-  
mitted before thee, in accordance  
with what is written in the Torah  
of Moses, thy servant, as transmit-  
ted to him from thee:

“For on this day shall atone-  
ment be made for you to purify  
you; from all your sins before  
the Eternal...”

*Hazzan*

וְכַךְ הָיָה אוֹמֵר:

אָנָּה הֵשֵׁם. הִטָּאוּ. עָוֹן. פָּשְׁעוּ

לְפָנֶיךָ עֲמָךְ בֵּית יִשְׂרָאֵל:

אָנָּה בִשְׁמִי. כָּפַר נָא. לַחֲטָאִים.

וְלַעֲוֹנוֹת. וְלַפְּשָׁעִים. שְׁחָטָאוּ.

וְשָׁעוּ. וְשָׁפְשְׁעוּ לְפָנֶיךָ עֲמָךְ

בֵּית יִשְׂרָאֵל. כַּכְּתוּב בְּתוֹרַת

מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ.

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם

לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם

לְפָנַי יְהוָה...

*Rabbi*

May our leaders fulfil the ideal voiced by thy prophet:

*Rabbi and Congregation*

The law of truth was in their mouths,  
And iniquity was not found on their lips;  
In peace and equity they walked before me,  
And turned many away from wrong;  
The lips of the priest shall guard knowledge,  
And Torah shall they seek from their mouths,  
For they are messengers of the Eternal of hosts.

*Rabbi*

And having confessed for his co-workers in the spiritual life of  
the nation, the High Priest again approached the Altar, now with  
the burden of the sins of the whole nation on his heart. As he lay  
his hands on the Azazel-goat which was symbolically to carry away  
upon itself into the wilderness the sins of the whole repentant  
People, the High Priest said the confession again, this time on behalf  
of the whole Congregation of Israel.

And he prayed for them on this most solemn day.

*Congregation rises*

*Rabbi*

The whole service of confession and supplication concluded, the High Priest came forth to the assembled multitude who were anxious to see his face.

The joy in his countenance reflected the conviction that he had achieved forgiveness for himself, his household, his brethren of the priesthood, and for the whole Congregation of Israel.

The joy of that conviction conveyed itself to the hearts of the vast multitude. Thanksgiving and praise burst from their lips.

In united chorus they sang to thee, O God, who forgives the sins of those who sincerely turn, and return to thee.

*Congregation*

Grant that ours may be the joy of pardon which filled the hearts of those who saw the High Priest as he came forth from the Sanctuary to be among the people.

*Rabbi*

Give us the vision, the strength and the insight to gather the spiritual harvest of this great day.

Grant that we may not be swept along by the currents of the passing hour.

Help us to serve thee and life more conscientiously as members of the House of Israel, bringing our gift in our day to the spiritual treasury of Jewish life through our personal lives, our homes, our schools, our synagogues and our community.

*Rabbi*

And when the priests and the people who stood in the Temple court heard the glorious, awe-inspiring, Ineffable Name, pronounced by the High Priest with a feeling of holiness and purity, they bent the knee, bowed down and prostrated themselves exclaiming:

*Congregation*

“Blessed is God’s sovereign,  
glorious name forever.”

And the High Priest finished pronouncing The Name as the congregation finished their response, and proclaimed to them:

**“YOU SHALL BE PURE”**

In thy goodness, God, bestir thy mercy and forgive the Adat Yeshurun.

*Hazzan*

וְהִכְהִינִים וְהָעַם הָעוֹמְדִים  
בְּעִזְרוֹהָ. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת  
הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפְּרֹשֶׁ  
יּוֹצֵא מִפִּי כַהֵן גָּדוֹל בְּקִדְשָׁהּ  
וּבִטְהָרָה. הָיוּ כּוֹרְעִים.  
וּמִשְׁתַּחֲוִים. וּמוֹדִים. וְנוֹפְלִים  
עַל פְּנֵיהֶם. וְאוֹמְרִים:

*Congregation*

בְּרוּךְ שֵׁם כְבוֹד מְלְכוּתוֹ  
לְעוֹלָם וָעֶד.

*Hazzan*

וְאֵף הוּא הָיָה מִתְכוּן  
לְגִמּוֹר אֶת הַשֵּׁם כְּנֻגָד  
הַמְּבָרְכִים וְאוֹמְרֵי לָהֶם:  
תִּטְהָרוּ.

וְאֵתָהּ בְּטוֹבָהּ מְעוֹרֵר רַחֲמֶיךָ  
וְסוֹלֵחַ לְעֵדֶת יִשְׂרָאֵל:

*Congregation is seated*

*Rabbi*

Grant unto us, O God, the understanding that what we help build in the Land of Israel is not being built only for others. We too are the beneficiaries of the rebuilding. We rejoice as we witness so many of our people living free in the Jewish state, among them our own children and relatives, and Jews rescued from oppressive conditions in other lands. And we acknowledge the truth that Zion is more than a place. It embodies the ideal expressed in thy prophet's word:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

For, out of Zion shall go forth Torah,  
And the word of the Lord from Jerusalem.

*Congregation*

May we help not only in building a land for human beings but also a center for the human spirit, from whose midst will flow spiritual inspiration and strength to the Jewish People everywhere, and to humanity, in all corners of the earth.

*Rabbi*

And now before we conclude the service, reminiscent of the Atonement Day Service in the Temple on Mount Moriah, we would close in the spirit of the prayer with which the High Priest concluded the service on this most solemn day:

*Congregation*

May we be worthy heirs of the message of the Jewish past, and worthy transmitters of the life of the House of Israel.

Grant, O God, that thy name and the name of the House of Israel may be sanctified through our noble striving on behalf of our community.

*Rabbi*

And now, having reviewed the solemn services of Temple days, we recall the sorrow felt by our ancestors who grieved when they remembered Zion.

Compelled to take into their hand the wanderer's staff, their sufferings at the hands of savage and brutal people only intensified their longing for Zion as they reviewed the ancient Temple service held in Zion, and prayed for the day of return and restoration.

*Congregation*

We thank thee, our God and God of our ancestors, for the return of our people to Eretz Yisrael, our homeland. The tears shed by centuries of our ancestors have become the rainbow of joy in the life of their descendants.

Grant, O God, that we may continue to show gratitude to thee by participating in the strengthening of the ancient, but always new, State of Israel.

May we be secure in knowing that every Jew can find liberation of body and freedom of soul in Eretz Yisrael.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שֶׁלֹּא יֵעָשׂוּ בְּתֵיהֶם קְבָרֵיהֶם.

Grant, O Lord our God and God of our ancestors,  
that their houses may not become their graves;

So do we in this spirit pray:

*Rabbi and Congregation*

Our God and God of our ancestors: Grant that our homes may not become the graveyards of the spirit but gardens of life, in which will grow those family virtues which will give continuing reality to the words:

מֵהֵטְבוֹ אֹהֲלֶיךָ יַעֲקֹב. מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

How lovely are your tents, O Jacob;  
Your dwellings, Israel, O how fair.

*Rabbi*

יְהִי לְרְצוֹן אִמְרֵי־פִינוּ וְהַגִּיוֹן לְבָנוּ לְפָנֶיךָ יְיָ צוּרֵנוּ וְגֹאֲלֵנוּ:

*Congregation*

May the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer. Amen.

*Responsively*

Our God and God of our ancestors: Grant that this year may be for all thy people a year of spiritual and material blessing.

*Cause peace to reign in our land and over all the earth.*

Let happiness and prosperity prevail in our homes and our communities.

*Bless our fields with plenty; crown our labors with success.*

Unto the afflicted send comfort; unto the suffering, thy gracious help.

*Adorn our dwellings with contentment, and keep trouble and sorrow far removed from us.*

Let our children grow up in reverence for thee and with love of Torah.

*Assist our efforts for all good and noble undertakings.*

Bless our beloved country with peace at home and abroad.

*May the House of Israel and the Land of Israel prosper and thrive in the coming year.*

*Rabbi*

And as the High Priest, with thought in mind of the inhabitants of the Valley of Sharon who lived in peril of sudden earthquakes, prayed:

## SELIHOT

## EL MELECH YOSHEV

God and Sovereign enthroned in mercy,  
 Who rules the world with loving-kindness,  
 Pardoning thy people their transgressions,  
 Causing these again and again to pass away,  
 Abounding in pardon and forgiveness,  
 Dealing mercifully with sinners who are but mortal,  
 Not requiting them in accordance with the evil of their deeds—  
 God, who hast taught us through Moses,  
 To recite thy thirteen attributes.  
 Remember unto us this day the covenant of the thirteen,  
 When of old thou taught them to Moses, meekest of men,  
 Even as it is written in thy Torah:  
 And the Eternal revealed himself in the cloud,  
 And Moses stood there with him,  
 And he called the name of the Eternal,  
 And the Eternal passed by before him and proclaimed:

**The Eternal. Lord. God. Compassionate. Gracious.  
 Forgiving. Abounding in loving-kindness. And in  
 faithfulness. Treasuring up mercy unto the thou-  
 sandth generation. Pardoning iniquity. Transgression.  
 And sin. And absolving those who are repentant.**

And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

## SELIHOT

## EL MELECH YOSHEV—GOD'S THRONE OF MERCY

*We recite God's thirteen attributes of mercy,  
 and rely upon them for forgiveness.*

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּדוֹת. מוֹחֵל עֲוֹנוֹת  
 עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן. מְרַבֵּה מַחִילָה לְחַטָּאִים. וְסִלִּיחָה  
 לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וְרוּחַ. לֹא כֹרֵעַתָּם תִּגְמֹל:  
 אֵל הוֹרִיתָ לָנוּ לֹמַר שְׁלֹשׁ עֶשְׂרֵה. זְכַרְלָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ  
 עֶשְׂרֵה. כְּמוֹ שְׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם כְּמוֹ שְׁכָתוּב: וַיֵּרַד יְהוָה בְּעַנָּן  
 וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְשֵׁם יְהוָה:

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנּוּן. אֶרֶךְ אַפַּיִם. וְרַב־חַסֵּד. וְאֱמֶת.  
 נִצַּר חֶסֶד לְאֱלֹפִים. נִשְׂא עוֹן. וּפָשַׁע. וְחַטָּאָה. וְנִקְיָה:

וְסִלַּחַת לְעֲוֹנֵנוּ וְלִחַטָּאתֵנוּ וּנְחַלְתָּנוּ:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מָחַל לָנוּ מִלְּכָנוּ כִּי פָשַׁעְנוּ.  
 כִּי־אָתָּה אֲדֹנָי טוֹב וְסִלַּח. וְרַב־חַסֵּד לְכָל־קוֹרְאֶיךָ:



## YISRAEL AVADECHA

Israel thy servants, assembled unto thee,  
For thy pardon yearning, to thee now bring their plea;  
O, accept their pleading, like sacrifice of old—

Thou who showest kindness to myriads untold.

Israel thy servants, now bending low the head,  
Bow to thee, Almighty, their hands in prayer outspread;  
O, accept their pleading, like incense brought of old—

Thou who showest kindness to myriads untold.

Israel thy servants, on thee alone rely,  
To thy mercies turning, to thee for help they cry;  
O, accept their pleading, like offerings of old—

Thou who showest kindness to myriads untold.

Israel thy servants, uneasy and afraid,  
Conscious of wrong-doings, their hearts cry out dismayed;  
O, accept their pleading like altar-gifts of old—

Thou who showest kindness to myriads untold.

Israel thy servants, now come, in deep travail,  
On thy love relying, though they in good deeds fail;  
O, accept their pleading, their contrite hearts behold—

Thou who showest kindness to myriads untold.

## YISRAEL AVADECHA

*Accept our Musaf prayers as if they were the Musaf sacrifice of old.*

יִשְׂרָאֵל עֲבָדֶיךָ. לְפָנֶיךָ נֶאֱסָפִים.  
מִתְאַוִּים סְלִיחָתְךָ. וְלִישְׁעָךָ נִכְסָפִים.  
אֲנֵנוּ שְׁעָה שׁוֹעֲתִים. כְּמוֹ קָרְבַּן מוֹסָפִים.  
הָאֵל הַנוֹצֵר חֶסֶד לְאֱלֹפִים:

יִשְׂרָאֵל עֲבָדֶיךָ. הַהוֹלְכִים שְׁחוֹחַ.  
מִשְׁתַּחֲוִּים וּמִתְנַפְּלִים. לְאֵל נֶאֱדָר בְּכַח.  
אֲנֵנוּ שְׁעָה שׁוֹעֲתִים. כְּמוֹ רֵיחַ נִיחֹחַ.  
הָאֵל הַנוֹצֵר חֶסֶד לְאֱלֹפִים:

יִשְׂרָאֵל עֲבָדֶיךָ. עֲלֶיךָ נִסְמָכִים.  
וְאֵל רַחֲמֶיךָ פּוֹנִים. וְלִישְׁעָךָ חוֹכִים.  
אֲנֵנוּ שְׁעָה שׁוֹעֲתִים. כְּמוֹ עוֹלוֹת וּנְסֻכִים.  
הָאֵל הַנוֹצֵר חֶסֶד לְאֱלֹפִים:

יִשְׂרָאֵל עֲבָדֶיךָ. נִדְהָמִים וְנִפְעָמִים.  
וּמְעוֹצָם חֲטָאתָם. קָרָאם פָּחוֹד וְאֲמִים.  
אֲנֵנוּ שְׁעָה שׁוֹעֲתִים. כְּקָרְבָּנוֹת וּשְׁלָמִים.  
הָאֵל הַנוֹצֵר חֶסֶד לְאֱלֹפִים:

יִשְׂרָאֵל עֲבָדֶיךָ. נֶאֱנַחִים וְנֶאֱנָקִים.  
וְעַל חֶסֶדְךָ נִשְׁעָנִים. וְאִם הֵם מְטוֹב רַקִּים.  
אֲנֵנוּ שְׁעָה שׁוֹעֲתִים. כִּי אֵלֶיךָ נִשְׁקָפִים.  
הָאֵל הַנוֹצֵר חֶסֶד לְאֱלֹפִים:

## SH'MA KOLAYNU

*Hazzan, then Congregation*

Hear our voice, Eternal our God, spare us and have compassion;  
Accept our prayer in thy gracious love.

*Hazzan, then Congregation*

Turn us back to thee, O Eternal. We are ready to return. Renew  
our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of  
our mouths and the meditation of our hearts be acceptable in thy sight, O Lord,  
our Strength and our Redeemer.]

*Hazzan, then Congregation*

Banish us not from thy presence; deprive us not of thy sacred spirit.

*Hazzan, then Congregation*

Cast us not off in our old age; forsake us not when our strength  
declines.

*Hazzan*

Forsake us not, O Eternal; be not far from us, O our God;  
Give us a sign of acceptance. May our adversaries see and be humbled.  
For thou, O Eternal, art our aid and comfort.  
Our hearts turn in hope to thee; thou wilt answer us, O Lord  
our God.

## SH'MA KOLAYNU

*In God's House of Prayer, we seek to be heard,  
to be loved, and to have our prayers accepted.*

*Hazzan, then Congregation*

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Hazzan, then Congregation*

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי וְנִשׁוּבָה. חֲדֵשׁ יְמֵינוּ כְּקֶדֶם:  
[אֲמַרְיֵנוּ הַאֲזִינָה יְיָ. בִּינָה הִגִּיגְנוּ: יְהִי לְרַצוֹן אִמְרֵי פִינוּ וְהִגִּיזוֹן לִפְנֵי  
לְפָנֶיךָ יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ:]

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ. וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ:

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה. כְּכֹלֹת כַּחֲנוּ אֵל תַּעֲזֹבֵנוּ:

*Hazzan*

אֵל תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ. אֵל תִּרְחַק מִמֶּנּוּ:  
עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה. וַיִּרְאוּ שׁוֹנְאֵינוּ וַיִּכְשׁוּ:  
כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:  
כִּי לָךְ יְיָ הוֹחֵלֵנוּ. אַתָּה תַעֲנֶה אֲדָנִי אֱלֹהֵינוּ:

Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

### For

We are thy people,	and thou art our God.
We are thy children,	and thou art our Father.
We are thy servants,	and thou art our Master.
We are thy flock,	and thou art our Shepherd.
We are thy vineyard,	and thou art our Guardian.
We are thine inheritance,	and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.	
We are thy work,	and thou art our Creator.
We are thy treasured ones,	and thou art our Beloved.
We are thy people,	and thou art our King.
We are thy beloved,	and thou art our Friend.
We are thy followers,	and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֵל תַּעֲזֹבְנוּ וְאֵל תִּטְשׁוּנוּ וְאֵל תִּכְלִימְנוּ וְאֵל תִּפְרֹ בְרִיתְךָ אִתָּנוּ. קַרְבְּנוּ לְתוֹרַתְךָ לְמַדְנֵנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ הֵט לְבָנֵינוּ לִירְאָה אֶת שְׁמֶךָ וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבַתְךָ וּנְשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנְנוּ כְּכַתוּב בְּדַבְרֵי קֹדֶשְׁךָ: לְמַעַן שְׁמֶךָ יִהְיֶה וְסִלַּחְתָּ לְעוֹנֵי כִי רַב־הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מְחַל לָנוּ כְּפָרִי־לָנוּ:

### כִּי

אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.	אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרֵנוּ.	אָנוּ נֶחֱלָתְךָ וְאַתָּה חֶלְקֵנוּ:
אָנוּ קוֹיֶךָ וְאַתָּה מוֹשִׁיעֵנוּ.	אָנוּ פְעֻלַּתְךָ וְאַתָּה יוֹצְרֵנוּ:
אָנוּ סִגְלַתְךָ וְאַתָּה קְרוֹבֵנוּ.	אָנוּ עַמְּךָ וְאַתָּה מְלַכֵּנוּ:
אָנוּ רַעֲיִתְךָ וְאַתָּה דוֹדֵנוּ.	אָנוּ מְאִמִּירֶיךָ וְאַתָּה מְאִמִּירֵנוּ:

אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ חֵינֵינוּ לְהִבָּל דָּמָה וְאַתָּה הוּא אֵל חַי וְקַיִם. אָנוּ יְמִינוּ כְּצֶל עוֹבֵר וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמָו:

## VIDUI—CONFESSION

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

**We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.**

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.

## VIDUI—CONFESSION

*We are mindful of our sins, and humbled by God’s willingness to forgive the repentent.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אָנָּא תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תְּתַעַלֵּם מִתְחַנְתְּנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָנִים וְקָשִׁי עֲרָף. לֹמֵר לְפָנֶיךָ  
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל  
אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בְּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי. הִעֲוִינוּ.  
וְהִרְשַׁעְנוּ. זִדְנוּ. חָמְסָנוּ. טָפְלָנוּ שָׁקֵר. יַעֲצָנוּ  
רָע. כִּזְבָּנוּ. לְצָנוּ. מֵרְדְּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֲוִינוּ.  
פִּשְׁעָנוּ. צָרְרָנוּ. קִשִּׁינוּ עֲרָף. רִשְׁעָנוּ. שְׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲזָנוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שׁוּוֹה לָנוּ. וְאַתָּה צְדִיק  
עַל כָּל הַבָּא עָלֵינוּ. כִּי אֱמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ:

הִרְשַׁעְנוּ וּפִשְׁעָנוּ לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לְעֲזוּב דְּרָךְ רִשְׁע  
וְחַיֵּשׁ לָנוּ יֵשַׁע. כִּפְתּוּב עַל־יַד נְבִיאָךָ: יַעֲזוּב רִשְׁע דְּרָכּוֹ וְאִישׁ אָוֶן  
מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְהוָה וַיִּרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ:

Our God and God of our ancestors: Pardon our sins on (*this Sabbath-day and on*) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,  
 And for our sins committed through ignorance;  
 For our sins committed through haughtiness of spirit,  
 And for our sins committed knowingly and with cunning;  
 For our sins committed through wrong done to others,  
 And for our sins committed through illicit relationships;

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח וּמַחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבִיטָה הַזֶּה וּבְיָוֵם) הַכְּפוּרִים הַזֶּה. מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. וְכַף אֶת יְצָרְנוּ לְהִשְׁתַּעֲבֹד לָךְ. וְהִכְנַע עֲרַפְנוּ לְשׁוּב אֵלֶיךָ. וְחַדַּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמוֹל אֶת לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. כִּפְתּוּב בְּתוֹרַתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת לְבָבְךָ וְאֶת לִבְבִּי זָרַעַךָ לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

מה נאמר לפניך יושב מרום. ומה נספר לפניך שוכן שחקים.  
 הלא כל הנסתרות והנגלות אֵתָה יודע:

אֵתָה יודע רזי עולם. ותעלומות סתרי כל חי. אֵתָה חופש כל  
 חדרי בטן ובוֹחַן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר  
 מִנֶּגֶד עֵינֶיךָ:

וּבְכֹן יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתִּסְלַח  
 לָנוּ עַל כָּל חַטָּאתֵינוּ. וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכְפֹּר לָנוּ  
 עַל כָּל פְּשָׁעֵינוּ. שְׁחַטָּאנוּ. וְשִׁעוּנוּ. וְשִׁפְשָׁעֵנוּ לְפָנֶיךָ. בֵּין בְּמַחְשָׁבָה  
 בֵּין בְּדַבָּר וּבֵין בְּמַעֲשֵׂה:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן:

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דַעַת:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִסּוֹת רוּחַ:

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע:

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:

For our sins committed through neglect of parents and teachers,  
 And for our sins committed through violence;  
 For our sins committed through unclean speech,  
 And for our sins committed through the evil inclination;  
 For our sins committed through deceit and falsehood,  
 And for our sins committed through being scornful;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed in business pursuits,  
 And for our sins committed through usury;  
 For our sins committed through lascivious speech,  
 And for our sins committed through pride;  
 For our sins committed through throwing off the yoke of religious responsibility,  
 And for our sins committed by ambushing a friend;  
 For our sins committed through levity,  
 And for our sins committed by racing to do evil;  
 For our sins committed through perjury,  
 And for our sins committed through breach of trust;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.*

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפֹתַיִם:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בִּיצַר הָרֶעַ:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִצּוֹן:

וְעַל כָּל־מַחְלֵי לֵבָנוּ מְחַל לָנוּ כְּפָרֵי־לָנוּ:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִשְׁאָ וּבְמִתָּן:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִשְׁוָה וּבְמַרְבִּית:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּצַדִּית רֶעַ:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרֶעַ:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שְׁוֹא:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִשׁוּמַת־יָד:

וְעַל כָּל־מַחְלֵי לֵבָנוּ מְחַל לָנוּ. כְּפָרֵי־לָנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב חַסֵּד לְכָל־קוֹרְאֶיךָ:

Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (*the Sabbath,*) the People of Israel and the Day of Atonement.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹנוּתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכֹּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֶיךָ. כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֲזַכֵּר: וְנֹאמֵר. מַחֲיִתִּי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גְאֻלְתֶּיךָ: וְנֹאמֵר. כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחַתֶּנּוּ) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ. (וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וַיְנַחֲחוּ בְּהַ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעַבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחְלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלַעְדֶּיךָ אֵין לָנוּ מִלֶּךָ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יְיָ מִלֶּךָ מוֹחֵל וְסוֹלַח לְעֹנוּתֵינוּ וְלְעֹנוּת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מִלֶּךָ עַל כָּל הָאָרֶץ מִקְדָּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַכֹּפָרִים:

#### AVODAH

*The Promise of God's return to Zion.*

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהַשִּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתֶךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִקְבֵּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

**HODA-AH**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**HODA-AH  
Thanksgiving.**

*The congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ כֵּן תַּחֲיֵנוּ וְתַקְיֵמְנוּ. וְתַאֲסֹף  
גְּלוּיֹתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדֶךָ  
בְּלֵבב שְׁלֵם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשִׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נְסִיָּה שְׁבָכָל יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת עָרַב וּבִקְרָ וְצִהָרִים. הַטּוֹב כִּי לֹא כָּלוּ  
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמּוּ חַסְדֶיךָ. מֵעוֹלָם קִיַּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוּ תָמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְיֶה לְךָ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוַעְתָּנוּ

וְעוֹרְתָנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:



**RABBI'S PRAYER**

Almighty God, Source of all our blessings! Hearken we pray thee to the benediction which we have pronounced upon this Congregation of Israel, in accordance with the blessing handed down to us through Moses thy servant. Bestow thy loving and protecting blessing upon all who trustfully look to thee. Bless thy children in their material needs; bless them in their spiritual requirements. And above all, bless our homes and our nation, bless the Land of Israel and all humanity, with peace. May uninterrupted peace reign in our hearts as the result of this most holy day, so that we may live in peace and close our eyes in peace, secure in the trust that our souls will surely return to thee, our God and God of our ancestors, who, when our life on earth is complete, will bless us with the crowning gift of divine light and peace everlasting. Amen.

*The Ark is closed*

**SHALOM**  
*Peace!*

*The Ark is opened, the Congregation rises*

**THE PRIESTLY BENEDICTION**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו כְּהֹנִים  
עִם קְדוֹשֶׁךָ. כְּאָמֹר:

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

בְּרָכָה. יְהוָה. וַיְשַׁמְרֶךָ. אָמֵן:  
May the Lord bless you and protect you. Amen.

יָאֵר. יְהוָה. פָּנָיו. אֵלֶיךָ. וַיַּחַנְךָ. אָמֵן:  
May the Lord cause his face to shine upon you  
and be gracious unto you. Amen.

שָׁא. יְהוָה. פָּנָיו. אֵלֶיךָ. וַיִּשֶׂם. לְךָ. שְׁלוֹם. אָמֵן:  
May the Lord lift his countenance  
toward you and grant you peace. Amen.

**ADIR Bamarom**

God whose presence embraces the entire universe with thy might;  
thou art Peace and thy name is Peace.

Grant that our portion and that of all thy people, the House of Israel,  
and of all who dwell on earth, may be life and blessing,  
to be used for the preservation of peace on earth. Amen.

**SIM SHALOM**

Grant peace, happiness, and blessing to the world. May grace,  
kindness, and mercy from thee be our portion and that of all thy people  
Israel. Bless us, our Father, all of us together, with the light of thy  
presence, for through the light of thy presence thou hast ever taught  
us the doctrine of life, to love kindness and righteousness, blessing  
and mercy, life and peace. And may it be good in thy sight to bless thy  
people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity,  
may we and all thy people, the House of Israel, be inscribed  
and remembered for a happy and peaceful life.**

And may it be as it is written:

For by faith in me are your days increased, and years of life added.

Inscribe us in the book of life, as it is written:

And you who cleave to the Eternal your God,  
are all of you alive this day.

**אָדיר בַּמְרוֹם שׁוֹכֵן בְּגְבוּרָה.**

**אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם.**

**יְהִי רְצוֹן שְׁתַּשִּׁים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵבֶל חַיִּים וּבְרָכָה לְמִשְׁמַרְתְּ שְׁלוֹם.**

**שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה. כִּי  
בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמָה:**

**בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב**

**לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:**

**וְנֹאמַר: כִּי־בִי יִרְבוּ יְמֵיךָ. וְיִוָּסִיפוּ לְךָ שָׁנוֹת חַיִּים. לְחַיִּים טוֹבִים**

**תִּכְתְּבֵנוּ אֱלֹהִים חַיִּים. כְּתַבְנוּ בְּסֵפֶר הַחַיִּים. כִּכְתוּב: וְאַתֶּם**

**הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:**

## HAYOM TIAMTZAYNU

This Day: Strengthen our souls; Amen.  
 This Day: Bless us; Amen.  
 This Day: Raise our spirits; Amen.  
 This Day: Be mindful of us; Amen.  
 This Day: Inscribe us for a happy life; Amen.  
 This Day: Give ear to our plea; Amen.  
 This Day: Accept our prayer in thy gracious love; Amen.  
 This Day: Sustain us with thy righteous might; Amen.  
 This Day: Bring us closer to thy service so that it may be well with us all our days, and that we may be spiritually alive, as on this day; and may righteousness, life and peace be our portion and that of the House of Israel and all who dwell on earth, evermore.

**Blessed art thou, O Lord, ever-present source of peace.**

## HAYOM TIAMTZAYNU

*This Day! Its Greatness! Its Promise!*

הַיּוֹם תְּאַמְצָנוּ: אָמֵן  
 הַיּוֹם תְּבָרַכְנוּ: אָמֵן  
 הַיּוֹם תְּגַדְּלֵנוּ: אָמֵן  
 הַיּוֹם תְּדַרְשָׁנוּ לְטוֹבָה: אָמֵן  
 הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים: אָמֵן  
 הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ: אָמֵן  
 הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ: אָמֵן  
 הַיּוֹם תִּתְמַכְנוּ בְּיָמִין צְדָקָה: אָמֵן  
 הַיּוֹם תִּקְרְבֵנוּ לְעִבּוּדְךָ לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיּוֹתֵנוּ כִּי הַיּוֹם  
 הַזֶּה. וְצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ וּלְכָל  
 יִשְׂרָאֵל וּלְכָל יוֹשְׁבֵי תֵבֶל עַד הָעוֹלָם:  
 בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דֵּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מְפַלְבְּרְכָתָא  
וְשִׁירְתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דֵּי בְשַׁמַּיָא. וְאָמְרוּ אָמֵן:

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

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

## Ayn Kelohaynu

There is none like our God,      There is none like our Lord,  
 There is none like our King,      There is none like our Savior.

Who is like our God,      Who is like our Lord,  
 Who is like our King,      Who is like our Savior?

Let us give thanks to our God,      Let us give thanks to our Lord,  
 Let us give thanks to our King,      Let us give thanks to our Savior.

Blessed, praised is our God,      Blessed, praised is our Lord,  
 Blessed, praised is our King,      Blessed, praised is our Savior.

Thou, indeed, art our God,      Thou, indeed, art our Lord,  
 Thou, indeed, art our King,      Thou, indeed, art our Savior.

Thou art God before whom our ancestors brought their pleasing  
 offerings of incense.

## Ayn Kelohaynu

אין כִּאלֹהֵינוּ.      אין כְּאֲדוֹנֵינוּ.  
 אין כְּמֶלְכֵנוּ.      אין כְּמוֹשִׁיעֵנוּ:

מי כִּאלֹהֵינוּ.      מי כְּאֲדוֹנֵינוּ.  
 מי כְּמֶלְכֵנוּ.      מי כְּמוֹשִׁיעֵנוּ:

נודה לֵאלֹהֵינוּ.      נודה לְאֲדוֹנֵינוּ.  
 נודה לְמֶלְכֵנוּ.      נודה לְמוֹשִׁיעֵנוּ:

בָּרוּךְ אֱלֹהֵינוּ.      בָּרוּךְ אֲדוֹנֵינוּ.  
 בָּרוּךְ מֶלְכֵנוּ.      בָּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ.      אַתָּה הוּא אֲדוֹנֵינוּ.  
 אַתָּה הוּא מֶלְכֵנוּ.      אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

מנחה ליום כפור

**Minḥah**

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*Afternoon Service for Yom Kippur*

## ASHRAY

Happy are they who dwell in thy house,  
Forevermore shall they praise thee.

Happy the people with whom it is so,  
Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,  
And praise thy name forever and ever.

Day by day will I praise thee,  
And extol thy name forevermore.

Great is the Lord and mightily to be praised;  
His greatness cannot be fathomed.

One generation praises thy works to another;  
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,  
And I ponder over thy wondrous works.

They tell of the power, of thine awe-inspiring deeds,  
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,  
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,  
He is forbearing and abounding in kindness.

The Lord is good to all,  
And his mercies are over all his works.

All thy works shall praise thee, Lord,  
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,  
And discourse upon thy might;

Making known thy mighty deeds to all,  
And the glory of thy majestic reign.

## ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:  
אֲשֶׁרֵי הָעַם שְׂכֻכָּה לּוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהָ אֱלֹהֵיוּ:

*Psalm 145*

## תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאִבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אִבְרַכְךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֵלֵל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ. וּגְבוּרָתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַזֹּהָר. וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוֹלְתֶךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצִדְקוֹתֶךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה. אַרְךָ אַפַּיִם וּגְדֹל־חַסֵּד:

טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיוּ:

יִזְדַּקְךָ יְהוָה כָּל־מַעֲשָׂיךָ. וְחִסְדֵיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ. וּגְבוּרָתֶךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבִנְיָ הָאָדָם גְּבוּרָתֶיךָ. וְכְבוֹד הַדָּר מִלְכוּתוֹ:

Thy kingdom is an everlasting kingdom,  
 And thy dominion endures through all generations.  
 The Lord upholds all who fall,  
 And lifts all who are bowed down.  
 The eyes of all look with hope to thee,  
 And thou givest them their food in its time.  
 Thou openest thy hand,  
 And satisfiest the desire of all that live.  
 The Lord is righteous in all his ways,  
 And gracious in all his deeds.  
 The Lord is nigh to all who call upon him,  
 To all who call upon him in truth.  
 He fulfills the desire of those who revere him;  
 He hears their anguished cry and helps them.  
 The Lord safeguards all those who love him;  
 While all the wicked he brings to naught.  
 My mouth shall utter the praise of the Lord,  
 And may all flesh praise his holy name forever.  
 And so, let us, indeed, praise the Lord,  
 Let us praise him now and ever.  
 Hallelujah! Praise ye the Lord!

### UVA L'TZIYON

And there shall come a redeemer to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit which rests upon you and my words which I have put into you shall never depart from you and your children and your children's children henceforth and evermore.

מְלִכּוּתְךָ מְלִכּוּת כָּל־עַלְמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:  
 סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:  
 עֵינַיִךְ כָּל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
 פּוֹתַח אֶת־יָדְךָ. וּמִשְׂבִּיעַ לְכָל־חַי רִצּוֹן:  
 צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
 רִצּוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 תִּהְיֶה יְהוָה יְדַבֵּר־פִּי. וּיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:  
 וְאֲנַחְנוּ נְבָרֵךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

### UVA L'TZIYON

#### *Kedushah Disidrah*

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בִּיעֶקֶב נָאִם יְהוָה: וְאֲנִי זֹאת  
 בְּרִיתִי אִתְּם אָמַר יְהוָה. רוּחִי אֲשֶׁר עָלְיָהּ וּדְבָרִי אֲשֶׁר־שָׁמַתִּי  
 בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה וּמִפִּי זִרְעָה אָמַר יְהוָה  
 מֵעַתָּה וְעַד־עוֹלָם:



And thou art holy, enthroned on the praises of Israel. And the heavenly beings called one to the other and said:

**Holy, Holy, Holy is the Lord of Hosts,  
the whole world is full of God's Glory.**

**And the wind lifted me up, and I heard  
from behind me a loud, thundering sound:  
The glory of the Lord is praised throughout creation.**

**The Lord shall reign forever and ever.**

Lord, God of Abraham, Isaac and Israel, our patriarchs, keep this faith forever in the heart of thy people, and direct their heart toward thee. God who is merciful forgives, he will not destroy; God forgives time and again, and restrains his full condemnation. For thou, Lord, art good and forgiving, and filled with compassion for all who call upon thee. Grant truth to Jacob, faithfulness to Abraham, as thou swore to our ancestors in days of old.

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

**קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת.  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:**

וּמִקְבְּלֵי דֵין מִן דֵין. וְאָמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה  
בֵּית שְׁכִינְתָּהּ. קְדִישׁ עַל אַרְעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלָם  
וּלְעֵלְמֵי עֲלַמְיָא. יי צְבָאוֹת מְלֵיא כָּל אַרְעָא זִיו יְקָרָהּ:

**וּתְשָׂאֲנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גְּדוֹל.  
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:**

וּנְטַלְתָּנִי רוּחָא. וְשִׁמְעַת בְּתַרִי קַל זִיעַ סָגִיא דֵי מְשַׁבְּחִין  
וְאָמְרִין. בְּרוּךְ יְקָרָא דֵי מְאַתַר בֵּית שְׁכִינְתָּהּ:

**יְהוָה יִמְלֹךְ לְעֵלָם וָעַד:**

**יי מַלְכוּתָהּ קָאָם לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא:**

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ. שְׁמֶרְהֵזֹאת  
לְעוֹלָם לִיִצְרַר מַחְשְׁבוֹת לְבַב עַמְּךָ וְהִכֵּן לְבָבְךָ אֱלֹהֵי: וְהוּא  
רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפוּ. וְלֹא־יַעִיר  
כָּל־חַמְתּוֹ: כִּי־אַתָּה אֲדָנִי טוֹב וְסִלַּח וְרַב־חַסֵּד לְכָל־קְרֹאֲיָהּ:  
צְדָקְתָּהּ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: תַּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד  
לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִימֵי קֶדֶם:

Blessed is the Lord who daily cares for us; thou, O God, art our help evermore.

The Lord of hosts is with us; the God of Jacob is eternally our refuge.

Lord of hosts, happy is the one who trusts in thee.

Lord and King, send us thy deliverance; answer us when we call unto thee.

Blessed is our God who has created us to reveal his glory, and has brought us nigh to his service; who has given us the Torah of truth, and thus planted eternal life within us. May he open our hearts to his teaching, and put within us reverence and love for him, that we may do his will, and serve him with a perfect heart, and not labor in vain.

May it be thy will, Lord our God and God of our ancestors, that we observe thy laws in this life, and be privileged to attain goodness and blessing in Messianic days and the world to come. May our whole beings sing praises to thy glory, and not be silent. Lord my God, I will thank thee forever.

Blessed is the one who trusts in the Lord; for the Lord shall be his protection.

