

ערבית ליום כיפור

Yom Kippur Evening Service

I forgive, as you have asked.

—NUMBERS 14:20

The front matter begins on page 702.

Tallit Blessing

Candlelighting for Home and Synagogue

Candlelighting

*The first blessing is said when lighting a ner n'shamah (memorial candle).*A Prayer for Purity
and Worthiness*Baruch atah, Adonai,
notei-a b'tocheinu chayei olam.*ברוך אתה, יי,
בוטע בתוכנו חיי עולם.

You are blessed, Eternal One, who places within us life everlasting.

*The human spirit is the lamp of God,
searching out what lies within us.
Guided by the flame of conscience,
on this sacred night we search for truth.
Shine Your light upon us as we strive to serve You;
may we find safety in Your faithful love.
We light the flame of healing and forgiveness;
on this Atonement night, we give thanks for love.*

*Baruch atah, Adonai,
Eloheinu melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik ner*

ברוך אתה, יי,
אלהינו מלך העולם,
אשר קדשנו במצוותיו,
וצונו להדליק נר

[של שבת ו] של יום הכיפורים. *[shel Shabbat v'] shel Yom HaKippurim.*

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

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

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

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

THE HUMAN SPIRIT, Proverbs 20:27.

SHINE YOUR LIGHT. Based on Psalm 31:17.

Introduction

Kol Nidrei

Forgiveness

RABBI LEIZER SURVIVED the death camps and returned to his hometown, Czenstochow, Poland. For years following the Shoah, he roamed the streets playing a hand organ. At regular intervals, amid the numerous tunes he played, he would intentionally play *Kol Nidrei*. As he did so, he would look into the eyes of the children who walked by, looking for a hint of recognition. In this way, he was able to bring many children back in contact with their people.

For us, too, *Kol Nidrei* is a moment of recognition—
a sound that brings us back to our people.

KOL NIDREI: a chant that begins in a whisper and rises to a cry.
On this night of promises remembered,
each soul in solitude communes with the Soul of the universe.

God, from this Day of Atonement to the next—
may we reach it in peace—
all Israel makes these vows:
to turn from wrong, dishonesty, and greed,
to walk in the path of justice and right.

Yet we know our weakness—how prone we are to fail:
help us to keep our word;
help us to act with humility and integrity.
We seek pardon and forgiveness.
We seek Your radiance and light.

*Or zarua latzadik;
ulyishrei-lev simchah.*

Light is sown for the righteous,
radiance and joy for the pure of heart.

*Bishivah shel malah,
uvishivah shel matah —
al daat hamakom
v'al daat hakahal:
anu matirin l'hitpaleil
im haavaryanim.*

With one voice, assembled Sages past and present declare:
all may pray as one on this night of repentance;
let none be excluded from our community of prayer.

With one voice, God and congregation proclaim:
all may pray as one on this day of return;
let all find a place in this sacred assembly.

אור זרע לצדיק,
ולישרי־לב שמחה.

בישיבה של מעלה
ובישיבה של מטה,
על דעת המקום
ועל דעת הקהל,
אנו מתירין להתפלל
עם העבֵרָנִים.

מבוא
Mavo

כל נדרי
Kol Nidrei

ונסלח
V'nislach

סלח־נא
S'lach Na

LIGHT IS SOWN FOR THE RIGHTEOUS אור זרע לצדיק. This verse (Psalm 97:11) offers the beautiful image of light sown like a seed in the dark earth, to burst forth only in the distant future. According to Rabbi Samson Raphael Hirsch (1808–1888), the verse promises “that evil cannot last forever in this world, that the future belongs to the righteous, and that with every human act of intervention against evil the sovereignty of God . . . is brought one step nearer.” Even as we acknowledge the reality of human sin, we celebrate the inevitable blossoming of good.

WITH ONE VOICE בישיבה של מעלה. In our imaginations we stand before the Heavenly Court and the assembled Sages of Israel; while, in our synagogues, we also create the sense of a solemn legal proceeding, our leaders standing at attention, holding the scrolls of the Torah before the gathered community.

ALL MAY PRAY AS ONE אנו מתירין להתפלל. The traditional text grants permission to “pray with the *avaryanim* (transgressors),” for no true community excludes those who have stumbled and fallen. Rabbi Meir of Rothenburg, a 13th-century sage, inserted these lines in the liturgy, basing himself on the Talmudic statement (*K’ritot* 6b) that “a public fast that does not include the sinners of Israel is no fast.” All of us are *avaryanim*; none of us is unworthy to join with others in prayer.

Kol Nidrei

Kol nidrei — ve-esarei, vacharamei,

v'konamei, v'chinuyei,

v'kinusei, ushvuot —

dindarna ud-ishtabana,

ud-acharimna,

v'daasarna al nafshatana,

miyom kipurim zeh

ad yom kipurim haba, aleinu l'tovah:

kulhon icharatna v'hon;

kulhon y'hon sharan,

sh'vikin, sh'viten,

b'teilin, umvutalin —

la sh'ririn v'la kayamin.

Nidrana la nidrei;

ve-esarana la esarei;

ushvutana — la sh'vuot.

כָּל נִדְרֵי וְאֶסְרֵי וְחָרָמֵי,

וְקֹנָמֵי וְכִנּוּיֵי,

וְקִנּוּסֵי וְשְׁבוּעוֹת,

וְנִדְרָנָא וְדֹאשְׁתַּבְנָא,

וְדֹאחֲרִימָנָא,

וְדֹאסְרָנָא עַל נַפְשַׁתָּנָא,

מִיּוֹם כִּפּוּרִים זֶה

עַד יוֹם כִּפּוּרִים הַבָּא עֲלֵינוּ לְטוֹבָה:

כְּלָהוֹן אַחֲרִטָנָא בְּהוֹן,

כְּלָהוֹן יְהוֹן שָׂרָן,

שְׁבִיקִין שְׁבִיתִין,

בְּטֵלִין וּמְבֻטְלִין,

לֹא שְׂרִידִין וְלֹא קִיָּמִין.

נִדְרָנָא לֹא נִדְרֵי,

וְאֶסְרָנָא לֹא אֶסְרֵי,

וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

קבוא

Mavo

כל נדרי

Kol Nidrei

ונסלח

V'nislach

סלחנא

S'lach Na

All vows —

resolves and commitments, vows of abstinence and terms of obligation,

sworn promises and oaths of dedication —

that we promise and swear to God, and take upon ourselves

from this Day of Atonement until next Day of Atonement, may it find us well:

we regret them and for all of them we repent.

Let all of them be discarded and forgiven, abolished and undone;

they are not valid and they are not binding.

Our vows shall not be vows; our resolves shall not be resolves;

and our oaths — they shall not be oaths.

THAT WE PROMISE AND SWEAR TO GOD, AND TAKE UPON OURSELVES. The medieval authority Rabbeinu Tam (Rashi's grandson, ca. 1100–1171) declared that *Kol Nidrei* applies only to personal vows made on one's own initiative — that is, obligations a person undertakes in relation to God. This principle is derived from the phrase *v'daasarna al nafshatana* (which we take upon ourselves). This annulment of vows has nothing to do with our obligations to other human beings.

Introduction

Kol Nidrei

Forgiveness

LET OUR SPEECH be pure and our promises sincere.

Let our spoken words

—every vow and every oath—

be honest and well-intentioned.

Let our words cause no pain, bring no harm,

and never lead to shame, distrust, or fear.

And if, after honest effort,

we are unable to fulfill a promise, a vow, or an oath,

may we be released from its obligation

and forgiven for our failure.

Let our speech be pure and our promises sincere.

GIVE US the strength to keep our promises—

the sacred vows of partners in marriage,

the promises of love and care between parents and children,

the promises of duty between citizens and country,

the oaths of doctors, the sacred trust of teachers.

