



שַׁעְרֵי עַמִּי

GATES OF MY PEOPLE

HIGH HOLIDAY MACHZOR

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HINEH MAH TOV

*Hi-neh mah tov u-ma-na-yim,
shevet achim gam ya-chad*

הִנֵּה מַה-טוֹב וּמַה-נְּעִים,
שֵׁבֶת אַחִים גַּם-יַחַד.

How good it is, and how pleasant, when we dwell together in unity.

Y'DID NEFESH

*Y'did nefesh av ha-rahaman,
m'shoh av-d'ha el r'tzo-neha,
Yarutz av-d'ha k'mo ayal,
yish-tahaveh el mul ha-dareha.*

יְדִיד נֶפֶשׁ אָב הַרַחֲמָן,
מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ,
יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה אֶל מוּל הַדָּרֶךְ.

Lead me, Your servant, closer to You in favor...
I yearn for Your love, O my Beloved...
Let me rejoice in Your grace and love as of yore.

AS WE GREET THE NEW YEAR

Eternal God, as the new year begins,
We have come together to pray as a congregation;
Yet each of us is strangely solitary in Your presence.

*Each of us comes before You with special hopes and dreams;
Each of us has personal worries and concerns.*

Each of us has a prayer no one else can utter;
Each of us brings praise no one else can offer.

*Each of us feels a joy no one else can share;
Each of us has regrets which others cannot know.*

And so, we pray:
If we are weary, give us strength,
If we are discouraged, give us hope.

*If we have forgotten how to pray, remind us;
If we have been careless of time, forgive us.*

If our hearts have been chilled by indifference.
Warm them with Your mercy, and inspire us
With the glowing spirit of this holy night.

Amen

KINDLING THE HOLIDAY CANDLES הדלקת נרות ליום טוב

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
(שַׁבָּת וְשֶׁל) יוֹם טוֹב.

On Shabbat add the words in brackets.

*Baruch ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav,
v'tzivanu l'hadlik neyr shel (Shabbat v'shel) yom tov.*

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and commanded us to kindle the lights of (Shabbat and) this holiday.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.
*Baruch ata Adonai, Elohaynu melech ha-olam, she-heheyanu, ve-kiyemanu,
vehigiyanu la-zman ha-zeh.*

Praised are You, Lord our God, Ruler of the universe who has kept us alive, sustained us, and enabled us to reach this season.

THE DOORWAY TO A RICHER LIFE

May the door of this synagogue be wide enough
to receive all who hunger for love,
all who are lonely for fellowship.

*May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.*

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

*May its threshold be no stumbling block
to young or straying feet.*

May it be too high to admit complacency,
selfishness, and harshness.

*May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.*

לכה דודי L'CHA DODI

Welcoming the Shabbat Bride

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

L'cha dodi likrat kallah, p'nei shabbat n'kab'lah

Beloved, come to meet the bride; beloved, come to greet Shabbat.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.
יְיָ אֶחָד וְשִׁמוֹ אֶחָד לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה.

Shamor v'zachor b'dibur echad, Hishmiyanu El ham'yuchad

Adonai echad ush'mo echad, L'shem ul'tiferet v'lit'hilah

Keep and Remember: a single command, the Only God caused us to hear;
the Eternal is One, God's name is One, for honor and glory and praise.

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

L'cha dodi likrat kallah, p'nei shabbat n'kab'lah

לְקִרְאת שַׁבַּת לָכוּ וְנִלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה.
מִרְאֵשׁ מִקְדָּם נְסוּכָה סוּף מִעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה.

Likrat shabbat l'chu v'nelchah, Ki hi m'kor habrachah.

Meirosh mikedem n'sucha, Sof ma-aseh b'machashavah t'chilah

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

L'cha dodi likrat kallah, p'nei shabbat n'kab'lah

(We rise and turn toward the entrance as we welcome the Shabbat bride)

בוֹאִי בְּשָׁלוֹם עֹטְרֶת בְּעֵלָה, גַּם בְּשִׂמְחָה וּבְצִהָלָה.
תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בוֹאִי כַּלָּה, בוֹאִי כַּלָּה.

Bo-ee v'shalom atehret balah, Gam b'simcha uv'tzoholah

Toch emunei am s'gulah, Bo-ee challah, bo-ee challah

Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

L'cha dodi likrat kallah, p'nei shabbat n'kab'lah

BARCHU בָּרְכוּ

The Call to Worship

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Barchu et Adonai ha'm'vorach

Praise Adonai, Source of all blessing.

Cong:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha'm'vorach l'olam va-ed

Praised be Adonai, Source of all blessing, forever.

MAARIV ARAVIM מעריב ערבים

From Dusk Till Dawn

Baruch ata Adonai, Eloheyenu melech ha-olam, asher bi-d'varo ma-ariv aravim, b'chochma potey-ach sh'arim, u-vitvuna m'shaneh itim, u-macha-lif et ha-z'manim u-m'sadeyr et ha-kochavim, b'mish-m'roteyhem ba-rakia kir-tzono. Borey yom va-laila, goleyl ohr mipney cho-shech, v'cho-shech mipney ohr. U-ma-avir yom u-meyvi laila, u-mavidil beyn yom u-veyn laila, Adonai tz'va-ot sh'mo. Eyl hai v'ka-yam tamid yimloch aleynu l'olam va-ed. Baruch ata Adonai, ha-ma-ariv aravim.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרֹךְ מְעַרֵיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיָּמִנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמְעַרֵב עֲרָבִים.

Blessed are You God, Ruler of the universe,
Whose word brings on the dusk of evening.
Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.
The stars above keep their appointed places,
In response to Your divine will.
You create day, You create night,
You alternate darkness and light.
You remove the day, You bring the night,
You separate one from the other.
We call You "Lord of heavenly hosts";
You are our living God.
May You rule over us as You rule over nature.
Praised are You, O Lord, who brings the evening dusk.

אהבת עולם AHAVAT OLAM

God Loves Us

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדַּת עַל
כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבֵּנוּ וּבְקוּמָנוּ נְשִׂיחַ בְּחֻקֶיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם
וָעֵד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ
לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Ahavat olam beyt Yisrael amcha ahavta, Torah u-mitzvot, chukim u-mish-patim
otanu limad'ta. Al keyn Adonai Eloheynu, b'shoch-veynu u-v'ku-meynu nasi-ach
b'chukecha, v'nismach b'divrey toratecha u-v'mitz-votecha l'olam va-ed. Ki heym
cha-yeynu v'orech ya-meynu, u-va-chem neh-geh yomam va-laila. V'aha-vat-cha
al tasir mimenu l'olamim. Baruch ata Adonai, oheyv amo Yisrael.*

With everlasting love You have loved Your people Israel. You have taught us the Torah and its Mitzvot. You have instructed us in its laws and judgments. Therefore, O Lord our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and Mitzvot. For they are our life and the length of our days; on them we will meditate day and night. May You never take away Your love from us. Praised are You, O Lord, who loves Your people Israel.

THANKS FOR YOUR PRECIOUS GIFTS

O God, we thank You for Your precious gifts which stubbornly defy the fires that would consume them:

For the yearning for liberty which will not be strangled by the cold chains of tyranny.

For the striving for truth which will not be discouraged by the persistent clamor of falsehood.

For the struggle for justice which will not be defeated by the cruel powers of malice.

For the urge to love which will not be stifled by the cynical call to hate.

For the belief in tomorrow which will not be crushed by the heavy burdens of today.

For the will to live which will not be choked by the rude hands of sorrow.

For the power of the spirit which will not be conquered by the brute spirit of power.

For the faith in You which will not be uprooted by the chilly winds of despair.

*For all these precious gifts which surround us on every side,
O Lord, hear our thanks and accept our gratitude.*

שמע SHEMA

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema Yisrael, Adonai Eloheynu, Adonai Echad.

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

בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheym k'vod mal-chuto l'olam va-ed

Praised be God's glorious sovereignty for ever and ever.

ואהבת V'AHAVTA

You shall love God

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

V'ahavta eyt Adonai Elohecha, B'hol l'vavcha, u-v'hol naf-sh'cha, u-v'hol m'odecha. V'ha-yu ha-d'varim ha-eyleh Asher anochi m'tza-v'cha ha-yom al l'va-vecha. V'shi-nantam l'va-necha v'dibarta bam B'shiv-t'cha b'vey-techa, u-v'leh-t'cha va-derech, U-v'shochb'cha u-v'ku-mecha. U-k'shar-tam l'ot al ya-decha, V'ha-yu l'totafot beyn eynecha. U-ch'tav-tam al m'zuzot bey-techa u-vish-arecha.

Le-ma-an tiz-ke-ru, va-a-si tem et-kol mits-vo-tai vi-he-yi-tem ke-do-shim lei-lo-hei-chem. A-ni A-do-nai E-lo-hei-chem, a-sher ho-tsei-ti etechem mei-e-rets Mits ra yim, li-he-yot la-chem lei-lo-him. A-ni A-do-nai E-lo-hei-chem.

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

Be mindful of all My mitzvot, and do them, so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God. I, the Lord, am your God.

MI CHAMOCHA מי כמכה

Our Redeemer

True and enduring are the words spoken by our prophets.
You are the living God; Your word brings life and light to the soul.

You are the First and the Last:
besides You there is no redeemer or savior.

You are the strength of our life, the Power that saves us.
Your kingdom and Your truth abide forever.

You have been the help of our people in time of trouble;
You are our refuge in all generations.

Your power was manifest when we went free out of Egypt;
in every liberation from bondage we see it.

May Your law of freedom rule the hearts of all Your children,
and Your law of justice unite them in friendship.

May the righteous of all nations rejoice in Your love and triumph by Your power.
O God, our refuge and our hope, we glorify Your name now as did our people in ancient days:

*Mi chamocha ba-eilim Adonai,
Mi kamocha neh-dar bakodesh,
Norah t'hilot oseh feh-leh.*

מי כמכה באלים יי,
מי כמכה נאדר בקדש,
נורא תהילת, עשה פלא

*Mal-chu-te-cha ra-u va-ne-cha,
bo kei-a yam li-fe-nei Mo-sheh;
"Zeh Ei-li" a-nu ve-a-me-ru
"Adonai yimloch le-o-lam va-ed."*

מלכותך ראו בניך,
בוקע ים לפני משה,
זה אלי ענו ואמרו:
יי ימלך לעולם ועד.

*Ve-ne-e-mar: "Ki fa-da Adonai et
Ya'akov
u-ge-a-lo mi-yad cha-zak mi-me-nu."*

ונאמר: כי פדה יי את יעקב,
וגאלו מיד חזק ממנו.
ברוך אתה יי, גאל ישראל.

Who is like you, Adonai? Who is like You, glorious in holiness, Revered in praises, doing wonders?

When You rescued Israel at the Red Sea, Your children beheld Your power.
"This is my God!" they exclaimed, and said, "The Lord shall reign for ever and ever!"

Now let all come to say: The Eternal has redeemed Israel and all the oppressed.
Praised are You, O Lord, Redeemer of Israel.

הַשְּׂכִיבֵנוּ HASHKIVENU

Protect Us Under a Canopy of Peace

Grant that we lie down in peace,
Secure in Your protecting love;

And shelter us throughout the night,
So that we may arise tomorrow,

To face life's tasks with faith in You,
Our zeal renewed and strength restored.

Save us, O our Redeemer,
And guard us from all lurking foes.

Remove all sorrow, hatred, strife,
And turn Your children's hearts to You.

Spread Your Tent of Peace, O Lord,
Above Jerusalem, we pray,

And shield Your people Israel,
Wherever they may dwell.

Praised are You, Lord our God,
Whose sheltering love spreads over us,

Sustaining all who seek Your peace,
Who find their hope and strength in You.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.
Hashki-venu Adonai Eloheynu l'shalom, v'ha-amideynu malkeynu l'chayim.
Ufros aleynu sukat shlomey-cha.

בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.
Baruch ata Adonai, ha-poreys sukat shalom, Aleynu v'al kol amo Yisrael v'al Y'ru-shala-yim.

Praised are You God, Whose sheltering of peace spreads over us, the entire people of Israel and Jerusalem.

וְשָׁמְרוּ V'SHAMRU

Shabbat—an everlasting covenant

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם. בְּיָנִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

V'shamru v'nei Yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam. Beini u-vein b'nei Yisrael ot he l'olam. Ki sheishet yamim asah Adonai, et ha-shamayim v'et ha-aretz. U'vayom hashvi-i shavat vayinafash.

The people of Israel shall observe the Shabbat, maintaining it throughout their generations as an everlasting covenant. It is a sign between Me and the people of Israel for all time; in six days the Lord made heaven and earth, and on the seventh day God ceased work and rested.

Exodus 31:16-17

חֲצִי קָדִישׁ CHATZI KADDISH

יְתַגַּדַל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָאא בְּרֵעוּתֵיהּ, וַיִּמְלִיךְ מְלֻכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בְּיַת יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

Yit-gadal v'yit-kadash sh'mey raba. B'alma di v'ra chirutey, v'yam-lich malchutey B'cha-yey-chon uv-yomey-chon uv-cha-yey d'chol beyt yisrael. Ba-agala u-vizman kariv, v'imru amen.

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִים וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rih hu, l'eyla min kol bir-hata v'shi-rata tush-b'chata v'ne-chemata, da-amiran b'alma, v'imru amen.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives and in the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter, is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

עמידה AMIDAH

Adonai sefatai tif-tach u-fee ya-gid t'hilatecha.

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יגִיד תְּהִלָּתְךָ:
"Eternal God, open my lips that my mouth may declare Your glory."

Ba-ruch a-ta Adonai, Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-motei-nu: Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov. Eh-lo-hei Sa-rah, eh-lo-hei Riv-kah, eh-lo-hei Lei-ah, vei-lo-hei Ra-cheil. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, eil el-yon. Go-meil cha-sa-dim toh-vim, v'ko-nei ha-kol, v'zo-cheir chas-dei a-voht v'i-ma-hoht, u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה.

Zochreynu l'chayim melekh hafeytz bachayim, v'chot-veynu b'seyfer ha-chayim, l'ma-ancha Elohim cha-yim.

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-ta Adonai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה.

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You will lovingly bring redemption to their children's children.

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

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

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-ta, rav l'ho-shi-a.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:

M'chal-keil cha-yim b'cheshed, m'cha-yei ha-kol b'ra-cha-mim ra-bim. So-meich no-flim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht, u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:

Mi chamocha av ha-rachamim, zocheyr yetzoorav l'chaim b'rachamim.

מִי כְמוֹךְ אָב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

V'neh-eh-man a-ta l'ha-cha-yoht ha-kol, Ba-ruch a-ta Adonai, m'cha-yei ha-kol.

וְנִאֲמֵן אַתָּה לְהַחִיּוֹת הַכֹּל. בְּרוּךְ אַתָּה יי, מְחִיָּה הַכֹּל:

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

You sustain the living with love, and with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

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

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

Holy are you and hallowed is Your name, and holy ones praise You daily.

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created. Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days. Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth. Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Halleluyah!" You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

You have chosen us for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

אתה קדוש ושְׁמֶךָ קדוש, וקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.

וּבְכוֹן, תָּנוּ פְּחָדְךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מָה שֶׁבְּרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים, וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָּל־ם אַגְדָּה אַחַת, לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵם. כָּמוֹ שֶׁיִּדְעֵנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַוּ בְּיָדְךָ, וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מָה שֶׁבְּרָאתָ. וּבְכוֹן, תָּנוּ כְּבוֹד, יְיָ, לַעֲמֶךָ, תְּהִלָּה לִירְאֵיךָ, וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לְמַיְחֲלִים לָךְ, שִׁמְחָה לְאַרְצְךָ, וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ, וְעִרִיכַת נֵר לְבוֹ-יְשִׁי מְשִׁיחְךָ, בְּמַהֲרָה בְּיַמֵּינוּ. וּבְכוֹן, צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלִזוּ, וְחֲסִידִים בְּרָנָה יִגִּילוּ. וְעוֹלָתָה תִּקְפָּץ פִּיָּה, וְכָל הַרְשָׁעָה בְּלָה כַּעֲשׂוֹן תִּכְלָה, כִּי תַעֲבִיר מִמְשַׁלֵּת זְדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קְדֻשְׁךָ, כְּפִתּוּב בְּדַבְּרֵי קְדֻשְׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ. קְדוּשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ, כְּפִתּוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָיִל הַקְּדוּשׁ וְקִדְשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ, הַמְּלֹךְ הַקְּדוּשׁ.

אתה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבַּת אוֹתָנוּ, וְרָצִיתָ בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לַעֲבוֹדְתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוּשׁ עֲלֵינוּ קְרָאתָ.

וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְּכָרוֹן הַזֶּה, יוֹם (זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת מִצְרַיִם.

Our God and God of our ancestors, on this Day of Remembrance, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good. On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and Ruler.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power. Then every creature will know that You created it; every living thing will recognize that You fashioned it; and every thing that breathes will declare: The Lord, God of Israel, is King and His dominion extends over all creation. Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. [Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.] Purify our hearts to serve You in truth, for You are a God of truth; Your word is truth, and endures forever. Praised are You, O Lord, Ruler over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You. May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores God's presence to Zion.

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגְיַע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּ, וַיִּזְכְּרוּ אֲבוֹתֵינוּ, וַיִּזְכְּרוּ מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ, וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ, וַיִּזְכְּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה, לַחַן וְלַחֲסֵד וְלִרְחֻמִּים, לַחַיִּים וְלִשְׁלוֹם בְּיוֹם הַזְּכוּרֹן הַזֶּה. זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וַיִּפְקְדֵנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנו בּוֹ לַחַיִּים. וּבַדְּבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְכַבּוּדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בַּהַדָּר גָּאוֹן עֲצָךְ, עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרָצְךָ. וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתָּ, וַיִּבִין כָּל יְצוּר כִּי אַתָּה יִצְרַתָּ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ, יי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחַתְנוּ) קְדָשְׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וּשְׂמַחְנוּ בִישׁוּעַתְךָ (וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קְדוֹשְׁךָ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ). וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבַרְךָ אֱמֶת וְקִים לְעַד. בְּרוּךְ אַתָּה יי, מְלֹךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבֵת וְ)יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן.

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל. וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לְךָ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מְגֹן יְשַׁעֲנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ, וְעַל נְסִיךְ שְׂבָכֵל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכֵל עֵת, עָרֵב וּבִקֹּר וְצָהָרִים. הַטּוֹב כִּי לֹא כְלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לְךָ.

וְעַל כָּל־בְּרָכָה וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.
וְכִתּוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה
יְי, הַטּוֹב שְׁמֶךָ וְלֹךְ נְאֻה לְהוֹדוֹת.

For all Your blessings we shall praise and exalt You, O our Ruler, forever. Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

שְׁלוֹם רַב בְּלֵשׁוֹן רַב BLESS US WITH PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

*Sha-lom rav al Yisrael am-cha ta-sim le-o-lam, ki a-ta hu me-lech a-don le-chol ha-sha-lom
Ve-tov be-ei-ne-cha le-va-rech et am-cha Yisrael be-chol et u-ve-chol sha-a bish-lo-me-cha.*

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses Your people Israel with peace.

בְּסֵפֶר חַיִּים וְשָׁלוֹם INSCRIBE US IN THE BOOK OF LIFE

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְי, עוֹשֵׂה הַשָּׁלוֹם.

*B'seyfer cha-yim b'rachah v'shalom ufar-nasah tovah, niza cheyr v'nikateyv
l'fanecha, anachnu v'chol amcha beyt yisrael, l'cha-yim tovim ul-shalom. Baruch
ata Adonai, oseh ha-shalom.*

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

SEEK PEACE AND PURSUE IT

Words there are and prayers, but justice there is not, nor yet peace.

The prophet said: In the end of days the Lord shall judge between the nations; they shall beat their swords into plowshares and their spears into pruninghooks.

Although we must wait for judgment, we may not wait for peace to fall like rain upon us.

The teacher said: Those who have made peace in their house, it is as though they have brought peace to all Israel, indeed, to all the world.

Peace will remain a distant vision until we do the work of peace ourselves. If peace is to be brought into the world, we must bring it first to our families and communities.

The psalmist said: Seek peace and pursue it.

Be not content to make peace only in your own household; go forth and work for peace wherever men and women are struggling in its cause.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bi-mromav hu ya-aseh shalom aleinu v'al kol Yisrael v'imru amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.

MI SHEBAYRACH מִי שְׁבַרְךָ

Mi Shebayrach Avotaynu,
mekor habracha l'imotaynu
May the Source of Strength,
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say: Amen.

Mi Shebayrach Eemotaynu,
mekor habracha la'avotaynu,
Bless those in need of healing
With Refuah Shelayma,
The renewal of body,
The renewal of spirit,
And let us say: Amen.

עלינו ALEINU

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עָשָׂנו כְּגוֹיֵי הָאָרְצוֹת,
ולא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שלא שָׁם חֶלְקֵנוּ כֵּהֶם, וְגָרְלֵנוּ כְּכֹל הַמוֹנִים וְאֲנַחְנוּ
כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzer b'reishit shelo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'chot ha-adamah shelo sam chelkeinu kahem v'goraleinu k'chol hamonam.
Va-anachnu kor'im u-mishtachavim u-modim lifnei melech malchei ha-m'lachim hakadosh baruch
hu.*

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

שְׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל, וּשְׂכִינַת עֲזוֹ בְּגִבְהַי
מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מְלַכְנוּ אָפֶס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת
הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת,
אֵין עוֹד:

*Sh'hu noteh shamayim v'yosed aretz u-moshav y'karo ba-shamayim mi-ma-al u-sh'chinat uzo,
b'gav-hay m'romim hu Elohainu eyn ode. Emet malkeinu eh-fes zulato kakatuv b'torato v'yadata
hayom, v'hashey-vota el levavecha ki Adonai hu ha-Elohim bashamayim mi-ma-al v'al ha-aretz,
mitachat eyn ode.*

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our sovereign God, as it is written: Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else.

וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

*V'neh-eh-mar: V'ha-yah Adonai l'meh-lech al kol ha-a-retz; ba-yom ha-hu yi-h'yeh Adonai echad,
u-sh'mo echad!*

And it has been said: "The Eternal God shall rule over all the earth; on that day You shall be One and Your name shall be One."