Trust in the Lord evermore; for in God eternal is our everlasting source of strength.

They that love thee trust in thee; for thou, O Lord, dost not forsake them that seek thee.

The Lord was pleased to do it for his people's sake; he made the Torah great and glorious.

בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֹס־לָנוּ הָאֵל יִשׁוּעַתָּנוּ סְלָה:

יְהוָה צְבָאוֹת עֲמָנוּ מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה:

יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בָּךְ:

יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ:

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים.  
וְנָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח לְבָנוּ  
בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבֵּנוּ אֱהָבָתוֹ וַיְרַאֲתוֹ. וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ  
בְּלִבְבֵּי שָׁלוֹם. לְמַעַן לֹא נִיגַע לְרִיק וְלֹא נִלְד לְבִהָלָה:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמַר חֻקֶּיךָ  
בְּעוֹלָם הַזֶּה וְנִזְכָּה וְנַחֲמֶיךָ וְנִרְאָה וְנִירָשׁ טוֹבָה וּבְרָכָה לְשָׁנֵי  
יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם  
יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ:

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה. וְהָיָה יְהוָה מִבְּטַחוֹ:

בְּטַחוֹ בִּיהוָה עַד־יָעֵד. כִּי בָיָה יְהוָה צוֹר עוֹלָמִים:

וַיִּבְטַחוּ בָךְ יוֹדְעֵי שְׁמֶךָ. כִּי לֹא־עָזַבְתָּ דַרְשֵׁיךָ יְהוָה:

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ. יַגְדִּיל תּוֹרָה וַיִּאֲדִיר:

## THE TORAH SERVICE

There is none like thee, Lord, among them acclaimed as divine;  
and there are no works like thine.

Thy kingdom is an everlasting kingdom; and thy dominion  
endures throughout all generations.

The Lord reigns; the Lord has reigned; the Lord will reign: for-  
ever and ever!

The Lord gives strength to his people; the Lord blesses his peo-  
ple with peace.

Father of mercy: Graciously show kindness unto Zion; restore  
thou the walls of Jerusalem.

Truly in thee alone do we rest our hope, divine Ruler, exalted  
and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them  
that oppose thee flee from before thee.

For, out of Zion shall go forth the Law and the word of the Lord  
from Jerusalem.

Blessed is he, who in his holiness gave the Torah to his people Israel.

## THE TORAH SERVICE

אִי־כִמוֹהַ בְּאֱלֹהִים אֲדָנִי וְאִין כְּמַעֲשָׂיָהּ:

מְלֻכּוֹתָהּ מְלֻכּוֹת כָּל־עֲלָמִים. וּמִמְשַׁלְתָּהּ בְּכָל־דּוֹר וְדוֹר:

יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ לְעֵלָם וָעַד:

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אָב הַרְחֵמִים הִיטִיבָהּ בְּרִצּוֹנָהּ אֶת־צִיּוֹן.

תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָהּ לִבָּד בְּטַחְנוּ. מֶלֶךְ אֵל רַם וְנִשְׂאָ אֲדוֹן עוֹלָמִים:

וַיְהִי בְנִסְעֵהָ אֶרֶץ וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיהָ וַיִּנָּסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלָּיִם:

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

*Hazzan, then Congregation*

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

*Hazzan, then Congregation*

One is our God. Great is our Lord. Holy and revered is his name.

*Hazzan*

Proclaim with me the greatness of the Lord,  
and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

*The Torah is raised on high*

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

*Hazzan, then Congregation*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Hazzan, then Congregation*

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנָנוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

*Hazzan*

גְּדָלוֹ לַיהוָה אֶתִּי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

לְהַגְדִּילָהּ וְהַגְבוּרָהּ וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹדָה.  
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ:

לְהַגְדִּילָהּ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵדָם רַגְלָיו קְדוֹשׁ הוּא:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲוִי לְהַר קְדָשׁוֹ כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

*The Torah is raised on high*

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:

עַל־פִּי יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ.

אֶת־מִשְׁמַרְתּוֹ יְהוָה שְׁמְרוּ. עַל־פִּי יְהוָה בִּידְמִשְׁהוֹ:

וְאַתֶּם הַדְּבָקִים בֵּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

## THE TORAH BLESSINGS

*Before the Aliyah is read, the honoree called to the Torah says*

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵךְ:

Praise the Lord, Source of all blessing.

*The Congregation responds, and then the honoree repeats:*

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

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

*The honoree continues*

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

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

*After the Aliyah has been read, the honoree says*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

## INTRODUCTION TO THE TORAH READING

The section of the Torah read this afternoon, Chapter 19 of Leviticus, is one of the exalted parts of Scripture. It opens with the great words “Holy shall you be even as I the Eternal your God am holy,” and ends with the exalted expression of human responsibility one to another, “And so you shall love your neighbor as yourself.” The road to loving one’s neighbor as oneself is indicated in this Torah reading by injunctions concerning reverence for parents, consideration for the orphan and the underprivileged, respect for truth, consideration for the employee, even-handed justice, respect for the sanctity of human personality, and other injunctions concerning human relations.

Traditionally Leviticus 18 is read at Yom Kippur Minḥah time.

It concerns itself with laws of sexual morality. It is included in this edition in the Additional Prayers, Hymns, and Readings section.

## TORAH READING

## LEVITICUS 18:1–5; 19:1–18

*Leviticus 18:1–5*

1 And the Lord spoke to Moses saying: 2 Speak to the Children of Israel and say to them: I am the Eternal your God. 3 According to the deeds of the land of Egypt, where you have dwelt, you shall not do; and according to the deeds of the land of Canaan whither I am bringing you, you shall not do; and in their statutes you shall not walk. 4 My laws shall you practice and my statutes shall you observe, to walk in them; I am the Eternal, your God. 5 And you shall keep my statutes and my laws which humanity, observing them, shall live through them; I am the Eternal.

*Leviticus 19:1–18*

1 And the Lord spoke to Moses saying: 2 Speak to all the Congregation of the Children of Israel and say to them: Holy shall you be even as I, the Eternal your God am holy. 3 You shall revere each one father and mother, and my Sabbaths you shall keep; I am the Eternal, your God. 4 You shall not turn to idol worship; and idols cast by people you shall not make for yourselves; I am the Eternal, your God. 5 And when you bring a sacrifice offering to the Eternal, it should be a free-will offering. 6 It must be eaten on the day of the offering or on the next day; anything left over on the third day must be burnt. 7 If any part thereof is eaten on the third day, it will not be acceptable as an offering.

## TORAH READING

## LEVITICUS 18:1–5; 19:1–18

*Leviticus 18:1–5*

1 וידבר יהוה אל־משה לאמר: 2 דבר אל־בני ישראל ואמרת אליהם אני יהוה אלהיכם: 3 כמעשה ארץ־מצרים אשר ישבתם־בה לא תעשו וכמעשה ארץ־כנען אשר אני מביא אתכם שמה לא תעשו ובחקתיהם לא תלכו: 4 את־משפטי תעשו ואת־חקתי תשמרו ללכת בהם אני יהוה אלהיכם: 5 ושמרתם את־חקתי ואת־משפטי אשר יעשה אתם האדם וחי בהם אני יהוה:

*Leviticus 19:1–18*

1 וידבר יהוה אל־משה לאמר: 2 דבר אל־כל־עדת בני־ישראל ואמרת אליהם קדשים תהיו כי קדוש אני יהוה אלהיכם: 3 איש אמו ואביו תיראו ואת־שבתתי תשמרו אני יהוה אלהיכם: 4 אל־תפנו אל־האלילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם: 5 וכי תזבח זבח שלמים ליהוה לרצונכם תזבחהו: 6 ביום זבחכם יאכל וממחרת והנותר עד־יום השלישי באש ישרף: 7 ואם האכל יאכל ביום השלישי פגול הוא לא ירצה:

8 And anyone who eats thereof shall incur sin because he profaned that which had been dedicated to the Eternal. That soul shall be cut off from the people. 9 And when you reap the harvest of your land you may not reap the corners of your field nor gather the stray ears of the harvest 10 nor glean your vineyard bare. For the poor and for the stranger shall you leave them; I am the Eternal, your God.

11 Steal not nor cheat nor lie one to another. 12 Swear not falsely in my name and thus desecrate the name of the Eternal your God; I am the Eternal. 13 Oppress not your neighbor nor rob him. Keep not with you overnight the pay of your hired laborer. 14 Do not curse the deaf nor put a stumbling block before the blind; and so shall you show reverence toward the Eternal your God; I am the Eternal.

15 Do no evil in judgment by showing partiality to the poor or by deference to the powerful; fairly shall you judge others. 16 Go not up and down as a talebearer among your people, nor stand by idly when the blood of another is in danger; I am the Eternal. 17 Hate not your kin secretly; rebuke him for wrongdoing and so bear no sin on his account. 18 Have no feelings of vengeance or grudge against your fellowmen and so shall you love your neighbor as yourself; I am the Eternal.

*The Sefer Torah is lifted high and the Congregation sings:*

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

8 וְאָכְלוּ עֹנֵנוּ יִשָּׂא כִּי־אֵת־קֹדֶשׁ יְהוָה חָלַל וּנְכַרְתָּהּ הַנֶּפֶשׁ  
הִיא מֵעַמִּיהָ: 9 וּבִקְצֹרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת  
שְׂדֵךְ לְקָצֵר וְלִקְטַט קִצִּירָהּ לֹא תִלְקֹט: 10 וְכַרְמְךָ לֹא תַעֲזֹלֵל  
וּפְרֹט כַּרְמֶךָ לֹא תִלְקֹט לְעַנִּי וְלִגְרֹ תַעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

11 לֹא תִגְנֹבוּ וְלֹא־תִכְחָשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ:  
12 וְלֹא־תִשְׁבְּעוּ בִשְׁמִי לְשֹׁקֵר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֵי אֲנִי  
יְהוָה: 13 לֹא־תַעֲשִׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלִּין פִּעֲלַת שְׂכִיר  
אֶתְךָ עַד־בֹּקֵר: 14 לֹא־תִקְלַל חֵרֶשׁ וְלִפְנֵי עֹרֵר לֹא תִתֵּן מְכֻשָׁל  
וַיִּרְאֵתָ מֵאֱלֹהֵי אֲנִי יְהוָה:

15 לֹא־תַעֲשׂוּ עֹל בַּמִּשְׁפָּט לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל  
בְּצֹדֵק תִּשְׁפֹּט עַמִּיתָהּ: 16 לֹא־תִלְוֶה רֵכִיל בְּעַמִּיהָ לֹא תַעֲמֹד  
עַל־דָּם רֵעֶךָ אֲנִי יְהוָה: 17 לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבֶךָ הוֹכַח  
תוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא: 18 לֹא־תִקֵּם וְלֹא־תִטֹּר  
אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:

*The Sefer Torah is lifted high and the Congregation sings:*

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

## BLESSING BEFORE THE HAFTARAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים  
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. בְּרוּךְ אַתָּה יי הַבּוֹחֵר  
בַּתּוֹרָה וּבַמִּשְׁפָּה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצִדִּיק:

We praise thee. Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

## INTRODUCTION TO THE HAFTARAH:

## THE BOOK OF JONAH

The prophet Jonah is a strange phenomenon among the prophets in the Bible. Out of love for the honor of the name of God, Jonah flees from his duty as a prophet. He had been charged to go to the people of the wicked city of Nineveh and pronounce the doom of that city. But Jonah fears that if the people know the threat under which they live because of their evil deeds, they will repent, and God will relent. The prophecy in the name of God would thus seem false, and, in Jonah's view, the fear of God would be diminished.

Jonah, however, gravely misunderstood his role as a prophet, as well as God's doctrine of repentance. God's purpose in sending Jonah with the prophecy was not to foretell the future, but to give the Ninevites the opportunity to repent and escape doom.

In his mistaken zeal for the honor of the name of God, the prophet flees, and after many vicissitudes and great suffering finally goes to Nineveh and pronounces the prescribed prophecy. The people are stirred to repentance and the city escapes the destruction.

Jonah is now disconsolate and dejected. In the night, a towering plant has sprung up that gave him shade but by morning the plant had died and Jonah bemoaned its fate. He is then told: For a plant you felt sorry; but you had no pity on Nineveh and its people.

This story of Jonah has a great message, the message of forgiveness following sincere repentance. Unfortunately the episode in the story of Jonah having been swallowed by a huge fish, has blinded some minds to the deep meaning of the story. It remains a great story—the story of the prophet who misunderstood the great message of Atonement Day, that it is never too late in God's sight for repentance and reconciliation.

This message receives added light from the verses from the prophet Micah read as part of the Haftarah at the conclusion of the reading of the Book of Jonah. This verse is also part of the Tashlich Service for Rosh Hashanah afternoon, and the Haftarah for Shabbat Shuvah, the Sabbath between Rosh Hashanah and Yom Kippur.



## THE BOOK OF JONAH

## Chapter 1

1 The command of the Eternal came to Jonah, the son of Amittai: 2 Arise and go to that great city, Nineveh, and pronounce her doom, for the wickedness of the people has come before me. 3 But Jonah proceeded to flee to Tarshish from before the Eternal. He went down to Jaffa and found a ship sailing for Tarshish. He paid for the passage and sailed on it, planning to reach Tarshish with those on board,—he fleeing from before the Eternal. 4 But the Eternal hurled a furious wind over the sea. A great storm set in over the sea and those on ship thought that she would be wrecked. 5 The sailors frightened, supplicated each one to his own god. They then threw the ship's cargo overboard in order to lighten her. Jonah, however, had gone below. He lay down and fell into a heavy sleep. 6 The captain of the ship approached him and said: Why are you sleeping? Get up and pray to your God; perhaps your God will intervene for us so that we do not perish. 7 Then said they to one another: Come let us cast lots to find out through whom this calamity has befallen us. So they cast lots and the lot fell upon Jonah. 8 They now said to him: Please tell us, you through whom this calamity has befallen us—what is your occupation and where do you come from? What is your country and to what nation do you belong? 9 And Jonah told them: I am a Hebrew and I worship the Eternal, the God of the heavens, who made the sea and the dry land. 10 Overcome by a great fear the men then said to him: What have you done? For he had told the men that he was fleeing from before the Eternal. 11 They then said: What shall we do with you that the sea might become calm for us? For the sea was

## THE BOOK OF JONAH

## Chapter 1

1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אַמִּיטַי לֵאמֹר: 2 קוּם לֶךְ אֶל־נִינְוֶה הָעִיר הַגְּדוֹלָה וְקִרְא עָלֶיהָ כִּי־עָלְתָה רַעַתְּם לִפְנָי: 3 וַיִּקָּם יוֹנָה לְבָרֶחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֵד יָפוֹ וַיִּמְצָא אֲנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֵד בָּהּ לְבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה: 4 וַיְהִי הַטָּיִל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וְהָאֲנִיָּה חֹשֶׁבֶה לְהִשָּׁבֵר: 5 וַיִּירָאוּ הַמַּלְחִים וַיִּזְעֻקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַכֵּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעָלֵיהֶם וַיּוֹנֶה יוֹנָה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדֶם: 6 וַיִּקְרַב אֵלָיו רֵב הַחֵבֶל וַיֹּאמֶר לוֹ מַה־לְּךָ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוֹלֵי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאכְד: 7 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפְּיֵלָה גּוֹרְלוֹת וְנִגְדַעָה בְּשַׁלְמֵי הָרַעַה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה: 8 וַיֹּאמְרוּ אֵלָיו הַגִּידֵה־נָא לָנוּ בְּאֲשֶׁר לְמִי־הָרַעַה הַזֹּאת לָנוּ מַה־מְלַאכְתְּךָ וּמֵאֵין תָּבוֹא מִה אַרְצָה וְאִי־מִזֶּה עִם אֲתָה: 9 וַיֹּאמֶר אֲלֵיהֶם עַבְרִי אֲנִי וְאֵת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֵת־הַיַּבֶּשֶׁה: 10 וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ כִּי־יָדַעְנוּ הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם: 11 וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לְךָ וַיִּשְׁתַּק הַיָּם מֵעַלְלֵינוּ כִּי הָיָה הוֹלֵךְ

becoming increasingly stormy. 12 Then said Jonah to them: Take me and cast me into the sea so that the sea will become calm for you, for I know that it is because of me that this great storm has come upon you. 13 The men, however, rowed hard to bring the ship to land but it was beyond their strength for the sea raged ever wilder around them. 14 They then cried out to the Eternal: O Eternal, we beseech thee, let us not perish because of this man's life; hold us not guilty of the shedding of innocent blood; thou thyself hast acted in accordance with thy desire. 15 Then, lifting Jonah, they threw him into the sea and the sea ceased its fury; 16 whereupon, in great awe of the Eternal, they sacrificed to the Eternal and made vows.

### Chapter 2

1 Now the Eternal appointed a great fish to swallow Jonah and Jonah was inside the fish three days and three nights; 2 and from within the fish Jonah prayed to the Eternal his God. 3 And Jonah said:

In my affliction I called to the Eternal,  
And he answered me;  
From within the grave I cried,  
And thou didst hear my voice.

4 Thou had cast me into the deep,  
Into the heart of the sea;  
The floods encircled me,  
All thy breakers and thy waves swept over me.

5 I thought: I am banished from thy presence;

O that once again I might look at thy holy Temple!

6 The waters compassed me about, imperiling my life;

The deep enclosed me, sea-weeds wrapped around my head.

וְסַעַר: 12 וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעַלְיֵכֶם כִּי יוֹדַע אָנֹכִי כִּי בְשָׁלִי הַסַּעַר הַגָּדוֹל הַזֶּה עָלֵיכֶם: 13 וַיַּחֲתְרוּ הָאֲנָשִׁים לְהַשִּׁיב אֶל־הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הָיָה הַיָּם הוֹלֵךְ וְסַעַר עֲלֵיהֶם: 14 וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ נֹאכְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל־תִּתֵּן עָלֵינוּ דָם נִקְיָא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חִפְצָתָ עֲשִׂיתָ: 15 וַיִּשְׂאוּ אֶת־יֹנָה וַיִּטְלֵהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזַּעְפוֹ: 16 וַיִּירְאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּזְדְּרוּ נְדָרִים:

### Chapter 2

1 וַיִּמַן יְהוָה דָּג גָּדוֹל לְבַלַּע אֶת־יֹנָה וַיְהִי יֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: 2 וַיִּתְפַּלֵּל יֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּג: 3 וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבְּטָן שְׂאוּל שׁוֹעֲתִי שָׁמַעְתָּ קוֹלִי: 4 וַתִּשְׁלִיכֵנִי מִצוּלָה בְּלִבְבַּי יָמִים וַנְהַר יִסְבְּבֵנִי כָל־מִשְׁבְּרֵיהָ וַגְּלִיָּה עָלַי עָבְרוּ: 5 וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנְּגַד עֵינַיִךָ אַף אוֹסִיף לְהַבִּיט אֶל־הַיִּכָּל קִדְשֶׁךָ: 6 אֶפְפוּנֵי מַיִם עַד־נַפְשׁ תְּהוּם יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֵאשֵׁי:

- 7 I sank to the base of the mountains,  
The earth was closing its bars upon me forever;  
But thou, Eternal my God, from the grave thou upraised me.
- 8 When my soul grew faint I remembered the Eternal,  
And I prayed unto thee, toward thy holy Temple.
- 9 They that regard lying vanities desert their true source of kindness,  
But as for me I shall bring to thee my offering with thanksgiving;
- 10 That which I have vowed, I shall do;  
Deliverance comes from the Eternal.
- 11 And the Eternal commanded the fish, and it spewed Jonah on the dry land.

### Chapter 3

- 1 Then came the command of the Eternal to Jonah a second time. 2 Go up to Nineveh, the great city, and deliver the proclamation which I have proclaimed to you. 3 So, Jonah proceeded to Nineveh in accordance with the command of the Eternal. Now, Nineveh was a great city in the sight of God, requiring three days to traverse it. 4 Jonah penetrated into the city, to the distance of one day's journey and then proclaimed: Forty days more and Nineveh shall fall. 5 Now the people of Nineveh believed God. They proclaimed a fast and put on sackcloth, high and low alike. 6 And when the news reached the king of Nineveh he rose from his throne, put off his royal robe, covered himself with sackcloth and sat in ashes. 7 He then published a proclamation in Nineveh which read: In the name of the king and his nobles! Neither man nor beast, nor cattle nor sheep shall taste anything. The animals shall not go out to pasture nor drink water. 8 All shall be in sackcloth, man and beast. And all the people shall pray earnestly unto God. All must leave their evil way and their violent deeds. 9 Who knows, if the

- 7 לְקַצְבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדֵי לְעוֹלָם וַתַּעַל מִשְׁחַת  
חַיִּי יְהוָה אֱלֹהֵי: 8 בְּהִתְעַטֵּף עָלַי נִפְשִׁי אֶת־יְהוָה זָכַרְתִּי וַתִּבְּאוּ  
אֵלַי תִּפְלְתִי אֶל־הֵיכַל קֹדֶשְׁךָ: 9 מִשְׁמָרִים הַבְּלִי־שׁוּא חֲסִדָּם  
יַעֲזוּבוּ: 10 וְאֲנִי בְּקוֹל תּוֹדָה אֲזַבְּחָה־לְךָ אֲשֶׁר נָדַרְתִּי אֲשַׁלְּמָה  
יְשׁוּעָתָה לַיהוָה: 11 וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבְּשָׁה:

### Chapter 3

- 1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר: 2 קוּם לֶךְ אֶל־נִינְוָה  
הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיהָ:  
3 וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבַּר יְהוָה וְנִינְוָה הֵיְתָה עִיר־גְּדוֹלָה  
לְאֱלֹהִים מִהַלֵּךְ שְׁלֹשֶׁת יָמִים: 4 וַיַּחַל יוֹנָה לָבוֹא בְּעִיר מְהֵלֶךְ  
יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבַּעַיִם יוֹם וְנִינְוָה נִהְפָּכֶת:  
5 וַיֹּאמְרֵנוּ אַנְשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׂוּ שִׁקִּים  
מִגְּדוֹלָם וַעֲדִ־קִטְנֵם: 6 וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִכִּסְאוֹ  
וַיַּעֲבֵר אֶדְרֹתוֹ מֵעָלָיו וַיִּכֶס שֵׁק וַיֵּשֶׁב עַל־הָאָפֶר: 7 וַיִּזְעַק  
וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה  
הַבְּקָר וְהַצֹּאן אֶל־יִטְעַמּוּ מֵאוֹמָה אֶל־יִרְעוּ וּמִים אֶל־יִשְׁתּוּ:  
8 וַיִּתְכַּסּוּ שִׁקִּים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחֻזְקָה  
וַיֵּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: 9 מִי־יֹדֵעַ

nation repent, God will relent and turn from his wrath and we perish not? 10 When God saw their deeds, that they were repenting of their evil way, God relented and did not inflict upon them the punishment whereof he had spoken.

#### Chapter 4

1 This distressed Jonah greatly and he was angry; 2 And he prayed to the Eternal: O God Eternal,—was not this my plea when I was still at home? Therefore did I hasten to flee to Tarshish, for I knew that thou art God, gracious and compassionate, long-suffering and abounding in kindness, and that thou would relent. 3 And now, O Eternal, I pray thee to take my life away for death to me is now preferable to life. 4 And the Eternal said: Are you right in being angry? 5 Jonah then went outside the city and stayed on the east side thereof. He made for himself a shelter and sat in it in the shade, waiting to see what will happen in the city. 6 Now God caused a gourd to sprout and tower above Jonah that it might provide shade over his head to save him from discomfort; and Jonah was happy because of the gourd which filled him with great joy. 7 The next morning, at dawn, God had caused a worm to gnaw the gourd until it withered. 8 Now when the sun arose God caused a smelting east-wind to blow and the sun beat down on the head of Jonah so that he became faint, and again he longed to die, saying: Death is preferable to life. 9 Then said God to Jonah: Are you right to be angry because of the gourd? And he answered, yes, to the point of death. 10 Then said the Eternal: You had pity on the gourd, though you toiled not over it, nor made it grow—a plant that sprang up in the night and perished in the night. 11 But as for me I was not to take pity on Nineveh, the great city with its more than a hundred, twenty thousand infants that know not their right hand from their left, and its many cattle?

יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאכַד: 10 וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכֵּם הַרְעָה וַיִּנָּחַם הָאֱלֹהִים עַל־הַרְעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

#### Chapter 4

1 וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיִּחַר לוֹ: 2 וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנֹכָה יְהוָה הֲלוֹאֲנִי דָבָרִי עַד־הֵיּוֹתִי עַל־אֲדָמְתִי עַל־כֵּן קִדַּמְתִּי לְבָרַח תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵינוּ וְרוּחֹם אַרְף־אִפָּיִם וְרַב־חֶסֶד וְנָחַם עַל־הַרְעָה: 3 וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מַחְיִי: 4 וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לָךְ: 5 וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם סִכָּה וַיֵּשֶׁב תַּחְתָּיהָ בְצֹל עַד אֲשֶׁר יֵרְאֶה מַה־יְהִיָּה בְּעִיר: 6 וַיִּמַן יְהוָה־אֱלֹהִים קִיקְיוֹן וַיַּעַל | מַעַל לְיוֹנָה לְהַיּוֹת צֶלַעַל־רֵאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שִׁמְחָה גְדוֹלָה: 7 וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לְמַחֲרַת וַתַּף אֶת־הַקִּיקְיוֹן וַיִּיבֹשׁ: 8 וַיְהִי | כַּזְרַח הַשֶּׁמֶשׁ וַיִּמַן אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית וַתַּף הַשֶּׁמֶשׁ עַל־רֵאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר טוֹב מוֹתִי מַחְיִי: 9 וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לָּךְ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת: 10 וַיֹּאמֶר יְהוָה אַתָּה חֹסֵת עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּו שְׁבוֹן־לִילָה הָיָה וּבּוֹן־לִילָה אָבָד: 11 וְאַנִּי לָא אָחוּס עַל־בְּנֵי־נֶגְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבֶּהָ הַרְבֵּה מִשְׁתִּים־עֹשֶׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֻלוֹ וּבִהְמָה רַבָּה:

*Micah 7:18–20*

18 Who is God like thee? Thou forgivest and pardonest the sin and transgression of the remnant of thy people. Thou dost not retain wrath forever because thou delightest in kindness. 19 Thou wilt again bestow mercy upon us and suppress our iniquities; and thou wilt cast into the depths of the sea all our sins. 20 Thou wilt deal faithfully with Jacob, and kindly with Abraham, as thou didst promise our ancestors in the days of old.

**BLESSINGS AFTER THE HAFTARAH**

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gave us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.

*Micah 7:18–20*

18 מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פְּשָׁע לְשֹׂאֲרֵית נִחַלְתּוֹ  
 לֹא־הֶחְזִיק לְעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: 19 יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ  
 עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם: 20 תִּתֵּן אֲמֶת לִיעֲקֹב  
 חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קָדָם:

**BLESSINGS AFTER THE HAFTARAH**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים.  
 צְדִיק בְּכָל הַדּוֹרוֹת. הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה. הַמְדַבֵּר  
 וּמְקַיֵּם. שְׁכַל דְּבָרָיו אֲמֶת וְצֶדֶק:

נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ. וְדָבַר אֶחָד  
 מִדְּבָרֶיךָ אַחֲזוֹר לֹא יָשׁוּב רִיקָם. כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה:  
 בְּרוּךְ אַתָּה יי הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ  
 בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יי מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ:

שְׁמַחֵנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶךָ. וּבְמַלְכוּת בֵּית  
 דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֵא וַיִּגַּל לְבָנָנוּ. עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא  
 יִנְחָלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ  
 שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי מְגַן דָּוִד:

### THE RETURN OF THE SEFER TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.

God's splendor is on earth and in the heavens;  
He has increased the strength of his people;  
Glory to all his faithful servants,  
To the Children of Israel, the people called to his service.  
Hallelujah! Praise ye the Lord!

#### *Psalm 24*

To David, A Psalm.

The earth is the Lord's and the fullness thereof,  
The world and those who dwell therein.  
God founded it upon the seas,  
And established it upon the waters.  
Who may ascend the mountain of the Lord,  
And who may stand in this holy place?  
Someone with clean hands and a pure heart,  
Who has not set desire upon vanity  
And has not sworn deceitfully.  
Such a person shall receive a blessing from the Eternal,  
And the reward of righteousness from the God of deliverance.  
Such is the generation of them that seek thee,  
That seek thy presence, O God of Jacob.  
Lift up your heads, O gates,  
And be lifted up, you everlasting doors,  
That the King of glory may come in!  
Who, indeed, is the King of glory?  
The Lord, strong and mighty,  
The Lord, mighty in battle.

### THE RETURN OF THE SEFER TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

וַיְרַם קַרְנוֹ לְעִמּוֹ. תִּהְיֶה לְכָל־חַסִּידָיו

לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ: הִלְלוּ־הָ:

#### *Psalm 24*

לְדָוִד מְזֻמָּר:

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ תַּבַּל וַיִּשְׁבֵי בָּהּ:

כִּי־הוּא עַל־יַמִּים יְסֻדָּהּ וְעַל־נְהַרֹת יְכוֹנְנָהּ:

מִי־יַעֲלֶה בְהַר־יְהוָה וּמִי־יִקּוּם בְּמָקוֹם קֹדֶשׁ:

נְקִי כַפַּיִם וּבִרְלִיב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׂעוֹ:

זֶה דוֹר דֹּרֵשׁיו מִבְּקִשֵׁי פְנִיָּה יַעֲקֹב. סֵלָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם.

וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזוֹז וְגִבּוֹר. יְהוָה גְּבוֹר מִלְחָמָה:

Lift up your heads, O gates,  
 Yes, lift them up, you everlasting doors,  
 That the King of glory may come in!  
 Who, indeed, is the King of glory?  
 Indeed, the Lord of hosts is the King of glory. Selah!

*As the Sefer Torah is returned to the Ark*

When the Ark rested, Moses would say:  
 Abide, O Lord, among the myriads of the families of Israel.  
 Arise, O Lord, be settled, thou and the Ark of thy power.  
 Thy priests shall be robed in righteousness, and the faithful will rejoice.  
 For the sake of David, thy servant, do not turn back the approach  
 of the Messiah.  
 I give you good instruction, forsake not my Torah.  
 It is a tree of life to those who embrace it,  
 A source of happiness to each one who upholds it.  
 Its ways are ways of pleasantness,  
 And all its paths lead to peace.  
 Lord, turn us back to thee. We are ready to return.  
 Renew our days as of old.

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם.  
 וּשְׂאוּ פִתְחֵי עוֹלָם וַיְבֹא מֶלֶךְ הַכְּבוֹד:  
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:  
 יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד: סֵלָה:

*As the Sefer Torah is returned to the Ark*

וּבְנַחֲזָה יֹאמֵר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:  
 קוּמָה יְהוָה לְמִנְוַחְתֶּךָ אֲתָה וְאַרְוֹן עֲזָרְךָ:  
 כְּהִנֵּיךָ יִלְבָּשׁוּ צֶדֶק וְחִסְדֶּיךָ יִרְנְנוּ:  
 בְּעֵבֹר דָּוִד עֲבֹדְךָ אֶל־תָּשָׁב פְּנֵי מְשִׁיחֶךָ:  
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם. תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:  
 עֲזִיחִיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתִמְכִּיחַ מְאֹשֶׁר:  
 דְּרָכֶיךָ דְרָכֵי־נֶעֱמ. וְכָל־נְתִיבוֹתֶיךָ שְׁלוֹם:  
 הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֹדֶם:

## MARTYROLOGY

REMEMBERING THOSE WHO DIED FOR  
THE SANCTIFICATION OF GOD'S NAME*Psalm 130*

A Song of Ascents.

Out of the depths I cry to thee, Lord:

Lord, hear my prayer,

Give ear to my supplication.

If thou regard every sin, Lord, who could stand?

But with thee there is pardon,

Therefore art thou revered.

I hope in the Eternal, my soul hopes;

I wait for his answer.

My soul yearns for the Eternal

More than the watchmen for the dawn,

More than the watchmen for the dawn.

Israel, look to the Eternal, for with the Eternal there is love,

And with God there is an abundance of deliverance.

Indeed, God will deliver Israel from all their sins.

## MARTYROLOGY

## REMEMBERING THOSE WHO DIED

*AL KIDDUSH HASHEM**PSALM 130*

שִׁיר הַמַּעֲלוֹת:

מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:

אֲדֹנָי שְׁמָעָה בְּקוֹלִי.

תְּהַיְיָנָה אֲזַנְיָה קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:

אִם־עֲוֹנוֹת תִּשְׁמַר־יָהּ. אֲדֹנָי מִי יַעֲמֵד:

כִּי־עֲמֵךְ הַסְּלִיחָה. לְמַעַן תִּוְרָא.

קוֹיִתִי יְהוָה קוֹתָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לְאֲדֹנָי. מִשְׁמָרִים לְבָקָר. שְׁמָרִים לְבָקָר:

יַחַל יִשְׂרָאֵל אֶל־יְהוָה כִּי־עַם־יְהוָה הַחֲסֵד. וְהִרְבָּה עֲמוֹ

פְּדוֹת: וְהוּא יַפְּדֵה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:



days of the Crusades, in peaceful towns along the Rhine, and in other lands; we remember the expulsion and segregation of our people in Ghetto and in Pale; we remember the sorrows of the Inquisition, and of the malevolent laws intended to harass and degrade; we remember the millions of our kin who were the victims of the Nazis' indescribable, sadistic cruelties in the modern age of vaunted civilization. And we remember those who gave their lives to establish and secure the modern State of Israel.

We know it is not only our people that suffer at the hands of witless tyrants. And so we remember the souls of the men, women and children of all nations whom cruelty consigned to perverse suffering and degrading, untimely death.

May the suffering of these martyrs and their supreme sacrifice open the eyes of individuals and nations, and lead all in repentance to the throne of God. In love, we remember all the good, the upright and the noble who suffered for the sake of truth, for loyalty to principle, and for devotion to godly ideals.

*Some or all of the following remembrance readings may be chosen, or others added by the rabbi in the spirit of the Martyrology.*

It is an ancient tradition that on Yom Kippur we recall the trials and sorrows endured through the ages by the Jewish People at the hands of the cruel, the wicked and the savage. We remember them not to perpetuate ancient hatred, but to honor the memory of these martyrs, and to learn our responsibility to contribute to the creation of a kinder, more just world. We remember them to affirm our faith that despite the savagery and cruelty our people have experienced in every generation, we affirm the power of good to triumph over evil through the power of God's love, and the reflection of God's image implanted within the heart and soul of every human being.

May our remembrance of the sorrows of the Jewish past, on this Day of Atonement, lead all nations to be on guard for their future! May it lead to atonement among all peoples for their crimes against one another. May we in our lives as Jews, and our brethren in the Land of Israel as a People, ever show that the lessons of the past have left their impress upon our hearts.

We remember the Hadrianic persecution in the age of the Roman Empire, with the torture of Rabbi Akiba and nine of his brother sages; we remember the destruction of whole Jewish communities in the

## THE TEN MARTYRS OF THE HADRIANIC ERA

*Rabbi Solomon Efraim ben Aaron Lentschütz*

These things I do remember: I pour  
My soul out for them. All through the ages  
Hatred has pursued us; all through the years  
Ignorance, like a monster, has devoured  
Our martyrs as in one long day of blood.  
Rulers have risen through the endless years,  
Oppressive, savage in their witless power,  
Filled with a futile thought: to make an end  
Of that which God had cherished.

There was once a tyrant searching in the Book of God  
For some word there to serve him as a sword  
To slay us; and he found the line which says:  
“Whoever steals a person and sells him,  
Shall surely be put to death.”

That king, that dark-designing servant of false gods,  
Summoned to him ten Sages of the Law,  
Saying: “Do not pervert the truth with your lies,  
But judge this thing: What if a person be found  
Stealing another—one of Israel’s own—  
And selling him for merchandise?”

And the ten Sages spoke: “That thief shall die.”  
“Your ancestors,” said the tyrant, “where are they,  
That sold their brother to a company  
Of Ishmaelites?”

## THE TEN MARTYRS OF THE HADRIANIC ERA

אֵלֶּה אֲזַכֵּרָה וְנַפְשִׁי עָלֵי אֲשַׁפְּכָה.  
כִּי בִלְעֻנּוֹ זָדִים כָּעָגָה בְּלִי הַפּוֹכָה.  
כִּי בִימֵי הַשָּׂר לֹא עָלְתָה אַרְוֹכָה.  
לְעִשְׂרֵה הַרוּגֵי מְלוֹכָה:  
בְּלִמְדוֹ סֵפֶר מִפִּי מְשׁוּלֵי עֲרַמַת.  
וְהַבִּין וְדִקְדַק בְּדַת רְשׁוּמַת.  
וּפְתַח בּוֹאֵלֶה הַמְשַׁפְּטִים וְחָשַׁב מְזַמַת.  
וְגִנֵּב אִישׁ וּמָכְרוֹ וְנִמְצָא בִידוֹ מוֹת יוּמַת:  
גָּבַה לֵב בְּגִדוּלִים.  
וְצוּה לְמַלְאוֹת פְּלִטְרוֹ נְעָלִים.  
וְקָרָא לְעִשְׂרֵה חֻכְמִים גְּדוּלִים.  
מִבֵּינֵי דַת וּטְעָמֶיהָ בְּפִלְפוּלִים:  
דִּינּוֹ מִשְׁפָּט זֶה לְאַשְׁרוֹ.  
וְאֵל תְּעוֹתוֹהוּ בְּכֹזֵב לְאַמְרוֹ.  
כִּי אִם הוֹצִיאָוהוּ לְאַמְתּוֹ וּלְאוּרוֹ.  
כִּי יִמְצָא אִישׁ גִּנֵּב נֶפֶשׁ מֵאַחֵיו  
מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרֵבוּ וּמָכְרוּ:  
הֵם כָּעֲנּוּ לוֹ וּמַת הַגִּנֵּב הֵהוּא.  
נִם אֵיִה אֲבוֹתֵיכֶם אֲשֶׁר אֲחִיהֶם מְכָרוּהוּ.  
לְאַרְחַת יִשְׁמַעְאֵלִים סָחְרוּהוּ.  
וּבְעַד נְעָלִים נִתְנָוהוּ:

“Lo, you shall now receive  
Justice of Heaven upon you; for if they  
Were now in life, then you yourselves would judge;  
But now you bear your ancestors’ sin.”  
“If we have sinned,” they said, “then we shall bear  
God’s own sentence, whose compassion fills the world.”

