Introduction

The production of this Machzor (High Holiday Prayer Book) for our annual Cedars-Sinai High Holiday Services represents an exciting milestone for the Medical Center and our Jewish Chaplaincy Program. We have come to realize that Cedars-Sinai’s unique culture, of which we are so fond, requires its own unique prayer book. With this publication we have incorporated a number of improvements to help enhance our services and your prayer experience.

Because our services are not intended to cover the complete High Holiday liturgy, but rather to offer a selection of highlights and key points of the prayers, this Machzor includes only those prayers that we have traditionally recited in our services. We also used a large, easy to read Hebrew font and strategic paragraph breaks to make the text easier to follow. Furthermore, we included clear instructions to facilitate everyone’s participation. To that end, we have also included transliteration alongside the Hebrew text, so that those who do not read Hebrew can follow along as we recite the Hebrew prayers and sing the Hebrew songs. Additionally, our new Machzor includes a contemporary English translation to help make the services more meaningful and easy to understand. Finally, at each major point in the service we’ve included a brief introduction and commentary to help provide context and relevance to the prayers.

It is our hope that you will find these enhancements useful and meaningful. We look forward to incorporating your feedback so that we can further improve this Machzor in future editions. We also intend to include a number of relevant supplements in the future, such as prayers to be recited before and after surgery; more prayers for hope, healing, thanksgiving and lifecycle events; weekday and Shabbat prayers and more. We welcome your comments and suggestions as we all seek to experience the potential strength and healing inherent in prayer, particularly in a hospital setting.

In addition to the tremendous support of the entire Cedars-Sinai Medical Center family, the Department of Community Relations, and the Chaplaincy Program, I would like to especially thank our supervisor, Jonathan Schreiber, Director of Community Engagement, for his insightful comments, keen eye, creativity, and unwavering support of this project, as well as our Associate Jewish Chaplain, Paula Van Gelder, for her editorial work and careful proofreading of the entire English text.

Rabbi Jason Weiner
Jewish Chaplain
Cedars-Sinai Medical Center, September 2010/Tishrei 5771
# Table of Contents

"Shacharit" Morning Service for Rosh Hashanah & Yom Kippur
  "Shema" ................................................................. 1
  "Amidah" Silent Prayer & Repetition ............................ 3
  "Avinu Malkeinu" .................................................. 9

**Torah Service**
  Removal of Torah from Ark ...................................... 11
  Blessing upon being called up to Torah ....................... 13
  Torah reading for Rosh Hashanah Day 1 ......................... 14
  Torah reading for Rosh Hashanah Day 2 ......................... 16
  Torah reading for Yom Kippur .................................... 18
  Prayers for the sick and the government ..................... 21
**Shofar Service** .................................................. 23
  Return of the Torah to the Ark .................................. 24

"Mussaf" Additional Rosh Hashanah Service
  "Unetaneh Tokef" .................................................. 25
  "V’chol Ma’amim" .................................................. 26
  "Aleinu" .................................................................. 28
  "Hayom Te’amitzeinu “ .......................................... 29
  Mourners’ Kaddish .................................................. 30
  "Adon Olam” .......................................................... 30
  Kiddush ................................................................. 30

**Kol Nidre**
  "B’Yeshiva Shel Malah/Kol Nidre” .............................. 31
  "Shema" ................................................................. 32
  Silent devotion/Viduy .............................................. 33
  Mourners’ Kaddish .................................................. 42

"Shacharit" Morning Service for Yom Kippur
  "L’El Orech Din” .................................................... 43
  "Al Cheit” ............................................................. 44
  "Avinu Malkeinu” .................................................... 48

**Yizkor** ................................................................. 50

"Mussaf" Additional Yom Kippur Service
  Silent devotion ...................................................... 53
  "Unetaneh Tokef” .................................................... 54
  "Aleinu” ............................................................... 55
  Mourners’ Kaddish .................................................. 56
  "Neilah” ............................................................... 57

**Readings** ............................................................ 58
Commonly Used Hebrew High Holiday Terms:

Aliyah: Literally, “going up.” The term refers to being called up to the Torah during its reading.

Bima: The raised platform on which the Torah is read.

Daven: To pray. Comes from the Aramaic “D’avuhon” meaning, “of our ancestors.”

Galila: Rolling and dressing the Torah scroll after it is read.

Hagbah: The raising of the Torah scroll after it is read.

Machzor: The special “Siddur” or prayer book that is used on holidays. The word “Machzor” literally means “cycle,” referring to the cyclical nature of the annual holidays.

Peticha: Opening the ark containing the Torah scrolls, symbolically opening the gateway to heaven.

Yom Tov: Literally, “Good Day,” but means “holiday” and refers to all Jewish Holidays.

Traditional High Holiday Hebrew Blessings:

Shana Tova: May you be blessed with a good new year.

Good Yom Tov: Wishing you a good holiday. Jews often greet each other with "Gut Yuntiff", which is Yiddish for “Good Yom Tov” or “Good holiday.”

Chag Sameach: Happy holiday.

Traditional Rosh Hashanah Hebrew Blessings:

Shana Tova u’Metukah: May you be blessed with a good, sweet new year.

Traditional Yom Kippur Hebrew Blessings:

Gmar Chatimah Tovah: May you be sealed in the book of life. Often said in its abbreviated form, “Gmar Tov” literally meaning, “May you be sealed well.”

L’shanah Haba’ah B’yerushayim: Next Year in Jerusalem.
Morning Prayers ~ Barchu & Sh’mà

“Hamelech” An introductory prayer focusing on the primary theme of Rosh Hashanah: God’s sovereignty.

‘Shir Hama’alot” An emotional Psalm of supplication for forgiveness and reliance upon God as the Source of kindness and redemption.

**O King**

Who is sitting on a high and lofty throne!

*Leader:  Bless the Lord, the blessed One.*

*Congregation & Leader: Bless the Lord, the blessed One, for ever and all time.*

**Hear O Israel: The Lord is our God, the Lord is One.**

Blessed be the name of His glorious kingdom for ever and ever.

**Love the Lord your God with all your heart,**

*with all your soul, and with all your might.*

These words which I command you today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Write them on the doorposts of your house and gates.
Hamelech
Hayosheiv al kisei ram v'nisa.


Chazzan: Bar'chu et Adonai hamvorach.
Congregation and Chazzan: Baruch Adonai ham'vorach l'olam va-ed.

Sh'ma Yisra-eil, Adonai EloheINU, Adonai Echad.
Baruch sheim k'vod malchuto l'olam va-ed.

V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'avecha. V'shinantam l'vanecha, v'dibarta bam, b'shiv'tcha b'veitecha, uv'lech'tcha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha.
2nd Paragraph of Shema

If you indeed heed my commandments with which I charge you today, to love the Lord your God and worship Him with all your heart and with all your soul, I will give rain in your land in its season, the early and the late rain; and you shall gather in your grain, wine and oil. I will give grass in your field for your cattle, and you shall eat and be satisfied. Be careful lest your heart be tempted and you go astray and worship other gods, bowing down to them. Then the Lord’s anger will flare against you and He will close the heavens so that there will be no rain. The land will not yield its crops, and you will perish swiftly from the good land hat the Lord is giving you. Therefore, set these, My words, on your heart and soul. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Teach them to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Write them on the doorposts of your house and gates, so that you and your children may live long in the land that the Lord swore to your ancestors to give them, for as long as the heavens are above the earth.

3rd Paragraph of Shema

The Lord spoke to Moses, saying: Speak to the Israelites and tell them to make tassels on the corners of their garments for all generations. They shall attach to the tassel at each corner a thread of blue. This shall be your tassel, and you shall see it and remember all of the Lord’s commandments and keep them, not straying after your heart and after your eyes, following your own sinful desires. Thus you will be reminded to keep all My commandments, and be holy to your God. I am the Lord your God, who brought you out of the land of Egypt to be your God. I am the Lord your God. The Lord your God is true.
2nd Paragraph of Shema

V'hayah im shamo\a tishm'u el mitzvotai, asher ano\a m'tzavveh etchem Hayom, lakahavah et Adonai eloheichem u'lov'do, b'chol l'vavchem uv'chol nafsh'chem. V'nata\i m'tar artz'chem b'ito, yoreh umalkosh, v'asafta d'ganeca v'tirosh'cha v'yitzharecha. V'nata\i eisev b'sad'cha livhemtecha, v'achalta v'sava'ta.

Hisham'ru lachem pen yifteh l'vavchem, v'sartem va'avadtem elohim acheirim v'hishtachavtem lahem. V'charah af Adonai bachem, v'atza et hashamayim v'lo yiye\a matar, v'ha-adamah lo titein et y'vulah, Va'avadtem m'heirah mei-al ha-aretz hatovah asher Adonai notein lachem. V'samtem et d'varai eileh al l'vavchem v'al nafsh'chem uk'shartem otam l'ot al yedchem, v'hayu l'totafot bein eineichem. Vlimadtem otam et b'neichem l'dabeir bam, b'shivt'cha b'veitecha, uv'lech'tcha vaderech, uv'shocheb'cha, uv'kumecha. Uch'tavtam al m'zuzot beitecha uvisharecha. L'ma-an yirbu y'meichem vime\a b'neichem al ha-adamah asher nishba Adonai la-avoteichem lateit lahem, kimei hashamayim al ha-aretz.

3rd Paragraph of Shema

Vayomer Adonai el moshe\a leimor. Dabeir el b'nei yi'sra-eil v'amarta aleichem, v'asu lahem tzitzit al kanfei vigideihem l'dorotam, v'na'tnu al tzitzit hakana\a p'il t'cheilet. V'hayah lachem l'tzitzit, ur'item oto uz'chatrem et kol mitzvot Adonai, va-asitem otam, v'lo taturu acheirei l'vavchem v'acharei eineichem, asher ate\a zonim achareihem. L'ma-an tizkuru va-asitem et kol mitzvotay, vihyitem k'doshim leilohleichem. Ani Adonai eloheichem, asher hotzei\a etchem mei-aretz mitzrayim, lihyot lachem leilohim, ani Adonai eloheichem Emet.
Morning Prayers ~ Silent Prayer & Repetition

Amidah - Silent Devotion:
The climax of the prayer experience, the word “Amidah” literally means “the standing prayer” because in it we stand - if we are able - as we attempt to become conscious of being in the direct presence of God. This is one of the most ancient Jewish prayers and is designed to facilitate an intense religious experience.

O Lord, open my lips, so that my mouth may declare Your praise.

Blessed are you, Lord our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, God of Most High, who bestows acts of loving-kindness and creates all, who remembers the loving-kindness of the ancestors and will bring a Redeemer to their children’s children for the sake of His name, in love.


King, Helper, Savior, Shield: Blessed are You, Lord, Shield of Abraham.

You are eternally mighty, Lord. You give life to the dead and have great power to save. He makes the wind blow and the rain fall. He causes the dew to fall. He sustains the living with loving-kindness, and with great compassion revives the dead. He supports the fallen, heals the sick, sets captives free, and keeps His faith with those who sleep in the dust. Who is like you, Master of might, and to whom can You be compared, O King who brings death and gives light, and makes salvation grow?

Who is like you, compassionate Father, who remembers His creatures in compassion, for life? Faithful are You to revive the dead. Blessed are You, Lord, who revives the dead.

You are holy and Your name is holy, and holy ones praise you daily, forever!

And so, too, O Lord, our God, instill Your fear upon all Your works and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, Lord, our God, that the dominion is Yours, might is in Your hand, and strength is in Your right hand, and Your name inspires awe over all that you have created.
Adonai s'fatai tiftach ufi yagid t'hillatecha.

Baruch atah Adonai Eloheinu veilohei avoteinu, elohei avraham, elohei yitzchak, veilohei ya-akov, ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot, umeivi goeil livnei v'neihem, l'ma-an sh'mo b'ahavah.

Zoch'reinu l'chayim, melech chafeitz bachayim, v'chor'venei b'seifer hachayim, l'ma-ancha elohim chayim.


Atah gilbor l'olam adonay, m'chayeih meitim atah, rav l'hoshi-a.

M'chalkei chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich nolf'lim, v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.

Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot meitim. Baruch atah Adonai, m'chayeih hameitim.

Atah kadosh v'shimcha kadosh, uk'doshim b'choch yom y'hail'lucha selah.

Uv'chein tein pachd'cha Adonai eloheinu, al kol ma-ascha, v'cinma'cha al kol mah shebarata, v'yira-ucha kol hama-asim v'yishtachavu l'faneha kol hab'ruim, v'yei-asu chulam agudah achat la-asot r'tzon'cha b'leivav shaleim, k'mo sheyadanu Adonai eloheinu, shehashol'tan l'faneha, oz b'yad'cha ug'vurah biminecha, v'shimcha nora al kol mah shebarata.
And so, too, O Lord, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope in you; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed - speedily, in our days.

And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You will remove evil's domination from earth.

Then you, Lord, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: The Lord will reign forever - your God, O Zion - from generation to generation, praise God! You are holy and Your Name is awesome, and there is no god other than You, as it is written: the Lord of hosts will be lofty in judgment, and the holy God will be sanctified in righteousness. Blessed are You, Lord, the holy King. You have chosen us from all peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and Holy Name upon us.

And you gave us, Lord our God, with love (this day of Sabbath and) this day of Remembrance, a day of (recalling the) sounding of the shofar (with love), a holy convocation, a memorial of the Exodus from Egypt.

Our God and God of our ancestors, may there rise, come, reach, appear, be favored, heard, regarded and remembered before You, our recollection and remembrance, as well as the remembrance of our ancestors, and the Messiah son of David Your servant, and of Jerusalem Your holy city, and of all Your people the house of Israel - for deliverance and well-being, grace, loving-kindness and compassion, life and peace, on this Day of Remembrance.
UV'CHEIN TEIN CHAVOD, Adonai l'amecha, t'hihal l'irei-echa v'tikvah tovah l'dor'shecha, ufitchon peh lam'ycholim lach, simchah l'artzicha v'sason l'irecha, utz'michat keren l'david avdecha, va-arichat neir l'ven yishai m'shichecha, bimheirah v'yameinu.

UV'CHEIN TZADIKIM yiru v'yismachu, visharim ya-alou, vachasidim b'rinah yagilu, v'olata tikpotz piha, v'chol harishah kulah k'ashan tichleh, ki ta-avir memshelet zadan min ha-aretz.

V'TIMLOCH, atah Adonai l'vadecha, al kol ma-asecha, b'hatar tzion mishkan kvodecha, uvirushalayim ir kod'shecha, kakatuv b'divrei kod'shecha: Yimloch Adonai l'olam, elohayich tzion l'dor vador, hal'uyah.


Atah v'chartanu mikol ha-amim, ahavta otanu v'ratzita banu, v'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotchecha, v'keiravtanu malkeinu la-avodatecha, v'shimcha hagadol v'hakadosh aleinu karata.

VATTITEN LANU Adonai eloheinu b'ahavah et yom (On Shabbat add: hashabat hazeh v'et yom) hazikaron hazeh yom (On Shabbat add: zichron) t'ruah (On Shabbat add: b'ahavah) mikra kodesh, zeicher litzi-at mitzrayim.

ELOHINEU VEILOEHI AVOTEINU, ya-aleh v'yavo, v'yagi-a, v'yieira-eh, v'yieiratzeh, v'yishama, v'yipakeid, v'yizacheir zichroneinu uifikdoneinu, v'zichron avoteinu, v'zichron mashi-ach ben david avdecha, v'zichron v'rushalayim ir kod'shecha, v'zichron kol am'cha beit yisra-eil l'fanecha, lifleitah, l'tovah, l'chein ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom hazikaron hazeh.
On it remember us, Lord our God, for good; recollect us for blessing, and deliver us for life. In accord with Your promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to You because You, God, are a gracious and compassionate King. Our God and God of our ancestors, reign over the entire universe in Your glory; be exalted over all the world in Your splendor, reveal Yourself in the majestic grandeur of Your strength over all the dwellers of Your inhabited world. Let everything that has been made know that You are its Maker, let everything that has been molded understand that You are its molder, and let everything with a life’s breath in its nostrils proclaim: “The Lord, God of Israel, is King, and His Kingship rules over everything.”

**Our God and God of our ancestors,** (may You be pleased with our rest.) Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. (And grant us, O Lord, our God, with love and favor, Your holy Shabbat as a heritage, and may Israel, the sanctifiers of Your Name, rest on it) and purify our heart to serve You sincerely. For You are the true God, and Your word is true and endures forever. Blessed are You, Lord, King over all the world, Who sanctifies (Shabbat,) Israel and the Day of Remembrance.

**Find favor,** Lord our God, in Your people Israel and their prayer. Restore the service to Your most holy House, and accept in love and favor the fire-offerings of Israel and their prayer. May the service of Your people Israel always find favor with you. And may our eyes witness Your return to Zion in compassion. Blessed are You, Lord, who restores His presence to Zion.

**We give thanks to You,** for You are the Lord our God and God of our ancestors for ever and all time. You are the rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted into Your hand; for our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favors at all times, evening, morning and midday. You are good - for Your compassion never fails. You are compassionate - for Your loving-kindnesses never cease. We have always placed our hope in You.
Zoh'reinu, Adonai Eloheinu, bo l'tovah, ufok'deinu vo livrachah, v'hoshi-einu vo l'chayim. Uvdvar y'shuah v'rachamim, chus v'chaneinu, v'racheim aleinu v'hoshi-einu, ki eilecha eineinu, ki eil melech chanun v'rachum atah. Eloheinu veilohei avoteinu, m'loch al kol ha-olam kulo bichvodecha, v'hisnai al kol ha-aretz bikarecha, v'hofa bahadar g'on uzechah, al kol yosh'vei te'evil artzecha, v'yidai kol pa-ulli al atah p'alta, v'yavin kol yatzur ki atah y'tzarto, v'yomar kol ash'er n'shamah v'apvo, Adonai elohei yisra-eil melech, umalchuto bako kol mashalah.

Eloheinu veilohei avoteinu, (On Shabbat, add: r'tzeih v'imnuchateinu) kad'sheinu b'mitzvoteca v'te'in chellekeinu b'toratecha, b'sieinu mituvecha v'sam'cheinu bishu'atecha (On Shabbat, add: v'hanchileinu, Adonai eloheinu, b'ahavah uv'ratzon shabat kod'shecha, v'yanuchu vah yisra-eil m'kad'sheh sh'mecha) v'te'aher libeinei l'avd'cha be-emet, ki atah elohim emet, ud'var'cha emet v'kayam la-ad. Baruch atah, Adonai, melech al kol ha-aretz, m'kadeish (On Shabbat, add: hashavat v') yisra-eil v'yom hazikaron.

R'tzeih, Adonai Eloheinu, b'am'cha yisra-eil uv'filatam, v'hashivei et ha'avodah hidvir beitecha, v'ishei yisra-eil, ut'filatam b'ahavah t'kabeil b'ratzon, ut'hi l'ratzon tamid avadat yisra-eil amecha. V'tachezenah einueinu b'shuv'cha l'tziyon b'rachamim. Baruch atah Adonai, hamachazir sh'chinato l'tziyon.

Modim anachnu lach, sha-atah hu, Adonai Eloheinu veilohei avoteinu, l'olam va-ed, tzur chayeinu, meagein yisheinu, atah hu l'dor vador, nodeh l'cha un'sapeir t'hitatecha, al chayeinu ham'surim b'yadecha, v'al nishmoreinu hap'kudot lach v'al nisecha sheb'chol yom imanu, v'al nifl'otecha v'tovotecha sheb'chol eit, erev vavoker v'tzahorayim, hatov ki lo chalu rachamecha, v'hamrachem, ki lo tamu chasadecha, meiolam kivinu lach.
Morning Prayers ~ Silent Prayer & Repetition

For all these things may Your name be blessed and exalted, our King, continually, for ever and all time.

And write, for a good life, all the children of Your covenant.

Let all that lives thank You forever and praise Your name in truth, God, our Savior and Help, forever! Blessed are You, Lord, whose name is "the Good" and to whom thanks are due.

Grant peace, goodness and blessing, grace, loving-kindness and compassion to us and all Israel Your people. Bless us, our Father, all as one, with the light of Your face, for by the light of Your face You have given us, Lord our God, the Torah of life and love of kindness, righteousness, blessing, compassion, life and peace. May it be good in Your eyes to bless Your people Israel at every time, in every hour, with Your peace.

In the book of life, blessing, peace and prosperity, may we and all Your people the house of Israel be remembered and written before You for a good life, and for peace. Blessed are You, Lord, who makes peace.

My God, guard my tongue from evil and my lips from deceitful speech. To those who curse me, let my soul be silent; may my soul be like the dust. Open my heart to Your Torah and let my soul pursue Your commandments. As for all who plan evil against me, swiftly thwart their counsel and frustrate their plans. Act for the sake of Your name; act for the sake of Your right hand; act for the sake of Your holiness; act for the sake of Your Torah. That your beloved ones may be delivered, save with Your right hand and answer me. May the words of my mouth and the meditation of my heart find favor before You, Lord, my Rock and Redeemer. May He who makes peace in His high places, make peace for us and all Israel - and say: Amen.

May it be Your will, Lord our God and God of our ancestors, that the Temple be rebuilt speedily in our days, and grant us a share in Your Torah. And there we will serve You with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.
Shacharit ~ Amidah

V'al kulam yitbarach v'yitromam shimcha malkeinu tamid l'olam va-ed.

Uch'tov l'chayim tovim kol b'nei v'ritecha.

V'chol hachayim yoducha selah, vihallu et shimcha be-emet, ha-ail y'shuateinu v'ezeirateinu selah. Baruch atah Adonai, hatov shimcha ul'cha na-eh l'Hodot.

Sim shalom tovah uv'rachah, chein vachesed v'rachamim, aleinu v'al kol yisra-eil amecha. Bar'cheinu, avinu, kulanu k'eched b'or panecha, ki v'or panecha natata lanu, Adonai eloheinu, torat chayim v'ahavat chesed, utz'dakah uv'rachah v'rachamim v'chayim v'shalom, v'tov b'einecha l'vareich et am'cha yisra-eil b'chol eit uv'chol sha-ah bishlomecha.

B'asefer chayim, b'rachah, v'shalom, ufarnasah tovah, nizacheir v'nikateiv l'panecha, anachnu v'chol am'cha beit yisra-eil, l'chayim tovim ul'shalom. Baruch atah Adonai, hamvareich et amo yisra-eil bashalom.


Y'hi ratzon mil'fanecha, Adonai Eloheinu veilohei avoteinu, sheyibanch beit hamikdash bimheirah v'y'ameinu, v'tein chelkeinu b'toratecha, v'sham na-avod'cha b'yirah kimei olam uch'shanim kadmoniyot. V'ar'vah l'Adonai minchat y'hudah virushlayim, kimei olam uch'shanim kadmoniyot.
Morning Prayers ~ Silent Prayer & Repetition

The ark is opened

Only You are our God, on Heaven and on earth, mighty and fearful. Banneled by myriads; He spoke and it came into being. He ordered and they were created; His memory is eternal. He lives in all worlds; He is pure of eyes. He dwells in concealment; His crown is salvation. His raiment is charity; His cloak is jealousy. He is garbed in vengeance; His concealment is uprightness; His advice is faith; His accomplishment is truth. He is righteous and fair; He is close to those who call Him sincerely. High and exalted, He dwells in the heavens. He hangs the earth on nothing. Living and Enduring One, Awesome, Exalted and Holy.