Nation shall not lift up sword against nation, never again shall they train for war.

Micah 4:3

The world will be freer by our liberty, richer by our wealth, greater by our greatness.

Theodor Herzl

KADDISH קדיש

Remembering the People We Love

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא
**בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דְאָמְרוּ בְּעֵלְמָא,
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:

*Yitgadal v'yitkadash sh'mei raba b'alma di v'ra chir'utei, v'yamlich malchutei
b'chayeichon u-v'yomeichon u-v'chayei d'chol beit Yisrael, ba-agala u-vi-z'man
kariv, v'imru amen.*

Y'hei sh'mei raba m'varach l'alam u-l'almei almaya.

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei, v'yithadar v'yit'aleh
v'yithalal sh'mei d'kudsha, **b'rich hu**, l'ela min kol birchata v'shirata, tushb'chata
v'nechemata, da-amiran b'alma, v'imru amen.*

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael, v'imru amen.

Oseh shalom bi-mromav hu ya-aseh shalom aleinu v'al kol Yisrael, v'imru amen.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives and in the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter, is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel may the blessing of peace and the promise of life come true and let us say: Amen.

May the One who causes peace to reign in the high heavens, let peace descend on us on all Israel, and all the world, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

ADON OLAM אדון עולם

*Adon olam asher malah,
b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol,
azai meleh sh'mo nikra.*

*V'aharey kih-lot ha-kol,
L'vado yim-loh nora.
V'hu ha-ya v'hu ho-veh,
v'hu yi-h'yeh b'tif-ara.*

*V'hu ehad v'eyn shey-ni,
L'ham-shil lo l'hah-bira.
B'li reyshit b'li tahlit,
v'lo ha-oz v'ha-misra.*

*V'hu Eyli v'hai go-ali,
v'tzur hevli b'eyt tzara.
V'hu nisi u-manos li,
m'nat kosi b'yom ekra.*

*B'yado afkid ruhi,
b'eyt ishan v'a-ira.
V'im ruhi g'vi-yati,
Adonai li v'lo ira.*

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְחַפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוּא,
וְהוּא יִהְיֶה, בְּתִפְאַרָה.

וְהוּא אֶחָד וְאֵין שְׁנֵי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֻלִי,
וְצוֹר חֲבֻלִי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי
מִנֶּת כּוֹסֵי בְיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאַעִירָה.
וְעַם רוּחִי גְוִיִּתִי,
יְיָ לִי וְלֹא אִירָא.

YIGDAL יגדל

*Yigdal Elohim chai v'yish-tabach,
Nimtza v'eyn eyt el m'tzi-uto.*

*Echad v'eyn yachid k'yi-chudo,
Ne-lam v'gam eyn sof l'ach-duto.*

*Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroch eylav k'dushato.*

*Kadmon l'chol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.*

*Meytim y'cha-yeh Eyl b'rov chasdo,
Baruch adaey ad sheym t'chilato.*

יִגְדַל אֱלֹהִים חַי וַיִּשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ:

אֶחָד וְאֵין יְחִיד בְּיַחְוָדוֹ,
נֶעְלָם וְגַם אֵין סוֹף לְאַחַדוֹתוֹ:

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף,
לֹא נֶעְרַוֵךְ אֵלָיו קִדְשָׁתוֹ:

קִדְמוֹן לְכָל דְבַר אֲשֶׁר נִבְרָא,
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:

מֵתִים יַחֲיֶה אֵל בְּרוֹב חַסְדּוֹ,
בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:

KIDDUSH קידוש

יום הששי: ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות..

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם, ורוממנו מכל לשון, וקדשנו במצותיו. נתת לנו יי אלהינו באהבה (לשבת שבתות למנוחה ו)מועדים לשמחה, חגים וזמנים לששון), את יום (לשבת השבת הזה ואת יום) הזכרון הזה, יום [זכרון] תרועה (באהבה) מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ודברך אמת וקיים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש (השבת ו)ישראל ויום הזכרון.

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

On Shabbat add the words in brackets.

Baruch ata Adonai, Eloheyenu melech, ha-olam, borey p'ri ha-gafen.

Baruch ata Adonai, Eloheyenu melech ha-olam, asher bachar banu mi-kol am v'rom'manu mi-kol la-shon v'kid-shanu b'mitz-votav. Va-titen lanu Adonai Eloheyenu b'ahava, et [yom ha-shabbat ha-zeh v'et] yom ha-zikaron ha-zeh, yom [zichron] t'rua, [b'ahava] mikra kodesh, zeycher liy-tzi-at mitz-ra-yim. Ki vanu vacharta v'otanu kidashta mi-kol ha amim, u-d'varcha emet v'ka-yam la-ad. Baruh ata Adonai, meleh al kol ha-aretz, m'kadeysh [ha-shabbat ve] yisrael v'yom ha-zikaron.

Baruch ata Adonai, Eloheyenu melech ha-olam, sheh-heh-cheh-yanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.

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

Praised are You, Lord our God, King of the universe, who has chosen us of all peoples for His service and distinguished us by teaching us the way of holiness through the Mitzvot. In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar a holy convocation, commemorating the Exodus from Egypt.

You have chosen us for Your service, and have given us a sacred purpose in life; for Your word is truth and endures forever. Praised are You, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

' ON THE EVE OF THE NEW YEAR

We have come together to welcome the new year
To celebrate its promise,
To ponder its responsibilities.

*Let us give thanks for the new opportunities it brings us,
For the new and deeper relationships it offers us,
And for the larger vision to which it summons us.*

Let us preserve joyous and worthy memories,
And let us carry forward our noblest hopes,
To enrich and uplift the year which now begins.

*Let us be worthy of our ancient heritage,
And loyal to its teachings,
Yet aware of the new challenges still before us.*

Let us greet the new year with renewed strength and hope,
Responding to the mystery and the glory of life,
Setting forth confidently as servants of the Lord.

*As we pray for a year of good health and fulfillment,
May the thoughts we think and the deeds we perform
Help make this truly a Shanah Tovah!*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּחַדְּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

*Y'hi ratzon mil-fanecha Adonai Eloheynu vey-lohey avo-teynu,
Sheh-t'chadeysh aleynu shanah tovah um-tukah.*

May it be Your will, Lord our God and God of our ancestors,
That we be blessed with a good and sweet new year.

MODEH ANI מודה אני

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהַחַזְרַת בִּי נִשְׁמַתִּי בְּחַמְלָה רַבָּה אֲמוּנָתְךָ.

*Mo-deh a-ni l'fa-ne-cha me-lech chai v'ka-yam
she-he-che-zar-ta bi nish-ma-ti b'chem-la ra-bah e-mu-na-te-cha.*

I give thanks before You, living and eternal Ruler,
who has returned my soul into me in compassion; great is Your faithfulness

MAH TOVU מה טוב

Ma tovu oha-lecha yaakov, mish-k'no-techa yisrael מַה טוֹבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
Va-ani b'rov chas-d'cha, avo vey-techa, וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
Eshta-cha-veh el heychal kod-sh'cha b'yira-techa. אֲשַׁתְּחוּהָ אֶל הַיְכָל קֹדֶשְׁךָ בִּירְאָתְךָ.
Adonai ahavti m'on bey-techa, יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ,
U-m'kom mishkan k'vo-decha. וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.
Va-ani eshta-cha-veh V'echra-a וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָה,
Ev-r'cha lifney Adonai osi. אֶבְרַכְּהָ לְפָנַי יְיָ עֲשֵׂי.
Va-ani t'filati l'cha Adonai eyt ratzon. וְאֲנִי תַפְלִיתִי לָךְ יְיָ, עֵת רְצוֹן,
Elohim b'rov chas-decha, aneyni be-emet yish-echa. אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

How goodly are your dwellings, O Jacob, Your sanctuaries, O Israel!
Thanks to your abundant kindness, O Lord, I am able to enter your house.

THE TALLIT: A REMINDER OF THE MITZVOT

I am about to wrap myself in the Tallit, in fulfillment of the commandment of my Creator; as it is written in the Torah: "In every generation they shall put fringes on the corners of their garments."

On putting on the Tallit:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַתְּעֵטֵף בְּצִיצִית.

Baruch ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav, v'tzivanu l'hitatef ba-tzitzit.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the wearing of the Tallit.

GRATITUDE FOR OUR WONDROUS BODY

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

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

THE GIFT OF A PURE SOUL

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

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come. So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Master of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

MORNING BLESSINGS OF THANKSGIVING

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

ברוך אתה יי אלהינו מלך העולם.....

Baruch ata Adonai, Eloheynu melech ha-olam.....

For bestowing the power to distinguish between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

TRUST IN THE LORD
PSALM 27

לְדוֹד יְיָ אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא, יְיָ מְעוֹז חַיֵּי מִמִּי אֶפְחָד:
שְׁמַע יְיָ קוֹלִי אֶקְרָא, וְחַנּוּנִי וַיַּעֲנֵנִי:
לֵךְ אָמַר לְבִי, בְּקִשׁוֹ פָּנָי, אֶת פָּנֶיךָ יְיָ אֲבַקֵּשׁ:
אֵל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט בְּאָף עֲבֹדְךָ, עֲזַרְתִּי הָיִיתָ, אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי
יִשְׁעֵי: כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיִּי יֹאסִפֵּנִי:
הוֹרֵנִי יְיָ דֶּרֶכְךָ, וּנְחֵנִי בְּאֵרַח מִישׁוֹר, לְמַעַן שְׂרָרִי:
אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שֶׁקֶר וַיִּפַּח חָמָס:
לוֹלֵא הֶאֱמַנְתִּי, לִרְאוֹת בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים:
קוּהָ אֶל יְיָ, חֲזֹק וַיִּאֲמַץ לִבְךָ וְקוּהָ אֶל יְיָ:

The Lord is my light and my help; whom shall I fear?
The Lord is the strength of my life; whom shall I dread?

*O Lord, hear my voice when I call;
Be gracious to me and answer me.*

O Lord, I truly seek You. Do not hide Yourself from me;
Turn not in anger from Your servant.

*You have always been my help;
Do not forsake me, O God, my Deliverer.*

Teach me Your way, O Lord; lead me on a straight path.
Deliver me not to the will of my enemies.

*Trust in the Lord and be strong;
Take courage and hope in the Lord.*

ברוך שֶאָמַר BARUH SHE-AMAR

*Baruch she'amar vehayah ha'olam,
Baruch hu.
Baruch oseh vereyshit,
Baruch omer ve'oseh,
Baruch gozer umkayem,
Baruch merachem al ha-aretz,
Baruch merachem al haberiyot,
Baruch meshalem sachar tov lire'av,
Baruch chay la'ad vekayam lanetzach,
Baruch podeh umatzil,
Baruch shemo.*

בְּרוּךְ שֶאָמַר וְהָיָה הָעוֹלָם,
בְּרוּךְ הוּא,
בְּרוּךְ עֹשֶׂה בְּרָאשִׁית,
בְּרוּךְ אוֹמֵר וְעֹשֶׂה,
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו,
בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח,
בְּרוּךְ פּוֹדֶה וּמַצִּיל,
בְּרוּךְ שְׁמוֹ.

Praised is the One whose word brought the world into being; praised is He.
Praised is the Author of all creation.

Praised is the One who fulfills God's promises.
Praised is the One who carries out God's decrees.

Praised is the One who has compassion on the world.
Praised is the One who has compassion on God's creatures.

Praised is the One who rewards those who revere God.
Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.
Praised be God's name.

בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת:

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

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

GOD IS NEAR TO THE RIGHTEOUS AND THE BROKEN-HEARTED
PSALM 34

Exalt the Lord with me,
And let us extol God together.

I sought the Lord and God answered me;
God saved me from all the things I feared.

Who is the person who delights in life,
And loves a long life of goodness?

Keep your tongue from evil,
And your lips from speaking falsehood.

Depart from evil and do good;
Seek peace and pursue it.

The Lord is near to the broken-hearted,
God helps those who are crushed in spirit.

The Lord redeems the life of God's servants;
And those who trust in God shall not feel forsaken.

A PRAYER OF MOSES
PSALM 90

Lord, You have been our refuge in every generation. Before the mountains were brought forth,
Before the earth and the world were fashioned, From eternity to eternity, You are God.

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

Satisfy us each morning with Your love,
That we may joyously celebrate all of our days.

Help Your servants to behold Your wondrous works,
And their children to perceive Your glory.

May Your favor, Lord our God, rest upon us.
May the work of our hands be established.
Establish the work of our hands firmly.

ASHREI אֲשֵׁרִי

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה:
אֲשֵׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֵׁרִי הָעַם שֶׁיֵּי אֱלֹהָיו:
תְּהִלָּה לְדָוִד:

Ash-rei yo-sh'vei vei-te-cha, od y'ha-l'lu-cha, se-la.

Ash-rei ha-am she-ka-cha lo, ash-rei ha-am she-A-do-nai e-lo-hav.

T'hi-lah l'Da-vid:

אֲרוֹמְמֶךָ אֱלוֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

A-ro-mim-cha e-lo-hai ha-me-lech, va-a-va-r'cha shim-cha l'o-lam va-ed.

בְּכֹל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

B'chol yom a-va-r'che-cha, va-a-ha-l'la shim-cha l'o-lam va-ed.

גָּדוֹל יְיָ וּמְהֵלֵל מְאֹד, וְלִגְדַלְתוּ אֵין חֶקֶר:

Ga-dol A-do-nai um-hu-lal m'od, v'lig-du-la-to ein chei-ker.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ:

Dor l'dor y'sha-bach ma-a-se-cha, ug'vu-ro-te-cha ya-gi-du.

הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha a-si-cha.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ וּגְדַלְתֶּךָ אֶסְפְּרֶנָּה:

Ve-e-zuz no-r'o-te-cha yo-mei-ru, ug'du-la-t'cha a-sa-p're-na.

זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ:

Zei-cher rav tu-v'cha ya-bi-u, v'tsid-ka-t'cha y'ra-nei-nu.

חֲנוּן וְרַחוּם יְיָ, אַרְךְ אַפַּיִם וּגְדַל חֶסֶד:

Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim ug-dal cha-sed.

טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

Tov A-do-nai la-kol, v'ra-cha-mav al kawl ma-a-sav.

יִוְדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסִּידֶיךָ יִבְרַכּוּכָה:

Yo-du-cha A-do-nai kawl ma-a-se-cha, v'cha-si-de-cha y'va-r'chu-cha.

כְּבוֹד מַלְכוּתֶךָ יֵאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ:

K'vod mal-chu-t'cha yo-mei-ru, ug-vu-ra-t'cha y'da-bei-ru.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ:

L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, uch'vod ha-dar mal-chu-to.

מַלְכוּתֶךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתֶּךָ בְּכֹל דָּר וָדָר:

Mal-chut'cha mal-chut kawl o-la-mim, u-mem-shal-t'cha b'chawl dor va-dor.

סוֹמֵךְ יְיָ לְכֹל הַנְּפִלִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים:

So-meich A-do-nai l'chawl ha-no-flim, v'zo-keif l'chawl ha-k'fu-fim.

עֵינֵי כֹל אֵלֶיךָ יִשְׁפְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֶכְלָם בְּעֵתוֹ:

Ei-nei chol ei-le-cha y'sa-bei-ru, v'a-ta no-tein la-hem, et ach-lam b'i-to.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רָצוֹן:

Po-tei-ach et ya-de-cha, u-mas-bi-a l'chawl chai ra-tson.

צַדִּיק יְיָ בְּכֹל דְרָכָיו, וְחִסִּיד בְּכֹל מַעֲשָׂיו:

Tsa-dik A-do-nai b'chawl d'ra-chav, v'cha-sid b'chawl ma-a-sav.

קָרוֹב יְיָ לְכֹל קָרְאִיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

Ka-rov A-do-nai l'chawl ko-r'av, l'chol a-sher yik-ra-u-hu ve-e-met.

רצון יראיו יעשה, ואת שועתם ישמע ויושיעם:

R'tson y'rei-av ya-a-seh, v'et shav-a-tam yish-ma v'yo-shi-eim.

שומר יי את כל אהביו, ואת כל הרשעים ישמיד:

Sho-meir A-do-nai et kawl o-ha-vav, v'ait kawl ha-r'sha-im yash-mid.

תהלת יי ידבר פי, ויברך כל בשר שם קדשו, לעולם ועד:

T'hi-la A-do-nai y'da-ber pi, vi-va-reich kawl ba-sar sheim kawd-sho l'o-lam va-ed.

ואנחנו נברך יי, מעתה ועד עולם, הללויה:

Va-a-nach-nu n'va-reich Yah, mei-a-tah v'ad o-lam. Ha-l'lu-yah.

ACCEPT OUR GRATITUDE

For the blessings which You lavish upon us in forest and sea,
in mountain and meadow, in rain and sun, we thank You.

For the blessings You implant within us, joy and peace,
meditation and laughter, we are grateful to You.

For the blessings of friendship and love, of family and community;

For the blessings we ask of You and those we cannot ask;

For the blessings You bestow upon us openly and those You give us in secret;

For all these blessings, O Lord of the universe, we thank You and are grateful to You.

For the blessings we recognize and those we fail to recognize:

For the blessings of our tradition and of our holy days;

For the blessings of return and forgiveness, of memory, of vision, and of hope;

For all these blessings which surround us on every side,

O Lord, hear our thanks and accept our gratitude.

HALLELUYAH! הללויה

PSALM 150

Halleluyah.

Hal'lu Eyl b'kod-sho,

hal'luhu bi-r'kia uzo.

Hal'luhu vi-g'vurotav,

hal'luhu k'rougudlo.

Hal'luhu b'teyka shofar,

hal'luhu b'neyvel v'hinor.

Hal'luhu b'tof u-mahol,

hal'luhu b'minim v'ugav.

Hal'luhu v'tzil-tz'ley shama,

hal'luhu b'tzil-tz'ley t'rua.

Kol ha-n'shama t'haleylya, halleluyah.

Kol ha-n'shama t'haleylya, halleluyah.

הללויה,

הללו אל בקדשו,

הללוהו ברקיע עזו:

הללוהו בגבורתיו,

הללוהו כרב גדלו:

הללוהו בתקע שופר,

הללוהו בנגב וכנור:

הללוהו בתוף ומחול,

הללוהו במנים ועגב:

הללוהו בצלצלי שמע,

הללוהו בצלצלי תרועה:

כל הנשמה תהלל יי הללויה.

כל הנשמה תהלל יי הללויה:

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

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

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

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

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

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

THE RULER ENTHRONED ON HIGH IN MAJESTY

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנֹשֵׂא.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתוּב: רָנְנוּ צְדִיקִים בְּיַי לַיְשָׁרִים נְאוּהַ תְּהַלֵּה. בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם, וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ, וּבִקְרֹב קְדוּשִׁים תִּתְהַלֵּל.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ, בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נְאוּהַ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה, תְּהַלֵּה וְתִפְאַרֶת, קְדוּשָׁה וּמַלְכוּת, בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.

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

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

Praised are You, exalted God and Ruler, Thanksgiving to You, Author of wonders, Who delights in our hymns of praise, Our God and Ruler, life of the universe.

חַצִּי קַדִּישׁ CHATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעֵלְמֵי עֲלַמְיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְּרוּךְ הוּא לְעַלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא וְתִשְׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'mei raba b'alma di v'ra chir'utei, v'yamlich malchutei b'chayeichon u-v'yomeichon u-v'chayei d'chol beit Yisrael, ba-agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varach l'alam u-l'almei almaya.

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei, v'yithadar v'yit'aleh v'yithalal sh'mei d'kudsha, b'rich hu, l'ela min kol birchata v'shirata, tushb'chata v'nechemata, da-amiran b'alma, v'imru amen.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives and in the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter, is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

BARCHU בָּרְכוּ

The Call to Worship

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Barchu et Adonai ha'm'vorach

Praise the Lord, Source of all blessing.

Cong:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha'm'vorach l'olam va-ed

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
Baruch ata Adonai elohainu melech ha-olam, yotzeyr or u-vorey hoshech, oseh shalom u-vorey et ha-kol.

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

אוֹר עוֹלָם בָּאֶצֶר חַיִּים; אוֹרוֹת מֵאֶפֶל אָמַר נִיְהִי.

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

אוֹר חֲדָשׁ עַל צִיּוֹן תִּבְאֵיר, וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ. בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

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

EVERY DAWN RENEWS

We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace that every dawn renews, a loveliness making every daybreak fresh. We will endure, we will prevail, we shall see the soul restored to joy, the hand returned to strength, the will regain its force. We shall walk with hope—we, the children of God who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder.

אהבה רבה AHAVAH RABBAH

God's Love is Abundant

אַהֲבָה רַבָּה אֶהְבֵּתֵנוּ יי אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַת עָלֵינוּ. אָבִינוּ מִלְכֵנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמַדְם חֻקֵי חַיִּים, כֵּן תִּחַנְנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ הָאֵב הַרְחֵמֵן הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהַיָּר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְטַחְנוּ, נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתָּה, וּבְנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן. וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמְתָּ, לְהוֹדוֹת לְךָ וּלְיַחַדְךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

A-ha-vah rab-bah a-hav-ta-nu, A-do-nai E-lo-hei-nu, chem-lah g'do-lah vi-tei-rah chamal-ta a-lei-nu. A-vi-nu mal-kei-nu, ba-a-vur a-vo-tei-nu she-ba-t'chu v'cha, va-t'la-m'deim chu-kei cha-yim, kein t'cha-nei-nu ut-la-m'dei-nu. A-vi-nu ha-av ha-ra-cha-man ha-m'ra-cheim, ra-cheim a-lei-nu, v'tein b'li-bei-nu, l'ha-vin ul-has-kil, lish-mo-a, lil-mod u-l'la-meid, lish-mor, v-la-a-sot ul-ka-yeim, et kol div-rei tal-mud to-ra-te-cha b'a-ha-vah.