“Give us three days,” they said. And they all looked  
To the High Priest, Rabbi Ishmael,  
Saying, “Arise, arise, pronounce the Name;  
Know from our God if this be his decree.”

Then Rabbi Ishmael, in purity,  
Pronounced the Name, and rising up on high,  
Made question of the angel clothed in white,  
Who spoke: “O righteous! O beloved! I  
Heard tell within the sacred region  
That you indeed are snared.”

And Rabbi Ishmael, descending, told,  
His fellows of their doom.  
And that dread king  
Bade the ten sages to be slain in woe  
And torture. Lo! I saw them all:  
They stepped out of the ages, and they walked  
Before the deathless spirit that is mad  
With hunger for destruction of God’s own.  
Two of the great in Israel were brought forth  
To slaughter first: the High Priest Ishmael,  
And Rabban Shimon ben Gamliel,  
A prince in Israel.

וְאַתֶּם קִבְּלוּ דִין שָׁמַיִם עֲלֵיכֶם.  
כִּי מִיָּמֵי אֲבוֹתֵיכֶם לֹא נִמְצָא כָכֶם.  
וְאִם הָיוּ בְּחַיִּים הָיִיתִי דָּנָם לְפָנֶיכֶם.  
וְאַתֶּם תִּשְׂאוּ עוֹן אֲבוֹתֵיכֶם:  
זְמַן תִּנְהַל לָנוּ שְׁלֹשָׁה יָמִים.  
עַד שֶׁיִּגְדַע אִם נִגְזַר הַדָּבָר מִמְּרוֹמִים.  
אִם אָנוּ חַיִּבִּים וְאִשְׁמִים.  
נִסְבּוֹל בְּגִזְרַת מֶלֶךְ רַחֲמִים:

חָלוּ וְזָעוּ וְנָעוּ כְּלָמוּ.  
עַל רַבִּי יִשְׁמַעְאֵל כִּהֵן גָּדוֹל נִתְּנוּ עֵינֵינוּ.  
לְהִזְכִּיר אֶת הַשֵּׁם לְעֹלוֹת לְאֲדוֹנֵינוּ.  
לְדַעַת אִם יִצְאָה הַגְּזֵרָה מֵאֵת אֱלֹהֵינוּ:

טָהַר רַבִּי יִשְׁמַעְאֵל עֲצָמוּ וְהִזְכִּיר אֶת הַשֵּׁם בְּסִלּוּדִים.  
וְעָלָה לְמָרוֹם וְשָׂאֵל מֵאֵת הָאִישׁ לְבוּשׁ הַבְּדִים.  
וְנָם לוֹ קִבְּלוּ עֲלֵיכֶם צְדִיקִים וִידִידִים.  
כִּי שָׁמַעְתִּי מֵאַחֲרָי הַפֶּרֶגּוֹד כִּי בָזַאת אַתֶּם נִלְכָּדִים:

יָרַד וְהִגִּיד לְחֻבְרָיו מֵאֵמֶר אֵל.  
וְצוּהָ הַבְּלִיעַל לְהִרְגָם בְּכַח וְלֵאל.  
וּשְׁנַיִם מֵהֶם הוֹצִיאוּ תְּחִלָּה שְׁהֵם גְּדוֹלֵי יִשְׂרָאֵל.  
רַבִּי יִשְׁמַעְאֵל כִּהֵן גָּדוֹל  
וְרַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל נָשִׂיא יִשְׂרָאֵל:

And this one implored,  
 “O slay me first, lest I see  
 The death of him who ministers to God!”  
 And lo the lot fell on Rabban Shimon and they slew him first.  
 And Ishmael raised the severed head and cried  
 bitterly, loud as a shofar blast,  
 “How the tongue that taught the glorious message  
 Is brought low to lick the dust!”  
 And while he wept the tyrant’s daughter stood,  
 And gazing on his beauty, made petition for his life  
 With vain entreaty. Terror makes me dumb  
 To tell the tortures that mine eyes beheld;  
 Only that when the murderous hand had reached  
 His brow, the holy tefillin’s seat, he cried  
 With one most bitter cry to his soul’s Lord.  
 Serafim, in the heights of heaven, called  
 In anguish: “This is then the Law, and this  
 The wage thereof, O thou who spreads out  
 Light as a garment! Thus the foe blasphemes  
 Thy great and awesome Name, and scorns thy Law!”

כָּרוֹת רֵאשׁוֹ תְּחִלָּה הֶרְבֵּה לְבַעוֹן.  
 וְנָם הֶרְגַּנִּי תְּחִלָּה  
 וְאֵל אֶרְאֶה בְּמִיתַת מְשָׁרְתַת לְדָר בְּמַעוֹן.  
 וְלִהְפִּיל גּוֹרְלוֹת צְוּהָ צְפָעוֹן.  
 וְנִפְל הַגּוֹרֵל עַל רֶבֶן שְׁמַעוֹן:  
 לְשִׁפּוֹף דָּמוֹ מִהָר כְּשׁוֹר פָּר.  
 וְכִשְׁנִחַתָּהּ רֵאשׁוֹ נָטְלוּ וְצָרַח עָלָיו בְּקוֹל מֵר כְּשׁוֹפָר.  
 אִי הִלְשׁוֹן הַמְּמַהֲרֵת לְהוֹרוֹת בְּאִמְרֵי שְׁפָר.  
 בְּעוֹנוֹת אִיךָ עֲתָה לּוֹחֶכֶת אֶת הָעֶפֶר:  
 מִה מְאֹד בָּכָה עָלָיו בְּחֶרֶדָה.  
 בַּת בְּלִיעֵל לְקוֹל בְּכִיתוֹ שֶׁל רַבִּי יִשְׁמַעְיָאל עֲמֻדָה.  
 תֹּאֵר יָפִיּוֹ בְּלִבָּה חֲמֻדָה.  
 וְשִׁאֲלָה מֵאֵת אָבִיָּה חִיתוֹ לְהַעֲמִידָה:  
 נֹאֵץ בְּלִיעֵל דָּבָר זֶה לַעֲשׂוֹתוֹ.  
 לְהַפְשִׁיט עוֹרוֹ מֵעַל פָּנָיו שִׁאֲלָה מֵאֵתוֹ.  
 וְלֹא עָכַב דָּבָר זֶה לַעֲשׂוֹתוֹ.  
 וְכִשְׁהִגִּיעַ לְמָקוֹם תְּפִלִּין צָרַח בְּקוֹל מֵר לְיֹצֵר נִשְׁמָתוֹ:  
 שְׂרָפִי מֵעֲלָה צָעֲקוֹ בְּמַרְהָה.  
 זו תּוֹרָה וְזוֹ שְׂכָרָה עֲטָה כְּשִׁלְמָה אוֹרָה.  
 אוֹיֵב מִנְאֵץ שְׂמֵךְ הַגְּדוֹל וְהַנּוֹרָא.  
 וּמְחַרָף וּמְגַדֵּף עַל דְּבָרֵי תּוֹרָה:

But out of Heaven's height a voice replied:  
 "Let nothing more be said, lest I turn  
 The world to water, and my throne's footstool  
 To sudden chaos. This is my decree;  
 Accept it, all of you who love the Law  
 Which I created before the world was formed."  
 Thus were the princes of the Law brought low,  
 the corner-stones jewelled with precepts. Now  
 Rabbi Akiba was led forth to die;  
 Rabbi Hananya ben Teradyon, too,  
 Torn from his place; and yet he held the scroll  
 Fast in his arms. O God, blot out their pain.  
 Mourn, O my people, although not forsaken still.  
 As in a vision, for a worthless whim,  
 I see your holiest slaughtered; their blood  
 Shed in the name of Heaven; now  
 The blood of Hutspit the Translator.  
 Trembling takes hold of all who hear, and tears  
 Flow from all eyes, and all delight is dead;  
 For Eliezer ben Shamua falls.  
 How have our strong oppressors fed on us!  
 How do they give us water of gall to drink,  
 Slaying Hanina ben Hachinai!

עֲנֵתָהּ בַת קוֹל מִשָּׁמַיִם.  
 אִם אֲשַׁמְעֵה קוֹל אַחֵר אֶהְפֹּךְ אֶת הָעוֹלָם לְמַיִם.  
 לְתַהוֹ וְבָהוּ אֲשִׁית הַדּוֹמָיִם.  
 גְּזֵרָה הִיא מִלְּפָנַי. קַבְּלוּהָ מִשְׁעֲשְׂעֵי דַת יוֹמִים:  
 פְּקִידִים נִהְרְגוּ מֵאַחֲרֵי שְׁבַת בְּתֵי כְּנִסְיוֹת.  
 מְלֵאֵי מִצְוֹת כְּרֵמוֹן וּכְזוּיּוֹת.  
 וְהוֹצִיאוּ אֶת רַבִּי עֲקִיבָא דוֹרֵשׁ כְּתָרֵי אוֹתִיּוֹת.  
 וְסָרְקוּ בְּשָׂרוֹ בְּמִסְרָקוֹת פִּיפְיוֹת:  
 צָוָה לְהוֹצִיא רַבִּי חֲנַנְיָא בֶן תְּרַדְיוֹן מִבֵּית אוֹלָמוֹ.  
 וּבְחֻבְלֵי זְמוּרוֹת שָׂרְפוּ גְּלָמוֹ.  
 וְסַפּוּגִין שֶׁל צֶמֶר שָׂמוּ עַל לְבוֹ לְעַכֵּב עֲצָמוֹ.  
 וְכִשְׁנִסְתְּלָקוּ מִיַּד נִשְׂרַף וְסִפֵּר תּוֹרָה עִמּוֹ:  
 קוֹנְנוֹ עִם לֹא אֶלְמָן.  
 כִּי עַל דְּבַר מוֹעֵט נִשְׁפָּף דָּמָן.  
 לְקֹדֵשׁ שֵׁם שָׁמַיִם מְסֻרוֹ עֲצָמָן.  
 בְּהַרְיַגַת רַבִּי חוּצְפִית הִמְתַּרְגְּמָן.  
 רַעְדָה תֶּאֱחֹזוּ כָּל שׁוֹמְעֵי שְׁמוֹעַ.  
 וְתוֹל כָּל עֵינֵי דְמוֹעַ. וְנִהְפָּךְ לְאֹכֵל כָּל שֶׁשָּׂשׂוּעַ.  
 עַל הַרְיַגַת רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ. שִׁחַתוּנֵי צוֹרְרֵי וּמְעַנֵּי.  
 וּמְלֵאוּ כְּרֶסֶם מִעַדְנֵי. וְהִשְׁקוּנֵי מִי רוּשׁ וְלַעֲנֵי.  
 בְּהַרְיַגַת רַבִּי חֲנַיָּא בֶן חֲכִינָאִי:

They will not take a ransom. They will take only  
 The lives of those who speak the Law's sweet words,  
 Yea, even now the Scribe Yeshayvav's life.  
 Sons of unreason strike us with their fear  
 More than the kings of earth; they slay so  
 Many, many of us; verily they cast  
 Rabbi Yehuda ben Dammah to death!  
 Ah, thou hast said, "Jacob shall be a fire,  
 And Joseph a flame"—but, lo, the last ashes die.  
 O bring the burning of the day of doom,  
 For Yehudah ben Bava is not spared.  
 Here were ten righteous men; lo, they are slain.  
 This hath befallen us. All this I tell  
 As I beheld it passing through the years  
 Of bygone ages. And subdued and crushed,  
 We pour our hearts out supplicating thee.  
 Lord, Lord, give ear; O pitying, merciful,  
 Look from thine height upon the blood poured out  
 Of all thy righteous. Make an end of blood  
 Poured out and wasted; wash the stain away,  
 God, King, who is enthroned on mercy.

תִּקְפוּ עָלֵינוּ צָרוֹת מִצּוֹת לְהַפֵּר.  
 וּמֵאַנּוּ לְקַחַת הוֹן וְכֹפֶר.  
 כִּי אִם נִפְשׁוֹת הַהוֹגוֹת אִמְרֵי שֹׁפֵר.  
 כְּמוֹ רַבִּי יִשְׁכַּב הַסּוֹפֵר:  
 יַחַתּוּנוּ בְּנֵי עֲדִינָה הַשּׁוֹמְמָה.  
 הִרְעוּ לָנוּ מִכָּל מַלְכֵי אֲדָמָה.  
 וְהָרְגוּ מִנוּ כַּמָּה וְכַמָּה.  
 בְּהַרְיַגַת רַבִּי יְהוּדָה בֶּן דָּמָה:  
 דִּבְרַת בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהַבָּה.  
 הֵן עֲתָה קֵשׁ אוֹרֶם כְּבָה.  
 חֵי זַעֲקֵי קֶשׁוּב וְקָרֵב בְּעוֹר יוֹם הַבָּא.  
 כִּי הִמָּה הַסְּכִימוּ לְהַרוֹג  
 עֲשָׂרָה צַדִּיקִים עִם רַבִּי יְהוּדָה בֶּן בָּבָא:  
 זֹאת קִרְאָתָנוּ וְסִפְרָנוּ בְּשָׁנוֹן.  
 וְשִׁפְכָנוּ לֵב שְׁפוּל וְאַנּוֹן.  
 מִמְרוֹם הַסִּכַת תַּחֲנוּן.  
 יְהוָה יְהוָה אֵל רַחוּם וְתַנּוּן:  
 חֲנוּן הַבִּיטָה מִמְרוֹמִים.  
 תִּשְׁפֹּכֵת דָּם הַצַּדִּיקִים וְתִמְצִית דָּמִים.  
 תִּרְאֶה בְּפִרְגוֹדְךָ וְהַעֲבֵר כְּתָמִים.  
 אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים:

Are you asleep?  
 And the child with no cry,  
 Lone birdling,  
 Lost,  
 With eyes like stars,  
 Depths of endless night,  
 This child became a tiny bit of light,  
 Faint memory of a sun that hid in shame.

*Juleska Farkas, Hungary, age 5*

*Lilia Morgenthal, Germany, age 9*

*Eva Pickovna, Mynbenk, age 13*

Out of these depths we call unto thee, O Lord.  
 But no one hears the silence of the endless night.  
 The stones weep.  
 A flower hangs its head.  
 The ground is cracked and filled with shattered glass.  
 Baby dark eyes,  
 Lifted out and up,  
 Transported,  
 With her first and last sweet melody  
 Transported,  
 Joins the other glistening tears.

*Yitzhak Rodashevsky, Vilna, age 14*

*Eva Heyman, Hungary, age 13*

*Jacquot Levy, France, age 5*

In the night,  
 The endless night,  
 The mothers spread their wings

## A ROOMFUL OF STARS

*Esta Cassway*

*Prologue*

On the hallowed grounds of Yad Vashem  
 A Children's Museum has been carved  
 Deep in the rock and earth of Israel.  
 One walks downward to darkness,  
 A vast darkness,  
 A space of infinite mirrors  
 Reflecting  
 By the millions,  
 Six burning candles.  
 It is a space that feels.  
 It is a space that weeps without tears.  
 It is the endless night.  
 And as one stands transfixed,  
 Fearful of the slightest move,  
 Disoriented and awestruck,  
 The names of the lost children are recited  
 One by one,  
 One by one.

*David Reubenowitz, Poland, age 15*

*Moshe Flinker, Brussels, age 17*

*Meierl, of Lithuania, age 3 years, 5 months, 5 days*

In the dark that was their day  
 A mother cried  
 Rifkele,  
 My darling,

## THE SILVER PLATTER

Natan Alterman

*"A state is not handed to a people on a silver platter"—Haim Weizmann*

The earth grows still. The lurid sky slowly pales  
Over smoking borders.

Heartsick, but still living a people stands by  
To greet the uniqueness of the miracle.

Readied, they wait beneath the moon  
Wrapped in awesome joy, before the light.

Then, soon,

A girl and boy step forward,

And slowly walk before the waiting nation;

In work garb and heavy-shod they climb

In stillness.

Wearing yet the dress of battle, the grime

Of aching day and fire filled night,

Unwashed, weary unto death, not knowing rest,

But wearing youth like dewdrops in their hair,

Silently, the two approach,

And stand.

Are they of the quick or of the dead?

Through wondering tears, the people stare.

"Who are you, the silent two?"

And they reply: "We are the silver platter

Upon which the Jewish State was served to you."

And speaking, fall in shadow at the nation's feet.

Let the rest in Israel's chronicles be told.

אֵלֶּה אֶזְכְּרָה וְנִפְשִׁי עָלַי אֲשַׁפֵּךְ. כִּי בִלְעֻנּוֹ זָדִים:

These I remember, and pour out my soul;

How the savage oppressors have fed on us.

And sing their lullabys.

One by one

With eyes like stars

The lost ones find their way and reappear,

A mother's joy to watch them dance and shine,

To be, once more,

The light of fragile life.

*Alena Synkova, Prague, age 16*

*Franta Bass, Silesia, age 13*

*Rifkele Gelbard, Germany, 1 day old*

O children of the night,

The endless night,

We will rock you to sleep in our dreams.

We will hold you like a long deep breath,

And remember you with every sigh.

We will find the sun again for you,

And our flowers will be yours to smile upon.

We will cradle you in our hearts,

Gently wipe the tears like stars,

And sing you memories,

And sing you memories.

אֵלֶּה אֶזְכְּרָה וְנִפְשִׁי עָלַי אֲשַׁפֵּךְ. כִּי בִלְעֻנּוֹ זָדִים:

These I remember, and pour out my soul;

How the savage oppressors have fed on us.



Parker and Quigley in the twigs of an ash,  
 Rizzo, Schubert, Torres, and Upton,  
 Secrets in the boughs of an ancient maple.  
 Names written in the pale sky.  
 Names rising in the updraft amid buildings.  
 Names silent in stone  
 Or cried out behind a door.  
 Names blown over the earth and out to sea.  
 In the evening—weakening light, the last swallows.  
 A boy on a lake lifts his oars.  
 A woman by a window puts a match to a candle,  
 And the names are outlined on the rose clouds—  
 Vanacore and Wallace,  
 (let X stand, if it can, for the ones unfound)  
 Then Young and Ziminsky, the final jolt of Z.  
 Names etched on the head of a pin.  
 One name spanning a bridge, another undergoing a tunnel.  
 A blue name needled into the skin.  
 Names of citizens, workers, mothers and fathers,  
 The bright-eyed daughter, the quick son.  
 Alphabet of names in green rows in a field.  
 Names in the small tracks of birds.  
 Names lifted from a hat  
 Or balanced on the tip of the tongue.  
 Names wheeled into the dim warehouse of memory.  
 So many names, there is barely room on the walls of the heart.

אֵלֶּה אֶזְכְּרָה וְנִפְשִׁי עָלַי אֲשַׁפֵּכָה. כִּי בִלְעֻנּוֹ זָדִים:

These I remember, and pour out my soul;  
 How the savage oppressors have fed on us.

## THE NAMES

### *Billy Collins*

Yesterday, I lay awake in the palm of the night.  
 A fine rain stole in, unhelped by any breeze,  
 And when I saw the silver glaze on the windows,  
 I started with A, with Ackerman, as it happened,  
 Then Baxter and Calabro,  
 Davis and Eberling, names falling into place  
 As droplets fell through the dark.  
 Names printed on the ceiling of the night.  
 Names slipping around a watery bend.  
 Twenty-six willows on the banks of a stream.  
 In the morning, I walked out barefoot  
 Among thousands of flowers  
 Heavy with dew like the eyes of tears,  
 And each had a name—  
 Fiori inscribed on a yellow petal  
 Then Gonzalez and Han, Ishikawa and Jenkins.  
 Names written in the air  
 And stitched into the cloth of the day.  
 A name under a photograph taped to a mailbox.  
 Monogram on a torn shirt,  
 I see you spelled out on storefront windows  
 And on the bright unfurled awnings of this city.  
 I say the syllables as I turn a corner—  
 Kelly and Lee,  
 Medina, Nardella, and O'Connor.  
 When I peer into the woods  
 I see a thick tangle where letters are hidden  
 As in a puzzle concocted for children

## FAITH

It is our faith, that in the struggle between good and evil, the forces of good will inevitably triumph. Not in every instance, to be sure, but in the long scheme of history. The world is constituted, and human nature is endowed, so that evil can never eradicate goodness. Like the body battling disease from within, civilization invariably fights back against evil. And defeats it.

Freedom may be withheld, but it will not be halted.

God may be thwarted, but will not be defeated.

It is this faith that makes civilization possible.

It is the most basic, if unprovable, axiom of living.

We know “how difficult...how dangerous...how piteous...it can be to be a human being.” We have seen the utter brutality that some can inflict on others of our kind. We shudder at our egregious capacity for vain hatred that destroys indiscriminately.

But we have also seen “...how fair...how great...how glorious it can be...to be a human being.” We have seen courage. Kindness. Love. Sacrifice. We see the goodness that is in the human spirit. The goodness that is our lifeblood. That can never be depleted. That is always renewed.

And we know that amidst these awesome contrasts, that are the grandeur of the human spirit, and the mystery of God, we say “Yes—to the greatness, to the holiness, the eternity of the Creator, and of the Creation and of all creatures.”

We affirm as true an unwarranted faith in God, his creation, and his creatures, and the promise of redemption and human reconciliation, without which we could not go on.

## EL MALEH RAHAMIM

*Memorial Prayer for the Martyrs of the House of Israel and Humankind*

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בַּמְרוֹמִים. הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת  
כְּנָפֵי הַשְּׂכִינָה. בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזוֹהַר הַרְקִיעַ מְזֹהָרִים  
אֶת נְשָׁמוֹת כָּל־אֱלֹהֵי שְׁמֶסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם: בְּגֹן עֶדֶן  
תִּהְיֶה מְנוּחָתָם. אָנָּה יְיָ בְּעַל הַרְחָמִים הַסּוֹתִירִם בְּסִתְרֵי כְּנָפֶיךָ  
לְעוֹלָמִים. וְצָרוּר בְּצָרוּר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם. אֵתָּה יְיָ הוּא  
נַחֲלָתָם: וְיִהְיֶה חֶלְקָם שְׁלוֹם עִם כָּל הַצְּדִיקִים וְהַיְשָׁרִים וְהַתְּמִימִים  
שֶׁהֵלְכוּ לְעוֹלָמָם. וְנֹאמַר אָמֵן:

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance all those of the House of Israel and of all peoples who, in our day and through all the generations, gave their lives for the sanctification of thy name, and for the honor of the House of Israel and all Humankind. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. And may we strive to be worthy of their sacrifices and love. Amen.

*Isaiah 2:2–5*

And it shall come to pass in after-days that the mountain on which stands the House of the Eternal shall stand forth as the chief of mountains, uplifted above the hills; and unto it shall the nations stream. And many peoples will say: "Let us go up to the mountain of the Eternal, unto the Temple of the God of Jacob, so that he may instruct us in his ways and we may walk in his paths, for Torah shall come forth from Zion and the message of the Eternal from Jerusalem." And he will judge between the nations and decide disputes for many peoples to the end that they will beat their swords into plough-shares and their spears into pruning-hooks. Nation shall no longer lift up sword against nation; nor shall they any longer learn war.

O House of Jacob, come, let us walk by the light of the Eternal!

**VAYE-ETAYU**

All the world shall come to serve thee,  
And shall praise thy glorious name,  
And thy righteous ways and teachings,  
All the islands shall acclaim;  
And the peoples shall come seeking,  
They who knew thee not before,  
And the ends of earth shall praise thee  
And thy greatness, evermore.

They shall all reject their altars,  
And their idols overthrown—  
All hearts one, O God, shall serve thee,  
And all worship thee alone;  
They shall own to thy great power,  
And thy majesty proclaim;  
They shall teach all those in error,  
And thus honor thy great name.

**THE HOUSE OF ISRAEL AND THE NATIONS***Isaiah 2:2–5*

וְהָיָה בְּאַחֲרֵית הַיָּמִים נִכּוֹן יִהְיֶה הַר בֵּית־יְהוָה בְּרֹאשׁ הַהָרִים  
וְנִשְׂא מִגְּבְעוֹת וְנִהְרֹו אֵלָיו כָּל־הַגּוֹיִם: וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ  
לָכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וִירְגֹנוּ מִדַּרְכָּיו  
וְנִלְכָה בְּאַרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם:  
וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכַתְּתוּ חַרְבֹתָם לְאַתְמֵי  
וְחִנִּיתוּתֵיהֶם לְמִזְמֹרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ  
עוֹד מִלְחָמָה:

בַּיִת יַעֲקֹב לָכוּ וְנִלְכָה בְּאוֹר יְהוָה:

וַיָּאֲתָיו כָּל לְעַבְדָּהּ.  
וַיְבָרְכוּ שֵׁם כְּבוֹדָהּ.  
וַיִּגִּידוּ בְּאֵיִם צְדָקָהּ.  
וַיִּדְרְשׁוּהָ עַמִּים לֹא יִדְעוּהָ.  
וַיִּהְלְלוּהָ כָּל־אֶפְסֵי אֶרֶץ.  
וַיֹּאמְרוּ תִמְיֵד יִגְדַל יְהוָה.  
וַיִּזְנְחוּ אֶת עֲצָבֵיהֶם.  
וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם.  
וַיִּטּוּ שַׁכְּמָם אַחַד לְעַבְדָּהּ.  
וַיִּירָאוּהָ עִם שֹׁמֵשׁ מִבְּקִשֵׁי פְּנֵיהָ.  
וַיִּכְיְרוּ כַחַּ מִלְּכוּתָהּ.  
וַיִּלְמְדוּ תוֹעִים בִּינָהּ.

They shall utter forth thy greatness,  
They shall call thee God Supreme;  
They shall come in reverent gladness,  
With their love for thee their theme;  
They shall hail thy glorious kingdom,  
And shall crown thee their true King;  
The hills shall echo with their singing,  
As they all their homage bring.

With the coming of thy kingdom,  
All the isles with light will shine;  
And the peoples come, accepting  
Thy laws and ways divine;  
And because the congregations,  
Will so loud thy praises sing,  
All the far-off peoples, hearing,  
Shall come and hail thee, King.

### HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

#### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*When the Amidah is recited privately, continue on page 483.*

וַיִּמְלְלוּ אֶת גְּבוּרַתְךָ.  
וַיִּנְשְׂאוּהָ מִתְנַשֵּׂא לְכֹל לְרֹאשׁ.  
וַיִּסְלְדוּ בְּחִילָהּ פְּנֵיךָ.  
וַיַּעֲטֹרוּהָ גִזְרֵי תִפְאָרְתָּהּ.  
וַיִּפְצְחוּ הָרִים רְנָהּ.

וַיִּצְהְלוּ אֵימִים בְּמַלְכְּךָ.  
וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם.  
וַיִּרְוִמְמוּהָ בְּקִהַל עַם.  
וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ.  
וַיִּתְנֶנּוּ לָךְ כִּתְרֵי מְלוּכָהּ.

### HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיִּמְלִיקָהּ  
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

#### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא  
וּשְׂרִיתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*When the Amidah is recited privately, continue on page 482.*

## THE AMIDAH ALOUD

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**By authority of the sages, and the learning of the insightful,  
I open my mouth in prayer and plea, imploring grace and  
kindness before the King, who pardons and forgives sin.**

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

## THE AMIDAH ALOUD

### AVOT

*The God of our Ancestors.*

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

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

זכרנו לחיים מלך חפץ בחיים וכתבנו  
בספר החיים למענה אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

### GEVUROT

*God has awesome powers.*

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

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מתיה המתים:

## KEDUSHAH

And now, to thee, our hymn of Sanctification,  
For thou art our God and King, pardoning and forgiving.

*Congregation individually, then Hazzan*

We will declare homage, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

*Congregation with Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

*Congregation individually, then Hazzan*

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

*Congregation with Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

*Congregation individually, then Hazzan*

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the SH'MA:

*Congregation with Hazzan*

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

## KEDUSHAH

*God's Holiness suffuses the world.*

וּבְכֹן וְלֵךְ תַעֲלֶה קְדוּשָׁה. כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:

*Congregation individually, then Hazzan*

נִעֲרִיצָה וְנִקְדִישָׁה כְּסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמֶךָ  
בְּקֹדֶשׁ. כַּכְּתוּב עַל־יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation with Hazzan*

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

*Congregation individually, then Hazzan*

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתֵי שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

*Congregation with Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

*Congregation individually, then Hazzan*

מִמְקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים. וְיַחֵן עִם הַמִּיחֲדִים שְׁמוֹ עֲרֹב וּבִקְרָה  
בְּכָל יוֹם תָּמִיד. פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

*Congregation with Hazzan*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, then Hazzan*

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

*Congregation with Hazzan*

I AM THE LORD YOUR GOD.

*Congregation individually, then Hazzan*

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

*Congregation with Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

*Congregation individually, then Hazzan*

הוא אֱלֹהֵינוּ. הוא אָבִינוּ. הוא מֶלְכֵנוּ. הוא מוֹשִׁיעֵנוּ. והוא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי לְהִיּוֹת לָכֶם לְאֱלֹהִים:

*Congregation with Hazzan*

אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Congregation individually, then Hazzan*

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִינֵנוּ. מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ. וְהִיא  
יְהוָה לְמִלְךָ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

וּבְדַבְּרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

*Congregation with Hazzan*

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. הִלְלוּיָהּ:

*Hazzan*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצַּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבַּחְךָ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלְךָ גָּדוֹל וְקָדוֹשׁ אַתָּה:

חַמַּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וַיֹּאמְרוּ לָהּ חוֹסֵיךָ בְּצַדִּיקְךָ

עֲמוּסֵיךָ. תִּקְדֹּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ:

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

וּבְכֹן תִּזְכָּר יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מֵה  
שֶׁבְרָאתָ. וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָל־אֶחָד אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. כְּמוֹ שֶׁיִּדְעֻנוּ  
יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עִזָּ בְיָדְךָ וּגְבוּרָה בְיַמֶּיךָ. וְשִׁמְךָ נוֹרָא  
עַל כָּל מֵה שֶׁבְרָאתָ:

וּבְכֹן תִּזְכָּר יְיָ לַעֲמֶךָ תְּהִלָּה לִירְאִיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ  
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ. שִׂמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְחִיתָ  
קֶרֶן לְדוֹד עַבְדְּךָ וְעַרְכִּיךָ נֵר לְבֹנֵי־יִשְׂרָאֵל מְשִׁיחָה בְמַהֲרָה בְיַמֶּינוּ:  
וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרָנָה  
יִגְלוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה. כִּי  
תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּכַתוּב בְּדִבְרֵי קְדֻשָּׁה. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכַתוּב. וַיִּגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה  
יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:



**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

**KEDUSHAT HAYOM**  
*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאֵהֶבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה  
וְלִמְנוּחָה וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה  
וְלִמְחִלָּבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאֵהֶבָה) מִקְרָא קֹדֶשׁ. זָכַר לִיִּצְיֵאת  
מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיְבֵא וַיְגִיעַ וַיִּרְאֶה וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן  
מְשִׁיחַ בְּוַדּוֹד עֲבָדֶךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ. וְזָכְרוֹן כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וְלִחְסֵד וְלִרְחֻמִּים לְחַיִּים  
וְלְשָׁלוֹם בַּיּוֹם הַכְּפוּרִים הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ  
בוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס  
וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנוּן  
וְרַחוּם אַתָּה:

## SELIHOT

## EL ERECH APAYIM

God, who art most patient,  
 Master of mercy, thy name,  
 Thou hast taught us the way of return to thee;  
 In thy great loving-kindness,  
 And in thy great mercy  
 Remember each day for blessing the descendants  
 Of the ancients who loved thee;  
 Turn in thy mercy toward us,  
 For thou art the Master of mercy;  
 With prayer and with plea we come before thee,  
 As of old thou didst teach Moses, meekest of men;  
 From wrath, we pray thee, turn thou away,  
 In accordance with thy Torah promise:  
 Let us find refuge and shelter in thy love,  
 As on the day when Moses stood before thee;  
 Give ear to our cry and cause us to hear the word,  
 As on the day when Moses worshiped thee, as it is recorded in the Bible:  
 And the Eternal passed by before him and proclaimed:

**The Eternal. Lord. God. Compassionate. Gracious.  
 Forgiving. Abounding in loving-kindness. And in faith-  
 fulness. Treasuring up mercy unto the thousandth  
 generation. Pardoning iniquity. Transgression. And sin.  
 And absolving those who are repentant.**

And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor.  
 Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed;  
 For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

## SELIHOT

## EL ERECH APAYIM

*We recite God's thirteen attributes of mercy,  
 and rely upon them for forgiveness.*

אל ארך אפים אתה ובעל הרחמים נקראת. ודרך תשובה  
 הורית. גדלת רחמיה וחסדיה. תזכר היום ובכל יום לזרע ידידיה.  
 תפן אלינו ברחמים. כי אתה הוא בעל הרחמים. בתחנון ובתפלה  
 פנייה נקדם. כהודעת לעניו מקדם. מחרון אפה שוב. כמו בתורתך  
 כתוב: ובצל כנפיה נחסה ונתלונן. כיום וירד יהוה בענן:

תעבור על פשע ותמחה אשם. כיום ויתיצב עמו שם: תאזין  
 שועתנו ותקשיב מנו מאמר. כיום ויקרא בשם יהוה ושם נאמר:

יהוה. יהוה. אל. רחום. ותנון. ארך אפים. ורבחסד. ואמת.  
 נצר חסד לאלפים. נשא עון. ופשע. וחטאת. ונקה:

וסלחת לעוננו ולחטאתנו ונחלתנו:

סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי פשענו.  
 כִּי־אֵתָה אֲדָנִי טוֹב וְסָלַחַת. וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:

Lord, no sacrifice we bring. וּמִחָה הַיּוֹם חוֹבֶם.  
 Prayers and tears implore thee; וּרְצָה כְּמוֹ שֵׁי נִיבֶם.  
 Our Father, take the gift we lay, וְלֵךְ תִּכְיֶן לָבֶם.  
 Contrite tears before thee. וְגַם תִּקְשִׁיב אֲזַנְךָ:

Lord, thy sheep have wandered far, דְּמַעַת פְּנִיָהֶם תִּשְׁעָה.  
 Gather them before thee; וּתְאַסְף עֲדָר תּוֹעָה.  
 Our Father, let thy shepherd love וּתְקִים לָהֶם רוֹעָה.  
 Guide us, we implore thee. וּפְקֹד בְּטוֹב צִאֲנְךָ:

Lord, forgive and comfort all הוֹלֵכֵי בְדֶרֶךְ נִכְחָה.  
 That in truth implore thee; תְּבַשְׂרֵם הַיּוֹם סְלִיחָה.  
 Our Father, let our twilight prayer וּבִתְפִלַּת הַמְּנַחָה  
 Now find grace before thee. הַמְּצִיאֵם חֲנֻנְךָ:

*Refrain*

Lord, thine humble servants hear, יְהִי שְׁמֵעַ אֲבִיוֹנֶיךָ.  
 Suppliant now before thee; הַמִּתְחַלֵּים פְּנִיָךָ.  
 Our Father, from thy children's plea, אָבִינוּ לְבִנֶיךָ  
 Turn not we implore thee. אַל תַּעֲלֵם אֲזַנְךָ:

YAH SH'MA EYVONECHA

*Yehuda HaLevi*

*With the afternoon prayer, be gracious with our weary souls.*

Lord, thine humble servants hear, יְהִי שְׁמֵעַ אֲבִיוֹנֶיךָ.  
 Suppliant now before thee; הַמִּתְחַלֵּים פְּנִיָךָ.  
 Our Father, from thy children's plea, אָבִינוּ לְבִנֶיךָ  
 Turn not we implore thee! אַל תַּעֲלֵם אֲזַנְךָ:

Lord, thy people, sore oppressed, יְהִי עִם מַמְעַמְקִים.  
 From the depths implore thee; יִקְרְאוּ מֵרֵב מְצוּקִים.  
 Our Father, let us not, this day, אַל נָא תִשִּׁיבֵם רַקִּים  
 Cry in vain before thee. הַיּוֹם מִלְּפָנֶיךָ:

Lord, blot out our evil pride, הוֹוֹתָם וְעוֹנָם.  
 All our sins before thee; מִחָה וְרָבִי זְדוֹנָם.  
 Our Father, for thy mercy's sake, וְאִם לֹא תַעֲשֶׂה לְמַעַנָּם.  
 Pardon, we implore thee. עֲשֵׂה צוּרֵי לְמַעַנְךָ:

## ZICHOR RAḤAMECHA

*Responsively*

O Lord, remember thy mercy and thy kindness

For they are eternal.