May you arouse Yourself and sound the shofar, to cut down every evildoer, and may You be sanctified by those who know how to sound the shofar - O Holy One!

The ark is closed & re-opened:

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

Jews with a powerful fear of God call powerfully aloud:
The Lord reigns.
The angels created from flashing fire bless aloud:
The Lord has reigned.
The spiritually mighty call strongly aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

The flaming fiery angels speak aloud:
The Lord reigns.
Resounding Jewish companies laud aloud:
The Lord has reigned.
Angelic companies and Chayot gather to say out loud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

Jews who recall praises sing aloud:
The Lord reigns.
Those wise in spiritual mysteries sing mightily aloud:
The Lord has reigned.
The heavenly nobles made by His hand adorn Him aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.
Shacharit ~ Amidah

The ark is opened

Atah hu eloheinu
Bashamayim uva-aretz gibor v’na-aretz.
Dagul meir’vavah hu sach vayehi.
V’tzivah v’nivra-u zichro lanetzach.
Chai olamim t’hor einayim.
Yosheiv seiter kitro y’shuah.
L’vushe tz’dakah ma-ateihu kinah.
Nepad n’kamah sitro yosher.
Atzato emunah p’ulato emet.
Tzadik v’yashar karov l’kor’av be-emet.
Ram umitnasei shokein sh’chakim.
Toleh eretz al b’limah.
Chai v’kayam nora umarom v’kadosh.
Tair v’tari-a l’hachrit kol meiri-a, v’tukdash
b’yod’ei l’hari-a, kadosh.

The ark is closed & re-opened:

Adonai melech, Adonai malach, Adonai yimloch
l’olam va-ed.

Adirei ayumah yadiru v’kol  Adonai melech.
B’reui varak y’var chu v’kol  Adonai malach.
Giborei yagvaru v’kol  Adonai yimloch.

Adonai melech, Adonai malach, Adonai yimloch
l’olam va-ed.

Doharei dol’kim y’dov’vu v’kol  Adonai melech.
Hamonei hamulah yi’hal’lu v’kol  Adonai malach.
Vachayalim v’chayot y’vadu v’kol  Adonai yimloch.

Adonai melech, Adonai malach, Adonai yimloch
l’olam va-ed.

Zoch’rei z’mirot y’zam’ru v’kol  Adonai melech.
Chachmei chidot y’chas’nu v’kol  Adonai malach.
Tafse’rei t’fuchim y’tak’su v’kol  Adonai yimloch.

Adonai melech, Adonai malach, Adonai yimloch
l’olam va-ed.
Morning Prayers ~ Silent Prayer & Repetition

Those who inherited the precious Torah say properly aloud:
The Lord reigns.
The most powerful angels crown Him aloud:
The Lord has reigned.
Those garbed in flames express heartfelt love aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

The Jews who speak sweetly say these words aloud:
The Lord reigns.
Those sparkingly aglow say triumphantly aloud:
The Lord has reigned.
Surrounding Seraphim praise aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

Those who arrange the mighty Torah call aloud:
The Lord reigns.
The Jews who fear Your wonders burst forth aloud:
The Lord has reigned.
Hosts of Your sheep resound aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

Holy congregations sanctify aloud:
The Lord reigns.
Myriad, myriad angels sing joyously aloud:
The Lord has reigned.
Glittering, flaming angels articulate aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.

Jews who rely on the Praiseworthy One say constantly aloud:
The Lord reigns.
Those who powerfully proclaim Your splendor say wholesomely aloud:
The Lord has reigned.
Those who wholesomely engage in Your testimony relate aloud:
The Lord shall reign.

The Lord reigns, the Lord has reigned, the Lord shall reign for eternity.
Yor'shei y'karah ayshiru v'kol
Kabirei choach yachtiru v'kol
L'vushei lehavot y'lab'vu v'kol
Adonai melech, Adonai malach, Adonai yimloch
l'olam va-ed.

Manimei melel y'mal'lu v'kol
Notz'tzei nogah y'natz'chu v'kol
S'rafim sov'vim y'sals'lu v'kol
Adonai melech, Adonai malach, Adonai yimloch
l'olam va-ed.

Or'chei oz ya-anu v'kol -
P'chudei filecha yiitz'chu v'kol
Tzivot tzonecha y'tzaltz'lu vkol
Adonai melech, Adonai malach, Adonai yimloch
l'olam va-ed.

Khilot kodesh yakdishu v'kol
Rivvot r'vahah y'ranru v'kol
Sh'vivei shalhavot y'shannu v'kol
Adonai melech, Adonai malach, Adonai yimloch
l'olam va-ed.

Tom'chei t'hilot yatmidu v'kol
Tok'fei tifarteha yatmimu v'kol
T'mimei t'udo' y'tanu v'kol
Adonai melech, Adonai malach, Adonai yimloch
l'olam va-ed.
Avinu Malkeinu “Our Father, Our King” This ancient prayer juxtaposes two aspects of our relationship with God that are focused on at this time of year: He is our King and we are His subjects - a relationship governed by justice. And at the same time He is our Parent and we are His children, a relationship of love, compassion and forgiveness.

(Not said on Shabbat)

**Our Father, our King**, we have sinned before you.
Our Father, our King, we have no king but you.
Our Father, our King, deal kindly with us for the sake of Your name.
Our Father, our King, renew for us a good year.
Our Father, our King, nullify all harsh decrees against us.
Our Father, our King, nullify the plans of those who hate us.
Our Father, our King, thwart the counsel of our enemies.
Our Father, our King, rid us of every oppressor and adversary.
close the mouths of our adversaries and accusers.
Our Father, our King, eradicate pestilence, sword, famine, captivity and destruction, iniquity and eradication from the people of Your covenant.
Our Father, our King, withhold the plague from Your heritage.
Our Father, our King, forgive and pardon all our iniquities.
Our Father, our King, wipe away and remove our transgressions and sins from Your sight.
Our Father, our King, erase in Your abundant mercy all records of our sins.
Our Father, our King, bring us back to You in perfect repentance.
Our Father, our King, send a complete healing to the sick of Your people.
Our Father, our King, tear up the evil decree against us.
Our Father, our King, remember us with a memory of favorable deeds before You.
Our Father, our King, write us in the book of good life.
Our Father, our King, write us in the book of redemption and salvation.
Our Father, our King, write us in the book of livelihood and sustenance.
Our Father, our King, write us in the book of merit.
אברון מלכון חטאנו לְקָנָה.
אברון מלכון חטאנו יִשְׂרָאֵל יִשְׁחָט.
אברון מלכון חזק עַלֵנוּ לְכָּלֵנוּ שָׁמָּה.
אברון מלכון חֲזָק עַלֵנוּ שָׁרוּה.
אברון מלכון בְּשָׁלָל מַעְלֶםָה בְּלַהוּבָּה.
כָּשָׁרוּת.
אברון מלכון בֶּטֶל מַעְשֵׁבוּת שְׁמָאָה.
אברון מלכון חָפֵר עַלֵנוּ וְאֵינוֹ.
אברון מלכון בְּכַל כָּלֵנוּ מְשִׁיטִין.
פָּעִילָה.
אברון מלכון חָיָה פּוֹרָה מֵעֲשֵׁמָה.
מִקְשַׁרוּת.
אברון מלכון בְּכַל זֶה בּוֹרֵחַ רַּעְבָּה.
מְשִׁיטִין חַוָּאוֹפָי מִמְּנוֹן בְּרִיךְ.
אברון מלכון מְנֵיךּ מַעֲפָה מְמַלְּדָה.
אברון מלכון סֵחַל מַמְלָכָה לְכָל שָׁמוּאָה.
אברון מלכון מַמְלָכָה לְרַבְּרוֹנָה פְּשֻׁטִין.
מְפֶלֶטָה מְמַמְּדָן עַל־ךָ.
אברון מלכון מַחֲזֵי בְּרִיחֲמָךְ כָּל שָׁטוֹרִי.
בְּרִיחֲמָךְ.
אברון מלכון כְּמוֹכְנָה בְּרֵאשֵׁית שֶׁלָּם.
לִפְלִיכָה.
אברון מלכון שֶׁלָּה רַפְּאָה שֶׁלָּם לָחוֹל.
עֵמַּח.
אברון מלכון קָדָּר לְרַחְּנָה.
אברון מלכון זָרֵן בְּנִקְרָן תוֹבָּּה לְפִלָּמָּה.
אברון מלכון בְּסֶפֶר הֵיָם תְוִיכָם.
אברון מלכון בְּסֶפֶר הֵיָם לְאֲלֵם וְמָשָׁה.
אברון מלכון בְּסֶפֶר הֵיָם לְפְרֵסָה וַלְכָּלָּה.
אברון מלכון בְּסֶפֶר בְּכָפֶר יְרְאוּתָה.
אברון מלכון בְּכָפֶר קֶסֶף נָלְיְתוּה.
אברון מלכון בְּכָפֶר בְּכָפֶר נָלְיְתוּה.
אברון מלכון בְּכָפֶר נָלְיְתוּה.
Morning Prayers

Our Father, our King, write us in the book of pardon and forgiveness.
Our Father, our King, let salvation soon flourish for us.
Our Father, our King, raise the honor of Your people Israel.
Our Father, our King, raise the honor of Your anointed.
Our Father, our King, fill our hands with Your blessings.
Our Father, our King, fill our storehouses with abundance.
Our Father, our King, hear our voice, pity and be compassionate to us.
Our Father, our King, accept with compassion and favor, our prayer.
Our Father, our King, open the gates of heaven to our prayer.
Our Father, our King, remember that we are dust.
Our Father, our King, please do not turn us away from You empty-handed.
Our Father, our King, may this moment be a moment of compassion and a time of favor before You.
Our Father, our King, have pity on us, our children and our infants.
Our Father, our King, act for the sake of those who were killed for Your holy name.
Our Father, our King, act for the sake of those who were slaughtered for proclaiming Your unity.
Our Father, our King, act for the sake of those who went through fire and water to sanctify Your name.
Our Father, our King, avenge before our eyes the spilt blood of Your servants.
Our Father, our King, act for Your sake, if not for ours.
Our Father, our King, act for Your sake, and save us.
Our Father, our King, act for the sake of Your abundant compassion.
Our Father, our King, act for the sake of Your great, mighty and awesome Name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no worthy deeds; act with us in charity and loving-kindness and save us.
Avinu malkeinu, hatzmach lanu y'shuah b'karov.
Avinu malkeinu, hareim keren yisra-el amecha.
Avinu malkeinu, hareim keren m'shichcha.
Avinu malkeinu, malei yadeinu mibichotecha.
Avinu malkeinu, malei asameinu sava.
Avinu malkeinu, sh'ma koleinu, chus v'racheim aleinu.
Avinu malkeinu, kabeil b'rachamim uv'ratzon et t'filateinu.
Avinu malkeinu, p'tach sha-arei shamayim l'tfilateinu.
Avinu malkeinu, z'chor ki afar anach'nu.
Avinu malkeinu, na al t'shiveinu reikam mil'fanecha.
Avinu malkeinu, t'hei hashah ah hazot sh'at rachamim v'eit ratzon mil'fanecha.
Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.
Avinu malkeinu, asei l'ma-an harugim al sheim kod'shecha.
Avinu malkeinu, asei l'ma-an t'vechim al yichudecha.
Avinu malkeinu, asei l'ma-an ba-ei va-eish uvramayim al kidush sh'mecha.
Avinu malkeinu, n'kom l'eineinu nukmat dam avadecha hashafich.
Avinu malkeinu, asei l'ma-ancha im lo l'ma-aneinu.
Avinu malkeinu, asei l'ma-ancha v'hoshi-einu.
Avinu malkeinu, asei l'ma-an rachamecha harabim.
Avinu malkeinu, asei l'ma-an shimcha hagadol, hagibor v'hanora shenikra aleinu.
Avinu malkeinu, choneinu va-aneinu, ki ein banu ma-asim, asei imanu tz'dakah vachesed v'hoshi-einu.

Avinu Malkeinu: הַצְּמֵא לַעֲשָׂה בַּקְרֹבָה.
Avinu Malkeinu: חַשְׁמֵא קָרְבָּה שֵׁירוּ לְמִזְכָּרָה.
Avinu Malkeinu: בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ מֵעַל מִשְׁמָרַתָּם.
Avinu Malkeinu: לְשָׁנַחְנוּ וּלָמֵא לְמִזְכָּרָה.
Avinu Malkeinu: בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ לְמִזְכָּרָה.
Avinu Malkeinu: וּלְמִזְכָּרָה לְשָׁנַחְנוּ בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ מֵעַל מִשְׁמָרַתָּם.
Avinu Malkeinu: בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ לְמִזְכָּרָה.
Avinu Malkeinu: מֵעַל מִשְׁמָרַתָּם שֶׁאִירֵנוּ בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ מֵעַל מִשְׁמָרַתָּם.
Avinu Malkeinu: מֵעַל מִשְׁמָרַתָּם שֶׁאִירֵנוּ בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ מֵעַל מִשְׁמָרַתָּם.
Avinu Malkeinu: בְּשָׁאָר הַאֲשֶׁר שֶׁאִירֵנוּ מֵעַל מִשְׁמָרַתָּם.
Torah Service ~ Removal of Torah from Ark

There is none like You among the heavenly powers, Lord, and there are no works like Yours. Your kingdom is an eternal kingdom, and Your dominion is for all generations. The Lord is King, the Lord was King, the Lord shall be King for ever and all time. The Lord will give strength to His people; the Lord will bless His people with peace. Father of compassion, favor Zion with Your goodness; rebuild the walls of Jerusalem. For we trust in You alone, King, God, high and exalted, Master of worlds.

The ark is opened, all stand and say:

Whenever the Ark set out, Moses would say, “Arise, Lord, and may Your enemies be scattered. May those who hate You flee before You.”
For the Torah shall come forth from Zion, and the word of the Lord from Jerusalem. Blessed is He who in His holiness gave the Torah to His people Israel.

(Not said on Shabbat:)
The Lord, the Lord, compassionate and gracious God, slow to anger, abounding in loving-kindness and truth, extending loving-kindness to a thousand generations, forgiving iniquity, rebellion and sin, absolving the guilty who repent.

(3 times:)
As for me, may my prayer come to You, Lord, at a time of favor. O God, in Your great love, answer me with Your faithful salvation.

The ark is opened, all stand and say:

Vay'hi binsoa ha-aron vayomer mosheh, kumah, Adonai, v'yafutzu oy'vecha, v'yanusu m'sanecha mipanecha. Ki mitziyon teitzei torah, ud'var Adonai mirushalayim. Baruch shenatan torah l'amo yisra-eil bikdushato.

The following is omitted on Shabbat:
Adonai, Adonai, eil rachum v'chanun, erech apayim v'rav chesed ve-emet. notzeir chesed la-alafim, nosei avan vafesha v'chata-ah, v'nakeih.

The following sentence is said three times:
Va-ani t'filati l'cha Adonai eit ratzon, elohim b'rav chasdecha, aneini be-emet yishecha.
Shema  Before reading the Torah, we recite the Shema again, along with two other verses that together help set the majestic tone for public Torah reading. These verses declare that God is one, great and holy and we should therefore join in declaring God’s greatness.

Leader then congregation:
Hear, O Israel: the Lord is our God, the Lord is One.

Leader then congregation:
One is our God; great is our Master; holy and awesome is His name.

Leader:
Magnify the Lord with me, and let us exalt His name together.

Yours, Lord, are the greatness and the power, the glory and the majesty and splendor, for everything in heaven and earth is Yours. Yours, Lord, is the kingdom; You are exalted as head over all.

Exalt the Lord our God and bow to His footstool; He is holy. Exalt the Lord our God, and bow at His holy mountain, for Holy is the Lord our God.
Kriot HaTorah

Chazzan and Congregation: Sh'ma yisra-eil, Adonai eloheinu, Adonai echad.

Chazzan and Congregation: Echad eloheinu gadol adoneinu, kadosh v'norah sh'mo.

Chazzan: Gad'lu l'Adonai itti, un'rom'mah sh'mo yachdav.

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

Rom'mu Adonai eloheinu, v'hishtachavu lahdom raglav, kadosh hu. Rom'mu Adonai eloheinu, v'hishtachavu l'har kad'sho, ki kadosh Adonai eloheinu.
Torah Service ~ Blessing upon being called up to Torah

Aliyah “Ascent to the Torah”
Upon being called up to the Torah, this blessing is recited inviting the congregation to join in blessing God, expressing the thought that in reading, studying and observing the word of the Eternal, we touch eternity.

Person at the Torah says:
Bless the Lord, the blessed One.

Cong. and Chazzan respond:
Bless the Lord, the blessed One, for ever and all time.

Person at the Torah continues:
Bless the Lord, the blessed One, for ever and all time. Blessed are You, Lord our God, King of the Universe, who has chosen us from all peoples and has given us His Torah. Blessed are You, Lord, Giver of the Torah.

Blessing after the reading:
Blessed are You, Lord our God, King of the Universe, who has given us the Torah of truth, planting everlasting life in our midst. Blessed are You, Lord, Giver of the Torah.

Birkat HaGomel (Blessing of Thanks):
One who has survived a situation of danger says:
Blessed are You, Lord our God, King of the Universe, who bestows good on the unworthy, who has bestowed on me much good.

Congregation responds: Amen. May He who bestowed much good on You continue to bestow on you much good forever.
Kriat HaTorah

Person at the Torah says:
Bar'chu et Adonai hamvorach

Cong and Chazzan respond:
Baruch Adonai hamvorach l'olam va-ed.

Person at the Torah continues:

Blessing after the reading:
Baruch atah Adonai eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu. Baruch atah Adonai, notein hatorah.

Birkat HaGomel:
Baruch atah Adonai eloheinu melech ha-olam, hagomeil l'chayim tovot, sheg'malani kol tov.

Congregation responds: Amein. Mi sheg'mal'cha kol tov, hu yigmol'cha kol tov selah.

ברכת הגומל
ברוך אתא עליימיך מלך עולמים
הgomל לחיים טובות, שגמלני כל טוב:
אמר: עוניןحكול אחים
מי שגמלך כל טוב, היא יגמלך כל טוב: 
Sob' Sukhah;
Torah reading for Rosh Hashanah: We are inspired by the power of prayer as we read the miraculous story of the birth of Isaac to Abraham and Sarah, although they were advanced in years, because Isaac was born on Rosh Hashanah.

Genesis Chapter 21

1. And the Lord remembered Sarah as He had said, and the Lord did to Sarah as He had spoken. 2. And Sarah conceived and bore a son to Abraham in his old age, at the time of which God had spoken to him. 3. And Abraham named his son who had been born to him, whom Sarah had borne to him, Isaac. 4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5. And Abraham was a hundred years old, when his son Isaac was born to him. 6. And Sarah said, "God has made joy for me; whoever hears will rejoice over me." 7. And she said, "Who would have said to Abraham that Sarah would nurse children, for I have borne a son to his old age!" 8. And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. 9. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, making merry. 10. And Sarah said to Abraham, "Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Isaac." 11. But the matter greatly displeased Abraham, concerning his son. 12. And God said to Abraham, "Be not displeased concerning the lad and concerning your handmaid; whatever Sarah tells you, hearken to her voice, for in Isaac will be called your seed. 13. But also the son of the handmaid I will make into a nation, because he is your seed." 14. And Abraham arose early in the morning, and he took bread and a leather pouch of water, and he gave [them] to Hagar, he placed [them] on her shoulder, and the child, and he sent her away; and she went and wandered in the desert of Beer sheba. 15. And the water was depleted from the leather pouch, and she cast the child under one of the bushes. 16. And she went and sat down from afar, at about the distance of two bowshots, for she said, "Let me not see the child's death." And
 poorest bereishit chaprven

va hashem pakad et sarah kaasher amar
vaya'as hashem le sarah kaasher dibor.
2 vatahar vateled sarah le avraham ben
lizkunav lam'o ed ashker diber oto elokim.
3 vayikra avraham et shem beno hanolad lo
ashker yaldah lo sarah yitzchak.
4 vayamol
avraham et yitzchak beno ben shmonat
yamim ka'asher tzivah oto elokim.
5 ve' avraham ben me' at shanah behivaled lo
et yitzchak beno.
6 vatomer sarah
ztzok asah li elokim kol hashomea
yitzchak kindu.
7 vatomer mi mile
le avraham heynikah vanim sarah
kylaladet ven lizkunav.
8 vayigdal hayeled
vayigmal vaya'as avraham misheh gadol
beyom higamel et yitzchak.
9 vater sarah
et ben hagar ha mitzirt ashker yaldah
le avraham metzachek.
10 vatomer
le avraham garesh ha'aram hazot
ve et benah ki lo yirash ben ha'aram hazot
im beny im yitzchak.
11 vayera hadavar
me od be eynei avraham al odo beno.
12 vayomer elokim el avraham el yera
be eyneicha al hanarar ve al amatecha kol
ashker tomar elyech sarah shma bekolah ki
bei yitzchak yikare lecha zara.
13 vegam
et ben ha'aram legoy asimenu ki zaracha
hu.
14 vayashkem avraham baboker
vayikach lechem vechemat mayim vayiten
el hagar sam al shichmah ve et hayeled
vayeshalcheha vatelech vateta bemidbar
be'er sheva.
15 vayichlu hamayim
min hachemet vatashlech et hayeled tachat
achad hasichim.
16 vatelech vateshev lah
mineged harchek kimetachavey keshet ki
amerah el er eh bemot hayaled vateshev
mineged vatsa et kolah vatekv.
17 vayishmah elokim et kol hanarar vayikra
mal ach elokim el hagar min hashavvim
vayomer lah mah lach hagar al tirei

14
she sat from afar, and she raised her voice and wept. 17. And God heard the lad's voice, and an angel of God called to Hagar from heaven, and said to her, "What is troubling you, Hagar? Fear not, for God has heard the lad's voice in the place where he is. 18. Rise, pick up the lad and grasp your hand upon him, for I shall make him into a great nation." 19. And God opened her eyes, and she saw a well of water, and she went and filled the pouch with water and gave the lad to drink. 20. And God was with the lad, and he grew, and he dwelt in the desert, and he became an archer. 21. And he dwelt in the desert of Paran, and his mother took for him a wife from the land of Egypt. 22. Now it came to pass at that time, that Abimelech and Phicol his general said to Abraham, saying, "God is with you in all that you do. 23. And now, swear to me here by God, that you will not lie to me or to my son or to my grandson; according to the kindness that I have done with you, you shall do with me, and with the land wherein you have sojourned." 24 And Abraham said: 'I will swear.' 25. And Abraham contended with Abimelech about the well of water that the servants of Abimelech had forcibly seized. 26. And Abimelech said, "I do not know who did this thing, neither did you tell me, nor did I hear [of it] until today." 27. And Abraham took flocks and cattle, and gave them to Abimelech, and they both formed a covenant. 28. And Abraham placed seven ewe lambs by themselves. 29. And Abimelech said to Abraham, "What are these seven ewe lambs, which you have placed by themselves?" 30. And he said, "For these seven ewe lambs you shall take from my hand, in order that it be to me for a witness that I dug this well." 31. Therefore, he named that place Beer sheba, for there they both swore. 32. And they formed a covenant in Beer-sheba, and Abimelech and Phicol his general arose, and they returned to the land of the Philistines. 33. And he planted an eishel in Beer-Sheba, and he called there in the name of the Lord, the God of the world. 34. And Abraham dwelt in the land of the Philistines for many days.
Ki-shama Elokim el-kol hana'ar ba'asher hu-sham. 18 Kumi se'i et-hana'ar vehachasiki et-yadech bo ki-legoy gadol asimenu. 19 Vayifkach Elokim et-eyneyha vatre be'er mayim vatelech vatermalet et-hachemet mayim vataشك et-hana'ar. 20 Vayehi Elokim et-hana'ar vayigdal yaveshev bamidbar vayehi roveh kashat. 21 Vayeshev bemidbar Paran vatikach-lo imoshah me'eretz Mitzrayim. 22 Vayehi ba'et hahi vayomer Avimelech uFichol sar-tzeva'o el-Avraham lemor Elokim imecha bechol asher-atah oseh. 23 Ve'atah hishave'ah li be'Elokim henah im-tishkor li ulenini ulenechdii kachesh asher-asiti imcha ta'aseh imadi ve'im ha'aretz asher-gartah bah. 24 Vayomer Avraham anochi ishave'a. 25 Vehochiach Avraham et-Avimelch al-odot be'er hamayim asher gazlu avdei Avimelech. 26 Vayomer Avimelech lo yadati mi asah et-hadawer hazeh vegam-atah lo-higadeta li vegam anochi lo shamati bilti hayom. 27 Vayikach Avraham tzon uvakar vayiten la-Avimelch vayikhretu shneyhem brit. 28 Vayatzev Avraham et-sheva kivos harzon levdacheh. 29 Vayomer Avimelech el-Avraham mah henah sheva kevasot ha'eleh asher hizatva levadanah. 30 Vayomer ki et-sheva kevasot tikach miyadi ba'avur tiyeh li le'edah ki chaftari et-habeer hazot. 31 Al-ken kara lamakom hahu Be'er-sheva ki sham nishbe'u shneyhem. 32 Vayichretu veth biVe'er-sheva vayakom Avimelech uFichol sar-tzeva'o vayashvuv el-eretz Pelishtim. 33 Vayita eshel biVe'er-sheva vayikra-sham beshem Hashem Kel Olam. 34 Vayagar Avraham be'eretz Pelishtim yarnim rabim.
Genesis Chapter 22

1. And it came to pass after these things, that God tested Abraham, and He said to him, "Abraham," and he said, "Here I am." 2. And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you." 3. And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.