V'ha-eir ei-nei-nu b'to-ra-te-cha, v'da-beik li-bei-nu b'mitz-vo-te-cha, v'ya-cheid l'va-vei-nu, l'a-ha-va ul-yir-a et sh'me-cha, v'lo nei-vosh l'o-lam va-ed. Ki v'sheim kod-sh'cha ha-ga-dol v'ha-no-ra ba-tach-nu, na-gi-la v'nis-m'cha bi-shu-a-te-cha.

Va-ha-vi-ei-nu l'sha-lom mei-ar-ba kan-fot ha-a-rets, v'to-li-chei-nu m'hei-rah ko-m'mi-yut l'ar-tsei-nu. Ki eil po-eil y'shu-ot a-ta, u-va-nu va-char-ta mi-kol am v'la-shon, v'kei-rav-ta-nu l'shim-cha ha-ga-dol se-la be-e-met l'ho-dot l'cha ul-ya-ched-cha b'a-ha-vah. Baruch ata Adonai, ha-bocheyr b'amo yisrael b'ahava.

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us. Avinu Malkenu, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us. Merciful Parent, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion. May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame. For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

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

You have called us from among the peoples to be close to You, to praise You in truth, and to proclaim Your Oneness in love. Praised are You, O Lord, who lovingly chooses Israel for Holy service.

שמע SHEMA

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema Yisrael, Adonai Eloheynu, Adonai Echad.

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

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheym k'vod mal-chuto l'olam va-ed

Praised be God's glorious sovereignty for ever and ever.

ואהבת V'AHAVTA

You shall love God

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ, וְכִתַּבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

*V'ahavta eyt Adonai Elohecha, B'hol l'vavcha, u-v'hol naf-sh'cha, u-v'hol m'odecha.
V'ha-yu ha-d'varim ha-eyleh Asher anochi m'tza-v'cha ha-yom al l'va-vecha. V'shi-nan-
tam l'va-necha v'dibarta bam B'shiv-t'cha b'vey-techa, u-v'leh-t'cha va-derech, U-v'shoch-
b'cha u-v'ku-mecha. U-k'shar-tam l'ot al ya-decha, V'ha-yu l'totafot beyn eynecha.
U-ch'tav-tam al m'zuzot bey-techa u-vish-arecha.*

*Le-ma-an tiz-ke-ru, va-a-si tem et-kol mits-vo-tai vi-he-yi-tem ke-do-shim lei-lo-hei-chem.
A-ni A-do-nai E-lo-hei-chem, a-sher ho-tsei-ti etechem mei-e-rets Mits ra yim, li-he-yot
la-chem lei-lo-him. A-ni A-do-nai E-lo-hei-chem.*

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

Be mindful of all My mitzvot, and do them, so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God. I, the Lord, am your God.

MI CHAMOCHA מי כמכה

*Mi chamoha ba-eylim Adonai,
Mi kamocha nedar ba-kodesh,
Nora t'hilot osey fe-leh*

מי כמכה באלים יי,
מי כמכה נאדר בקדש,
נורא תהילת, עשה פלא

*Shira chadashah shibchu geulim
l'shimchah al sfat ha-yam,
yachad kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.*

שירה חדשה שבחו גאולים
לשמך על שפת הים,
יחד כלם הודו והמליכו ואמרו:
יי ימלך לעולם ועד.

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

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

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

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

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

Rock of Israel, Arise to the help of Israel.
Fulfill Your promise To deliver Judah and Israel.

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

Praised are You, O Lord, Redeemer of Israel.

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

Abraham Joshua Heschel

עמידה AMIDAH

Adonai sefatai tif-tach u-fee ya-gid t'hilatecha.

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:
"Eternal God, open my lips that my mouth may declare Your glory."

Ba-ruch a-ta Adonai, Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-motei-nu: Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov. Eh-lo-hei Sa-rah, eh-lo-hei Riv-kah, eh-lo-hei Lei-ah, vei-lo-hei Ra-cheil. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, eil el-yon. Go-meil cha-sa-dim toh-vim, v'ko-nei ha-kol, v'zo-cheir chas-dei a-voht v'i-ma-hoht, u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמֹהוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֲהָבָה.

Zochreynu l'chayim melekh hafeytz bachayim, v'chot-veynu b'seyfer ha-chayim, l'ma-ancha Elohim cha-yim.

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-ta Adonai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You will lovingly bring redemption to their children's children.

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

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

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-ta, rav l'ho-shi-a.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:

M'chal-keil cha-yim b'cheshed, m'cha-yei ha-kol b'ra-cha-mim ra-bim. So-meich no-flim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht, u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:

Mi chamocha av ha-rachamim, zocheyr yetzoorav l'chaim b'rachamim.

מִי כְמוֹךְ אָב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

V'neh-eh-man a-ta l'ha-cha-yoht ha-kol, Ba-ruch a-ta Adonai, m'cha-yei ha-kol.

וְנִאֲמָן אַתָּה לְהַחִיּוֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחִיָּה הַכֹּל:

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

You sustain the living with love, and with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

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

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

קְדוּשָׁה KEDUSHAH

וּבְכוּן וְלֹדֵךְ תִּעֲלֶה קְדוּשָׁה, כִּי אֲתָה אֱלֹהֵינוּ מְלֹךְ.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּפִתּוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל, אֲדִיר וְחִזָּק, מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכֹּן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנִצַּח נְצַחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ, כַּדָּבָר הָאָמוֹר בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצַּח נְצַחִים קְדֻשַׁתְךָ נְקֻדִישׁ, וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

Kadosh, kadosh, kadosh, Adonai tz'vaot, M'lo chol ha-aretz k'vodo

Baruch k'vod Adonai mi-m'komo.

Yimloch Adonai l'olam, Eloha-yich tzion l'dor va-dor, Halleluyah.

We sanctify Your name on earth as it is sanctified in the heavenly heights. We chant the words which angels sang, in the mystic vision of Your prophet:

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

Then, their heavenly voices thunder forth in a resounding majestic chorus; and, rising toward the Seraphim, they respond in blessing, saying:

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

O our Ruler, reveal Yourself throughout the universe and establish Your rule over us, for we await You. When, O Lord, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous anointed Ruler:

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

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness.

We will never cease praising You, for You are a great and holy God and Ruler.

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Halleluyah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy King.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets. In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, on this Day of Remembrance, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good. On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

וּבְכוּ, תֵּן פְּחָדְךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ
עַל כָּל מַה שֶּׁבְרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַיְּבֻרָאִים. וְיַעֲשׂוּ כְּלֵם אַגְדָּה אַחַת, לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם. כְּמוֹ שֶׁיִּדְעֵנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֹן
לְפָנֶיךָ, עַז בְּיָדְךָ, וּגְבוּרָה בְּיָמֶיךָ, וְשִׁמְךָ נִרְאָה עַל
כָּל מַה שֶּׁבְרָאתָ.

וּבְכוּ, תֵּן כְּבוֹד, יְיָ, לַעֲמֶךָ, תְּהִלָּה לִירֵאֶיךָ, וְתִקְוָה
טוֹבָה לְדוֹרְשֶׁיךָ, וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ, שִׁמְחָה
לְאַרְצְךָ, וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קָרוֹן לְדוֹד עֲבָדְךָ,
וְעָרִיכַת נֵר לְבֹן יְשִׁי מְשִׁיחְךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכוּ, צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם יַעֲלִזוּ,
וְחַסִּידִים בְּרָנָה יִגִּילוּ. וְעוֹלָתָה תִקְפָּץ פִּיהָ, וְכָל
הַרְשָׁעָה כִּלְהָ כַּעֲשׂוֹן תִּכְלָה, כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן
מִן הָאָרֶץ.

וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, כְּפִתּוּב בְּדַבְרֵי
קִדְשְׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וְדֹר,
הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנִרְאָה שִׁמְךָ, וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ,
כְּפִתּוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בְּחֵרְתָנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ
בָּנוּ, וְרוֹמַמְתָנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ.

וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִת הַזֶּה
וְאֶת יוֹם) הַזְּכָרוֹן הַזֶּה, יוֹם (זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה)
מִקְרָא קִדָּשׁ, זְכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיִּגְיַע וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכָרוֹנָנוּ וּפְקֻדוֹנָנוּ,
וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכָרוֹן הַזֶּה. זְכָרְנוּ יְיָ אֱלֹהֵינוּ
בוֹ לְטוֹבָה, וּפְקֻדָנוּ בוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים.
וּבְדַבֵּר יִשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּנוּ וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם
אַתָּה.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power. Then every creature will know that You created it; every living thing will recognize that You fashioned it; and every thing that breathes will declare: The Lord, God of Israel, is King and His dominion extends over all creation. Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. [Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.] Purify our hearts to serve You in truth, for You are a God of truth; Your word is truth, and endures forever. Praised are You, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores God's presence to Zion.

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Ruler, forever.

Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם בְּלוֹ
בְּכַבּוּדְךָ, וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַדָּר
גָּאוֹן עֲזָךְ, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץְךָ. וַיֵּדַע כָּל פְּעוּל
כִּי אַתָּה פְּעַלְתָּנוּ, וַיָּבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתָּנוּ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶסוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל
מְלֹךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
(רְצָה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וַתֵּן חֻלְקֵנוּ
בְּתוֹרַתְךָ, שְׂבַעֲנוּ מְטוֹבָךְ, וְשִׂמְחָנוּ בִישׁוּעָתְךָ
(וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שְׂבַת קִדְשְׁךָ,
וַיְנוּחוּ בּוֹ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ). וְטַהַר לִבֵּנוּ לְעַבְדְּךָ
בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבַרְךָ אֱמֶת וְקִיָּם
לְעַד. בְּרוּךְ אַתָּה יְיָ, מְלֹךְ עַל כָּל הָאָרֶץ, מִקִּדְשׁ
(הַשְּׁבֵת ו) יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן.

רְצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהַשֵּׁב
אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל. וַתְּפַלְתֵם
בְּאַהֲבָה תִקְבַּל בְּרַצוֹן, וַתְּהִי לְרַצוֹן תְּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

וַתִּחַזְּקֵנוּ עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְיָ, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאַתָּה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשׂוּמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נְפְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת, עָרֵב וְבִקֵּר וְצִהָרִים. הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ
לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תְּמִיד לְעוֹלָם
וָעֶד.
וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלֹוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ
נִפְאָה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלְשֶׁת, בְּתוֹרַהּ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֶבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו, כִּהְנִיחַ עִם קְדוּשָׁתְךָ, בְּאֲמֹר:

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ.
יְאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן
כֵּן יְהִי רָצוֹן
כֵּן יְהִי רָצוֹן

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

"May the Lord bless you and protect you." May this be God's will.

"May the Lord show you kindness and be gracious to you." May this be God's will.

"May the Lord bestow favor upon you and grant you peace." May this be God's will.

שִׁים שְׁלוֹם: SIM SHALOM: PRAYER FOR PEACE

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבוֹתֵינוּ, בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאֶהְבֵּת חֶסֶד, וַיְצַדֵּק וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Parent, with the divine light of Your presence. For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשְׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

B'seyfer cha-yim b'rachah v'shalom ufar-nasah tovah, nizacheyr v'nikateyv l'fanecha, anachnu v'chol amcha beyt yisrael, l'cha-yim tovim ul-shalom. Baruch ata Adonai, oseh ha-shalom.

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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי.

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

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bi-mromav hu ya-aseh shalom aleinu v'al kol yisrael v'imru amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.

TORAH SERVICE

אֵין כְּמוֹךָ בְּאֱלֹהִים יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אֲב הַרְחַמִּים, הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בָךְ לֵבַד בְּטַחְנוּ, מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

Eyn ka-mocha va-Elohim Adonai v'eyn k'ma-asecha. Malchut'cha malchut kol olamim, umem-shalt'cha b'chol dor va-dor. Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed. Adonai oz l'amo yiteyn, Adonai y'vareych et amo va-shalom.

Av ha-rachamim, hey-tiva vir-tzoncha et tzion, tivneh chomot y'ru-shala-yim. Ki v'cha l'vad ba-tachnu melech Eyl ram v'nisa adon olamim.

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

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

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

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

For in You alone do we trust, Exalted God and Sovereign, Power of the universe.

נִיְהִי בְּנִסְעֵ הָאָרֶן וַיֵּאמֶר מֹשֶׁה: קוּמָה יְיָ וַיִּפְצוּ אֹיְבֶיךָ וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם. בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Va-y'ehi bin-soa ha-aron va-yomer moshe, Kuma Adonai v'ya-futzu oy-vecha, v'yanusu m'san-echa mi-panecha. Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim. Baruch shenatan torah l'amo yisrael bi-k'du-shato.

"Whenever the Ark moved forward, Moses would exclaim:

'Arise, O Lord, and may Your enemies be scattered;

May Your foes be put to flight before You."

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

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

AVINU MALKENU מלכנו אבינו

Avinu Malkenu, she-ma ko-le-nu.

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ.

Avinu Malkenu, cha-ta-nu le-fa-nei-cha.

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkenu, cha-mol a-lei-nu ve-al o-la-lei-nu ve-ta-pei-nu.

אָבִינוּ מַלְכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

Avinu Malkenu, Kat-vei-nu be-se-fer cha-im to-vim.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkenu, cha-desh a-lei-nu sha-na to-va.

אָבִינוּ מַלְכֵנוּ חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkenu, ma-le ya-dei-nu mi-bir-cho-te-cha.

אָבִינוּ מַלְכֵנוּ מֵלֵא יְדֵינוּ מְבָרְכוֹתֶיךָ.

Avinu Malkenu, cha-ne-nu va-a-nei-nu ki ein ba-nu ma-a-sim, a-se i-ma-nu tze-da-ka va-che-sed ve-ho-shi-ei-nu.

אָבִינוּ מַלְכֵנוּ חָנְנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Avinu Malkenu, hear us, pity us, and spare us.

Avinu Malkenu, we have sinned before You.

Avinu Malkenu, have pity on us and on our children.

Avinu Malkenu, inscribe us in the book of life and goodness.

Avinu Malkenu, help us to return to You completely repentant.

Avinu Malkenu, fill our lives with your blessing.

Avinu Malkenu, graciously answer us, although we are without merits;
Deal with us charitably and lovingly save us.

יְיָ, יְיָ, אֵל רַחוּם וְחַנּוּן, אֲרַךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת, נִצֵּר חֶסֶד לְאַלְפִים, נִשָּׂא עוֹן, וְנִפְשָׁע,
וְחִטָּאָה, וְנִגְהָה.

Adonai, Adonai, Eyl rahum v'hanun, ereh apa-yim v'rav hesed ve-emet. No-tzeyr hesed la-alafim, nosey avon va-fe-sha v'hata-a v'nakey.

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

PRAYERS BEFORE THE ARK

Our God and God of our ancestors, we stand before the Ark of Your Covenant on this Rosh Hashanah to acknowledge Your sovereignty in our lives, and to seek further knowledge of Your Torah. Help us, O Lord, to behold the wonders of Your Torah. Endow us with wisdom so that we may understand its precepts; inspire us with loyalty, so that we may live by its teachings at all times.

We are grateful to You, O Keeper of Israel, for Your many bounties, and for the protecting care with which Your love shelters and guides us. Throughout the new year, may we be ever mindful that, wherever we are, we are in Your presence. May our words and deeds hallow Your name and thus make us worthy of Your blessings. Amen.

Bey ana racheytz, v'lish-mey kadi-sha yakira בְּהָ אָנָּה רַחֵץ. וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא
Ana eyamar tush-b'chan. אָנָּה אֵמַר תִּשְׁבְּחֵן.
Y'hey ra-ava koda-mach d'tif-tach libi b'oraita, יְהֵא רַעֲוֹא קְדָמְךָ דְתַפְתַּח לְבָאֵי בְּאוּרֵיתָא
v'tash-lim mish-alin d'libi וְתַשְׁלִים מִשְׁאַלִּין דְלְבָאֵי.
v'liba d'chol amach yisrael, וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל.
L'tav u'lcha-yin v'lish-lam. Amen. לְטָב וּלְחַיִּין וּלְשָׁלָם:

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts, and of the heart all Your people Israel, for good, for life, and for peace. Amen.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael, Adonai Eloheynu, Adonai echad.

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

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Echad Eloheynu, gadol adoneynu, kadosh sh'mo.

One is our God; exalted is our Lord; Holy is God's name.

Reader:

גְּדְלוֹ לַיְיָ אִתִּי, וּנְרוֹמְמָהּ שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai ee-tee, u-n'rom'mah sh'mo yachdav.

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

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד. כִּי כָל בְּשָׂמַיִם וּבְאָרֶץ; לְךָ יְיָ הַמְּמֹלָכָה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדוּם רַגְלֵינוּ, קְדוֹשׁ הוּא. רוֹמְמוּ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

*L'cha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet v'ha-neytzach v'ha-hod. Ki chol ba-shama-yim
u-va-aretz, L'cha Adonai ha-mamlacha v'ha-mit-nasey l'chol l'rosh. Rom'mu Adonai Eloheynu
v'hish-tachavu la-hadom rag-lav, kadosh hu. Rom'mu Adonai Eloheynu v'hish-tachavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.*

"Yours, O Lord, is the greatness, the power, and the splendor; Yours is the victory and the majesty; For all in heaven and on earth is Yours. Dominion, O Lord, is Yours; and You rule over all. Exalt the Lord our God and worship God, for God is holy. Exalt and worship God at His holy mountain, for holy is the Lord our God."

AL SH'LOSHA D'VARIM

Al sh-lo-sha d'-va-rim (3x)

Al ha-To-rah, v'-al ha-a-vo-dah

ha-o-lam o-meid...

v'-al g'-mi-lut cha-sa-dim.

The world stands on three things:

Torah, Worship and Good Deeds

TORAH ORA

Torah ora, Torah ora, Halleluyah! (4x)

Yi-Yi-Yi Yisrael, Yi, Yisrael v'oraita chadhu (2x)

Israel's Law is one.

The Torah is our light. Halleluyah!

KI MITZION

Ki mitzion teitzei Torah

Ud'var adonai mi-Yerushalyim.

Baruch she-natan

Torah l'amo (2x) Yisrael.

Baruch she-natan Torah l'amo

Yisrael bikdushato.

From Zion shall come forth Torah,

And the word of the Lord from Jerusalem.

Praised be God who, in holiness,

gave the Torah to the people Israel.

AM YISRAEL CHAI

Am Yisra-eil chai (2x)

Am Yisra-eil, Am Yisra-eil, Am Yisra-eil chai

Od a-vi-nu chai (2x)

Od a-vi-nu, Od a-vi-nu, od a-vi-nu chai!

The Jewish people lives!

Our God yet lives!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסוּק בְּדִבְרֵי תוֹרָה:

*Baruch ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav, utzivanu la-asok
b'divrei Torah.*

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the study of Torah.

TORAH BLESSINGS ברכות התורה

May the words of Your Torah, Lord our God, be pleasant to us and to Your people, the house of Israel. May we, our children, and all future generations of the house of Israel know You and study Your Torah with devotion.

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וַנֹּאמֶר אָמֵן. הַכֹּל הָבוּ גְדֹל לְאֱלֹהֵינוּ, וּתְנוּ כְבוֹד
לְתוֹרָה. יַעֲמֵד (first honoree called)
בְּרוּךְ שָׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ. וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם הַיּוֹם.

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

Barchu et Adonai ha-m'vorach. בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
Praise the Lord, Source of all blessing.

Baruch Adonai ha-m'vorach l'olam va-ed. בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
Praised be the Lord, Source of all blessing, forever.

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

*Baruch ata Adonai, Eloheynu melech ha-olam, asher bachar banu mi-kol ha-amim,
v'natan lanu et torato. Baruch ata Adonai, noteyn ha-torah.*

Praised are You, Lord our God, Sovereign of the universe, who has chosen us from among all peoples for God's service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

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

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

*Baruch ata Adonai, Eloheynu melech ha-olam, asher natan lanu torat emet,
v'cha-yey olam nata b'tocheynu. Baruch ata Adonai, noteyn ha-torah.*

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

TORAH READING, FIRST DAY קריאה ליום ראשון
בראשית פרק כב--24:1-22

א ויהי אחר הדברים האלה והאלהים נסה את-אברהם ויאמר אליו אברהם ויאמר הנני: ב ויאמר קח-נא את-בנך את-יחידך אשר-אהבת את-יצחק ולך-לך אל-ארץ המריה והעלהו שם לעלה על אחד ההרים אשר אמר אליך: ג וישכם אברהם בבקר ויחבש את-חמרו ויקח את-שני נערו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל-המקום אשר-אמר-לו האלהים:

Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you." So early next morning, Abraham saddled his donkey and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

ד ביום השלישי וישא אברהם את-עיניו וירא את-המקום מרחק: ה ויאמר אברהם אל-נערו שבו-לכם פה עם-החמור ואני והנער נלכה עד-כה ונשתחנה ונשובה אליכם: ו ויקח אברהם את-עצי העלה וישם על-יצחק בנו ויקח בידו את-האש ואת-המאכלת וילכו שניהם יחדו: ז ויאמר יצחק אל-אברהם אביו ויאמר אבי ויאמר הנני בני ויאמר הנה האש והעצים ואיה השה לעלה: ח ויאמר אברהם אלהים יראה-לו השה לעלה בני וילכו שניהם יחדו:

On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, "You stay here with the donkey. The boy and I will go up there; we will worship and we will return to you." Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. Then Isaac said to his father Abraham, "Parent!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together.

ט ויבאו אל-המקום אשר אמר-לו האלהים ויבן שם אברהם את-המזבח ויערף את-העצים ויעקד את-יצחק בנו וישם אתו על-המזבח ממעל לעצים: י וישלח אברהם את-ידו ויקח את-המאכלת לשחט את-בנו: יא ויקרא אליו מלאך יהוה מן-השמים ויאמר אברהם ויאמר הנני: יב ויאמר אל-תשלח ידך אל-הנער ואל-תעש לו מאומה כי עתה ידעתי כי-ירא אלהים אתה ולא חשכת את-בנך את-יחידך ממני: יג וישא אברהם את-עיניו וירא והנה-איל אחר נאחו בסבך בקרניו וילך אברהם ויקח את-האיל ויעלהו לעלה תחת בנו: יד ויקרא אברהם שם-המקום ההוא יהוה יראה אשר יאמר היום בהר יהוה יראה: טו

' They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of the Lord called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of the Lord there is vision."