Remember not the sins and transgressions of our youth;

According to thy loving-kindness remember us,

For the sake of thy goodness, O Lord.

Good and upright is the Lord;

Therefore he shows sinners the way.

For the sake of thy name, O Lord,

Thou forgivest our iniquity though it is great.

Remember thy congregation, thine of old;

Thou didst free thy people;

Remember Mount Zion where thy presence dwells.

Remember, O Lord, thy love of Jerusalem;

Never forget, we pray, thy love of Zion.

Come to her aid. Be compassionate with Zion;

For the time has come to be gracious to her, her appointed time  
has come.

Remember thy servants Abraham, Isaac and Jacob,

Not the stubbornness of their descendants, their wrong-  
doings and their sins.

## ZICHOR RAḤAMECHA

*Remember your mercy for us.**Responsively*

זְכוֹר־רַחֲמֶיךָ יְהוָה וַחֲסִדֶּיךָ. כִּי מֵעוֹלָם הֵמָּה:

חַטָּאוֹת נַעוּרַי וּפְשָׁעַי אֶל־תִּזְכֹּר.

כַּחֲסִדֶּךָ זְכוֹר־לִי־אֶתָּה. לְמַעַן טוֹבָה יְהוָה:

טוֹב וַיִּשֶׁר יְהוָה. עַל־כֵּן יוֹרָה חַטָּאִים בַּדָּרֶךְ:

לְמַעַן־שָׁמְךָ יְהוָה. וְסִלַּחְתָּ לְעוֹנְנֵנוּ כִּי רַב־הוּא:

זְכוֹר עֲדַתְךָ קִנִּיתָ קֶדֶם. גְּאֵלְתָּ שִׁבְט נַחֲלֹתְךָ.

הַר־צִיּוֹן זֶה שְׁכַנְתָּ בוֹ:

זְכוֹר יְיָ חַבַּת יְרוּשָׁלַיִם. אֶהְבֵּת צִיּוֹן אֶל־תִּשְׁכַּח לְנִצָּח:

אֶתָּה תִקּוּם. תִּרְחַם צִיּוֹן. כִּי־עַתָּה לְחַנּוּנָה. כִּי־בָא מוֹעֵד:

זְכוֹר לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֶל־תִּפְּן

אֶל־קִשֵׁי הָעַם הַזֶּה וְאֶל־רִשְׁעוֹ וְאֶל־חַטָּאתוֹ:

## SH'MA KOLAYNU

*Hazzan, then Congregation*

Hear our voice, Eternal our God, spare us and have compassion;  
Accept our prayer in thy gracious love.

*Hazzan, then Congregation*

Turn us back to thee, O Eternal. We are ready to return. Renew  
our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of  
our mouths and the meditation of our hearts be acceptable in thy sight, O Lord,  
our Strength and our Redeemer.]

*Hazzan, then Congregation*

Banish us not from thy presence; deprive us not of thy sacred spirit.

*Hazzan, then Congregation*

Cast us not off in our old age; forsake us not when our strength  
declines.

*Hazzan*

Forsake us not, O Eternal; be not far from us, O our God;  
Give us a sign of acceptance. May our adversaries see and be humbled.  
For thou, O Eternal, art our aid and comfort.  
Our hearts turn in hope to thee; thou wilt answer us, O Lord  
our God.

## SH'MA KOLAYNU

*In God's House of Prayer, we seek to be heard,  
to be loved, and to have our prayers accepted.*

*Hazzan, then Congregation*

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Hazzan, then Congregation*

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי וְנִשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם:  
[אֲמַרְיֵנוּ הָאֲזִינָה יְיָ. בִּינָה הִגִּיגְנוּ: יְהִי לְרַצוֹן אֲמַרֵי פִינוּ וְהִגִּיזוֹן לִבֵּנוּ  
לְפָנֶיךָ יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ:]

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ. וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ:

*Hazzan, then Congregation*

אֵל תִּשְׁלִיכֵנוּ לְעַת זְקֵנָה. כְּכֹלֹת כַּחֲנוּ אֵל תַּעֲזֹבֵנוּ:

*Hazzan*

אֵל תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ. אֵל תִּרְחַק מִמֶּנּוּ:  
עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה. וּירָאוּ שׁוֹנְאֵינוּ וַיִּבָּשׂוּ:  
כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:  
כִּי לָךְ יְיָ הוֹחֵלֵנוּ. אַתָּה תַעֲנֶה אֲדָנִי אֱלֹהֵינוּ:

Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

### For

We are thy people,	and thou art our God.
We are thy children,	and thou art our Father.
We are thy servants,	and thou art our Master.
We are thy flock,	and thou art our Shepherd.
We are thy vineyard,	and thou art our Guardian.
We are thine inheritance,	and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.	
We are thy work,	and thou art our Creator.
We are thy treasured ones,	and thou art our Beloved.
We are thy people,	and thou art our King.
We are thy beloved,	and thou art our Friend.
We are thy followers,	and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשֵׁנוּ וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ. קַרְבְּנוּ לְתוֹרַתְךָ לְמַדְנֵנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ הֵט לְבָנֵנוּ לִירְאָה אֶת שְׁמֶךָ וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבַתְךָ וּנְשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵנוּ כְּכַתוּב בְּדַבְרֵי קֹדֶשְׁךָ: לְמַעַן שְׁמֶךָ יִהְיֶה וְסִלַּחַת לְעוֹנֵי כִי רַב־הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מִחַל לָנוּ כְּפָרִילָנוּ:

### כִּי

אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.	אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרֵנוּ.	אָנוּ נִחְלָתְךָ וְאַתָּה חֹלְקֵנוּ:
אָנוּ קוֹיֶךָ וְאַתָּה מוֹשִׁיעֵנוּ.	אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ:
אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ.	אָנוּ עַמְּךָ וְאַתָּה מְלַכֵּנוּ:
אָנוּ רַעֲיִתְךָ וְאַתָּה דוֹדֵנוּ.	אָנוּ מְאִמִּירֶיךָ וְאַתָּה מְאִמִּירֵנוּ:

אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ חֵינֵינוּ לְהִבָּל דָּמָה וְאַתָּה הוּא אֵל חַי וְקַיִם. אָנוּ יְמִינוּ כְּצֵל עוֹבֵר וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמָו:

## VIDUI—CONFESSION

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

**We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.**

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.

## VIDUI—CONFESSION

*We are mindful of our sins, and humbled by God’s willingness to forgive the repentent.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנָא תָבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תִּתְעַלֵּם מִתְחַנְתְּנוּ שְׂאִין אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עֲרָף. לֹמֵר לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל  
אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בִּגְדָנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי. הֶעֱוִינוּ.  
וְהִרְשַׁעְנוּ. זִדְנוּ. חָמְסָנוּ. טָפְלָנוּ שָׁקֵר. יַעֲצָנוּ  
רָע. כִּזְבָּנוּ. לְצָנוּ. מֵרְדָנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֲוִינוּ.  
פִּשְׁעָנוּ. צָרְרָנוּ. קִשִּׁינוּ עֲרָף. רִשְׁעָנוּ. שְׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק  
עַל כָּל הַבָּא עָלֵינוּ. כִּי אִמֶּת עָשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ:

הִרְשַׁעְנוּ וּפִשְׁעָנוּ לָכֵן לֹא נוֹשַׁעְנוּ. וְתֵן בְּלִבֵּנוּ לְעֲזוֹב דְּרָךְ רִשְׁע  
וְחַיֵּשׁ לָנוּ יֵשַׁע. כִּפְתּוֹב עַל־יַד נְבִיאָךָ: יַעֲזוֹב רִשְׁע דְּרָכּוֹ וְאִישׁ אִוֹן  
מִחֲשֹׁבְתָיו וַיֵּשֶׁב אֶל־יְהוָה וּיִרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:

Our God and God of our ancestors: Pardon our sins on (*this Sabbath-day and on*) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed through hardness of heart,  
 And for our sins committed by opening our lips;  
 For our sins committed openly or secretly,  
 And for our sins committed through misuse of speech;  
 For our sins committed through lust of the heart,  
 And for our sins committed through insincere confession;

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סַלַח וּמַחַל לְעֹוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכְּפוּרִים הַזֶּה. מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. וְכַף אֶת יִצְרָנוּ לְהַשְׁתַּעֲבֹד־לְךָ. וְהַכְנֵעַ עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ. וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמוֹל אֶת לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. כַּפְתּוֹב בְּתוֹרַתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְכֶּה וְאֶת־לִבְב זְרַעְךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְכֶּה וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטָן וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַח לָנוּ עַל־כָּל־חַטָּאתֵינוּ. וְתַמְחַל־לָנוּ עַל־כָּל־עֹוֹנוֹתֵינוּ. וְתִכְפֹּר־לָנוּ עַל־כָּל־פְּשָׁעֵינוּ. שְׁחַטָּאנוּ. וְשַׁעֲוִינוּ. וְשִׁפְשָׁעֵנוּ לְפָנֶיךָ. בֵּין בְּמַחְשָׁבָה בֵּין בְּדַבּוּר וּבֵין בְּמַעֲשֵׂה:

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלוּי וּבִסְתֵּר:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֹּה:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוִדּוּי פֹה:



For our sins committed intentionally or in error,  
 And for our sins committed through the desecration of religion;  
 For our sins committed by speaking without thinking,  
 And for our sins committed knowingly or not;  
 For our sins committed by taking bribes,  
 And for our sins committed through slander;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed through food and drink,  
 And for our sins committed through arrogance;  
 For our sins committed through wanton gazes,  
 And for our sins committed through stubbornness;  
 For our sins committed through splitting hairs,  
 And for our sins committed through envy;  
 For our sins committed through stiff-neckedness,  
 And for our sins committed by tale-bearing;  
 For our sins committed through vain hatred,  
 And for sins committed through an anxious heart;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.*

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:  
 וְעַל כָּל־מִלִּיחֻת סִלְחָנוּ מְחַל לָנוּ כְּפָר־לָנוּ:

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִלְלוֹת:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרַכִּילוֹת:  
 עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם:  
 וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבִּב:

וְעַל כָּל־מִלִּיחֻת. סִלְחָנוּ. מְחַל לָנוּ. כְּפָר־לָנוּ: כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ:

Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (*the Sabbath,*) the People of Israel and the Day of Atonement.

#### AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכֹּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגֵד עֵינֶיךָ. כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֲזַכֵּר: וְנֹאמֵר. מִחִיתִי כָעָב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גְאֻלְתֶּיךָ: וְנֹאמֵר. כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהַרוּ: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחַתֶּנּוּ) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. שְׁבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. (וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ וַיְנַחֲחוּ בְּהַ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ) וְטַהַר לִבְנוֹ לְעַבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלִעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלַח לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשַׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מֶלֶךְ עַל כָּל הָאָרֶץ מִקִּדְשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַכֹּפָרִים:

#### AVODAH

*The Promise of God's return to Zion.*

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהַשִּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

O Lord, whom we pray to restore thy divine presence to Zion.

**HODA-AH**  
**Thanksgiving.**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
כָּל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ כֵּן תַּחֲיֵנוּ וְתִקְּמֵנוּ. וְתֹאסֹף  
גְּלוֹתֵינוּ לְחַצְרוֹת קְדֻשָּׁה. לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ  
בְּלֵבב שְׁלָם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וּנְסַפֵּר תְּהַלְתֶּךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשִׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נְסִיחָה שְׁבָכְךָ יוֹם עֲמָנוּ וְעַל נְפִלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׁבָכְךָ עֵת עָרַב וּבִקְרָא וְצַהֲרִים. הַטּוֹב כִּי לֹא כָּלוּ  
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסְדֶיךָ. מֵעוֹלָם קִיַּיִנוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוּ תָמִיד לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעַתָּנוּ

וְעִזְרַתָּנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

**HODA-AH**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**SHALOM**  
*Peace!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ הָאֲמֹרָה מִפִּי אֶהְרֵן וּבְנָיו כְּהֹנִים  
עִם קְדוּשָׁה. כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ. אָמֵן. כֵּן יְהִי רְצוֹן:  
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. אָמֵן. כֵּן יְהִי רְצוֹן:  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. אָמֵן. כֵּן יְהִי רְצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּגִיָּה. כִּי  
בְּאוֹר פְּגִיָּה נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאֶהְבֵּת חֶסֶד וּצְדָקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמָה:

בְּסִפָּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְׁלוֹם:

**SHALOM**

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you.	Amen. May this be the will of God.
May the Lord cause his face to shine upon you and be gracious unto you.	Amen. May this be the will of God.
May the Lord lift his countenance toward you and grant you peace.	Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing,  
peace and prosperity, may we and all thy people,  
the House of Israel, be inscribed and remembered  
for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

**KADDISH SHALEM**

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דֵּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירְתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דֵּי בְשַׁמַּיָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יזכר

**Yizkor**

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*Memorial Service for Yom Kippur*

## PSALM 121

שִׁיר לַמַּעְלוֹת:  
 אֲשָׂא עֵינַי אֶל־הַהָרִים מֵאֵין יְבֹא עֲזָרִי:  
 עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:  
 אֲלֵ־יִתֵּן לְמוֹט רַגְלִי אֶל־יְנוּם שֹׁמְרֵי:  
 הִנֵּה לֹא יְנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:  
 יְהוָה שֹׁמְרֵי יְהוָה צִלָּה עַל־יַד יְמִינֵהּ:  
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֵה וַיְרַח בַּלַּיְלָה:  
 יְהוָה יִשְׁמְרֵהּ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשָׁהּ:  
 יְהוָה יִשְׁמַר־צִאתָהּ וּבֹאָהּ מֵעַתָּה וְעַד־עוֹלָם:

A Song of Ascents.

I lift my eyes to the mountains.

Whence comes my help?

My help is from the Eternal,  
 Maker of heaven and earth.

God will not let your foot slip;  
 Your Guardian does not slumber.

Behold, the Guardian of Israel  
 Slumbers not, nor sleeps.

The Eternal guards you.

The Eternal is at your right hand to shelter you.

The sun will not harm you by day,  
 Nor the moon by night.

The Eternal guards you from all evil,

The Eternal preserves your soul.

The Eternal will guard your going out  
 And your coming in, now and evermore.

## MEMORIAL SERVICE

## OUR DEPARTED

I cannot think of them as dead,  
 Who walk with me no more;  
 Along the path of life I tread,  
 They have but gone before.

And still their silent ministry,  
 Within my heart hath place,  
 As when on earth they walked with me,  
 And met me face to face.

Their lives are made forever mine;  
 What they to me have been,  
 Hath left henceforth its seal and sign,  
 Engraven deep within.

Mine are they by an ownership,  
 Nor time nor death can free;  
 For God hath given to love to keep  
 Its own eternally.

With thankful hearts we remember beloved parents, authors of our earthly existence, even in the midst of our sadness because of their separation from us through death. While they were on earth they built a bridge of love with us, their children and grandchildren; even in death, that bridge remains strong as ever.

Our beloved parents have brought closer to us the world into which they have gone and into which some day we know we shall follow. By their presence they have made that world less frightening which, when our life and work on earth shall be done, we shall call home.

Grant that we, their sons and daughters and grandchildren, may ever evince loving gratitude for the devotion and guidance they gave us. May we be ever-thankful for their concern for our physical, mental and spiritual well-being. May we be ever-conscious of the blessings with which their parental love and devotion surrounded us, and of all that they did to mold our characters and our personalities. We pray that their wise counsel may still lead us, and their finer loyalties continue to guide us.

Grant that our own lives, in emulation of everything good, noble and inspiring in theirs, may make us, as parents and grandparents, worthier each day of our parents, and grandparents whose memory we lovingly and thankfully cherish in thy presence in this memorial hour.

*Congregation and Rabbi*

***May the memory of beloved parents and grandparents remain for comfort and for blessing. Amen.***

וְיָשׁוּב הָעֶפְרָר עַל הָאָרֶץ כְּשֶׁהָיָה.  
וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּהּ:

The dust returns to the earth whence it came,  
While the spirit returns unto God who gave it.

*Rabbi*

We have come to the solemn time on Yom Kippur when we call to mind the memory of our loved ones whom we miss so much, and meditate on their legacy.

In the spirit of this holy day, and in the stillness of this moment, we feel their nearness even more intimately. We remember them being next to us during the worship of this awesome Day of Atonement.

We pray for each other, that God will grant strength and consolation during these emotion laden, memorial devotions. May God bless us with insight born of faith, as we dwell in thought with all those whose memory we cherish, and whom we lovingly recall today.

Our God and God of our ancestors, Creator of all! We know that all life must have a span, and that at some time we all must leave the scenes of our earthly sojourn. We turn to thee, who art the creator of all souls, in the faith that although the frail covering returns to kindred dust, the soul, made in thine image and part of thy spirit, continues to live. We are fortified in this faith when we look out upon life and see human beings, men, women and children, capable, in spite of human frailty, of so much goodness and sweetness, great heroism and idealism. Life cries out that what is essentially the human being is not meant to die. Strengthen in us this faith, that for the soul there is life with thee and with all who have gone before.

It is in this faith that we remember our loved ones today, and pray for solace and insight during our memorial reflections. O God, who art the fountain of all life, help us through light from thee to see light in the midst of our hours of darkness.



In this hour we also remember brothers and sisters, relatives and friends, whose love and presence in our lives were sources of meaning and fulfilling joy. We think of them as light, remembering the words of Scripture: "The human soul is a light from God." May the light of the love we feel for them continue to shine upon our lives and illumine for us the path of life, showing us the way to finer living under the touch of their beloved memory.

*May the memory of beloved brothers, sisters, relatives and friends remain for comfort and for blessing. Amen.*

And today we also remember beloved teachers whose wisdom and example helped fashion our hearts, minds and souls. May we express our gratitude by striving for the noble values and lofty goals in life which they sought to inculcate in our hearts, by precept and deed. May the memory of their influence lift our hearts in gratitude to them and to thee.

*May the memory of beloved teachers remain for inspiration and for blessing. Amen.*

Spouses now bereft of their partner recall the bonds of love and devotion that united them. Linked by their affection for each other, they shared together the joyous experiences of life and its sorrows, the perplexities and anxieties, the hopes and the defeats. Their joys were heightened and their burdens lightened by their love for each other. The day of parting came and left the beloved survivor grieving, lone and lonely.

May this memorial hour speak comfortingly to all remembering and sorrowing hearts and say: "Love is stronger than death." Grant solace and strength, we pray, to all loving hearts that remember their departed companions in thy presence today.

*May the memory of beloved husbands and wives, devoted life-companions, remain for comfort and for blessing. Amen.*

Fathers and mothers whom thou has blessed with thy most precious of gifts, their children, remember now those who have passed away. The death of these children left their loving parents overwhelmed and perplexed with grief. They now seek comfort and solace in their faith, that their children are with thee and with loved ones gone before. Grant strength and consolation unto bereaved parents as they remember their beloved children in thy presence today.

*May the memory of beloved children remain for comfort and for blessing. Amen.*

## CONCLUSION

*Rabbi and Congregation*

And now, we pray, our God and God of our ancestors, that these moments of personal meditation on the memory of our loved ones, may rouse in our hearts the desire to reflect honor on their lives, through noble deeds on behalf of the House of Israel and the Land of Israel, our Congregation and the whole Congregation of Israel, our beloved Country and all Humanity.

May our Service be of the heart and the hand as well as of the lips.

May our souls, uplifted by our devotions today, make our own lives worthier of remembrance and emulation on the part of those who will come after us.

We pray, O God, our God and God of our ancestors, that these moments of personal devotion may lead us in the way of life pleasing to thee. Amen.

And on this holy day we reflect gratefully on all men and women of character among the House of Israel and all nations, who sacrificially held themselves aloft as the torch of principled living. May their sacrifices for the emancipation of the human spirit in terms of liberty, justice and holiness inspire us to develop and cherish the noble qualities that make life worthwhile, for us as individuals and for society as a whole.

***May the memory of the noble-minded remain for comfort and for blessing. Amen.***

We also recall on this day all the men and women of our Congregation since its inception who, in the course of the years, departed this life to return to thee. May the memory of their association with this synagogue and of their service to thee through the religion of our ancestors, remain in our midst for everlasting blessing.

And may we, as a Congregation, ever honor the memory of the founders of this Congregation, and their successors in leadership, by making their devotion and their sacrifices still more meaningful, through our emulation of their example. May all who are gone, who labored in behalf of spiritual interests in life, find in us channels through which their devotion may continue to speak.

***May the memory of all the men, the women and the children associated with the past of our Congregation remain for inspiration and for blessing. Amen.***

## ADONAI MAH ADAM

O Lord, what is man that thou carest for him, mortal man that thou art mindful of him?

The span of human life is like a breath, our days like a passing shadow.

In the morning we grow and flourish; in the evening we are cut down and wither.

Thou dost return our body to dust, saying: Return, O human children.

Would that people were wise and understood; they would consider the finality of life.

Truly, none take anything along when death comes; one's fortune will not descend with him.

Regard the person of integrity, and take note of the upright, for their destiny is peace.

The Eternal will deliver the soul of his servants, and none who trust in him shall be found wanting.

## SELECTED SCRIPTURAL VERSES

*Our lives pass too quickly. God is forever.  
Not one soul is lost from Divine Consciousness.*

יְהוָה מִה־אָדָם וַתִּדְעֶהוּ. בְּיָאֲנוֹשׁ וַתַּחֲשֹׁבֶהוּ:

אָדָם לְהֵבֵל דָּמָה. יָמָיו כְּצֵל עוֹבֵר:

בְּבִקְרָא יִצְיִן וַחֲלָף. לְעָרֵב יְמוּלֵל וַיִּבֶשׁ:

תָּשֵׁב אָנוֹשׁ עַד־דָּכָא. וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:

לֹא חֲכָמוֹ יִשְׁכִּילוּ זֹאת. יִבְיִנוּ לְאַחֲרֵיתָם:

כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל. לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ:

שְׁמֵרֵתֶם וּרְאֵה יִשְׂרָאֵל. כִּי־אַחֲרֵית לְאִישׁ שְׁלוֹם:

פְּוֹדָה יְהוָה נַפְשׁ עֲבָדָיו. וְלֹא יִאֲשָׁמוּ כָּל־הַחֲסִים בּוֹ:

## PRIVATE MEMORIAL MEDITATIONS

*Choose those that are appropriate.*

*After each, it is appropriate to pause and reflect on the individual remembered.*

*In memory of a father*

Almighty God, remember the soul of my father and teacher who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a mother*

Almighty God, remember the soul of my mother and teacher who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a husband*

Almighty God, remember the soul of my dear husband who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

## PRIVATE MEMORIAL MEDITATIONS

*Choose those that are appropriate.*

*After each, it is appropriate to pause and reflect on the individual remembered.*

*In memory of a father*

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָבִי מוֹרֵי שְׁהֶלֶף לְעוֹלָמוֹ. אָנָּה תְהִי  
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק  
וַיְעֻקָּב. שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשִׁמוֹת כָּל  
הַיְשָׁרִים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּה.  
נְעִימוֹת בְּיַמִּינָה נְצַח. אָמֵן:

*In memory of a mother*

יִזְכֹּר אֱלֹהִים נְשִׁמַת אִמִּי מוֹרְתִי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה  
תְהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם  
יִצְחָק וַיְעֻקָּב. שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשִׁמוֹת כָּל  
הַיְשָׁרִים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּה.  
נְעִימוֹת בְּיַמִּינָה נְצַח. אָמֵן:

*In memory of a husband*

יִזְכֹּר אֱלֹהִים נְשִׁמַת בְּעָלִי הַיָּקָר שְׁהֶלֶף לְעוֹלָמוֹ. אָנָּה  
תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם  
יִצְחָק וַיְעֻקָּב. שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשִׁמוֹת כָּל  
הַיְשָׁרִים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּה.  
נְעִימוֹת בְּיַמִּינָה נְצַח. אָמֵן:

*In memory of a wife*

Almighty God, remember the soul of my dear wife who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a son*

Almighty God, remember the soul of my beloved son, the apple of my eye, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a daughter*

Almighty God, remember the soul of my beloved daughter, the apple of my eye, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a brother*

Almighty God, remember the soul of my beloved brother, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a wife*

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיְקָרָה שְׁהִלְכָה לְעוֹלָמָהּ.  
אֲנָא תְהִי נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת  
אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעַם  
נִשְׁמוֹת כָּל הַיִּשְׂרָאֵל. וְתְהִי מְנוּחָתָה כְּבוֹד. שְׁבַע  
שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נֹצֵחַ. אָמֵן:

*In memory of a son*

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנֵי הָאָהוּב מַחְמַד עֵינַי שְׁהִלְךְ  
לְעוֹלָמוֹ. אֲנָא תְהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים עִם  
נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה.  
וְעַם נִשְׁמוֹת כָּל הַיִּשְׂרָאֵל. וְתְהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע  
שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נֹצֵחַ. אָמֵן:

*In memory of a daughter*

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּתֵי הָאָהוּבָה מַחְמַד עֵינַי שְׁהִלְכָה  
לְעוֹלָמָהּ. אֲנָא תְהִי נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים עִם  
נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה.  
וְעַם נִשְׁמוֹת כָּל הַיִּשְׂרָאֵל. וְתְהִי מְנוּחָתָה כְּבוֹד. שְׁבַע  
שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נֹצֵחַ. אָמֵן:

*In memory of a brother*

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָחִי הַיְקָר שְׁהִלְךְ לְעוֹלָמוֹ. אֲנָא תְהִי  
נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב.  
שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעַם נִשְׁמוֹת כָּל הַיִּשְׂרָאֵל. וְתְהִי מְנוּחָתוֹ  
כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נֹצֵחַ. אָמֵן:

*In memory of a sister*

Almighty God, remember the soul of my beloved sister, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a specific man or boy*

Almighty God, remember the soul of my beloved \_\_\_\_\_, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a specific woman or girl*

Almighty God, remember the soul of my beloved \_\_\_\_\_, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of all other relatives*

Almighty God, remember the souls of my relatives, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of a sister*

יִזְכֹּר אֱלֹהִים נְשָׁמַת אַחוֹתִי הַיְקָרָה שֶׁהִלְכָה לְעוֹלָמָה. אֲנֵא תְהִי נְפִשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאֵלִים. וְתְהִי מְנוּחָתָה כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נְצַח. אָמֵן:

*In memory of a specific man or boy*

יִזְכֹּר אֱלֹהִים נְשָׁמַת \_\_\_\_\_ הַיְקָר שֶׁהִלְךָ לְעוֹלָמוֹ. אֲנֵא תְהִי נְפִשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאֵלִים. וְתְהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נְצַח. אָמֵן:

*In memory of a specific woman or girl*

יִזְכֹּר אֱלֹהִים נְשָׁמַת \_\_\_\_\_ הַיְקָרָה שֶׁהִלְכָה לְעוֹלָמָה. אֲנֵא תְהִי נְפִשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאֵלִים. וְתְהִי מְנוּחָתָה כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נְצַח. אָמֵן:

*In memory of all other relatives*

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי שֶׁהִלְכוּ לְעוֹלָמָם. אֲנֵא תְהִינָה נְפִשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאֵלִים. וְתְהִי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימִינָהּ נְצַח. אָמֵן:

*In memory of friends*

Almighty God, remember the souls of my friends, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of congregational members*

Almighty God, remember the souls of members of our congregation, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of fallen soldiers of the United States*

Almighty God, remember the souls of the soldiers of the United States armed services who gave their lives in defense of our nation. Their bravery and sacrifice humble us, and inspire us to uphold the noble values upon which this country is founded. May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of friends*

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲבָרֵי שְׁהֻלְכוּ לְעוֹלָמָם. אֲנָא תְהִיֵינָה נְפְשוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב. שְׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיְשָׁרִים. וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בְּיַמִּינָהּ נְצַח. אָמֵן:

*In memory of congregational members*

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲבָרֵי בֵּית הַכְּנֶסֶת שְׁלָנוּ שְׁהֻלְכוּ לְעוֹלָמָם. אֲנָא תְהִיֵינָה נְפְשוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב. שְׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיְשָׁרִים. וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בְּיַמִּינָהּ נְצַח. אָמֵן:

*In memory of fallen soldiers of the United States*

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲבָרֵי הַחַיִל אֲשֶׁר הָעָרוּ לַמּוֹת בְּעַד אַרְצוֹת הַבְּרִית. אֶרֶץ מְגוּרָנוּ. אֲנָא תְהִיֵינָה נְפְשוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב. שְׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיְשָׁרִים. וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בְּיַמִּינָהּ נְצַח. אָמֵן:

*In memory of Israel's soldiers*

Almighty God, remember the souls of the soldiers of the Israel Defense Forces who gave their lives for the sanctification of thy name, and for the security of our people and land. They were swifter than eagles and stronger than lions as they led the way to the aid of our people. Their holy blood permeates every crevice of our Holy Land. The memory of their sacrifice and heroism is never-ending. May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of martyrs*

Almighty God, remember the souls of all our brothers and sisters of the House of Israel, the holy and pure who were killed, slaughtered, burned, drowned and strangled for the sanctification of thy name. I pray thee, may an echo of their bravery and devotion resonate in our lives, and may the purity of their hearts be reflected in our deeds. May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

*In memory of Israel's soldiers*

יִזְכֹּר אֱלֹהִים אֶת נַשְׁמוֹת חַיְלֵי צָבָא הַהִגְנָה לְיִשְׂרָאֵל  
שֶׁמָסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם. הָעַם וְהָאָרֶץ. מִנְשָׁרִים  
קָלוּ. וּמֵאֲרִיּוֹת גָּבְרוּ. בְּהַחֲלָצָם לְעִזְרַת הָעָם. וְהִרְווּ  
בְדַמָּם הַטְּהוֹר אֶת רַגְבֵי אֲדָמַת קְדֻשָׁנוּ. יִזְכֹּר עֲקֵדְתָם  
וּמַעֲשֵׂי גְבוּרָתָם לֹא יִסּוּפוּ מֵאֲתָנוּ לְעוֹלָמִים. וְתַהֲיִינָה  
נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נַשְׁמוֹת אֲבֹרָהֶם  
יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם נַשְׁמוֹת כָּל  
הַיְשָׁרִים. וְתִהְיֶה מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמֹחוֹת אֶת פְּנִיָּה.  
נְעִימוֹת בְּיַמִּינָה נְצַח. אָמֵן:

*In memory of martyrs*

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל הַקְּדוּשִׁים  
וְהַטְּהוּרִים שֶׁנִּהְרְגוּ. שֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרָפוּ. וְשֶׁנִּטְבְּעוּ  
וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. אֲנֵא יִשְׁמַע בְּחַיֵּינוּ הַד  
גְּבוּרָתָם וּמְסִירוֹתָם. וַיִּרְאֶה בְּמַעֲשֵׂינוּ טְהוֹר לְבָבָם. וְתַהֲיִינָה  
נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נַשְׁמוֹת אֲבֹרָהֶם  
יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם נַשְׁמוֹת כָּל  
הַיְשָׁרִים. וְתִהְיֶה מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמֹחוֹת אֶת פְּנִיָּה.  
נְעִימוֹת בְּיַמִּינָה נְצַח. אָמֵן:



RESIGNATION—*TZIDUK HADIN**Paraphrase of the Hebrew original*

Righteous art thou, O God, and ever just,  
 And none can question, none withstand thy will;  
 And though our hearts be humbled to the dust,  
 Teach us, through all, to see thy mercy still.

Our life is measured out by thee above,  
 And to thy will each human heart must bow;  
 No frail remonstrance mars our perfect love,  
 No man shall say to thee “What doest thou?”

When suffering to human fault is due,  
 Forgive, O Lord, and stay thine hand, we pray;  
 And when it brings but trial of faith anew,  
 Turn thou the night of gloom to trustful day.

When blessings bring thy sunshine to our heart,  
 Let gratitude uplift each soul at rest;  
 And when to bear our grief becomes our part,  
 Let faith and hope exhort us—the Ultimate One, Sovereign, be blessed.

“The Lord hath given—praise unto his Name”  
 But with that praise our task is but begun.  
 “The Lord hath taken”—still our thought the same,  
 God’s law our law; God’s will, not ours, be done.

RESIGNATION—*TZIDUK HADIN*

*WE ACKNOWLEDGE GOD’S ULTIMATE SOVEREIGNTY OVER LIFE AND DEATH,  
 AND DECLARE OUR FAITH IN GOD AND THE GOODNESS OF LIFE, DESPITE OUR  
 CONTINUING, PROFOUND SADNESS OVER THOSE WHOM WE HAVE LOST.*

הַצּוֹר תְּמִים פָּעֵלוּ כִּי כָל־דַּרְכָּיו מְשֻׁפָּט. אֵל אֲמוּנָה וְאִין  
 עוֹל צְדִיק וַיִּשֶׁר הוּא: הַצּוֹר תְּמִים בְּכָל־פְּעַל מִי־אָמַר  
 לוֹ מָה תִּפְעֵל. הַשְּׁלִיט בְּמָטָה וּבְמַעַל. מִמִּית וּמַחֲיָה  
 מוֹרִיד שְׂאוֹל וַיַּעַל:

צְדִיק בְּכָל־דַּרְכָּיו הַצּוֹר תְּמִים אָרָךְ אַפִּים וּמְלֵא רַחֲמִים.  
 חָמַל נָא וְחוּס נָא עַל אֲבוֹת וּבָנִים. כִּי לָךְ אֲדוֹן הַסְּלִיחוֹת  
 וְהַרְחַמִּים.

אָדָם אִם בֶּן שָׁנָה יִהְיֶה אוֹ אֶלֶף שָׁנִים יַחֲיֶה. מָה יִתְרוֹן  
 לוֹ. כֹּלֵא הִיָּה יִהְיֶה. בְּרוּךְ דַּיִן הָאֵמֶת מִמִּית וּמַחֲיָה:

גְּדֹל הָעֶצְזָה וְרַב הָעֲלִילָה אֲשֶׁר־עִינִיָּה פְּקָחוֹת  
 עַל־כָּל־דַּרְכָּי בְּנֵי אָדָם לָתֵת לְאִישׁ כְּדַרְכָּיו וּכְפָרִי  
 מִעֲלָלָיו. לְהַגִּיד כִּי יִשְׂרָאֵל צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ:

יְהוָה נָתַן וַיְהוָה לָקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ: וְהוּא רַחוּם  
 יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפוּ. וְלֹא־יַעִיר  
 כָּל־חַמָּתוֹ:

**PRAYER FOR THOSE CONGREGANTS  
WHO DEPARTED THIS LIFE IN THE YEAR GONE BY**

Our God and God of our ancestors: We now lovingly recall the members of our Congregation who have passed away since last Yom Kippur Day.

They are in our hearts in these moments of devotion. We pray for spiritual strength for their families and loved ones, and for us.

We now lovingly call to mind:

*(Names of Departed Members)*

May the memory of fellow congregants endure for blessing. Amen.

**PRAYER FOR RELATIVES OF CONGREGANTS  
WHO DEPARTED THIS LIFE IN THE YEAR GONE BY**

Our God and God of our ancestors: We now lovingly remember the relatives of congregants who have passed away since last Yom Kippur Day. Lovingly we recall their names:

*(Names of Departed Relatives)*

Grant peace, strength and comfort to all remembering and sorrowing hearts.

May the remembrance of dear relatives be a comfort. Amen.

**DO YOU SUPPOSE?**

*Esta Cassway*

When they were young  
Do you suppose they dreamed  
Of carefree days  
Or quiet nights beside a calming sea?  
Do you suppose they dreamed  
That someday they would spawn  
Like salmon,  
Year by year,  
A flow of young  
Whose dreams they would become?  
And when the young,  
Awakened from their youth  
Became the keepers of the tiny flame  
Alive within the fragile bodies of the old,  
They then became the dreamers,  
And we became their dreams.  
Do you suppose  
That with our carefree days  
And quiet nights beside a calming sea  
That somewhere burns inside  
That dream of all the yesterdays,  
The flame of toil and terror,  
Of pennies saved for licorice,  
And charity in a can,  
The hope of just one day of rest,  
The quest for peace,  
The fight to live,  
To be the very best?

May we strive with each passing day so to live that the following days may be more meaningful in our lives and in the lives of others.

May it be true for our hearts and souls and minds as the Psalmist expressed it for nature: "Day unto day utters speech and night unto night shows forth knowledge."

May our days be enriched by the experience of each day, and show that we prize the days of our lives as precious opportunities for love and service.

Let us count them and make them count, in the spirit of the Psalmist who said: "Teach us to number our days aright that we may grow in wisdom of heart."

O God, may the lives of all our loved ones and friends, find in us channels for the continued expression of their noblest selves.

May they speak to our hearts, so that touched by their memory, we, in their memory, may live more beautifully and nobly.

May our lives prove that our loved ones live; that although their mortal selves have been returned to the earth, their souls remain lovingly in our hearts, and through us continue to be a blessing in life.

May the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer. Amen.

**PRAYER FOR THOSE WHOSE NAMES WERE PERPETUATED  
IN THE CONGREGATION DURING THE YEAR GONE BY**

Our God and God of our ancestors: We now recall in this memorial hour those individuals whose names have been lovingly inscribed on the memorial tablets of our Congregation since last Yom Kippur Day.