Give us the strength to keep our promises

to our friends and colleagues,

to those who live with us and depend on us,

to those who work for us and those for whom we work,

to those who pray with us and those for whom we pray,

to those we love and those we serve.

Give us the courage to keep our promises—

to ourselves, to one another,

and to future generations.

ALL VOWS קָל נִדְרֵי (facing page). The custom of reciting *Kol Nidrei* three times, gradually increasing in volume, is first recorded in *Machzor Vitry* (France, 12th century): "The first time the prayer leader must utter it very softly, like one who hesitates to enter the Sovereign's palace to request a favor; the second time somewhat louder; and the third time more loudly still, as one who is accustomed to dwell in the palace and approach the Sovereign as a friend." Thus, with each repetition we express growing confidence in our relationship with the One who offers us the gift of renewal.

*V'nislach l'chol-adat b'nei Yisrael,
v'lager hagar b'tocham —
ki l'chol-haam bishgagah.*

All shall be forgiven —
the entire community of Israel,
and the stranger who lives in their midst —
for all have gone astray in error.

וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל,
וְלַגֵּר הַגֵּר בְּתוֹכָם,
כִּי לְכָל־הָעָם בִּשְׁגָגָה.

מבוא
Mavo
כל נדרי
Kol Nidrei

וְנִסְלַח
V'nislach

סִלְחָנָא
S'lach Na

*"S'lach na laavon haam hazeh
k'godel chasdecha,
v'chaasher nasata laam hazeh
miMitzrayim v'ad heinah."*

Moses prayed to God:
"As You have been faithful to this people ever since Egypt,
please forgive their failings now,
in keeping with Your boundless love."

סִלְחָנָא לַעֲוֹן הָעָם הַזֶּה
כְּגֹדֶל חַסְדְּךָ,
וּכְאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה
מִמִּצְרַיִם וְעַד־הַנֵּה.

V'sham ne-emar:

Vayomer Adonai: "Salachti, kidvarecha."

And God responded: "I forgive, as you have asked."

וְשָׁם נֵאמַר:
וַיֹּאמֶר יי: סִלַּחְתִּי כְּדַבְּרְךָ.

ALL SHALL BE FORGIVEN וְנִסְלַח, Numbers 15:26.
AS YOU HAVE BEEN FAITHFUL נָא סִלַּח, Numbers 14:19.
AND GOD RESPONDED וַיֹּאמֶר יי, Numbers 14:20.

שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

*Chant your supplications to God
in a melody that makes the heart weep,
and your praises of God
in one that will make it sing.
Thus you will be filled with love and joy
for the One who sees the heart.*

—RABBI JUDAH BEN SAMUEL

*Shine praises upon God, all nations;
let all the world approach with worship.*

*For Your love has won us over;
Your loyalty exists for all time — praise God.*

—PSALM 117, adapted

בָּרְכוּ
Bar'chu

מַעֲרִיב אֲרָבִים
Maariv Aravim

אַהֲבַת עוֹלָם
Ahavat Olam

קְרִיאַת שִׁמָּע
K'riat Sh'ma

אֱמֶת וְאֱמוּנָה
Emet ve-Emunah

מִי־חֻמָּה
Mi Chamochah

הַשְׂכִּיבֵנוּ
Hashkiveinu

וְשִׁמְרוּ
V'sham'ru

כִּי־בְיוֹם הַזֶּה
Ki-vayom Haze

חֲצִי קָדִישׁ
Chatzi Kaddish

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach l'olam va-ed.

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ.

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

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

CHANT YOUR SUPPLICATIONS. Rabbi Judah ben Samuel of Regensburg (1150–1217) was known as Judah the Pious. As the melody of *Kol Nidrei* makes the heart weep, the call to worship joyously summons us to prayer.

Call to Prayer

Twilight Prayer

Revelation of Torah

Sh'ma and Its
Sections

Redemption

Peace in the Night

Keep Shabbat

On This Day

Reader's Kaddish

DAY AND NIGHT are Yours, Creative Spirit of the universe—
the muted colors of twilight, the radiance of dawn.
Yours are the spreading wings of light,
the deepening shadows of darkness, an ever-changing drama.

In the human heart, too, the struggle between darkness and light unfolds.
From sunlit heights of generosity,
the human heart sinks to the gloomy depths of selfishness.
Although we fall, You give us the strength to rise again.
You call on those who hurt through word or deed
to break free from wrongdoing and return to You.
All who hear Your call to goodness are embraced;
all who reject emptiness and evil find acceptance from You.

We come into Your presence, this night of *Kol Nidrei*,
aware that our shortcomings and weaknesses are many.
Yet, encouraged by Your promise of forgiveness,
we choose freely the path of repentance,
restoring wholeness to our lives and holiness to the world.

בָּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

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

DAY AND NIGHT. Linking the natural phenomena of darkness and light to themes of repentance and human nature, this prayer brings a Yom Kippur dimension to words that are recited in every evening service. Inspired by a creative interpretation in Rabbi David Einhorn's 19th-century prayer book *Olat Tamid* (A Regular Offering), these words prepare us for the confessions and songs of forgiveness that are the focal point of this holy day.

*Ahavat olam beit Yisrael am'cha ahavta;
Torah umitzvot, chukim umishpatim
otanu limadta.*

*Al kein, Adonai Eloheinu, b'shochbeinu
uvkumeinu nasiach b'chukecha;
v'nismach b'divrei Toratecha
uvmitzvatecha l'olam va-ed.*

*Ki heim chayeinu v'orech yameinu;
uvahem negeh yomam valailah.*

V'ahavat'cha al tasir mimenu l'olamim.

אהבת עולם בית ישראל עמך אהבת,
תורה ומצוות, חקים ומשפטים
אותנו למדת.
על כן, יי אלהינו, בשכבנו
ובקומנו נשיח בחקך,
ונשמח בדברי תורתך
ובמצותיך לעולם ועד.
כי הם חיינו וארך ימינו,
ובהם נהגה יומם ולילה.
ואהבתך אל תסיר ממנו לעולמים.

ברכו
Bar'chu

מזריב ארבים
Maariv Aravim

אהבת עולם
Ahavat Olam

קריאת שמע
K'riat Sh'ma

אמת ואמונה
Emet ve-Emunah

מירמחה
Mi Chamochah

השכיבנו
Hashkiveinu

ושמו
V'sham'ru

כי-ביום הזה
Ki-vayom Haze

חצי קדיש
Chatzi Kaddish

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

ברוך אתה, יי, אוהב עמו ישראל.
Baruch atah, Adonai, ohev amo Yisrael.

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

LOVE BEYOND ALL SPACE AND TIME אהבת עולם. In the evening service, four blessings surround the *Sh'ma*, two before and two after. The first one (*Maariv Aravim*) is universal in its focus, and it celebrates divine wisdom as manifest in the cycles of nature. The second blessing (*Ahavat Olam*) celebrates God's love, manifest in the gift of Torah to the Jewish people. The last two (after the *Sh'ma*) are *Emet ve-Emunah* and *Hashkiveinu* — the first centering on God's power to redeem, and the second on God's power to protect. This sequence of four blessings suggests a progression in human character: we should learn and strive for wisdom so that we may act with love, using our power to rescue and protect the vulnerable.

WHO LOVES YOUR PEOPLE, YISRAEL אוהב עמו ישראל. The words of *Sh'ma Yisrael*, proclaiming God's unity, are bracketed by liturgical expressions of love: this prayer (*Ahavat Olam*), which speaks of God's love for us, and *V'ahavta*, which speaks of our love for God. Love is the meeting point where human beings touch the Divine; unity will be realized when our perceptions and actions are guided by love.

Call to Prayer

Twilight Prayer

Revelation of Torah

Sh'ma and Its
Sections

Redemption

Peace in the Night

Keep Shabbat

On This Day

Reader's Kaddish

WE PAUSE in reverence before the gift of self:
The vessel shatters, the divine spark shines through,
And our solitary self becomes a link in Israel's golden chain.
For what we are, we are by sharing. And as we share
We move toward the light.

