

# שַׁחֲדִית לַיּוֹם כִּיפּוּר

## Yom Kippur Morning Service

*You stand this day, all of you,  
in the presence of Adonai your God.*

—DEUTERONOMY 29:9

Tallit Blessing

Gratitude

Readiness

In God's Holy Place

Psalm 121

Psalm 27

Torah Blessings

Torah Study

Our Bodies

Our Souls

Everyday Miracles

**SAID THE ROMAN PROCURATOR** Turnus Rufus to Rabbi Akiva: "Whose acts are greater, those of human beings or those of God?"

Rabbi Akiva answered: "The deeds of human beings are greater."

Surprised, Turnus Rufus asked, "But can you create the heavens and the earth?"

Akiva replied, "Do not speak to me of what is beyond the reach of humankind. Speak of what is available to human beings."

Akiva then brought to Turnus Rufus wheat stalks and cakes, raw flax and fine linen. "The wheat and the flax are the work of God," said Akiva, "but the cakes and the linen were made by human beings. Are they not superior?"

So our Sages taught: "All created things require refining and improvement. The mustard seed needs to be sweetened; the lupine needs to be soaked; the wheat needs to be ground, and the human being needs to be repaired."

The world that is given into our hands is still incomplete. Go forth, then, and work to make it better.

—Based on Midrash *Tanchuma*, *Tazria* 5 and Midrash *Genesis Rabbah* 11.6

#### COMMENTARY

"*The deeds of human beings are greater.*" Rabbi Harold Schulweis sees this statement as affirming the partnership of God and humanity, and reflecting two dimensions of the Divine: *Elohim*, Giver of the natural world, and *Adonai*, the godliness implanted within us. He writes:

"How do I understand Akiva's response? Is it a denigration of God? By no means. Akiva is here rejecting the split thinking of either/or. Either God or man. Either above or below. Either *Elohim* or *Adonai*."

"What Akiva insists is that both are involved in the benediction of creation. God and humanity. In the *motzi* benediction (*Baruch atah, Adonai, Eloheinu melech haolam, hamotzi lechem min haaretz*), *Elohim* is revealed in sun, seed, water, and soil—the raw material that none of us has created. Still the raw sheaf of wheat is inedible. One needs to have God-given human intelligence, human competence, and purpose to till the soil, to pull the weeds, to water the ground, to grind the wheat, to bake the bread. The *motzi* blessing expresses appreciation of the transaction between God and person that transforms sheaves into bread."

**TURNUS RUFUS.** A Roman governor in Judea during the 2nd century CE. Rabbinic literature presents debates between him and Rabbi Akiva. In some cases, these dialogues reflect our Sages' wrestling with issues that troubled them; questions placed in the mouth of a Roman leader allow the Rabbis a safe way to articulate their own doubts and struggles. Here, the discussion centers on whether it is proper for human beings to interfere with the order of creation—for example, by circumcising a child. Akiva's answer affirms that humanity is empowered and, indeed, enjoined to engage actively and creatively with the world.

**RABBI HAROLD SCHULWEIS, 1925–2014.**

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.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
 בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ.  
 וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזִמָּן קָרִיב.  
 וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
 וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ  
 דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
 לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,  
 תְּשׁוּבָתָא וְנַחֲמָתָא  
 דְּאִמְרֵינוּ בְּעֵלְמָא.  
 וְאָמְרוּ: אָמֵן.