May their names, now linked with the work of our Synagogue, abide with us as an incentive to thy service, together with the names of all those whose memory has already been perpetuated in our Congregation. We lovingly recall the names of:

*(Names of Those Recently Perpetuated)*

May their memory endure for blessing in the life of our Synagogue and Congregation. Amen.

*Responsively*

Teach us, O God, through our remembrance of those who have left us, how to retain their loving memory as active influences in our lives.

Open our eyes to the finer meaning of life, through the remembrance of those who sought to teach us the finer meaning of life.

## PSALM 23

A Psalm of David.

The Lord is my Shepherd, I shall not want.

He causes me to lie down in green pastures;

He leads me beside still waters.

He restores my soul;

He guides me in right paths for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for thou art with me;

Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou anointest my head with oil; my cup overflows.

Surely, goodness and mercy will follow me all the days of my life,

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

*From Psalm 24*

*Responsively*

Who may ascend the mountain of the Lord,

And who may stand in this holy place?

Someone with clean hands and a pure heart,

Who has not set desire upon vanity and has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,

And the reward of righteousness from the God of deliverance.

## PSALM 23

*Even in the Valley of the Shadow of Death,  
God gives us support, strength and  
courage equal to our needs.*

מִזְמוֹר לְדָוִד:

יְהוָה רֹעֵי לֹא אַחְסָר:

בְּנֵאוֹת דְּשָׂא יְרַבֵּיצָנִי.

עַל־מֵי מְנַחֹת יְנַהֲלֵנִי:

נַפְשִׁי יִשׁוּבָב.

יְנַחֲנֵי בְּמַעְגְּלֵי־צְדָק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת.

לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי.

שְׁבִטָּה וּמִשְׁעֲנִיתֶךָ הִמָּה יְנַחֲמֵנִי:

תִּעְרָף לְפָנַי שְׁלֹחַן נֶגֶד צַרְרִי.

דִּשְׁנָת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:

אֵף טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי.

וּשְׁבַתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים:

*From Psalm 24*

*Responsively*

מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־יִקּוּם בְּמִקְוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֵר־לֵבָב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יִשָּׂא בְרָכָה מֵאֵת יְהוָה. וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

## EL MALEH RAHAMIM

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance all those whom we have recalled today who have gone to their eternity, alongside all the holy and pure, whose radiance is as the brightness of the firmament. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. Amen.

*Responsively*

Every believer in God, whose unity it is the mission of the House of Israel to proclaim, will share in the life of the world to come.

Happy are they who are devoted to the teachings of

God, and whose lives are pleasing to their Creator.

They acquire a good name while living, and pass from the scenes of their earthly labors with a good name.

Of them it is said: "A good name is better than precious oil, and the day of death better than the day of birth."

In the way of righteousness is life, and in the pathway thereof there is no death.

Yea, there is a future where your hope will be secure;  
and know that in the world to come the righteous will  
find their complete reward.

## EL MALEH RAHAMIM

*In Memoriam*

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת  
כַּנְפֵי הַשְּׂכִינָה. בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהֲרִים  
אֶת נְשָׁמוֹת כָּל־אֱלֹהֵי שְׁהַזְכַּרְנוּ הַיּוֹם שֶׁהֲלָכוּ לְעוֹלָמָם. בְּגֵן עֵדֶן  
תְּהֵא מְנוּחָתָם. אָנָּא יְיָ בְּעַל הַרְחָמִים הַסְתִּירָם בְּסִתְרַי כַּנְפֵיךָ  
לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם. אַתָּה יְיָ הוּא  
נַחֲלָתָם: וַיְהִי חֶלְקָם שְׁלוֹם וְשְׁלוֹהָ עִם כָּל הַצְּדִיקִים וְהַיִּשְׁרָיִם  
וְהַתְּמִימִים שֶׁהֲלָכוּ לְעוֹלָמָם. וְנֹאמֵר אָמֵן:

*Passages of Confidence in Life's Meaning*

*Responsively*

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא:  
אֲשֶׁרֵי מִי שֶׁעָמְלוּ בַּתּוֹרָה וְעָשָׂה רְצוֹן יוֹצְרוֹ:  
גְּדַל בְּשֵׁם טוֹב. וְנִפְטַר בְּשֵׁם טוֹב מִן הָעוֹלָם:  
וְעָלִיו נֹאמֵר. טוֹב שֵׁם מִשְׁמֵן טוֹב.  
וַיּוֹם הַמָּוֶת מִיּוֹם הַיּוֹלָדוֹ:  
בְּאַרְח־צְדָקָה חַיִּים וְדַרְךְ נְתִיבָה אֶל־מוֹת:  
כִּי אִם־יֵשׁ אַחֲרֵית וְתִקְוָתָךְ לֹא תִכְרַת:  
וְדַע שֶׁמֶתָן שְׂכָרָם שֶׁל צְדִיקִים לְעֵתִיד לְבוֹא:

## MEMORIAL KADDISH

*Rabbi*

And now linked by the memory of the example of the good people we have remembered today, and as partners in the faith of all Israel, let us say the Yizkor Kaddish together and affirm the exalted holiness of our God, who is supreme in life and death.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

*Isaiah 25:8*

God will swallow death eternally.

The Lord God will wipe tears from all faces.

## MEMORIAL KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

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

*The day will come when death is swallowed up,  
And tears are wiped from all faces.*

בְּלַע הַמּוֹת לְנֶצַח.

וּמָחָה אֲדֹנָי יְהוִה דִּמְעָה מֵעַל כָּל־פָּנִים:

נעילה ליום כפור

**Neilah**

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*Closing Service for Yom Kippur*

“Open for us the gates, at the hour of the closing of the gates. The day is nearly done. The sun is low; the day is growing late. O let us come into thy gates at last.”

In our lives many gates swing shut. When we begin life, it spreads before us like a corridor with many doors. But as we walk down this corridor the doors close behind us, one by one, year by year. This is a teaching of the Neilah service: Remember the unopened doors. Enter them before they close.

We live only once. Do we not want to live fully? The corridor of life stretches before us. Each one of us must perforce walk down its stately length. The gates do not stand open forever; as we walk down the corridor they shut behind us. And at the end they are all closed, except for the one dark door that leads to the ultimate chamber of God.

This then is the meaning of Neilah; the call to enter the doors which we never open. Before it is too late, let us open the gates that lead to truth, enter the door of beauty, go through the door of goodness. Let us open the gates to those things in life which abide eternally—before the gates swing shut, before the doors are closed, forever.

## OPENING NEILAH PRAYER

### *AS THE GATES SWING SHUT*

*Rabbi Milton Steinberg*

As we sit here in meditation and prayer, the last lingering grains of sand filter through the hour glass of the year. The relentless hand of time hangs poised, about to mark the end of the Day of Atonement.

The dusk draws ever closer. The close of the day is symbolic of the close of life. In all the calendar of Judaism there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of the night draw near, we feel a new pitch of intensity.

The very word “Neilah” teaches a lesson. In Hebrew the word means the locking of a gate. In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted could enter. But at night, the gates were locked. From then on, no one could enter or leave. Later on, the name was applied to the last service of Yom Kippur, for in this day the Jew saw a spiritual gate. In Yom Kippur we see an opportunity to begin again, to change, to start over once more, to enter into a new relationship with God. But as the Great Fast comes to an end...



*Psalms 24*

To David, A Psalm.

The earth is the Lord's and the fullness thereof,

The world and those who dwell therein.

God founded it upon the seas,

And established it upon the waters.

Who may ascend the mountain of the Lord,

And who may stand in this holy place?

Someone with clean hands and a pure heart,

Who has not set desire upon vanity

And has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,

And the reward of righteousness from the God of deliverance.

Such is the generation of them that seek thee,

That seek thy presence, O God of Jacob.

*The Ark is opened*

Lift up your heads, O gates,

And be lifted up, you everlasting doors,

That the King of glory may come in!

Who, indeed, is the King of glory?

The Lord, strong and mighty,

The Lord, mighty in battle.

Lift up your heads, O gates,

Yes, lift them up, you everlasting doors,

That the King of glory may come in!

Who, indeed, is the King of glory?

Indeed, the Lord of hosts is the King of glory. Selah!

*Psalms 24*

לְדָוִד מִזְמוֹר:

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ וַיִּשְׁבֵי בָהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהַרֹת יִכּוֹנְנֶהּ:

מִי־יַעֲלֶה בַּהַר־יְהוָה וּמִי־יִקּוּם בַּמְּקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבִרְיָלֶבב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַע לְמַרְמָה:

יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דֹר דָרְשׁוּ מִבְּקִשֵׁי פְנִיָּה יַעֲקֹב. סֵלָה:

*The Ark is opened*

שָׂאוּ שַׁעְרֵימָם רְאֵשֵׁיכֶם.

וְהִנְשְׂאוּ פִתְחֵי עוֹלָם.

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד.

יְהוָה עֲזוּז וְגִבּוֹר.

יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שַׁעְרֵימָם רְאֵשֵׁיכֶם.

וּשְׂאוּ פִתְחֵי עוֹלָם.

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:

יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה:

In thy grace, O pity them,  
From oppressors save thou them,  
Thee, the judge of all, we pray  
At this closing hour of day.

Deeds of sires remember thou,  
Days of old renew thou now  
As in former years, we pray  
At this closing hour of day.

Judah's remnant-flock restore,  
Grant them joy forevermore,  
Bless the year, O Lord, we pray  
At this closing hour of day.

Open thou the heavenly gate,  
We all stand and hope and wait,  
Send redemption, Lord, we pray  
At this closing hour of day.

God revered, O God sublime!  
God revered, O God sublime!  
Grant us pardon, Lord, we pray  
At this closing hour of day.

חֹן אוֹתָם וְרַחֵם.  
וְכֹל לִוְחָץ וְלוֹחֵם.  
עֲשֵׂה בָהֶם פְּלִילָה.  
בְּשַׁעַת הַנְּעִילָה:

זְכוֹר צְדָקַת אֲבֵיהֶם.  
וַחֲדָשׁ אֶת יְמֵיהֶם.  
כְּקֵדָם וּתְחִלָּה.  
בְּשַׁעַת הַנְּעִילָה:

קְרָא נָא שְׁנַת רְצוֹן.  
וְהֵשֵׁב שְׂאֵרֵי הַצֹּאן.  
לְתַפְאֲרַת וְלִתְהִלָּה.  
בְּשַׁעַת הַנְּעִילָה:

פְּתַח שַׁעֲרֵי שָׁמַיִם.  
לְשׁוֹפְכִים לֵב כַּמִּים.  
וּבְשָׂרָם־נָא הַגְּאֹלָה.  
בְּשַׁעַת הַנְּעִילָה:

אֵל נִוְרָא עֲלִילָה.  
אֵל נִוְרָא עֲלִילָה.  
הַמְצִיא לָנוּ מַחִילָה.  
בְּשַׁעַת הַנְּעִילָה:

## EL NORAH ALILAH

*Moses Ibn Ezra*

God revered, O God sublime!  
God revered, O God sublime!  
Grant us pardon Lord, we pray  
At this closing hour of day.

They who few in numbers be,  
Pleading, lift their eyes to thee,  
Suppliant, unto thee they pray  
At this closing hour of day.

They outpour their hearts to thee  
From sins set thy people free,  
Grant them pardon Lord, we pray  
At this closing hour of day.

Unto them be refuge strong,  
Let them not be doomed by wrong,  
Seal for joy their lives, we pray  
At this closing hour of day.

אֵל נִוְרָא עֲלִילָה.  
אֵל נִוְרָא עֲלִילָה.  
הַמְצִיא לָנוּ מַחִילָה.  
בְּשַׁעַת הַנְּעִילָה:

מְתֵי מְסֻפָּר קְרוּאִים.  
לָהֶן עֵינַי נוֹשְׂאִים.  
וּמְסֻלְדִים בְּחִילָה.  
בְּשַׁעַת הַנְּעִילָה:

שׁוֹפְכִים לָהֶן נַפְשָׁם.  
מְחַה פְּשָׁעָם וְכַחֲשָׁם.  
וְהַמְצִיאָם מַחִילָה.  
בְּשַׁעַת הַנְּעִילָה:

הִיְהִי לָהֶם לְסִתְרָה.  
וְחִלָּצָם מִמְּאָרָה.  
וְחִתְּמָם נָא לְגִילָה.  
בְּשַׁעַת הַנְּעִילָה:

## HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

### *Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

## THE AMIDAH

### *To be said standing in private devotion*

As I proclaim the name of the Lord, ascribe greatness to our God.

Lord, open my lips and my mouth shall speak thy praise.

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who desires life;  
AND SEAL US  
in the Book of Life, for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

## HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

### *Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מְפַלְבְּרְכָתָא  
וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵי בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

## THE AMIDAH

### *To be said standing in private devotion*

כִּי שֵׁם יְהוָה אֶקְרָא הִבּוּ גֹדֵל לְאֱלֹהֵינוּ:

אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

### AVOT

### *The God of our Ancestors.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חֲסִדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מְלֶךְ תַּפֵּץ בְּחַיִּים

וְחַתְּמָנוּ

בְּסִפְרֵי הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם:

**GEVUROT**

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

**KEDUSHAT HASHEM**

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will whole-heartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

**GEVUROT**

*God has awesome powers.*

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

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מחיה המתים:

**KEDUSHAT HASHEM**

*God's Holiness suffuses the world.*

אתה קדוש ושמה קדוש וקדושים בכל יום יהללוך סלה:  
ובכן תן פחדך יי אלהינו על כל מעשיך ואימתך על כל מה  
שבראת. ויראה כל המעשים וישתחוו לפניך כל הברואים.  
ויעשו כולם אגדה אחת לעשות רצונך בלבב שלם. כמו  
שידענו יי אלהינו שהשלטון לפניך עז בידיך וגבורה בימינך.  
ושמה נורא על כל מה שבראת:

ובכן תן כבוד יי לעמך תהלה ליראיך ותקוה לדורשיך  
ופתחון פה למיחלים לך. שמחה לארצה וששון לעירך וצמיחת  
קרו לזוד עבדה ועריכת נר לבן ישי משיחה במהרה בימינו:

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

#### KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, "Striver for God," which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה. כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבִדְדָה עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשָּׁפֵן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשָׁה כְּפָתוּב בְּדַבְרֵי קְדוֹשֶׁךָ. יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוִה מִבְּלַעַדֶיךָ כְּפָתוּב. וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

#### KEDUSHAT HAYOM

*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעִבּוֹדְתֶךָ. וְשְׁמֶךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Shabbat include words in parentheses*

וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה) לְקְדוּשָׁה וּלְמִנוּחָה (וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וּלְכִפְרָה וּלְמַחֲל־כּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קְדוֹשׁ. זָכַר לִיצִיאַת מִצְרַיִם:

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (*the Sabbath,*) the People of Israel and the Day of Atonement.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיִבָּא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע  
וְיִפְקֹד וְיִזְכֵּר וְזָכְרוּנָנוּ וּפְקֹדוּנָנוּ. וְזָכְרוּן אֲבוֹתֵינוּ. וְזָכְרוּן מְשִׁיחַ  
בְּיָדוֹ עֲבָדָה. וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְזָכְרוּן כָּל עַמֵּךְ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים  
וּלְשָׁלוֹם בְּיוֹם הַכְּפוּרִים הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדָנוּ בּוֹ  
לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִים חוּס וְחַנּוּנוֹ  
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹנֹתֵינוּ בְּיוֹם (הַשְּׁבֵת הַזֶּה וּבְיוֹם)  
הַכְּפָרִים הַזֶּה. מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא אֲזַכֵּר:  
וְנֹאמֵר. מַחֵתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גִאֲלֶתֶיךָ:  
וְנֹאמֵר. כִּי־בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם  
לְפָנַי יְהוָה תִּטְהַרוּ: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְמַנוּחַתְנוּ) קֹדְשֵׁנוּ  
בְּמִצְוֹתֶיךָ וְתוֹן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטוֹבָה וְשִׁמְחָנוּ  
בִּישׁוּעָתֶךָ. (וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׁבֵת קְדֻשָּׁה וְיִנּוּחוּ בָּהּ  
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) וְטַהַר לְבָנוּ לְעֲבָדָה בְּאֵמֶת. כִּי אַתָּה סֶלְחָן  
לְיִשְׂרָאֵל וּמַחְלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלֵעֲדֶיךָ אֵין לָנוּ  
מְלָךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יְיָ מְלָךְ מוֹחֵל וְסוֹלֵחַ  
לְעֹנֹתֵינוּ וְלְעֹנֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה  
וְשָׁנָה מְלָךְ עַל כָּל הָאָרֶץ מְקֹדֵשׁ (הַשְּׁבֵת וּ) יִשְׂרָאֵל וְיוֹם הַכְּפָרִים:

**AVODAH**

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

**HODA-AH**

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**AND SEAL**

**for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**AVODAH**

*The Promise of God's return to Zion.*

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ואשי-לב־ישראל ותפלתם באהבה תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך.  
ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יי המחזיר שכנתו לציון:

**HODA-AH**  
*Thanksgiving.*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל עת ערב ובקר וצהרים. הטוב כי לא כלו רחמיה והמרחם כי לא תמו חסדיה. מעולם קוינו לך:  
ועל כלם יתברך ויתרומם שמך מלפנו תמיד לעולם ועד:

**וּחְתוּם**

**לחיים טובים כל בני בריתך:**

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

**SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

**And in the book of life and blessing, peace and prosperity,  
may we and all thy people,  
the House of Israel, be remembered  
AND SEALED  
for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

**VIDUI**

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, "We are the righteous ones who have not sinned," for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

**SHALOM***Peace!*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּךְ. כִּי  
בְאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:

**בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרָנְסָה טוֹבָה נִזְכָּר**

**וּנְחַתֵּם**

**לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל**

**לְחַיִּים טוֹבִים וּלְשְׁלוֹם:**

**בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְׁלוֹם:**

**Vidui**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנָא תְּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תַּתְּעַלֵּם מִתַּחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָנִים וְקִשֵׁי עַרְףְךָ. לֹאמַר לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ. אֲבָל אֲנַחְנוּ  
חַטָּאנוּ:

אֲשַׁמְנוּ. בְּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי. הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ.  
חִמְסָנוּ. טָפְלָנוּ שִׁקְרָה. יַעֲצָנוּ רָע. כְּזָבְנוּ. לָצָנוּ. מְרַדְנוּ. נֶאֱצָנוּ.  
סָרְרָנוּ. עֲוִינוּ. פִּשְׁעָנוּ. צָרְרָנוּ. קִשֵׁינוּ עַרְףְךָ. רִשְׁעָנוּ. שַׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתַעְנוּ:



We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong. What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou, O God, dost extend a hand to transgressors, and thy right hand is stretched out, ever-ready to receive the repentant. Thou hast taught us to confess all our sins before thee. Thou hast set humans apart from the beginning and taught us how to stand before thee, for who can tell thee what to do; and even if our cause is just, what can we give to thee? Thou hast given us in thy love, Lord our God, this Day of Atonement, that it mark an end to our sinfulness, with pardon and forgiveness for all our transgressions; that we cease from our wrong-doing and return to thee, to observe thy laws wholeheartedly.

We pray thee, in thy great mercy, be compassionate with us, for thou desire not the destruction of the world, as thy prophet has said in thy name: Seek the Lord while he may be found; call upon him while he is near; let the wicked leave his way and the unrighteous individual his thoughts; let him return to the Lord, and he will have mercy upon him; unto our God for he will abundantly pardon.

Thou art God of Forgiveness. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Abundantly bestowing goodness. Thou desirest the transformation of the wicked through repentance, not their death. As it is written: Tell them, I swear with my very existence, says the Lord God, I desire not the death of the wicked, but that the wicked ones turn from the evil way and live.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ:  
מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנְּגַלוֹת אֵתָהּ יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים. וַיְמִינֶךָ פְּשׁוּטָה לְקַבֵּל שְׂבִים. וְתִלְמַדְנוּ יְיָ אֱלֹהֵינוּ לְהִתְוֹדוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ. אַתָּה הַבְּדִלְתָּ אָנוּשׁ מֵרֹאשׁ וַתְּפִיְרְהוּ לְעִמּוּד לְפָנֶיךָ. כִּי מִי יֹאמֵר לְךָ מֵה תִּפְעַל וְאִם יִצְדַּק מֵה יִתְוַלֵּךְ. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַכֹּפָרִים הַזֶּה. קִץ וּמְחִילָה וְסִלִּיחָה עַל כָּל עֲוֹנוֹתֵינוּ. לְמַעַן נִחְדַּל מֵעֲשֹׂק יָדְנוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲקֵי רִצּוֹנְךָ בְּלִבֵּב שָׁלֵם:

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. כִּי לֹא תַחֲפוּץ בְּהִשְׁחָתֵת עוֹלָם. שִׁנְאַמֵּר. דַּרְשׁוּ יְהוָה בְּהַמְצָאוֹ. קִרְאוּהוּ בְּהִיוֹתוֹ קְרוֹב. וְנִאָּמֵר. יַעֲזֹב רָשָׁע דַּרְכּוֹ. וְאִישׁ אֲוֹן מִחֲשַׁבְתּוֹ. וַיֵּשֶׁב אֶל־יְהוָה וַיִּרְחַמְהוּ. וְאַל־אֱלֹהֵינוּ כִּי־רַבָּה לְסִלּוֹת:

וְאַתָּה אֱלֹהֵי סִלִּיחוֹת. חַנּוּן וְרַחוּם. אֲרַךְ אַפַּיִם. וְרַב־חַסֵּד וְאָמַת. וּמְרַבָּה לְהִיטִיב. וְרוֹצֵה אֶתָּה בְּתִשׁוּבַת רָשָׁעִים וְאִין אֶתָּה חָפֵץ בְּמִיתָתָם. שִׁנְאַמֵּר. אָמֵר אֱלֹהֵם חִי־אֲנִי. נָאִם אֲדַנִּי יְהוָה. אִם־אֶחָפֵץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וַחֲיָהּ:

My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my ancestors, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

אֱלֹהֵי. עַד שְׁלֹא נִוְצַרְתִּי אֵינִי כְדָאִי. וְעַכְשָׁו שֶׁנִּוְצַרְתִּי כְּאֵלוֹ  
 לֹא נִוְצַרְתִּי. עֲפָר אָנִי בְחַיִּי קֹל וְחֹמֶר בְּמִיתַתִּי. הֲרֵי אָנִי לְפָנֶיךָ  
 כְּכֹלִי מְלֵא בּוֹשָׁה וְכִלְמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שְׁלֹא אֶחְטֵא עוֹד. וּמָה שֶׁחָטַטְתִּי לְפָנֶיךָ מֶרַק בְּרַחֲמֶיךָ  
 הַרְבִּים. אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלִּים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבַּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי  
 תִּדְמַם וְנַפְשִׁי כְּעֶפֶר לְכֹל תִּהְיֶה: פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפֵּר עֲצָתָם  
 וְקִלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה  
 לְמַעַן קִדְשֶׁתְּךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוֹן יְדִידֶיךָ הוֹשִׁיעָה  
 יְמִינְךָ וְעֲנֵנִי: יְהִיו לְרְצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוֹה צוּרֵי  
 וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ  
 בְּמַהֲרָה בְּיָמֵינוּ וְתוֹן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם  
 וּכְשָׁנִים קְדָמוֹנִיּוֹת:

END OF AMIDAH

## THE AMIDAH ALOUD

### AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**By authority of the sages, and the learning of the insightful,  
I open my mouth in prayer and plea, imploring grace and  
kindness before the King, who pardons and forgives sin.**

**Remember us that we may live, O King, who desires life;  
AND SEAL US**

**in the Book of Life, for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

### GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

## THE AMIDAH ALOUD

### AVOT

*The God of our Ancestors.*

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

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

זכרנו לחיים מלך חפץ בחיים

וחתמנו

בספר החיים למענה אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

### GEVUROT

*God has awesome powers.*

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

מי כמותך אב הרחמים. זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים: ברוך אתה יי מחיה המתים:

## KEDUSHAH

And now, to thee, our hymn of Sanctification,  
For thou art our God and King, pardoning and forgiving.

*Congregation individually, then Hazzan*

We will declare homage, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

*Congregation with Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

*Congregation individually, then Hazzan*

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

*Congregation with Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

*Congregation individually, then Hazzan*

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the SH'MA:

*Congregation with Hazzan*

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

## KEDUSHAH

*God's Holiness suffuses the world.*

וּבְכֹן וְיָהּ תַעֲלֶה קְדוּשָׁה. כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:

*Congregation individually, then Hazzan*

נְעַרְיָצָה וְנִקְדִּישָׁה כְּסוּד שְׂיַח שְׂרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמֶךָ  
בְּקֹדֶשׁ. כַּכְּתוּב עַל־יַד נְבִיאָה: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation with Hazzan*

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זָבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

*Congregation individually, then Hazzan*

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתֵי שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

*Congregation with Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

*Congregation individually, then Hazzan*

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים. וְיַחֲזֵן עִם הַמִּיַּחֲדִים שְׁמוֹ עֶרֶב וּבֹקֵר  
בְּכָל יוֹם תָּמִיד. פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

*Congregation with Hazzan*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, then Hazzan*

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

*Congregation with Hazzan*

I AM THE LORD YOUR GOD.

*Congregation individually, then Hazzan*

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

*Congregation with Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

*Congregation individually, then Hazzan*

הוא אלהינו. הוא אבינו. הוא מלכנו. הוא מושיענו. והוא  
ישמיענו ברחמי שנית לעיני כל חי להיות לכם לאלהים:

*Congregation with Hazzan*

אני יהוה אלהיכם:

*Congregation individually, then Hazzan*

אדיר אדירנו יהוה אדנינו. מה אדיר שמך בכל הארץ. והיה  
יהוה למלך על כל הארץ. ביום ההוא יהיה יהוה אחד ושמו אחד:

ובדברי קדשך כתוב לאמר:

*Congregation with Hazzan*

ימלך יהוה לעולם אלהיך ציון לדר ודר. הללויה:

*Hazzan*

לדור ודור נגיד גדלה. ולנצח נצחים קדשתך נקדיש. ושבתך  
אלהינו מפינו לא ימוש לעולם ועד. כי אל מלך גדול וקדוש אתה:

חמל על מעשיה ותשמח במעשיה. ויאמרו לה חוסיך בצדקך  
עמוסיך. תקדש אדון על כל מעשיה:

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

וּבְכֹן תִּזְכָּר יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מֵה  
שֶׁבְרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וְיַעֲשׂוּ כְּלֵם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבְבָם שָׁלֵם. כְּמוֹ שֶׁיִּדְעֲנוּ  
יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עִזָּ בְיָדְךָ וּגְבוּרָה בְיַמֶּיךָ. וְשִׁמְךָ נוֹרָא  
עַל כָּל מֵה שֶׁבְרָאתָ:

וּבְכֹן תִּזְכָּר יְיָ לַעֲמֶךָ תְּהִלָּה לִירְאִיָּה וְתִקְוָה לְדוֹרֶשֶׁיךָ  
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ. שִׁמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְחִית  
קֶרֶן לְדוֹד עַבְדְּךָ וְעַרְכִּיךָ נֵר לְבוֹיֵשֵׁי מְשִׁיחָה בְמַהְרָה בְיַמֶּינֵינוּ:  
וּבְכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרִים יַעֲלִזוּ וְחַסִּידִים בְּרִנָּה  
יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ־פִּיהָ וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׂן תִּכָּלֶה. כִּי  
תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּכַתוּב בְּדִבְרֵי קְדֻשָּׁה. יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלֹוִה מִבְּלַעֲדֶיךָ כְּכַתוּב. וְיִגְבֶּה  
יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה  
יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (*Sabbath day for holiness and for rest, and this*) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

**KEDUSHAT HAYOM**  
*This day is uniquely holy.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ.  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ  
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Shabbat include words in parentheses*

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאֵהֶבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדּוּשָׁה  
וְלִמְנוּחָה וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה  
וְלִמְחִלָּבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאֵהֶבָה) מִקְרָא קֹדֶשׁ. זָכַר לִיִּצְיֹאת  
מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיֵּבֵא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן  
מְשִׁיחַ בְּיָדוֹ עֲבָדָה. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ. וְזָכְרוֹן כָּל עַמֵּי  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וְלִחְסֵד וְלִרְחֻמִּים לְחַיִּים  
וְלִשְׁלוֹם בְּיוֹם הַכְּפוּרִים הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ  
בוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס  
וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מִלְּךָ חַנוּן  
וְרַחוּם אַתָּה:

## SH'MA NA!

*Hazzan, then Congregation*

Hear us we plead, forgive us this day;  
We praise thee, Revered and Awe-inspiring,  
As the day is turning away, Holy One.

*Rabbi*

From yester eve until this eve we have prayed incessantly;  
Hear thou our cry and forgive;  
*For thine is the power of pardon.*

Our perversities erase and forgive,  
Send us thy help, we pray;  
*For thou art good and ever forgiving.*

Let us hear thy word: I will cause your faces to beam,  
Your vindication will, like the brightness of the firmament,  
shine before me;  
*For I shall pardon the remnant of my people.*

*Hazzan, then Congregation*

Hear us we plead, forgive us this day;  
We praise thee, Revered and Awe-inspiring,  
As the day is turning away, Holy One.

## SH'MA NA!

*Yom Kippur is coming to a close.*

*Hazzan, then Congregation*

שְׁמַע נָא. סִלַּח נָא הַיּוֹם.  
נְהַלְלֶה נּוֹרָא וְאִיוֹם.  
עֲבוֹר כִּי פָנָה יוֹם. קְדוֹשׁ:

מֵעֶרֶב וְעַד עֶרֶב אֲנַצְחָה.

נִשְׁמָעֵנוּ שְׁמִעָה וְסִלַּחָה.

זְכֵנוּ כִּי עֲמִדָה הַסְּלִיחָה.

סָרְרֵינוּ תִמְחָה וְתִסְלַח.

עֲזֹר לָנוּ שְׁלַח.

כִּי־אַתָּה אֲדֹנָי טוֹב וְסִלַּח.

פְּנִיכֶם כְּזוֹהַר אֲזוּהִיר.

צְדָקְכֶם לְנִגְדֵי יְאִיר.

כִּי אֶסְלַח לְאִשֶׁר אֲשֹׁאִיר.

*Hazzan, then Congregation*

שְׁמַע נָא. סִלַּח נָא הַיּוֹם.  
נְהַלְלֶה נּוֹרָא וְאִיוֹם.  
עֲבוֹר כִּי פָנָה יוֹם. קְדוֹשׁ:



*Rabbi*

Suppliant we stood, turn thou to us,  
Upraise us, God, and send us thine aid;

*Lead us back to thee, O God, whence comes our help.*

Hear thou, O hear, with grace our prayer,  
O behold our pitiful state;

*Turn back, O Lord, the exile of thy people.*

Let us hear thy word: O my children, take to heart  
The promise of deliverance of your divine Ruler:

*Return unto me and I shall return unto you.*

*H.azzan, then Congregation*

Hear us we plead, forgive us this day;  
We praise thee, Revered and Awe-inspiring,  
As the day is turning away, Holy One.

### P'TAH LANU SHAAR

*Rabbi and Congregation*

O keep open for us thy gate of mercy,  
At the time of the closing of the gate of day,  
Now that the day is turning.

The day is passing;  
The sun is setting and turning;  
O let us enter thy gate!

קָמְנוּ בְּתַחֲנוּן שְׁעָנוּ.  
רוּמָה אֵל וְהוֹשִׁיעֵנוּ.  
שׁוּבָנוּ אֱלֹהֵי יִשְׁעָנוּ.

שְׁמַע בְּרָצוֹן תְּפִלָּתֵנוּ.  
שׁוּר בְּעַנְיֵנוּ וּבְשִׁפְלוּתֵנוּ.  
שׁוּבָה יְהוָה אֶת־שְׁבִיתֵנוּ.

תָּנוּ בְּנֵי עַל לְבַבְכֶם.  
תְּשׁוּעַת מַלְכְּכֶם.  
שׁוּבוּ אֵלַי וְאֶשׁוּבָה אֵלֵיכֶם.

*Hazzan, then Congregation*

שְׁמַע נָא. סִלַּח נָא הַיּוֹם.  
נְהַלְלֶךָ נוֹרָא וְאִיּוֹם.  
עֲבוּר כִּי פָנָה יוֹם. קְדוֹשׁ:

### P'TAH LANU SHAAR

*Keep the gate open a little while longer.*

*Hazzan, then Congregation*

פְּתַח לָנוּ שַׁעַר.  
בְּעֵת נִעְלֵית שַׁעַר.  
כִּי פָנָה יוֹם:

הַיּוֹם יִפְנֶה.  
הַשֶּׁמֶשׁ יָבֵא וַיִּפְנֶה.  
נְבֹאָה שְׁעָרֶיךָ:

*Congregation*

The day is passing; the sun is setting and turning; O let us enter thy gate!

*Hazzan, then Congregation*

הַיּוֹם יִפְנֶה. הַשֶּׁמֶשׁ יָבֵא וַיִּפְנֶה. נִבְּוֵאָה שְׁעָרֶיךָ:

*Rabbi*

*The day is passing!* The shades of darkness are gathering around us.

May it be thy will that when the sun of our earthly existence declines towards its setting, we may be able to review our earthly journey, and await the coming of heavenly peace to fill our hearts with joy and then, O God

*Congregation*

Open thou unto us the gate of eternal life, at the time of the closing of the portals of this life, when our days on earth shall have passed away. Amen.

*Hazzan, then Congregation*

רַחֵם נָא קְהַל עֲדַת יִשְׁרָאֵל. סְלַח וּמַחַל עֲוֹנֵם. וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל:

Have mercy on the Congregation Adat Yeshurun, forgive and pardon their sins. Save us, God of salvation.

שְׁעָרֵי שָׁמַיִם פָּתַח. וְאוֹצְרֶךָ הַטּוֹב לָנוּ תִּפְתָּח. תוֹשִׁיעַ וְרִיב אֵל תִּמְתַּח. וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל:

Open the Gates of Heaven, and unlock thy treasure-house of Good. Save, do not prolong our estrangement; save us, God of Salvation.

## THE DAY IS PASSING

*Rabbi*

*The day is passing!* The sun is declining and soon will be gone entirely on its way.

The stillness of night will soon spread over our homes.

Grant, O God, that with the coming of night, peace may abide in our hearts. Grant unto us the assurance at the close of this day that we have gained thy pardon.

Grant, O God, that our earnest prayers this day may have made us conscious of our shortcomings, and that as a result of this day's devotions we may have found a way to the gate of thy love and mercy.

*Congregation*

O keep open for us thy gate of mercy, at the time of the closing of the gate of day, now that the day is turning.

*Hazzan, then Congregation*

פָּתַח לָנוּ שְׁעָר. בְּעֵת נְעִילַת שְׁעָר. כִּי פָנָה יוֹם:

*Rabbi*

*The day is passing!* Tomorrow we shall resume our usual tasks and duties. Help us to keep in our hearts and minds the call of this day to higher things.

Endow us with the vision to become more loyal to the ways of our ancestors who were faithful to thee through their loyalty to the teachings and practices of the House of Israel as thy people, called to thy service on earth.

## HASHEMESH YIFNEH

*The sun declines.*

The sun declines, the shades increase,  
 The Day of God is now retreating!  
 The world grows still, her breath is peace,  
 To wearied souls a heavenly greeting:  
 Fear not, thy coming night,  
 In the eve it will be light.

While still in clouds the sun delays,  
 Let us soar up, soar up to heaven,  
 That, parting with this day of days,  
 Sweet rest unto our souls be given;  
 And our hearts like stars be bright,  
 In the eve it will be light.

And when our sun of life retreats,  
 When evening's shadows round us hover,  
 Our longing heart no longer beats,  
 And grave-ward sinks our mortal cover—  
 We shall see a glorious sight,  
 In the eve it will be light.

## HASHEMESH YIFNEH

*The sun declines.*

הַצֵּלָלִים יִנָּטוּ.	הַשֶּׁמֶשׁ יִפְנֶה
נִפְרָד מֵאַתְנֹו.	הַיּוֹם הַגָּדוֹל
הַשָּׁלוֹם יוֹרֵד.	הָעוֹלָם יִדָּם
בָּאָה מְנוּחָה.	לְלֵב יִגַּע
יִזְרַח אוֹר.	בְּחֹשֶׁכֶת לַיִל
יְהִי אוֹר:	לְעֵת עֶרֶב

הַשֶּׁמֶשׁ יִרְאֶה.	כְּלִי־עוֹד בְּעַנְנִים
נִעוֹפָה רוֹם.	נִעוֹפָה מְעֵלָה
מִהַיּוֹם הַזֶּה.	כִּי לָנוּ הַנִּפְרָדִים
תִּשְׁלַח מִמָּרוֹם.	מְנוּחַת נַפְשׁ
יִמְלֵא אוֹר.	וַיִּי לְבָנוּ
יְהִי אוֹר:	לְעֵת עֶרֶב

לְקִצּוֹ יִפְנֶה.	עֵת שֶׁמֶשׁ חִיִּינוּ
יִחַנוּ סְבִיב לָנוּ.	וְצִלְיֵי מוֹת
עוֹד לֹא יִפְעֵם.	עֵת, לְבָנוּ
יִשֶׁם גִּוְנֹו.	וְאֵל הַקֶּבֶר
נִגְהַ כְּאוֹר.	יִי יִרְאֶה לָנוּ
יְהִי אוֹר:	לְעֵת עֶרֶב

## SELIHOT

## EL MELECH YOSHEV

God and Sovereign enthroned in mercy,  
 Who rules the world with loving-kindness,  
 Pardoning thy people their transgressions,  
 Causing these again and again to pass away,  
 Abounding in pardon and forgiveness,  
 Dealing mercifully with sinners who are but mortal,  
 Not requiting them in accordance with the evil of their deeds—

God, who hast taught us through Moses,  
 To recite thy thirteen attributes.