We pause in reverence before the mystery of a presence:
The near and far reality of God.
Not union, but communion is our aim.
And we approach the mystery
With deeds. Words lead us to the edge of action.
But it is deeds that bring us closer to the God of light.

We pause in terror before the human deed:
The cloud of annihilation, the concentrations for death,
The cruelly casual way of each to each.
But in the stillness of this hour
We find our way from darkness into light.

May we find our life so precious
That we cannot but share it with the other,
That light may shine brighter than a thousand suns,
With the presence among us of the God of light.

WE PAUSE. By Rabbi Albert Friedlander (1927–2004).

You are My witnesses, says Adonai.
God is the first, God is the last,
there is no God but Adonai.

Testify for Me, says Adonai;
in your love for Me teach your children,
embracing Torah now and forever.

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

בָּרְכוּ
Bar'chu

מַעֲרִיב אָרָבִים
Maariv Aravim

אַהֲבַת עוֹלָם
Ahavat Olam

קְרִיאַת שְׁמַע
K'riat Sh'ma

אֱמֶת וְאֶמוּנָה
Emet ve-Emunah

מִיִּכְמוֹחַ
Mi Chamocha

הַשְׂכִּיבֵנוּ
Hashkiveinu

וְשַׁמְרוּ
V'sham'ru

כִּי־יָוִם הַזֶּה
Ki-vayom Haze

חֲצִי קָדִישׁ
Chatzi Kaddish

שמע ישראל יהוה

ברוך שם כבוד

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

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

SH'MA, YISRAEL שמע ישראל, Deuteronomy 6:4.
BLESSED IS GOD'S GLORIOUS שם כבוד, Mishnah Yoma 3:8,
inspired by Nehemiah 9:5.

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On This Day

Reader's Kaddish

אלהינו יהוה אחד מלכותו לעולם ועד.

ONCE WE AFFIRM that God is one and infinite and also that God's image is inscribed in all people (and all creation, for that matter), we find ourselves in deep waters. Within the world's vast diversity, primal unity inheres. Infinite depths dwell within every finite crumb of matter. (Rabbi Jeremy Kalmanofsky, b. 1966)

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

Umalchuto b'ratzon kib'lu aleihem.

Mosheh uMiryam uvnei Yisrael l'cha anu

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

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

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

"Mi-chamochah ba-eilim, Adonai?

Mi kamochah — nedar bakodesh,

nora t'hilot, oseih-fele?"

Malchut'cha ra-u vanecha —

bokei-a yam lifnei Mosheh uMiryam —

"Zeh Eilil" anu.

V'am'ru: "Adonai yimloch l'olam va-ed."

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

ug-alo miyad chazak mimenu."

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

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

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

ברוך אתה, יי, גאל ישראל.

Baruch atah, Adonai, gaal Yisrael.

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

וראו בניו גבורתו,
שבחו והודו לשמו.

ומלכותו ברצון קבלו עליהם.

משה ומרים ובני ישראל לך ענו

שירה בשמחה רבה, ואמרו כלם:

ברכו

Bar'chu

מצריב ערבים

Maariv Aravim

אהבת עולם

Ahavat Olam

קריאת שמע

K'riat Sh'ma

אמת ואמונה

Emet ve-Emunah

מיכמכה

Mi Chamochah

השכיבנו

Hashkiveinu

ושמרו

V'sham'ru

כי-ביום הזה

Ki-vayom Haze

חצי קדיש

Chatzi Kaddish

IS THERE ANOTHER LIKE YOU מיכמכה, Exodus 15:11.

THE ETERNAL WILL REIGN יי ימלך, Exodus 15:18.

ADONAI WILL SAVE יי פדה, Jeremiah 31:11.

Call to Prayer

Twilight Prayer

Revelation of Torah

Sh'ma and Its
Sections

Redemption

Peace in the Night

Keep Shabbat

On This Day

Reader's Kaddish

FOR EVERY exile who walked out
of Egypt between walls of water,
for everyone who remembered
the feel of sea bottom underfoot,
the sibilant roar of water rearing
on the right, on the left, someone
forgot. Someone scanning

the dry horizon for a well,
or already mourning the musky
smell of autumn in her father's
fig trees, forgot the hosannahs,
and, by the bitter waves of Marah,
forgot the flash of dancing feet,
the shimmer of timbrels.

For every proselyte at Sinai,
someone never heard of horns
at all. Someone turned back from
the mountain to bank the fire,
feed the baby, steal a secret
moment with another.

Revelation begins in attention:
while the elders trembled before
the word of God flowing down
the scorched north flank of Sinai,
someone, rising from a last long
embrace, gazed into the rapt face
of the beloved and saw
that it was good.

בָּרוּךְ אַתָּה, יי, גֹּאֵל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

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

FOR EVERY EXILE. By Jacqueline Kudler (b. 1935). The poem evokes our propensity to “forget” the miracles in our lives—due to preoccupation with the past, or worries about the future. Yet it also points to a different kind of miraculous “revelation”: God’s love and power as experienced in loving relationships with others.

Call to Prayer

Twilight Prayer

Revelation of Torah

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Keep Shabbat

On This Day

Reader's Kaddish

WHEN fears multiply
and danger threatens;
when sickness comes,
when death confronts us—
it is God's blessing of shalom
that sustains us
and upholds us.

Lightening our burden,
dispelling our worry,
restoring our strength,
renewing our hope—
reviving us.

THE PEACE OF WILD THINGS

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free

בָּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

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

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

WHEN FEARS MULTIPLY. By Rabbi Hershel Matt (1922–1987).

THE PEACE OF WILD THINGS. By Wendell Berry (b. 1934).

Call to Prayer	<i>Ki-vayom hazeh y'chapeir aleichem</i>	כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
Twilight Prayer	<i>l'taheir et-chem;</i>	לְטַהֵר אֶתְכֶם,
Revelation of Torah	<i>mikol chatoteichem lifnei Adonai tit-haru.</i>	מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ.
Sh'ma and Its Sections	For on this day atonement shall be made for you to purify you from all your wrongs.	
Redemption	And pure you shall be in the presence of Adonai.	
Peace in the Night		
Keep Shabbat	<i>Yitgadal v'yitkadash sh'meih raba,</i>	יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
On This Day	<i>b'alma di v'ra chiruteih.</i>	בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ.
Reader's Kaddish	<i>V'yamlich malchuteih b'chayeichon</i>	וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
	<i>uvyomeichon,</i>	וּבְיוֹמֵיכוֹן,
	<i>uvchayei d'chol beit Yisrael —</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
	<i>baagala uvizman kariv;</i>	בְּעֻגְלָא וּבְזִמָּן קָרִיב.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
	<i>Y'hei sh'meih raba m'varach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
	<i>l'alam ul-almei almaya.</i>	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא.
	<i>Yitbarach v'yishtabach v'yitpaar v'yitromam</i>	יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם
	<i>v'yitnasei v'yit-hadar v'yitaleh v'yit-halal</i>	וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
	<i>sh'meih d'kudsha — b'rich hu —</i>	שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
	<i>l'eila ul-eila mikol birchata v'shirata,</i>	לְעֵלָא וּלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירָתָא,
	<i>tushb'chata v'nechemata daamiran b'alma;</i>	תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאָמִירָן בְּעֻלְמָא
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.

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

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

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

FOR ON THIS DAY כִּי־בַיּוֹם הַזֶּה, Leviticus 16:30.