נִיקְרָא מִלֵּאךְ יְהוָה אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם: טו נִיאָמַר בִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה בִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת-בְּנִךְ אֶת-יְחִידְךָ: יז כִּי-בָרַךְ אֲבָרְכְךָ וְהִרְבָּה אַרְבֵּה אֶת-זַרְעֲךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֲוֹל אֲשֶׁר עַל-שְׁפַת הַיָּם וַיִּרַשׁ זַרְעֲךָ אֶת שְׁעַר אֵיבָיו: יח וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: יט וַיָּשֶׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיָּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

The angel of the Lord called to Abraham a second time from heaven, and said, "By Myself I swear, the Lord declares: because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." Abraham then returned to his servants, and they departed together for Beer-Sheba; and Abraham stayed in Beer-Sheba.

כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה נִיגַד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם-הוּא בָנִים לְנַחֹר אָחִיךָ: כא אֶת-עֹוֹץ בְּכָרוֹ וְאֶת-בוֹז אָחִיו וְאֶת-קִמּוֹאֵל אָבִי אָרָם: כב וְאֶת-כְּפֹשֶׁד וְאֶת-חִזּוֹ וְאֶת-פִּלְדָּשׁ וְאֶת-יִדְלָף וְאֶת בְּתוֹאֵל: כג וּבְתוֹאֵל יִלְדוּ אֶת-רַבְקָה שְׁמִנָּה אֵלֶּה יִלְדָה מִלְכָּה לְנַחֹר אָחִי אַבְרָהָם: כד וּפִילִגְשׁוּ וַשְׁמָה רְאוּמָה וַתֵּלֶד גַּם-הוּא אֶת-טָבַח וְאֶת-גַּחַם וְאֶת-תַּחַשׁ וְאֶת-מַעֲכָה:

Some time later, Abraham was told, "Milcah too has borne children to your brother Nahor: Uz the first-born, and Buz his brother, and Kemuel the father of Aram; and Chesed, Hazo, Pildash, Jidlaph, and Bethuel"—Bethuel being the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. And his concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash, and Maacah.

מפטיר MAFTIR

במדבר פרק כט--1-6 Numbers

א ובחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם: ב וַעֲשִׂיתֶם עֲלֶיהָ לְרִיחַ נִיחֹחַ לַיהוָה פֶּרֶן-בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תַמִּימִם: ג וּמִנְחֹתֶם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לָפֶר שְׁנֵי עֶשְׂרִים לְאֵיל: ד וְעֶשְׂרוֹן אֶחָד לְכַבֵּשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: ה וּשְׁעִיר-עִזִּים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם: ו מִלֶּבֶד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֲלֵת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֶיהֶם כְּמִשְׁפָּטָם לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to the Lord: one bull of the herd, one ram, and seven yearling lambs, without blemish. The meal offering with them— choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, and one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, to make expiation in your behalf—in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to the Lord.

As the Torah Scroll is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ בְיַד מֹשֶׁה:

V'zot hatorah asher sam Mosheh lifney b'ney Yisrael, al pi Adonai b'yad Mosheh.

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

TORAH READING, SECOND DAY קריאה ליום שני

בראשית פרק א-פרק ב--Genesis 1:1-2:3

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ הִיְתָה תֵהוֹ וְנָהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: ג וַיֹּאמֶר אֱלֹהִים יְהי-אֹר וַיְהי-אֹר: ד וַיֵּרָא אֱלֹהִים אֶת-הָאֹר וַיֵּרָא טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחָשֶׁךְ: ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחָשֶׁךְ קֶרָא לַיְלָה וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד:

In the beginning God created the heavens and the earth. And the earth was without form and void, and there was darkness upon the face of the deep, and the spirit of God moved over the surface of the waters. Then God said: Let there be light! and there was light. God saw that the light was good, and God separated the light from the darkness. God called the light Day, and the darkness Night. And there was evening and there was morning, one day.

ו וַיֹּאמֶר אֱלֹהִים יְהי רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לְמַיִם: ז וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרְקיעַ וַיְהי-כֵן: ח וַיִּקְרָא אֱלֹהִים לְרְקיעַ שָׁמַיִם וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם שֵׁנִי:

God said: Let there be an expanse in the midst of the water, that it may separate water from water. God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. God called the expanse Sky. And there was evening and there was morning, a second day.

ט וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתִּרְאֶה הַיַּבֶּשֶׁה וַיְהי-כֵן: י וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם קֶרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב: יא וַיֹּאמֶר אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינֵהוּ אֲשֶׁר זֶרְעו-בוּ עַל-הָאָרֶץ וַיְהי-כֵן: יב וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה-פְרִי אֲשֶׁר זֶרְעו-בוּ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: יג וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם שְׁלִישִׁי:

God said: Let the water below the sky be gathered into one area, that the dry land may appear. And it was so. God called the dry land Earth, and the gathering of waters, Seas. And God saw that it was good. And God said: Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it. And it was so. The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind with the seed in it. And God saw that it was good. And there was evening and there was morning, a third day.

יד וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרְקיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: טו וְהָיוּ לְמְאֹרֹת בְּרְקיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וַיְהי-כֵן: טז וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַשְׁלַת הַיּוֹם וְאֶת-הַמָּאֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: יז וַיִּתֵּן אֹתָם אֱלֹהִים בְּרְקיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ: יח וּלְמֹשֶׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחָשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: יט וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם רְבִיעִי:

God said: Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years; and they shall serve as lights in the expanse of the sky to shine upon the earth. And it was so. God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars. And God set them in the expanse of the sky to shine upon the earth, to dominate the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקִיעַ הַשָּׁמַיִם: כֹּא
וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֶת
כָּל-עוֹף כְּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב: כֵּב וַיִּבְרָךְ אֶת־הַמַּיִם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ
אֶת-הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בְּאֶרֶץ: כֵּג וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַחַמִּישִׁי:

God said: Let the waters teem with swarms of living creatures, and let birds fly above the earth across the vault of heaven. God made the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms; and all the winged birds of every kind. And God saw that it was good. God blessed them, saying: Be fruitful and multiply, fill the waters in the seas, and let the birds multiply on the earth. And there was evening and there was morning, a fifth day.

כד וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֵמֶשׂ וְחַיֵּת-וְאָרֶץ לְמִינָהּ וַיְהִי-כֵן: כֵּה
וַיַּעַשׂ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רֵמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיִּרְא
אֱלֹהִים כִּי-טוֹב: כֵּו וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם
וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֵמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ: כֵּז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: כֵּחַ וַיִּבְרָךְ אֶת־הַמַּיִם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
וּמְלֵאוּ אֶת-הָאָרֶץ וְכַבְּשֶׁהּ וַיְרִדוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָרֵמֶשֶׁת עַל-הָאָרֶץ:

God said: Let the earth bring forth living creatures, according to their kinds: cattle, reptiles, and land animals, according to their kinds. And it was so. God made wild beasts of every kind and cattle of every kind, and every kind of reptile. And God saw that it was good. And God said: Let us make a being in our image, after our likeness, and let it have dominion over the fish of the sea and the birds of the air, and over the cattle; over all the earth and over every creature that crawls upon it. Thus God created us in the divine image, creating us in the image of God, creating us male and female. And God blessed us, and said to us: Be fruitful and multiply; fill the earth and subdue it; and have dominion over the fish of the sea and the birds of the air, and over every living thing that moves upon the earth.

כט וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ
אֲשֶׁר-בוֹ פְּרִי-עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: ל וְלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׂ
עַל-הָאָרֶץ אֲשֶׁר-בוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֵרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן: לֹא וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה
וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשֵּׁשִׁי:

God said: See, I have given you every seed-bearing plant that is upon all the earth, and every tree that has seedbearing fruit; they shall be yours for food. And to all the animals on land, to all the birds of the air, and to everything that creeps on earth, in which there is the breath of life, I give all the green plants for food. And it was so. And God saw all creation, and found it very good. And there was evening and there was morning, the sixth day.

פרק ב

א וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: ב וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: ג וַיִּבְרָךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבֹת
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Now the whole universe—earth, sky, and all their array— was completed. With the seventh day God ended the work of creation, resting on the seventh day, with all the work completed. Then God blessed the seventh day and called it holy, for with it God had completed the work of creation.

ברכות לפני ההפטר **HAFTARAH BLESSINGS**

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

Praised are You, Lord our God, Sovereign of the universe, who chose good prophets and found delight in their words which were spoken in truth. Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

הפטר ליום ראשון **HAFTARAH, FIRST DAY** שמואל א פרק א-פרק ב-- **I Samuel 1:1-2:10**

א ניהי איש אחד מן-הרמתיים צופים מהר אפרים ושמו אלקנה בן-ירחם בן-אליהוא בן-תחו בן-צוף אפרתי: ב ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי לפננה ולדים ולחנה אין ולדים: ג ועלה האיש ההוא מעירו ממים ומימה להשתחות ולזבח ליהוה צבאות בשלה ושם שני בני-עלי חפני ופנחס פהנים ליהוה: ד ויהי היום ויזבח אלקנה ונתן לפננה אשתו ולכל-בניה ובנותיה מנות: ה ולחנה יתן מנה אחת אפים כי את-חנה אהב ויהוה סגר רחמה: ו וכעסטה צרתה גם-כעס בעבור הרעמה כי-סגר יהוה בעד רחמה: ז וכן יעשה שנה בשנה מדי עלתה בבית יהוה כן תכעסנה ותבכה ולא תאכל: ח ויאמר לה אלקנה אישה חנה למה תבכי ולמה לא תאכלי ולמה ירע לבבך הלא אנכי טוב לך מעשרה בנים: ט ותקם חנה אחרי אכלה בשלה ואחרי שתה ועלי הפהן ישב על-הכסא על-מזוזת היכל יהוה: י והיא מרת נפש ותתפלל על-יהוה ובכה תבכה: יא ותדור נדר ותאמר יהוה צבאות אם-ראה תראה בעני אמתך וזכרתני ולא-תשכח את-אמתך ונתתה לאמתך זרע אנשים ונתתיו ליהוה כל-ימי חיי ומורה לא-יעלה על-ראשו: יב והיה כי הרבתה להתפלל לפני יהוה ועלי שמר את-פיה: יג וחנה היא מדברת על-לבה רק שפתיה נעות וקולה לא ישמע ויחשבה עלי לשכרה: יד ויאמר אליה עלי עד-מתי תשפתכרין הסירי את-ידיך מעליך: טו ותען חנה ותאמר לא אדני אשה קשת-רוח אנכי ויין ושכר לא שתיתי ואשפך את-נפשי לפני יהוה: טז אל-תתן את-אמתך לפני בת-בלעל כי מרב שיחי וכעסי דברתי עד-הנה: יז ויען עלי ויאמר לבי לשלום ואלהי ישראל יתן את-שלתך אשר שאלת מעמו: יח ותאמר תמצא שפחתך חן בעיניך ותלך האשה לדרך ותאכל ופניה לא-היו-לה עוד: יט וישכמו בבקר וישתחוו לפני יהוה וישבו ויבאו אל-ביתם הרמתה וידע אלקנה את-חנה אשתו ויזכרה יהוה: כ ויהי לתקפות הימים ותהר חנה ותלד בן ותקרא את-שמו שמואל כי מיהוה שאלתיו: כא ויעל האיש אלקנה וכל-ביתו לזבח ליהוה את-זבח הימים ואת-נדרו: כב וחנה לא עלתה כי-אמרה לאישה עד יגמל הנער והבאתיו ונראה את-פני יהוה וישב שם עד-עולם: כג ויאמר לה אלקנה אישה עשי הטוב בעיניך שבי עד-גמלך אתו אך יקם יהוה את-דברו ותשב האשה ותינק את-בנה עד-גמלה אתו: כד ותעלהו עמה כאשר גמלתו בפרים שלשה ואיפה אחת קמח ונבל יין ותבאהו בית-יהוה שלו והנער נער: כה וישחטו את-הפר ויביאו את-הנער אל-עלי: כו ותאמר בי אדני חי נפשך אדני אני האשה הנצבת עמכה בזה להתפלל אל-יהוה: כז אל-הנער הזה התפללתי ונתן יהוה לי את-שאלתי אשר שאלתי מעמו: כח וגם אנכי השאלתהו ליהוה כל-הימים אשר היה הוא שאול ליהוה וישתחוו שם ליהוה:

פרק ב

א ותתפלל חנה ותאמר עלץ לבי ביהוה רמה קרני ביהוה רחב פי על-אויבי כי שמחתי בישועתך: ב אין-קדוש ביהוה כי-אין בלתך ואין צור כאלהינו: ג אל-תרבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות יהוה ולא [ולו] נתכנו עללות: ד קשת גברים חתים ונכשלים אזורי-חיל: ה שבעים בלחם נשכרו ורעבים חדלו עד-עקרה ילדה שבעה ורבת בנים אמללה: ו יהוה ממית ומחיה מוריד שאול ויעל: ז יהוה מוריש ומעשיר משפיל אף-מרום: ח מקים מעפר דל מאשפת ירים אביון להושיב עם-נדיבים וכסא כבוד ינחלים פי ליהוה מצקי ארץ וישת עליהם תבל: ט רגלי חסידו [חסידיו] ישמר ורשעים בחשך ידמו כי-לא בכח יגבר-איש: י יהוה יחתו מריבו [מריבו] עלו [עליו] בשמים ירעם יהוה ידיו אפסי-ארץ ויתן-עז למלכו ויגרים קרן משיחו:

There was a man of Ramathaim-zophim, of the hill-country of Ephraim, whose name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. He had two wives, one named Hannah, and the other Peninnah. Peninnah had children, but Hannah was childless. Each year this man would go up from his town to worship and to offer sacrifice to the Lord of hosts in Shiloh where two sons of Eli, Hophni and Phinehas, served as priests of the Lord.

Whenever Elkanah offered sacrifices, he would give portions to his wife Peninnah, and to all her sons and daughters; but he would give a double portion to Hannah, for he loved her, though the Lord had made her childless. Her rival would taunt her severely because she was childless. This went on year after year. Whenever she went up to the house of the Lord, Peninnah would so distress her that she wept and would not eat. Elkanah her husband would ask 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 sons?"

Once Hannah rose to pray after eating and drinking in Shiloh, while Eli the priest was sitting on his seat at the entrance to the Temple of the Lord. With a heavy heart she prayed to the Lord, weeping bitterly. And she took a vow, saying, "O Lord of hosts, if You will look upon the plight of Your servant, and remember me, and not forget me, and give me a son, then I will dedicate him to the Lord for all the days of his life, and a razor shall never touch his head."

As she continued to pray before the Lord, Eli watched her mouth. For Hannah was speaking to herself; her lips moved, but her voice could not be heard. Therefore Eli thought that she was drunk, and he said to her: "How long will you go on with your drunkenness? Put away your wine from yourself!"

But Hannah answered:

"No, my lord, I am a very troubled woman. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard me as a worthless woman for I have spoken out of my deep pain and distress." Then Eli answered, saying: "Go in peace, and may the God of Israel grant the request that you have made of God." And she replied: "Let your servant find favor in your sight." So the woman went her way. She ate, and her face was no longer sad.

They arose early in the morning, worshipped before the Lord, and returned to their home in Ramah. And Elkanah loved his wife Hannah, and the Lord remembered her.

And Hannah conceived and in due time gave birth to a son, and she named him Samuel [Shmu'el] because, she said, I have asked him of the Lord [Sh'al me-El].

Elkanah and all his household went up to sacrifice to the Lord the yearly offering and to fulfill his vow. But Hannah did not go up; for she said to her husband: "When the boy is weaned, I will bring him, that he may appear before the Lord, and remain there forever." And Elkanah, her husband, said to her: "Do what seems good to you; remain until you have weaned him. And may the Lord fulfill His promise." So the woman remained behind and nursed her son until she weaned him.

When she had weaned him, she took him up with her, together with three bullocks and one ephah of meal, and a bottle of wine, and brought him to the house of the Lord in Shiloh; and the boy was still a child. After the bullock was slaughtered, they brought the boy to Eli. Then she said, "Oh, my lord, as surely as you live, I am the woman who stood near you here, praying to the Lord. For this child I prayed; and the Lord has granted my petition which I asked of God; therefore have I dedicated him to the Lord; as long as he lives he is lent to the Lord." And they worshipped the Lord there.

Then Hannah prayed, and said:

"My heart rejoices in the Lord, My strength is increased through my God. I can now answer my enemies, because I rejoice in Your deliverance. There is none holy as the Lord, for there is none except You, neither is there any rock like our God. Speak no more so arrogantly; Let not boasting come out of your mouth; For the Lord is a God of knowledge, and by God deeds are weighed. The bows of the mighty shall be broken. While they that stumble shall be girded with strength. They who were secure must hire themselves for bread; And they who were hungry have ceased to hunger. She who was barren has borne seven, while the mother of many children is left desolate."

"It is the Lord who causes death and gives life; He brings down to the grave and brings up again, the Lord makes poor and makes rich; He humbles and He exalts. He raises the poor from out of the dust, and lifts the needy from the dust-heap, to make them sit with princes, and bestow upon them a seat of honor. For the foundations of the earth are the Lord's, and He has set the world upon them."

"He guards the steps of His faithful ones, But the wicked shall be silenced in darkness; For not by his own might shall man prevail. They that strive with the Lord shall be shattered; Against them will He thunder from heaven. The Lord brings judgment to the very ends of the earth; He will give strength to His king, And exalt His anointed."

הפטרה ליום שני--HAFTARAH, SECOND DAY

ירמיה פרק לא--Jeremiah 31:2-20

א פה אמר יהוה מצא חן במדבר עם שרידי הרב הלוך להרגיעו ישראל: ב מרחוק יהוה נראה לי ואהבת עולם אהבתיך על-כן משכתיד חסד: ג עוד אבנד ונבנית בתולת ישראל עוד תעדי תפיד ויצאת במחול משחקים: ד עוד תטעי כרמים בהרי שמרון נטעו נטעים וחללו: ה כי יש-יום קראו נצרים בהר אפרים קומו ונעלה ציון אל-יהוה אלהינו: ו כי-כה אמר יהוה רנו לייעקב שמחה וצהלו בראש הגוים השמיעו הללו ואמרו הושע יהוה את-עמך את שארית ישראל: ז הנני מביא אותם מארץ צפון וקבצתים מירכתי-ארץ בם עור ופסח הרה וילדת יחדו קהל גדול ושובו הנה: ח בבכי יבאו ובתחנונים אובילים אוליכם אל-נחלי מים בדרך ישר לא יפשלו בה פי-הייתי לישראל לאב ואפרים בכרי הוא: ט שמעו דבר-יהוה גוים והגידו באיים ממרחק ואמרו מזרה ישראל יקבצנו ושמרו כרעה עדרו: י כי-פדה יהוה את-יעקב וגאלו מיד חזק ממנו: יא ובאו ורננו במרום-ציון ונהרו אל-טוב יהוה על-דגן ועל-תירש ועל-צהר ועל-בני-צאן ובקר והיתה נפשם כגן רוח ולא-יוסיפו לדאבה עוד: יב אז תשמח בתולה במחול ובחרים וזקנים יחדו והפכתי אבלם לששון ונחמתים ושמחתים מיגונם: יג ורניתי נפש הפהנים דשו ועמי את-טובי ישבעו נאם-יהוה: יד פה אמר יהוה קול ברמה נשמע נהי בכי תמרורים רחל מבכה על-בניה מאנה להנחם על-בניה כי איננו: טו פה אמר יהוה מנעי קולך מבכי ועיניך מדמעה כי יש שֶכר לפעלתך נאם-יהוה ושובו מארץ אויב: טז ויש-תקנה לאחריה נאם-יהוה ושובו בנים לגבולם: יז שמוע שמעתי אפרים מתנדד וסרתני ואוסר פעגל לא למד השיבני ואשובה כי אתה יהוה אלהי: יח כי-אחרי שובי נחמתי ואחרי הנדעי ספקתי על-גרך בשתי וגם-נכלמתי כי נשאתי חרפת נעור: יט הבן יקיר לי אפרים אם ילד שעשעים כי-מדי דברי בו זכר אזכרנו עוד על-כן המו מעי לו רחם ארחמנו נאם-יהוה:

Thus said the Lord: The people escaped from the sword, found favor in the wilderness; when Israel was marching homeward, the Lord revealed Himself to me of old. Eternal love I conceived for you then; therefore I continue My grace to you. I will build you firmly again, O Maiden Israel! Again you shall take up your timbrels and go forth to the rhythm of the dancers. Again you shall plant vineyards on the hills of Samaria; men shall plant and live to enjoy them. For the day is coming when watchmen shall proclaim on the heights of Ephraim: Come, let us go up to Zion, to the Lord our God!

For thus said the Lord: Cry out in joy for Jacob, shout at the crossroads of the nations! Sing aloud in praise, and say: Save, O Lord, Your people, the remnant of Israel. I will bring them in from the northland, gather them from the ends of the earth—the blind and the lame among them, those with child and those in labor—in a vast throng they shall return here. They shall come with weeping, and graciously will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a Parent to Israel, Ephraim is My firstborn.

Hear the word of the Lord, O nations, and tell it in the isles afar. Say: He who scattered Israel will gather them, and will guard them as a shepherd his flock. For the Lord will ransom Jacob, redeem him from one too strong for him. They shall come and shout on the heights of Zion, radiant over the bounty of the Lord—over new grain and wine and oil, and over sheep and cattle. They shall fare like a watered garden, they shall never languish again. Then shall maidens dance gaily, young men and old alike. I will turn their mourning to joy, I will comfort them and cheer them in their grief. I will give the priests their fill of fatness, and My people shall enjoy My full bounty—declares the Lord.

Thus said the Lord: A cry is heard in Ramah—wailing, bitter weeping—Rachel weeping for her children. She refuses to be comforted for her children, who are gone.