ברוך שְׁאֵמֵר  
 Baruch she-Amar  
 שִׁירִים לַיּוֹם הַשַּׁבָּת  
 Shirim l'Yom  
 HaShabbat  
 אֲשֶׁרִי  
 Ashrei  
 כֹּל הַשְּׁמָה  
 Kol HaN'shamah  
 אֵלּוּ פִּינוּ  
 Ilu Finu  
 הַמֶּלֶךְ  
 HaMelech  
 יִשְׁתַּבַּח  
 Yishtabach  
 חֲצִי קָדִישׁ  
 Chatzi Kaddish

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

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

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

**MAY GOD'S GREAT NAME** יִתְגַּדֵּל. Called the Reader's *Kaddish* (*Chatzi Kaddish*, literally "half-Kaddish"), this shorter form of the *Kaddish* has no connection with mourning; it serves instead as liturgical punctuation, to divide sections of the service. Despite its profusion of words in praise of God, the *Kaddish* asserts that Divinity is "entirely beyond" the power of human language. Nevertheless, the repetitive sound-pattern and rhythmic cadence of the Aramaic text demonstrate the power of prayer to shift our consciousness and transport us beyond ordinary language.

# שִׁמַּע וּבְרֻחוֹתֶיהָ

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

בָּרְכוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבָה רַבָּה  
Ahavah Rabbah

קְרִיאת שִׁמַּע  
K'riat Sh'ma

אֵמֶת וַיִּצְיֵב  
Emet v'Yatziv

מִי־כֻמָּחָה  
Mi Chamochah

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach l'olam va-ed.

Bless the Eternal, the Blessed One.

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

Baruch atah, Adonai,

Eloheinu melech haolam,

hapotei-ach lanu shaarei rachamim,

umei-ir einei hamchakim lislichato;

yotzeir or, uvorei choshech —

oseh shalom uvorei et hakol.

Or olam b'otzar chayim.

Orot mei-ofel amar: Vayehi.

בָּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים,  
וּמַאִיר עֵינֵי הַמַּחְכִּים לְסִלְיָתָם,  
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,  
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

אוֹר עוֹלָם בְּאוֹצָר חַיִּים,  
אוֹרוֹת מֵאֶפֶל אָמַר: וַיְהִי.

Praise to You, Adonai our God, whose power fills the cosmos —  
who opens for us the gates of compassion  
and lights up the eyes of those who await forgiveness —  
Shaper of light, Source of the darkness,  
Maker of peace, Creator of all.

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

**WHO OPENS FOR US THE GATES OF COMPASSION** הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים. This two-line insertion for Yom Kippur morning links the renewal of light at dawn with the sense of renewed hope felt by those who await God's forgiveness. The phrase “opens for us the gates of compassion” points to the “closing of the gates” — the *N'ilah* prayers at the end of Yom Kippur, thus lending a sense of urgency to our prayers.

**LIGHTS FROM THE DARKNESS** אוֹרוֹת מֵאֶפֶל. Inserted on Rosh HaShanah and Yom Kippur, this sentence alludes to the first words spoken by God in the Bible: “Let there be light” (Genesis 1:3). We might read these words metaphorically, referring not only to the divine capacity to defeat darkness, but also to our own power to push back the darkness of our times.



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

*Baavur avoteinu v'imoteinu*

*shebat'chu v'cha*

*vat'lam'deim chukei chayim,*

*kein t'choneinu utlam'deinu.*

*Avinu, haAv harachaman:*

*hamracheim, racheim aleinu;*

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

*lishmoa, lilmod ul'lameid,*

*lishmor v'laasot ulkayeim et kol divrei*

*talmud Toratecha b'avahav.*

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

*v'dabeik libeinu b'mitzvatecha.*

אהבה רבה אהבתנו, יי אלהינו,  
חמלה גדולה ויתרה חמלת עלינו.

בעבור אבותינו ואמותינו

שבטחו בך,

ותלמדם חקי חיים,

כן תחננו ותלמדנו.

אבינו, האב הרחמן:

המרחם, רחם עלינו,

ותן בלבנו להבין ולהשכיל,

לשמע, ללמד וללמד,

לשמור ולעשות ולקיים את כל דברי

תלמוד תורתך באהבה.

והאר עינינו בתורתך,

ודבק לבנו במצותיך.