4. On the third day, Abraham lifted up his eyes and saw the place from afar. 5. And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder, and we will prostrate ourselves and return to you."

6. And Abraham took the wood for the burnt offering, and he placed [it] upon his son Isaac, and he took into his hand the fire and the knife, and they both went together. 7. And Isaac spoke to Abraham his father, and he said, "My father!" And he said, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the lamb for the burnt offering?"

8. And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." And they both went together. 9. And they came to the place of which God had spoken to him, and Abraham built the altar there and arranged the wood, and he bound Isaac his son and placed him on the altar upon the wood.

10. And Abraham stretched forth his hand and took the knife, to slaughter his son. 11. And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I am." 12. And he said, "Do not stretch forth your hand to the lad, nor do the slightest thing to him, for now I know that you are a God fearing man, and you did not withhold your son, your only one, from Me."

13. And Abraham lifted up his eyes, and he saw, and lo! there was a ram, [and] after [that] it was caught in a tree by its horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14. And Abraham named that place, The Lord will see, as it is said to this day: On the mountain, the Lord will be seen.
Kriot HaTorah ~ קראת התורה

Bereishit Chapter 22

22:1 Vayehi achar havedarim ha'eleh vechai'Elokim nisa et-Avraham vayomer elav Avraham vayomer hineni. 2 Vayomer kach-na et-bincha et-yechidecha asher ahavta et-Yitzchak velech-lecha el-eretz haMoriyah vechai'alehu sham le'olam al achad heharim asher omar eleicha. 3 Vayashkem Avraham baboker vayachavosh et-chamor vayikach et-shnei ne'arav ito ve'et Yitzchak beno vayevaka atzei olah vayakom vayelech el-hamakom asher-amar-lo ha'Elokim. 4 Bayom hashlishi vayisa Avraham et-eynav vayar et-hamakom merachok. 5 Vayomer Avraham el-ne'arav shru-lachem poh im-hachmor va'ani vehana'ar nelchah ad-koh venishchavveh venashuvah aleichem. 6 Vayikach Avraham et-atzey ha'olah vayashem al-Yitzchak beno vayikach beyado et-ha'esh ve'et hama'achelet vayelchu shnehem yachdav. 7 Vayomer Yitzchak el-Avraham aviv vayomer avi vayomer hineni veni vayomer hineh ha'esh vechai'etzim ve'ayeh hashe le'olah. 8 Vayomer Avraham Elokim yir'eh-lo hashe le'olah beni vayelchu shnehem yachdav. 9 Vayavo'u el-hamakom asher amar-lo ha'Elokim vayiven sham Avraham et-hamizbeach vaya'aroach et-ha'etzim vaya'akod et-Yitzchak beno vayasem oto al-hamizbeach mina'al la'etzim. 10 Vayishlach Avraham et-yado vayikach et-hama'achelet lishchot et-beno. 11 Vayikra elav mal'ach Hashem min hashamayim vayomer Avraham Avraham vayomer hineni. 12 Vayomer al-tishlach yadcha el-hana'ar ve'el-ta'as lo me'emah ki atah yadati ki-yere Elokim atah velo chasachta et-bincha et-yechidecha mimeni. 13 Vayisa Avraham et-eynav vayar vehineh-ayil achar ne'echar basvach bekarnav vayelech Avraham vayikach et-ha'ayil vaya'alehu.
And an angel of the Lord called to Abraham a second time from heaven. 16. And he said, "By Myself have I sworn, says the Lord, that because you have done this thing and you did not withhold your son, your only one, 17. That I will surely bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand that is on the seashore, and your descendants will inherit the cities of their enemies. 18. And through your children shall be blessed all the nations of the world, because you hearkened to My voice." 19. And Abraham returned to his young men, and they arose and went together to Beer sheba; and Abraham remained in Beer sheba. 20. And it came to pass after these matters, that it was told to Abraham saying: "Behold Milcah, she also bore sons to Nahor your brother. 21. Uz, his first born, and Buz his brother, and Kemuel, the father of Aram. 22. And Kesed and Hazo and Pildash and Jidlaph, and Bethuel. 23. And Bethuel begot Rebecca." These eight did Milcah bear to Nahor, Abraham's brother. 24. And his concubine, whose name was Reumah, had also given birth to Tebah and Gaham and Tahash and Maacah.
ל'olah tachat beno. 14 Vayikra Avraham shem-hamakom hahu Hashem Yir'eh asher ye'amor hayom behar Hashem yera'eh. 15 Vayikra mal'ach Hashem el-Avraham shenit min hashamayim. 16 Vayomer bi nishbati ne'um Hashem ki ya'an asher asita et-hadavar hazeh velo chaschta et-bincha et yechidecha. 17 Ki-varech avarchecha veharbeh arbeh et-zar'acha kechochevey hashamayim vehachol asher al-sfat hayam veyirash zar'acha et sha'ar oyav. 18 Vehitbarchu bezar'acha kol goyey ha'aretz ekev asher shamata bekoli. 19 Vayashov Avraham el-ne'arav vayakumuy vayelchu yachdav el-Be'er-sheva vayeshev Avraham biVe'er-sheva. 20 Vayehi achari havedarim ha'eleh vayugad le-Avraham lemor hineh yaldah Milkah gam-hi banim le-Nachor achicha. 21 Et-Utz bechoro v'eet-Buz achiv v'eet-Kemu'el avi Aram. 22 V'eet-Kesed v'eet-Chazo v'eet-Pildash v'eet-Yidla v'eet Betu'el. 23 UVetu'el yaldad et-Rivkah shmonah eleh yaldah Milkah le-Nachor achi Avraham. 24 Ufalitscho ushmah Re'umah vateled gam-hi et-Tevach v'eet Gacham v'eet-Tachash v'eet Ma'achah.
Leviticus Chapter 16

1. And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died. 2. And the Lord said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, so that he should not die, for I appear over the ark cover in a cloud. 3. With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering. 4. He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them. 5. And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering. 6. And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household. 7. And he shall take the two he goats, and place them before the Lord at the entrance to the Tent of Meeting. 8. And Aaron shall place lots upon the two he goats: one lot "For the Lord," and the other lot, "For Azazel." 9. And Aaron shall bring the he goat upon which the lot, "For the Lord," came up, and designate it as a sin offering. 10. And the he goat upon which the lot "For Azazel" came up, shall be placed while still alive, before the Lord, to [initiate] atonement upon it, and to send it away to Azazel, into the desert. 11. And Aaron shall bring his sin offering bull, and shall [initiate] atonement for himself and for his household, and he shall [then] slaughter his sin offering bull. 12. And he shall take a pan full of burning coals from upon the altar, from before the Lord, and both hands' full of fine incense, and bring [it] within the dividing curtain. 13. And he shall place the incense upon the fire, before the Lord, so that the cloud of the incense shall envelop the ark cover that is over the [tablets of] Testimony, so that he shall not die. 14. And he shall take some of the
16:1 Vayedaber Hashm el-Moshe acharei mot shney benei Aharon bekorvatam lifnei-Hashem yamunutu. 2 Vayomer Hashem el-Moshe daber el-Aharon achicha ve'al-yavo vechol-et el-hakodesh mibeit laparochet el-penei hakaporet asher el-ha'aron velo yamut ki be'anan era'eh el-hakaporet. 3 Bezot yavo Aharon el-hakodesh befar ben-bakar lechatat ve'ayil le'olah 4 Ketonet-bad kodesh yilbash umichnesi-vad yiheyu al-besaro uve'avnet bad yachgor uvemitznevet bad yitznof bigdei-kodesh hem verachatz bamayim et-besaro ulevesham 5 Ume'et adat benei Yisra'el yikach shnei se'irei izim lechatat ve'ayil echad le'olah 6 Vehikriv Aharon et-par hachatat asher-lo vechiper ba'ado uve'ad beyto 7 Velakach et-shnei hase'irim vehe'emid otam lifnei Hashem petach Ohel Mo'ed 8 Venatan Aharon al-shnei hase'irim goralot goral echad l'Hashem vegoral echad la-Azazel 9 Vehikriv Aharon et-hasa'ir asher alah alav hagoral l'Hashem ve'asahu chatat 10 Vehasa'ir asher alah alav hagoral la-Azazel ya'omad-chai lifnei Hashem lechaper alav leshalach oto la-Azazel hamidbarah 11 Vehikriv Aharon et-par hachatat asher-lo vechiper ba'ado uve'ad beito veshachat et-par hachatat asher-lo 12 Velakach melo-hamachtah gachalei-esh me'al hamizbe'ach milifnei Hashem umelo chofnav ktoret samim dakah vehevi mibeit laparochet 13 Venatan et-haketoret al-ha'esah lifnei Hashem vechisah anan haktoret et-hakaporet asher el-ha'edut velo yamut 14 Velakach midam hapar vehizah
bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger. 15. He shall then slaughter the he goat of the people's sin offering and bring its blood within the dividing curtain, and he shall do with its blood as he had done with the bull's blood, and he shall sprinkle it upon the ark cover and before the ark cover. 16. And he shall effect atonement upon the Holy from the defilements of the children of Israel and from their rebellions and all their unintentional sins. He shall do likewise to the Tent of Meeting, which dwells with them amidst their defilements. 17. And no man shall be in the Tent of Meeting when he comes to effect atonement in the Holy, until he comes out. And he shall effect atonement for himself, for his household, and for all the congregation of Israel. 18. And he shall then go out to the altar that is before the Lord and effect atonement upon it: He shall take some of the bull's blood and some of the he goat's blood, and place it on the horns of the altar, around. 19. He shall then sprinkle some of the blood upon it with his index finger seven times, and he shall cleanse it and sanctify it of the defilements of the children of Israel. 20. And he shall finish effecting atonement for the Holy, the Tent of Meeting, and the altar, and then he shall bring the live he goat. 21. And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he goat's head, and send it off to the desert with a timely man. 22. The he goat shall thus carry upon itself all their sins to a precipitous land, and he shall send off the he goat into the desert. 23. And Aaron shall enter the Tent of Meeting and remove the linen garments that he had worn when he came into the Holy, and there, he shall store them away. 24. And he shall immerse his flesh in a holy place and don his
כריית ה' תורה ~ קפרין ליום כפר

امية לָפָרְכַּת: זו יִתְנָה לְאָדָם הקֹרֵא...

על לָלְאָשוֹן לַמִּשְׁקָה לְשׁוֹחַ | עֵינֵי הַקֹּרֵא...

אַחַר הַקֹּרֵא אֲשֶׁר עַל-הָעֲדוֹת לָלָה קָמָה...

וְיָלַקְתָּה חָמִית לֵבָנָה בְּאֶבֶן בַּרְכָּת... על-פי-הַקֹּרֵא דְּקַדְמוּן הַקֶּפֶר: זו בַּכָּרְפָּה...

שָׁבֵעַ-עֲצָמָיו כְּמֹדֵי בָּאָבֶן: וְיָשָׁהָ תְאָרִי הַחֵטָאָה אֲשֶׁר לֹא לָעַה...

הַבַּיָּא אֲדָמָה אֶל-כָּמְתָה לָפָרְכַּת יָשָׁה...

אחָדָם כָּאָשֶׁר אֶשָּׁה לֵבָנָה חַמָּה...

אַוּרְכָּו הַפְּטָחָה דְּלִי-הַקֹּרֵא: זו בַּכָּרְפָּה...

עַל-לָפָרְכַּת מִטְנַהְדָּה בְּנִי שָׁאָרְלָה...

הַנְּפֹשְׁעַטְקֵמוֹן לְכָּלָה תְאָרִיָּהָ תְּכָנָה מְעָשָּׁה...

לָאֵלַו מַלְעָד חָשָׁךְ אֲחַכ חָצְוָה תְאָרִיָּה:

וְיָכָלָה אֲבָל-וָאֵין | בֶּאֶךְּלָה מַעְּדָה...

בּאָלָה לָפָרְכָּה יָעַרְכָּו עַרְאָדָה נְכָרֶה-

בּאָלָה בּוּרְבָּד עַל-קֵינָה שָׁאָרְלָה:

לָזֶעַתָּא בֵּשָׁכָה תְּמָשְׁאָה | זֶז נַבְּנָא...

אַל-חָמִיהַה תְאָרָה לְפָרְכָּה הַכָּרְפָּה עֻלֶּה...

לָשׁאָה מְכָרָה מְדֵי מַשִּׁיעָר עָלְּמוֹן...

עַל-כַּרְנָהָה הָופְּחָה סָבִיב: דְּיָתָה עָלְּמוֹן...

מַרְדַּק בֵּאָרֶם עַבְּרָהָ עַמִּים חָטָות

הַדוֹקְשׁ מִסְמְחַת בְּיִנַּה לָשָׁאָר: כְּבָּכָל...

מֶּפְרָה אַבָּל-בִּקְדֶשׁ אֵין צָהֲרָא מְוָעֵד.

וַאֵּלִימָה הָפְּתָחָה אֵין-מַשְׁעִיאָ הָהוֹי.

כְּסִיפְּת הָאֲרוֹן אַתְשָׁחֵט בְּלְדִי [לֶדְיָא]

עַל-דַּרְשֵׁי הָשָׁאָרָה כְּחָזֶבָה עֻלֶּה...

יאָטְלִקָת הָנְדוֹרָה בְּנִי שָׁאָרְלָה...

אַלָּכַלּוֹת הָפְּטָקֵמָה לְכָּלָה תְּאָרִיָּה...
garments. He shall then go out and sacrifice his burnt offering and the people's burnt offering, and he shall effect atonement for himself and for the people. 

25. And he shall cause the fat of the sin offering to go up in smoke upon the altar. 

26. And the person who sent off the he goat to Azazel, shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. 

27. And the sin offering bull and he goat of the sin offering, [both of] whose blood was brought to effect atonement in the Holy, he shall take outside the camp, and they shall burn in fire their hides, their flesh, and their waste. 

28. And the person who burns them shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. 

29. And [all this] shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work neither the native nor the stranger who dwells among you. 

30. For on this day He shall effect atonement for you to cleanse you. Before the Lord, you shall be cleansed from all your sins. 

31. It is a Sabbath of rest for you, and you shall afflict yourselves. It is an eternal statute. 

32. And the Kohanim who is anointed or who is invested to serve in his father's stead, shall effect [this] atonement, and he shall don the linen garments, the holy garments; 

33. And he shall effect atonement upon the Holy of Holies, and he shall effect atonement upon the Tent of Meeting and upon the altar, and he shall effect atonement upon the kohanim and upon all the people of the congregation. 

34. [All] this shall be as an eternal statute for you, to effect atonement upon the children of Israel, for all their sins, once each year. And he did as the Lord had commanded Moses.
yechabes begadav verachatz et-besaro bamayim ve'acharei-chen yavo el-hamachaneh 27 Ve'et par hachatat ve'et se'ir hachatat asher huva et-damam lechaper bakodesh yotzi el-michutz lamachaneh vesaru va'esh et-orotam ve'et-besaram ve'et-pirsham 28 Vehashoref otam yechabes begadav verachatz et-besaro bamayim ve'acharei-chen yavo el-hamachaneh 29 Vehayetah lachem lechukat olam bachodesh hashvi'i be'asor lachodesh te'anu et-nafshoteichem vechol-melachah lo ta'asu ha'ezrach vehager hagar betochehem 30 Ki-vayom hazeh yechaper aleichem letaher etchem mikol chatotheichem lifnei Hashem titharu 31 Shabbat Shabbaton hi lachem ve'initem et-nafshoteichem chukat olam 32 Vechiper hakohen asher-yimshach oto va'asher yemale et-yado lechahen tachat aviv velavash et-bigdei habad bigdei hakodesh. 33 Vechiper et-mikdash hakodesh ve'et-Ohel Mo'ed ve'et-hamizbe'ach yechaper ve'al hakohanim ve'al-kol-am hakahal yechaper. 34 Vehayetah-zot lachem lechukat olam lechaper al-benei Yisra'el mikol-chatotam achat bashanah vaya'as ka'asher tzivah Hashem et-Moshe.
Torah Service ~ Prayer for Healing

Mi She'Berach - Prayer for Healing
We now express prayers for Israel, the United States of America, our congregation as a whole, individual members of it, and those who are not well. Reciting the prayer for healing in a congregation within a hospital is especially poignant because this ancient prayer takes a holistic view of humankind, as it prays for physical cure as well as spiritual healing, within the community of others facing illness.

May He who blessed our ancestors, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless and heal those who are ill ______ on whose behalf we are praying. As a reward for this, may the Holy One, blessed be He, be filled with compassion for them, to restore their health, cure them, strengthen and revive them, sending them a swift and full recovery from heaven to all of their organs and sinews, amongst all those who are not well, a healing of the spirit and a healing of the body - [though on Shabbat/festivals it is forbidden to cry out] may healing be quick to come - now, swiftly and soon, and let us say: Amen.

Prayer for the Welfare of our Country

May He who grants salvation to kings and dominion to rulers, Whose kingdom is an everlasting kingdom; Who delivers His servant David from the evil sword; Who makes a way in the sea and a path through the mighty waters - may He bless the president, the vice president, and all officials of this land. The King Who reigns over kings, in His mercy may He sustain them and protect them; from every trouble, woe, and injury, may He rescue them; and put into their heart and into the heart of all their counselors compassion to do good with us and with all of our family of Israel. In their days and in ours, may Judah be saved and may Israel dwell securely, and may the Redeemer come to Zion. May it be His will, and let us say: Amen.
Mi Shebeirach Lecholim

Mi She-beirach Avoteinu Avraham, Yitzchak, V'Yaakov, Moshe V'Aharon, David, U'Shlomo, Hu yivareich v'iyirapei et ha'cholim ba'avur she'mi'tpalelim ba'avuram. B'schar ze, Hakadosh Baruch Hu yimalei rachamim alehim, le'hachalimam u'lerapotam, u'hachazikam u'lhachayotam, v'yishlach lahem m'heira refuah sh'leima min hashamayim, l'chol eivarehem, u'chol gidhem, b'toch shar cholei yisrael, refuat hanefesh, u'refuat haguf [shabbat/yom tov hi] milizok u'refuah k'rova lavo, hashta ba;agala uvizman kariv. V'nomar: Amen.

Tefilah L'shlohm Hamalchut

Prayer for Israel’s Defense Forces
May he who blessed our ancestors, Abraham, Isaac and Jacob, bless the members of Israel’s defense forces and its security services who stand guard over our land and the cities of our God from the Lebanese border to the Egyptian desert, from the Mediterranean sea to the approach of the Aravah, and wherever else they are, on land, in air and at sea. May the Lord make the enemies who rise against us be struck down before them. May the Holy One, blessed be He, protect and deliver them from all trouble and distress, affliction and illness, and send blessing and success to all the work of their hands. May he subdue our enemies under them and crown them with deliverance and victory. And may there be fulfilled in them the verse, “It is the Lord your God who goes with you to fight for you against your enemies, to deliver you.” And let us say: Amen.

Prayer for the State of Israel
Heavenly Father, Israel’s Rock and redeemer, bless the State of Israel, the first flowering of our redemption. Shield it under the wings of Your loving-kindness and spread over it the Tabernacle of Your peace. Send Your light and truth to its leaders, ministers and counselors, and direct them with good counsel before You. Strengthen the hands of the defenders of our Holy Land; grant them deliverance, our God, and crown them with the crown of victory. Grant peace in the land and everlasting joy to its inhabitants. As for our people, the whole house of Israel, remember them in all the lands of our dispersion, and swiftly lead us upright to Zion Your city, and Jerusalem Your dwelling place, as is written in the Torah of Moses Your servant: “Even if you are scattered to the furthestmost lands under the heavens, from there the Lord your God will gather you and take you back. The Lord your God will bring you to the land your ancestors possessed and you will possess it; and He will make you more prosperous and numerous than your ancestors. Then the Lord your God will open up your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live.” Unite our hearts to love and revere Your name and observe all the words of Your Torah, and swiftly send us Your righteous anointed one of the house of David, to redeem those who long for Your salvation. Appear in Your glorious majesty over all the dwellers on earth, and let all who breathe declare: The Lord God of Israel is King and His kingship has dominion over all. Amen.
Mi She-beirach L’Chayalei Tzahal

Mi She’beirach avoteinu Avraham, Yitzchak,
V’YAakov, Ha yivareich et chayalei tzva haganah
Li Yisrael, ha’omdim al mishmar arzeinu v’arei
Eloheinu migvul hal’vanon v’ad midbar mitzrayim
U’min hayam hagador ad l’vo ha’aravah bayabasha
Ba’avir u’vayam. Yitein Adonei et oyveinu
Hakamim aleinu nigafim lifneimein. Hakadosh
Baruch Hu yishmor v’yatzil et chayaleinu mikol
Tzara v’tzukah u’mikol nega u’machla v’yishlah
B’racha v’hatzlachah b’chol ma’asei y’diehem.
Yadbeir soneinu tachtichem b’eitchem
Y’shuah u’v’ateret nitzchon. V’yikyum bahem
Hakatur: Ki Adonai Eloheichem hu’holeich
Imachem l’hilachem lachen eem oyveichem
L’hoshia etchem: V’nomar amen.