Thus said the Lord: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor—declares the Lord: they shall return from the enemy's land. And there is hope for your future—declares the Lord: your children shall return to their country. I can hear Ephraim lamenting: You have chastised me, and I am chastised like a calf that has not been broken. Receive me back, let me return, for You, O Lord, are my God. Now that I have turned back, I am filled with remorse; now that I am made aware, I strike my thigh. I am ashamed and humiliated, for I bear the disgrace of my youth. Truly, Ephraim is a dear son to Me, a child that is dandled! Whenever I have turned against him, My thoughts would dwell on him still. That is why My heart yearns for him; I will receive him back in love—declares the Lord.

BLESSINGS AFTER THE HAFTARAH ברכות אחרי ההפטרה

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 דברייך, ודבר אחד מדברייך 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 באליהו הנביא עבדך, ובמלכות בית דוד משיחך, במהרה יבא ויגל לבנו, על כסאו לא ישב זר ולא ינחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת לו, שלא יכבה נרו לעולם ועד. ברוך אתה יי, מגן דוד.

על התורה, ועל העבודה, ועל הנביאים, (ועל יום השבת הזה), ועל יום הזכרון הזה, שנתת לנו יי אלהינו, (לקדשה ולמנוחה), לכבוד ולתפארת. על הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד ודברך אמת וקים לעד. ברוך אתה יי, מקדש (השבת ו) ישראל ויום הזכרון.

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

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

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

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

On Shabbat add the words in brackets.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Shabbat] and for this Day of Remembrance, which You have given us to add to our lives [sanctity and rest,] dignity and beauty. May every living creature glorify You always and ever more; for Your word is truth, and endures forever. Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath] Israel, and this Day of Remembrance.

MI SHEBAYRACH מִי שְׁבַרַךְ

Mi Shebayrach Avotaynu,
mekor habracha l'imotaynu
May the Source of Strength,
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say: Amen.

Mi Shebayrach Eemotaynu,
mekor habracha la'avotaynu,
Bless those in need of healing
With Refuah Shelayma,
The renewal of body,
The renewal of spirit,
And let us say: Amen.

PRAYER FOR OUR COUNTRY

Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, into a bond of true kinship, to banish hatred and bigotry, and to safeguard our ideals and institutions of freedom.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets:

"Nation shall not lift up sword against nation, Neither shall they learn war any more."

PRAYER FOR JEWISH COMMUNITIES OF THE WORLD

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the comfort and the inspiration of our faith, the strength and the solidarity of our people, the meaning and the hope of our heritage.

May they draw confidence from the knowledge that they are in our prayers; and may they see the fulfillment of all their worthy desires. Amen.

PRAYER FOR ISRAEL

O Guardian of Israel, we ask Your blessings

Upon the People of Israel and the Land of Israel.

Bless them with peace, tranquillity, and achievement,

Bless them—even as they have been a blessing to us.

For they have nurtured our pride,

And renewed our hopes.

They have gathered in our homeless;

They have healed the bruised and the broken.

Their struggles have strengthened us;

Their sacrifices have humbled us.

Their victories have exalted us;

Their achievements have enriched us.

They have translated into fulfillment

The promises of Your ancient prophets:

"They shall build the waste cities and inhabit them;

They shall plant vineyards and drink their wine."

Truly, they have made the wilderness like Eden,

And the desert like the garden of the Lord.

Watch over the Land, we pray;

Protect it from every enemy and disaster.

Fulfill the prophetic promises

Which still await realization.

"Violence shall no more be heard in your land,

There shall be no desolation within your borders."

"Zion shall be redeemed through justice,

And they that dwell therein through righteousness."

RETURNING THE SCROLLS TO THE ARK

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חַסִּידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ,
הַלְלוּיָהּ.

*Hodo al eretz v'shama-yim. Va-yarem keren l'amo, t'hila l'chol chasidav, li-v'ney
yisrael am k'rovo, Halleluyah.*

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

"God's glory is revealed on earth and in the heavens. God has raised the honor of His people, the glory of His faithful. God exalted the Children of Israel, the people near to God. Halleluyah."

HEIVEINU SHALOM ALEICHEM

Hei-vei-nu sha-lom a-lei-chem (3x)

*Hei-vei-nu sha-lom, sha-lom,
sha-lom a-lei-chem!*

May peace come to all of you!

DAVID MELECH YISRAEL

Da-vid me-lech yis-ra-eil

Chai, chai v'-ka-yam!

David, king of Israel, lives and endures!

V'HAER EINEINU

V'-ha-er ei-nei-nu b'to-ra-techa

V'-da-beik li-bei-nu b'-mitz-vo-te-cha

V'-ya-cheid l'-va-vei-nu

L'aha-va ul'-yir-ah et sh'me-cha.

V'lo nei-vosh, v'lo ni-ka-leim,

V'lo ni-ka-sheil l'-o-lam va-ed....

Enlighten our eyes in Your Torah

that we may cling to Your mitzvot,

Unite our hearts to love and revere Your name.

Then we shall never be afraid!

LO YISA GOY

Lo yisa goy el goy cherev

Lo yil'm'du od milchama.

Nation shall not lift up sword against nation,
nor ever again shall they train for war.

A TREE OF LIFE עֵץ חַיִּים

Eytz cha-yim hi la-macha-zikim bah,

V'tom-hecha m'u-shar.

D'racheha darchey no-am, v'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleha v'na-shuva,

Chadeysh yameynu k'kedem.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,

וְתוֹמְכֶיהָ מְאֻשָּׁר.

דַּרְכֶיהָ דַּרְכֵי נוֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנָשׁוּבָה,

חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

It is a tree of life to those who cling to it, Blessed are they who uphold it. Its ways are ways of pleasantness, All its paths are peace. Turn us to You, O Lord, and we shall return; Renew us as in days of old.

TO GO FORWARD IN HOPE

O God, source of our strength,
Who gives meaning to our days and years,
Help us to feel Your presence—
*In the marvelous beauty which we see,
In worthy deeds which are done,
In opportunities for service which beckon.*

Above the clamor and the tedium in our lives,
Help us to sense Your power and nearness—
*In great thoughts and in noble hopes,
In expressions of love and in moments of joy,
In all striving for justice and truth.*

As we look ahead to a year of unknown tomorrows,
Mindful of our frailties and weaknesses,
Acknowledging our anxieties and our doubts—
*Help us to go forward unafraid,
With hope renewed, confidence restored,*

Knowing that Your power and creative love,
Which in bygone years
Wrought wondrous deeds and noble lives,
*Will yet bring forth new grace and beauty,
Will yet inspire new deeds of righteousness
In the new year which now begins.*

הִנְנִי HINENI

The Hazzan's Prayer

Here I stand, deficient in good deeds,
Overcome by awe, and trembling
In the presence of Him who abides
Amid the praises of Israel.

I have come to plead with You
On behalf of Your people Israel who have sent me,
Though I am unworthy for this sacred task.

God of Abraham, God of Isaac, and God of Jacob,
Gracious and merciful God, God of Israel,
Awesome and majestic God,
I beseech You to help me
As I seek mercy for myself
And for those who have sent me.

For You mercifully hear the prayers of Your people
Israel. Praised are You who hears prayer.

הִנְנִי הָעֲנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד
יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, בְּאֵתִי לַעֲמֹד
וְלִהְתַּחַן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל אֲשֶׁר
שָׁלַחְתָּנִי, אֵף עַל פִּי שְׂאִינִי כִדְאִי וְהִגּוֹן
לְכֶךָ. לָכֵן אֲבַקֵּשׁ מִמְּךָ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, יְיָ יְיָ, אֵל
רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם
וְנוֹרָא, הִיָּה נָא מְצַלִּיחַ דְּרַבֵּי אֲשֶׁר אָנִי
הוֹלֵךְ, לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל
שׁוֹלְחֵי.

בְּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

עמידה AMIDAH

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai sefatai tif-tach u-fee ya-gid t'hilatecha.

"Eternal God, open my lips that my mouth may declare Your glory."

Ba-ruch a-ta Adonai, Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-motei-nu: Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov. Eh-lo-hei Sa-rah, eh-lo-hei Riv-kah, eh-lo-hei Lei-ah, vei-lo-hei Ra-cheil. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, eil el-yon. Go-meil cha-sa-dim toh-vim, v'ko-nei ha-kol, v'zo-cheir chas-dei a-voht v'i-ma-hoht, u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה.

Zochreynu l'chayim melekh hafeytz bachayim, v'chot-veynu b'seyfer ha-chayim, l'ma-ancha Elohim cha-yim.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-ta Adonai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You will lovingly bring redemption to their children's children.

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

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

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-ta, rav l'ho-shi-a.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:

M'chal-keil cha-yim b'cheshed, m'cha-yei ha-kol b'ra-cha-mim ra-bim. So-meich no-flim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht, u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִיִּם אִמּוֹנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מִמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:

Mi chamocha av ha-rachamim, zocheyr yetzoorav l'chaim b'rachamim.

מִי כְמוֹךָ אֲבִי הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

V'neh-eh-man a-ta l'ha-cha-yoht ha-kol, Ba-ruch a-ta Adonai, m'cha-yei ha-kol.

וְנִאֲמָן אַתָּה לְהַחֲיוֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחִיָּה הַכֹּל:

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

You sustain the living with love, and with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

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

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

וּבְכֹן וּלְךָ תַעֲלֶה קְדוּשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.
וּנְתִנֶּה תִקְוָה קְדוּשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם; וּבו תִּנְשֵׂא מַלְכוּתְךָ,
וַיִּכּוֹן בְּחֶסֶד כְּסִיף, וַתֵּשֶׁב עָלָיו בְּאַמֶּת.

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

The great Shofar is sounded; a still small voice is heard. Even the angels are dismayed; in fear and trembling they cry out: "The Day of Judgment has arrived!" For even the heavenly hosts feel they are judged, and sense that they are not without fault. On this day we all pass before You, one by one, like a flock of sheep. As a shepherd counts his sheep, making each of them pass under his staff, so You review every living being, measuring the years and decreeing the destiny of every creature.

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

*B'rosh ha-shanah yika-teyvun,
Uv-yom tzom kippur yey-hatemun:*

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן,
וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן

How many shall leave this world,
and how many shall be born;
who shall live and who shall die,
who in the fullness of years and who before;

*B'rosh ha-shanah yika-teyvun,
Uv-yom tzom kippur yey-hatemun:*

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן,
וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן

who shall perish by fire and who by water,
who by sword and who by a wild beast;
who by famine and who by thirst,
who by earthquake and who by plague;
who by strangling and who by stoning,
who shall rest and who shall wander;

*B'rosh ha-shanah yika-teyvun,
Uv-yom tzom kippur yey-hatemun:*

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן,
וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן

who shall be serene and who disturbed,
who shall be at ease and who afflicted;
who shall be humbled and who exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מֵעֲבִירִין אֶת רֵעַ הַגְּזֵרָה.

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

TO FACE THE FUTURE

We look to the future with hope—yet with trembling,
Knowing that uncertainties accompany the new year.

*Help us, O God, to look forward with faith,
And to learn from whatever the future may bring.*

If we must face disappointment,
Help us to learn patience.

*If we must face sorrow,
Help us to learn sympathy.*

If we must face pain,
Help us to learn strength.

*If we must face danger,
Help us to learn courage.*

If we must face failure,
Help us to learn endurance.

*If we achieve success,
Help us to learn gratitude.*

If we attain prosperity,
Help us to learn generosity.

*If we win praise,
Help us to learn humility.*

If we are blessed with joy,
Help us to learn sharing.

*If we are blessed with health,
Help us to learn caring.*

Whatever the new year may bring,
May we confront it honorably and faithfully;

*May we know the serenity which comes to those
Who find their strength and hope in the Lord.*

EACH OF US IS AN AUTHOR

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

This is the sobering truth,
Which both frightens and consoles us:

*Each of us is an author,
Writing, with deeds, in life's Great Book.
And to each You have given the power,
To write lines that will never be lost.*

No song is so trivial,
No story is so commonplace,
No deed is so insignificant,
That You do not record it

*No kindness is ever done in vain;
Each mean act leaves its imprint;
All our deeds, the good and the bad,
Are noted and remembered by You.*

So help us to remember always,
That what we do will live forever;
That the echoes of the words we speak,
Will resound until the end of time.

*May our lives reflect this awareness;
May our deeds bring no shame or reproach.
May the entries we make in the Book of Remembrance
Be ever acceptable to You.*

WE INSCRIBE OURSELVES

"In the Book of Life" must be understood in a spiritual sense. We are not asking for mere existence; we are asking for a life of special quality. And whether or not the prayer is answered depends on us. If we remain enslaved by our passions, if we are so unmoved by the love of God that we fail to repent and to return, then we have forfeited a year of true life. However, if we love God, if we put our trust in God, if we enlist in God's service and take upon ourselves the yoke of the Sovereign of Heaven, we thereby inscribe ourselves in the Book of Life!

Based on the Baal Shem Tov

KINGSHIP VERSES-MALCHUYOT

עלינו THE GREAT ALEINU

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונים ואנחנו
כורעים ומשתחוים ומוזים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzer b'reishit shelo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'chot ha-adamah shelo sam chelkeinu kahem v'goraleinu k'chol hamonam.
Va-anachnu kor'im u-mishtachavim u-modim lifnei melech malchei ha-m'lachim hakadosh baruch
hu.*

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

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

*Sh'hu noteh shamayim v'yosed aretz u-moshav y'karo ba-shamayim mi-ma-al u-sh'chinat uzo,
b'gav-hay m'romim hu Elohainu eyn ode. Emet malkeinu eh-fes zulato kakatuv b'torato v'yadata
hayom, v'hashey-vota el levavecha ki Adonai hu ha-Elohim bashamayim mi-ma-al v'al ha-aretz,
mitachat eyn ode.*

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our sovereign God, as it is written: Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else.

ונאמר: לא הביט און ביצקוב, ולא ראה עמל בישראל; יי אלהיו עמו, ותרועת מלך בו. ונאמר: ויהי בישרון
מלך, בהתאסף ראשי עם, יחד שבטי ישראל. ובדברי קדשך כתוב לאמר: כי ליי המלוכה ומושל בגוים.
ונאמר: יי מלך גאות לבש, לבש יי, עז התאזר, אף תכון תבל כל תמוט. ונאמר: שאו שערים ראשיכם,
והנשאו פתחי עולם, ויבוא מלך הכבוד. מי זה מלך הכבוד, יי עזו וגבור, יי גבור מלחמה. שאו שערים
ראשיכם, ושאו פתחי עולם, ויבא מלך הכבוד. מי הוא זה מלך הכבוד, יי צבאות, הוא מלך הכבוד, סלה.

ועל ידי עבדיך הנביאים כתוב לאמר: כה אמר יי, מלך ישראל וגאלו, יי צבאות, אני ראשון ואני אחרון,
ומבלעדי אין אלהים. ונאמר: ועלו מושיעים בהר ציון לשפט את הר עשו, והיתה ליי המלוכה. ונאמר: והיה
יי למלך על כל הארץ, ביום ההוא יהיה יי אחד ושמו אחד. ובתורתך כתוב לאמר: שמע ישראל, יי אלהינו,
יי אחד.

ברוך אתה יי, מלך על כל הארץ, מקדש ישראל ויום הזכרון.

The Torah proclaims: The Lord your God is with you; shout acclaim to your King!

*The psalmist affirms. Lift up your heads, O gates! Lift yourselves up, O ancient doors!
Let the King of Glory enter. Who is this King of Glory? The Lord of Hosts—
He is the King of Glory!*

The prophet declares: I am the First and I am the Last; I am the Only One.

As it is written in the Torah. Hear, O Israel. the Lord is our God, the Lord is One!

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "The Lord God of Israel is the King whose dominion extends to all creation." Blessed is the Lord, King of all the earth, who hallows (the Sabbath,) the House of Israel and the Day of Remembrance.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו, וצננו לשמוע קול שופר.
*Baruch ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav,
v'tzivanu l'shmoa kol shofar.*

Praised are You, Lord our God, Sovereign of the universe, who has taught us the way of holiness through the Mitzvot, and has commanded us to hear the sound of the Shofar.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.
*Baruch ata Adonai, Elohaynu melech ha-olam, she-cheheyanu, ve-kiyemanu, vehigiyanu la-zman
ha-zeh.*

Praised are You, Lord our God, Sovereign of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

The Shofar is sounded.

תקיעה שברים תרועה תקיעה

TEKIAH SHEVARIM TERUAH TEKIAH

ארשת שפתינו יערב לפניך, אל רם ונשא, מבין ומאזין, מביט ומקשיב לקול תקיעתנו;
ותקבל ברחמים וברחון סדר מלכותנו.

*Are-shet s'fateynu ye-erav l'fanecha, Eil ram v'nisa, meyvin uma-azin, mabit
umak-shiv l'kol t'kiateynu, ut-kabeyl b'ra-chamim uv-ratzon seyder mal-chuyo-
teynu.*

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Malchuyot.

REMEMBRANCE VERSES-ZICHRONOT

ZICHRONOT: REMEMBERING

You remember, O Lord our God,
The past which has molded us;
That past which those who went before,
Preserved and bequeathed to us.

*Help us to remember that we shall be the past
To countless others who will come after us;
And may we so live that we will transmit to them
Our love and reverence for all that we cherish.*

You remember, O Lord our God,
The past which lives in our minds;
The heritage, rooted in the ages, which was nurtured
By psalmist and sage, by poet and prophet.

*Help us to remember that we are the guardians
Of this sacred trust we are commanded to honor;
May it be our way of life all the days of our years,
To pass on to future heirs, strengthened and enhanced.*

You remember, O Lord our God,
The past which lives in our hearts;
That past, wrought out of the hopes of our people,
Renewed in the dreams of every generation.

*Let us remember that we must now renew
Our loyalty, our devotion to those hopes and dreams;
That our lives may be hallowed and our days enriched,
By our links to our people's noblest ideals.*

You remember, O Lord our God,
Our past which stressed righteousness,
That past which now summons us to justice and to mercy,
Proclaiming that we meet You in deed as well as prayer.

*Help us to remember that we must faithfully champion
Those eternal truths, and inspired teachings,
Which link our lives to Your Torah of love,
And make us worthy of being remembered by You.*

וַנֹּאמֶר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתְךָ, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב. וַנֹּאמֶר: וַיִּזְכְּרֵנִי אֶת בְּרִיתִי יַעֲקֹב, וְאֶת אֶת בְּרִיתִי יִצְחָק, וְאֶת אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר, וְהֶאֱרָץ אֶזְכֹּר. וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר: זִכֹּר עֲשֵׂה לְנַפְלְאֹתַי, חֲנוּן וְרַחוּם יְיָ. וַנֹּאמֶר: טָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. וַנֹּאמֶר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנְחַם כְּרַב חֲסָדָיו.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר: הַלּוֹדֶךָ וְקִרְאֶתְךָ בְּאַזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְיָ, זִכְרֹתֶיךָ לְךָ חֲסֵד נְעוּרֶיךָ, אֲהַבֵּת כְּלוּלֶתֶיךָ, לְכַתֵּךְ אַחֲרַי בְּמִדְבָּר, בְּאַרְץ לֹא זְרוּעָה. וַנֹּאמֶר: וַיִּזְכְּרֵנִי אֶת בְּרִיתִי אֲוֹתְךָ בִּימֵי נְעוּרֶיךָ, וְהַקִּימוֹתֶיךָ לְךָ בְּרִית עוֹלָם. וַנֹּאמֶר: הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם יִלְד שְׁעָשׂוּעִים, כִּי מִדֵּי דַבְרֵי בּוֹ זִכֹּר אֶזְכְּרֶנּוּ עוֹד, עַל כֵּן הִמּוּ מְעֵי לּוֹ, רַחֵם אֲרַחֲמֶנּוּ, נָא יְיָ.

בְּרוּךְ אַתָּה יְיָ, זוֹכֵר הַבְּרִית.

The Torah proclaims: God heard the enslaved people's groaning, and remembered the covenant with Abraham, Isaac, and Jacob.

The psalmist affirms: You remembered Your covenant with us, in Your great love, You comforted us.

The prophet declares: I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant.

As it is written in the Torah. I will remember the covenant with their ancestors whom I led out of Egypt in the sight of the nations, to be their God. I am the Lord.

Our God and God of all generations, remember us with favor and grant us Your compassionate deliverance. Remember Your love for us, the covenant You made with Abraham on Mount Moriah. Remember his boundless love for You, his willingness to offer You all that was his. Show us Your compassion, then, and in Your goodness look with favor upon Your people and Your loved ones.

For You are the One who remembers all that has been forgotten, there is no forgetfulness in Your presence. Blessed is the Lord, who remembers the covenant.

The Shofar is sounded.

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

TEKIAH SHEVARIM TERUAH TEKIAH

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רָם וְנִשְׂאָ, מִבֵּין וּמֵאַזִּין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ; וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוֹרוֹנוֹתֵינוּ.

Are-shet s'fataynu ye-erav l'fanecha, Eil ram v'nisa, meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu, ut-kabeyl b'ra-chamim uv-ratzon seyder zichrono-teynu.

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Zichronot.

SHOFAROT VERSES

פְּתוּב בְּתוֹרַתְךָ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיט הַבָּקָר, וַיְהִי קוֹלֹת וּבְרָקִים, וַעֲנַן כְּבֹד עַל הַהָר, וְקוֹל שֹׁפָר חֲזָק מְאֹד, וַיִּחַרַד כָּל הָעָם אֲשֶׁר בַּמַּחֲנֶה. וַנֹּאמֶר: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד, מִשֶּׁה יִדְבַר וְהֶאֱלֵהִים יַעֲנֶנּוּ בְּקוֹל. וַנֹּאמֶר: וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת, וְאֶת הַלְפִידִם, וְאֶת הַשֹּׁפָר, וְאֶת הַהָר עֲשׂוּ; וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרְחוֹק.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: כָּל יֹשְׁבֵי תֵבֵל וְשֹׁכְנֵי אֶרֶץ, כַּנְּשֵׂא נֶס הָרִים תִּרְאוּ, וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ. וַנֹּאמֶר: וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל, וַיָּבֹאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם, וְהִשְׁתַּחֲוּוּ לַיְי בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. וַנֹּאמֶר: וַיִּי עֲלֵיהֶם יְרָאָה, וַיִּצֵּא כְבֹדֵךְ חֲצוֹ; וַיֹּאדְנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלְךְ בְּסַעֲרוֹת תִּימָן. יְי צְבָאוֹת יִגַּן עֲלֵיהֶם. כֵּן תִּגַּן עַל עַמְּךָ יִשְׂרָאֵל בְּשִׁלּוּמֶךָ.