Remember unto us this day the covenant of the thirteen,  
 When of old thou taught them to Moses, meekest of men,  
 Even as it is written in thy Torah:

And the Eternal revealed himself in the cloud,  
 And Moses stood there with him,  
 And he called the name of the Eternal,

And the Eternal passed by before him and proclaimed:

**The Eternal. Lord. God. Compassionate. Gracious.  
 Forgiving. Abounding in loving-kindness. And in  
 faithfulness. Treasuring up mercy unto the thou-  
 sandth generation. Pardoning iniquity. Transgression.  
 And sin. And absolving those who are repentant.**

And Moses prayed: Pardon our iniquity and our sin and restore  
 us to thy favor. Forgive us, our Father, for we have sinned. Pardon  
 us, our King, for we have transgressed; for thou, Lord, art very for-  
 giving, and abundant in mercy to all who call unto thee.

## SELIHOT

## EL MELECH YOSHEV—GOD'S THRONE OF MERCY

*We recite God's thirteen attributes of mercy,  
 and rely upon them for forgiveness.*

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסִּדוֹת. מוֹחֵל עֲוֹנוֹת  
 עִמּוֹ. מַעֲבִיר רָאשׁוֹן רָאשׁוֹן. מְרַבֵּה מַחִילָה לְחַטָּאִים. וְסִלִּיחָה  
 לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וְרוּחַ. לֹא כִרְעַתָּם תִּגְמֹל:

אֵל הוֹרִיתָ לָנוּ לִזְמַן שְׁלֹשׁ עֶשְׂרֵה. זְכַרְלָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ  
 עֶשְׂרֵה. כְּמוֹ שְׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם כְּמוֹ שְׁכָתוּב: וַיֵּרַד יְהוָה בְּעַנְן  
 וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְשֵׁם יְהוָה:

וַיַּעֲבֹר יְהוָה עַל־פְּנֵי וַיִּקְרָא:

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנּוּן. אֶרֶךְ אַפַּיִם. וְרַב־חַסֵּד. וְאֱמֶת.  
 נִצָּר חַסֵּד לְאֱלֹפִים. נִשְׂא עוֹן. וּפֹשַׁע. וְחַטָּאָה. וְנִקְיָה:

וְסִלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתָנוּ וְנַחֲלָתָנוּ:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מִלְּכָנוּ כִּי פָשַׁעְנוּ.  
 כִּי־אַתָּה אֲדֹנָי טוֹב וְסִלַּח. וְרַב־חַסֵּד לְכָל־קִרְאִיךָ:

## KIRAHEM

“As a father has compassion for his children,” and “As a child knows a mother’s compassion,”

So may thou, Lord, have compassion upon us.

Salvation is the Lord’s. Upon thy people, thy blessing. Selah!

The Lord of hosts is with us; the God of Jacob is eternally our refuge.

Lord of hosts, happy is the one who trusts in thee.

Lord and King, send us thy deliverance; answer us when we call unto thee.

Forgive, we pray, the iniquity of this people in measure to the greatness of thy goodness, even as thou hast forgiven this people ever since they left Egypt.

When it was announced:

I have pardoned in accordance with your word.

## ENKAT MISALDECHA

May the cry of those who worship thee ascend to thy glorious throne; Grant the plea of thy people who proclaim thee the One and

Only God,

O thou who hears all who come to thee in prayer.

The Children of Israel delivered by thee in every age;

Even this day will be delivered through thee, O God sublime;

For thou art all-forgiving and all merciful.

Safeguard us under the shelter of thy divine protection;

Deal graciously with us when thou test our hearts, to set us aright;

Come to our aid, we pray thee, O our God, source of our strength;

Strengthen us we pray thee; O Lord, regard our supplication.

## KIRAHEM

*God’s tender love, like a father and mother, brings forgiveness.*

כְּרַחֵם אָב עַל־בָּנָיִם. כְּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ.

כֵּן תְּרַחֵם יְיָ עָלֵינוּ:

לִיהוָה הִישׁוּעָה. עַל־עֲמֻקָּה בְּרִכְתְּךָ. סֵלָה:

יְהוָה צְבָאוֹת עֲמָנוּ. מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב. סֵלָה:

יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בְּטַח בְּךָ:

יְהוָה הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

סֵלַח נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ:

וְכַאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָה. וְשֵׁם נִאֲמַר:

וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְדַבְרְךָ:

## ENKAT MISALDECHA

*Help us. There is none other who can save.*

*Responsively—Hazzan, then Congregation*

אֲנִקַּת מִסְלִדֶיךָ. תַּעַל לְפָנַי כִּסֵּא כְבוֹדְךָ.

מִלֵּא מִשְׁאֵלוֹת עִם מִיחֻדֶיךָ. שׁוֹמֵעַ תְּפִלַּת בְּאֵי עֲדֶיךָ.

יִשְׂרָאֵל נוֹשָׁע בִּיהוָה. תְּשׁוּעַת עוֹלָמִים.

גַּם הַיּוֹם יוֹשְׁעוּ מִפִּיךָ. שׁוֹכֵן מְרוֹמִים.

כִּי אַתָּה רַב סְלִיחוֹת וּבַעַל הַרְחָמִים:

יַחֲבִיאֵנוּ צֶל יְדוֹ. תַּחַת כַּנְּפֵי הַשְּׂכִינָה.

חֹן יַחֲזֵן. כִּי יִבְחֹן לֵב עֲקֹב לְהַכְיִנָּה.

קוֹמָה־נָא אֱלֹהֵינוּ עֲזָנוּ עֲזָה נָא. יְיָ לְשׁוֹעֲתֵנוּ הַאֲזִינָה:

O God sublime who dwells in mystery,  
 Let us hear thy word, "Forgiven";  
 By thy power of deliverance, deliver thy People, forlorn and in need;  
 When we cry to thee, O God revered, answer us with acquittal;  
 O Lord, be thou our help.

**The Eternal. Lord. God. Compassionate. Gracious.  
 Forgiving. Abounding in loving-kindness. And in  
 faithfulness. Treasuring up mercy unto the thou-  
 sandth generation. Pardoning iniquity. Transgression.  
 And sin. And absolving those who are repentant.**

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

**For**

We are thy people,	and thou art our God.
We are thy children,	and thou art our Father.
We are thy servants,	and thou art our Master.
We are thy flock,	and thou art our Shepherd.
We are thy vineyard,	and thou art our Guardian.
We are thine inheritance,	and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.	
We are thy work,	and thou art our Creator.
We are thy treasured ones,	and thou art our Beloved.
We are thy people,	and thou art our King.
We are thy beloved,	and thou art our Friend.
We are thy followers,	and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives  
 are like an empty breath, but thou art God, the living and eternal.  
 As for us, our days are like a fleeting shadow; but thou, thy years  
 are never ending.

יְשַׁמְעֵנוּ סְלִיחָתִי. יוֹשֵׁב בְּסֶתֶר עֲלִיוֹן.  
 בִּימִין יֵשַׁע לְהוֹשִׁיעַ. עִם עֲנֵי וְאֲבִיוֹן.  
 בְּשׁוֹעֵנוּ אֵלֶיךָ נוֹרָאוֹת. בְּצַדֵּק תַּעֲנֵנוּ.  
 ייִ הִיְהִי־עֹזֵר לָנוּ:

*Hazzan and Congregation together*

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנוּן. אֶרֶךְ אַפַּיִם. וְרַב־חֶסֶד. וְאִמְתָּ.  
 נִצַּר חֶסֶד לְאֲלֹפִים. נִשָּׂא עוֹן. וּפָשַׁע. וְחַטָּאָה. וְנִקְיָה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מִחַל לָנוּ כְּפָר־לָנוּ:

**כִּי**

אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.	אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֻמָּךָ וְאַתָּה שׁוֹמְרֵנוּ.	אָנוּ נִחְלָתֶךָ וְאַתָּה חֶלְקֵנוּ:
אָנוּ קוֹיֶךָ וְאַתָּה מוֹשִׁיעֵנוּ.	אָנוּ פְּעֻלָּתֶךָ וְאַתָּה יוֹצֵרֵנוּ:
אָנוּ סִגְלָתֶךָ וְאַתָּה קְרוֹבֵנוּ.	אָנוּ עַמְּךָ וְאַתָּה מְלַכֵּנוּ:
אָנוּ רַעֲיִתֶךָ וְאַתָּה דוֹדֵנוּ.	אָנוּ מְאֻמִּירֶיךָ וְאַתָּה מְאֻמִּירֵנוּ:

אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ תַּיִינוּ לְהִבֵּל דָּמָה  
 וְאַתָּה הוּא אֵל חַי וְקַיִם. אָנוּ יְמִינוּ כְּצֶל עוֹבֵר וְאַתָּה הוּא  
 וְשָׁנוּתֶיךָ לֹא יִתְמוּ:

## VIDUI—CONFESSION

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

**We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.**

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

## VIDUI—CONFESSION

*We are mindful of our sins, and humbled by God's willingness to forgive the repentent.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנָא תְּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תְּתַעַלֵּם מִתְחַנְתְּנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָּנִים וְקִשֵׁי עֲרָף. לֹאמַר לְפָנֶיךָ  
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ. אֲבָל  
אֲנַחְנוּ חָטְאנוּ:

אֲשַׁמְנוּ. בְּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דְּפִי הָעוֹיְנוּ.  
וְהִרְשַׁעְנוּ. זִדְנוּ. חִמְסְנוּ. טַפְלָנוּ שִׁקְרָה. יַעֲצָנוּ  
רָע. כִּזְבְּנוּ. לְצָנוּ. מִרְדְּנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עוֹיְנוּ.  
פִּשְׁעָנוּ. צָרְרָנוּ. קִשֵׁינוּ עֲרָף. רִשְׁעָנוּ. שְׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתַעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שׁוּהָ לָנוּ. וְאַתָּה צְדִיק  
עַל כָּל הַבָּא עָלֵינוּ. כִּי אֲמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ:

מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

## LORD, WHERE SHALL I FIND THEE?

*Yehuda HaLevi*

Lord, where shall I find thee?  
 High and hidden is thy place;  
 And where shall I not find thee?  
 The world is full of thy glory.  
 I have sought thy nearness,  
 With all my heart I called thee,  
 And going out to meet thee  
 I found thee coming toward me.

### ATA NOTEN YAD

Thou, O God, dost extend a hand to transgressors, and thy right hand is stretched out, ever-ready to receive the repentant. Thou hast taught us to confess all our sins before thee. Thou hast set humans apart from the beginning and taught us how to stand before thee, for who can tell thee what to do; and even if our cause is just, what can we give to thee? Thou hast given us in thy love, Lord our God, this Day of Atonement, that it mark an end to our sinfulness, with pardon and forgiveness for all our transgressions; that we cease from our wrong-doing and return to thee, to observe thy laws wholeheartedly.

## YAH ANA EMTZA-ACHA

*Yehuda HaLevi*

יְהִי אָנָּה אֶמְצָאֲךָ.  
 מְקוֹמָךְ נִעְלָה וְנִעְלָם.  
 וְאָנָּה לֹא אֶמְצָאֲךָ.  
 כְּבוֹדְךָ מְלֵא עוֹלָם:  
 דְּרָשְׁתִּי קִרְבָּתְךָ.  
 בְּכָל לְבִי קִרְאתִיךָ.  
 וּבִצְאתִי לְקִרְאתִיךָ.  
 לְקִרְאתִי מִצְאתִיךָ:

### ATA NOTEN YAD

*God's hand is extended to us  
 to help us change. And live.*

אתה נותן יד לפושעים. וימינה פשוטה לקבל שבים.  
 ותלמדנו יי אלהינו להתודות לפניך על כל עונותינו.  
 אתה הבדלת אנוש מראש ותפירהו לעמוד לפניך. כי  
 מי יאמר לה מה תפעל ואם יצדק מה יתן-לה. ותתן לנו  
 יי אלהינו באהבה את יום הכפרים הזה. קץ ומחילה  
 וסליחה על כל עונותינו. למען נחזל מעשך ידנו  
 ונשוב אליך לעשות חקי רצונך בלבב שלם:



We pray thee, in thy great mercy, be compassionate with us, for thou desire not the destruction of the world, as thy prophet has said in thy name: Seek the Lord while he may be found; call upon him while he is near; let the wicked leave his way and the unrighteous individual his thoughts; let him return to the Lord, and he will have mercy upon him; unto our God for he will abundantly pardon.

Thou art God of Forgiveness. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Abundantly bestowing goodness. Thou desirest the transformation of the wicked through repentance, not their death. As it is written: Tell them, I swear with my very existence, says the Lord God, I desire not the death of the wicked, but that the wicked ones turn from the evil way and live.

Our God and God of our ancestors: Pardon our iniquities on this (*Sabbath Day and this*) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet's word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah's word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (*In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.*) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (*the Sabbath,*) the People of Israel and the Day of Atonement.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. כִּי לֹא תַחְפוֹץ בְּהַשְׁחַתַּת עוֹלָם. שְׁנַאֲמַר. דַּרְשׁוּ יְהוָה בְּהַמְצָאוֹ. קִרְאוּהוּ בְהִיּוֹתוֹ קְרוֹב. וְנֹאמַר. יַעֲזֹב רָשָׁע דַּרְכּוֹ. וְאִישׁ אֶזְוֶן מִחֲשַׁבְתּוֹ. וַיֵּשֶׁב אֶל־יְהוָה וַיִּרְחַמְהוּ. וְאֵל אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:

וְאַתָּה אֱלֹהֵי סְלִיחוֹת. חַנּוּן וְרַחוּם. אַרְךָ אַפַּיִם. וְרַב חֶסֶד וְאֶמֶת. וּמְרַבֶּה לְהִיטִיב. וְרוֹצֵה אֶתְּךָ בְּתַשׁוּבַת רָשָׁעִים וְאִין אֶתְּךָ חַפֵּץ בְּמִיתָתָם. שְׁנַאֲמַר. אָמַר אֲלֵיהֶם חַי אֲנִי. נָא אֲדַנִּי יְהוָה. אִם אַחֲפֵץ בְּמוֹת הָרָשָׁע כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָתָה:

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ מַחֵל לְעֹנֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכּוֹפְרִים הַזֶּה. מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. כְּאִמּוֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֵה פְשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֲזַכֵּר: וְנֹאמַר. מַחֲיִתִּי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאֻלְתֶּיךָ: וְנֹאמַר. כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תְּטַהֲרוּ: אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ (רַצָּה בְּמִנּוּחַתְנוּ) קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ. (וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצּוֹן שִׁבַת קִדְשֶׁךָ וַיְנַחֲחוּ בְּהַיִּשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ) וְטַהַר לְבָנֵנוּ לְעַבְדֶּךָ בְּאֶמֶת. כִּי אֶתְּךָ סִלַּחְתָּ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אִין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלַח אֶלָּא אֶתְּךָ: בְּרוּךְ אַתָּה יְיָ מִלֶּךְ מוֹחֵל וְסוֹלַח לְעֹנֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מִלֶּךְ עַל כָּל הָאָרֶץ מְקֻדָּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וַיּוֹם הַכּוֹפְרִים:

**AVODAH**

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

**HODA-AH**

*The Congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

**AVODAH**

*The Promise of God's return to Zion.*

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ואשיי-לב ישראל ותפלתם באהבה תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יי המחזיר שכנתו לציון:

**HODA-AH**

*Thanksgiving.*

*The congregation says this paragraph softly,  
while the Hazzan chants the next paragraph aloud.*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש על שהחיייתנו וקימתנו כן תחיינו ותקימנו. ותאסוף גליותינו לחצרות קדשך. לשמור חקיך ולעשות רצונך ולעבדך בלבב שלם. על שאנחנו מודים לך. ברוך אל ההודאות:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל עת ערב ובקר וצהרים. הטוב כי לא כלו רחמיך והמרחם כי לא תמו חסדיך. מעולם קיינו לך:

For all of these, thy name is continually and evermore praised and exalted.

### AND SEAL

**for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

### SHALOM

*Peace!*

### THE PRIESTLY BENEDICTION

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and  
protect you.

May the Lord cause his face to shine  
upon you and be gracious unto you.

May the Lord lift his countenance  
toward you and grant you peace.

Amen. May this be the  
will of God.

Amen. May this be the  
will of God.

Amen. May this be the  
will of God.

### SIM SHALOM

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

### וְחִתּוֹם

לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשְׁוַעֲתָנוּ

וְעִזְרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלֵךְ נָאָה לְהוֹדוֹת:

### SHALOM

*Peace!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בָּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ הָאָמוּרָה מִפִּי אַהֲרֹן וּבְנָיו  
כְּהֻנִּים עִם קְדוּשָׁה. כְּאָמוּר:

יְבָרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ. אָמֵן. כֵּן יְהִי רְצוֹן:

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ. אָמֵן. כֵּן יְהִי רְצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. אָמֵן. כֵּן יְהִי רְצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם. חֵן וְחֶסֶד וּרְחֻמִּים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בָּרַכְנוּ אֶבְיָנוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ. כִּי  
בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה  
וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמָּךְ  
יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ:

And in the book of life and blessing,  
peace and prosperity, may we and all thy people,  
the House of Israel, be remembered

AND SEALED

for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

AVINU MALKENU

*The Ark is opened*

Our Father, our King, we have sinned before thee.  
Our Father, our King, we have no King but thee.  
Our Father, our King, deal with us kindly for thy name's sake.  
Our Father, our King, bring us completely repentant to thee.  
Our Father, our King, pardon and forgive all our sins.  
Our Father, our King, send complete healing for all our ills.  
Our Father, our King, have compassion upon us, upon our children and our infants.  
Our Father, our King, hear our cry; pity and have mercy upon us.  
Our Father, our King, turn us not away from thee unanswered.  
Our Father, our King, remember that we are but dust.  
Our Father, our King, send us this new year with good tidings.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻגָּה טוֹבָה נִזְכָּר

וְנִחַתָּם

לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל

לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

AVINU MALKENU

*The Ark is opened*

אָבִינוּ מַלְכֵנוּ חָטֵאנוּ לְפָנֶיךָ:  
אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה:  
אָבִינוּ מַלְכֵנוּ עָשָׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:  
אָבִינוּ מַלְכֵנוּ הִחְזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:  
אָבִינוּ מַלְכֵנוּ סָלַח וּמָחַל לְכָל עֲוֹנוֹתֵינוּ:  
אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:  
אָבִינוּ מַלְכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:  
אָבִינוּ מַלְכֵנוּ שְׂמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ:  
אָבִינוּ מַלְכֵנוּ נָא אֵל תִּשְׁיִבְנוּ רִיקָם מִלְּפָנֶיךָ:  
אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עַפָּר אֲנַחְנוּ:  
אָבִינוּ מַלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Our Father, our King, SEAL US for happiness in the book of life.

Our Father, our King, SEAL US in the book of redemption and deliverance.

Our Father, our King, SEAL US in the book of sustenance and support.

Our Father, our King, SEAL US in the book of merit.

Our Father, our King, SEAL US in the book of forgiveness and pardon.

Our Father, our King, cause salvation to burst forth soon.

Our Father, our King, enhance the strength of thy people Israel.

Our Father, our King, hasten the approach of Messianic days.

Our Father, our King, thwart the intentions of our enemies.

Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.

Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.

Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.

Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.

Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

*The Ark is closed*

אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:

אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר פִּרְנָסָה וְכִלְכָּלָה:

אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר זְכוּת:

אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:

אָבִינוּ מֶלְכֵנוּ הֶצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:

אָבִינוּ מֶלְכֵנוּ הָרַם קֶרֶן יִשְׂרָאֵל עֲמָה:

אָבִינוּ מֶלְכֵנוּ הָרַם קֶרֶן מְשִׁיחָה:

אָבִינוּ מֶלְכֵנוּ בִטֵּל מַחְשְׁבוֹת שׁוֹנְאֵינוּ:

אָבִינוּ מֶלְכֵנוּ כִּלָּה דָּבָר וַחֲרַב וְרָעַב וּשְׂבִי וּמִשְׁחִית וְעוֹן

וּשְׂמֵד מִבְּנֵי בְרִיתְהָ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדָה:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא

שֶׁנִּקְרָא עֲלֵינוּ:

אָבִינוּ מֶלְכֵנוּ חַנּוּנוּ וְעַנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ

צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ:

*The Ark is closed*

## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy (*Amen*); throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth;

**causing redemption to burst forth,  
and the Messianic era to begin (*Amen*);**

during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

*May the Messianic  
era be nigh.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ. וַיְמַלִּיךְ מַלְכוּתֵהּ.  
וַיִּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן)  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעַגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעָלְא לְעָלְא מְכַל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָּא דְאִמְרֵינוּ בְּעֵלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְשַׁמַּיָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

retreat and refuge as a refreshing stream whose cool waters would bring new life, hope and courage.

Through our heart-felt devotions we have been brought closer to thee. May we feel thy healing love, and achieve thy forgiveness for our shortcomings. May we carry with us the conviction that we have found expiation with thee. May we feel in our hearts during these closing moments the words spoken to Moses of old: "I have forgiven in accordance with your plea."

When we leave thy House with the *Sh'ma Yisrael* on our lips, may angels of peace accompany us homeward and abide with us in our hearts and homes. Grant that even when we resume the turbulent rush of daily life, we shall remain mindful of thy love, and be better able to deal spiritually and confidently with our daily challenges. May our lives be enriched with finer moral and spiritual standards of living as a result of this day.

And as we now close the service of this great and holy day, we raise our voices in united chorus, to affirm our faith that the Eternal our God is One; that God's Sovereignty is for all time; and that the Eternal alone is God in heaven above and upon the earth beneath.

## CLOSING PRAYER

Since last eventide, through the dawn of day, until this time of the setting of the sun, we have prayed without pause. We have felt a part of a great people, dedicated to thy service and blessed with thy teaching. We have been imbued with the remembrance of the zeal of our prophets, sages, and the humble of all ages, who also followed thy voice "from eventide to eventide." We have spoken with our lips and prayed from our hearts.

Now the close of this holy day draws near, we thank thee, Almighty, Loving God, that we have been able to observe Yom Kippur to its conclusion as a congregation. We pray at this time of Neilah, the hour of the closing of the gates, that we have heard the inner voice that calls us to live in harmony with thee, for our own well-being and that of our families, and for the welfare of all humanity. We pray that we have achieved a heightened measure of spiritual peace and contentment.

We came to thy Sanctuary with souls weary from the road of life, covered with dust, scorched by experience, faint from the journey. Longing for renewal, we eagerly embraced this day of spiritual

*Hazzan and Congregation, once:*

שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

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

מנחה ומעריב לחול

ערב ראש השנה

בין ראש השנה ליום כפור

ערב יום כפור

מוצאי יום כפור

## Weekday Minḥah and Maariv Services

*Erev Rosh Hashanah**Between Rosh Hashanah and Yom Kippur**Erev Yom Kippur**At the End of Yom Kippur**Hazzan and Congregation, three times:*

בְּרוּךְ שֵׁם כְבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד:

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

*Hazzan and Congregation, seven times:*

יְהוָה הוּא הָאֱלֹהִים:

THE ETERNAL ALONE IS GOD.

*The Shofar is sounded:*

תְּקִיעַה גְּדוֹלָה:

TIKIAH GEDOLAH.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

NEXT YEAR IN JERUSALEM!



## ASHRAY

Happy are they who dwell in thy house,  
Forevermore shall they praise thee.

Happy the people with whom it is so,  
Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,  
And praise thy name forever and ever.

Day by day will I praise thee,  
And extol thy name forevermore.

Great is the Lord and mightily to be praised;  
His greatness cannot be fathomed.

One generation praises thy works to another;  
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,  
And I ponder over thy wondrous works.

They tell of the power, of thine awe-inspiring deeds,  
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,  
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,  
He is forbearing and abounding in kindness.

## WEEKDAY MINḤAH SERVICE

## ASHRAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:  
אֲשֶׁרֵי הָעַם שְׂפָכָה לוֹ. אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיו:

*Psalm 145*

## תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יּוֹם אֶבְרַכְךָ. וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד. וְלִגְדָּלְתוּ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ. וּגְבוּרָתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַוָּדָה. וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלְתֶךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיַעוּ. וְצַדִּיקְתֶּךָ יִרְנְנוּ:

חַנּוּן וְרַחוּם יְהוָה. אֶרְךָ אַפַּיִם וּגְדֻלַּת־חַסֵּד:

The Lord is good to all,  
 And his mercies are over all his works.  
 All thy works shall praise thee, Lord,  
 And thy devoted servants shall call thee blessed.  
 They shall tell of thy glorious kingdom,  
 And discourse upon thy might;  
 Making known thy mighty deeds to all,  
 And the glory of thy majestic reign.  
 Thy kingdom is an everlasting kingdom,  
 And thy dominion endures through all generations.  
 The Lord upholds all who fall,  
 And lifts all who are bowed down.  
 The eyes of all look with hope to thee,  
 And thou givest them their food in its time.  
 Thou openest thy hand,  
 And satisfiest the desire of all that live.  
 The Lord is righteous in all his ways,  
 And gracious in all his deeds.  
 The Lord is nigh to all who call upon him,  
 To all who call upon him in truth.  
 He fulfills the desire of those who revere him;  
 He hears their anguished cry and helps them.  
 The Lord safeguards all those who love him;  
 While all the wicked he brings to naught.  
 My mouth shall utter the praise of the Lord,  
 And may all flesh praise his holy name forever.  
 And so, let us, indeed, praise the Lord,  
 Let us praise him now and ever.  
 Hallelujah! Praise ye the Lord!

*Continue with Hatzzi Kaddish on page 963.*

טוֹב־יְהוָה לְכֹל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:  
 יוֹדוּהָ יְהוָה כָּל־מַעֲשֵׂיהָ. וַחֲסִידֶיהָ יְבָרְכוּהָ:  
 כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ. וּגְבוּרַתָּהּ יְדַבְּרוּ:  
 לְהוֹדִיעַ לְבַנְיָהּ הָאֵדָם גְּבוּרָתָיו. וְכְבוֹד הַדָּר מַלְכוּתוֹ:  
 מַלְכוּתָהּ מַלְכוּת כָּל־עַלְמִים. וּמִמְשַׁלְתָּהּ בְּכָל־דּוֹר וָדוֹר:  
 סוֹמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:  
 עֵינַיִךְ כֹּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
 פּוֹתַח אֶת־יְדֶךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:  
 צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו. וַחֲסִיד בְּכָל־מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו. לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:  
 רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו. וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 תְּהַלֵּל יְהוָה יְדַבְּרֶנּוּ. וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד:  
 וְאֲנַחְנוּ נְבָרְךָ יְיָ. מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

*Continue with Hatzzi Kaddish on page 962.*

God who is merciful forgives. God forgives time and again. Lord and King, send us thy deliverance; answer us when we call unto thee.

### BARCHU

*Hazzan*

Praise the Lord, Source of all blessing.

*Congregation, then Hazzan*

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

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.

### WEEKDAY EVENING SERVICE

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפוּ.  
וְלֹא־יַעִיר כָּל־חַמְתּוֹ: יְהוֹה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

### BARCHU

*Hazzan*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:

*Congregation, then Hazzan*

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*We praise God, for Creation.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב  
עַרְבִים. בְּחַכְמָה פּוֹתַח שְׁעָרִים וּבַתְּבוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף  
אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ  
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי  
אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה.  
יְהוֹה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם. תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם  
וָעֶד: בְּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים:

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

### SH'MA

#### *Deuteronomy 6:4–9*

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

Blessed is his glorious sovereign name forever.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

*We praise God, for Revelation.*

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת. תּוֹרָה וּמִצְוֹת חֻקִּים  
וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יי אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ  
נִשְׁחַת בְּחֻקֶיךָ. וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמִינוּ וּבִהֶם נִהְיֶה יוֹמָם וּלְיָלֵה. וְאֶהְבֶּתְךָ אֵל  
תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אֱוֵהב עִמּוֹ יִשְׂרָאֵל:

### SH'MA

*We proclaim God's Unity  
and accept the "Yoke of Heaven."  
Deuteronomy 6:4–9*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Congregation individually, whispered*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

*The Study of Torah.*

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְךָ וּבְכָל־נַפְשֶׁךָ  
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל־לִבְבְךָ: וְשִׁנַּנְתָּם לְבִנְיָה וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יְדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*Deuteronomy 11:13–21*

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates. In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

*Numbers 15:37–41*

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my

*Deuteronomy 11:13–21*  
*Observing the Mitzvot of the Torah.*

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּתְּ דָגְנָה וְתִירְשֶׁהָ וְיִצְהַרְהָ: וְנָתַתִּי עֵשֶׂב בְּשַׂדֶּךָ לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְּׁמָרוּ לָכֶם פְּרִי־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דִּבְרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתְם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

*Numbers 15:37–41*  
*Remembering the Exodus.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

*Hazzan*

THE LORD YOUR GOD IS TRUTH.

*Responsively, selected from the Hebrew*

True and unfailing it is unto us,  
That thou art the Lord Our God.

There is none else besides thee and we, Children of Israel,  
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,  
And redeemed us from the hand of oppressors.

Thy deeds are beyond our understanding,  
And thy wonders are without number.

It was thou who kept us among the living peoples,  
And did not let us lose our way.

It was thou who performed miracles for our ancestors against  
Pharaoh, signs and portents on Egyptian soil.

It was thou who liberated thy people Israel from among the Egyptians,  
And brought them forth to everlasting freedom.

It was thou who brought thy people through the divided portions  
Of the sea, and they beheld the manifestation of thy power.

Thankfully they praised thy name,  
And willingly accepted thee as their King.

Moses and the Children of Israel chanted unto thee with great joy,  
And in chorus, sang:

*Hazzan and Congregation*

Who is like thee, O Lord, among those acclaimed as divine?  
Who is like thee, glorious through holiness,  
Awe-inspiring in deeds, doing wonders?

וְעַשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה  
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Hazzan*

יִי אֱלֹהֵיכֶם אֱמַת:

*We praise God, for Redemption.*

אֱמַת וְאֱמוּנָה כָּל־זֹאת וְקִים עָלֵינוּ כִּי הוּא יִי אֱלֹהֵינוּ. וְאִין  
זוּלְתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ: הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ  
מִכַּף כָּל־הָעֲרִיצִים: הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל  
אוֹיְבֵי־נַפְשָׁנוּ: הָעֹשֶׂה גְדֻלוֹת עַד אֵין־חֶקֶר וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:  
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים וְלֹא־נָתַן לְמוֹט רַגְלָנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת  
אוֹיְבֵינוּ וְיָרֵם קַרְנָנוּ עַל כָּל שׁוֹנְאָנוּ: הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה  
בְּפָרְעָה אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם: הַמַּכָּה בְּעֶבְרַתוֹ כָּל  
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם:  
הַמַּעְבִּיר בְּנָיו בֵּין גְּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם  
בְּתַהוֹמוֹת טַבַּע: וְרָאוּ בְנָיו גְּבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמְלֻכוֹתוֹ  
בְּרָצוֹן קָבְלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה  
רַבָּה וְאָמְרוּ כָּלָם:

*Hazzan and Congregation*

מִי־כַמְכָה בְּאֵלִים יְהוָה. מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ. נוֹרָא תְהִלַּת  
עֲשֵׂה פְלֹא:

*Congregation individually, then Hazzan*

Thy people beheld thy sovereign power when the sea divided before  
Moses: This is my God, they chanted; and they sang:

*Hazzan and Congregation*

The Lord reigns forever and ever.

*Congregation individually, then Hazzan*

To this great event our ancestors referred the prophet's word:  
The Lord delivered Jacob to freedom from a mightier power.  
Blessed art thou, O Lord, who set Israel free.

Lord our God: We pray thee that we may lie down this night in  
peace and awake in the morning to refreshed existence. Spread over  
us the shelter of thy divine peace, and guide us with thy good counsel.  
Help us for thy name's sake. Be thou, at all times, our shield and our  
protector from harm, our guardian against danger, our savior from all  
manner of trouble and distress. Keep far from us anxiety and sorrow,  
and shelter us under the shadow of thy wings. For it is in thee alone, O  
God, ever-gracious and compassionate, that we put our trust. Guard  
thou our going out and our coming in, that we may lead a life of  
peace now and evermore. Blessed art thou, O Lord, whom we pray  
to guard thy people Israel forever.

*Congregation individually, then Hazzan*

מְלֹכֹתֶיךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה. זֶה אֱלֹהֵי עַמּוֹ וְאָמְרוּ:

*Hazzan and Congregation*

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

*Congregation individually, then Hazzan*

וְנֹאמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ: בְּרוּךְ  
אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

*We pray for serenity.*

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכַנּוֹ לְחַיִּים. וּפְרוֹשׁ  
עָלֵינוּ סֶכֶת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו  
לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדְנוּ וְהַסֵּר מֵעַלְיָנוּ אוֹיֵב דָּבָר וְחָרָב וְרֹעֵב  
וְיִגוֹן. וְהַסֵּר שִׁטּוֹן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצַל כַּנְּפִיךָ תִּסְתִּירֵנוּ. כִּי  
אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה. וּשְׁמוֹר  
צְאֹתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ  
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעֹד:

**HATZI KADDISH**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

*Erev Rosh Hashanah  
and after Yom Kippur*

Higher

is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

**THE AMIDAH**

*At Minhah, begin here*

I proclaim the name of the Lord, ascribe greatness to our God.

Lord, open my lips and my mouth shall speak thy praise.

*At Maariv, begin here*

Lord, open my lips and my mouth shall speak thy praise.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**HATZI KADDISH**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא

*Between Rosh Hashanah  
and Yom Kippur*

לְעֵלְא לְעֵלְא מְכַל-

*Erev Rosh Hashanah  
and after Yom Kippur*

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

**THE AMIDAH**

*At Minhah, begin here*

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאַלְהֵינוּ:

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלַּתְךָ:

*At Maariv, begin here*

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלַּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי  
יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:



*Between Rosh Hashanah and Yom Kippur:*

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

*Between Rosh Hashanah and Yom Kippur:*

**Who is like thee, Father of mercy, who with compassion  
remembers with life those whom thou hast created?**

Thou art faithful to sustain the departed. Blessed art thou, O  
Lord, who can bestow eternal life.

*During Maariv, and when reciting the Minḥah Amidah in private devotion,  
omit the Kedushah and continue on page 969.*

*Between Rosh Hashanah and Yom Kippur*

**זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכַתְּבֵנו  
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:**

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם:

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׁנֵי עָפָר. מִי  
כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ  
יְשׁוּעָה:

*Between Rosh Hashanah and Yom Kippur*

**מִי כְמוֹךָ אֵב הַרְחַמִּים. זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:**

וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

*During Maariv, and when reciting the Minḥah Amidah in private devotion,  
omit the Kedushah and continue on page 968.*

## KEDUSHAH

*Congregation individually, then Hazzan*

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

*Congregation individually, then Hazzan*

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,  
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

*Congregation individually, then Hazzan*

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And in the words of thy holy scriptures:

*Congregation individually, then Hazzan*

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,  
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

*Hazzan*

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy. Blessed art thou, O Lord

*Erev Rosh Hashanah  
and after Yom Kippur*

Holy God.

*Between Rosh Hashanah  
and Yom Kippur*

**Holy King.**

## KEDUSHAH

*Congregation individually, then Hazzan*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי  
מָרוֹם. כִּכְתוּב עַל־יַד נְבִיאָךְ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*Congregation individually, then Hazzan*

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:  
לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ:

*Congregation individually, then Hazzan*

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

וּבְדַבְרֵי קְדֻשָּׁה כָּתוּב לֵאמֹר:

*Congregation individually, then Hazzan*

יְמִלֶּךָ יְהוָה לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר. הִלְלוּיָהּ:

*Hazzan*

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּהּ. וּלְנֶצַח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יי

*Between Rosh Hashanah  
and Yom Kippur*

**הַמֶּלֶךְ הַקְּדוֹשׁ:**

*Erev Rosh Hashanah  
and after Yom Kippur*

**הָאֵל הַקְּדוֹשׁ:**

Thou art holy and thy name is holy and they that love holiness praise thee daily. Blessed art thou, O Lord

*Erev Rosh Hashanah  
and after Yom Kippur*

Holy God.

*Between Rosh Hashanah  
and Yom Kippur*

**Holy King.**

Thou endowest humankind with knowledge and teach mortals understanding.

*At the conclusion of Rosh Hashanah and Yom Kippur*

*(Thou hast imparted to us the knowledge of thy Torah and hast taught us to keep the laws which thou hast ordained. Lord our God, thou hast made a distinction between the holy and secular, between light and darkness, between Israel and the other nations, between the Sabbath and the six work days of the week. Our Father and King, grant that the work-days which are approaching may come to us with peace, and grant that on them we may be free from sin, and cling reverently to thee.)*

In thy grace grant us knowledge, understanding and discernment. Blessed art thou, O Lord, who graciously bestows knowledge.