ברכו  
*Bar'chu*

יוצר אור  
*Yotzeir Or*

אהבה רבה  
*Ahavah Rabbah*

קריאת שמע  
*K'riat Sh'ma*

אמת ויציב  
*Emet v'Yatziv*

מייכמכה  
*Mi Chamochah*

Love abundant, love unstinting —  
our God, You have enfolded us in love.  
Tender compassion beyond all bounds —  
Your precious gift.  
Our fathers and mothers gave You their trust  
and You gave them Torah, laws by which to live.  
For their sake, teach us, as well; grace us with Your guidance.  
Loving Father, Merciful Mother of us all:  
Grant us clear understanding  
that we may listen, learn, and teach,  
preserve, practice, and fulfill with love  
every lesson of Your Torah.  
May learning Your Torah light up our eyes;  
may our hearts embrace Your mitzvot.

**MAY LEARNING YOUR TORAH LIGHT UP OUR EYES** וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ. Attachment to Torah — divine teachings transmitted from generation to generation — has made the Jews an eternal people. As the Midrash says: When Israel stood at Sinai and received the Torah, the Holy Blessed One said to the Angel of Death, "You have power over all . . . but not over this people, for they are My portion" (*Leviticus Rabbah* 18:3).

*V'yacheid l'vaveinu l'ahavah ulyirah  
et sh'mecha.*

*V'lo neivosh v'lo nikaleim;*

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

*Ki v'shem kodsh'cha hagadol v'hanora  
batachnu;*

*nagilah v'nism'chah bishuatecha.*

Unite us in love and reverence for You,  
that we may never feel ashamed of our deeds.  
We have trusted in Your great and holy name;  
now let us celebrate at last the joy of Your salvation.

*Vahavi-einu l'shalom*

*mei-arba kanfot haaretz;*

*v'tolicheinu kom'miyut l'artzeinu.*

*Ki El po-eil y'shuot atah —*

*uvanu vacharta mikol am v'lashon.*

*V'keiravtanu l'shimcha hagadol*

*selah be-emet,*

*l'hodot l'cha, ulyachedcha b'ahavah.*

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

ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

*Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.*

Our praise to You, Adonai:

You have singled out Your people Israel with love.

ויחד לבבנו לאהבה וליראה  
את שמך.

ולא נבוש ולא נכלם,

ולא נכשל לעולם ועד.

כי בשם קדשך הגדול והנורא  
בטחנו,

נגילה ונשמחה בישועתך.

ברכו

*Bar'chu*

יוצר אור

*Yotzeir Or*

אהבה רבה

*Ahavah Rabbah*

קריאת שמע

*K'riat Sh'ma*

אמת ויציב

*Emet v'Yatziv*

מיכמכה

*Mi Chamochah*

והביאנו לשלום

מארבע כנפות הארץ,

ותולכנו קוממיות לארצנו.

כי אל פועל ישועות אתה,

ובנו בחרת מכל עם ולשון.

וקרבתנו לשמך הגדול

סלה באמת,

להודות לך, וליחדך באהבה.

Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

**MEDITATION BEFORE THE SH'MA***Hineini—*

behold, I stand ready to listen and learn  
to embrace in thought and deed  
to proclaim with a whole heart  
the sacred Unity of all being.

**ADONAI ECHAD: WE PROCLAIM YOU ONE**

You are the One who unites all things,  
who links life to life in a sacred chain.

The forests anchored in the soil  
breathe air into our lungs.

Our faces are reflected in the creatures of earth;  
we carry the sea within us.

Our fate is connected to rivers and deserts,  
our family a many-branched Tree of Life.

All beings intertwine in You;  
all are encompassed in "*Adonai echad*."

Thus no man is an island;  
no soul exists apart.

To say *echad* is to know this truth:  
to see the world whole, humankind undivided.

Precious and holy are these words we speak:  
*Adonai echad*—We proclaim You One.

בָּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.*

Our praise to You, Adonai:

You have singled out Your people Israel with love.