בְּרוּךְ אַתָּה יְי, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

The Torah proclaims: As the third day dawned at Sinai, there was thunder and lightning, a dense cloud over the mountain, and a loud blast of the Shofar; the people trembled.

The psalmist affirms. God stands revealed amid acclamation, the Lord, amid the sound of the Shofar.

The prophet declares: All you who dwell on earth, who inhabit the world, when a banner is raised, take note; and when the Shofar is sounded, take heed!

As it is written. 'The Eternal will appear, God's arrow will flash like lightning. The Eternal God will cause the Shofar to be sounded, and stride forth with the storm-winds of the South.' Thus, O God, will You shield Your people with peace.

Our God and God of all generations: Sound the great Shofar to proclaim our freedom; raise the banner for the redemption of the oppressed; signal liberty for all who are in exile; bring lasting joy to Zion and to Jerusalem, Your holy city.

We praise You, the merciful God who hearkens to the sound of the Shofar.

The Shofar is sounded.

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

TEKIAH SHEVARIM TERUAH TEKIAH

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵיל רָם וְנִשָּׂא, מִבֵּין וּמֵאַזִּין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ; וַתִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵנוּ.

Are-shet s'fateynu ye-erav l'fanecha, Eil ram v'nisa, meyvin uma-azin, mabit umak-shiv l'kol t'kiateynu, ut-kabeyl b'ra-chamim uv-ratzon seyder shofro-teynu.

May the prayers of our lips be pleasing to You, O exalted God, who hears our Shofar sounds. May You lovingly accept our recitation of Shofarot.

HAYOM HARAT OLAM: TODAY IS THE BIRTHDAY OF THE WORLD

Today is the birthday of the world! On this day all the world's creatures stand before You in judgment, some as children, some as servants. If You look upon us as children, then pity us as a parent pities their children. If You look upon us as servants, then we hope for Your graciousness when You judge us, revered and holy God.

THE GLORY OF CREATION—PSALM 8

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.

When I behold Your heavens, the work of Your fingers,
The moon and the stars, which You have established;

What are we, that You are mindful of us,
Mere mortals, that You take account of us?

Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.

You have given us dominion over the works of
Your hands You have put all things at our feet:

O Lord, our Lord,
How glorious is Your name in all the earth!

GUARD THE WORLD

When God created the first man God showed him all the trees in the Garden of Eden and said: "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you."

Ecclesiastes Rabbah 7:28

A SINGLE PERSON

Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves a single person, Scripture considers it as though a whole world had been saved. Again, just a single person was created, for the sake of peace—so that no one could say to another: "My father was greater than your father"; also that the heretics could not say, "There are many ruling powers in heaven." Moreover, only a single person was created, in order to emphasize the greatness of God: for when a human being stamps many coins using one die, they are all alike; but when God stamps every individual with the die of the first man, each one of them is, nevertheless, unique. Therefore every one must say, "For my sake was the world created."

SIM SHALOM: PRAYER FOR PEACE שִׁים שְׁלוֹם

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Parent, with the divine light of Your presence. For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם, וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

B'seyfer cha-yim b'rachah v'shalom ufar-nasah tovah, niza-cheyr v'nikateyv l'fanecha, anachnu v'chol amcha beyt yisrael, l'cha-yim tovim ul-shalom.

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

HAYOM: ON THIS DAY

Ha-yom t'amtzeynu.

AMEN.

Ha-yom t'varcheynu.

AMEN.

Ha-yom t'gadleynu.

AMEN.

Ha-yom tid-r'sheyenu l'tovah.

AMEN.

Ha-yom tich-t'veyenu l'cha-yim tovim.

AMEN

On this day, give us strength! Amen.

On this day, bless us! Amen.

On this day, help us to grow! Amen.

On this day, be mindful of us! Amen.

On this day, inscribe us for a good life! Amen.

On this day, hear our plea! Amen.

On this day, mercifully accept our prayer! Amen.

On this day, support us with Your just strength! Amen.

On this day bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.

May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.

אָמֵן	הַיּוֹם תְּאַמְצֵנוּ
אָמֵן	הַיּוֹם תְּבָרְכֵנוּ
אָמֵן	הַיּוֹם תְּגַדְּלֵנוּ
אָמֵן	הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה
אָמֵן	הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים
אָמֵן	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ
אָמֵן	הַיּוֹם תִּקְבֹּל בְּרַחֲמִים
אָמֵן	וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
אָמֵן.	הַיּוֹם תִּתְמַכְּנוּ בַיּוֹם צַדִּיקְךָ

אין פֿאלהײנו EYN KEYLOHEYNU

*Eyn keylo-heynu, Eyn ka-do-neynu,
Eyn k'mal-keynu, Eyn k'mo-shi-eynu.*

אין פֿאלהײנו, אין פֿאדוֹגײנו,
אין פֿמלְכֵנו, אין פֿמוֹשׁיעֵנו.

*Mi cheylo-heynu, Mi cha-do-neynu,
Mi ch'mal-keynu, Mi ch'mo-shi-eynu.*

מי פֿאלהײנו, מי פֿאדוֹגײנו,
מי פֿמלְכֵנו, מי פֿמוֹשׁיעֵנו.

*Nodeh leylo-heynu, Nodeh la-do-neynu,
Nodeh l'mal-keynu, Nodeh l'mo-shi-eynu.*

נוֹדֵה לֵאלֹהֵינוּ, נוֹדֵה לֵאדוֹגײנוּ,
נוֹדֵה לְמַלְכֵנוּ, נוֹדֵה לְמוֹשׁיעֵנוּ.

*Baruch Eloheynu, Baruch ado-neynu,
Baruch mal-keynu, Baruch mo-shi-eynu.*

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹגײנוּ,
בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשׁיעֵנוּ.

*Ata hu Eloheynu, Ata hu ado-neynu,
Ata hu mal-keynu, Ata hu mo-shi-eynu.*

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹגײנוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשׁיעֵנוּ.

אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

Ata hu sh'hiktiru avoteynu l'fanecha et k'toret ha-samim.

There is none like our God; There is none like our Lord;
There is none like our King; There is none like our Redeemer.

Who is like our God? Who is like our Lord?
Who is like our King? Who is like our Redeemer?

Let us thank our God; Let us thank our Lord;
Let us thank our King; Let us thank our Redeemer.

Let us praise our God; Let us praise our Lord;
Let us praise our King; Let us praise our Redeemer.

You are our God; You are our Lord;
You are our King; You are our Redeemer.

Inscribe us in the book of life, O God, and grant us in the new year: a life of peace and goodness; a life of blessing, sustenance, and health; a life marked by true piety and the avoidance of sin; a life free from all shame and reproach; a life of abundance and honor; a life ennobled by love of Torah and reverence for You; a life in which all the worthy desires of our hearts will be fulfilled.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּחֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.
Y'hi ratzon mil-fanecha Adonai Eloheynu vey-lohey avo-teynu, Sheh-t'hadeysh aleynu shanah tovah um-tukah.

May it be Your will, Lord our God and God of our ancestors, that we be blessed with a good and sweet new year.

A MEDITATION BEFORE KOL NIDRE

Eternal God, who calls us to repentance, we are grateful for the opportunity to answer Your call, to forsake our sins, and to turn to You with all our hearts.

Yet we know that repentance is difficult. We know that there have been times when we resolved to mend our ways and did not succeed.

Even the admission that we have done wrong does not come easily: our pride is as tall as the mountains; our vanity is as wide as the sea; and excuses abound.

But before You there are no secrets. To You all stands revealed. Our pettiness and our greed, our selfishness and our weakness, our running to do evil and our limping to do good—all these are known to You.

On this night of atonement, we yearn to become better than we have been. For You, O Lord, have given us the great gift of atonement, enabling individuals and communities to return to You and to do Your will.

Open our hearts to the call of this sacred night, so that the words of our prayers may remain with us to renew us and to refine us. May our deeds make us worthy to hear Your divine assurance, "Salahti—I have forgiven."

KINDLING THE HOLIDAY CANDLES הדלקת נרות ליום טוב

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
(שַׁבָּת וְשֶׁל) יוֹם טוֹב.

On Shabbat add the words in brackets.

Baruch ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav, v'tzivanu l'hadlik neyr shel (Shabbat v'shel) yom tov.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and commanded us to kindle the lights of (Shabbat and) this holiday.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.
Baruch ata Adonai, Elohaynu melech ha-olam, she-heheyanu, ve-kiyemanu, vehigiyanu la-zman ha-zeh.

Praised are You, Lord our God, Ruler of the universe who has kept us alive, sustained us, and enabled us to reach this season.

KOL NIDRE כל נדרי

TO CONVENE AND CONSENT

בְּיִשׁוּבָהּ שֶׁל מַעְלָה וּבְיִשׁוּבָהּ שֶׁל מַטָּה,
עַל־דַּעַת הַמָּקוֹם וְעַל־דַּעַת הַקְּהָל,
אָנוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים.

By the authority of the heavenly court, and by the authority of this earthly court, with divine consent and with the consent of this congregation, we hereby declare it permissible to pray with those who have transgressed.

כָּל נְדָרֵי וְאַסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכַנּוּיֵי, וְקִנּוּסֵי וְשְׁבוּעוֹת, וְדַנְדָּרָנָא וְדִאֲשְׁתַּבְּעָנָא,
וְדִאֲחַרְמָנָא וְדִאֲסָרְנָא עַל נַפְשֵׁתְנָא, מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים הַבָּא
עָלֵינוּ לְטוֹבָה, בְּלִהוֹן אַחַרְטָנָא בְּהוֹן. בְּלִהוֹן יְהוֹן שָׂרוֹן, שְׁבִיקִין שְׁבִיתִין,
בְּטִלִין וּמְבַטְלִין, לָא שְׁרִירִין וְלָא קִיָּמִין. נְדָרְנָא לָא נְדָרֵי, וְאַסְרָנָא לָא
אַסְרֵי, וְשְׁבוּעַתְנָא לָא שְׁבוּעוֹת.

*Kol nidrey ve-esarey va-cha-ramey v'konamey v'chinu-yey v'kinusey u-
sh'vuot, di-n'darna u-d'ish-t'vana, u-d'ah rimna, v'di-asarnu al naf-sha-
tana mi-yom kipurim zeh ad yom kipurim ha-ba aleynu l'tovah, kol-hon
ich-ratna v'hon, kol-hon y'hon sharan. Sh'vikin, sh'vitin, b'teylin u-
m'vutalin, la sh'ririn v'la ka-yamin. Nidrana la nidrey, ve-esarana la
esarey, u-sh'vuatana la sh'vuot.*

All vows, oaths, and promises which we made to God from last Yom Kippur to this Yom Kippur and were not able to fulfill—may all such vows between ourselves and God be annulled. May they be void and of no effect. May we be absolved of them and released from them. May these vows not be considered vows, these oaths not be considered oaths, and these promises not be considered promises.

ALL VOWS

All vows, promises, and commitments made in Your presence—
May we be given the strength to keep them:

*Our vows to ourselves, commitments to self-discipline—
May we take our own lives seriously enough to heed them,
Honoring our resolves in the way we eat and drink,
The way we work and rest, the way we regulate our lives.*

Commitments made to loved ones and friends,
Pledges made to worthwhile causes—
Help us to become as compassionate and generous
As we sought to be at those noble moments.

*The promises we made to worship and to study—
We meant them when we made them,
But distractions were many, and our wills were weak.
This time, may we be strong enough; May our better selves prevail.*

Promises made in the synagogue by young people
Who glimpsed what life as Jews might hold in store for them—
May devotion and idealism be with them all their days.

*Our marriage vows—may they endure
Through dark days and through dull days,
Through fatigue and through frustration—
May our love prove strong and our faith firm.*

O God, we meant the promises we made
To You, to each other, and to ourselves,
Even as we mean the vows we silently make tonight.

*Reach down to us as we strive to reach up toward You;
Give us the strength and self-respect, the fidelity and vision,
To grow to become the people we have sworn to be.*

All worthy vows and commitments which we make
From this Yom Kippur until the next—
May we be faithful enough and firm enough to keep them.

For transgressions between a human being and God, repentance on Yom Kippur brings atonement. For transgressions between one human being and another, Yom Kippur brings no atonement until the injured party is reconciled.

עמידה AMIDAH

Adonai sefatai tif-tach u-fee ya-gid t'hilatecha.

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יגִיד תְּהִלָּתְךָ:
"Eternal God, open my lips that my mouth may declare Your glory."

Ba-ruch a-ta Adonai, Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-motei-nu: Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov. Eh-lo-hei Sa-rah, eh-lo-hei Riv-kah, eh-lo-hei Lei-ah, vei-lo-hei Ra-cheil. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, eil el-yon. Go-meil cha-sa-dim toh-vim, v'ko-nei ha-kol, v'zo-cheir chas-dei a-voht v'i-ma-hoht, u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה.

Zochreynu l'chayim melekh hafeytz bachayim, v'chot-veynu b'seyfer ha-chayim, l'ma-ancha Elohim cha-yim.

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-ta Adonai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה.

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You will lovingly bring redemption to their children's children.

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

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

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-ta, rav l'ho-shi-a.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:

M'chal-keil cha-yim b'cheshed, m'cha-yei ha-kol b'ra-cha-mim ra-bim. So-meich no-flim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht, u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach v'chayim.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:

Mi chamocha av ha-rachamim, zocheyr yetzoorav l'chaim b'rachamim.

מִי כְמוֹךָ אָב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

V'neh-eh-man a-ta l'ha-cha-yoht ha-kol, Ba-ruch a-ta Adonai, m'cha-yei ha-kol.

וְנִאֲמֵן אַתָּה לְהַחֲיוֹת הַכֹּל. בְּרוּךְ אַתָּה יי, מְחִיָּה הַכֹּל:

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

You sustain the living with love, and with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

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

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

אתה קדוש ושְׁמֶךָ קדוש וקדושים בכל יום והללוך, סְלֵה.

אתה בחרתנו מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְכָּנוּ לְעִבּוֹדֶתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.

וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם הַכַּפּוּרִים הַזֶּה, לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל-בוֹ אֶת כָּל עֲוֹנוֹתֵינוּ מִקְרָא קֹדֶשׁ, זְכֹר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגַּיעַ וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֹנוּ וּפְקֻדוֹנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה וְלִטּוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. זְכָרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם הַכַּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֶיךָ, כְּאִמּוֹר: אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא אֲזַכֵּר. וְנֹאמַר: מְחִיתִי כְעֵב פְּשָׁעֶיךָ, וְכַעֲנֹן חַטָּאתֶיךָ, שׁוּבָה אֵלַי כִּי גֹאֲלֶתִיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תִטְהָרוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׁבַעֲנוּ מְטוֹבֶךָ וְשִׁמְחָנוּ בִישׁוּעָתְךָ. וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֵלְחָן לְיִשְׂרָאֵל וּמַחֲלֹן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמַבְּלַעְדֶיךָ אֵין לָנוּ מְלֹךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מְלֹךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשֵּׁב אֶת הָעִבּוּדָה לְדַבִּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וּתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אָנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מְגוֹן יְשׁוּעָנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכְל יוֹם עַמָּנוּ, וְעַל נַפְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל עֵת, עָרֵב וּבָקָר וְצִהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תִמוּ חֲסָדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

Holy are You and hallowed is Your name, and holy ones praise You daily. Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created. Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days. Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Halleluyah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy King.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

In love have You given us, O Lord our God, this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

Our God and God of our ancestors, forgive our sins on this Day of Atonement. Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall." You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

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 toward 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. It means losing face; it means starting all over again; and this is always painful. It means saying: I am sorry. It means recognizing that we have the ability to change. These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday's ways. Lord, help us to 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 toward You. Revive our lives, as at the beginning. And turn us toward each other, Lord, for in isolation there is no life.

SILENT CONFESSION

In my individuality I turn to You, O God, and seek Your help. For You care for each of Your children. You are my God, and my Redeemer. Therefore, while around me others think their own thoughts, I think mine; and as each one of them seeks to experience Your presence, so do I.

Each person's abilities are limited by nature and by the circumstances we have had to face. Whether I have done better or worse with my capacities than others with theirs, I cannot judge.

But I do know that I have failed in many ways to live up to my potentialities and Your demands. Not that You expect the impossible. You do not ask me: 'Why have you not been great as Moses?' You do ask me: 'Why have you not been yourself? Why have you not been true to the best in you?'

I will not lay the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies mainly in myself.

I have been weak. Too often I have failed to make the required effort to do my work conscientiously, to give my full attention to those who needed me, to speak the kindly word, to do the generous deed, to express my concern for my friends. I have not loved enough, not even those closest to me.

I have also neglected my duties to my community. The Jewish people is only a remnant of what it was, a fragment of what it might have been. It needs strength to rebuild itself and to carry on the task entrusted to it by a hundred generations. Have I been a source of this strength? Have I enhanced its good name? Have I shared fully in its life? Have I even acquainted myself sufficiently with the history of my people and the teachings of my faith?

And do I not share some responsibility for the social evils which I see, hear about, and read about daily? Have I always used my opportunities as a citizen to relieve suffering, to speak out against injustice, to promote harmony in the life of my city, my country, and the nations of the world?

וְעַל כָּל־בְּרָכָה וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.
וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעַתְנוּ וְעֲזָרְתְנוּ סֶלָה. בְּרוּךְ אַתָּה
יְי, הַטּוֹב שְׁמֶךָ וְלֹךְ נָאָה לְהוֹדוֹת.

For all Your blessings we shall praise and exalt You, O our Ruler, forever. Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

שְׁלוֹם רַב בְּלֶשׁוֹן רַב BLESS US WITH PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

*Sha-lom rav al Yisrael am-cha ta-sim le-o-lam, ki a-ta hu me-lech a-don le-chol ha-sha-lom
Ve-tov be-ei-ne-cha le-va-rech et am-cha Yisrael be-chol et u-ve-chol sha-a bish-lo-me-cha.*

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses Your people Israel with peace.

בְּסֵפֶר חַיִּים וְשִׁלּוֹם INSCRIBE US IN THE BOOK OF LIFE

בְּסֵפֶר חַיִּים בְּרָכָה וְשִׁלּוֹם, וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשִׁלּוֹם. בְּרוּךְ אַתָּה יְי, עוֹשֵׂה הַשְּׁלוֹם.

*B'seyfer cha-yim b'rahah v'shalom ufar-nasah tovah, niza cheyr v'nikateyv
l'fanecha, anahnu v'hol amha beyt yisrael, l'ha-yim tovim ul-shalom. Baruch ata
Adonai, oseh ha-shalom.*

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

GUARD MY TONGUE FROM EVIL אלהי נצור לשוני מרע

O Lord, guard my tongue from evil
and my lips from speaking falsehood.

*Help me to ignore those who slander me,
and to be humble and forgiving to all.*

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

*Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your law.*

Save Your loved ones, O Lord;
Answer us with Your redeeming power.

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפֵתַי
מִדְבַּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדַם, וְנַפְשִׁי כְּעֶפֶר לְכֹל תְּהִיָּה.
פָּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תְּרַדְדוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי
רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֹךְ,
עֲשֵׂה לְמַעַן יִמְיִנְךָ, עֲשֵׂה לְמַעַן
קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן תִּנְוֶרְתְּךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה
יִמְיִנְךָ וְעַנְנִי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bi-mromav hu ya-aseh shalom aleinu v'al kol Yisrael v'imru amen.

May the One who causes peace to reign in the high heavens, let peace descend on us,
on all Israel, and all the world, and let us say: Amen.

MI SHEBAYRACH מִי שְׁבֵרַךְ

Mi Shebayrach Avotaynu,
mekor habracha l'imotaynu
May the Source of Strength,
healing
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say: Amen.

Mi Shebayrach Eemotaynu,
mekor habracha la'avotaynu,
Bless those in need of
With Refuah Shelayma,
The renewal of body,
The renewal of spirit,
And let us say: Amen.

AS WE CALL UPON YOUR NAME

On this night of Atonement, grant us, O God,
A sense of Your presence, as we call upon Your name.

*Speak Your hopeful message to each yearning heart,
And answer the worthy petitions of each searching soul.*

Purify and strengthen our noble strivings,
And cleanse us of all our unworthy desires.

*Join us together in fellowship and in love;
And grant us the joy which comes from enriching other lives.*

Help us to be loyal to the heritage we share,
Draw us near to Torah in wisdom and in faith.

*Strengthen our devotion to our people everywhere,
Keep alive our faith in righteousness and truth.*

Bless us with hopes to uplift our daily lives
And keep steadfast our courage and our resolve at all times.

*On this night of Atonement, help us, O God,
To be worthy of Your presence, as we call upon Your name.*

יעלה YAALEH
MAY OUR PRAYERS BE ACCEPTED

May our supplication rise at nightfall,
Our plea approach Your presence in the morning,
And our exultation come at dusk.

יעלה תחנונו מערב,
ויבא שועתנו מבקר,
ויראה רנונו עד ערב.

May our voices rise in prayer at nightfall,
Our cause ascend to You in the morning,
And redemption come to us at dusk.

יעלה קולנו מערב,
ויבא צדקתנו מבקר,
ויראה פדיונו עד ערב.

May our penitence rise to You at nightfall,
Our pardon come before You in the morning,
And our cry be heard by You at dusk.

יעלה ענויני מערב,
ויבא סליחתנו מבקר,
ויראה נאקתנו עד ערב.

May our trust in You rise up at nightfall,
Our hope be granted for Your sake in the morning,
And our atonement come at dusk.

יעלה מנוסנו מערב,
ויבא למענו מבקר,
ויראה כפורנו עד ערב.

May our deliverance mount at nightfall,
Our cleansing come to us in the morning,
And Your favor come to us at dusk.

יעלה ישענו מערב,
ויבא טהרנו מבקר,
ויראה חנונו עד ערב.

May our remembrance rise to You at nightfall,
Our assemblage be acceptable to You in the morning,
And Your glory shine upon us at dusk.

יעלה זכרונו מערב,
ויבא ועודנו מבקר,
ויראה הדרתנו עד ערב.