O Father, bring us back to thy Torah; bring us nigh to thy service, O our King. Restore us to thy presence through complete repentance. Blessed art thou, O Lord, who desires that we return to the right way.

Forgive us, Father, for we have sinned; pardon us for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who abundantly forgives.

We pray thee: Pity our suffering and plead our cause. May thou soon set us free from distress for thy name's sake, thou who art a mighty Liberator. Blessed art thou, O Lord, Liberator of Israel.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יִהְיֶה לְלוֹהֶה סְלָה:  
בְּרוּךְ אַתָּה יי

*Between Rosh Hashanah  
and Yom Kippur*

הַמֶּלֶךְ הַקָּדוֹשׁ:

*Erev Rosh Hashanah  
and after Yom Kippur*

הָאֵל הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלִמָּד לְאִנּוּשׁ בִּינָה.

*At the conclusion of Rosh Hashanah and Yom Kippur*

(אַתָּה חוֹנֵנֵנוּ לְמַדְעַ תּוֹרָתְךָ. וְתַלְמִדְנוּ לְעֲשׂוֹת חֻקֵי רְצוֹנְךָ. וְתַבְדֵּל יי אֱלֹהֵינוּ בֵּין קָדֵשׁ לְחוֹל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. אָבִינוּ מִלְכֵנוּ הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתָנוּ לְשָׁלוֹם. חֲשׂוּכִים מִכָּל חַטָּא. וּמִנְקִים מִכָּל עֲוֹן. וּמְדַבְּקִים בִּירְאָתְךָ. וּ)

חָנְנוּ מֵאֲתֶךָ דַּעַת בִּינָה וְהַשְׁכֵּל: בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

הַשִּׁבְנוּ אָבִינוּ לְתוֹרָתְךָ וְקָרְבָנוּ מִלְכֵנוּ לְעַבּוּדָתְךָ. וְהַחְזִירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתִשׁוּבָה:

סֶלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ. מְחַל לָנוּ מִלְכֵנוּ כִּי פָשַׁעְנוּ. כִּי מוֹחֵל וְסוֹלַח אַתָּה: בְּרוּךְ אַתָּה יי חַנוּן הַמְרַבֵּה לְסִלַּח:

רְאֵה נָא בְּעַנְיֵנוּ וּרְיִבָה רִיבָנוּ. וּגְאֹלְנוּ מִהֲרָה לְמַעַן שְׁמֶךָ. כִּי גוֹאֵל חֲזָק אַתָּה: בְּרוּךְ אַתָּה יי גוֹאֵל יִשְׂרָאֵל:

Heal us, Lord, and we shall be healed; help us and we shall be helped; for thou art our praise. Grant complete healing for all our ills for thou, God and King, art a faithful and merciful healer. Blessed art thou, O Lord, who heals the sick.

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all. Send blessing to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years which thou hast blessed. Blessed art thou, O Lord, who blesses the years.

Sound thou the great Shofar announcing the liberation of the House of Israel. Raise the banner for the ingathering of our dispersed; and gather us together in Zion from the four corners of the earth. Blessed art thou, O Lord, who ingathers the dispersed of thy people Israel.

Restore our judges as of old; and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when thou judgest us. Blessed art thou, O Lord,

*Erev Rosh Hashanah  
and after Yom Kippur*

King who loves  
righteousness and justice.

Unto slanderers give no hope; let all wickedness instantly vanish; and may all thine enemies speedily cease to be. Uproot the arrogant soon, and subdue them quickly in our days. Blessed art thou, O Lord, who breaks the hold of enemies, and subdues the arrogant.

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשְׁעָה כִּי תִהְלֹתְנוּ אִתָּהּ. וְהַעֲלֵה  
רְפוּאָה שְׁלֵמָה לְכֹל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן וְרַחֲמָן  
אִתָּהּ: בְּרוּךְ אַתָּה יי רּוֹפֵא חוֹלִים:

בְּרַךְ עֲלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי  
תְּבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה וְשִׁבְעֵנוּ מִטוֹבָה.  
וּבְרַךְ שְׁנַתְנוּ כַּשָּׁנִים הַטּוֹבוֹת: בְּרוּךְ אַתָּה יי מְבַרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ.  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יי מְקַבֵּץ נִדְחֵי  
עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאוֹנוֹהָ וְיִוְעֲצֵנוּ כְּבַתְחִלָּהּ. וְהִסֵּר מִמֶּנּוּ  
יָגוֹן וְאַנְחָה. וּמְלוֹךְ עֲלֵינוּ אַתָּה יי לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים. וְצַדִּיקְנוּ  
בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יי

*Between Rosh Hashanah  
and Yom Kippur*

הַמֶּלֶךְ הַמְּשַׁפֵּט:

*Erev Rosh Hashanah  
and after Yom Kippur*

מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וְלַמְלִשְׁיָנִים אֵל תִּהְיֶה תִקְוָהּ. וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד.  
וְכָל אוֹיְבֶיךָ מִהֲרָה יִכְרְתוּ. וְהַזִּדִּים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר  
וְתִמְגַּר וְתִכְנִיעַ בְּמִהֲרָה בְיָמֵינוּ: בְּרוּךְ אַתָּה יי שׁוֹבֵר אוֹיְבִים  
וּמְכַנְיַע זֵדִים:

May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, and upon sincere proselytes and us. Bestow thy blessing on all who truly rely on thee. May our portion be with them, and may we who rely on thee never come to shame. Blessed art thou, O Lord, who art the reliance of the righteous and their trust.

Return thou in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word; and rebuild her soon in our days and for all time. And restore there the dynasty of David. Blessed art thou, O Lord, whom we pray to rebuild Jerusalem.

Grant that the Messianic descendent of thy servant David soon sprout forth, and may the spiritual strength of the House of Israel be exalted through the establishment of thy kingdom of universal justice and peace on earth; for we have waited incessantly for the coming of thy kingdom. Blessed art thou, O Lord, whom we pray to cause thy reign to be established on earth in all fullness.

Hear our supplication, Lord our God, with pity and compassion. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence, thou who hears with love the prayers of thy people Israel. Blessed art thou O Lord, who hears prayer.

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל גְּרֵי הַצְּדָק וְעַל לִבְנוֹ יְהוּדֵינוּ נָא  
רַחֲמֵךָ יְיָ אֱלֹהֵינוּ. וְתֵן שְׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ  
בְּאֲמַת וְשִׁים חֲלָקֵנוּ עִמָּהֶם וּלְעוֹלָם לֹא יָבוֹשׁ כִּי בְךָ  
בְטַחְנוּ: בְּרוּךְ אַתָּה יְיָ מִשְׁעַן וּמִבְטָח לַצְדִּיקִים:

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר  
דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם. וְכֹסֵא דָוִד  
מִהֲרָה לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם:

אֵת צֶמַח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַיֵחַ. וְקִרְנוֹ תִרוֹם בִּישׁוּעָתְךָ.  
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ קֶרֶן יְשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֵת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.  
וּמִלְפָּנֶיךָ מִלְכָנוּ רִיקָם אֵל תִּשְׁיָבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתְפִלָּתָם. וְהֵשֵׁב אֵת  
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי־לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ  
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

*During Maariv, and in Minḥah when the Amidah is recited privately, this paragraph is omitted and the worshiper continues with the next paragraph.*

*In Minḥah, when the Amidah is recited aloud, the Congregation says this paragraph softly, while the Hazzan chants the next paragraph.*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

*Between Rosh Hashanah and Yom Kippur*

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

*During Maariv, and in Minḥah when the Amidah is recited privately, this paragraph is omitted and the worshiper continues with the next paragraph.*

*In Minḥah, when the Amidah is recited aloud, the Congregation says this paragraph softly, while the Hazzan chants the next paragraph.*

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
כָּל בְּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל  
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ כֵּן תַּחֲיֵנוּ וְתִקְּמֵנוּ. וְתַאֲסֹף  
גְּלוּתֵינוּ לְחֻצְרוֹת קְדוֹשֶׁה. לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדָךָ  
בְּלֵבב שְׁלָם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וְנִסְפָּר תְּהַלְתֶּךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיָּה שְׁבָכְל יוֹם עַמְּנוּ וְעַל נַפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׁבָכְל עֵת עָרַב וּבִקְרָ וְצַהֲרִים. הַטּוֹב כִּי לֹא כָּלוּ  
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוּ תָמִיד לְעוֹלָם וָעֶד:

*Between Rosh Hashanah and Yom Kippur*

**וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:**

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְיֶה לְךָ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יִשְׁוַעְתָּנוּ  
וְעִזְרָתָנוּ סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all human-kind, at all times with peace from thee.

*Erev Rosh Hashanah and after Yom Kippur*

Blessed art thou, O Lord, who blesses his people Israel with peace.

*Between Rosh Hashanah and Yom Kippur*

**And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.**

**Blessed art thou, O Lord, ever-present source of peace.**

*In Minḥah of Erev Yom Kippur, continue with the Vidui below.*

*At all other services, continue with Elohai Nitzor on page 985.*

## VIDUI

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים לְעוֹלָם.  
כִּי אַתָּה הוּא מִלְּךָ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת  
עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל בְּכָל יְצֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ:

*Erev Rosh Hashanah and after Yom Kippur*

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

*Between Rosh Hashanah and Yom Kippur*

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:  
בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

*In Minḥah of Erev Yom Kippur, continue with the Vidui below.*

*At all other services, continue with Elohai Nitzor on page 984.*

## VIDUI

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֲנָא תְּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאֵל  
תְּתַעַלֵּם מִתְחַנְּתָנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָנִים וְקִשֵׁי עֲרָף. לֹוֹמֵר לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ. אָבֵל אֲנַחְנוּ  
חַטָּאנוּ:

אֲשַׁמְנוּ. בִּגְדָנוּ. גִּזְלָנוּ. דִּבְרָנוּ דָּפִי. הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ.  
חִמְסָנוּ. טָפְלָנוּ שִׁקְרָה. יַעֲצָנוּ רָע. כָּזַבְנוּ. לָצָנוּ. מָרְדְנוּ. נֶאֱצָנוּ.  
סָרְרָנוּ. עֹוִינוּ. פִּשְׁעָנוּ. צָרְרָנוּ. קִשְׁיָנוּ עֲרָף. רִשְׁעָנוּ. שִׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתַעְנוּ:

We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness. And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,  
 And for our sins committed through hardness of heart;  
 For our sins committed through ignorance,  
 And for our sins committed by opening our lips;  
 For our sins committed through haughtiness of spirit,  
 And for our sins committed openly or secretly;  
 For our sins committed knowingly and with cunning,  
 And for our sins committed through misuse of speech;  
 For our sins committed through wrong done to others,  
 And for our sins committed through lust of the heart;  
 For our sins committed through illicit relationships,  
 And for our sins committed through insincere confession;

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ:  
 מֵה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.  
 הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזִי עוֹלָם. וְתַעֲלוֹמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטָן וּבוֹחֵן כְּלָיוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַח לָנוּ עַל כָּל חַטָּאתֵינוּ. וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכְפֹּר לָנוּ עַל כָּל פְּשָׁעֵינוּ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכִלֵי דַעַת.  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִסּוֹת רוּחַ.  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלוּי וּבִסְתָר:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה:



For our sins committed through neglect of parents and teachers,  
 And for our sins committed intentionally or in error;  
 For our sins committed through violence,  
 And for our sins committed through the desecration of religion;  
 For our sins committed through unclean speech,  
 And for our sins committed by speaking without thinking;  
 For our sins committed through the evil inclination,  
 And for our sins committed knowingly or not;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

For our sins committed through deceit and falsehood,  
 And for our sins committed by taking bribes;  
 For our sins committed through being scornful,  
 And for our sins committed through slander;  
 For our sins committed in business pursuits,  
 And for our sins committed through food and drink;  
 For our sins committed through usury,  
 And for our sins committed through arrogance;  
 For our sins committed through lascivious speech,  
 And for our sins committed through wanton gazes;  
 For our sins committed through pride,  
 And for our sins committed through stubbornness;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.*

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵק יָד.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפִתַיִם.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיצָר הָרֶע.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבְלֹא יוֹדְעִים:  
 וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סִלַּח לָנוּ. מַחַל לָנוּ. כְּפָרֵנוּ:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶע:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁוֹף וּבְמַרְבִּית.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מִצָּח:  
 וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סִלַּח לָנוּ. מַחַל לָנוּ. כְּפָרֵנוּ:

For our sins committed through throwing off the yoke of religious responsibility,  
 And for our sins committed through splitting hairs;  
 For our sins committed by ambushing a friend,  
 And for our sins committed through envy;  
 For our sins committed through levity,  
 And for our sins committed through stiff-neckedness;  
 For our sins committed by racing to do evil,  
 And for our sins committed by tale-bearing;  
 For our sins committed through perjury,  
 And for our sins committed through vain hatred;  
 For our sins committed through breach of trust,  
 And for sins committed through an anxious heart;

*For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.*

My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my fathers, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפָרִיקַת עַל.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְלוֹת:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רַע.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְוָה:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרַכִּילוֹת:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם:  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד.  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוּן לִבָּב:  
 וְעַל כָּל־מִן אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כְּפָר־לָנוּ: כִּי  
 אַתָּה אֲדֹנָי טוֹב וְסְלַח וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ:

אֱלֹהֵי. עַד שְׁלֹא נִוצַרְתִּי אֵינִי כְדָאֵי. וְעַכְשָׁו שְׁנוּצַרְתִּי  
 כְּאֵלוֹ לֹא נִוצַרְתִּי. עֶפֶר אָנִי בְּחַיִּי קַל וְחֹמֶר בְּמִיתָתִי.  
 הֵרִי אָנִי לְפָנֶיךָ כְּכֹלִי מְלֹא בּוֹשָׁה וְכִלְמָה. יְהִי רְצוֹן  
 מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁלֹא אַחַטָּא עוֹד. וּמָה  
 שְׁחַטְאֲתִי לְפָנֶיךָ מְרַק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל לֹא עַל יָדִי  
 יְסוּרִים וְחִלִּים רָעִים:

## ELOHAI NITZOR

*All services conclude here*

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

## ELOHAI NITZOR

*All services conclude here*

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מַרְמָה. וְלִמְקַלְלֵי  
נַפְשֵׁי תַדָּם וְנַפְשֵׁי כְּעַפְרָ לְכָל תַּהֲיֶיהָ: פָּתַח לְבִי בְּתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה  
מִהָרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ.  
עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ. עֲשֵׂה לְמַעַן  
תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:  
יְהִי לְרַצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי  
וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ  
בְּמַהֲרָה בְּיָמֵינוּ וְתוֹן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה פִּימֵי עוֹלָם  
וּכְשָׁנִים קְדָמוֹנִיּוֹת:

END OF AMIDAH

## KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

*Erev Rosh Hashanah  
and after Yom Kippur*

Higher

is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH SHALEM

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.  
וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּתַיִיכוֹן וּבִיּוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעֶלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא

*Between Rosh Hashanah  
and Yom Kippur*

לְעֶלְא לְעֶלְא מְכָל־

*Erev Rosh Hashanah  
and after Yom Kippur*

לְעֶלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ  
אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי  
בְּשַׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

## ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet's word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

## ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֵא  
עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֵא שְׁמָנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שֵׁם  
חָלַקְנוּ פֶהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם: וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ. וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל.  
וּשְׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מְלַכְנוּ  
אִפְס זולתו כְּפָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לִבְכָּה כִּי  
יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:  
עַל כֵּן נִקְוָה לָּהּ יֵי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָה.  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכֹל בְּנֵי בֶשֶׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת  
אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִכְפִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּהּ  
תִּכְרַע כָּל בָּרָךְ תִּשְׁבַּע כָּל לְשׁוֹן: לְפָנֶיךָ יֵי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְלוּ.  
וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מְלִכוּתְךָ  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלִכוּת שְׁלֶךָ הִיא  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כְּפָתוּב בְּתוֹרָתְךָ. יְהוָה יִמְלֹךְ  
לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם  
הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

## MOURNERS' KADDISH

*And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

*Erev Rosh Hashanah  
and after Yom Kippur*

Higher

*Between Rosh Hashanah  
and Yom Kippur*

**Higher, yea higher,**

is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

## MOURNERS' KADDISH

*For a transliteration of the Kaddish, see page 1002.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵיָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא

*Between Rosh Hashanah  
and Yom Kippur*

לְעֵלְא לְעֵלְא מְכַל-

*Erev Rosh Hashanah  
and after Yom Kippur*

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ  
אָמֵן:

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

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

## PSALM 27

Of David.

The Lord is my light and my assistance, of whom shall I be afraid? The Lord is the stronghold of my life, of whom shall I stand in awe? When the wicked hemmed me in, seeking to devour me—It was they, mine enemies, that stumbled. It was they, my foes, that fell. Were an army to encamp against me, my heart would be unafraid; were war to rage against me, even then would I be confident. One blessing I ask of the Lord, this I shall ever crave; to dwell in the house of the Lord all the days of my life; to gaze on the graciousness of the Lord; to visit his sanctuary. May he hide me in his tabernacle on the day of trouble; may he conceal me in the shelter of his shrine; And set me safe as on a high rock. And then when triumphant over mine enemies round about me, I shall bring my offering into his temple with thanksgiving, to the sound of trumpets; I shall sing to the Lord and acclaim his praise. Hear me, Lord, when I call; be gracious unto me and answer me. Speaking for thee, my heart says: Seek ye me; O Lord, I do earnestly seek thee. Hide not thyself from me, turn not thy servant away in anger. Thou hast ever been my help; cast me not off, do not forsake me, God of my deliverance. Father and mother, though they forsook me, Thou, O Lord, would still protect me. Teach me, Lord, thy way, and lead me on a level path, that my foes have not their way. Leave me not to the rage of mine enemies, false witnesses who have sprung up against me, fomenters of violence. What, if I had not had faith! But I did have faith that I would experience the goodness of the Lord in the land of the living. Put your trust in the Lord; be strong and let your heart be steadfast; only, put your trust in the Lord.

*Mourners' Kaddish, page 991*

## PSALM 27

לְדוֹד. יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא. יְהוָה מְעוֹז־חַיֵּי מִמִּי  
אֶפְחָד: בְּקֶרֶב עָלַי מְרַעִים לְאָכַל אֶת־בְּשָׂרִי צָרִי וְאִיְבֵי לִי.  
הִמָּה כָּשְׁלוֹ וַנִּפְלוּ: אִם־תִּחַנֶּה עָלַי מִחַנֶּה לֹא־יִירָא לְבִי.  
אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח: אַחַת שְׁאַלְתִּי  
מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ. שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי. לְחַזוֹת  
בְּנִעֻם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִכָּה בַּיּוֹם רָעָה.  
יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמַנִי: וְעַתָּה יְרוּם רֹאשִׁי  
עַל אִיְבֵי סְבִיבוֹתַי. וְאִזְבַּחַהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה. אֲשִׁירָה  
וְאִזְמְרָה לַיהוָה: שִׁמְעֵ־יְהוָה קוֹלִי אֶקְרָא. וְחַנְּנִי וְעַנְּנִי: לֵךְ אָמַר  
לְבִי בִקְשׁוּ פָנַי. אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי.  
אֶל־תִּטְּבֵאֶף עַבְדֶּךָ: עֲזֹרְתִי הִיִּיתָ. אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעַזְבוּנִי  
אֱלֹהֵי יִשְׁרָאֵל: כִּי־אָבִי וְאִמִּי עֲזָבוּנִי. וַיְהוָה יִאֲסֹפֵנִי: הוֹרְנִי יְהוָה  
דַּרְכֶּךָ. וַנִּחַנִּי בְּאֶרֶח מִישׁוֹר לְמַעַן שׁוֹרְרִי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ  
צָרִי. כִּי קָמוּ־בִי עַד־יִשְׁקֹר וַיִּפַּח חָמָס: לוֹלֵא הָאֲמַנְתִּי לְרֵאוֹת  
בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים: קָנָה אֶל־יְהוָה. תִּזְק וַיֵּאמֶץ לְבָבִי.  
וְקָנָה אֶל־יְהוָה:

*Mourners' Kaddish, page 990*

## HAVDALAH

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite,  
May he come to us soon, while we are still alive.

Behold, God is my help in whom I trust, I will not be afraid.

God eternal is my strength and song for he has delivered me.

Draw water in gladness from the well-spring of deliverance.

Deliverance belongs to thee, Lord. May thy blessing rest upon thy  
people. Selah!

The Lord of Hosts is with us. The God of Jacob is our protection.  
Selah!

Lord of Hosts, happy are they who put faith in thee.

Lord, save us. King, answer us when we call to thee.

*Congregation, then Leader*

“The Jews had light and joy, gladness and honor.”

So may it be with us!

*Leader*

I lift up the cup of deliverance, and I call in the name of the Lord.

With permission of all here gathered:

*For the wine*

Blessed art thou, Lord our God, Ruler of the universe, Creator  
of the fruit of the vine.

## HAVDALAH

*May Elijah come soon to announce  
the coming of the Messiah*

אֱלֹהֵינוּ הַנְּבִיא. אֱלֹהֵינוּ הַתְּשִׁבִי. אֱלֹהֵינוּ הַגְּלֹעֲדִי.  
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ. עִם מְשִׁיחַ בֶּן דָּוִד:

הִנֵּה אֵל יְשׁוּעָתִי. אֶבְטַח וְלֹא אֶפְחָד:  
כִּי עֲזִי וְזַמְרַת יְהוָה. וַיְהִי־לִי לִישׁוּעָה:  
וּשְׂאֵבֶתֶם־מִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:  
לִיהוָה הַיְשׁוּעָה. עַל־עַמְּךָ בְּרַכְתָּךְ סֵלָה:  
יְהוָה צְבָאוֹת עֲמָנוּ. מִשְׁגַּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:  
יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ:  
יְהוָה הוֹשִׁיעָה. הַמְּלֹךְ יַעֲנֵנוּ בַיּוֹם־קִרְאָנוּ:

*Congregation, then Leader*

לְיִהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וַיִּקְרֶ:  
כֵּן תְּהִיָּה לָנוּ:

*Leader*

כּוֹס־יְשׁוּעוֹת אֲשָׂא. וּבִשְׁם יְהוָה אֶקְרָא:

סִבְרֵי מְרַנֵּן וְרַבָּנֵן וְרַבּוֹתֵי:

*For the wine*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:



*When Rosh Hashanah ends on a weeknight, omit the blessings for spices and light.*

***For the spices***

Blessed art thou, Lord our God, Ruler of the universe,  
Creator of various kinds of spices.

***For the light***

Blessed art thou, Lord our God, Ruler of the universe,  
Creator of orbs of fire.

***For diversity***

Blessed art thou, Lord our God, Ruler of the universe,  
Who hast made a distinction between the holy and the secular,  
Between light and dark,  
Between Israel and the other nations,  
Between the seventh day and the six work days of the week.  
Blessed art thou, O Lord, who makes the distinction between the  
holy and the secular.

***A Good Week. A Good Year.***

God who made a distinction between the holy and the secular,  
may he pardon our sins,  
Increase our heirs and our fortune as the sands of the seashore,  
and as the stars in the night-time heavens.

A good week!

*A good week! A week of good fortune! A good year!*

*When Rosh Hashanah ends on a weeknight, omit the blessings for spices and light.*

***For the spices***

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי בְשָׂמִים:

***For the light***

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

***For diversity***

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

בֵּין אֹר לְחֹשֶׁךְ.

בֵּין יִשְׂרָאֵל לְעַמִּים.

בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:

בְּרוּךְ אַתָּה יי הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

***A Good Week. A Good Year.***

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטָאֵתֵינוּ יִמְחַל.

זְרַעֲנוּ וְכִסְפָּנוּ יִרְבֶּה כַּחֹל.

וְכִכּוֹכְבִים בְּלִילָה:

שָׁבוּעַ טוֹב:

א גוטע וואך. א מזלדיקע וואך. א גוטע יאר:

הוספות

**Additional Prayers,  
Readings and Hymns**  

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## AVOT VI-IMAHOT

*The God of our Ancestors.  
Including Matriarchs.*

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name's sake, constantly sendest a deliverer to their children's children.

**Remember us that we may live, O King, who  
desires life; and inscribe us in the Book of Life,  
for thy sake, Living God.**

Thou art our King, Helper and Guardian, Deliverer and Shield.  
Blessed art thou, O Lord, Shield of Abraham and Guardian of Sarah.

## AVOT VI-IMAHOT

*The God of our Ancestors.  
Including Matriarchs.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי  
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבֵנוּ  
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם  
וּפּוֹקֵד שָׂרָה:

## ROSH HASHANAH HYMN

As rushes, 'twixt the willows,  
The river to the sea,  
So time, on heaving billows  
Speeds to eternity.

The year to close is wearing,  
And questions, solemnly,  
O soul, hast thou been caring  
For thine eternity?

No earthly ill can matter,  
Though dark sometimes it be,  
If faithfully we scatter  
Seeds for eternity.

This thought how reassuring!  
Though years and ages flee,  
God lives for aye, enduring  
To all eternity.

## TRANSLITERATED MOURNERS' KADDISH

*Rabbi and Mourners*

Yit-gadal vi-yit-kadash shi-may raba. Bi-ali-ma di-v'ra chir-utay  
vi-yam-li-ch malchutay bi-ḥayaychon uv'yomaychon uv'ḥayay di-  
chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

*Congregation*

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

*Rabbi and Mourners*

Yit-barach vi-yish-tabaḥ vi-yit-pa-ar vi-yit-romam vi-yit-na-say,  
vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu. Li-  
ayla, **Li-ayla mi-kol** birchata vi-shi-rata, tush-biḥata vi-neḥemata,  
da-amiran bi-alma; vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-ḥayim, alaynu vi-al kol  
Yisrael; vi-imru, amayn.

Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol  
Yisrael; vi-imru, amayn.

*May God who makes peace on high send peace unto us and all Israel,  
and unto all remembering and sorrowing hearts; and say, Amen.*

## ADDITIONAL MORNING BENEDICTIONS

*Blessings and passages of Torah study*

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we engage in the study of Torah.

O Lord our God, may the words of thy Torah be sweet to us and the whole People of Israel. May we and our children, and all the children of the People of Israel, know thy name, and study thy Torah for its own sake. Blessed art thou, O Lord, who teaches Torah to the People of Israel.

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

*From the Torah*

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.

*From the Mishnah*

These are the commandments for which there is no prescribed minimum or maximum: leaving the corners of the field unharvested, the gift of the first fruits, pilgrimage to Eretz Yisrael, deeds of loving-kindness, and the study of Torah.

*From the Talmud*

For these deeds a person receives their fruit as a reward in this world, while the principal reward remains untouched for the world to come: honoring father and mother; deeds of loving-kindness; coming to the Beit Midrash early, morning and evening; welcoming guests; visiting the sick; helping newlyweds; accompanying the dead; devotion in prayer; and making peace. And the study of Torah leads to them all.

## ADDITIONAL MORNING BENEDICTIONS

*Blessings and passages of Torah study*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.  
וְצִוָּנוּ לְעִסוּק בְּדִבְרֵי תוֹרָה:

וְהִעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ. וּבְפִי  
עַמֶּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמֶּךָ  
בֵּית יִשְׂרָאֵל. כְּלָנוּ יוֹדְעֵי שְׁמֶךָ. וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה:  
בְּרוּךְ אַתָּה יי הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

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

*From the Torah, Numbers 6:24–26*

יְבָרְכֶךָ יְהוָה וַיְשִׂמְרֶךָ:  
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְּךָ:  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

*From the Mishnah, Peah 1:1*

אֵלוּ דְבָרִים שָׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּכוּרִים וְהַרְאִיּוֹן  
וְגַמְלֵלוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה:

*From the Talmud, Shabbat 127a*

אֵלוּ דְבָרִים שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהִקְרָן  
קִיָּמָת לּוֹ לְעוֹלָם הַבָּא. וְאֵלוּ הֵן. כְּבוֹד אָב וָאֵם. וְגַמְלֵלוֹת  
חֲסָדִים. וְהַשְׁכָּמָת בֵּית הַמְדָרֶשׁ שְׁחֲרִית וְעֶרְבִית. וְהַכְּנָסָת  
אוֹרְחִים. וּבִקּוּר חוֹלִים. וְהַכְּנָסָת כְּלָה. וְהַלְוִיַת הַמַּת. וְעִיּוֹן תְּפִלָּה.  
וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ. וְתִלְמוּד תּוֹרָה כְּנִגְדַּת כָּלָם.

## KADDISH DIRABANAN

*After the study of Torah*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

Upon Israel and the rabbis, on their students, and the students of their students, and upon all who engage in the study of Torah, whether in this community or anywhere else in the world, grant abundant peace from heaven, grace, kindness, and mercy, long life, ample sustenance, and salvation from our Father in heaven and on earth; and say, Amen.

May abundant peace and life's goodness from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high, in love send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

## KADDISH DIRABANAN

*After the study of Torah*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא לְעֵלְמָא לְעֵלְמָא  
מִפְּלִי-בְרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא.  
וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן. וְעַל כָּל מָאן דְּעַסְקִין בְּאוֹרֵיתָא. דִּי בְּאַתְרָא הֵדִין  
וְדִי בְּכָל אֲתַר וְאַתְר. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא. חֲנָא וְחֻסְדָּא  
וְרַחֲמִין. וְחַיִּין אֲרִיכִין. וּמְזוּנֵי רְוִיחֵי. וּפְרָקְנָא מִן קָדָם אֲבוּהוֹן  
דִּי בְּשִׁמְיָא וְאַרְעָא. וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

Who shall be serene,  
And who shall be distraught;

Who shall be at ease,  
And who shall be afflicted with anxiety;

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

Who shall be brought low with futility,  
And who shall become exalted through achievement.

But *teshuvah*, *tefillah*, and *tzedakah*,  
Have the power to change  
The character of our lives.

Therefore, let us resolve  
To repent, to pray, and to do good deeds  
So that we may begin a truly new year.

## INTERPRETIVE READING FOR UNETANEH TOKEF

*Responsively*

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

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

Who shall be happy,  
And who shall be miserable;

Who shall attain fulfillment in life,  
And who shall not attain that fulfillment;

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

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

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

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

## WHEN THE KOHANIM BLESS THE CONGREGATION

*Hazzan*

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons.

Kohanim!

*Congregation*

Thy consecrated servants.

*Kohanim*

Blessed art thou, God Eternal, Ruler of the universe, who has sanctified us with the holiness granted to Aaron, and commanded us to lovingly bless thy People Israel.

*The Hazzan leads the Kohanim word by word,  
and the Congregation responds Amen.*

May the Lord bless you and protect you. Amen.

May the Lord cause his face to shine upon you  
and be gracious unto you. Amen.

May the Lord lift his countenance  
toward you and grant you peace. Amen.

## WHEN THE KOHANIM BLESS THE CONGREGATION

*Hazzan*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בְּתוֹרַה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו  
כֹּהֲנִים

*Congregation*

עִם קְדוֹשְׁךָ כְּאֲמוּרָה:

*Kohanim*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשֹׁתוֹ שֶׁל  
אַהֲרֹן וּצְנֻנּוֹ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*The Hazzan leads the Kohanim word by word,  
and the Congregation responds Amen.*

בְּרַכָּהּ. יְהוָה. וַיִּשְׁמְרָךְ.  
יְאֵר. יְהוָה. פָּנָיו. אֵלֶיךָ. וַיַּחֲנֶךָ.  
יִשָּׂא. יְהוָה. פָּנָיו. אֵלֶיךָ. וַיִּשֶׂם. לְךָ. שְׁלוֹם.



**YOM KIPPUR HYMN**

To thee we give ourselves today,  
 Forgetful of the world outside,  
 We tarry in thy house, O God,  
 From eventide to eventide.

From thine all-searching righteous eye,  
 Our deepest heart can nothing hide;  
 It crieth out to thee, for peace,  
 From eventide to eventide.

Who could endure, shouldst thou, O God.  
 As we deserve, for ever chide;  
 We therefore seek thy pardoning grace,  
 From eventide to eventide.

O may we lay to heart how swift  
 The years of life do onward glide;  
 So learn to live that we may see  
 Thy light at our life's eventide.

**INTO THE TOMB OF AGES PAST:  
 A ROSH HASHANAH HYMN**

Into the tomb of ages past,  
 Another year has now been cast;  
 Shall time, unheeded, take its flight,  
 Nor leave one ray of higher light.  
 That on man's pilgrimage may shine,  
 And lead his soul to spheres divine?  
 Ah! which of us, if self-reviewed,  
 Can boast unfailing rectitude?  
 Who can declare his wayward will,  
 More prone to righteous deeds than ill?  
 Or, in his retrospect of life,  
 No traces find of passion's strife?

With firm resolve your hearts now nerve,  
 The God of Truth alone to serve;  
 Speech, thought, and act to regulate,  
 By what his perfect laws dictate;  
 Nor from his holy precepts stray,  
 By worldly idols lured away.

Peace to the House of Israel!  
 May joy within her ever dwell!  
 May our lives this coming year,  
 Be spared the sad, accustomed tear.  
 With smiles now come and kindred meet,  
 With hopes revived the New Year greet!

(4)

“Woe” the soul deep crieth:  
 “At the threshold lieth  
     Sin, the enemy.”  
 Teach us, Lord to brave him,  
 Aid us to enslave him,  
     Lead us back again to thee.

*Congregation*

Father, lead us back again to thee.

(5)

Virtue’s crown has vanished  
 From men’s lives, self-banished  
     From thy majesty;  
 All life’s joys must sicken,  
 Nothing else will quicken  
     Souls that turned away from thee.

*Congregation*

Woe, we turned away from thee.

(6)

But thou hast assured us,  
 That when sins allured us,  
     We to thee might flee;  
 Lord, see our repentance,  
 Let thy pardoning sentence,  
     Lead us back again to thee.

*Congregation*

Father, lead us back to thee.

**LORD OF EARTH AND HEAVEN**

(1)

Lord of earth and heaven,  
 See, men’s hearts are riven,  
     With deep agony;  
 Sorrow, grief and anguish,  
 Make their powers languish,  
     For they turned away from thee.

*Congregation*

Woe, we turned away from thee.

(2)

Lord we pray forgive us,  
 And from sin relieve us,  
     Else undone are we;  
 Like a reed we waver—  
 Have we lost thy favor?  
     Lead us back again to thee.

*Congregation*

Father, lead us back to thee.

(3)

Ah, men sigh encumbered,  
 With their sins unnumbered,  
     Whither shall they flee?  
 Lo their path is darkened,  
 Since they have not hearkened,  
     And have turned away from thee.

*Congregation*

Woe, we turned away from thee.

## TRADITIONAL TORAH READING FOR YOM KIPPUR AFTERNOON

*Leviticus 18:1–30*

1 And the Lord spoke to Moses saying: 2 Speak to the Children of Israel and say to them: I am the Eternal your God. 3 According to the deeds of the land of Egypt, where you have dwelt, you shall not do; and according to the deeds of the land of Canaan whither I am bringing you, you shall not do; and in their statutes you shall not walk. 4 My laws shall you practice and my statutes shall you observe, to walk in them; I am the Eternal, your God. 5 And you shall keep my statutes and my laws which, humanity observing them, shall live through them; I am the Eternal.

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Eternal. 7 The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. 9 The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness. 11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

## TRADITIONAL TORAH READING FOR YOM KIPPUR AFTERNOON

*Leviticus 18:1–30*

1 וידבר יהוה אל־משה לאמר: 2 דבר אל־בני ישראל ואמרת אל־הם אני יהוה אלהיכם: 3 כמעשה ארץ־מצרים אשר ישבתם־בה לא תעשו וכמעשה ארץ־כנען אשר אני מביא אתכם שמה לא תעשו ובחקותיהם לא תלכו: 4 את־משפטי תעשו ואת־חקתי תשמרו ללכת בהם אני יהוה אלהיכם: 5 ושמרתם את־חקתי ואת־משפטי אשר יעשה אתם האדם וחי בהם אני יהוה:

6 איש איש אל־כל־שאר בשרו לא תקרבו לגלות ערוה אני יהוה: 7 ערות אביה וערות אמה לא תגלה אמה הוא לא תגלה ערותה: 8 ערות אשת־אביה לא תגלה ערות אביה הוא: 9 ערות אחותה בת־אביה או בת־אמה מולדת בֵּית או מולדת חוץ לא תגלה ערותן: 10 ערות בת־בנה או בת־בתה לא תגלה ערותן כי ערותה הנה: 11 ערות בת־אשת אביה מולדת אחותה הוא לא תגלה ערותה: 12 ערות אחות־אביה לא תגלה שאר אביה הוא: 13 ערות אחות־אמה לא תגלה כי־שאר אמה הוא: 14 ערות אחי־אביה לא תגלה אל־אשתו לא תקרב ודדתה הוא: 15 ערות כלתה לא תגלה אשת בנה הוא לא תגלה ערותה: 16 ערות אשת־אחיה לא תגלה ערות אחיה הוא:

17 Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness: they are near kinswomen; it is lewdness.

18 And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her life-time.

19 And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness.

20 And thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

21 And thou shalt not give any of thy seed to set them apart to Molech, neither shalt thou profane the name of thy God: I am the Eternal.

22 Thou shalt not lie with mankind, as with womankind; it is abomination.

23 And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto; it is perversion.

24 Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out from before you.

25 And the land was defiled, therefore I did visit the iniquity thereof upon it, and the land vomited out her inhabitants.