Tefillah L’Shlom Hamedinah

Avinu Shebashamayim, tsur yisrael v’goalo,
Bareich et medinat yisrael, reishit tz’michat
G’ulateinu. Hagein aleha b’evrat chas’decha,
Ufros aleha seccat sh’lomecha, u’shlah or’cha
Va’amit’cha l’rashema sareha v’yootzeha,
V’taknim b’etzra tovah mil’fatanecha. Chazeik et
Y’di’mei etzret etzret kad’sheinu, v’hanchilem
Eloheinu y’shua, v’ateret nitzchon t’atreim,
V’natata shalom ba’aretz v’simchat olam
L’yoshvecha. V’et achenui col beit yisrael, p’kad na
B’chol artzot p’zureihem, v’tolichem m’heira
Kom’miut l’Tzion eirecha, v’Iyrushalayim
Mishkan sh’meecha, kakatur b’Torah Moshe
Av’dcha: Eem yihiye nidach’cha bikk’tei
Hashamayim, misham y’kabetzeha adonai
Elohecha, u’misham yikach olam.
V’heviachcha adonai elohecha el ha’aretz ashar yarshu
Avotecha v’Iyrishta, v’heiti v’cha v’hirbcha
Me’avotecha. V’yachad l’aveinu l’ha’avah
U’lyirah et sh’meecha, v’lishmore et col divrei
Toratecha, u’shlah lanu m’heira ben Dovid
M’shiach tzid’kecha, lifdot m’chakei keitz
Y’shuatecha. V’hofo bahadar g’on uzecha, al col
Yoshvei teiveil arzecha, v’yomar col asher
N’shama v’apo: Adonai Elohe Yisrael melech,
Umalchuto bacol mashalah. Amen, Selah.

Tefillah L’Shlom Hamedinah

Avinu Shebashamayim, tsur yisrael v’goalo,
Bareich et medinat yisrael, reishit tz’michat
G’ulateinu. Hagein aleha b’evrat chas’decha,
Ufros aleha seccat sh’lomecha, u’shlah or’cha
Va’amit’cha l’rashema sareha v’yootzeha,
V’taknim b’etzra tovah mil’fatanecha. Chazeik et
Y’di’mei etzret etzret kad’sheinu, v’hanchilem
Eloheinu y’shua, v’ateret nitzchon t’atreim,
V’natata shalom ba’aretz v’simchat olam
L’yoshvecha. V’et achenui col beit yisrael, p’kad na
B’chol artzot p’zureihem, v’tolichem m’heira
Kom’miut l’Tzion eirecha, v’Iyrushalayim
Mishkan sh’meecha, kakatur b’Torah Moshe
Av’dcha: Eem yihiye nidach’cha bikk’tei
Hashamayim, misham y’kabetzeha adonai
Elohecha, u’misham yikach olam.
V’heviachcha adonai elohecha el ha’aretz ashar yarshu
Avotecha v’Iyrishta, v’heiti v’cha v’hirbcha
Me’avotecha. V’yachad l’aveinu l’ha’avah
U’lyirah et sh’meecha, v’lishmore et col divrei
Toratecha, u’shlah lanu m’heira ben Dovid
M’shiach tzid’kecha, lifdot m’chakei keitz
Y’shuatecha. V’hofo bahadar g’on uzecha, al col
Yoshvei teiveil arzecha, v’yomar col asher
N’shama v’apo: Adonai Elohe Yisrael melech,
Umalchuto bacol mashalah. Amen, Selah.

Mi She’borkh Abotenu Avrohom Yitzchak Abrohom
B’hotzon Nefesh Ki Lo Hayah Hamidrash
La Meshehror Avrohom Ya’avieloheni Nefesh Ha’am
U’zeh Min Tizer Ma’ase Tizer U’zeh.
U’zeh Min Tizer Ma’ase Tizer U’zeh.
U’zeh Min Tizer Ma’ase.


Shofar - Steeped in symbolism, the sounding of the Shofar plays a central role in the Rosh Hashanah service.

Blessed are You, Lord, our God, King of the universe, who has sanctified us with His commandments and has commanded us to hear the sound of the shofar.

*Congregation: Amen.*

Blessed are You, Lord, our God, King of the universe, who has kept us alive, sustained us, and brought us to this season.

*Congregation: Amen.*

May it be your will, Lord our God and the God of our ancestors, that the sounds of our shofar ascend and plead before your glorious throne for the pardon of all our sins. Blessed are you, O Lord of mercy.
Baruch atah, Adonai eloheinu, melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu lishmoa kol shofar.

Baruch atah, Adonai eloheinu, melech ha-olam, shehecheyanu v'kiy'manu v'higi-anu laz'man hazeh.

Tekia Shevarim Terua Tekia
Tekia Shevarim Terua Tekia
Tekia Shevarim Terua Tekia

Tekia Shevarim Tekia
Tekia Shevarim Tekia
Tekia Shevarim Tekia

Tekia Terua Tekia
Tekia Terua Tekia
Tekia Terua Tekia Gedola

Y'hi ratzon milafanecha, Adonai eloheinu veilohei avoteinu, shehat'kiot v'hakolot, hayotz'im min hasbofar she-anu tok'im, ya-alu lifnei chisei ch'vedecha, v'yamitzu tov ba-adeinu, l'chapeir al kol chatoteinu. Baruch atah, ba-al harachamim.
Torah Service ~ Return of the Torah to the Ark

_Leader:_ Let them praise the name of the Lord, for His name alone is sublime.

_Congregation responds:_ His majesty is above the earth and heaven. He has raised the horn of His people, for the glory of all His devoted ones, the children of Israel, the people close to Him. Halleluya!

_On Shabbat the following is said as the Torah is being returned:_
A psalm of David. Render to the Lord, you angelic powers, render to the Lord glory and might. Render to the Lord the glory due His name. Bow to the Lord in the beauty of holiness. The Lord’s voice echoes over the waters; the God of glory thunders; the Lord is over the mighty waters. The Lord’s voice in power, the Lord’s voice in beauty, the Lord’s voice breaks cedars, the Lord shatters the cedars of Lebanon. He makes Lebanon skip like a calf, Sirion like a young wild ox. The Lord’s voice makes hinds calve and strips the forests bare, and in His temple all say: “Glory!” The Lord sat enthroned at the flood, the Lord sits enthroned as King for ever. The Lord will give strength to His people; the Lord will bless His people with peace.

_When the holiday occurs on a weekday, the following is said as the Torah is being returned:_
A psalm of David. The earth is the Lord’s and all it contains, the world and all who live in it. For He founded it on the seas and established it on the streams. Who may climb the mountain of the Lord? Who may stand in His holy place? He who has clean hands and a pure heart, who has not taken My name in vain, or sworn deceitfully. He shall receive blessing form the Lord, and just reward from God, his salvation. This is a generation of those who seek Him, the descendants of Jacob who seek Your presence, forever! Lift up your heads, O gates; be uplifted, eternal doors, so that the King of glory may enter. Who is the King of glory? It is the Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O gates; be uplifted, eternal doors, so that the King of glory may enter. Who is the King of glory? The Lord of hosts is the King of glory, forever!

When the ark came to rest, Moses would say: “Return, O Lord, to the myriad thousands of Israel.” Advance, Lord, to Your resting place, You and Your mighty Ark. Your priests are clothed in righteousness, and Your devoted ones sing in joy. For the sake of Your servant David, do not reject Your anointed one. For I give you good instruction; do not forsake My Torah. It is a tree of life to those who grasp it, and those who uphold it are happy. Its ways are ways of pleasantness, and all its paths are peace. Turn us back, O Lord, to You, and we will return. Renew our days as of old.
Chazzan: Y'halu' et sheim Adonai, ki nisgav sh'mo l'vado.

Congregation: Hodo al eretz v'shamayim.
Vayarem keren l'amo, t'hilah l'chol chasidav, livnei yisra-eil am k'rovo, hal'lyyah.


D'racheha darchei noam, v'chol n'tivoteha shalom. Hashiveinu Adonai eilecha v'nashuvah, chadeish yameinu k'kedem.
U'netaneh Tokef “Let us relate the power of this day” This prayer, one of the most stirring of the High Holiday liturgy, reminds us of our mortality and challenges us with the consciousness that although we are unable to control how long we will live, we can choose what we will live for, and thus strive to live a meaningful life.

Let us now relate the power of this day’s holiness, for it is awesome and frightening. On it Your Kingship will be exalted. Your throne will be firmed with kindness and You will sit upon it in truth. It is true that you alone are the One Who judges, proves, knows, and bears witness; Who writes and seals, (counts and calculates); Who remembers all that was forgotten. You will open the Book of Chronicles — it will read itself, and everyone’s signature is in it. The great shofar will be sounded and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them — and they will say, ‘Behold, it is the Day of Judgment, to muster the heavenly host for judgment! — for they cannot be vindicated in Your eyes in judgment. All humankind will pass before You like members of the flock. Like a shepherd pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.

But repentance, prayer and charity remove the evil of the decree!

Uv'shofar gadol yitaka, v'kol d'mamah dakah yishama: umalachim yeichafeizun, v'chil ur'adah yochezin, v'yomru hineih yom hadin, lifkod al tz'va marom badin, ki lo yizku v'einecha badin. V'chol ba-ei olam ya-avrun l'fanecha kivnei maron. K'vakarat roeh edro, ma-avir tzono tachat shivto, kein ta-avir v'tispor v'timneh, v'tiskod nefesh kol chai, v'tachtoch kitzvah l'chol b'riyah, v'tichtov et g'zar dinam.


Ut'shuvah ut'filah utz'dakah ma-avirin et roa hag'zeirah.
V’chol Ma’amirim “All believe”  
This poem, written in a double alphabetic motif, describes God’s majesty as He sits in judgment, all-knowing, all-powerful, and merciful. All descriptions of God in this poem are derived from Scriptural sources, thus expressing our belief in them.

The ark is opened  
Who grasps in hand the Attribute of Justice.  
All believe that He is the God of faithfulness.  
Who tests and examines hidden archives.  
All believe that He examines thoughts.  
Who redeems from death and delivers from Gehinnom.  
All believe that He is the strong Deliverer  
Who is the sole judge of all who walk the world.  
All believe that He is the true Judge.  
Whose Name is expressed as ‘I will be as I will be.’  
All believe He was, He is, and He will be,  
Whose Name is ‘Certainty’; such is His praise.  
All believe that there is none but He.  
Who recalls favorable memories of those Who remember Him.  
All believe that He remembers the covenant.  
Who apportions life for all the living.  
All believe that He is living and everlasting.  
Who is good, and benefits the wicked and the good.  
All believe that He is good to all.  
Who knows the inclination of all creatures.  
All believe that He fashioned them from the womb.  
Who can do everything and combines all together.  
All believe that He can do everything.  
Who lodges in concealment, in shadow – the Almighty!  
All believe that He is the Solitary One.  
Who gives sovereignty to kings but retains kingship.  
All believe that He is the eternal King.  
Who guides every generation with His kindness.  
All believe that He preserves kindness.  
Who is patient and averts His eye from rebels.  
All believe that He forgives – Selah!  
Who is Supreme and attends to those who fear Him.  
All believe that He responds to prayer.
Rosh Hashanah Mussaf

The ark is opened

Ha-ocheiz b'yard midat mishpat.
V'chol ma-amimim shehu cil emunah,
habochein uvodek ginzei nistarot.
V'chol ma-amimim shehu bochein k'layot,
hagoeil mimavet ufodeh mishachat.
V'chol ma-amimim shehu goeiel chazak,
hadan y'chidi l'vaei olam.
V'chol ma-amimim shehu dayan emet,
hehaguy b'eheyeh asher eheyeh.
V'chol ma-amimim shehu hayah v'hoveh
v'yiyyeh, havaday sh'mo kein t'hillato.
V'chol ma-amimim shehu v'ein biltot,
hazocheir l'mazkirav tovat zichronot.
V'chol ma-amimim shehu zocheir hab'rit,
hachoteich chayim l'chol chay.
V'chol ma-amimim shehu chai v'kayam,
hatov umiteiv laraim v'latovim.
V'chol ma-amimim shehu tov lakol,
hayodei-a yeitzer kol y'tzurim.
V'chol ma-amimim shehu yotz'ram
babaten, hakol yachol v'chol'lam yachad.
V'chol ma-amimim shehu kol yachol,
halan b'seiter b'tzeil, shaday.
V'chol ma-amimim shehu l'vado hu,
hamamlich m'lachim v'lo ham'luchah.
V'chol ma-amimim shehu melech olam,
hanoheig b'chasdo kol dor.
V'chol ma-amimim shehu notzeir chased,
asoviel umalim ayin misor'rim.
V'chol ma-amimim shehu solei-ach selah,
ha-elyon v'eino el y'rei-av.
Additional Rosh Hashanah Service

Who opens a gate to those who knock in repentance.
All believe that His hand is open.
Who awaits the wicked and desires his vindication.
All believe that He is righteous and upright.
Who is brief in anger and Who is patient.
All believe that He is hard to anger.
Who is merciful, and prefers mercy to wrath.
All believe that He is easy to appease.
Who is unchanging, and treats small and great alike.
All believe that He is a righteous Judge.
Who is perfect and deals perfectly with wholesome ones.
All believe that His work is perfect.
It is our duty to praise the Master of all, and ascribe greatness to the Author of creation, who has not made us like the nations of the lands, nor placed us like the families of the earth; who has not made our portion like theirs, nor our destiny like all their multitudes, therefore we bow in worship and thank the Supreme King of kings, the Holy One, blessed be He, who extends the heavens and establishes the earth, whose throne of glory is in the heavens above, and whose power’s Presence is in the highest of heights. He is our God; there is no other. Truly He is our King, there is none else, as it is written in His Torah: “You shall know and take to heart this day that the Lord is God, in heaven above and on earth below. There is no other.”

Therefore, we place our hope in You, Lord our God, that we may soon see the glory of Your power, when you will remove abominations from the earth, and idols will be utterly destroyed, when the world will be perfected under the sovereignty of the Almighty, when all humanity will call on Your name, to turn all the earth’s wickedness toward You. All the world’s inhabitants will realize and know that to You every knee must bow and every tongue swear loyalty. Before You, Lord our God, they will kneel and bow down and give honor to Your glorious name. They will all accept the yoke of Your kingdom, and You will reign over them soon and for ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “The Lord will reign for ever and ever.” And it is said: “Then the Lord shall be King over all the earth; on that day the Lord shall be One and His name One.”
Rosh Hashanah Mussaf

Aleinu l'shabei-ach la-Adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goeyi ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam, (sheheim mishtachavim l'hevel varik, umitpal'lim el eil lo yoshi-a,) vaanachnu ko'rim umishtachavim umodim, lifnei melech malchei ham'lachim, hakadosh baruch hu. Shehu noteh shamayim v'yoseid aretz, umoshay v'karo bashamayim mima-al, ush'chinat uzo b'gav'hei m'romim, hu Eloheinu ein od. Emet malkeinu, efes zulato, kakatuv b'torato: V'yadata Hayom vahasheivota el l'avecha, ki Adonai hu ha-elohim bashamam mima-al, v'el ha-aretz mitachat, ein od.

Al kein n'kaveh l'cha Adonai Eloheinu, lirot m'heirah b'tiferet uzecha, l'ha-avir gilulim min ha-aretz, v'ha-ellim karot yikareitun, l'takein olam b'malchut shadai, v'chol b'nei vasar yikru vishmecha, l'hafnot eilecha kol rishei aretz. Yakiru v'yeid'u kol yosh'vei teiveil, ki l'cha tichra kol berech, tishava kol lashon. L'panecha Adonai Eloheinu yichr'u v'yipolu, v'lichvod shimcha y'kar yiteinu, vikab'lu chulam et ol malchutecha, v'timloch aleihem m'heirah l'olam vaed. Ki hamalchut shel'cha hi, u'ol'mei ad timloch b'chavod, kakatuv b'toratecha, Adonai yimloch l'olam vaed. V'ine-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu yihyeh Adonai echad, ush'mo echad.
Additional Rosh Hashanah Service

Hayom Te'amitzeinu “Today, may you strengthen us” A series of brief pleas that God judge us favorably.

The ark is opened
Today, may You strengthen us. Amen.
Today, may You bless us. Amen.
Today, may You exalt us. Amen.
Today, may You seek us out for Good. Amen.
Today, may You hear our outcry. Amen.
Today, may You accept our prayers with compassion and favor. Amen.
Today, may You support us with the right hand of Your righteousness. Amen.

Mourners’ Kaddish Recited by those in mourning and those observing a Yahrzeit (anniversary of the death of a loved one).

Kaddish

Mourners: Magnified and sanctified may His great name be, in the world He created by His will. May he establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon - and say: Amen.

All: May His great name be blessed for ever and all time.

Mourners: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world - and say: Amen.
May there be great peace from heaven, and life for us and all Israel - and say: Amen.
May He who makes peace in His high places, make peace for us and all Israel - and say: Amen.

29
The ark is opened

Hayom t'am'tzeinu. Amen
Hayom t'var'cheinu. Amen
Hayom t'gad'leinu. Amen
Hayom tidr'sheinu l'tovah. Amen
Hayom ticht'veinu l'chayim. Amen
Hayom t'kabeil b'rachamim uv'ratzon et t'filateinu. Amen
Hayom tishma shavateinu. Amen
Hayom titm'cheinu bimin tzidkecha. Amen

Mourners' Kaddish

Mourners: Yitgadal v'yitkodash sh'meih raba. B'al'ma di v'ra chiruteih, v'ymlich malchuteih b'chayeichon uv'yomeichon uv'chayeih d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.

Alk: Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

Mourners: Yitbarach v'yishtabach v'yitpa-ar v'ytromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rech hu, l'eila l'eila mi kol birchata v'shirata tush'b'chata v'nechemata, da-amiran b'al'ma, v'imru amen.

Y'hei sh'lama raba min sh'maya, v'chayim (tovim) aleinu v'al kol yisra-eil, v'imru amen.

Oseh Ha-shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'imru amen.
Lord of the universe, who reigned before the birth of any thing - When by His will all things were made then was His name proclaimed King. And when all things shall cease to be He alone will reign in awe. He was, He is, and He shall be glorious for evermore. He is One, there is none else, alone, unique, beyond compare; Without beginning, without end, His might, His rule are everywhere. He is my God; my redeemer lives. He is the Rock on whom I rely - My banner and my safe retreat, my cup, my portion when I cry. Into His hand my soul I place, when I awake and when I sleep. God is with me, I shall not fear; body and soul from harm will He keep.

Kiddush

(On Shabbat: The children of Israel must keep the Sabbath, observing the Sabbath in every generation as an everlasting covenant. It is a sign between Me and the children of Israel for ever, for in six days the Lord made the heavens and the earth, but on the seventh day he ceased work and refreshed Himself. Therefore the Lord blessed the Sabbath day and declared it holy.)

(On Rosh Hashanah begin here:) Moses announced the Lord’s appointed seasons to the children of Israel. Sound the shofar on the new moon, on our feast day when the moon is hidden. For it is a statute for Israel, an ordinance of the God of Jacob.

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.
Rosh Hashanah Mussaf


Kiddush

(On Shabbat, the following paragraph is recited:
V'sham'ru v'nei yisra-el et hashabat, la-asot et hashabat l'dorotam b'rit olam. Beini uvein b'nei yisra-el ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-aretz, uvayom hashvi-i shavat vayinafash. Al kein beirach Adonai et yom hashabat vay'kad'sheihu.)

(On Rosh hashanah begin here:)
Vay'dabeir mosheh et moadei Adonai el b'nei yisra-el. Tiku vachodesh shofar, bakeseh l'yom chageinu. Ki chok l'yisra-el hu, mishpat leilohei ya-akov.

Savri maranan v'rabanan v'rabotai:
Baruch atah Adonai eloheinu melech ha-olam, borei p'ri hagafen.
B'Yeshiva Shel Malah “By the authority of the Heavenly Court”
Formal declaration recited three times, on behalf of both earthly and Heavenly assemblies, by which we invite the participation even of transgressors who may have been excluded from the Synagogue.
On Yom Kippur everyone comes together to pray and repent.

Kol Nidre “All vows”
Declaration dating back to the ninth century, which deals with various categories of vows and oaths. It is customary to remove the Torah scrolls from the ark during this deeply emotional prayer as a display of our love for the Torah and desire to be close to it. It is recited three times for emphasis.

By the authority of the court on high and by the authority of this court below, with divine consent and with the consent of this congregation, we grant permission to pray with those who have transgressed.

Recited three times: All vows, renunciations, bans, oaths, formulas of obligation, pledges, and promises that we vow or promise to ourselves and to God from this Yom Kippur to the next—may it approach us for good—we hereby retract. May they all be undone, repealed, cancelled, voided, annulled, and regarded as neither valid nor binding. Our vows shall not be considered vows; our renunciations shall not be considered renunciations; and our promises shall not be considered promises.

This verse is recited three times:
The entire congregation of the people Israel shall be forgiven, as well as the stranger who dwells among them, for all have erred.”

Leader:
[Moses prayed:] “As befits Your abundant love, please forgive this people’s sin, just as You have always forgiven this people from the time of the Exodus from Egypt until now.” And there it further says:

Leader and congregation; some congregations recite this verse three times:
The Lord replied, “I have forgiven, as you have asked.”

“Shichheianu” Blessing giving gratitude to God for keeping us alive to experience this moment. We thank God for sustaining us through another year, and for forgiving us.

Blessed are You, Lord, our God, King of the universe, who has kept us alive, sustained us, and brought us to this season.

Congregation: Amen.
Yom Kippur ~ Kol Nidre

Bishivah shel malah uvishivah shel matalah, al da-at hamakom v'al da-at hakhal, anu matirin l'hitpaleil im ha-avaryanim.

Recited three times:

Kol nidrei ve-esarei vacharamei, v'konamei v'chinuyei, v'kinusei ush'vuot, dindarna ud'ishtabana, ud'achareim'na v'di-asarna al nafshatana, miyom kipurim zeh ad yom kipurim haba aleinu l'tovah, kul'hon ichtigatna v'hon. Kulhon y'hon sharan, sh'viken sh'vitin, b'teilin um'vutulin, la sh'ririn v'la kayamin. Nidrana la nidrei, ve-esareana la esarei, ush'vu-atana la sh'vuot.