May our knocking at Your gates be heard at nightfall,
Our joy come to us in the morning,
And our petition be granted at dusk.

יעלה דפקנו מערב,
ויבא גילנו מבקר,
ויראה בקשתנו עד ערב.

May our cry rise up to You at nightfall,
Our plea reach Your presence in the morning,
And Your mercy be shown to us at dusk.

יעלה אנקתנו מערב,
ויבא אליך מבקר,
ויראה אלינו עד ערב.

שמע קולנו SHEMA KOLEYNU
HEAR OUR VOICE

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים וברצון את תפלתנו.
השיבנו יי אליך ונשובה, חדש ימינו בקדם.

אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.
אל תשליכנו לעת זקנה, בכלות כחנו אל תעזבנו.
אל תעזבנו, יי אלהינו, אל תרחק ממנו.

*Sh'ma koleynu, Adonai Eloheynu, chus v'racheym aleynu, V'kabeyl b'rachamim
uv-ratzon et t'filateynu.*

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

Al tashli-cheynu mil-fanecha, V'ruach kod-sh'cha al tikach mimenu.

Al tashli-cheynu l'eyt zikna, Kich-lot kocheynu al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirchak mimenu.

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

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

Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

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

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

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

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

KI ANU AMECHA כִּי אָנוּ עַמְךָ
WE ARE YOUR PEOPLE, AND YOU ARE OUR GOD

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ מִחַל לָנוּ, כִּפֹּר-לָנוּ.

*Ki anu amecha v'ata Eloheyenu,
Anu vanecha v'ata avinu.
Anu avadecha v'ata adoneynu,
Anu k'halecha v'ata hel-kevenu.
Anu nahchahlatecha v'ata gora-leyenu,
Anu tzonecha v'ata ro-eynu.
Anu charmecha v'ata notreynu,
Anu fu-latecha v'ata yotz-reynu.
Anu ra-yatecha v'ata do-deynu,
Anu s'gulatecha v'ata k'roveynu.
Anu amecha v'ata malkeynu,
Anu ma-amirecha v'ata ma-amireynu.*

כִּי אָנוּ עַמְךָ, וְאַתָּה אֱלֹהֵינוּ;
אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ.
אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ קְהֵלְךָ, וְאַתָּה חֻלְקֵנוּ.
אָנוּ נַחֲלֶתְךָ, וְאַתָּה גּוֹרְלֵנוּ;
אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ כְרֻמְךָ, וְאַתָּה נוֹטְרֵנוּ;
אָנוּ פְעֻלֶתְךָ, וְאַתָּה יוֹצְרֵנוּ.
אָנוּ רְעִיתְךָ, וְאַתָּה דוֹדֵנוּ;
אָנוּ סִגְלֶתְךָ, וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמְךָ, וְאַתָּה מַלְכֵנוּ;
אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.

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

*For we are Your people, and You are our God.
We are Your children, and You are our Parent.*

We are Your servants, and You are our Master.
We are Your congregation, and You are our Heritage.

*We are Your possession, and You are our Destiny.
We are Your flock, and You are our Shepherd.*

We are Your vineyard, and You are our Guardian.
We are Your creatures, and You are our Creator.

*We are Your faithful, and You are our Beloved.
We are Your treasure, and You are our Protector.*

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

*We are arrogant; but You are merciful.
We are obstinate; but You are patient.*

We are laden with sin; but You abound in compassion.
We are as a passing shadow; but You are eternal.

אֲשַׁמְנוּ אֲשַׁמְנוּ
THE CONFSSIONAL

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ; שְׂאִין אָנוּ עֲזֵי פָנִים וְקִשֵׁי עָרֶף, לֹאמֹר לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ; אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאנוּ.

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

אֲשַׁמְנוּ, בַּגְּדָנוּ, גָּזַלְנוּ, דִּבְרָנוּ דֹּפִי. הֶעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדָנוּ, חִמְסָנוּ, טָפְלָנוּ שְׂקָר.
יַעֲצָנוּ רָע, כִּזְבָּנוּ, לָצָנוּ, מָרְדָנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרָרָנוּ, קִשִׁינוּ
עָרֶף. רִשְׁעָנוּ, שְׁחַתָנוּ, תַּעֲבָנוּ, תַּעֲתָעָנוּ.

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

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

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁנָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אֲמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ. מֵה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ.

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

על חטא AL CHET
THE MULTITUDE OF OUR SINS

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּבִלֵי דְעֵת,
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

We have sinned against You by hardening our hearts;
And we have sinned against You by speaking perversely.

*We have sinned against You publicly and privately;
And we have sinned against You by corrupt speech.*

We have sinned against You by evil thoughts;
And we have sinned against You by insincere confession.

*We have sinned against You intentionally and unintentionally;
And we have sinned against You by desecrating Your name.*

V'al kulam Elo-ha s'lichot, s'lach lanu, m'chal lanu, ka-per lanu.
For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

We have sinned against You by foolish talk;
And we have sinned against You knowingly and unknowingly.

*We have sinned against You by bribery;
And we have sinned against You by slander.*

We have sinned against You in eating and drinking;
And we have sinned against You by false pride.

*We have sinned against You by being stubborn;
And we have sinned against You by talebearing.*

V'al kulam Elo-ha s'lichot, s'lach lanu, m'chal lanu, ka-per lanu.
For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

' A NEW AL CHET

For the sin of the hardened heart,
And for the sin of the talebearing lips;

*For the sin of the lustful look,
And for the sin of the pious mask;*

For the sin of enjoying violence,
And for the sin of polluting Your earth;

*For the sin of debasing our speech,
And for the sin of degrading Your name;*

For the sin of the yes that was no,
And for the sin of the promise unkept;

V'al kulam Elo-ha s'lichot, s'lach lanu, m'chal lanu, ka-per lanu.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

For the sin of the covetous eye,
And for the sin of the haughty head;

*For the sin of the insensitive soul,
And for the sin of the mocking voice;*

For the sin of the clenched fist,
And for the sin of the deceitful smile;

*For the sin of eating too much,
And for the sin of drinking too hard;*

For the sin of not hearing the oppressed,
And for the sin of closing our eyes;

V'al kulam Elo-ha s'lichot, s'lach lanu, m'chal lanu, ka-per lanu.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

The great transgression is not that we commit sins—for temptation is strong and our power is slight. Rather the great transgression is that at every instant we could turn to God in repentance—and yet we do not do so!

AVINU MALKENU מלכנו אבינו

Avinu Malkenu, she-ma ko-le-nu.

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ.

Avinu Malkenu, cha-ta-nu le-fa-nei-cha.

אָבִינוּ מַלְכֵנוּ חָטְאנוּ לְפָנֶיךָ.

Avinu Malkenu, cha-mol a-lei-nu ve-al o-la-lei-nu ve-ta-pe-i-nu.

אָבִינוּ מַלְכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.

Avinu Malkenu, Kat-vei-nu be-se-fer cha-im to-vim.

אָבִינוּ מַלְכֵנוּ כָּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkenu, cha-desh a-lei-nu sha-na to-va.

אָבִינוּ מַלְכֵנוּ חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkenu, ma-le ya-dei-nu mi-bir-cho-te-cha.

אָבִינוּ מַלְכֵנוּ מָלֵא יְדֵינוּ מִבְּרַכּוֹתֶיךָ.

Avinu Malkenu, cha-ne-nu va-a-nei-nu ki ein ba-nu ma-a-sim, a-se i-ma-nu tze-da-ka va-che-sed ve-ho-shi-ei-nu.

אָבִינוּ מַלְכֵנוּ חֲנֵנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Avinu Malkenu, hear us, pity us, and spare us.

Avinu Malkenu, we have sinned before You.

Avinu Malkenu, have pity on us and on our children.

Avinu Malkenu, inscribe us in the book of life and goodness.

Avinu Malkenu, help us to return to You completely repentant.

Avinu Malkenu, fill our lives with your blessing.

Avinu Malkenu, graciously answer us, although we are without merits;
Deal with us charitably and lovingly save us.

A YOM KIPPUR PRAYER

On this night of atonement, we pray,
Sustain us and strengthen us.

*Keep us mindful of the meaning of the prayers we utter;
Make us sensitive to the purposes of the fast we have begun.*

Keep us hungry for truth,
And give us the will to seek it.

*Keep us hungry for justice,
And give us the courage to pursue it.*

Keep us hungry for peace,
And give us the strength to work for it.

*Keep us hungry for righteousness,
And give us the determination to live it.*

Keep us hungry for love,
And give us the understanding to earn it.

*Keep us hungry for reconciliation,
And give us the wisdom to obtain it.*

Keep us hungry for Your forgiveness,
And give us the humility to ask for it.

*On this night of atonement, O God,
Sustain us and strengthen us.*

PRAYERS BEFORE THE ARK

Eternal God, as we seek Your pardon on this Yom Kippur, and pray for health and peace, help us to love and revere Your Torah as our tree of life; thus may our years be rich and our lives endowed with purpose. Grant us length of days to study and to teach, to remember and to fulfill in love Your teachings and commandments. As You were with our ancestors in days of old, be with us as we seek Your presence. Bless us, we pray, with the healing love of Your forgiveness; grant us the wisdom to perceive Your presence and to know Your will. May we study Your Torah with devotion and live nobly and uprightly as Your children. Amen.

Bey ana racheytz, v'lish-mey kadi-sha yakira בְּהֵאָנָה רַחֵיץ. וְלִשְׁמֵהּ קַדִּישָׁא יִקְרֵא
Ana eyamar tush-b'chan. אָנָה אֵמַר תִּשְׁבְּחֵן.
Y'hey ra-ava koda-mach d'tif-tach libi b'oraita, יְהֵא רַעְוָא קֹדְמָךְ דְּתַפְתַּח לְבַאֵי בְּאוֹרֵיתָא
v'tash-lim mish-alin d'libi וְתִשְׁלִים מִשְׁאַלֵּין דְּלְבַאֵי.
v'liba d'chol amach yisrael, וְלְבַא דְּכָל עַמְךָ יִשְׂרָאֵל.
L'tav u'lcha-yin v'lish-lam. Amen. לְטַב וְלַחַיִּין וְלִשְׁלָם:

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts, and of the heart all Your people Israel, for good, for life, and for peace. Amen.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael, Adonai Eloheynu, Adonai echad.

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

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Echad Eloheynu, gadol adoneynu, kadosh sh'mo.

One is our God; exalted is our Lord; Holy is God's name.

Reader:

גְּדַלּוֹ לַיְיָ אֵתִי, וּנְרוֹמְמָהּ שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai ee-tee, u-n'rom'mah sh'mo yachdav.

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

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹד. כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ; לְךָ יְיָ הַמְּמֹלָכָה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲדוֹם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוּ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

*L'cha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet v'ha-neytzach v'ha-hod. Ki chol ba-shama-yim
u-va-aretz, L'cha Adonai ha-mamlacha v'ha-mit-nasey l'chol l'rosh. Rom'mu Adonai Eloheynu
v'hish-tachavu la-hadom rag-lav, kadosh hu. Rom'mu Adonai Eloheynu v'hish-tachavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.*

"Yours, O Lord, is the greatness, the power, and the splendor; Yours is the victory and the majesty; For all in heaven and on earth is Yours. Dominion, O Lord, is Yours; and You rule over all. Exalt the Lord our God and worship God, for God is holy. Exalt and worship God at His holy mountain, for holy is the Lord our God."

AL SH'LOSHA D'VARIM

Al sh-lo-sha d'-va-rim (3x)

Al ha-To-rah, v'-al ha-a-vo-dah

ha-o-lam o-meid...

v'-al g'-mi-lut cha-sa-dim.

The world stands on three things:

Torah, Worship and Good Deeds

TORAH ORA

Torah ora, Torah ora, Halleluyah! (4x)

Yi-Yi-Yi Yisrael, Yi, Yisrael v'oraita chadhu (2x)

Israel's Law is one.

The Torah is our light. Halleluyah!

KI MITZION

Ki mitzion teitzei Torah

Ud'var adonai mi-Yerushalyim.

Baruch she-natan

Torah l'amo (2x) Yisrael.

Baruch she-natan Torah l'amo

Yisrael bikdushato.

From Zion shall come forth Torah,

And the word of the Lord from Jerusalem.

Praised be God who, in holiness,

gave the Torah to the people Israel.

AM YISRAEL CHAI

Am Yisra-eil chai (2x)

Am Yisra-eil, Am Yisra-eil, Am Yisra-eil chai

Od a-vi-nu chai (2x)

Od a-vi-nu, Od a-vi-nu, od a-vi-nu chai!

The Jewish people lives!

Our God yet lives!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קְדָשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ לְעִסוּק בְּדַבְרֵי תוֹרָה:

*Baruch ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav, utzivanu la-asok
b'divrei Torah.*

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the study of Torah.

TORAH READING

Leviticus 16

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי-יְהוָה וַיָּמָתוּ: ב וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אֶהֱרֹן אַחִידָךְ וְאֵל-יָבֵא בְכָל-עֵת אֶל-הַקֹּדֶשׁ מִבַּיִת לַפְּרֻכָּת אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרוֹן וְלֹא יָמוּת כִּי בָעֲנָן אֵרָאָה עַל-הַכַּפֹּרֶת: ג בְּזֹאת יָבֵא אֶהֱרֹן אֶל-הַקֹּדֶשׁ בְּפָר בֶּן-בָּקָר לַחֲטָאת וְאֵיל לְעֹלָה: ד כִּתְנֶת-בֶּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי-בֶד יִהְיוּ עַל-בָּשָׂרוֹ וּבְאַבְנֵט בֶּד יַחְגֹּר וּבְמִצְנֶפֶת בֶּד יִצְנַף בְּגֵדֵי-קֹדֶשׁ הֵם וְרוּחַץ בְּמִים אֶת-בָּשָׂרוֹ וְלִבְשָׁם: ה וּמֵאֵת עֵדֶת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי-שְׁעִירֵי עִזִּים לַחֲטָאת וְאֵיל אֶחָד לְעֹלָה: ו וְהִקְרִיב אֶהֱרֹן אֶת-פֶּר הַחֲטָאת אֲשֶׁר-לוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

The Lord spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the Lord. The Lord said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering. He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

ז וְלָקַח אֶת-שְׁנֵי הַשְּׁעִירִים וְהָעֶמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: ח וְנָתַן אֶהֱרֹן עַל-שְׁנֵי הַשְּׁעִירִים גֹּרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגוֹרֵל אֶחָד לְעִזָּאֵזֶל: ט וְהִקְרִיב אֶהֱרֹן אֶת-הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשֶׂהוּ חֲטָאת: י וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעִזָּאֵזֶל יַעֲמֵד-חַי לִפְנֵי יְהוָה לְכַפֹּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאֵזֶל הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהֱרֹן אֶת-פֶּר הַחֲטָאת אֲשֶׁר-לוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת-פֶּר הַחֲטָאת אֲשֶׁר-לוֹ:

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

יב וְלָקַח מְלֵא-הַמִּחְתָּה גַחְלֵי-אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמְלֵא חֲפָנָיו קִטְרֵת סַמִּים דָּקָה וְהָבִיא מִבֵּית לְפָרֹכֶת: יג וְנָתַן אֶת-הַקִּטְרֵת עַל-הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה עֵץ הַקִּטְרֵת אֶת-הַכִּפֹּרֶת אֲשֶׁר עַל-הָעֵדוּת וְלֹא יָמוּת: יד וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל-פְּנֵי הַכִּפֹּרֶת קִדְמָה וּלִפְנֵי הַכִּפֹּרֶת יִזֶּה שִׁבְע־פְּעָמִים מִן-הַדָּם בְּאֶצְבָּעוֹ: טו וְשָׁחַט אֶת-שְׂעִיר הַחֲטָאֹת אֲשֶׁר לָעֵם וְהָבִיא אֶת-דָּמוֹ אֶל-מִבְּרַחַת לְפָרֹכֶת וְעָשָׂה אֶת-דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל-הַכִּפֹּרֶת וּלִפְנֵי הַכִּפֹּרֶת: טז וְכָפַר עַל-הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל-חַטָּאתָם וְכֹן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשָּׁכָן אִתָּם בְּתוֹךְ טְמֵאתָם: יז וְכָל-אָדָם לֹא-יְהִי בְּאַהֲל מוֹעֵד בָּבֹאוּ לְכַפֵּר בַּקֹּדֶשׁ עַד-צֵאתוֹ וְכָפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל-קַהֲל יִשְׂרָאֵל:

And he shall take a panful of glowing coals scooped from the altar before the Lord, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before the Lord, SO that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover. Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness. When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out. When he has made expiation for himself and his household, and for the whole congregation of Israel—

יח וַיֵּצֵא אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה וְכָפַר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וְנָתַן עַל-קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: יט וְהִזָּה עָלָיו מִן-הַדָּם בְּאֶצְבָּעוֹ שִׁבְע־פְּעָמִים וּטְהָרוּ וּקְדָשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: כ וְכֹלָה מְכַפֵּר אֶת-הַקֹּדֶשׁ וְאֶת-אַהֲל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְהַקְּרִיב אֶת-הַשְּׂעִיר הַחֵי: כא וְסָמַךְ אֹהֲרֹן אֶת-שְׁתֵּי יָדָיו [יָדָיו] עַל-רֹאשׁ הַשְּׂעִיר הַחֵי וְהִתְנַדָּה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעֵיהֶם לְכָל-חַטָּאתָם וְנָתַן אֹתָם עַל-רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד-אִישׁ עֵתִי הַמִּדְבָּרָה: כב וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתָם אֶל-אֲרָץ גְּזֵרָה וְשָׁלַח אֶת-הַשְּׂעִיר בַּמִּדְבָּר: כג וּבָא אֹהֲרֹן אֶל-אַהֲל מוֹעֵד וּפָשַׁט אֶת-בְּגָדֵי הַבַּד אֲשֶׁר לָבַשׁ בָּבֹאוֹ אֶל-הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: כד וּרְחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם בְּמַקוֹם קְדוֹשׁ וּלְבַשׁ אֶת-בְּגָדָיו וַיֵּצֵא וְעָשָׂה אֶת-עֲלָתוֹ וְאֶת-עֲלֵת הָעֵם וְכָפַר בְּעֵדוֹ וּבְעֵד הָעָם:

He shall go out to the altar that is before the Lord and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it. When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of

the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness. And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people

כה וְאֵת חֵלֶב הַחֲטָאֹת יִקְטִיר הַמִּזְבֵּחַ: כּו וְהַמְשַׁלַּח אֶת-הַשְּׂעִיר לְעִזָּאֵל יִכָּבֵס בְּגָדָיו וְרִחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹא אֶל-הַמַּחֲנֶה: כז וְאֵת פֶּר הַחֲטָאֹת וְאֵת שְׂעִיר הַחֲטָאֹת אֲשֶׁר הוּבָא אֶת-דָּמָם לְכַפֵּר בְּקֹדֶשׁ יוֹצִיא אֶל-מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת-עֲרֹתָם וְאֶת-בְּשָׂרָם וְאֶת-פְּרָשָׁם: כח וְהַשֹּׂרֵף אֹתָם יִכָּבֵס בְּגָדָיו וְרִחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹא אֶל-הַמַּחֲנֶה: כט וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנוּ אֶת-נַפְשֹׁתֵיכֶם וְכָל-מְלֶאכֶה לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר בְּתוֹכְכֶם: ל כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר אֹתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

The fat of the sin offering he shall turn into smoke on the altar. He who set the Azazel-goat free shall wash his clothes and bathe his body in water; after that he may re-enter the camp. The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. He who burned them shall wash his clothes and bathe his body in water; after that he may re-enter the camp. And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord.

לא שַׁבַּת שְׁבִתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת-נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: לב וְכַפֵּר הַכֹּהֵן אֲשֶׁר-יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת-יָדָיו לְכַהֵן תַּחַת אָבִיו וְלִבֵּשׁ אֶת-בְּגָדֵי הַבָּד בְּגָדֵי הַקֹּדֶשׁ: לג וְכַפֵּר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל-כָּל-עַם הַקְּהָל יִכָּפֵר: לד וְהִיְתָה-זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל-בְּנֵי יִשְׂרָאֵל מִכָּל חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation. This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year. And Moses did as the Lord had commanded him.

מפטיר MAFTIR

במדבר פרק כט--11-7: Numbers

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם כָּל-מְלֹאכָה
לֹא תַעֲשׂוּ: ח וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים
בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: ט וּמִנְחֹתֶם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לִפְרֹ
שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד: י עֶשְׂרוֹן עֶשְׂרוֹן לְכֶבֶד הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: יא שְׁעִיר-עֲזִים
אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת הַכִּפָּרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֶיהָ:

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. You shall present to the Lord a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. The meal offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

As the Torah Scroll is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ בְיַד
מֹשֶׁה:

V'zot hatorah asher sam Mosheh lifney b'ney Yisrael, al pi Adonai b'yad Mosheh.