הַתְּפִלָּה

HaT'filah · Standing before God

*Have mercy upon me, O God,
as befits Your faithfulness;
in keeping with Your abundant compassion,
blot out my transgressions.
Wash me thoroughly of my iniquity,
and purify me of my sin;
for I recognize my transgressions,
and am ever conscious of my sin.*

—PSALM 51:3–5

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

כוּנָה
Kavanah

אָבוֹת וְאַמָּהוֹת
Avot v'Imahot

גְּבוּרוֹת
G'vurot

קְדוּשַׁת הַשֵּׁם
K'dushat HaShem

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

עֲבוּדָה
Avodah

הוֹדָאָה
Hodaah

שְׁלוֹם
Shalom

תְּפִלַּת הַלֵּב
T'filat HaLev

HAVE MERCY. These verses from Psalm 51 offer us a concise model as we stand before God on the Day of Atonement — a day of confessions, long and short, public and private. The speaker (King David, according to ancient Jewish tradition) affirms three truths about God: divine faithfulness; divine compassion; and divine ability to purify from sin. Most important, though, is what comes next: “I recognize my transgressions. I am ever conscious of my sin.” When we confess, what matters most are self-knowledge, ceaseless self-awareness, and acknowledgment of our responsibility.

ADONAI . . . MY LIPS שִׁפְתֵי, אֲדֹנָי, Psalm 51:17.

Baruch atah, Adonai,

Eloheinu v'Elohei avoteinu v'imoteinu:

Elohei Avraham, Elohei Yitzchak,

v'Elohei Yaakov;

Elohei Sarah, Elohei Rivkah,

Elohei Rachel, v'Elohei Leah;

haEl hagadol hagibor v'hanora,

El elyon,

gomeil chasadim tovim, v'koneih hakol —

v'zocheir chasdei avot v'imahot,

umeivi g'ulah livnei v'neiham,

l'maan sh'mo b'ahavah.

Zochreinu l'chayim,

Melech chafeitz bachayim.

V'chotveinu b'sefer hachayim,

l'maancha, Elohim chayim.

Melech ozeir umoshia umagein —

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסֵדֵי אָבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכוֹרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בַּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין —

כֹּוֹנֵה

Kavanah

אָבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

You are the Source of blessing, Adonai, our God

and God of our fathers and mothers:

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

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

exalted God, dynamic in power, inspiring awe,

God sublime, Creator of all —

yet You offer us kindness,

recall the loving deeds of our fathers and mothers,

and bring redemption to their children's children,

acting in love for the sake of Your name.

Remember us for life, sovereign God who treasures life.

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

Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֶזְרַת שָׂרָה.

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

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

קדוש

Focusing Prayer

God of All
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

Atah kadosh, v'shimcha kadosh,

ukdoshim b'chol yom y'hal'lucha selah.

You are holy. Your name is holy.

Seekers of holiness praise You day by day. *Selah.*אתה קדוש, ושמך קדוש,
וקדושים בכל יום יהללוך סלה.

How Do We Sense God's Holiness?

Through Awe

Uvchein tein pachd'cha, Adonai Eloheinu,
al kol maasecha;

v'eimat'cha al kol mah shebarata.

V'yira-ucha kol hamaasim;

v'yishtachavu l'fanecha kol hab'ruim.

V'yei-asu chulam agudah echat,

laasot r'tzoncha b'leivav shaleim —

k'mo sheyadanu, Adonai Eloheinu,

shehasholtan l'fanecha,

oz b'yad'cha, ugvurah biminecha,

v'shimcha nora al kol mah shebarata.

ובכן תן פחדך, יי אלהינו,
על כל מעשיך,
ואימתך על כל מה שבראת.
וייראוך כל המעשים,
וישתחוּוּ לפניך כל הברואים.
ויעשו כלם אגדה אחת,
לעשות רצונך בלבב שלם,
כמו שידענו, יי אלהינו,
שהשלטן לפניך,
עז בידיך, וגבורה בימינך,
ושמך נורא על כל מה שבראת.

And so, in Your holiness,
give all creation the gift of awe.
Turn our fear to reverence;
let us be witnesses of wonder —
perceiving all nature as a prayer come alive.
We bow to the sovereignty of Your strength,
the primacy of Your power.
We yearn for connection with all that lives,
doing Your will with wholeness of heart.
Awe-inspiring is Your creation,
all-encompassing Your transcendent name.

SELAH סֵלָה. Most likely *selah* is a musical reference that signaled a pause or break to the psalm singers and instrumentalists of ancient Temple worship. We too might understand *selah* in that way, and see it as a message woven into our prayer: "Slow down. Let go of words. Take a moment for stillness, for silence and for meditation."

קדוש

How Do We Sense God's Holiness?
Through Honor

Uvchein tein kavod, Adonai, l'amecha;

t'hilah lirei-echa;

v'tikvah tovah l'dorshecha;

ufit-chon peh lamyachalim lach,

simchah l'artzecha,

v'sason l'irecha;

utzmichat keren l'David avdecha;

vaarichat ner l'ven Yishai m'shichecha,

bimheirah v'yameinu.

וּבְכֹן תֵּן כְּבוֹד, יי, לְעַמְּךָ,

תְּהִלָּה לִירְאִיךָ

וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,

וּפִתְחוֹן פֶּה לַמִּיַּחֲלִים לָךְ,

שִׂמְחָה לְאַרְצְךָ

וְשִׂשׂוֹן לְעִירְךָ,

וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,

וְעִרְיַכַת נֵר לְבֶן יִשָּׁי מְשִׁיחֶךָ,

בְּמַהֲרָה בְּיָמֵינוּ.

כונה

Kavanah

אבות ואמהות

Avot v'Imahot

גבורות

G'vurot

קדשות השם

K'dushat HaShem

קדשות היום

K'dushat HaYom

עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

And so, in Your holiness,
give Your people the gift of honor.
Bless with praise those who praise You.
Bless with hope those who seek You.
Give Your believers a basis for faith:
true happiness for the Land of Israel,
true joy in Jerusalem.
May the sparks of David, Your servant,
soon grow bright enough for us to see
a beam of light in the darkness,
a promise of perfection.

KADOSH קדוש. The enlarged Hebrew word for "holy" beside the headings of the three sections of *K'dushat HaShem* echoes the threefold declaration of God's holiness in Isaiah 6:3: "Holy, Holy, Holy is the God of heaven's hosts. The fullness of the whole earth is God's glory."

THE GIFT OF HONOR כבוד. The first prayer in this three-part series conveys a yearning for all creation to experience "the gift of awe" — a universal theme (page 53). This second prayer focuses on the Jewish people, speaking of "the gift of honor" for those often marginalized and despised, seeking hope for those who have loyally held fast to the faith of Israel. The prayer culminates in a messianic vision in which the Jewish homeland, too, will experience honor and joy. King David, traditionally viewed as the ancestor of the Messiah, is here evoked as an emblematic figure who shines through Jewish history as a symbol of hope.

קדוש

כונה
Kavanah

אבות ואמהות
Avot v'Imahot

גבורות
G'vurot

קדש השם
K'dushat HaShem

קדש היום
K'dushat HaYom

עבודה
Avodah

הודאה
Hodaah

שלום
Shalom

תפלת הלב
T'filat Halev

How Do We Sense God's Holiness? Through Righteousness

Uvchein tzadikim yiru v'yismachu,

visharim yaalozu,

vachasidim b'rinah yagilu;

v'olatah tikpotz-piha,

v'chol harishah kulah k'ashan tichleh,

ki taavir memshelet zadon min haaretz.

ובכן צדיקים יראו וישמחו,

וישרים יעלו,

וחסידים ברנה יגילו,

ועולתה תקפיץ-פיה,

וכל הרשעה כלה כעשן תכלה,

כי תעביר ממשלת זדון מן הארץ.

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

THE RULE OF MALEVOLENCE וְכָל הָרָשָׁעָה כְּלָה. This prayer, last in a three-part series, each beginning with the word *Uvchein* (And so), looks toward a time when the righteous will rejoice and wickedness will be permanently vanquished. But does it make sense to yearn for such a day? The political philosopher John Gray (b. 1948), a critic of utopian thinking, rejects this view, citing "the human proclivity to hatred and destruction." He writes: "The point is that destructive behavior of this kind flows from inherent human flaws. Crucially, these defects are not only or even mainly intellectual. No advance in human knowledge can stop humans attacking and persecuting others."