Chazarot and Congregation (three times):

V'nislach l'chol adat b'nei yisra-eil v'lageir hagar b'tocham, ki l'chol ha-am bishagah.

Chazarot: Slach na la-avon ha-am hazeh k'godel chasdecha, v'cha-asher nasatah la-am hazeh mimitzrayim v'ad heinah. V'sham ne-emar:

Congregation and Chazarot (three times):

Vayomer Adonai salachi kidvarecha.

Baruch atah Adonai eloheinu melech ha-olam, shehecheyanu v'kiy'manu v'higi-anu laz'man hazeh.
Leader: Bless the Lord, the blessed One.  
Congregation & Leader: Bless the Lord, the blessed One, for ever and all time.

Hear O Israel: The Lord is our God, 
the Lord is One.  
Blessed be the name of His glorious kingdom for ever and ever.

Love the Lord your God with all your heart, with all your soul, and with all your might. These words which I command you today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Write them on the doorposts of your house and gates.

If you indeed heed my commandments with which I charge you today, to love the Lord your God and worship Him with all your heart and with all your soul, I will give rain in your land in its season, the early and the late rain; and you shall gather in your grain, wine and oil. I will give grass in your field for your cattle, and you shall eat and be satisfied. Be careful lest your heart be tempted and you go astray and worship other gods, bowing down to them. Then the Lord’s anger will flare against you and He will close the heavens so that there will be no rain. The land will not yield its crops, and you will perish swiftly from the good land that the Lord is giving you. Therefore, set these, My words, on your heart and soul. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Teach them to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Write them on the doorposts of your house and gates, so that you and your children may live long in the land that the Lord swore to your ancestors to give them, for as long as the heavens are above the earth.
Yom Kippur ~ Kol Nidre

Chazzan: Bar'chu et Adonai hamvorach.
Congregation and Chazzan: Baruch Adonai ham'vorach l'olam va-ed.

Sh'ma Yisra-eil, Adonai
Eloheinu Adonai Echad.
Baruch sheim k'vod malchuto l'olam va-ed.

V'havta eit Adonai elohecha, b'chol I'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hu yad ha'eleh asher anochi m'tzav'cha Hayom, al I'vavecha.
V'shinantam I'vanecha, v'dibarta bam, b'shiv'tcha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hu yad tototaf bein cinecha.
Uch'tvantam al m'zuzot beitecha uvishearecha.

V'hu yah im shama tishmu el mitzvotai, asher anochi m'tzav'cha etchem Hayom, l'hu yad Adonai eloheichem ul'ov'do, b'chol I'vachehem uv'chol nafsh'chem. V'natati m'tzar'chem b'ito, yoreh umalkosh, v'asafta d'ganecha v'tirosh'cha v'yitsharecha. V'natati eisev b'sad'cha livhemtecha, v'achalta v'sava'ta. Hisham'ru lachem pen yifteh I'vachehem, v'saterem va-avadtem elohim acherim v'hishtachavitem lahem. V'charah af Adonai bachehem, v'atzar et hashamayim v'lo yihye matar, v'ha-adamah lo titen et y'vulah, Va-avadtem m'heirah mei-al ha-aretz hatovah asher Adonai notein lachem.
V'samtem et d'varai eileh al I'vachehem v'al nafsh'chem, uk'shartem otem l'ot al yedchem, v'hu yad tototaf bein cinechem. V'limmadtem otem et beneichem l'dabeir bam, b'shiv'tcha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha,
Yom Kippur ~ Kol Nidre

The Lord spoke to Moses, saying: Speak to the Israelites and tell them to make tassels on the corners of their garments for all generations. They shall attach to the tassel at each corner a thread of blue. This shall be your tassel, and you shall see it and remember all of the Lord’s commandments and keep them, not straying after your heart and after your eyes, following your own sinful desires. Thus you will be reminded to keep all My commandments, and be holy to your God. I am the Lord your God, who brought you out of the land of Egypt to be your God. I am the Lord your God. The Lord your God is true.

For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of the Lord you shall be pure.

O Lord, open my lips, so that my mouth may declare Your praise.

Blessed are you, Lord our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, God of Most High, who bestows acts of loving-kindness and creates all, who remembers the loving-kindness of the ancestors and will bring a Redeemer to their children’s children for the sake of His name, in love.

Remember us for life, O King who desires life, and write us in the book of life - for Your sake, O God of life.

King, Helper, Savior, Shield: Blessed are You, Lord, Shield of Abraham.

You are eternally mighty, Lord. You give life to the dead and have great power to save. He makes the wind blow and the rain fall. he causes the dew to fall. He sustains the living with loving-kindness, and with great compassion revives the dead. He supports the fallen, heals the sick, sets captives free, and keeps His faith with those who sleep in the dust. Who is like you, Master of might, and to whom can You be compared, O King who brings death and gives light, and makes salvation grow?
Yom Kippur ~ Kol Nidre

uv'kumecha. Uch'tavtam al m'zuzot beitecha uvisharecha. L'ma-an yirbu y'meichem vimei v'n'ei echem al ha-adamah asher nishba Adonai la-avoteichem lateit lahem, kimei hashamayim al ha-aretz.

Vayomer Adonai el mosheh leimor. Dabeir el b'nei yisra-el v'amarta aleihem, v'asu lahem tzitzit al kanfei vigdeihem l'dorotam, v'na'tnu al tzitzit hakanaf p'til t'cheilet. V'hayah lachedh l'tzitzit, ur'item oto uz'charem et kol mitzvot Adonai,va-asitem otam, v'lo taturu acharai l'avchem v'acharei eineichem, asher asem zonim acharaihem. L'ma-an tirk'u va-asitem et kol mitzvotay, vihyiyem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-erei mitzrayim, lihyot lachedh leiloheim, ani Adonai eloheichem. Emet

Ki yayom hazeh y'chapeir aleihem l'taheir etchem, mikol chatoteichem lifnei Adonai titharu.

Silent Amidah

Adonai s'fatai tifach ufi yagid t'hilatecha.
Baruch atah Adonai Eloheinu veilehei avoteiunu, elohei avraham, elohei yitzchak, veilehei ya-akov, ha-eil hagadol hagibor v'hanora, eil dyon, gomei chasadim tovim, v'konei halak, v'zocher chasdei avot, umeivi goeli livnei v'neihem, l'ma-an sh'mo b'ahavah.
Zoch'reinu l'chayim, melech chafeitz bachayim, v'chor'ceinu b'seifer hachayim, l'ma-ancha eloheim chayim.
Atah gibor l'olam Adonai, m'chayeih meitim atah, rav l'hoshi-a.
Who is like you, compassionate Father, who remembers His creatures in compassion, for life? Faithful are You to revive the dead. Blessed are You, Lord, who revives the dead. You are holy and Your name is holy, and holy ones praise you daily, forever!

**Our God and God of our ancestors,** Let our prayer come before You, And do not hide Yourself from our plea, For we are not so arrogant or obstinate as to say before You, Lord, our God and God of our fathers, We are righteous and have not sinned, For in truth, we and our fathers have sinned.

We have sinned, we have acted treacherously, We have robbed, we have spoken slander. We have acted perversely, we have acted wickedly, We have acted presumptuously, we have been violent, we have framed lies. We have given bad advice, we have deceived, we have scorned, We have rebelled, we have provoked, we have turned away, We have committed iniquity, we have transgressed, We have persecuted, we have been obstinate. We have acted wickedly, we have corrupted, We have acted abominably, we have strayed, we have led others astray.

We have turned away from Your commandments and good laws, To no avail, for You are just in all that has befallen us, For You have acted faithfully while we have done wickedly. What can we say before You, You who dwell on high What can we declare before You, You who abide in heaven? Do You not know all, the hidden and revealed alike?

You know the mysteries of the universe, And the hidden secrets of all that lives, You search the inmost being, and test the heart and mind. Nothing is hidden from You, nor is anything concealed from Your eyes. Therefore may it be Your will, Lord our God and God of our fathers, To grant atonement for all our sins, Forgive all our iniquities, And pardon all our transgressions.
M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich nof'lim, v'rofei cholim, umatir asurim, um'kayelim emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.
Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim.
V'ne-eman atah l'hachayot meitim. Baruch atah Adonai, m'chayeih hameitim.
Atah kadosh v'shamcha kadosh, uk'doshim b'chol yom y'hallucha selah.

Eloheinu veilohei avoteinu, tavo l'faneka r'filateinu, v'al titalam mit'chinateinu, she-ein anu azei fanim uk'shei oref, lomar l'faneca Adonai eloheinu veilohei avoteinu, tzadikim anachnu v'lo chatanu, aval anachnu va-avoteinu chatanu.

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

Sarnu mimitzvotecha umimishpatecha hatovim, v'lo shavah lanu. V'atah tzadik al kol haba aleinu, ki emet asita va-anachnu hirsha'nu. Mah nomar l'faneca yosheiv marom, umah n'sapeir l'faneca shochein sh'chakim, halo kol hanistarot v'hanig'lot atah yodei-a.

Atah yodei-a razei olam, v'ta-alumot sitrei kol chay.
Atah chofeish kol chadrei vaten, uvochein k'layot valeiv. Ein davar nelam mimeka, v'ein nistar mineged einecha.

לברים, סופקים נפלכים, רוחות חלומים, קומייך
אסורים, מים אומכים חللונך עפר, ממך
כמות ביצת בבואיה ימי דומך לך, כלך
כמות מ בקלחם גוים עדם: בך.
אלו על כל חיה חסוניך קדוים קדושו
בך בך: קדושתיך קדושו עדיך.
אללך, שלך.

אלים ו علين יאבותינו, חבו לפלך
שלחניך אלי חצותיכם חחהنع: ימי
אני בין הימים ו뿌יך ערכ, קמור לפלך יח
ארל אני ראיתיך אבותיך, עדיך אתה
לא חטאת, לב אימת אבונך חתן.

庠שם, בצנה, גזלות, דברים דפי, חשון.
הרשים, דות, חפסות, טפלוונ שחק.
נעзна לך, בברך, צמרו, מדרן, נאצות.
סרון, ציון, פשעון, צדרא, קישה צעך.
ישעון, שחתון, תעבון, חכמה, חתונות.

טעמן מאומךים וסמחו עםינו, לכל שעה.
לך ציקו עלי, חטאך ועון, לכל חטא
עליך, כל אמת עשוות אנותך הרשונה.
מה זאומך לפלך עשה מורי, ממך טפפר
לפליך שוקי שחקים, חלי כל מצ蛳ותך
וּתְפָּלְאָה אֵאתָו זַלְעָיה.
Yom Kippur ~ Kol Nidre

For the sin we have sinned before You under duress or freewill,
And for the sin we have sinned before You in hardness of heart.
For the sin we have sinned before You unwittingly,
And for the sin we have sinned before You by an utterance of our lips.
For the sin we have sinned before You by unchastity,
And for the sin we have sinned before You openly or secretly.
For the sin we have sinned before You knowingly and deceitfully,
And for the sin we have sinned before You in speech.
For the sin we have sinned before You by wronging a neighbor,
And for the sin we have sinned before You by thoughts of the heart.
For the sin we have sinned before You in a gathering for immorality,
And for the sin we have sinned before You by insincere confession.
For the sin we have sinned before You by contempt for parents and teachers,
And for the sin we have sinned before You willfully or in error.
For the sin we have sinned before You by force,
And for the sin we have sinned before You by desecrating Your name.
For the sin we have sinned before You by impure lips,
And for the sin we have sinned before You by foolish speech.
For the sin we have sinned before You by the evil inclination,
And for the sin we have sinned before You knowingly or unwittingly.

For all these, God of forgiveness,
Forgive us, pardon us, grant us atonement.
For the sin we have sinned before You by deceit and lies,
And for the sin we have sinned before You by bribery.
For the sin we have sinned before You by scorn,
And for the sin we have sinned before You by evil speech.
For the sin we have sinned before You in business,
And for the sin we have sinned before You with food and drink.
For the sin we have sinned before You by interest and extortion,
בכבר ימי רצוון מלפינון, יי אלהים ישראל, אבונים מתנה," לע גדולה על כל חכמה, העבר לע כל

ופשענות.

על תשה תשכואן למקים ביתא שבירה.
על תשה תשכואן למקים ב指導 כל.
על תשה תשכואן למקים בברכת ש gratuite.
על תשה תשכואן למקים בברכת בוקטר.
על תשה תשכואן למקים בברכת שמירה.
על תשה תשכואן למקים בברכת פה.
על תשה תשכואן למקים בברכת יצירה.
על תשה תשכואן למקים בברכת פה.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת שברין.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.

על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
על תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.

علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.

علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.

علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.

علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.

علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן למקים בברכת ישראל.

علي תשה תשכואן למקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.

علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים בברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.

علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
علي תשה תשכואן Lמקים Bברכת ישראל.
Yom Kippur ~ Kol Nidre

And for the sin we have sinned before You by being haughty. For the sin we have sinned before You by the idle chatter of our lips, And for the sin we have sinned before You by prying eyes. For the sin we have sinned before You by arrogance, And for the sin we have sinned before You by insolence.

For all these, God of forgiveness, Forgive us, pardon us, grant us atonement.

For the sin we have sinned before You by casting off the yoke, And for the sin we have sinned before You by perverting judgment. For the sin we have sinned before You by entrapping a neighbor, And for the sin we have sinned before You by envy. For the sin we have sinned before You by lack of seriousness, And for the sin we have sinned before You by obstinacy. For the sin we have sinned before You by running to do evil, And for the sin we have sinned before you by gossip. For the sin we have sinned before You by vain oath, And for the sin we have sinned before You by baseless hatred. For the sin we have sinned before You by breach of trust, And for the sin we have sinned before You by confusion of heart.

For all these, God of forgiveness, Forgive us, pardon us, grant us atonement.

And for the sins for which we are liable to bring a burnt-offering, And for the sins for which we are liable to bring a sin-offering, And for the sins for which we are liable to bring an offering according to our means, And for the sins for which we are liable to bring a guilt-offering for certain or possible sin, And for the sins for which we are liable to lashes for rebellion, And for the sins for which we are liable to forty lashes, And for the sins for which we are liable to death by the hands of Heaven, And for the sins for which we are liable to be cut off and childless, And for the sins for which we are liable to the four death penalties inflicted by the court: stoning, burning, beheading and strangling.
V'al cheit shechatanu l'panecha bintiyat garon.
Al cheit shechatanu l'panecha b'si-ach sifto tinu,
V'al cheit shechatanu l'panecha b'sikur ayin.
Al cheit shechatanu l'panecha b'ainayim ramot,
V'al cheit shechatanu l'panecha b'azut meitzach.
V'al kulam, eloah s'lichot, s'lach lanu, m'chal lanu, kaper-lanu.
Al cheit shechatanu l'panecha bifrikat ol,
V'al cheit shechatanu l'panecha bifilut.
Al cheit shechatanu l'panecha bitzdiyat rei-a,
V'al cheit shechatanu l'panecha b'tzarut ayin.
Al cheit shechatanu l'panecha b'kalut rosh,
V'al cheit shechatanu l'panecha b'kashyut oref.
Al cheit shechatanu l'panecha b'ritzat raglayim l'hara,
V'al cheit shechatanu l'panecha birchilut.
Al cheit shechatanu l'panecha bishvuat shav,
V'al cheit shechatanu l'panecha b'sinat chinam.
Al cheit shechatanu l'panecha b'tsumet-yad,
V'al cheit shechatanu l'panecha b'timhon leivav.
V'al kulam, eloah s'lichot, s'lach lanu, m'chal lanu, kaper-lanu.
V'al chataim she-anu chayavim alehim olah.
V'al chataim she-anu chayavim alehim chatat.
V'al chataim she-anu chayavim alehim korban oleh v'yoreid.
V'al chataim she-anu chayavim alehim asham vaday v'asham taluy.
V'al chataim she-anu chayavim alehim makat mardut.
V'al chataim she-anu chayavim alehim malkut arba'am.
V'al chataim she-anu chayavim alehim mitah bidei shamayim.
V'al chataim she-anu chayavim alehim kareit va-ariri.
Ya’aleh “May our supplications ascend” This supplication is a plea that all of the prayers that we are going to say this Yom Kippur come before God and be accepted favorably.

Open Ark

**May our supplications ascend** at evening, our pleas arrive with the dawn, May our praise find favor by evening. May our voices ascend at evening, our righteous acts arrive with the dawn, May our plea for redemption find favor by evening. May our fast ascend at evening, may our plea for forgiveness arrive with the dawn, And our wailing find favor by evening. May our prayers rise up at evening, may our prayer for refuge ascend from evening. And may it arrive for His sake from the morning, And may our atonement find favor by evening, May our plea for salvation ascend from evening, And may our purity arrive from morning, and may our supplication find favor from evening, May our remembrance ascend from evening, And may our assemblage arrive from morning, and may our majestic praise find favor by evening, May our knocks ascend from evening, and may our joy arrive from morning, and may our request find favor from evening, May our outcry ascend from evening, and arrive to You from morning, and may it find favor for us by evening.

The soul is yours and the body is Your handiwork; take pity on Your labor. The soul is Yours and the body is Yours; O God act for your names sake. We have come with reliance on Your name, O Lord, act for Your Name’s sake; because of Your Name’s glory - for ‘Gracious and Merciful God’ is Your name. For Your Name’s sake, Lord, may You forgive our iniquity, though it is great.

It is Your way, our God, to delay Your anger, against people both evil and good - and this is Your praise.
The ark is opened

Ya-aleh tchanunenuin mei-erev,
V'yavo shavateinu miboker,
Vyeira-eh rinuneinu ad arev.
Ya-aleh koleinu mei-erev,
V'yavo tzidkateinu miboker,
Vyeira-eh pidyonenu ad arev.
Ya-aleh inyeinu mei-erev,
V'yavo s'chateinu miboker,
Vyeira-eh na-akateinu ad arev.
Ya-aleh m'nuseinu mei-erev,
V'yavo l'ma-ano miboker,
Vyeira-eh ki'pureinu ad arev.
Ya-aleh yishcinu mei-erev,
V'yavo tahoreinu miboker,
Vyeira-eh chinuneinu ad arev.
Ya-aleh zichroneinu mei-erev,
V'yavo vi'deinu miboker,
Vyeira-eh hadrateinu ad arev.
Ya-aleh do'dkeinu mei-erev,
V'yavo gileinu miboker,
Vyeira-eh bakasateinu ad arev.
Ya-aleh enkateinu mei-erev,
V'yavo eilecha miboker,
Vyeira-eh eileinu ad arev.

Han'shamah lach v'haguf pa-olach, chusah al amalach. Han'shamah lach v'haguf shelach, Adonai, ascih l'ma-an sh'mecha. Atanu al shimcha, Adonai, ascih l'ma-an sh'mecha. Ba-avur k'vod shimcha, ki e'il chanun v'rachum sh'mecha. L'ma-an shimcha Adonai, v'salachta la-avoneinu, ki rav hu.

Dark'cha eloheinu l'ha-arch apheca laram
v'latovim, v'hi t'hilatecha.
Act for Your sake, our God, and not for ours, behold our spiritual position - destitute and empty handed. Bring a cure to Israel that fears every rustling leaf, reconsider Your punishment of dust and ashes. Cast away our errors and be gracious to Your handiwork, see that we have no champion - act charitably with us.

God, King who sits upon a throne of compassion, who acts with loving-kindness, who pardons the iniquities of His people, passing them before Him in order; who forgives sinners and pardons transgressors; who performs righteousness with all flesh and spirit, do not repay their bad actions in kind. God, You taught us to speak thirteen attributes: recall for us today the covenant of the thirteen attributes, as You in ancient times showed the humble one [Moses], as is written: The Lord descended in the cloud and stood with him there, and proclaimed in the name of the Lord:

**And the Lord passed by before him and proclaimed:**

**The Lord, the Lord, compassionate and gracious God, slow to anger, abounding in loving-kindness and truth, extending loving-kindness to a thousand generations, forgiving iniquity, rebellion and sin, and absolving [the guilty who repent].**

Forgive us our iniquity and our sin, and take us as Your inheritance. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed. For you, Lord, are good and forgiving, abounding in loving-kindness to all who call on You.

*Ki Hinei Kachomer “Like the clay”*

*This poetic prayer likens humanity in the hands of God to various raw materials or tools in the hands of those who mold or wield them.*

Ark is opened

**As clay** in the hand of the potter, who thickens or thins it at will, so are we in Your hand, Guardian of love; Recall Your covenant; do not heed the accuser.

As stone in the hand of the mason, who preserves or breaks it at will, so are we in Your hand, God of life and death; Recall Your covenant; do not heed the accuser.

As iron in the hand of the blacksmith, who forges or withraws it at will, so are we in Your hand, Support of the poor; Recall Your covenant; do not heed the accuser.
Yom Kippur ~ Kol Nidre

L'ma-ancha eloheinu ashei v'lo lanu, r'eih amidateinu dalim v'reikim. Ta-aleh aruchah l'aleh nida', tinachem al afar va-eifer. Tashlich chata-enu v'tachon b'ma-asecha, tei-reh ki ein ish ashei imanu tz'dakah.

Eil melech yosheiv al kisei rachamim, mitnaheig bachasidut, mocheil avanot amo, ma-avir rishon rishon, marbeh m'chilah l'chataim, us'lichah l'fosh'im, oseh tz'dakot im kol basar varu-ach, lo ch'ra-atom tigmol. Eil, horeita lanu lomar sh'losh esrei, z'char lanu hayom b'rit sh'losh esrei, k'mo shehadata le-anav mikedem, k'mo shekatuv: vayeired Adonai be-anan, vayitzyatzei imo sham, vayikra v'sheim Adonai.

Vayaavor Adonai al panav vayikra:

Adonai Adonai, eil rachum v'chanun, erach apayim, v'rav chesed ve-emet. Notzeir chesed la-alafim, nosei avan vafesha v'chata-ah, v'nakeih.
V'salachta La-avoneinu ul'chatateinu un'chaltanu. S'ach lanu avinu ki chatanu, m'chal lanu malkeinu ki fasha'nu, ki atah, Adonai, tov v'salach v'rav chesed l'chol kor'echa.

The ark is opened

Ki hineih kachomer b'yad hayotzeir, birtzoto marchiv uvirtzoto m'katzeh, Kein anachnu b'yad'cha chesed notzeir, lab'rit habait v'al teifen layeitzer.

Ki hineih ka-even b'yad hamsateit, birtzoto ochez uvirtzoto m'chatet, Kein anachnu b'yad'cha m'chayeh um'moteit, lab'rit habait v'al teifen layeitzer.

Ki hineih kagarzen b'yad hecharash, birtzoto dibek la-or uvirtzoto peirash, Kein anachnu b'yad'cha tomeich ani varash, lab'rit habait v'al teifen layeitzer.
Yom Kippur ~ Kol Nidre

As the helm in the hand of the sailor, who holds the course or abandons it at will, so are we in Your hand, good and forgiving God. Recall Your covenant; do not heed the accuser.

As glass in the hand of the glazier, who shapes or melts it at will, so are we in Your hand, pardoner of sin and transgression; Recall Your covenant; do not heed the accuser.