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

ברכות לפני ההפטרה HAFTARAH BLESSINGS

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

Praised are You, Lord our God, Sovereign of the universe, who chose good prophets and found delight in their words which were spoken in truth. Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

הפטרה HAFTARAH

ישעיה פרק נו--57:14-58:14

יד ואמר סלו-סלו פנו-דרך הרימו מכשול מדרך עמי: טו כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-דכא ושפל-רוח ולהחיות רוח שפלים ולהחיות לב נדכאים: טז כי לא לעולם אריב ולא לנצח אקצוף כי-רוח מלפני יעטוף ונשמות אני עשיתי: יז בעון בצעו קצפתי ואפהו הסתר ואקצף וילך שובב בדרך לבו: יח דרכיו ראיתי וארפאהו ואנחהו ואשלים נחמים לו ולאבליו: יט בורא נוב [ניב] שפתים שלום שלום לרחוק ולקרוב אמר יהוה ורפאתיו: כ והרשעים פים נגרש כי השקט לא יוכל ויגרשו מימיו רפש וטיט: כא אין שלום אמר אלהי לרשעים:

א קרא בגרון אל-תחשך פשופר הרם קולך והגד לעמי פשעם ולבית יעקב חטאתם: ב ואותי יום יום ידרשון ודעת דרכי יחפצון כגולי אשר-צדקה עשה ומשפט אלהיו לא עזב ישאלוני משפטי-צדק קרבת אלהים יחפצון: ג למה צמנו ולא ראית ענינו נפשנו ולא תדע הן ביום צמכם תמצאו-חפץ וכל-עצביכם תנגשו: ד הן לריב ומצה תצומו ולהכות באגרף רשע לא-תצומו כיום להשמיע במרום קולכם: ה הכזה יהיה צום אבחרהו יום ענות אדם נפשו הלכך באגמן ראשו ושק ואפר יציע הלזה תקרא-צום ויום רצון ליהוה: ו הלוא זה צום אבחרהו פתח חרצבות רשע התר אגדות מוטה ושלח רוצים חפשים וכל-מוטה תנתקו: ז הלוא פרס לרעב לחמך וענייים מרודים תביא בית כי-תראה ערם וכסיתו ומבשרך לא תתעלם: ח אז יבקע פשחר אורך וארכתך מהרה תצמח והלך לפניך צדקך כבוד יהוה יאסף: ט אז תקרא ויהוה יענה תשוע ויאמר הנני אם-תסיר מתוכך מוטה שלח אצבע ודבר-און: י ותפק לרעב נפשך ונפש נענה תשביע וזרח בחשך אורך ואפלתך פצהרים: יא ונחך יהוה תמיד והשביע בצחצחות נפשך ועצמתך יחליץ והיית כגן רוה וכמוצא מים אשר לא-יכזבו מימיו: יב ובנו ממך חרבות עולם מוסדי דור-ודור תקומם וקרא לך גדר פרך משובב נתיבות לשבת: יג אם-תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש יהוה מכבד וכבדתו מעשות דרכיך ממצוא חפצך ודבר דבר: יד אז תתענג על-יהוה והרפבתך על-במותי [במתני] ארץ והאכלתיך נחלת יעקב אביך כי פי יהוה דבר:

[The Lord] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people! For thus said He who high aloft forever dwells, whose Name is Holy: I dwell on high, in holiness; yet with the contrite and the lowly in spirit—reviving the spirits of the lowly, reviving the hearts of the contrite. For I will not always contend, I will not be angry forever: nay, I who make spirits flag, also create the breath of life. For his sinful greed I was angry; I struck him and turned away in My wrath. Though stubborn he follows the way of his heart, I note how he fares and will heal him: I will guide him and mete out solace to him, and to the mourners within him heartening, comforting words: it shall be well, well with the far and the near—said the Lord—and I will heal him. But the wicked are like the troubled sea which cannot rest, whose waters toss up mire and mud. There is no safety—said my God—for the wicked.

Cry with full throat, without restraint; raise your voice like a ram's horn! Declare to My people their transgression, to the House of Jacob their sin. To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, they are eager for the nearness of God: "Why, when we fasted, did You not see; when we starved our bodies, did You pay no heed?" Because on your fast day you see to your business and oppress all your laborers! Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high.

Is such the fast I desire, A day for men to starve their bodies? Is it bowing the head like a bulrush And lying in sackcloth and ashes? Do you call that a fast, A day when the Lord is favorable? No, this is the fast I desire: To unlock fetters of wickedness, And untie the cords of the yoke To let the oppressed go free; to break off every yoke. It is to share your bread with the hungry, And to take the wretched poor into your home; When you see the naked, to clothe him, And not to ignore your own kin.

Then shall your light burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of the Lord shall be your rear guard.
Then, when you call, The Lord will answer;
When you cry, He will say: Here I am.
If you banish the yoke from your midst,
The menacing hand, and evil speech,
And you offer your compassion to the hungry
And satisfy the famished creature—
Then shall your light shine in darkness,
And your gloom shall be like noonday.
The Lord will guide you always;
He will slake your thirst in drought
And give strength to your bones.
You shall be like a watered garden,
Like a spring whose waters do not fail.
Men from your midst shall rebuild ancient ruins,
You shall restore foundations laid long ago.
And you shall be called
"Repairer of fallen walls, restorer of lanes for habitation. "

If you refrain from trampling the Sabbath, From pursuing your affairs on My holy day; If you call the Sabbath "delight," the Lord's holy day "honored," And if you honor it and go not your ways Nor look to your affairs, nor strike bargains— Then you can seek the favor of the Lord. I will set you astride the heights of the earth, And let you enjoy the heritage of your father Jacob— For the mouth of the Lord has spoken.

BLESSINGS AFTER THE HAFTARAH ברכות אחרי ההפטרה

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 דבריך, ודבר אחד מדבריך אחר לא ישוב ריקם, כי אל מלך נאמן (ורחמן) אתה. ברוך אתה יי, האל הנאמן בכל דבריו.
רחם על ציון כי היא בית חיינו, ולעלובת נפש תושיע במהרה בימינו. ברוך אתה יי, משמח ציון בבניה.
שמחנו יי אלהינו באליהו הנביא עבדך, ובמלכות בית דוד משיחך, במהרה יבא ויגל לבנו, על כסאו לא ישב זר ולא ינחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת לו, שלא יכבה נרו לעולם ועד. ברוך אתה יי, מגן דוד.
על התורה, ועל העבודה, ועל הנביאים, ועל יום הכפורים הזה, שנתת לנו יי אלהינו, למחילה ולסליחה ולכפרה, לכבוד ולתפארת. על הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך, יתברך שמו בפי כל חי תמיד לעולם ועד; ודברך אמת וקיים לעד. ברוך אתה יי, מלך מוחל וסולח לעונותינו, ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה; מלך על כל הארץ, מקדש ישראל ויום הכפורים.

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

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises. Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

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

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, and for this Day of Atonement, which You have given us to add to our lives pardon, forgiveness, and atonement, dignity and beauty. May every living creature glorify You always and ever more; for Your word is truth and endures forever. Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows Israel, and this Day of Atonement.

YIZKOR יזכר

In this memorial hour, we recall members of our congregation who have been taken from us....

Their memories are enshrined in this sanctuary, because they are gratefully recorded upon the tablets of our hearts.

May the Source of all comfort send consolation and healing to those who mourn them. May their memories endure among us as a lasting benediction. And let us say: Amen.

WE REMEMBER THEM

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

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

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

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

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

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

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

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

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

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

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

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

As long as we live, they too will live;

for they are now a part of us, as we remember them.

IN REMEMBRANCE OF A FATHER

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהַלְךְ לְעוֹלָמוֹ, בְּעֵבוֹר שְׂבָלִי נִדְר אֶתְּנוּ צְדָקָה בְּעֵדוֹ. בְּשִׁכְר זֶה, תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצֵרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׂבִיבָה עֵדוֹן. וְנֹאמֵר: אָמֵן.

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

IN REMEMBRANCE OF A MOTHER

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהַלְכָה לְעוֹלָמָהּ, בְּעֵבוֹר שְׂבָלִי נִדְר אֶתְּנוּ צְדָקָה בְּעֵדוֹהָ. בְּשִׁכְר זֶה, תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצֵרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׂבִיבָה עֵדוֹן. וְנֹאמֵר: אָמֵן.

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

IN REMEMBRANCE OF A HUSBAND

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי הַיָּקָר שְׁהַלְךְ לְעוֹלָמוֹ. בְּעֵבוֹר שְׂבָלִי נִדְר אֶתְּנוּ צְדָקָה בְּעֵדוֹ. בְּשִׁכְר זֶה, תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצֵרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׂבִיבָה עֵדוֹן. וְנֹאמֵר: אָמֵן.

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

IN REMEMBRANCE OF A WIFE

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיָּקָרָה שְׁהַלְכָה לְעוֹלָמָהּ, בְּעֵבוֹר שְׂבָלִי נִדְר אֶתְּנוּ צְדָקָה בְּעֵדוֹהָ. בְּשִׁכְר זֶה, תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצֵרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׂבִיבָה עֵדוֹן. וְנֹאמֵר: אָמֵן.

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

IN REMEMBRANCE OF A SON

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

IN REMEMBRANCE OF A DAUGHTER

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

IN REMEMBRANCE OF RELATIVES AND FRIENDS:

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

IN REMEMBRANCE OF MARTYRS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת הַקְּדוֹשִׁים וְהַטְּהוּרִים שֶׁנִּהְרְגוּ, שֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרְפוּ, וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בְּעִבּוֹר שְׂבִילֵי נֶדֶר אֶתְּנוּ צְדָקָה בְּעֵדָם. בְּשִׁכְרֵי זֶה, תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָיוֹת שֶׁבֶגַע עֵדוֹן. וְנֹאמַר: אָמֵן.

יִזְכּוֹר אֱלֹהִים אֶת נְשָׁמוֹת חַיֵּי צְבָא הַהֲגֵנָה לְיִשְׂרָאֵל שֶׁמָּסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, וְנִפְלוּ מוֹת גְּבוּרִים בְּמַלְחַמַת הַשְּׁחֵרוֹר, וּבְמַעֲרֻכוֹת סִינֵי בְּתַפְקִידֵי הַגִּנָּה וּבְטַחוֹן. מִנְּשָׂרִים קָלוּ, וּמֵאֲרִיוֹת גָּבְרוּ, בְּהַחֲלָצָם לְעִזְרַת הָעַם, וְהִרְווּ בְּדָמָם הַטְּהוּר אֶת רַגְבֵי אֲדַמַּת קְדֻשָׁנוּ וּמִדְּבָרוֹת סִינֵי. זָכַר עֲקֵדָתָם וּמַעֲשֵׂי גְבוּרָתָם לֹא יִסּוּפוּ מֵאֲתָנוּ לְעוֹלָמִים. תִּהְיֶינָה נְשָׁמוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, וְעִם נְשָׁמוֹת שְׂאֵר גְּבוּרֵי יִשְׂרָאֵל וּקְדוֹשָׁיו שֶׁבֶגַע עֵדוֹן. וְנֹאמַר: אָמֵן.

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

אל מלא EL MALEY

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פני השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים את נשמת שהלך לעולמו, בעבור שבלי נדר אתן צדקה בעד הזכרת נשמתו, בגן עדן תהא מנוחתו. לכן בעל הרחמים יסתירהו בסתר פנפיו לעולמים, ויצרור בצרור החיים את נשמתו. יי הוא נחלתו, וינוח בשלום על משכבו. ונאמר: אמן.

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

PSALM 23

The Lord is my shepherd, I shall not want.
God makes me lie down in green pastures,
God leads me beside the still waters.
God revives my spirit;
God guides me in paths of righteousness for God's name's sake.
Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.
Your rod and Your staff comfort me.
You prepare a table before me in the presence of my foes.
You anoint my head with oil; my cup overflows.
Surely goodness and kindness shall follow me all the days of my life.
And I shall dwell in the house of the Lord forever.

May the memories of our loved ones inspire us
To seek in our lives those qualities of mind and heart
Which we recall with special gratitude.

*May we help to bring closer to fulfillment
Their highest ideals and noblest strivings.*

May the memories of our loved ones deepen our loyalty
To that which cannot die— Our faith, our love, and devotion to our heritage.

KADDISH קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנִחְמַתָּא, דְּאָמְרִין בְּעֵלְמָא, 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:

*Yitgadal v'yitkadash sh'mei raba b'alma di v'ra chir'utei, v'yamlich malchutei
b'chayeichon u-v'yomeichon u-v'chayei d'chol beit yisrael, ba-agala u-vi-z'man kariv,
v'imru amen.*

Y'hei sh'mei raba m'varach l'alam u-l'almei almaya

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei, v'yithadar v'yit'aleh v'yithalal
sh'mei d'kudsha b'rich hu l'ela min kol birchata v'shirata tushb'chata v'nechemata
da-amiran b'alma v'imru amen.*

Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol yisrael v'imru amen.

Oseh shalom bi-mromav hu ya-aseh shalom aleinu v'al kol yisrael v'imru amen.

As we ponder life's transience and frailty,
Help us, O God, to use each precious moment wisely,
To fill each day with all the compassion and kindness
Which You have placed within our reach.

*Thus will the memories of our loved ones abide among us
As a source of undying inspiration and enduring blessing.*

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

*Praised be You, O God,
Who enables Your children to remember.*

SILENT CONFESSION

In my individuality I turn to You, O God, and seek Your help. For You care for each of Your children. You are my God, and my Redeemer. Therefore, while around me others think their own thoughts, I think mine; and as each one of them seeks to experience Your presence, so do I.

Each person's abilities are limited by nature and by the circumstances we have had to face. Whether I have done better or worse with my capacities than others with theirs, I cannot judge.

But I do know that I have failed in many ways to live up to my potentialities and Your demands. Not that You expect the impossible. You do not ask me: 'Why have you not been great as Moses?' You do ask me: 'Why have you not been yourself? Why have you not been true to the best in you?'

I will not lay the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies mainly in myself.

I have been weak. Too often I have failed to make the required effort to do my work conscientiously, to give my full attention to those who needed me, to speak the kindly word, to do the generous deed, to express my concern for my friends. I have not loved enough, not even those closest to me.

I have also neglected my duties to my community. The Jewish people is only a remnant of what it was, a fragment of what it might have been. It needs strength to rebuild itself and to carry on the task entrusted to it by a hundred generations. Have I been a source of this strength? Have I enhanced its good name? Have I shared fully in its life? Have I even acquainted myself sufficiently with the history of my people and the teachings of my faith?

And do I not share some responsibility for the social evils which I see, hear about, and read about daily? Have I always used my opportunities as a citizen to relieve suffering, to speak out against injustice, to promote harmony in the life of my city, my country, and the nations of the world?

HAYOM: ON THIS DAY

<i>Ha-yom t'amtzeynu.</i>	אָמֵן	הַיּוֹם תְּאַמְצֵנוּ
<i>AMEN.</i>	אָמֵן	הַיּוֹם תְּבָרְכֵנוּ
<i>Ha-yom t'varcheynu.</i>	אָמֵן	הַיּוֹם תְּגַדְּלֵנוּ
<i>AMEN.</i>	אָמֵן	הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה
<i>Ha-yom t'gadleynu.</i>	אָמֵן	הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים
<i>AMEN.</i>	אָמֵן	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ
<i>Ha-yom tid-r'sheyenu l'tovah.</i>		הַיּוֹם תִּקְבֹּל בְּרַחֲמִים
<i>AMEN.</i>	אָמֵן	וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
<i>Ha-yom tich-t'veynu l'cha-yim tovim.</i>	אָמֵן	הַיּוֹם תִּתְמַכְּנוּ בַיּוֹם צְדִקָּךְ
<i>AMEN</i>		

On this day, give us strength! Amen.

On this day, bless us! Amen.

On this day, help us to grow! Amen.

On this day, be mindful of us! Amen.

On this day, inscribe us for a good life! Amen.

On this day, hear our plea! Amen.

On this day, mercifully accept our prayer! Amen.

On this day, support us with Your just strength! Amen.

On this day bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.

May we have peace in our hearts and peace in our homes,

Peace in our community and peace in our land,

Peace in Israel and peace throughout the world.

' KEEP OPEN YOUR GATE!

Day softly tiptoes
Out through the western horizon.

Soon night Will encompass my heart—
To bring the shadows Of fear and uncertainty.

Words become blurred,
They cease to Touch my reason—
Sound alone now Moves me—
Carries me aloft Before the Golden Gate.

Faster—faster
I hear the Chorus of the Hosts on High.

Not words But God's soft unspoken plea is heard—
"Keep open your gate!
Keep open your gate!
Close not Our last remaining hope."

The stars wink down Above me—
The gate is closed
As I turn to walk
The lonely path
Of another year.

I've ceased to pray—
The Shofar calls
An end—a Neilah—

Yet as I leave God's sanctuary—
God's silent Shofar calls—
God's plea—
"Keep open your gates—
For mine are never closed."

פֶּתַח לָנוּ שַׁעַר, בְּעֵת נִעְלֵת שַׁעַר, כִּי פָנָה יוֹם.
הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבֵא וַיִּפְנֶה, נְבוֹאָה שְׁעָרֶיךָ.
אָנָּה אֵל נָא, שָׂא נָא, סֶלַח נָא, מְחַל נָא,
חַמַּל נָא, רַחֵם נָא, כַּפֵּר נָא, כְּבוֹשׁ חֲטָא וְעוֹן.

*P'tach lanu sha-ar, b'eyt n'ilat sha-ar, ki fanah yom.
Ha-yom yifneh, ha-shemesh yavo v'yifneh, navo-ah sh'arecha.
Ana Eil na, sa na, s'lach na, m'chal na,
chamal na, rachem na, ka-per na, k'vosh cheyt v'avon.*

GATE OF MERCY

O keep open for us Your gate of mercy,
At the time of the closing of the gate,
Now that the day is waning.

*The day is passing;
The sun is setting;
O let us enter Your gate at last.*

OPEN THE GATE

Open for us the gates of righteousness,
and we shall enter, to praise the Lord.

Open the gates; open them wide.
We knock at Your gates, O gracious One, do not turn us away empty-handed.

Open the gates, Lord; open the gates for us and for all Israel.
Open the gates of blessing for us all.

The gates of atonement, benevolence, and compassion,
the gates of dignity, excellence, and faith,

generosity and hope, insight and joy,
kindness and love, melody and nobility.

openness, purity, and quietude,
renewal, simplicity, and truth,

the gates of understanding and virtue,
the gates of wonder and zest.

Open the gates; open them wide.
Open the gates, Lord; show us the way to enter.

AVINU MALKEYNU

Avinu Malkenu, we have sinned before You.

Avinu Malkenu, we have no Sovereign but You.

Avinu Malkenu, help us to return to You completely repentant.

Avinu Malkenu, grant us a good new year.

Avinu Malkenu, send complete healing for our afflicted.

Avinu Malkenu, frustrate the designs of our adversaries.

Avinu Malkenu, remember us favorably.

Avinu Malkenu, seal us in the book of goodness.

Avinu Malkenu, seal us in the book of redemption.

Avinu Malkenu, seal us in the book of sustenance.

Avinu Malkenu, seal us in the book of merit.

Avinu Malkenu, seal us in the book of forgiveness.

Avinu Malkenu, hasten our deliverance.

Avinu Malkenu, grant glory to Your people Israel.

Avinu Malkenu, hear us, pity us, and spare us.

Avinu Malkenu, accept our prayer with mercy and favor.

Avinu Malkenu, have pity on us and on our children.

Avinu Malkenu, act for those who went through fire and water for the sanctification of Your name.

Avinu Malkenu, act for Your sake if not for ours.

Avinu Malkenu, graciously answer us, although we are without merits;

Deal with us charitably and lovingly and save us.

Avinu Malkenu, cha-ne-nu va-a-nei-nu ki ein

אָבִינוּ מִלְּפָנֶיךָ חַנּוּן וְעֵינָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,

ba-nu ma-a-sim, a-se i-ma-nu tze-da-ka va-

עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

che-sed ve-ho-shi-ei-nu.

REMINDE US THAT WE ARE ONLY HUMAN

Parent of the strong and the weak,

Before You even the strongest are weak.

Lord of all wisdom and knowledge,

Before You even the wisest is as a speechless child.

You fill the heavens with Your majesty,

And yet reveal Yourself in a lowly bush.

Fill us with the pride which will keep us from self-humiliation,

But purge us of the pride which leads to self-exaltation.

Remind us that we are only human,

So that we may be most human.

Keep us mindful of our littleness

So that we may strive for true greatness.

Help us to see how dependent we are

Upon You and upon one another.

May we fulfill the teaching of Your prophet:

To do justice, to love mercy, and to walk humbly with our God.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

SHEMA YISRAEL, ADONAI ELOHEYNU, ADONAI ECHAD
HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheym k'vod malchuto l'olam va-ed.
Praised be God's glorious sovereignty for ever and ever.

יְיָ הוּא הָאֱלֹהִים

Adonai hu ha-Elohim.

The Lord is God.

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

תְּקִיעַה גְּדוּלָה

TEKIAH GEDOLAH

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

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

NEXT YEAR IN JERUSALEM!

הַבְּדֵלָה HAVDALAH

הִנֵּה אֵל יִשְׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְהוָה יְיָ, וַיְהִי לִי לִישׁוּעָה: וְשִׂאֲבַתְּם מִיָּם בְּשִׁשּׁוֹן מִמַּעֲיָנֵי הַיְשׁוּעָה:
לִי הַיְשׁוּעָה עַל עֲמֻד בְּרִכְתְּךָ סֶלָה: יְיָ צְבָאוֹת עֲמָנִי מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אֲשֶׁרִי אָדָם בִּטַח בָּךְ: יְיָ
הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנִי בְיוֹם קְרָאֲנוּ: לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר: כֵּן תִּהְיֶה לָנוּ, כּוֹס יִשְׁוּעוֹת אֲשָׂא.
וּבָשִׂם יְיָ אֶקְרָא:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Baruch ata Adonai Eloheinu melech ha-olam bo-re p'ri hagafen.

Praised are you, Adonai our God, Sovereign of the universe, who has created the fruit of the vine.

The hands are cupped and extended toward the Havdalah candle:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Baruch ata Adonai Eloheinu melech ha-olam bo-re m'orei ha-esh.

Praised are you, Adonai our God, Sovereign of the universe, who has created the lights of fire.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי, לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל.

***Baruch ata Adonai Eloheinu melech ha-olam, hamavdil bein kodesh l'chol,
bein or l'hoshech, bein Yisrael la-amim, bein yom hash'vi-i l'sheshet y'mei
hama'aseh. Baruch ata Adonai, hamavdil bein kodesh l'chol.***

Praised are You, Lord our God, Sovereign of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and other peoples, between the seventh day and the six ordinary days of the week. Praised are You, O Lord, who has made a distinction between the holy and the ordinary.

Drink from cup, and then extinguish candle in cup.

SHAVUA TOV

Shavua tov, shavua tov...

A good week. A week of peace. May gladness reign and joy increase.

Shanah tova, Shanah tova...

A good year. A year of peace. May gladness reign and joy increase.

ELIYAHU HANAVI

Eliyahu Hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu, Eliyahu hagiladi.

Bimhera b'yamenu yavo elenu. Im mashiach ben David. Im mashiach ben David.

Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite.

Come speedily and in our day. Come to us, Messiah, son of David.