**NO MAN IS AN ISLAND.** From John Donne, *Devotions upon Emergent Occasions*, Meditation XVII (1624).

Long ago, in the courtyard of the Temple, on the holy day of Yom Kippur, the High Priest proclaimed aloud the sacred name of God. And all the people fell to the ground, prostrated themselves and called: “Blessed is God’s glorious majesty forever and ever!” Millennia have passed, but still we speak these words aloud, witnesses forever to the truth of God’s dominion.

בָּרְכוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבָה רַבָּה  
Ahavah Rabbah

קְרִיאַת שֵׁמַע  
K'riat Sh'ma

אֱמֶת וְיִצְיָב  
Emet v'Yatziv

מִי־חֲמוּחָה  
Mi Chamochah

# שמע ישראל יהוה ברוך שם כבוד

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai Echad!  
Baruch shem k'vod malchuto l'olam va-ed.*

Listen, Israel: Adonai is our God, Adonai is One!  
Blessed is God’s glorious majesty forever and ever.

**LONG AGO.** The Talmud (Yoma 66a) records that just once a year, on Yom Kippur, the High Priest would say aloud the four-letter Divine Name (*yod-hei-vav-hei*), which was otherwise never pronounced. The people’s response (*Baruch shem k'vod malchuto l'olam va-ed*) is to this day recited aloud on Yom Kippur, though during the rest of the year, those words are traditionally spoken in a whisper.



Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

# אלהינו יהוה אחד מלכותו לעולם ועד.

**BLESSED IS GOD'S GLORIOUS MAJESTY** שֶׁם כְּבוֹד מַלְכוּתוֹ. When Israel Baal Shem Tov, the 18th-century founder of Chasidism, was five years old, his father, Eliezer, grew very ill. On the last day of his life, he called to the boy and said, "My child, always remember that God is with you. Never let this thought out of your mind. Go deeper and deeper into it every hour and every minute, and in every place." The Baal Shem Tov said: "My father's words are still fixed in my heart and engraved in my mind. After his death, I always went off alone in seclusion, in forests and fields, to strengthen this holy thought in my mind: the glory of the Holy One, blessed be God, fills the earth; and God is actually with me."

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

By Loving God and Devoting Ourselves to Torah

V'ahavta et Adonai Elohecha —

b'chol-l'vav'cha,

uvchol-nafsh'cha,

uvchol-m'odecha.

V'hayu had'varim ha-eileh

asher anochi m'tzav'cha hayom

al l'vavecha.

V'shinantam l'vanecha v'dibarta bam

b'shivt'cha b'veitecha,

uvlecht'cha vaderech,

uvshochb'cha, uvkumecha.

Ukshartam l'ot al yadecha;

v'hayu l'totafot bein einecha;

uchtavtam al m'zuzot beitecha

uvisharecha.

וְאַהֲבַתְּ אֶת יי אֱלֹהֶיךָ

בְּכָל-לֵבָבְךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מַאֲדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם

עַל-לֵבָבְךָ:

וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

בָּרְכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אַהֲבַת רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וַיִּצְיָב

Emet v'Yatziv

מִיִּכְמוֹכָה

Mi Chamochah

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

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

**YOU SHALL LOVE ADONAI.** How in the world can one love God who is not a person, who has no arms, no legs, no lips? One of the familiar commentaries says: "Do not read it *v'ahavta* (you shall love). But read it *v'ihavta* (make God beloved). Act in such a way that, when people observe how you behave, they will believe in Godliness, in goodness, in hope, in compassion, in love." (Rabbi Harold M. Schulweis, 1925–2014)

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

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

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

**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41, the conclusion of the third section of the *Sh'ma*. **BE MINDFUL . . . AND DO THEM** וַעֲשִׂיתֶם. The proclamation of God's unity is followed by a call to love the Eternal, internalize words of Torah, and teach them to the next generation. The final section of the *Sh'ma* focuses on the ultimate purpose of our study and teaching: to inspire actions that will bring divine goodness into the world. The *tzitzit* (fringes) act as visual reminders of our sacred obligations; we wrap ourselves in a fringed garment as a sign that the mitzvot are all-encompassing — enriching and enhancing all of life.