Jewish tradition acknowledges that aggression and hostility are inborn human tendencies, and that we are prone to behavior that is both self-destructive and harmful to others. Yet it insists that human beings also possess *yetzer hatov* — a moral instinct that controls and channels our harmful drives, gives rise to generous and cooperative acts, and inspires us to work for a better world. And Judaism rests on a belief that evil will not forever dominate the world — not because human beings will be miraculously transformed and aggression will be eradicated, but because we can establish just and equitable social institutions and non-violent ways of resolving conflict. Thus, Isaiah (ch. 2) and Micah (ch. 4) envision a messianic age in which Jerusalem becomes a spiritual center with a kind of World Court for the peaceful adjudication of disputes: "And they shall beat their swords into plowshares and their spears into pruning hooks."

V'timloch — atah, Adonai — l'vadecha al kol
maasecha,

b'Har Tziyon, mishkan k'vodecha,

uviYrushalayim, ir kodshecha —

kakatuv b'divrei kodshecha:

"Yimloch Adonai l'olam;

Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבִדְךָ עַל כָּל
מַעֲשֶׂיךָ,

בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,

וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,

כִּכְתוּב בְּדִבְרֵי קֹדְשְׁךָ:

יִמְלֹךְ יְיָ לְעוֹלָם,

אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר הַלְלוּ-יָהּ.

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

Kadosh atah, v'nora sh'mecha;

v'ein elo-ah mibaladecha, kakatuv:

"Vayigbah Adonai tz'vaot bamishpat;

v'haEl hakadosh nikdash bitzdakah."

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמְךָ,

וְאֵין אֱלֹוֹהַּ מִבַּלְעֲדֶיךָ, כִּכְתוּב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט,

וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצְדָקָה.

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

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Baruch atah, Adonai, haMelech hakadosh.

Blessed are You, Adonai, holy Sovereign.

כוונה

Kavanah

אבות ואמהות

Avot v'Imahot

גבורות

G'vurot

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

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

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

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.	זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.	כְּנָה
Ufokdeinu vo livrachah. Amen.	וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.	Kavanah
V'hoshi-einu vo l'chayim. Amen.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.	אָבוֹת וְאִמָּהוֹת Avot v'Imahot
Eternal our God, remember us, Amen be mindful of us, Amen and redeem us for a life of goodness and blessing. Amen		גְּבוּרוֹת G'vurot קְדוּשַׁת הַשֵּׁם K'dushat HaShem קְדוּשַׁת הַיּוֹם K'dushat HaYom
Uvidvar y'shuah v'rachamim chus v'choneinu; v'racheim aleinu v'hoshi-einu — ki eilecha eineinu; ki El melech chanun v'rachum atah.	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחֹנֵן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.	עֲבוּדָה Avodah הוֹדָאָה Hodaah שְׁלוֹם Shalom תַּפְּלַת הַלֵּב T'filat HaLev
Favor us with words of deliverance and mercy. Show us the depth of Your care. God, we await Your redemption, for You reign with grace and compassion.		

YOU REIGN WITH GRACE AND COMPASSION אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. The Hebrew description of God as *melech chanun v'rachum* (literally "gracious and compassionate ruler") conveys an unusual combination of power and restraint. The image is of one who uses power gently, sensitively, and generously, or who employs power in the service of kindness and mercy. The Torah devotes much attention to instructing those who enjoy social power or privilege — the wealthy, employers, those in the prime of life, those who are blessed with extended kinship networks and intact families — in how to care for the vulnerable: the poor, day laborers, the frail elderly, widows, orphans, and strangers. Thus, the idea of a God who unites infinite power with infinite compassion provides inspiration for human beings and societies that seek to avoid the abuse of power.

Focusing Prayer

God of All
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

IT DOESN'T have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch
a few words together and don't try
to make them elaborate, this isn't
a contest but the doorway
into thanks, and a silence in which
another voice may speak.

IS IT NOT by his high superfluosness we know
Our God? For to be equal a need
Is natural, animal, mineral: but to fling
Rainbows over the rain
And beauty above the moon, and secret rainbows
On the domes of deep sea-shells,
And make the necessary embrace of breeding
Beautiful also as fire,
Not even the weeds to multiply without blossom
Nor the birds without music:
There is the great humaneness at the heart of things,
The extravagant kindness, the fountain
Humanity can understand, and would flow likewise
If power and desire were perch-mates.

IT DOESN'T. By Mary Oliver (b. 1935).

IS IT NOT. By Robinson Jeffers (1887–1962). Here the poet finds evidence of the Divine in what he calls “high superfluosness”—the fact that we experience the most mundane phenomena of this world as saturated with beauty far beyond what we might expect. Traces of this beauty, from the pearly iridescence of seashells to birdsong, flowering weeds, and the exquisite “fire” of human sexuality, testify to a “fountain” of “extravagant kindness” from which we drink every day. We, too, might emulate such free-flowing kindness. Jeffers notes poignantly, could we only unite “power and desire.”

וידוי

Vidui · Confession

וידוי זוטא
Vidui Zutaוידוי רבבה
Vidui Rabbah

Vidui Zuta — The Short Confession

<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
<i>tavo l'fanecha t'filateinu;</i>	תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ,
<i>v'al titalam mit'chinateinu.</i>	וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ.
<i>Anachnu azei fanim ukshei oref</i>	אֲנַחְנוּ עֲזֵי פָנִים וְקֹשֵׁי עֹרֶף
<i>lomar l'fanecha,</i>	לֹאֲמַר לִפְנֵיךָ,
<i>Adonai Eloheinu v'Elohei avoteinu</i>	יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
<i>v'imoteinu:</i>	וְאִמּוֹתֵינוּ:
<i>Tzadikim anachnu, v'lo chatanu.</i>	צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.
<i>Aval anachnu chatanu.</i>	אָבָל אֲנַחְנוּ חָטָאנוּ.

Our God and God of all generations, may our prayers reach Your presence.
And when we turn to You, do not be indifferent.
Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin.
In truth, we have stumbled and strayed. We have done wrong.

<i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי.
<i>He-evinu, v'hirshanu, zadnu, chamasnu,</i>	הִעֲוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסְנוּ,
<i>tafalnu sheker. Yaatznu ra, kizavnu,</i>	טָפַלְנוּ שֶׁקֶר יַעֲצֻנוּ רָע, כִּזְבֻּנוּ,
<i>latznu, maradnu, niatznu, sararnu, avinu,</i>	לָצַנוּ, מָרַדְנוּ, נִאֲצַנוּ, סָרַרְנוּ, עָוִינוּ,
<i>pashanu, tzararnu, kishinu oref. Rashanu,</i>	פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֶף. רָשָׁעְנוּ,
<i>shichatnu, tiavnu, ta-inu, titanu.</i>	שִׁחַתְנוּ, תִּיעַבְנוּ, תִּעִינוּ, תִּתַּנּוּ.

Of these wrongs we are guilty:
We betray. We steal. We scorn. We act perversely.
We are cruel. We scheme. We are violent. We slander.
We devise evil. We lie. We ridicule. We disobey.
We abuse. We defy. We corrupt. We commit crimes.
We are hostile. We are stubborn. We are immoral. We kill.
We spoil. We go astray. We lead others astray.

Vidui Rabbah — The Long Confession

וידוי זוטא
Vidui Zuta

וידוי רבה
Vidui Rabbah

For these sins, our God, we ask forgiveness:

<i>Al cheit shechatanu l'fanecha</i>	עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
<i>b'zadon uvishgagah;</i>	בְּזָדוֹן וּבִשְׁגָגָה,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
<i>b'dibur peh.</i>	בְּדִבּוּר פֶּה.