As cloth in the hand of the draper, who drapes or twists it at will, so are we in Your hand, righteous God; Recall Your covenant; do not heed the accuser.

As silver in the hand of the smelter, who alloys or refines it at will, so are we in Your hand, Healer of wounds, Recall Your covenant; do not heed the accuser.

And the Lord passed by before him and proclaimed:

The Lord, the Lord, compassionate and gracious God, slow to anger, abounding in loving-kindness and truth, extending loving-kindness to a thousand generations, forgiving iniquity, rebellion and sin, and absolving [the guilty who repent].

Forgive us our iniquity and our sin, and take us as Your inheritance. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed. For you, Lord, are good and forgiving, abounding in loving-kindness to all who call on You.

Hear our voice, Lord our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, Lord, and we will return to You;

make our days seem fresh, as they once were.

Do not cast us away from You;
take not Your holy presence from us.

Do not cast us away as we grow old;
do not desert us as our energy wanes.
Ki hineih kahegeh b'yad hamalach, birtzoto ocheiz uvirtzoto shilach, Kein anachnu b'yad'cha el tov v'salach, lab'rit habeit v'al teifen layeitzer.

Ki hineih kav'chuchit b'yad hamzageig, birtzoto chogeig uvirtzoto m'mogeig, Kein anachnu b'yad'cha ma-avir zadon v'shoigeig, lab'rit habeit v'al teifen layeitzer.

Ki hineih karyi-h b'yad harokeim, birtzoto m'yasheir uvirtzoto m'akeim, Kein anachnu b'yad'cha ein kano v'nokeim, lab'rit habeit v'al teifen layeitzer.

Ki hineih kakesef b'yad hatzoreif, birtzoto m'sageig uvirtzoto m'tzareif, Kein anachnu b'yad'cha mamtzi l'mazor teref, lab'rit habeit v'al teifen layeitzer.

Vaya-avor Adonai al panav vayikra:

Adonai Adonai, el rachum v'chanun, erech apayim, v'rav chesed ve-emet. Notzeir chesed la-alafim, nosei avan vafesha v'chata-ah, v'nakeih.

V'salacha La-avoneinu ul'chatateinu un'chaltanu. Shelach lanu avinu ki chatanu, m'chel lanu malkeinu ki fashanu, ki atah, Adonai, tov v'salach v'rav chesed l'chol korecha.

Sh'ma koleinu, Adonai eloheinu, chus v'racheim aleinu, v'kabeel b'rachamim uv'ratzon et t'filateinu.

Hashiveinu Adonai cilecha v'nashuvah, chadeish yameinu k'kedem.

Al tashlicheinu mil'fanchea, v'ru-ach kodsh'cha al tikach mimenu.

Al tashlicheinu li'eit zikhah, kichlot kocheinu al ta-azveinu.
Avinu Malkeinu “Our Father, Our King”
This ancient prayer juxtaposes two aspects of our relationship with God that are focused on at this time of year: He is our King and we are His subjects - a relationship governed by justice. And at the same time He is our Parent and we are His children, a relationship of love, compassion and forgiveness.

Not Said on Shabbat:

Our Father, our King, bring us back to You in perfect repentance.
Our Father, our King, send a complete healing to the sick of Your people.
Our Father, our King, tear up the evil decree against us.
Our Father, our King, remember us with a memory of favorable deeds before You.
Our Father, our King, write us in the book of good life.
Our Father, our King, write us in the book of redemption and salvation.
Our Father, our King, write us in the book of livelihood and sustenance.
Our Father, our King, write us in the book of merit.
Our Father, our King, write us in the book of pardon and forgiveness.

Our Father, our King, be gracious to us and answer us, though we have no worthy deeds; act with us in charity and loving-kindness and save us.
Avinu Malkeinu is omitted on Shabbat

The ark is opened

Avinu malkeinu, hachazireinu bitshuvah sh'leimah l'fanеcha.
Avinu malkeinu, sh'lach r'fuah sh'leimah l'cholei amecha.
Avinu malkeinu, k'ra roa g'zar dineinu.
Avinu malkeinu, zoch'reinu b'zikaron tov l'fanеcha.
Avinu malkeinu, kot'veinu b'seifer chayim tovim
Avinu malkeinu, kot'veinu b'seifer g'ulah vishuah.
Avinu malkeinu, kot'veinu b'seifer parnasah v'chalkalah.
Avinu malkeinu, kot'veinu b'seifer z'chuyot.
Avinu malkeinu, kot'veinu b'seifer s'lichah um'chilah.

Avinu malkeinu, choneinu va-aneinu, ki ein banu ma-asim, aseiht imanu tz'dakah vachesed v'hoshi-cinu.
It is our duty to praise the Master of all, and ascribe greatness to the Author of creation, who has not made us like the nations of the lands, nor placed us like the families of the earth; who has not made our portion like theirs, nor our destiny like all their multitudes, therefore we bow in worship and thank the Supreme King of kings, the Holy One, blessed be He, who extends the heavens and establishes the earth, whose throne of glory is in the heavens above, and whose power’s Presence is in the highest of heights. He is our God; there is no other. Truly He is our King, there is none else, as it is written in His Torah: “You shall know and take to heart this day that the Lord is God, in heaven above and on earth below. There is no other.”

Therefore, we place our hope in You, Lord our God, that we may soon see the glory of Your power, when you will remove abominations from the earth, and idols will be utterly destroyed, when the world will be perfected under the sovereignty of the Almighty, when all humanity will call on Your name, to turn all the earth’s wickedness toward You. All the world’s inhabitants will realize and know that to You every knee must bow and every tongue swear loyalty. Before You, Lord our God, they will kneel and bow down and give honor to Your glorious name. They will all accept the yoke of Your kingdom, and You will reign over them soon and for ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “The Lord will reign for ever and ever.” And it is said: “Then the Lord shall be King over all the earth; on that day the Lord shall be One and His name One.”
Aleinu l'shabei-ach la-adon hakol, lateit
g'dulah l'yotzeir b'reishit, shelo asanu k'goyei
ha-aratzot, v'lo samu'nu k'mishp'chot
ha-adamah, shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam, (sheheim
mishtachavim l'hevel varik, umitp'al'lim el eil
lo yoshi'a,) vaanachnu ko'z'im umishtachavim
umodim, lifnei melech malchei hem'lachim,
hakadosh baruch hu. Shehu noteh shamayim
v'yoseid aretz, umoshav y'karoh bashamayim
mima-al, ush'chinat uzo b'gav'hei m'tromim,
hu Eloheinu ein od. Emet malkeinu, efes
zulato, kakatuv b'toroh: V'yadata Hayom
vahasheivota el l'avecha, ki Adonai hu
ha-elohim bashamam mima-al, v'al ha-aretz
mitachat, ein od.
Al kein n'kaveh l'cha Adonai Eloheinu, lirot
m'heirah b'tiferet uzecha, l'ha-avir gilulim
min ha-aretz, v'ha-elilim karot yikareitun,
l'takein olam b'malchut shadai, v'chol b'nei
vasar yik'ru vishmecha, l'hafrut eilecha kol
rishei aretz. Yakiru v'yeid'u kol yosh'viei
teviceil, ki l'cha tichra kol berech, tishava kol
lashon. L'farnecha Adonai Eloheinu yich'r'u
v'yipolu, v'lichvod shimcha y'kar yiteinu,
vikab'lu chulam et ol malchutecha, v'timloch
aleihem m'heirah l'olam vaed. Ki hamalchut
shel'cha hi, ul'lo'lei ad timloch b'chavod,
kakatuv b'toratecha, Adonai yimloch l'olam
vaed. V'ne-emar, v'hayah Adonai
l'melech al kol ha-aretz, bayom hahu
yihye' Adonai echad, ush'mo echad.
Kaddish

_Mourners_: Magnified and sanctified may His great name be, in the world He created by His will. May he establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon - and say: **Amen**.

_All_: May His great name be blessed for ever and all time.

_Mourners_: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world - and say: **Amen**.

May there be great peace from heaven, and life for us and all Israel - and say: Amen.

May He who makes peace in His high places, make peace for us and all Israel - and say: **Amen**.

Adon Olam Poem that transitions from abstract theology to personal experience, reminding us that although God is transcendent, God is also intensely close.
Mourners' Kaddish

Yitgadal v'yitkadash sh'meih rabah. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon uv'chayeih d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amen.

Y'hei sh'meih raba m'varach l'alum ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu, leila leila mi kol birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amen.

Y'hei sh'lama raba min sh'maya, v'chayim (tovim) aleinu v'al kol yisra-eil, v'imru amen.

Oseh Ha-shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'imru amen.

To God Who prepares humanity for judgment.

To the One Who tests hearts on the day of judgment.
To the One Who reveals the depths in judgment.
To the One Who speaks fairness on the day of judgment.
To the One Who analyzes ideas in judgment.
To the One Who is pious and does kindness on the day of judgment.
To the One Who remembers His covenant in judgment.
To the One Who has compassion on His handiwork on the day of judgment.
To the One Who purifies those who trust Him in judgment.
To the One Who knows thoughts on the day of judgment.
To the One Who suppresses His anger in judgment.
To the One Who dons righteousness on the day of judgment.
To the One Who forgives sins in judgment.
To the One Who is too awesome for praise on the day of judgment.
To the One Who pardons the people He bears in judgment.
To the One Who responds to those who call upon Him on the day of judgment.
To the One Who works His mercies in judgment.
To the One Who scrutinizes the hidden on the day of judgment.
To the One Who acquires His servants in judgment.
To the One Who is merciful to His people on the day of judgment.
To the One Who safeguards His beloved ones in judgment.
To the One Who supports His wholesome ones on the day of judgment.
Uv'chein l'cha hakol yachtiru
L'eil oreich din
L'vochein l'avot b'yom din l'goleh
amukot badin.
L'doveir meisharim b'yom din
l'hogeh deiot badin.
L'vatik voseh chesed b'yom din
l'zocheir b'rito badin.
L'chomeil ma-asav b'yom din l'haier
chosav badin.
L'yodei-a machashavot b'yom din
l'koveish ka-aso badin.
L'loveh tz'dakot b'yom din
l'mocheil avonot badin.
L'nora t'hilot b'yom din l'solei-ach
la-amusav badin.
L'oneh l'kor'av b'yom din l'feole
rachamav badin.
L'tzofeh nistarot b'yom din l'konah
avadav badin.
L'racheim amo b'yom din l'shomeir
ohavav badin.
L'tomeich t'mimav b'yom din.

לבוכי לך חאל יָכְחֵי
לָאָל עֶקְדָא דִּין
לְנוֹךָ לְבִּבְךָ בֵּיָם יִּיָם לְנוֹךָ
עֶמְקֹות בָּדִי.
לְדוֹרֵךְ מְישָרִים בֵּיָם יִּיָם לְנוֹךָ
דּוֹעֲת בָּדִי.
לְטוֹניָּךְ חַשְּבַת בֵּיָם יִּיָּם
לְנָרָּךְ בָּרִית בָּדִי.
לְחוֹמַל מְשָׁשִּׁים בֵּיָם יִּיָם לְנוֹךָ
חוֹסִי בָּדִי.
לְלוֹדוּ מְשָׁשָּׁבָּה בֵּיָם יִּיָם לְנוֹךָ
כָּסָּה בָּדִי.
לְלֹנוֹשׁ צָדָה בֵּיָם יִּיָם לְנוֹךָ
עָוָּנָה בָּדִי.
לְלֹנוֹשׁ מְשָׁשָּׁבָּה בֵּיָם יִּיָם לְנוֹךָ
לעָוָּנָה בָּדִי.
לְעָוָּנָה לְקָוָרָאָה בֵּיָם יִּיָם לְנוֹךָ
לְעָוָּנָה בָּדִי.
לְעָוָּנָה נְשָׁרָה בֵּיָם יִּיָם לְנוֹךָ
לְעָבָּדָה בָּדִי.
לְלֹמוֹשׁ עַמָּה בֵּיָם יִּיָּם לְשָׁמֵר
לְאָבָּדָה בָּדִי.
לְלוֹמוֹשׁ בָּמִיָּם בֵּיָם יִּיָּם.

43
Ki Anu Amecha “We are Your people” In trying to invoke God’s forgiveness, we run through many metaphors for our relationship with the Divine - ruler and subject, parent and child, shepherd and flock, and ending on equal footing as each other’s betrothed.

Vidui “Confession” In this central prayer we confess and specify our sins, asking forgiveness and reminding ourselves that we possess the ability to take control of our impulses and improve ourselves. The actions listed focus on sins between one human being and another. They are expressed in the plural, and include not only wrongful deeds, but also harmful words and malicious thoughts that we should reflect on and resolve to do better in the New Year.

Our God and the God of our ancestors, forgive us, pardon us, atone for us:
For we are Your people and You are our God;
we are Your children and You are our Father;
we are Your servants and You are our Master;
we are Your congregation and You are our Portion;
we are Your heritage and You are our Lot;
we are Your sheep and You are our Shepherd;
we are Your vineyard and You are our Watchman;
we are Your handiwork and You are our Shaper;
we are Your friend and You are our Beloved;
we are Your treasure and You are our God;
we are Your people and You are our King;
we are Your designated and You are our Designated.

We are brazen, but you are compassionate and gracious;
we are obstinate, but You are slow to anger; we are filled with iniquity, but You are filled with mercy; we - our days are like a fleeting shadow, but You are eternal and Your years never end.
Our God and God of our fathers,
Let our prayer come before You,
And do not hide Yourself from our plea,
For we are not so arrogant or obstinate as to say before You,
Lord, our God and God of our fathers,
We are righteous and have not sinned,
For in truth, we and our fathers have sinned.

Congregation and Chazzan:
We have sinned, we have acted treacherously,
We have robbed, we have spoken slander.
We have acted perversely, we have acted wickedly,
We have acted presumptuously, we have been violent, we have framed lies. We have given bad advice, we have deceived, we have scorned, We have rebelled, we have provoked, we have turned away, We have committed iniquity, we have transgressed,
We have persecuted, we have been obstinate.
We have acted wickedly, we have corrupted,
We have acted abominably, we have strayed, we have led others astray.

We have turned away from Your commandments and good laws, to no avail, for You are just in all that has befallen us, for You have acted faithfully while we have done wickedly.
Eloheinu veilohei avoteinu, s’lach lanu m’chol lanu, kaper-lanu.
Ki anu ameche, v’atah eloheinu; anu va necha v’atah avinu.
Anu avadecha, v’atah adoneinu; anu k’holecha, v’atah chelkeinu.
Anu nachalatecha, v’atah goraleinu; anu tzonecha, v’atah roei-nu.
Anu charmeca, v’atah not’reinu; anu f’ulatecha, v’atah yotze-reinu.
Anu rayatecha, v’atah dodeinu; anu s’gulatecha, v’atah k’roveinu.
Anu ameche, v’atah malkeinu; anu ma-amirecha, v’atah ma-amireinu.
Anu azei fanim, v’atah rachum v’chanun; anu k’shei oref v’atah erech apayim; anu m’lei-ei avon, v’atah malei rachamim; anu yameinu k’zei eloveir, v’atah hu ush’notecha lo yitamu.

Eloheinu veilohei avoteinu, tavo l’faneca t’filateinu, v’al titalam mit’chinateinu, she-ein anu azei fanim uk’shei oref, lomar l’faneca Adonai eloheinu veilohei avoteinu, tzadikim anachnu v’lo chatanu, aval anachnu va-avoteinu chatanu.

**Congregation and Chazzan:**


Sarnu mimitzvoethe ca mimishpatecha hatovim, v’lo shavah lanu. V’atah tzadik al kol haba aleinu, ki emet asita va-anachnu hirsha’nu.
Yom Kippur ~ Kol Nidre

We have acted wickedly and sinned willfully, therefore we have not been saved. Inspire our heart to abandon the path of evil and hasten salvation for us, as it is written by Your prophet: May the wicked one abandon his way and the vicious man his thoughts; may he return to the Lord and He will show him mercy, and to our God, for He is abundantly forgiving.

Our God and the God of our ancestors, forgive and pardon our iniquities on this [Sabbath day and this] Day of Atonement. [Be entreated to us through our prayers] Wipe away and remove our willful sins and errors from before Your eyes. Subdue our inclination so that we may become subservient to You; subjugate our stubbornness so that we may return to You sincerely. Renew our hearts to love and revere Your Name. As it is written in Your Torah: The Lord, your God, will expose your heart and the heart of your offspring, to love the Lord, your God, with all your heart and with all your soul, that you may live.

The intentional and unintentional sins You recognize; the willful and the unavoidable, the revealed and the hidden - before You they are revealed and known. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, Lord our God, and the God of our ancestors - are not all the heroes like nothing before you? the famous as if they had never existed, the wise as if devoid of wisdom? and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty before You. The pre-eminence of humanity over beast is non-existent for all is vain. What can we say before You Who dwells on high, and what can we relate before You Who dwells in the highest heavens? Surely everything hidden and revealed, You know!

You have always been known as the One Who overlooks willful sin. May You hearken to our outcry as we stand before You in prayer. Overlook the willful sin of the people that repents of willful sin. Wipe away our willful sins from before Your eyes. You know the secrets of the universe, and the hiddenmost mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You and nothing is concealed from Your eyes. And so may it be Your will, Lord our God and the God of our ancestors, that You forgive us for all our errors, and You pardon us for all our iniquities, and You atone for us for all our willful sins.
Yom Kippur ~ Shacharit

Hirshanu ufashanu, lachein lo noshanu. V'tein b'lievinu la-azov derech resha v'chish lanu yesha, kikatuv al yad n'vi-echa: ya-azov rasha darko, v'ish aven machsh'votav, v'yashov el Adonai virachameihu, v'el eloheinu ki yarbeh lisloach.

Eloheinu veilohei avoteinu, s'lach um'chal
La-avonoteinu b'yom (On Shabbat, akin hashabat hzeh uv'yom) hakipurim hzeh. M'cheih v'ha-aveir p'sha-einu v'chatoteinu mineged einecha, v'chof et yitzreinu l'hishtadeb-lach, v'hashna or peinu lashv eilecha, v'chadeish kilyoteinu lishmor pikudecha; umol et l'aveinu l'ahavah ul'yr'ah et sh'mecha, kikatuv bt'oratecha: umal Adonai elohecha et l'av'cha, v'et l'av' zarecha, l'ahavah et Adonai elohecha b'chol l'av'cha uv'chol nafsh'cha l'ma-an chayecha.

Haz'donot v'hashagot atah makir, haratzon v'ha-ones, hag'luyim v'haniatarim; l'fanecha heim g'luyim viduiim. Mah anu, meh chayeinu, meh chasdeinu, mah tzidkeinu, mah yisheinu, mah kocheinu, mah g'vurateinu. Mah nomar l'fanecha, Adonai eloheinu veilohei avoteinu, halog kol hagiborim k'ayin l'fanecha, v'anshei hashem k'lo hayu, vachachamim kivli mada, un'vonim kivli haskeil, ki rov ma-asheihem tohu, vimei chayeihem hevel l'fanecha; umotar ha-adam min hab'heimah ayin, ki hakol havel. Mah nomar l'fanecha yosheiv marom, umah n'sapeir l'fanecha shochein sh'chakim, halog kol hanistarat v'haniglot atah yodei-a. Shimcha mei-olam ovir al pesha, shavareinu ta-azin b'om'deinei l'fanecha bitfilah. Ta-avor al pesha l'am shavei fesha, timcheh p'sha-einu mineged einecha.

For the sin we have sinned before You under duress or freewill,
And for the sin we have sinned before You in hardness of heart.
For the sin we have sinned before You unwittingly,
And for the sin we have sinned before You by an utterance of our lips.
For the sin we have sinned before You by unchastity,
And for the sin we have sinned before You openly or secretly.
For the sin we have sinned before You knowingly and deceitfully,
And for the sin we have sinned before You in speech.
For the sin we have sinned before You by wronging a neighbor,
And for the sin we have sinned before You by thoughts of the heart.
For the sin we have sinned before You in a gathering for immorality,
And for the sin we have sinned before You by insincere confession.
For the sin we have sinned before You by contempt for parents and teachers,
And for the sin we have sinned before You wilfully or in error.
For the sin we have sinned before You by force,
And for the sin we have sinned before You by desecrating Your name.
For the sin we have sinned before You by impure lips,
And for the sin we have sinned before You by foolish speech.
For the sin we have sinned before You by the evil inclination,
And for the sin we have sinned before You knowingly or unwittingly.

For all these, God of forgiveness,
Forgive us, pardon us, grant us atonement.

For the sin we have sinned before You by deceit and lies,
And for the sin we have sinned before You by bribery.
For the sin we have sinned before You by scorn,
And for the sin we have sinned before You by evil speech.
For the sin we have sinned before You in business,
And for the sin we have sinned before You with food and drink.
For the sin we have sinned before You by interest and extortion,
And for the sin we have sinned before You by being haughty.
For the sin we have sinned before You by the idle chatter of our lips,
And for the sin we have sinned before You by prying eyes.
For the sin we have sinned before You by arrogance,
And for the sin we have sinned before You by insolence.

For all these, God of forgiveness,
Forgive us, pardon us, grant us atonement.
Yom Kippur – Shacharit

Al cheit shechatanu l’faneca b’ones uv’ratzon,
V’al cheit shechatanu l’faneca b’imutz haleiv.
Al cheit shechatanu l’faneca bivli da-at,
V’al cheit shechatanu l’faneca b’vituy s’fatayim.
Al cheit shechatanu l’faneca b’giluy arayot,
V’al cheit shechatanu l’faneca bagaluy uvasater.
Al cheit shechatanu l’faneca b’da-at uv’mirmah,
V’al cheit shechatanu l’faneca b’dibur peh.
Al cheit shechatanu l’faneca b’hona-at rei-a,
V’al cheit shechatanu l’faneca b’hator ha’leiv.
Al cheit shechatanu l’faneca b’vidat z’nuit,
V’al cheit shechatanu l’faneca b’viduy peh.
Al cheit shechatanu l’faneca b’zilul horim
umorim,
V’al cheit shechatanu l’faneca b’zadon uvishgagah.
Al cheit shechatanu l’faneca b’chozek yad,
V’al cheit shechatanu l’faneca b’chalul hasheim.
Al cheit shechatanu l’faneca b’tumat s’fatayim,
V’al cheit shechatanu l’faneca b’tishrut peh.
Al cheit shechatanu l’faneca b’yetziver haza,
V’al cheit shechatanu l’faneca byod’mim uv’lo
yod’im.

V’al kulam, eloah s’lichot, s’lach lanu, m’chal
lanu, kaper-lanu.

Al cheit shechatanu l’faneca b’chachash uv’chazav,
V’al cheit shechatanu l’faneca b’chapat shochad.
Al cheit shechatanu l’faneca b’latzon,
V’al cheit shechatanu l’faneca bilshon hara.
Al cheit shechatanu l’faneca b’masa uv’matan,
V’al cheit shechatanu l’faneca b’ma-achal
uv’mishteh.
Al cheit shechatanu l’faneca b’neshech uv’marbit,
V’al cheit shechatanu l’faneca bintiyat garon.
Al cheit shechatanu l’faneca b’si-ach siftoteinu,
V’al cheit shechatanu l’faneca b’iskur ayin.
Al cheit shechatanu l’faneca b’einayim ramot,
V’al cheit shechatanu l’faneca b’azut meitzach.