26 Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you—

27 for all these abominations have the men of the land done, that were before you, and the land is defiled—

28 that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you.

29 For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people.

30 Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the Eternal thy God.

ס 17 עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת־בִּתְּבִנָּהּ וְאֶת־בִּתְּבִתָּהּ

לֹא תִקַּח לְגִלּוֹת עֲרוֹתֶיהָ שְׂאֵרָה הִנָּה זְמָה הוּא: 18 וְאִשָּׁה

אֶל־אֲחֻתָּהּ לֹא תִקַּח לְצָרָר לְגִלּוֹת עֲרוֹתֶיהָ עָלֶיהָ בְּחַיֶּיהָ:

19 וְאֶל־אִשָּׁה בְּנִדַת טְמֵאתָהּ לֹא תִקְרָב לְגִלּוֹת עֲרוֹתֶיהָ:

20 וְאֶל־אִשֶּׁת עַמִּיתְךָ לֹא־תִתֵּן שְׂכַבְתֶּךָ לְזָרַע לְטְמֵאֵה־בָּהּ:

21 וּמִזְרַעֲךָ לֹא־תִתֵּן לְהַעֲבִיר לַמֶּלֶךְ וְלֹא תַחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ

אֲנִי יְהוָה:

22 וְאֶת־זִכָּר לֹא תִשְׁכַּח מִשְׁכַּבִּי אִשָּׁה תּוֹעֵבָה הוּא:

23 וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׂכַבְתֶּךָ לְטְמֵאֵה־בָּהּ וְאִשָּׁה לֹא־תַעֲמֹד

לְפָנַי בְּהֵמָה לְרַבְעָה תָבֵל הוּא: 24 אֶל־תִּטְמָאוּ בְּכָל־אֵלֶּה כִּי

בְּכָל־אֵלֶּה נִטְמָאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם: 25 וְתִטְמָא

הָאָרֶץ וְאִפְקֹד עוֹנָה עָלֶיהָ וְתִקַּא הָאָרֶץ אֶת־יִשְׁבֵּיהָ: 26 וּשְׁמַרְתֶּם

אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל־הַתּוֹעֵבוֹת הָאֵלֶּה

הָאֵזְרוּחַ וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: 27 כִּי אֶת־כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשׂוּ

אֲנִישֵׁי־הָאָרֶץ אֲשֶׁר לְפָנֵיכֶם וְתִטְמָא הָאָרֶץ: 28 וְלֹא־תִקַּא הָאָרֶץ

אֶתְכֶם בְּטְמֵאֵכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לְפָנֵיכֶם: 29 כִּי

כָּל־אֲשֶׁר יַעֲשֶׂה מִכָּל־הַתּוֹעֵבוֹת הָאֵלֶּה וּנְכַרְתּוּ הַנְּפֹשׁוֹת הַעֲשִׂוֹת

מִקְרָב עִמָּם: 30 וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי לְבַלְתִּי עֲשׂוֹת מַחֲקוֹת

הַתּוֹעֵבוֹת אֲשֶׁר נַעֲשׂוּ לְפָנֵיכֶם וְלֹא תִטְמָאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

**AMERICA THE BEAUTIFUL***Kathy Lee Bates*

O beautiful for spacious skies,  
 For amber waves of grain,  
 For purple mountain majesties  
 Above the fruited plain!  
 America! America!  
 God shed His grace on thee,  
 And crown thy good with brotherhood  
 From sea to shining sea!

O beautiful for patriot dream  
 That sees beyond the years  
 Thine alabaster cities gleam  
 Undimmed by human tears.  
 America! America!  
 God shed his grace on thee,  
 And crown thy good with brotherhood  
 From sea to shining sea.

**STAR SPANGLED BANNER**

Oh say, can you see by the dawn's early light,  
 What so proudly we hailed at the twilight's last gleaming?  
 Whose broad stripes and bright stars through the perilous fight,  
 O'er the ramparts we watched were so gallantly streaming?  
 And the rockets' red glare, the bombs bursting in air,  
 Gave proof through the night that our flag was still there.  
 Oh say, does that star-spangled banner yet wave  
 O'er the land of the free and the home of the brave?

**AMERICA**

My country 'tis of thee,  
 Sweet land of liberty,  
 Of thee I sing;  
 Land where my fathers died,  
 Land of the Pilgrims' pride,  
 From every mountainside  
 Let freedom ring.  
 Our fathers' God, to Thee,  
 Author of liberty,  
 To Thee we sing;  
 Long may our land be bright  
 With freedom's holy light;  
 Protect us by Thy might,  
 Great God, our King.

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## LITURGICAL NOTES

*Composed by Rabbi Max D. Klein for the Seder Avodah  
with Additions by Rabbi Seymour Rosenbloom*

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ties gave as their reason for standing that when testifying to one's faith one should stand. However, the Babylonian practice, because of certain historical considerations prevailed. (See for a fuller discussion: Eliezer Levy's **יְסוּדוֹת הַתּפִּילָה**, page 142.)

## 2 Note on the translation of **תִּקְעוּ**, “Sound the Shofar”

The usual translation for this verse is:

Sound the Shofar at the New Moon,  
At the time appointed for our Festival;  
For it is a statute unto Israel,  
An ordinance of the God of Jacob.

The Rabbis of old applied this sentence to the New Year since only one New Moon Day coincides with a festival and that festival is the New Year, Rosh Hashanah, which occurs on the New Moon Day of Tishray.

Since the Rabbis thus identified “our festival” in the verse (Psalm 81:4) with the New Year, it is best to translate the verse in the light of their usage of the passage. Clarity is therefore gained by translating the verse as is done in this volume:

Sound the Shofar on the New Moon Day,  
At the time appointed for our New Year;  
For it is a statute unto Israel,  
An ordinance of the God of Jacob.

## 1 Note on **עֵד** (Ayd), “Witness,” in the Sh'ma, and on the two large letters in the Sh'ma

The closing letters of the words **שְׁמַע** and **אֱהוּדָה** are written large in the Torah.

This Prayer Book, like many Hebrew Prayer Books of other lands and ages, follows this practice of the Torah writing.

Taken together, these two enlarged letters form the word **עֵד** (*ayd*), meaning “witness.”

The intention of Jewish tradition in thus writing the two letters, in the Torah and in the prayer books, was to remind all who read and say the *Sh'ma*, that members of the House of Israel are to be witnesses of God through their faith and their lives; and as often happened in Jewish history, even to bear witness, if need be, as martyrs.

The prophet Isaiah gives expression to what this Jewish tradition seeks to teach when, in the name of God, he said to our ancestors in Babylonia:

**אַתֶּם עֵדֵי נְאֻמֵי יְיָ וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי.**

You are my witnesses, says the Eternal;  
My servant whom I have chosen.

It was a matter in dispute between the Babylonian Geonim and the Palestinian authorities as to the manner in which the *Sh'ma Yisrael* was to be said, standing or sitting. The Babylonian Geonim followed the practice of sitting. The Jerusalem authori-

וְכֹל זֶה הַלְשׁוֹן הוּא הוֹדָה עַל הָעֶבֶר וְעַל הָעֵתִיד,  
 כְּלוֹמַר בְּכֹל יוֹם גּוֹמֵל חֶסֶד וְקוֹנֵה הַכֹּל וְזוֹכֵר חֶסְדֵי  
 אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם; כִּי גָאֵל אֶת יִשְׂרָאֵל  
 מִמִּצְרַיִם, וְהֵם הָיוּ בָנֵי בְנֵיהֶם שֶׁל אֲבוֹת; וְגַם גּוֹאֵלְנוּ  
 בְּכֹל יוֹם, וְעֵתִיד לְגַאֵלְנוּ:

All the language in this passage is participial, referring to the past and the future; that is to say—every day he bestows loving-kindness, is possessor of all, remembers the virtues of the patriarchs, and *brings* a Redeemer (Liberator) to their children’s children; for he liberated Israel from Egypt, and they were the children’s children of the Patriarchs, and he liberates us every day and will liberate us in the future.

The editor of this volume had already adopted this point of view in the first volume before he had seen the reference to Abudraham in the *Otzar ha-T’fillot*, (Ashkenazic Nusah), page 318. He was happy then to learn of Abudraham’s point of view.

In brief, any leader who arises within the House of Israel, and many have arisen since the days of Moses, who brings physical or spiritual liberation or both, is to be considered a **גּוֹאֵל**, Redeemer, Liberator.

Thank God, we have had many such leaders, some of whom our generation can recall. This approach to the meaning of **גּוֹאֵל**, in the Amidah, is both enriching and rewarding.

### 3 Note on the word **גּוֹאֵל**, “Redeemer;” “Liberator;” used in the opening section of the Amidah

Usually, the words in the *Avot* passage in the Amidah, **וּמְבִיא גּוֹאֵל**, “and bringest (sendest) a Redeemer, (Liberator),” have been viewed by Traditionalists on the one hand and by the Reformists and Reconstructionists on the other, as referring to a Personal Messiah, with differing results in relation to the text.

Since the form of all the verbs in the passage is participial (**גּוֹמֵל**—*bestowest*, **וְקוֹנֵה**—and *possesest*, **וְזוֹכֵר**—and *rememberest*), the Traditionalists, despite the participial form, felt compelled to translate the “and thou *wilt* bring (send) a Redeemer, (Liberator).” The Reformists and the Reconstructionists, however, not holding to the belief in a Personal Messiah felt compelled to change the noun, **גּוֹאֵל** (Redeemer, Liberator), into **גְּאוּלָּה** (Redemption. Liberation).

In the passage under consideration, however, the words **וּמְבִיא גּוֹאֵל** do not refer to a Personal Messiah, destined to come in the future, for the passage clearly states “and *bringest (sendest)* a Redeemer (Liberator),” referring to the living present and not exclusively to the future so that neither the English tense change in the translation was justified nor was the change of the noun required.

The first to note this meaning of this passage was the Sephardi Traditionalist commentator on the Prayer Book, Abudraham (14th century) who states:



5 Note on the meaning of אֱלֹהֵי, usually translated “God,” in the prayer קְדוֹשׁ אֲתָהּ

אֱלֹהֵי, usually translated “God” in the קְדוֹשׁ אֲתָהּ prayer, “Holy art thou” is interpreted in this volume to mean, “divine Judge.”

The whole passage as usually translated reads: Holy art thou and awe-inspiring is thy name and besides thee we have no God, in accordance with thy prophet’s word:

Exalted is the Lord of hosts in judgment;  
And God, the Holy One, reveals his holiness through  
righteousness.

The author of the prayer refers only to God’s holiness and then supports his statement with the proof-verse, Isaiah 5:16, which refers, however, not only to God’s holiness but also to God’s judgment and righteousness.

If all that the author of the prayer intended to stress was God’s holiness, why did he quote a biblical verse in support that stressed also judgment and righteousness? He might have cited a biblical verse that stressed God’s holiness only.

The matter becomes clear if we recall the rabbinic thought that the appellation, אֱלֹהִים, represents God under the attribute of justice (מִדַּת הַדִּין) and יי (Adonai) under the attribute of mercy (מִדַּת הַרַחֲמִים).

If we translate “Holy art thou and awe-inspiring is thy name and

4 Note on the expressions בְּהַר צִיּוֹן, “through Mount Zion,” and וּבִירוּשָׁלַיִם, “and through Jerusalem,” in the prayer וְתִמְלֹךְ, “We pray that thou wilt reign”

The words בְּהַר צִיּוֹן and וּבִירוּשָׁלַיִם, usually translated “on Mount Zion,” “and in Jerusalem,” are translated in this volume “through Mount Zion,” and “through Jerusalem.”

This translation is grammatically possible and is in consonance with the general attitude of this Prayer Book toward Zion and Jerusalem, and represents the view of a large part of the House of Israel, not now living in Zion, but looking to Zion as the spiritual center in Jewish life in accordance with the words: “For out of Zion shall go forth Torah, and the word of the Lord from Jerusalem.”

In this manner we affirm the spiritual centrality of Zion, and its importance in the life of the whole House of Israel and of Humanity as a center of spiritual inspiration. So, in this volume the prayer reads:

We pray that thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist:

The Eternal shall reign forever,  
Thy God, O Zion, through all generations.  
Hallelujah! Praise ye the Lord!

The House of Israel had in a sense been conditioned from within for its religious-ethical role by the Founding Ancestors. It had had a “calling” before it had a “call.”

The prophet Amos (9:7) reminded the House of Israel that its place in history was not due to whim. “Are you not like the Children of the Ethiopians unto me, O Children of Israel?” says the Eternal. “Did I not bring up Israel out of the Land of Egypt and likewise the Philistines out of Kaftor and the Syrians our of Kir?”

It was only the religious-ethical role that made the House of Israel, in any special sense, the “People of God.” The other peoples either ignored what spiritual leadership they may have had and which sought to lead them upward, or they never developed the religious-ethical aptitude as peoples.

This volume, therefore, affirms in positive terms the role of the House of Israel and does not reflect adversely on the life and failures of other peoples.

### עֲלֵינוּ (Alaynu)

In the case of עֲלֵינוּ (Alaynu) the editor felt compelled to alter the text because it could not be re-interpreted having been put in the negative. The passage in the traditional reading, after expressing homage to God who is the Creator of all includes the statement

besides thee we have no (אֱלֹהֵי), divine Judge,” the citation from Isaiah, with its reference not only to God’s holiness but also to his judgment and righteousness, becomes justified.

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**6 Note on Israel and the Nations: Comments on אֶתָּה בְּחַרְתָּנוּ (Atah Vihartanu), “Thou didst call our ancestors to thy service from among all the peoples of old,” and עֲלֵינוּ (Alaynu), “Let us now praise the Lord of the universe,” and similar passages.**

The approach in this volume to the בְּחִירָה (Bihirah), “Election of Israel,” has been to emphasize the positive aspect of Israel’s relation to God, omitting the making of invidious distinctions between the House of Israel and other nations or peoples.

That the House of Israel has had a different way in the world is written large on the pages of history. The approach, however, taken in this volume is to emphasize the responsibilities accepted by the House of Israel and not to make comparisons. Through the Torah, the House of Israel had achieved a role of responsibility, and for this very reason could be, and was by the prophets, adjudged remiss when falling short of the standards set by its religious-ethical traditions.

and assigned us our unique destiny.” While being sensitive to Rabbi Klein’s noble concerns, the widespread use of the original text is so universal and ingrained in the consciousness of the community that the change is jarring in its unfamiliarity, and creates a disturbing interruption in devotion in the midst of one of the few prayer texts with which most of the congregation, even those not expert in the liturgy, are familiar. Rabbi Klein’s emendation is offered as an alternate for individuals in their private devotion.]

#### *Historical Note on עֲלֵינוּ*

The עֲלֵינוּ (*Alaynu*) has had a history which in a way justified the outburst against peoples and nations. In many ages and lands, countless numbers in the House of Israel were compelled to die for the sake of conscience at the hands of their persecutors. As they went to their martyrs’ death they recited the שְׁלֵא עֲשֵׂנוּ, “who hast not made us like the nations of the lands.” They affirmed in this manner their preference to die as martyrs and not play the role of the persecutors.

This outcry was understandable, and still is in lands and times of persecution; but in lands and times when people honor the bond of humanity it is desirable to be affirmative and not negative in the expression of the relation between God and the House of Israel.

שְׁלֵא עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת  
הָאֲדָמָה.

Who did not make us like the nations of the lands nor  
like unto the families of the earth.

Because the rest of the עֲלֵינוּ (*Alaynu*) is also homage to God as Creator and its language was influenced by the Book of Isaiah, the *Seder Avodah* had recourse, in replacing the negative passage, to a sentence from the Book of Isaiah, also stressing the thought of God as Creator of the heavens, the earth and humanity (Isaiah 42:5). This verse is also the opening sentence of the *Haftarah* read on *Shabbat Breishit*, the Sabbath of the Beginning, when we read the story of Creation from the Torah. The verse reads:

(שְׁהוּא) בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיהֶם. רִקַּע הָאָרֶץ  
וַיִּצְאֶצְאֶיהָ. נָתַן נְשָׁמָה לָעַם עָלֶיהָ. וְרוּחַ לְהִלְכִים בָּהּ:

Who called the heavens into being and stretched them forth;  
who spread out the earth and all that emanates therefrom;  
who gives life to the nations that dwell upon it  
and breath to them that walk thereon.

[In this revised addition, the original verse is restored, while being translated in a positive form, consistent with Rabbi Klein’s philosophy, “who distinguished us from among the peoples of old,

regarding which the Yerushalmi proceeds to say:

רבן שמעון בן לקיש בשם רבי ינאי שיתף הקדוש  
ברוך הוא שמו הגדול בישראל.

Said Rabban Shimon ben Lakish in the name of Rabbi Yannai: “The Holy One blessed is he united his great name with Israel.

Also:

הרי אני משתף שמי הגדול בהם.

Lo! I am uniting my great name with theirs.

Also:

ומה תעשה לשמך הגדול שהוא משותף בנו?

And what wilt thou do for thy great name’s sake which is united with ours?

## 8 Note on the biblical passages in the service before and after the Torah reading

In this volume, following the practice of the Sephardic ritual and the prescription in one of the oldest ritual codes (*Masechet Sofrim* 14:14), the Torah is raised before reading therefrom and the verse (Deuteronomy 4:44) recited:

וזאת התורה אשר שם משה לפני בני ישראל:

This is the Torah which Moses placed before the Children of Israel.

## 7 Note on the concluding words וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ אֲתָהּ בְּחַרְתָּנוּ in the prayer קְרֵאתָ: (Atah Viḥartanu)

These words are translated: “And thou hast called us by thy great and holy name.”

What is that name? This volume assumes that the name is EL, “God,” contained in the name *Yisrael* (Israel), meaning, “Striver for God”—given to the Patriarch Jacob in the course of his struggle with the stranger in the night. To make the meaning clearer the *Seder Avodah* has given an explanatory translation represented by the words in italics:

Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, *through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.*

This identification of the appellation “God” with the name of Israel as the intention in this prayer is in accord with the statements in Talmud *Yerushalmi, Taanit* II, 65d, in its comments on Joshua, 7:9

וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יִשְׂרָאֵל הָאָרֶץ וְנִסְבוּ עָלֵינוּ  
וְהִכְרִיתוּ אֶת־שְׁמֵנוּ מִן־הָאָרֶץ וּמַה־תַּעֲשֶׂה לְשִׁמְךָ  
הַגָּדוֹל:

And the Canaanites and all the inhabitants of the land will hear and extirpate our name from the earth and what wilt thou do for thy name’s sake?

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה. קוּמָה יְיָ.

And when the Ark *journeyed* Moses would say: “Give aid,  
O Lord.”

—now in use when the Torah is to be taken from the Ark. The word *יָחֲנוּ* (they encamped/rested) probably suggested the use of the passage (Numbers 10:36)—

וּבְנַחְתָּה יְיָ. שׁוּבָה יְיָ.

when the Ark *encamped (rested)*, Moses would say: “Abide, O Lord” etc., now in use when the Torah is returned to the Ark. (See Berliner: *Randbemerkungen zum täglichen Gebetbuch*, Volume 2, pages 30–33.)

[In this revised edition, Rabbi Klein’s innovation is maintained, and the Torah is raised before the reading, with the congregation joining in the cited verses. However, the traditional Ashkenazic formulation is also printed, following the practice as it has evolved at Congregation Adatah Jeshurun where the Torah is also raised at the conclusion of the reading, when this formulation is chanted.]

### 9 Note regarding קִרְבָּנוֹת (*Korbanot*), “sacrifices”

This volume has omitted reference to *Korbanot* (sacrificial worship) except in two large instances, the Torah Reading on Yom Kippur (Leviticus 16), where we have the actual ritual as conducted by the High

In the Ashkenazic ritual the Torah is raised after the reading therefrom and *הַתּוֹרָה הַזֹּאת* is recited with the concluding words of Numbers 9:23, as an appendage:

עַל פִּי יְיָ בְּיַד מֹשֶׁה:

...according to the command of the Lord through Moses.

These words, however, do not belong here as they make no sense in this connection—“This is the Torah which Moses placed before the Children of Israel” “at the command of the Lord through Moses.”

The Gaon, the sage of Vilna, decried the use of this appendage, pointing out that the whole verse, Numbers 9:23, should be used. This suggestion was implemented by the editors of the Gaon’s Siddur, published in Jerusalem, 1892.

This volume of the *Seder Avodah*, as did the first volume, follows the Gaon’s suggestion and uses both sentences in their entirety.

What is interesting about the Gaon’s suggestion is not only the logic but also the probability that the sentence (Numbers 9:23) influenced, and may have been, the matrix of the Torah Service in the Ashkenazic rite in respect to the choice of the passages used before the Torah Reading and after.

The sentence contains the words *יָחֲנוּ* (“they encamped/rested”) and *יָסְעוּ* (“they journeyed”). The word *יָסְעוּ* (“they journeyed”) probably suggested the use of the passage (Numbers 10:35)

[One innovation of the revised edition is the insertion of **וְאֲשֵׁי־לֵב־יִשְׂרָאֵל** in the *Avodah* benediction of each Amidah. The traditional text reads **וְאֲשֵׁי יִשְׂרָאֵל**, usually translated as “the fire-offerings” of Israel. Because it was interpreted as an explicit anticipation of the restoration of animal burnt offerings, the official prayer books of the Conservative Movement omit the term. But this creates a redundancy in the text. Rabbi Klein replaced **וְאֲשֵׁי יִשְׂרָאֵל** with **וְזִמְרוֹת יִשְׂרָאֵל** “the hymns of Israel” in the Sabbath, Festivals and Weekday edition of the *Seder Avodah*, and with **וְשִׁירֵי יִשְׂרָאֵל** “the songs of Israel” in the High Holiday edition.

[The term **אֶשָּׁה לִי** is not derived from the term for “fire”. Dr. Ismar Schorsch has written in one of his Torah Commentaries that

“I have learned from Prof. Jacob Milgrom’s endlessly fascinating commentary on Leviticus (The Anchor Bible) that the term has nothing to do with the Hebrew word for fire, *esh*. It is that derivation that yielded the translation fire offering, that is a sacrifice burned by the altar’s fire. Rather, Milgrom argues that *esh* in this cultic context is to be understood as deriving from either a Ugaritic or Arabic cognate and is best translated as food gift (I, 161–2). The semitic root stresses the ownership of the sacrifice by the worshipper and not what happens to it on the altar. It is the self-deprivation that makes the sacrifice pleasing to God. Hence, the notion of gift.”

Priest on Yom Kippur, and the *Avodah* (Temple Service), where the ritual as performed by the High Priest on Atonement Day is again dramatically reviewed; and also in certain Piyutim (liturgical poems) where the reference to sacrifices is in the nature of an historical allusion.

Apart from these historical reviews or allusions, there is no further reference to sacrificial worship in this volume; hence, the omission of the reading from a Second Torah Scroll as is the traditional practice on all the Festivals, the New Moon Day and the High Holy Days. The reading from a Second Torah Scroll always concerned itself with the sacrifices brought to the Temple on those days.

The reading from the Second Scroll was intended to express the hope of Zion restored and of the Temple rebuilt, hopes which this ritual of the *Seder Avodah* shares, but also the hope of the restoration of the sacrificial worship which is not shared by the point of view of this volume, or by the many whose point of view it was intended to represent.

[This revised edition has restored some of the references to the ancient sacrifices deleted by Rabbi Klein. The reading from the second scroll is included for each morning of Rosh Hashanah and Yom Kippur, as is the custom today at Congregation Adath Jeshurun. Further, the *Musaf* service now has restored the historical allusions to the ancient sacrificial system as they are used in most Conservative congregations. However, there is direction as to how the explicit review of the actual sacrifices may be omitted, either in private or public prayer.

of a large number of biblical verses at one time, this volume has dealt with this aspect of the Rosh Hashanah service in the following manner.

Instead of the 9 or 10 biblical verses, 3 from the Torah, 3 from the Psalms and 3 from the Prophets used with each of the 3 categories, this volume uses only 3 verses with each category.

This approach already found expression in the opinion of Rabbi Yoḥanan ben Nuri, one of the Mishnaic teachers. The Mishnah (Rosh ha-Shanah 4:6) reads:

אין פוחתין מעשרה מלכיות, מעשרה זכרונות,  
מעשרה שופרות. רבי יוחנן בן נורי אומר, אם אמר  
שלש שלש מכולן, יצא.

We do not recite fewer than ten biblical verses in the Sovereignty prayers, ten in the Remembrance prayers and ten in the *Shofrot* prayers. Rabbi Yoḥanan ben Nuri said that if one recites three verses with each (one from the *Torah*, one from the *Writings* (Psalms) and one from the *Prophets*) he has fulfilled the requirement.

The view of Rabbi Yoḥanan did not prevail.

It is not only, however, because of the view of that ancient Teacher, but also because of the growth in the length of the liturgy since his day, and because of the editor's feeling that fewer citations would lead to heightened interest in this aspect of the Service, that he has adopted the simpler approach.

[In addition, the term **אִשָּׁה לַיהוָה** is also used in Scripture to refer to flour offerings, not just animal sacrifices.

[The Talmud (Taanit 2b), concerned with ritual continuity after the destruction of the Temple, cites the second paragraph of the Sh'ma:

לֵאמֹר אֱתֵי אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לְבַבְכֶם;

...to love the Lord your God and to serve him with all  
your heart;

[and asks:

איזו היא עבודה שהיא בלב? הוי אומר זו תפלה.

What is the sacrifice of the heart? Surely, this refers to prayer.

[Therefore, in this volume, the formulation **וְאִשֵּׁי־לֵבִי־שָׂרָאֵל** וְתַפְלֵתָם, translated as "Israel's heart-offerings and prayers," is used.]

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### 10 Note on the Malchuyot "Sovereignty" verses, Zichronot "Remembrance" verses, and Shofarot "Shofar" verses in the Rosh Hashanah Musaf Service

The current practice in this matter, in all the traditional rites is the practice that has obtained for many centuries in the traditional liturgy.

However, because of the spiritual loss involved in the recital

It has been suggested as an illustration of the kind of vow for which annulment could be and was sought was the situation in which Jews found themselves in various ages of persecution as in the terrible days of the Crusades and in those of the Inquisition. In such ages, Jews, in order to save their lives or to escape from intolerable conditions adopted the dominant persecuting religion. Many such Jews would vow to return to Judaism, at the first opportunity. Circumstances however having compelled their continuance in apostasy they prayed for the annulment of the vow to return, made in the year gone by or for the following year.

There was opposition from time to time on the part of Jewish religious authorities to the recital of the Kol Nidre partly on the ground that Jews might fail to understand that the Kol Nidre did not absolve man in relation to man and partly because of the unfriendly element in the non-Jewish world who cast doubt on the Jewish teaching of the sanctity of the word.

The two factors, however, that contributed to the retention of the Kol Nidre were, on the one hand the refusal of the Jew to surrender to the malice of the outside world, and on the other, the soul-stirring, touching, plaintive and haunting melody to which the words are sung.

The Kol Nidre melody says more than the words. The centuries-old melody expresses the agony and longing of the Jewish heart, seeking reconciliation with God and surcease from suffering for the House of Israel.

So, instead of eliminating this aspect of the *Shofar* Service as was done by the Reform Ritual and by the Jastrow Prayer Book, the editor of this volume has sought in this wise to preserve a worthwhile nexus with liturgical tradition (see Elbogen, *Der Jüdische Gottesdienst*, page 142).

[This revised edition restores the entire verse structure of the Malchuyot, Zichronot and Shofrot, in both the private and the aloud versions of the Musaf Amidah. In the Aloud version, notation is made for separating the verses for the first and second day, if desired. This approach gives the rabbi the opportunity to include as many or as few of the verses as desired.]

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### 11 Note on Kol Nidre—Text and Melody

“Kol Nidre” is an ancient formula recited on the Eve of Atonement Day; its theme is the annulment of vows.

Never however, could annulment be sought from God for vows such as pledges and promises made or wrongs done to fellowman, whether made or done to individuals or to the community.

On this matter Jewish teaching was clear: “The Day of Atonement can atone for transgressions of man in relation to God; but as for transgressions of man against fellowman there is no expiation on Atonement Day until the offender has found reconciliation with fellowman.” (Mishnah Yoma, 8:9)



The Piyut is peculiar in that its nouns and verbs do not agree as to gender, some of the nouns being feminine whereas all the verbs are masculine.

The basis of the Piyut are the verbs **יַעֲלֶה** (*Yaaleh*), **וַיָּבֹא** (*ViYavo*), **וַיַּרְאֶה** (*ViYayraeh*)—"May (the plea) ascend and come and be accepted," which are also the opening words of the Festival and New Moon and High Holy Day Prayer known as the *Yaaleh, ViYavo*.

These verbs were the inspiration of the Piyut, and it was probably in order not to disturb these verbs which are masculine that some of the nouns were permitted to be feminine contrary to grammatical requirement.

Samuel David Luzzatto (known as Shadal), in his edition of the Mahzor (Italian rite), Volume 2, page 72b, proceeded to rectify the grammatical contradictions by adjusting the gender of the verbs to that of the nouns. By so doing, however, he disturbed the original source of the inspiration of the Piyut, the words *Yaaleh, ViYavo, ViYayraeh*.

The editor of this volume, sympathizing with Luzzatto's grammatical concern proceeded in a different way. He preserved the original verbs but adjusted the gender of the nouns, thus preserving the inspirational source of the Piyut. All the nouns are masculine and the verbs remain unchanged.

In some instances it was possible to find masculine nouns of the

The soul of the music has the power to stir our souls as we open our hearts to the message of Atonement Day, as it comes to us in the melody of the Kol Nidre.

In the wording of the Aramaic text of the Kol Nidre the *Seder Avodah* adopts the usage of the Sephardic ritual and that of the earliest prayer books, in having the annulment of vows refer to the past year instead of to the coming year, the wording in this volume reading:

מִיּוֹם כְּפָרִים שְׁעָבַר עַד יוֹם כְּפָרִים זֶה. הַבָּא עָלֵינוּ  
לְטוֹבָה.

Since last Yom Kippur Day  
Until this Yom Kippur,  
May this holy day come to us for good.

[This revised edition interpolates in brackets the traditional text for reference and as an option.]

## 12 Note on **יַעֲלֶה** (*Yaaleh*)

*Yaaleh* is the first Piyut (liturgical poem) recited after the Amidah on Kol Nidre Night. It is an alphabetic poem consisting of 8 stanzas of which many of the communities of Western Europe used 4 stanzas and this uses 5. The other Ashkenazic prayer books use the whole alphabet.

יש אומרים כי גיל תנועה לשמחה ולאבל כמו רנה

There are some who hold that גיל is expressive of joy and sorrow even as is רנה.

(See also the citations in Ben Yehudah's Dictionary under גיל.)

[In this revised edition, Rabbi Klein's selection and emendations have been maintained. However, the words used traditionally are inserted in brackets next to his changed forms to give greater options to future rabbis of the congregation.]

### 13 Note on אשמנו (*Ashamnu*), the Collective Confession

The language of the “*Ashamnu*—we are blameworthy” is cast in the plural because the individual prays as a member of the community. He says “*Ashamnu*—we are blameworthy,” “*Bagadnu*—we have betrayed our ideals.” This approach is based on the thought that we, as individuals through our sins of omission and our sins of commission, hold ourselves responsible for the state and condition of the community.

To bring the thought of individual responsibility in terms of communal failings and failures more clearly to consciousness, the original text of the *Seder Avodah* contains two special readings introductory to the recital of the “*Ashamnu*.”

[Only one of them is used in this edition, placed before the VIDUI section in *Kol Nidre*.]

same root as these replaced, so שוענו replaced שועתנו; צדקנו, צדקתנו; and אנקנו replaced אנקתנו.

In other instances, however, it became necessary to find new nouns, so, בטחוננו replaced בקשתנו; סבלנו, סליחתנו; and נצחוננו replaced נאקתנו.

In his choice of nouns, which differ in the various rites, the editor was led by the consideration that the יעלה (*Yaaleh*) and ויבא (*ViYavo*) lines should express the plea, the need; and the ויראה (*ViYayraeh*) line, the answer, the relief. Although not consistently carried out in the original this seems to have been in the mind of the author of the Piyut. (See, Luzzatto's *Mahzor*, Introduction, Volume 2, page 5)

In any event the word גיל which usually means “joy” has no such meaning in the context of this Piyut and should be translated “grief.” Such is the meaning of the root גיל in Hosea 10:5,

וּכְמָרֵיו עָלָיו יִגִּילוּ

And its priests will mourn for it.

This is also the meaning in several medieval compositions. (See Luzzatto's *Divan* [Yehudah Halevi] page 14, note 2; also Ibn Ezra's note on Job 3:20, where commenting on

הַשְּׂמֵחִים אֵלֵי גִיל

he says:

שְׁחַטָּאתִי. וְשַׁעוֹתַי. וְשִׁפְשַׁעְתִּי לְפָנֶיךָ. בֵּין בְּמַחְשָׁבָה  
בֵּין בְּדַבָּר וּבֵין בְּמַעֲשֵׂה:

עַל חַטָּא שְׁחַטָּאתִי לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.

עַל חַטָּא שְׁחַטָּאתִי לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר:

עַל חַטָּא שְׁחַטָּאתִי לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:

עַל חַטָּא שְׁחַטָּאתִי לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:

וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת. סְלַח־לִי. מְחַל־לִי. כִּפְר־לִי:

כִּי אַתָּה אֲדֹנָי טוֹב וְסַלַח וְרַב חַסֵּד לְכָל־קוֹרְאֶיךָ:

14 Note on אַתָּה אֱלֹהִים אֵלֵי (Elohim Eli Atah), “O God,  
My God Art Thou”

This soulful Piyut by Solomon Ibn Gabirol is used in the Sephardic Maḥzor, (Pool, page 129), (Gaster, volume 3, page 99) on Yom Kippur as a *Reshut* or introduction to *Nishmat Kol Hai* in this volume.

This Piyut was translated into German by Leopold Dukes in his *Ehrensäulen und Denksteine*, and by M. Sachs in his *Die Religiöse Poesie der Juden in Spanien*; and into English by Pool, Gaster and Jastrow, all, with the exception of Jastrow’s, in prose.

The translation in this volume is the only one besides Jastrow’s that has been done in verse.

*The Individual Confession*

Provision has however also been made in this volume for personal confession, cast in the first person singular, to be recited in the silent Amidah. Such provision is to be found also in the Sephardic ritual and in the Italian rite.

[This revised edition restores the customary formulation in the plural, even in the private Amidah. The original *Seder Avodah* text follows.]

אָנָּא תְּבֵא לְפָנֶיךָ תְּפִלָּתִי. וְאֵל תִּתְעַלֵּם מִתְחַנְתִּי שְׂאִין  
אֲנִי עַז פָּנִים וְקָשִׁי־עָרְף. לֹא־אֶמַר לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
אֲבוֹתַי. צְדִיק אָנִי וְלֹא חָטָאתִי. אָבֵל אֲנֹכִי חָטָאתִי.  
עֲוִיתִי. וּפְשַׁעְתִּי לְפָנֶיךָ:

סִרְתִּי מִמִּצּוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שׁוּה לִי.  
וְאַתָּה צְדִיק עַל כָּל הַבָּא עָלַי. כִּי אֲמַת עֲשִׂיתָ וְאֲנִי הִרְשַׁעְתִּי:  
מֵה אֹמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה אֲסַפֵּר לְפָנֶיךָ שׁוֹכֵן  
שְׁחָקִים. הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזִי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה  
חֹפֵשׁ כָּל חַדְרֵי בֵּטָן וּבוֹחוֹן פְּלִיּוֹת וְלֵב. אִין דָּבָר נֶעְלָם  
מִמֶּךָ וְאִין נִסְתָּר מִנְּגַד עֵינֶיךָ. וּבִכֹּן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ  
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. שְׁתִּסְלַח־לִי עַל־כָּל־חַטָּאתִי.  
וְתִמְחַל־לִי עַל־כָּל־עֲוֹנוֹתִי. וְתִכְפֹּר־לִי עַל־כָּל־פְּשָׁעֵי.

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The English prayers in the *Neilah* are based on the prayers in Jastrow’s Prayer Book, which in turn were taken from the *Neilah* Service composed in German by Leopold Stein of Frankfurt-am-Main.

All other translations in this volume in prose or in verse were done by Rabbi Max D. Klein and/or revised by Rabbi Seymour Rosenbloom. Translations of Scripture not in the original *Seder Avodah* are based on the 1917 edition of *The Holy Scriptures* published by the Jewish Publication Society.

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## 15 Note on **מֵעַרְבַּ וְעַד עֶרְבַּ**, “From yester eve until this eve”

These words open the beautiful latter half (letters **מ** - **ת**) of the alphabetic Piyut, beginning with the words **אָב יְדַעָה**, “Father (Abraham) knew thee.”

This latter half of the Piyut is usually omitted in the American Maḥzorim whereas the first part is printed in whole or in part and then often omitted in the recital during the Neilah Service; this because of its more difficult Hebrew and Midrashic allusions.

The latter half, on the other hand, is printed in the *Seder Avodah*, to the exclusion of the first part, because the second half of the Piyut is free from recondite Midrashic allusions, its Hebrew simple and its contents permeated with the inspirational qualities of the Neilah Service.

The Piyut in its entirety is to be found in the Ashkenazic, Polish and Italian rites.

תם ונשלם.  
שבח לאל בורא עולם!

הרב שמואל יהודה בן מרדכי ורחל רוזנבלום  
ערב שבועות, ה' סיון תשס"ד