The ways we have wronged You deliberately and by mistake;
and harm we have caused in Your world through the words of
our mouths.

<i>Al cheit shechatanu l'fanecha</i>	עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
<i>b'imutz halev;</i>	בְּאַמוּץ הַלֵּב,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
<i>b'tifshut peh.</i>	בְּטִפְשׁוֹת פֶּה.

The ways we have wronged You by hardening our hearts;
and harm we have caused in Your world through careless speech.

<i>Al cheit shechatanu l'fanecha</i>	עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
<i>b'chachash uvchazav;</i>	בְּכַחַשׁ וּבְכָזָב,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
<i>birchilut.</i>	בְּרִכְלּוּת.

The ways we have wronged You through lies and deceit;
and harm we have caused in Your world through gossip and
rumor.

FOR THESE SINS. As each harmful act is mentioned, both here and in the Short Confession (*Ashamnu*, page 82), some worshipers gently strike their hearts with the right hand. The Midrash identifies this not as an act of self-punishment but as a way of identifying the heart (that is, desire and impulse) as the source of sin, taking personal responsibility, and showing remorse (*Ecclesiastes Rabbah* 7.9). Rabbi Israel Meir Kagan (1838–1933), known as the Chofetz Chayim, taught: “God does not forgive us when we strike our hearts; rather, we are forgiven when our heart strikes us — that is, when we feel the pangs of conscience for our wrongdoing.”

Short Confession

*Al cheit shechatanu l'fanecha*עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
בְּפִלְלוֹת,

Long Confession

*b'filut;**v'al cheit shechatanu l'fanecha*וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
בְּזִלְזוּל הוֹרִים וּמוֹרִים.*b'zilzul horim umorim.*

The ways we have wronged You by judging others unfairly;
and harm we have caused in Your world through disrespect to
parents and teachers.

*Al cheit shechatanu l'fanecha*עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
בְּוִדּוּי פֶה,*b'vidui peh;**v'al cheit shechatanu l'fanecha*וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
בְּהוֹנָאת רֵעַ.*b'honaat rei-a.*

The ways we have wronged You through insincere apologies;
and harm we have caused in Your world by mistreating a friend or
neighbor.

*Al cheit shechatanu l'fanecha*עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
בְּחֻזֶּק יָד,*b'chozek yad,**v'al cheit shechatanu l'fanecha*וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
בְּמַשָּׂא וּבְמִתָּן.*b'masa uvmatan.*

The ways we have wronged You through violence and abuse;
and harm we have caused in Your world through dishonesty in
business.

*V'al kulam, Elo-ah s'lichot,*וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
סָלַח לָנוּ, מָחַל לָנוּ, כָּפַר לָנוּ.*s'lach lanu, m'chal lanu, kaper-lanu.*

For all these failures of judgment and will, God of forgiveness —
forgive us, pardon us, lead us to atonement.

THROUGH VIOLENCE AND ABUSE בְּחֻזֶּק יָד. Such acts need not involve bodily harm. "Force may also be used in the market and with regard to people's money or property. Withholding by force that which belongs to another or withholding wages due, misusing trust funds or clients' investment monies, abusing charitable funds — all these are considered to be forms of violence." (Meir Tamari, b. 1927; adapted)

Al cheit shechatanu l'fanecha
bagalui uvasater;
v'al cheit shechatanu l'fanecha
bifrikat ol.

עַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּגְּלוּי וּבְסֵתֶר,
 וְעַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּפְּרִיקַת עַל.

וידוי זוטא
Vidui Zuta

וידוי רבה
Vidui Rabbah

The ways we have wronged You openly and secretly;
 and harm we have caused in Your world by losing self-control.

Al cheit shechatanu l'fanecha
b'gilui arayot;
v'al cheit shechatanu l'fanecha
b'maachal uvmishteh.

עַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּגְּלוּי עֲרִיּוֹת,
 וְעַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּמֶּאֱכָל וּבַמִּשְׁתֶּה.

The ways we have wronged You through sexual immorality;
 and harm we have caused in Your world through consumption of
 food and drink.

Al cheit shechatanu l'fanecha
b'yeitzer hara;
v'al cheit shechatanu l'fanecha
b'neshech uvmarbit.

עַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּיֵּצֵר הָרָע,
 וְעַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּנֶּשֶׁךְ וּבַמַּרְבִּית.

The ways we have wronged You by giving in to our hostile
 impulses;
 and harm we have caused in Your world through greed and
 exploitation.

Al cheit shechatanu l'fanecha
b'latzon;
v'al cheit shechatanu l'fanecha
bintiyat garon.

עַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּלְצוֹן,
 וְעַל חַטָּא שְׁחַטְאנוּ לַפְּנֵיךָ
 בַּנְטִיט גָרוֹן.

The ways we have wronged You through cynicism and scorn;
 and harm we have caused in Your world through arrogant behavior.

OPENLY AND SECRETLY בגְּלוּי וּבְסֵתֶר. Said the Rebbe of Kotzk (1787–1859): “Most people behave well in public, and act badly only in secret.” But he taught the opposite: “Keep your good deeds private; do wrong only in public — since fear of exposure will reduce your misdeeds.” We might ask: what would be the impact on us if all our deeds were widely known?

Al cheit shechatanu l'fanecha
b'sinat chinam;

v'al cheit shechatanu l'fanecha
b'tumat s'fatayim.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּשִׁנְאָת חִנָּם,
וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּטִמְאַת שְׁפָתַיִם.

ודוי זוטא
Vidui Zuta

ודוי רבה
Vidui Rabbah

The ways we have wronged You by hating without cause;
and harm we have caused in Your world through offensive
speech.

Al cheit shechatanu l'fanecha
bilshon hara;

v'al cheit shechatanu l'fanecha
b'tzarut-ayin.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּלִשׁוֹן הָרָע,
וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּצָרוּת עֵינַי.

The ways we have wronged You with a slanderous tongue;
and harm we have caused in Your world through a selfish or
petty spirit.

V'al kulam, Elo-ah s'lichot,
s'lach lanu, m'chal lanu, kaper-lanu.

וְעַל כָּלֵם, אֱלֹהִי סְלִיחוֹת,
סַלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

For all these failures of judgment and will, God of forgiveness —
forgive us, pardon us, lead us to atonement.

THROUGH OFFENSIVE SPEECH כְּטִמְאַת שְׁפָתַיִם. Many of the wrongful and harmful acts in the litanies of confession refer to unethical speech: gossip, slander, and rumor-mongering; lies, large and small; careless and hurtful remarks. The “problem” of human speech is introduced at the beginning of the service, in *T’filah Zakah* (A Prayer for Purity and Worthiness, pp. 12–13); it is underscored by *Kol Nidrei*, as we acknowledge the vows and promises to God that we have failed to keep; and the confessions devote much attention to it. Seeing them as more than outpourings of remorse and guilt, the *machzor* frames the confessions as “teachable moments” in which we are instructed on the thoughtful, sensitive, and honorable use of language.

FOR ALL THESE FAILURES וְעַל כָּלֵם. Both the Long Confession (*Al Cheit*) and the Short Confession (*Ashamnu*) provide a wide-ranging list of human sins and misdeeds, but our Sages recognized that no liturgical text could include the wrongful acts of every individual. The formal confessions are meant to stir the memory and prompt our private confession. We are part of a community that joins with us in the work of *t’shuvah*: introspection; acknowledgment of weaknesses and strengths; and, at the end of the day, a return to the right path.