V’al kulam, eloah s’lichot, s’lach lanu, m’chal
lanu, kaper-lanu.
Yom Kippur ~ Morning Service

For the sin we have sinned before You by casting off the yoke, And for the sin we have sinned before You by perverting judgment. For the sin we have sinned before You by entrapping a neighbor, And for the sin we have sinned before You by envy. For the sin we have sinned before You by lack of seriousness, And for the sin we have sinned before You by obstinacy. For the sin we have sinned before You by running to do evil, And for the sin we have sinned before you by gossip. For the sin we have sinned before You by vain oath, And for the sin we have sinned before You by baseless hatred. For the sin we have sinned before You by breach of trust, And for the sin we have sinned before You by confusion of heart.

For all these, God of forgiveness, Forgive us, pardon us, grant us atonement.

And for the sins for which we are liable to bring a burnt-offering, And for the sins for which we are liable to bring a sin-offering, And for the sins for which we are liable to bring an offering according to our means, And for the sins for which we are liable to bring a guilt-offering for certain or possible sin, And for the sins for which we are liable to lashes for rebellion, And for the sins for which we are liable to forty lashes, And for the sins for which we are liable to death by the hands of Heaven, And for the sins for which we are liable to be cut off and childless, And for the sins for which we are liable to the four death penalties inflicted by the court: stoning, burning, beheading and strangling.

For positive and negative commandments, Whether they can be remedied by an act or not, For sins known to us and for those that are unknown – For those that are known. We have already declared them before You and confessed them to You; And for those that are unknown, before You they are revealed and known, as it is said (Deut. 29), “The secret things belong to the Lord our God, but the things that are revealed are for us and our children for ever, that we may fulfill all the words of this Torah.”
יומ קפער ~ שחרית

על חטא שמתאים לפגם ברקיות על
על חטא שמתאים לפגם במלכות
על חטא שמתאים לפגם בצרות
על חטא שמתאים לפגם ברושם
על חטא שמתאים לפגם בשמות גמר
על חטא שמתאים לפגם ברשומה
ככל היכולות, את נדנדה, ואת כל דבר, חותפקידו הנאה.

על חטא שמתאים לפגים בלבוש את שמי
על חטא שמתאים לפגים בשבטים של שמה
על חטא שמתאים לפגים בשמיים חותם
על חטא שמתאים לפגים בשמיים חותם
על חטא שמתאים לפגים בשמיים חותם
ככל היכולות, את נדנדה, ואת כל דבר, חותפקידו הנאה.

על חטא שמתאים לפגים בלבוש את שמי
על חטא שמתאים לפגים בשבטים של שמה
על חטא שמתאים לפגים בשמיים חותם
על חטא שמתאים לפגים בשמיים חותם
על חטא שמתאים לפגים בשמיים חותם
ככל היכולות, את נדנדה, ואת כל דבר, חות 굉장טו הנאה.

על חטא שמתאים לפגים בלבוש את שמי
על חטא שמתאים לפגים בשבטים של שמה
על חטא שמתאים לפגים בשמיים חותם
על חטא שמתאים לפגים בשמיים חותם
על חטא שמתאים לפגים בשמיים חותם
ככל היכולות, את נדנדה, ואת כל דבר, חות 굉장טו הנאה.

 above is the text of the Shacharit prayer for Yom Kippur.
Avinu Malkeinu “Our Father, Our King”
This ancient prayer juxtaposes two aspects of our relationship with God that are focused on at this time of year: He is our King and we are His subjects - a relationship governed by justice. And at the same time He is our Parent and we are His children, a relationship of love, compassion and forgiveness.

**Our Father, our King**, we have sinned before you.
Our Father, our King, we have no king but you.
Our Father, our King, deal kindly with us for the sake of Your name.
Our Father, our King, renew for us a good year.
Our Father, our King, nullify all harsh decrees against us.
Our Father, our King, nullify the plans of those who hate us.
Our Father, our King, thwart the counsel of our enemies.
Our Father, our King, rid us of every oppressor and adversary.
Our Father, our King, close the mouths of our adversaries and accusers.
Our Father, our King, eradicate pestilence, sword, famine, captivity and destruction, iniquity and eradication from the people of Your covenant.
Our Father, our King, withhold the plague from Your heritage.
Our Father, our King, forgive and pardon all our iniquities.
Our Father, our King, wipe away and remove our transgressions and sins from Your sight.
Our Father, our King, erase in Your abundant mercy all records of our sins.
Our Father, our King, bring us back to You in perfect repentance.
Our Father, our King, send a complete healing to the sick of Your people.
Our Father, our King, tear up the evil decree against us.
Our Father, our King, remember us with a memory of favorable deeds before You.
Our Father, our King, write us in the book of good life.
Our Father, our King, write us in the book of redemption and salvation.
Our Father, our King, write us in the book of livelihood and sustenance.
On Shabbat omit:

Avinu malkeinu, chatanu l'fanicha.
Avinu malkeinu, ein lanu melech eile atah.
Avinu malkeinu, aseh imanu l'ma-an sh'meche.
Avinu malkeinu, chadeish aleinu shanah tovah.
Avinu malkeinu, bateil mei-aleinu kol g'zeirot kashot.
Avinu malkeinu, bateil machsh'vot son'einu.
Avinu malkeinu, hafeir atzat oy'veinu.
Avinu malkeinu, kaledh kol tzar umastin mei-aleinu.
Avinu malkeinu, s'tom piyt mastineinu um'katrineinu.
Avinu malkeinu, kaledh dever v'cherev v'ra-av
ush'vi umashchit v'avan ush'mad mib'nei
v'r'itecha.
Avinu malkeinu, m'na mageifah minachalatecha.
Avinu malkeinu, s'lah um'chol l'chol
avnoteinu.
Avinu malkeinu, m'cheih v'ha-aveir p'sha-einu
v'chatoteinu minege dieinecha.
Avinu malkeinu, m'chok b'rachamecha harabim
kol shitere chovoteinu.
Avinu malkeinu, hachazireinu bitshuvah
sh'leimah l'fanicha.
Avinu malkeinu, sh'lah r'fuah sh'leimah l'cholei
amecha.
Avinu malkeinu, k'ra roa g'zar dineinu.
Avinu malkeinu, zoch'reinu b'zikaron tov
l'fanicha.
Avinu malkeinu, kor'veinu b'seifer chayim tovim
Avinu malkeinu, kor'veinu b'seifer g'ulah
vishuah.
Avinu malkeinu, kor'veinu b'seifer parnasah
v'chalkalah.
Avinu malkeinu, kor'veinu b'seifer z'huyot.
Avinu malkeinu, kor'veinu b'seifer s'lichah
um'chilah.
Our Father, our King, write us in the book of merit.
Our Father, our King, write us in the book of pardon and forgiveness.
Our Father, our King, let salvation soon flourish for us.
Our Father, our King, raise the honor of Your people Israel.
Our Father, our King, raise the honor of Your anointed.
Our Father, our King, fill our hands with Your blessings.
Our Father, our King, fill our storehouses with abundance.
Our Father, our King, hear our voice, pity and be compassionate to us.
Our Father, our King, accept with compassion and favor, our prayer.
Our Father, our King, open the gates of heaven to our prayer.
Our Father, our King, remember that we are dust.
Our Father, our King, please do not turn us away from You empty-handed.
Our Father, our King, may this moment be a moment of compassion and a time of favor before You.
Our Father, our King, have pity on us, our children and our infants.
Our Father, our King, act for the sake of those who were killed for Your holy name.
Our Father, our King, act for the sake of those who were slaughtered for proclaiming Your unity.
Our Father, our King, act for the sake of those who went through fire and water to sanctify Your name.
Our Father, our King, avenge before our eyes the spilt blood of Your servants.
Our Father, our King, act for Your sake, if not for ours.
Our Father, our King, act for Your sake, and save us.
Our Father, our King, act for the sake of Your abundant compassion.
Our Father, our King, act for the sake of Your great, mighty and awesome name by which we are called.

**Our Father, our King, be gracious to us and answer us, though we have no worthy deeds; act with us in charity and loving-kindness and save us.**
Avinu malkeinu, hatzmach lanu y’shuah b’karov.
Avinu malkeinu, hareim keren yisra-eil amecha.
Avinu malkeinu, hareim keren m’shichecha.
Avinu malkeinu, malei yadeinu mibirchotecha.
Avinu malkeinu, malei asameinu sava.
Avinu malkeinu, sh’ma koleinu, chus v’racheim aleinu.
Avinu malkeinu, kabeil b’rachamim uv’ratzon et t’filateinu.
Avinu malkeinu, p’tach sha-arei shamayim litfilmeinu.
Avinu malkeinu, zachor ki afar anach’nu.
Avinu malkeinu, na al t’shideinu reikam mil’fanecha.
Avinu malkeinu, t’hei hasha-ah hazot sh’at rachamim v’eit ratzon mil’fanecha.
Avinu malkeinu, chamol aleinu v’al olaleinu v’tapeinu.
Avinu malkeinu, aseih l’m’am-an harugim al sheim kod’shecha.
Avinu malkeinu, aseih l’m’am-an t’vuchim al yichudecha.
Avinu malkeinu, aseih l’m’am-an ba-ei va-eish u’vamayim al kidush sh’mecha.
Avinu malkeinu, n’kom l’eineinu nikmat dam avadecha hashafuch.
Avinu malkeinu, aseih l’m’am-anicha im lo l’m’am-aneinu.
Avinu malkeinu, aseih l’m’am-ancha v’hoshi-einu.
Avinu malkeinu, aseih l’m’am-an rachamecha harabim.
Avinu malkeinu, aseih l’m’am-an shimcha hagadol, hagibor v’hanora shenikra aleinu.
Avinu malkeinu, choneinu va-aneinu, ki ein banu ma-asim, aseih imanu tz’dakah vachesed v’hoshi-einu.

אָבִינוּ מַלֵּכִינוּ, נַעֲשָׁה לָנוּ יַשֵּׁעֲתָה בַּכֹּרוֹב.
אָבִינוּ מַלֵּכִינוּ, חֵרֵם כָּרִים יִשְׁרָאֵל עַמֶּךָ.
אָבִינוּ מַלֵּכִינוּ, חֵרֵם כָּרִים מִשִּׁכֵּה.
אָבִינוּ מַלֵּכִינוּ, מִלַּא תַּעֲמִיתֵךְ.
אָבִינוּ מַלֵּכִינוּ, מִלַּא אָסֵכִיתֵךְ שֵׁבוּ.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ כֹּלֵי חֵזֶק רָתָּם.
עָלָיו.
אָבִינוּ מַלֵּכִינוּ, קָבֵל בְּרָחָמִים בָּרֶפֶרֶן אָתָּה.
תַּקְלֵפֲנֵה.
אָבִינוּ מַלֵּכִינוּ, פָּתַח שֶׁפֶרֶן שְׁפֵמוֹ.
לַתַּקְלֵפֲנֵה.
אָבִינוּ מַלֵּכִינוּ, בָּאָל תַּשֵּׁבֶנְךָ רָכָּם.
מַקְלֵפֲנֵה.
אָבִינוּ מַלֵּכִינוּ, נִבְּרוּ בְּאֵפֶר בֵּנֵיהָן.
אָבִינוּ מַלֵּכִינוּ, חֵיָה חֻשָּׁה חִיםְתָּ הַשֵּׁפֶט.
רַחְמֵהוּ יְהֵא בֵּרֹר מַקְלֵפֲנֵה.
אָבִינוּ מַלֵּכִינוּ, חֵמוֹל עַלֵּיִךְ וְהוֹלַךְ לְעַלֵּיִךְ.
טַקְלֵפֲנֵה.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ עֶרֶגּוּוֹמִים לְעַל שְׁמוֹ.
שֶׁדֶוֶה.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ עֶרֶגּוֹמִים עַל רַבָּה.
תוֹךְ.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ בֵּי נַהֲשָׁה.
בֹּכְמִים עַל קֶדֶם שָׁמֶךָ.
אָבִינוּ מַלֵּכִינוּ, כְּמוּ בֶּן קָמָת דָּם עַבְדְּךָ.
הַשַּׁפֶּה.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ אֶזֶכָּה לְמַעֲנֶךָ.
לְמַעֲנֶךָ.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ רְחוּשֵׁיָנוּ.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ רְחוּשֵׁי הָרְבִית.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ שָׁמָּהְמָךְ מִוגְדָּל.
נוֹבוֹר הַיָּוֵרָא עִקָּרָה לְעַלָּה.
אָבִינוּ מַלֵּכִינוּ, נָעַשְׁתָּ לָנוּוּ כַּאֲנָי בְּנֵי מִשְׁמַיָּם.
עָשָׂה עַפָּנוּ צַדְקָה חֶסֶד וְתֵרֶשֶׁנָּה.
Yom Kippur – YIZKOR: Memorial Service

Yizkor “Memorial Prayers” In these moving memorial prayers we remember those who are no longer with us and affirm that we will strive to live lives that make their memories into a blessing.

Lord, what are human’s that You care for them; mortals that You notice them? Humanity is like a fleeting breath, their days like a passing shadow.
In the morning, they flourish and grow; in the evening they wither and dry up.
Teach us to number our days, that we may get a heart of wisdom.
Mark the blameless, note the upright, for the end of such a person is peace.
God will redeem my soul from the grave, for He will receive me, Selah.
My flesh and my heart may fail, but God is the strength of my heart and my portion for ever.
The dust returns to the earth as it was, but the spirit returns to God who gave it.

For one’s father:
May God remember the soul of my father, my teacher (name son of father’s name) who has gone to his eternal home, and to this I pledge (without formal vow) to give charity on his behalf, that his soul may be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say, Amen.

For one’s mother:
May God remember the soul of my mother, my teacher (name daughter of father’s name) who has gone to her eternal home, and to this I pledge (without formal vow) to give charity on her behalf, that her soul may be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say, Amen.
Adonai, mah adam vateida-eihu, ben-enosh vat'chashveihu.
Adam lahevel damah, yanav k'tzei oveir.
Baboker yatzitz v'chalaf, la-erev y'moleil v'yaveish.
Limnot yameinu kein hoda, v'navi l'vav choch'mah.
Sh'mar-tam ur'eih yashar, ki acharit l'ish shalom.
Ach elohim yifdeh nafshi miyad sh'ol, ki yikacheini selah.
Kalah sh'eiri ul'vavi, tzur l'vavi v'chelki elohim l'olam.
V'yashov he-afar al ha-atretz k'shehayah, v'haruach tashuv el ha-elohim asher n'tanah.

For a father:
Yizkor elohim nishmat avi mori (insert Hebrew name of deceased ben father's Hebrew name)
Shehalach l'olamo, ba-avur sheb'li neder etein tz'dakah ba-ado. Bischar zeh t'hei nafsho tz'urah bitzror hachayim, im nishmot avraham yitzchak v'ya-akov, sarah rivkah rachel v'lei-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'gan eiden, v'nomar amein.

For a mother:
Yizkor elohim nishmat imi morati (insert Hebrew name of deceased bat father’s Hebrew name) shehal'chah l'olamah, ba-avur sheb'li neder etein tz'dakah ba-adah. Bischar zeh t'hei nafshah tz'urah bitzror hachayim, im nishmot avraham yitzchak v'ya-akov, sarah rivkah rachel v'lei-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'gan eiden, v'nomar amein.
Yom Kippur ~ YIZKOR: Memorial Service

For a male close relative:
God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of (name, son of father’s name) who has gone to his eternal home, and to this I pledge (without formal vow) to give charity in his memory, may his resting place be in the Garden of Eden. Therefore, Master of compassion, shelter him in the shadow of Your wings forever and bind his soul in the bond of everlasting life. The Lord is his heritage; may he rest in peace, and let us say Amen.

For a female close relative:
God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of (name, daughter of father’s name) who has gone to her eternal home, and to this I pledge (without formal vow) to give charity in her memory, may her resting place be in the Garden of Eden. Therefore, Master of compassion, shelter her in the shadow of Your wings forever and bind her soul in the bond of everlasting life. The Lord is her heritage; may she rest in peace, and let us say Amen.

For the Holocaust victims:
God, full of mercy, Justice of widows and Father of orphans, please do not be silent and hold Your peace for the blood of Israel that was shed like water. Grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine and radiate light like the radiance of heaven, to the souls of the millions of Jews, men, women and children, who were murdered, slaughtered, burned, strangled, and buried alive, in the lands touched by the German enemy and its followers. They were all holy and pure; among them were great scholars and righteous individuals, cedars of Lebanon and noble masters of Torah, may the Garden of Eden be their resting place. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond of everlasting life. The Lord is their heritage; may they rest in peace, and let us say, Amen.
Yom Kippur ~ Yizkor

For other male relatives:
Yizkor elohim nishmat z’keiniy/ dodiy/ achi b’niy/ bali (insert Hebrew name of deceased ben father’s Hebrew name) shehalach l’olamo, ba-avur sheb’li neder etein tz’daakah ba-ado. Bischar zeh t’hei nafsho tz’rurah bitzror hachayim, im nishmot avraham yitzchak v’ya-akov, sarah rikvah racheil v’lei-ah, v’im sh’ar tzadikim v’tzidkaniyot sheb’gan eiden, v’nomar amein.

For other female relatives:

Yizkor for victims of the Holocaust:
Yizkor elohim nishmot hak’doshim v’hat’horim shehuma’u v’shenehergu v’shenishchatu v’shenisr’fu v’shenitibu v’shenechn’ku al kidush hasheim (al y’dei hatzor’rim hagermanim, yinach sh’ham v’zichram), ba-avur sheb’li neder etein tz’daakah ba-adam. Bischar zeh tiyehnah nafshoteihem tz’rurot bitzror hachayim, im nishmot avraham yitzchak v’ya-akov, sarah rikvah racheil v’lei-ah, v’im sh’ar tzadikim v’tzidkaniyot sheb’gan eiden, v’nomar amein.
God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of ______ who has gone to his/her eternal home. Because we pray in his/her memory, may his/her resting place be in the Garden of Eden. Therefore, Master of compassion, shelter him/her in the shadow of Your wings forever and bind his/her soul in the bond of everlasting life. The Lord is his/her heritage; may he/she rest in peace, and let us say Amen.

---

**Congregation and Leader:**

Father of compassion, who dwells on high: may He remember in His compassion the pious, the upright and the blameless – holy communities who sacrificed their lives for the sanctification of God’s name. Lovely and pleasant in their lives, in death they were not parted. They were swifter than eagles and stronger than lions to do the will of their Maker and the desire of their Creator. O our God, remember them for good with the other righteous of the world, and may He exact retribution for the shed blood of His servants, as it is written in the Torah of Moses, the man of God: “O nations, acclaim His people, for He will avenge the blood of His servants, wreak vengeance on His foes, and make clean His people’s land.” And by Your servants, the prophets, it is written: “I shall cleanse their blood which I have not yet cleansed, says the Lord who dwells in Zion.” And in the Holy Writings it says: “Why should the nations say: Where is their God? Before our eyes, may those nations know that You avenge the shed blood of Your servants.” And it also says: “For the Avenger of blood remembers them and does not forget the cry of the afflicted.” And it further says: “He will execute judgment among the nations, filled with the dead, crushing rulers far and wide. From the brook by the wayside he will drink, then he will hold his head high.”
El Malei Rachamim

El malei rachamim, shochayn bam'tzav m'nucha n'chona al kanfay Hash'china, b'ma-alot k'doshim ut-horim k'zo-har haraki-a mazhirim, et nishmat (Name of the Deceased) she-halach l-olamo (she-halach l-olama), ba-avur she'mit-palelim b'ad hazkarat nishmato (nishmata). B'gan Ayden t'hay m'nuchato (m'nuchata); la-chayn Ba-al Harachamim yas-tiray-hu (yas-tiray-ha) b'sayer k'nafav l'olamim, v'yitz-ror bitz-ror hacha-yim et nishmato (nishmata), Ado-nay Hu na-chalato (na-chalata), v'yana-ach b'shalom al mishkavo (v'tanu-ach b'shalom al mishkava). V'nomar: Amayn.

Av harachamim, shochein m'romim, br'achamav ha-atzumim, hu yifked br'achamim, hachasidim v'haysharim v'hat'mimim, k'hilot hakodesh shema'su nafsham al k'dusht hatshemim, hane-chavim v'han'imim b'chayeihem. uv motam lo nifradu, min'shirin kolu, uma'arayot geveru, la-asot r'tzon konam v'shefetz tzuram. Yizk'reim elohenu l'tovam, im sh'ar tzadikei olam, v'yinkom l'eineinu niktam dam avadav hashafuch, kakatuv b'torot mosheh ish ha-elohim: harninu goyim amo, ki dam avadav yikom, v'nakam yashiv tzarav, v'chiper admat amo. V'al y'dei avadecha han'v'imakatuv le'mori: v'nikeiti, damam lo nikeiti, v'Adonai shochein b'tziyon. Uv'chitvei hakodesh ne-eman: lamah yorru hagoyim, ayein elohinu, yivada bagoyim l'eineinu, niktam dam avadecha hashafuch. V'omeir: ki doreish damim otam zachar, lo shachach tza-akat anavim. V'omeir: Yadin bagoyim malei g'vivot, machatz rosh al eretz rabah. Minachol baderech yishkeh, al kein yarim rosh.
O Lord, open my lips, so that my mouth may declare Your praise.

Blessed are you, Lord our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, God of Most High, who bestows acts of loving-kindness and creates all, who remembers the loving-kindness of the ancestors and will bring a Redeemer to their children’s children for the sake of His name, in love.

Remember us for life, O King who desires life, and write us in the book of life - for Your sake, O God of life.

King, Helper, Savior, Shield: Blessed are You, Lord, Shield of Abraham.

You are eternally mighty, Lord. You give life to the dead and have great power to save. He makes the wind blow and the rain fall. He causes the dew to fall.

He sustains the living with loving-kindness, and with great compassion revives the dead. He supports the fallen, heals the sick, sets captives free, and keeps His faith with those who sleep in the dust. Who is like you, Master of might, and to whom can You be compared, O King who brings death and gives light, and makes salvation grow?

Who is like you, compassionate Father, who remembers His creatures in compassion, for life?

Faithful are You to revive the dead. Blessed are You, Lord, who revives the dead.