**TO BE YOUR GOD** לִהְיוֹת לָכֶם לֵאלֹהִים. Numbers 15:40–41 asserts that God liberated the Israelite slaves from Egypt in order to create a relationship with them. Throughout the Torah, God is portrayed as seeking out connection with human beings — bringing them into being, summoning Abraham and his descendants, inviting them into a covenant that is then extended to an entire people at Sinai. Far from the impassive Unmoved Mover of Aristotle (4th century BCE) and Maimonides (1135–1204), the Torah's God is impassioned, fiercely loving, and deeply invested in the human enterprise and the fate of the earth.

"Mi-chamochah ba-eilim, Adonai?

Mi kamochah — nedar bakodesh,

nora t'hilot, osei-h-fele?"

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

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

"Adonai yimloch l'olam va-ed."

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

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

k'dosh Yisrael.

מִי־כֹמֶכָה בָּאֵלִים, יְיָ,

מִי כֹמֶכָה נֶאֱדָר בְּקֹדֶשׁ,

נִזְרָא תִהְיֶה, עֹשֶׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גִּילִים

לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

צֹר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָעַנְךָ יְהוּדָה וְיִשְׂרָאֵל.

גֹּאֲלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

בָּרְכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אַהֲבָה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמֶךָ

K'riat Sh'ma

אֱמֶת וַיִּצְיֵב

Emet v'Yatziv

מִי־כֹמֶכָה

Mi Chamochah

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

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

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

"The Eternal will reign till the end of time."

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

בָּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵ יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

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

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

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

## הַתְּפִלָּה

## HaT'filah · Standing before God

In the depths of night, by the edge of the river,  
Jacob was left alone.

In heartfelt longing, in the temple of God,  
Channah uttered her prayer alone.

In the barren wilderness, in doubt and despair,  
Elijah found God alone.

On the holiest day, in the Holy of Holies,  
the High Priest entered alone.

We are bound to one another in myriad ways,  
but each soul needs time to itself.

In solitude we meet the solitary One;  
silence makes space for the still small voice.

For the Psalmist says: "Deep calls unto deep."  
From the depths of our soul, we seek what is most profound.

Adonai, s'fatai tiftach,                      אֲדֹנָי, שִׁפְתֵי תִפְתָּח,  
ufi yagid t'hilatecha.                      וּפִי יַגִּיד תְּהִלָּתְךָ.

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

כֻּנָּה  
Kavanah

אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּנְתִנָּה תְקֵף  
Untaneh Tokef

קִדְּשַׁת הַשֵּׁם  
K'dushat HaShem

קִדְּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוֹדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat Halev

**IN THE DEPTHS OF NIGHT.** Genesis 32:25 recounts the story of Jacob's wrestling with a mysterious figure by night.

**CHANNAH UTTERED HER PRAYER,** I Samuel 1:10.

**IN THE BARREN WILDERNESS.** I Kings 19:12 recounts Elijah's encounter with God in the form of a "still small voice."

**ON THE HOLIEST DAY,** Leviticus 16:17.

**DEEP CALLS UNTO DEEP.** Psalm 42:8, where *t'hom* (deep) is the same word used to describe the primordial depths over which God's spirit hovered in the Creation story (Genesis 1:2).

**ADONAI . . . MY LIPS** 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'neihem,*

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

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 עֲלִיוֹן,

גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

בְּנוּה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וְנִתְּנָה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat Halev*

You are the Source of blessing, Adonai, our God  
and God of our fathers and mothers:  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
exalted God, dynamic in power, inspiring awe,  
God sublime, Creator of all —  
yet You offer us kindness,  
recall the loving deeds of our fathers and mothers,  
and bring redemption to their children's children,  
acting in love for the sake of Your name.