Short Confession

Long Confession

FOR ACTS OF HEALING AND REPAIR

God our Creator and Guide,
Let us speak now of the healing acts by which we bring You into the world,
the acts of repair that make You a living presence in our lives:

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done openly or anonymously
and for the act of repair we have done without personal gain

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done by seeking forgiveness
and for the act of repair we have done by forgiving others

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done through righteous giving
and for the act of repair we have done by opening our hearts

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done by comforting the mourner and visiting
the sick; and for the act of repair we have done by pursuing justice and human
rights, fairness and civility

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done by making peace between one person
and another; and for the act of repair we have done by protecting nature and
all its creatures

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done by teaching our children the ways
of peace; and for the act of repair we have done by teaching our children
the ways of Torah

Al hatikkun shetikanu l'fanecha ... על התקון שתקנו לפניך ...

For the act of healing we have done by honoring elders and loving the
stranger; and for the act of repair we have done in response to Your
commandment: choose life and blessing

V'al kulam ... ועל כלם ...

And all these bring nearer the day when You shall be One and Your
name shall be One.

Sh'ma koleinu, Adonai Eloheinu.

Chus v'racheim aleinu.

*V'kabeil b'rachamim uvratzon et
t'filateinu.*

*Hashiveinu, Adonai, eilecha — v'nashuvah;
chadeish yameinu k'kedem.*

*Amareinu haazinah, Adonai,
binah hagigeinu.*

*Yiyu l'ratzon imrei-finu v'hegyon
libeinu l'fanecha,*

Adonai — tzureinu v'goaleinu.

*Al-tashlicheinu mil'fanecha;
v'ruach kodsh'cha al-tikach mimenu.*

*Al-tashlicheinu l'eit ziknah;
kichlot kocheinu, al-taazveinu.*

*Al-taazveinu, Adonai Eloheinu;
al-tirchak mimenu.*

Ki-l'cha, Adonai, hochalnu;

atah taaneh, Adonai Eloheinu.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ.

חֹס וְרַחֵם עָלֵינוּ.

וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֵיךָ וְנִשְׁוּבָה,

חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

אֲמַרְנוּ הָאֲזִינָה, יְיָ,

בִּינָה הַגִּיבֵנוּ.

יְהִיו לְרָצוֹן אֲמַר־יָפֵינוּ וְהִגְיוֹן

לִבֵּנוּ לִפְנֶיךָ,

יְיָ, צוּרֵנוּ וְגֹאֲלֵנוּ.

אַל־תִּשְׁלִיכֵנוּ מִלִּפְנֶיךָ,

וְרוּחַ קֹדֶשְׁךָ אַל־תִּקַּח מִמֶּנּוּ.

אַל־תִּשְׁלִיכֵנוּ לַעֵת זִקְנָה,

כְּכֹלֹת כְּחוּנוֹ אַל־תַּעֲזֹבֵנוּ.

אַל־תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ,

אַל־תִּרְחַק מִמֶּנּוּ.

כִּי־לָךְ, יְיָ, הִוָּחֵלֵנוּ,

אָתָּה תַעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.

יַעֲלֶה
Yaaleh

שְׁמַע קוֹלֵנוּ
Sh'ma Koleinu

שְׁלֹש עֶשְׂרֵה מִדּוֹת
13 Middot

כְּרַחֵם אָב
K'Racheim Av

כִּי הִנֵּה כְחוּמֵר
Ki Hineih KaChomer

אֶל תַּעֲזֹבֵנוּ
Al Taazveinu

שְׁלֹש עֶשְׂרֵה מִדּוֹת
13 Middot

כִּי אָנוּ עֲמֶךָ
Ki Anu Amecha

אָנוּ אֶזֶל פָּנִים
Anu Azel Fanim

שְׁלֹש עֶשְׂרֵה מִדּוֹת
13 Middot

מִי שֶׁעָנָה
Mi She-anah

Hear our call, Adonai our God. Show us compassion.

Accept our prayer with love and goodwill.

Take us back, Adonai; let us come back to You;
renew our days as in the past.

Hear our words, Adonai; understand our unspoken thoughts.

May the speech of our mouth and our heart's quiet prayer
be acceptable to You, Adonai, our Rock and our Redeemer.

Do not cast us away from Your presence, or cut us off
from Your holy spirit.

Do not cast us away when we are old; as our strength diminishes,
do not forsake us.

Do not forsake us, Adonai; be not far from us, our God.

With hope, Adonai, we await You;
surely, You, Adonai our God — You will answer.

HEAR OUR CALL שְׁמַע קוֹלֵנוּ, based on Lamentations 5:21; Psalms 5:2, 19:15, 51:13, 71:9, 38:22, 38:16.

Avinu Malkeinu

AVINU MALKEINU: A PRAYER OF PROTEST*Avinu Malkeinu—*

Hear our voice:

Some of us have cancer.

Some have lost strength of body; some have lost memory and speech.

Some of us are in pain.

Some can't find work.

Some of us bear the marks of human cruelty—inside, where the scars
don't show.

Some live with depression; some battle addiction; many feel alone.

Some have known shattered marriages, trust betrayed, hopes
destroyed.

Some of us have lost the ones we love, far too soon.

And some have lost a child.

All of us have seen suffering in our midst.

All of us know the ravages of war—for which there are no words.

*Avinu Malkeinu, why?**Avinu Malkeinu, are you there? Do you care?**Avinu Malkeinu, hear our pain.*

Hear our anger. Hear our grief.

Avinu Malkeinu, here is our prayer:

Give us the strength to go on.

Give us reasons to get up each day; give us purpose and persistence.

Help us to fend off fear and to hold on to hope.

Help us to be kind.

Don't make us bow or grovel for your favor. Give us dignity and give
us courage.*Avinu Malkeinu—*

Show us the way to a year of goodness.

Renew our belief that the world can be better.

Restore our faith in life. Restore our faith in you.

אָבִינוּ מַלְכֵנוּ
Avinu Malkeinu

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

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

Avinu Malkeinu, chamol aleinu, v'al olaleinu v'tapeinu. אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ, וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
Avinu Malkeinu, have compassion on us and on our families.

Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu. אָבִינוּ מַלְכֵנוּ, כֹּלֵה דֶבֶר וְחֶרֶב וְרָעַב מֵעָלֵינוּ.
Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.

Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu. אָבִינוּ מַלְכֵנוּ, כֹּלֵה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.
Avinu Malkeinu, halt the reign of those who cause pain and terror.

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

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

Avinu Malkeinu, malei yadeinu mibirchotecha. אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ מִבְּרָכוֹתֶיךָ.
Avinu Malkeinu, let our hands overflow with Your blessings.

Avinu Malkeinu, hareim keren m'shichecha. אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן מְשִׁיחֶךָ.
Avinu Malkeinu, let our eyes behold the dawn of redemption.

Avinu Malkeinu

Avinu Malkeinu, na al t'shiveinu reikam אָבִינוּ מַלְכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רִיקָם
mil'fanecha. מִלְפָּנֶיךָ.

Avinu Malkeinu, we pray: do not turn us away from You with nothing.

Avinu Malkeinu, kabeil b'rachamim אָבִינוּ מַלְכֵנוּ, קַבֵּל בְּרַחֲמִים
uvratzon et t'filateinu. וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Avinu Malkeinu, welcome our prayer with love; accept and embrace it.

Avinu Malkeinu, aseih imanu אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ
l'maan sh'mecha. לְמַעַן שְׁמֶךָ.

Avinu Malkeinu, act toward us as befits Your name.

Avinu Malkeinu, aseih l'maancha im lo אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא
l'maaneinu. לְמַעַנֵּנוּ.

Avinu Malkeinu, act for Your sake, if not for ours.

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

Avinu Malkeinu, p'tach shaarei shamayim אָבִינוּ מַלְכֵנוּ, פְּתַח שַׁעְרֵי שָׁמַיִם
lit'filateinu. לְתִפְלָתֵנוּ.

Avinu Malkeinu, let the gates of heaven be open to our prayer.

Avinu Malkeinu, sh'ma koleinu; chus אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס
v'racheim aleinu. וְרַחֵם עָלֵינוּ.