You are holy and Your name is holy, and holy ones praise you daily, forever!
Ki sheim Adonai ekra, havu godel leiloheinu.
Adonai s'fatai tiftach ufi yagid t'hilatecha.
Baruch atah Adonai eloheinu veilohei avoteinu, elohei avraham, elohei yitzchak, veilohei ya-akov, ha-eil hagadol hangibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zochaich chasdei avot, umeivi goeil livnei v'neihem, l'ma-an sh'mo b'ahavah.
Zoch'reinu l'chayim, melech chafeitz bachayim, v'chot'veinu b'seifer hachayim, l'ma-ancha elohim chayim.
Atah gibor l'olam adonay, m'chayeih meitim atah, rav l'hoshi-a.
M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato lisseinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chaye yumatzmiach y'shuah.
Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim.
V'ne-eman atah l'hachayot meitim.
Baruch atah Adonai, m'chayeih hameitim.
Atah kadosh v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha selah.
Let us now relate the power of this day’s holiness, for it is awesome and frightening. On it Your Kingship will be exalted. Your throne will be firmed with kindness and You will sit upon it in truth. It is true that you alone are the One Who judges, proves, knows, and bears witness; Who writes and seals, (counts and calculates); Who remembers all that was forgotten. You will open the Book of Chronicles — it will read itself, and everyone’s signature is in it. The great shofar will be sounded and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them — and they will say, ‘Behold, it is the Day of Judgment, to vindicate the heavenly host for judgment! — for they cannot be justified in Your eyes in judgment. All humankind will pass before You like members of the flock. Like a shepherd pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.

But repentance, prayer and charity
remove the evil of the decree!

For Your name signifies Your praise: hard to anger and easy to appease, for you do not wish the death of one deserving it, but that they repent from their ways and live. Until the day of death You await, if one repents You will accept them immediately. It is true that You are their Creator and You know their inclination, for they are flesh and blood. A person’s origin is from dust and their destiny is back to dust, at risk of their life they earn their bread. We are likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, a flying dust, and a fleeting dream. But You are the King, the living and enduring God.
Yom Kippur ~ Mussaf: Amidah


Uv'shofar gadol yitaka, v'kol d'mamah dahak yishama: umalachim yeichafeizun, v'chil ur'adah yochromeizun, v'yomru hineih yom hadin, lifkod al tz'va marom hadin, ki lo yizku v'einecha badin. v'chol ba-ei olam ya-avrun l'fanecha kivni maron. K'vakarat roeh edro, ma-avir tzono tachat shivto, kein ta-avir v'tispur v'timneh, v'tiskod nefesh kol chai, v'tachtoch kitzvah l'chol b'tiyah, v'tichtov et g'zar dinam.


Ut'shuvah ut'filah utz'dakah ma-avirin et roa hag'zeirah.

Ki k'shimcha kein t'hilatecha, kasheh lichos v'noach lirtzot: ki lo tachpotz b'mot hameit, ki im b'shuvo midarko v'chayah. V'ad yom moto t'chakeh lo, im yashuv miyad t'kablo. Emet ki atah hu yotz'ram, v'atah yodei yitzram, ki heim basar vadam. Adam y'sodo mei-afar v'sofo le-afar: b'nafsho yavi lachmo: mashul k'cheres hanishbar, k'chatzir yaveisch, uch'tzitz novel, k'tzeil oveir, uch'anen kalah, uch're-auach noshavet, uch'avak porei-ach, v'chacholom ya-uf. V'atah hu melech el chai v'kayam.
Aleinu “It is our duty” *This declaration of faith states our reverence for and commitment to a relationship with God and perfecting the world.*

**It is our duty to praise** the Master of all, and ascribe greatness to the Author of creation, who has not made us like the nations of the lands, nor placed us like the families of the earth; who has not made our portion like theirs, nor our destiny like all their multitudes, therefore we bow in worship and thank the Supreme King of kings, the Holy One, blessed be He, who extends the heavens and establishes the earth, whose throne of glory is in the heavens above, and whose power’s Presence is in the highest of heights. He is our God; there is no other. Truly He is our King, there is none else, as it is written in His Torah: “You shall know and take to heart this day that the Lord is God, in heaven above and on earth below. There is no other.”

Therefore, we place our hope in You, Lord our God, that we may soon see the glory of Your power, when you will remove abominations from the earth, and idols will be utterly destroyed, when the world will be perfected under the sovereignty of the Almighty, when all humanity will call on Your name, to turn all the earth’s wickedness toward You. All the world’s inhabitants will realize and know that to You every knee must bow and every tongue swear loyalty. Before You, Lord our God, they will kneel and bow down and give honor to Your glorious name. They will all accept the yoke of Your kingdom, and You will reign over them soon and for ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “The Lord will reign for ever and ever.” And it is said: “Then the Lord shall be King over all the earth; on that day the Lord shall be One and His name One.”
Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samu'anu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam, (sheheim mishtachavim l'hevel varik, umitpa'lim el eil lo yoshi-a,) vaanachnu kor'im umishtachavim umodim, lifnei melech malchei ham'lachim, hakadosh baruch hu.
Shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim mima-al, ush'chinit uzo b'gav'hei m'tromim, hu Eloheinu ein od. Emet malkeinu, efes zulato, kakatu v'borato: V'yadata Hayom vahasheivota el l'avecha, ki Adonai hu ha-elohim bashamam mima-al, v'al ha-aretz mitachat, ein od.

Al kein n'kaveh l'cha Adonai Eloheinu, lirot m'heirah b'tiferet uzecha, l'ha-aviv gilulim min ha-aretz, v'ha-ellim karot yikareitun, l'takein olam b'malchut shadai, v'chol b'nei vasar yikru vishmecha, l'hafnot eilecha kol rishei aretz. Yakiru v'yeidu kol yosh'vei teiveil, ki l'cha tichra kol berech, tishava kol lashon. L'fanecha Adonai Eloheinu yichru v'yipolu, v'lichvod shimcha y'kar yiteinu, vikab'lu chulam et ol malchutecha, v'timloch aleihem m'heirah l'olam vaed. Ki hamalchut shef'cha hi, ul'ol'mei ad timloch b'chavod, kakatu v'boratecha, Adonai yimloch l'olam vaed. V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu yihyeh Adonai echad, ush'mo echad.

على يللمش فلأليهدي исف، لثم قديقة
لى أروض برئاشية، شأ فبئس جود
نائز مز،Nos سم بليم صفاته
تآذمي، فلأ اسم بليم فله، ينجل
كلف هموم (ensibly مشتكيهات للبل)
وفقهم وأحس (اعل الحميرة تكية)
لقيه قال، كلمة مشيته، قادخت
برتوه، فيها نوكه شيمك رد
أمر، ومسه خير قصة مطوع
اعتقنت اعج بحيرته، هو
الطلب في أو غريب، أم ملكم أفض
يره، قبضبه بفرون: فيضت النزهة
وهوشان ألب لبد، فإ لا اله إلا اله، يحيه
ثموم مفمع، فين أخير ممصات، أي

على حسب لد في أهلية، يراث
وفرق مفتوحة وق، لحلق يبليل
 مق أمام، وقيل يبليل صتر
لمزك أغلب، ملقب عد، كل بين بشر
كيرأ جمعة: تعرض بأكل، كل يلم
أنمو بور، طوشش كل شوار: نفتن
في ألقته كثر وافل، ملودة شمو
يجزت، نشبب كل خلق
وللماة: ينمت، وينسب كل أول
تملكا علية مفتيه، يللم
نذ: في ملكم شكل ما، يقولم، زد
تملكا بكود: قصروت، في
مالح على للهبر، يقيم مصأ جمع
يأ، وسمأ أال.
Yom Kippur  ~ Additional Service

Hayom Te'amtzeinu “Today, may you strengthen us” A series of brief pleas that God judge us favorably.

The ark is opened

Today, may You strengthen us. Amen.
Today, may You bless us. Amen.
Today, may You exalt us. Amen.
Today, may You seek us out for good. Amen.
Today, may You hear our outcry. Amen.
Today, may You accept our prayers with compassion and favor. Amen.
Today, may You support us with the right hand of Your righteousness. Amen.

Mourners’ Kaddish Recited by those in mourning and those observing a Yahrzeit (anniversary of the death of a loved one).

Kaddish

Mourners: Magnified and sanctified may His great name be, in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon - and and say: Amen.

All: May His great name be blessed for ever and all time.

Mourners: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world - and say: Amen.
May there be great peace from heaven, and life for us and all Israel - and say: Amen.
May He who makes peace in His high places, make peace for us and all Israel - and say: Amen.
Yom Kippur ~ Mussaf

The ark is opened

Hayom t'am'tzeinu. Amen
Hayom t'var'cheinu . Amen
Hayom t'gad'leinu. Amen
Hayom t'idr'sheinu l'tovah. Amen
Hayom ticht'veinu l'chayim. Amen
Hayom t'kabeil b'rachamim uv'ratzon et t'filateinu. Amen
Hayom tishma shavateinu. Amen
Hayom titm'cheinu bimin tzidkecha. Amen

Mourner's Kaddish

Yitgadal v'yitkodash sh'meih raba.
B'al'ma di v'ra chiruteih, v'yalich malchuteih b'chayeichon uv'yomeichon uv'chaye d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amen.

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yitthadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu, l'eila l'eila mi kol birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amen.

Y'hei sh'lama raba min sh'maya, v'chayim (tovim) aleinu v'al kol yisra-eil, v'imru amen.

Oshe Ha-shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'imru amen.
Yom Kippur ~ Closing Service

"Neilah" - Concluding Service
"Ne’ilah" literally means "the closing of the gates" before the day is sealed. It is the climax of the day in which we must all of our remaining strength to urgently take advantage of every remaining moment of this holy day.

Hear O Israel: The Lord is our God, the Lord is One.

(3 times:) Blessed be the name of His glorious kingdom for ever and ever.

(7 times:) The Lord is God.

Full Kaddish

_Mourners:_ Magnified and sanctified may His great name be, in the world He created by His will. May he establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon - and and say: _Amen._

_All:_ May His great name be blessed for ever and all time.

_Mourners:_ Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world - and say: _Amen._

May the prayers and pleas of all Israel be accepted by their Father in heaven - and say: _Amen._

May there be great peace from heaven, and life for us and all Israel - and say: _Amen._

May He who makes peace in His high places, make peace for us and all Israel - and say: _Amen._

Next year in Jerusalem!

57
Sh'ma yisra-eil, Adonai eloheinu, Adonai echad
Baruch sheim k'vod malchuto l'olam va-ed (three times)
Adonai hu ha-clohim (seven times)

Chazan: Yitgadal v'yitkadash sh'meih rabah. B'al'ma di v'ra chiruteih, v'yanlich malchuteih b'chayechon uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yinasei v'yitbadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu, l'eila l'eila mi kol birchata v'shirata tush'b'chata v'nechemata, da-amiran b'al'ma, v'imru amein.

Tiktabei tz'lor'hon uva-ut'hon d'chol (beit) yisra-eil kodom avuho di vishmaya v'imru amein.

Y'hei sh'lama raba min sh'maya, v'chayim (tovim) aleinu v'al kol yisra-eil, v'imru amein.

Oseh Ha-shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'imru amein.

The shofar is sounded once (not on Shabbat).

Lashanah haba-ah birushalayim

L'nesha ha-ma'asah be-Yerushalayim
Readings

“Elokei Neshama,” Morning Prayers

My God,
the soul You placed within me is pure.
You created it, You formed it, You breathed it into me,
and You guard it while it is within me.
One day You will take it from me,
and restore it to me in the time to come.
As long as the soul is within me,
I will thank You,
Lord my God and God of my ancestors,
Master of all works, Lord of all souls.
Blessed are You, Lord,
who restores souls to lifeless bodies.

A Prayer for Strength

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 with time, forgive us.
If our hearts have been chilled by indifferences,
Warm them with Your mercy, and inspire us
with the glowing spirit of Your Presence.
Inspirational Thoughts
From Flavia and Lisa Weedn’s “Forever.” Selected by Rabbi Levi Meier

Heart
Some people come into our lives,
leave footprints on our hearts, and
we are never, ever the same.

Some people come into our lives
and they help our hearts to see that
the only stairway to the stars is
woven with dreams, and we find
ourselves unafraid to reach high.

Some people come into our lives,
and they help us become aware of
the delicate winds of hope, and we
discover that within every human
spirit there are wings yearning to fly.

Some people awaken us to new
and deeper realizations, for we
gain insight from the passing
whisper of their wisdom.

Belief
When someone cares enough to
look beneath our layers, to love us
in our perfectly imperfect form, they
give us back the faith we were born
with. They reintroduce us to
ourselves

We discover that the sharing of
feelings connects us all within
God’s magical plan. It gives us
reason to believe.

To believe is to have faith, which is
to know we are never alone.

Once we have been graced by the richness of another’s heart, we
come to learn the Divine capacity
of the human spirit.
“Memory”
From “To Love Life” By Jens Peter Jacobson Selected by Rabbi Levi Meier

The one who must die,
Dear children is so,
Bereft; I am so
Impoverished, because
This entire lovely world,
Which for so many years
Has been my rich,
Blessed home, is to be
Taken from me; my chair
Will stand empty, the door will close on me,
And I shall never set foot
Here again. This is why
I look on all the world
With the prayer in my
Eyes that it will care for
Me, this is why I come
and implore you to love
me with all the love you
once gave me; don’t
forget, to be
remembered is the only
part of the human world
that will be mine from
now on. Simply to be
remembered, nothing
more.

Debra Cash

Build me up of memory
Loving and angry, tender and honest.
Let my loss build me a heart of wisdom,
Compassion for the world’s many losses.
Each hour is mortal
And each hour is eternal
And each hour is our testament.
May I create worthy memories
All the days of my life.
**Viduy Reading** by Rabbi Art Green

Lord of the world,
I stand before You
And before my fellow person
Pardoning,
Forgiving,
Seeking at least to be open and forgiving
To all those who have hurt or angered me,
Be this hurt of body or soul,
Or honor or property,
Whether the other was forced to me
Or did so willingly;
Whether it was by accident or intent;
Whether I was hurt by word or by deed;
Whether this wound is a new one
Or one that still festers from some earlier world of mine –

I forgive because we are both human.

May no person bear guilt on my account.

### Responsive Reading

_O God, who is like You?
Mighty Creator of heaven and earth,
_O God, who is like You?
You know all and speak what is right;
_O God, who is like You?
Adorned in splendor, there is none like you!
_O God, who is like You?
You raise the bent, and help the poor;
_O God, who is like You?
You, pure of sight, dwell in the heavens.
_O God, who is like You?
You in the heavens uphold the faithful,
_O God, who is like You?
Forgiving and passing by transgression.
_O God, who is like You?

61
Contemporary “Unetaneh Tokef” by Rabbi Richard Levy

We shall affirm the mighty holiness of this day, a day of awe and dread, for upon it is God’s rule exalted, and the holy throne established in covenantal love.
When we really begin a new year it is decided, and when we actually repent it is determined.

Who shall truly be alive, And who shall merely exist.
Who shall be tormented by the fire of ambition, and whose hopes shall be quenched by the waters of failure.
Who shall be pierced by the sharp sword of envy, and who shall be torn by the wild beast of resentment;
Who shall hunger for companionship, and who shall thirst for approval;
Who shall be shattered by storms of change, and who shall be plagued by the pressures of conformity;
Who shall be strangled by insecurity, and who shall be beaten into submission.
Who shall be content with their lot, and who shall go wandering in search of satisfaction.
Who shall be serene, and who shall be distraught.
But repentance, prayer and just action, have the power to change the character of our lives.
Therefore, let us repent, pray and do right, so that this may be a genuinely new year of life.

“Sinnerman” 19th Century American Spiritual

Oh sinnerman, where you gonna run to, (x3)
All on that day.
Run to the rock, rock won’t you hide me? (x3)
The Rock said sinnerman, I’m gonna be a melten’ (x3)
All on that day.

Run to the sea, sea won’t you hide me? (x3)
All on that day.
The sea said sinnerman, I’m gonna be a boilin’ (x3)
All on that day.

Run to the Lord, Lord won’t you hide me? (x3)
All on that day.
The Lord said sinnerman, you shoulda been a prayin’ (x3)
All on that day!
Bedikat Chametz by Miriam Lippel

Today I turned my pockets inside out
To brush away the crumbs I’d left behind these last twelve months
Fermented remnants of forgotten time
Souring in the idle darkness of my clothes,
Stale, crumpled moments steeped heavy with memory
Laying so long in my secret recesses.
I found a wasted kiss, imprinted by my lipstick mouth
Pressed hard and red upon a white handkerchief,
Folded so the color wouldn’t show;
There was some loose change I could have spent upon a trifling fancy,
A bobby pin or two, and a stamp that never saw a letter,
An address never visited, a phone number never dialed,
A coupon, long since expired, for an unshared frozen yogurt
Two for the price of one,
And a torn envelope with unconnected lines of verse
Scrawled hastily across it by this rushing dreamer.
All left untouched, unremembered,
Waiting patiently for my hand so drunk with the illusion of endless tomorrows,
To return, and rouse their unawakened promise.

Istanbul by Miriam Lippel

On grey cliffs of martyrs memory
Where holy tempests swirl with
Circled cycles trapped
In furious spinning,
Flames leap up mountainsides,
Hungry for more kindling,
And quiet whispers of
“Who shall live and who shall die”
Hiss below and above as
Bloody judgment falls
Soundless as night.
And hollow voices echo, sighing,
Who will be remembered, who
Forgotten? Who will say
Our names in echoing hallways?
Once a year, once a year,
When Akiba walks the shadowy list
Past lips and hearts to
Silent conclusion,
New figures will silhouette the page
To spin on grey and burning cliffs.
“Brotherhood” Binnaub Machzor

Have we not all one Father? Has not one God created us? Then why do we break faith with one another?

How good and pleasant it is for brethren to live in harmony! It is here that the Lord has given his blessing of life eternal.

You have been told, O man, what is good; What does the Lord require of you?

To do justice, to love kindness, And to walk humbly with your God.

How beautiful upon the mountains are the feet of a herald Who brings good news of peace, tidings of relief.

In after days it shall be that the Lord’s house Shall rise, towering over every mountain.

To it shall all the nations stream, And many people will go and exclaim:

Come, let us go to the Lord’s mountain, To the house of the God of Jacob,

That he may instruct us in his ways, And that we may walk in his paths.

They will beat their swords into plowshares, And their spears into pruning-hooks.

Nation will not lift up sword against nation, No longer shall people learn to fight.

Then the wolf will lodge with the lamb. And the leopard will lie down with the kid.

None shall injure, none shall kill, For the land shall be full of the knowledge of the Lord.
“Rules of Conduct” Binnaum Machzor

The world is based on three principles:
Torah, worship, and kindliness.

Let your house be wide open to all;
Treat the poor as members of your own family.

Get yourself a companion,
And judge all people favorably.

Keep aloof from a bad neighbor,
And do not associate with an evil person.

Be of the disciples of Aaron,
Loving peace and pursuing peace.

Be one who loves his fellow humans,
And draws them near to the Torah.

Say little but do much,
And receive all people cheerfully.

Be careful to do a minor mitzvah
Just as well as a major one.

Do God’s will as you would do your own will;
Sacrifice your will for the sake of His will.

Let your friend’s honor be as dear to you as your own.
And do not be easily provoked to anger.

Know whence you came, where you are going,
And before Whom you are to give a strict account.

Give to God of His own,
For you and yours are His.

One who is liked by people is liked by God;
One who is not liked by people is not liked by God.

Who is wise? The one who learns from every person.
Who is strong? The one who subdues the evil impulse.

Who is rich? The one who is content with his lot.
Who is honored? The one who honors fellow humans.
Psalm 27 “L’Dovid”

By David. The Lord is my light and my salvation – whom then shall I fear? The Lord is the stronghold of my life – of whom shall I be afraid?

When evil men close in on me to devour my flesh, it is they, my enemies and foes, who stumble and fall. Should an army besiege me, my heart would not fear. Should war break out against me, still I would be confident.

One thing I ask of the Lord, only this do I seek: to live in the House of the Lord all the days of my life, to gaze on the beauty of the Lord and worship in His temple. For He will keep me safe in His pavilion on the day of trouble. He will hide me under the cover of His tent. He will set me high upon a rock.

Now my head is high above my enemies who surround me. I will sacrifice in His tent with shouts of joy.

I will sing and chant praises to the Lord. Lord, hear my voice when I call. Be gracious to me and answer me.

On Your behalf my heart says, “Seek My face.” Your face, Lord, will I seek. Do not hide Your face from me. Do not turn Your servant away in anger.

You have been my help. Do not reject or forsake me, God, my Savior. Were my father and my mother to forsake me, the Lord would take me in.

Teach me Your way, Lord, and lead me on a level path, because of my oppressors. Do not abandon me to the will of my foes, for false witnesses have risen against me, breathing violence.

Were it not for my faith that I shall see the Lord’s goodness in the land of the living. Hope in the Lord. Be strong and of good courage, and hope in the Lord!
### Hatikvah: Israeli National Anthem

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Transliteration</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>כל עוז בלבב פנימה</td>
<td>Kol ‘od balleivav penimah</td>
<td>As long as in the heart, within,</td>
</tr>
<tr>
<td>נפש יוהדי חומית</td>
<td>Nefesh yehudi homiyah,</td>
<td>A Jewish soul still yearns,</td>
</tr>
<tr>
<td>ולפתאתי מורות, קדימה,</td>
<td>Ul(e)fa’atei mizrach kadimah,</td>
<td>And onward, towards the ends of the east,</td>
</tr>
<tr>
<td>עין לציון זופיה;</td>
<td>‘Ayin letziyon tzofiyah;</td>
<td>An eye still gazes toward Zion;</td>
</tr>
<tr>
<td>עוד לא Abram, תקוניה,</td>
<td>‘Od lo avdah tikvateinu,</td>
<td>Our hope is not yet lost,</td>
</tr>
<tr>
<td>החוקה בת שנות, אלפים,</td>
<td>Hatikvah bat shnot alpayim,</td>
<td>The hope of two thousand years,</td>
</tr>
<tr>
<td>להיות על חפשי בראו,</td>
<td>Lihyot ‘am chofshi be’artzeinu,</td>
<td>To be a free people in our land,</td>
</tr>
<tr>
<td>ארץ ציון וירושלים.</td>
<td>Eretz-ziyon v’Yerushalayim.</td>
<td>The land of Zion and Jerusalem.</td>
</tr>
</tbody>
</table>

### “The Narrow Bridge” Rebbi Nachman of Breslov

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Transliteration</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>כל העולמים כולם</td>
<td>Kol Ha’olam kulo Gesher Tsar me’od, Gesher Tsar me’od</td>
<td>The whole wide world is a very narrow bridge, a very narrow bridge.</td>
</tr>
<tr>
<td>נשאר צאר מואר, נשאר צאר מואר.</td>
<td></td>
<td>The whole wide world is a very narrow bridge –</td>
</tr>
<tr>
<td>כל העולמים כולם</td>
<td>Kol Ha’olam kulo Gesher Tsar me’od - Gesher Tsar me’od.</td>
<td>A very narrow bridge.</td>
</tr>
<tr>
<td>נשאר צאר מואר, נשאר צאר מואר.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- הצעיר, הצעיר -</td>
<td>Veha’ikar - veha’ikar Lo lefached - lo lefached klal.</td>
<td>But the main thing to recall - is to have no, have no fear at all. But the main thing to recall - is to have no, have no fear at all.</td>
</tr>
<tr>
<td>ולא פחד, ולא פחד.</td>
<td>Veha’ikar - veha’ikar lo lefached klal.</td>
<td></td>
</tr>
<tr>
<td>הצעיר, הצעיר - ולא פחד.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>כלל.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>כלל.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>