Avinu Malkeinu, hear our voice; treat us with tender compassion.

Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מַלְכֵנוּ, חֲנֹנוּ וְעֲנֵנוּ,
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.

Aseih imanu tz'dakah v'chesed, v'hoshi-einu. עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu — Almighty and Merciful —
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

Welcoming the
Torah

God's Thirteen
Attributes

Bringing Forth the
Torah

The Torah In Our
Midst

Torah Blessings

Thanksgiving
Blessing

Blessing for the
Aliyah

Torah Reading

Prayer for Healing

Raising the Torah

Blessing before
Haftarah

Haftarah

Blessing after
Haftarah

Community
Blessings

Returning Torah
to Ark

HEAR OUR PRAYER

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהִם יִצְחָק וְיַעֲקֹב,
מִי שֶׁבֵּרַךְ אֲמוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל ...

Mi shebeirach avoteinu—Avraham, Yitzchak, v'Yaakov

Mi shebeirach imoteinu—Sarah, Rivkah, Leah, v'Rachel

May the One who blessed our Mothers

May the One who blessed our Fathers

Hear our prayer and bless us as well.

Bless us with the power of Your healing.

Bless us with the power of Your hope.

May our hearts be filled with understanding

And strengthened by the power of Your love!

Bless us with the vision for tomorrow.

Help us to reach out to those in pain.

May the warmth of friendship ease our sorrow,

Give us courage, give us faith, show us the way!

MI SHEBEIRACH

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ,

Mi shebeirach avoteinu

M'kor hab'rachah l'imoteinu —

may the Source of strength who blessed the ones before us

help us find the courage to make our lives a blessing

and let us say, Amen.

מִי שֶׁבֵּרַךְ אֲמוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ,

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu —

bless those in need of healing with *r'fuah sh'leimah*,

the renewal of body, the renewal of spirit,

and let us say, Amen.

An additional prayer for healing is on page 340.

HEAR OUR PRAYER. Lyrics by Cantor Lisa L. Levine (b. 1959).

MI SHEBEIRACH. Lyrics by Debbie Friedman (1951–2011) and Rabbi Drorah Setel (b. 1956).

סיום הערבית

Siyum HaArvit · Concluding Prayers

עלינו
Aleinuקדיש יתום
Kaddish Yatomמזמור כ"ז
Mizmor l'Davidאדון עולם
Adon Olam

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

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

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

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

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

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

EMBRACE תִּדְבֹק, Deuteronomy 4:39.

Our Destiny

Mourner's Kaddish

Psalm 27

Eternal God

PREPARING FOR THE PRAYER OF MEMORY

This holy night concludes with memory;
our last thoughts, always, are of those we have lost.

We miss them especially tonight,
yearning for their presence at our side.

The service we have shared once was theirs:
they spoke and sang the ancient words;
they prayed, repented, and yearned for better lives — as we have done.

Flawed in their deeds, imperfect in their faith,
they still drew strength from their tradition, as we seek fortitude in ours.

What was good and beautiful in their lives
once gave us joy and now inspires us to reach higher.

The knowledge that they loved us deeply brings comfort to our hearts.
So we light candles of remembrance and gratitude,
and we speak this timeless truth:

Zichronam livrachah — זְכוֹרָנָם לְבִרְכָּה

Their memory is a blessing, now and forever.
We pray that their goodness will live on in our lives,
planting seeds of kindness and hope for generations to come.

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

Zichronam livrachah — זְכוֹרָנָם לְבִרְכָּה

May their memories be a blessing in this new year—and always.

Mourner's Kaddish

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

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

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

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

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא כְרֻעוּתֵיהּ.
וַיַּמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא וּלְעֻלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵן בְּעֻלְמָא.
וְאָמְרוּ: אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמִרְמֵי
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן.

עֲלֵינוּ
Aleinu

קַדִּישׁ יְתוֹם
Kaddish Yatom

מִזְמוֹר כ"ז
Mizmor l'David

אֲדוֹן עוֹלָם
Adon Olam

May the Source of peace bestow peace on all who mourn,
and may we be a source of comfort to all who are bereaved.
Amen.

Adon Olam

Adon olam asher malach,
 b'terem kol y'tzir nivra.
 L'eit naasah v'cheftzo kol,
 azai Melech sh'mo nikra.
 V'acharei kichlot hakol,
 l'vado yimloch nora.
 V'hu hayah, v'hu hoveh,
 v'hu yiyeh, b'tifarah.
 V'hu echad v'ein sheini,
 l'hamshil lo l'hachbirah.
 B'li reishit b'li tachlit,
 v'lo haoz v'hamisrah.
 V'hu Eli v'chai go-ali,
 v'tzur chevli b'eit tzarah.
 V'hu nisi umanos-li,
 m'nat kosi b'yom ekra.
 B'yado afkid ruchi,
 b'eit ishan v'a-irah.
 V'im ruchi g'viyati,
 Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
 בְּטֶרֶם כָּל יַצִּיר נִבְרָא.
 לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
 אַזַּי מֶלֶךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,
 לְבָדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה, וְהוּא הוֹוֶה,
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.
 וְהוּא אֶחָד וְאֵין שֵׁנִי,
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַּכְלִית,
 וְלֹא הָעֹז וְהַמִּסְרָה.
 וְהוּא אֵלִי וְחַי גָּאֵלִי,
 וְצוּר חֲבֻלִי בְּעֵת צָרָה.
 וְהוּא נָסִי וּמְנוֹס לִי,
 מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
 בְּיָדּוֹ אֶפְקִיד רוּחִי,
 בְּעֵת אִישׁוֹן וְאַעִּירָה.
 וְעַם רוּחִי גְּוִיָּתִי,
 יְיָ לִי וְלֹא אֵירָא.

עלינו

Aleinu

קדיש יתום

Kaddish Yatom

מזמור כ"ז

Mizmor l'David

אֲדוֹן עוֹלָם

Adon Olam

Eternal God, who reigned before the earth was formed and life appeared,
 when all came forth as You desired, You ruled supreme, Your name revered.

And after all shall fade away, alone our God of Awe remains;
 You were, You are, shall always be; Your presence shines; Your glory reigns.

Our God is One, beyond compare; through You we glimpse pure unity.
 Unbound by words like "first" and "last," our Moment of eternity.

My living God, my Rock, my Help, in times of grief I seek Your face;
 my sign of hope, my cup of life — my prayer reveals Your sheltering place.

My soul entrusted to Your care, both when I sleep and when I rise.
 My body, too, will rest in You. I have no fear — for God is mine.

Our Destiny

Mourner's Kaddish

Psalm 27

Eternal God

HASHIVEINU / RETURN AGAIN*Hashiveinu, Adonai, ellecha**v'nashuvah;**chadeish yameinu k'kedem.*

הַשִּׁיבֵנוּ, יְיָ, אֵלֵינוּ

וְנָשׁוּבָה,

חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Return again, return again,

return to the land of your soul.

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

return to where you are

Born and reborn again.

RENEW US*Y'hi ratzon mil'fanecha,**Adonai Eloheinu v'Elohei avoteinu**v'imoteinu,**shet'chadeish aleinu shanah tovah**umtukah.*

יְהִי רָצוֹן מִלְּפָנֶיךָ,

יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וְאִמּוֹתֵינוּ,

שֶׁתְּחַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה

וּמְתוּקָה.

Our God and God of our ancestors,

Eternal God of all generations:

May Your presence in our lives this New Year

renew our spirits and renew our strength.

May it be a good year.

May it be a sweet year.

לְשָׁנָה טוֹבָה תִּכְתֵּיבֵנוּ – וְתַחְתֵּימֵנוּ!

L'shanah tovah tikateivu — v'teichateimul

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

HASHIVEINU הַשִּׁיבֵנוּ, Lamentations 5:21.**RETURN AGAIN.** Lyrics by Rabbi Shlomo Carlebach (1924–1994).