**GOD OF OUR FATHERS AND MOTHERS** אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. We begin *HaT'filah* by summoning the memory of those who went before us, linking our own "standing before God" to the spiritual lives of our parents, grandparents, and great-grandparents, in a long line stretching back to Abraham and Sarah.

Rabbi Angela Buchdahl (b. 1972) reminds us that the High Holy Day liturgy likens our relationship with God to our relationship with elders who both love us and challenge us to do better, as when we call God *Avinu Malkeinu*, both caring parent and demanding sovereign: "We see God as a parent-figure, who throughout our *machzor* asks us to take responsibility for ourselves as the new year turns, to look hard at our errors and make them right in the time that's left. We may decide to ignore God's message — to treat God as the aging parent, who has outlived his usefulness. But it is precisely in these moments of our self-sufficiency and even arrogance that the Fifth Commandment comes to remind us that we must honor the source of our life — that honoring our parents or God is not contingent on what they can do for us. It is a test of who we are and what we hope to be."

Zochreinu l'chayim,

Melech chafeitz bachayim.

V'chotveinu b'sefer hachayim,

I'maancha Elohim chayim.

Melech ozeir umoshia umagein —

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 —

ברוך אתה, 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.

זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חָפֵץ בַּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן —

כּוֹנֵן

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּכְתֻבָּה תּוֹכֵף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**REMEMBER US FOR LIFE . . . GOD OF LIFE.** This passage is the first of four special insertions in the *Amidah* for the Days of Awe. They are found in the *Avot v'Imahot*, *G'vurot*, *Hodaah*, and *Shalom* blessings. Usually we do not include *bakashot* (petitionary prayers) in the *Amidah* on Shabbat or festivals, focusing instead on gratitude and praise. Yet three of these special High Holy Day insertions are petitionary prayers: "Remember us for life"; "Inscribe Your covenant partners for a life of goodness"; and "Let us, and the whole family of Israel, be remembered and inscribed in the Book of Life."

Commentators have justified their inclusion by pointing out that they are not individual petitions but communal requests ("remember us"). Furthermore, we ask to be remembered and inscribed not for our personal benefit but "for Your sake, God of life."

These words thus convey more than our self-interested desire for added years of life. We ask to go on living for God's sake — so that we might use our additional years to do God's work and make God's presence manifest in the world.

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

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

Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih *hakol/meitim*  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayem emunato lisheinei afar.  
Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayeh  
umatzmiach y'shuah.

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

V'ne-eman atah l'hachayot *hakol/meitim*. וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֻּלָּהִים.

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

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

Merciful God, who compares with You?

With tender compassion You remember all creatures for life.

Faithful and true, worthy of our trust —

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

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֻּלָּהִים.

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

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

כְּוָנָה  
Kavanah

אבות ואמהות  
Avot v'Imahot

גְבוּרוֹת  
G'vurot

וּנְתִנָּה תְּקוּף  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוֹדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי —  
מְחַיֶּה הַכֻּלָּהִים אַתָּה,  
רַב לְהוֹשִׁיעַ.  
מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֻּלָּהִים  
בְּרַחֲמִים רַבִּים —  
סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׂרָאֵל עֹפָר.  
מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת,  
וּמִי דוֹמֶה לָךְ,  
מֶלֶךְ מֵמִית וּמְחַיֶּה  
וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵל הַרְחָמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֻּלָּהִים.

Focusing Prayer

God of All  
Generations

God's Powers

The Power of This  
Day

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**UNTANEH TOKEF**

Today we call it by its rightful name:  
A Day of Dread—*nora v'ayom*.  
Unwelcome visitor, for we want to live  
in a sunny world where God is love  
and all endings are happy.

But the drumbeat sounds  
and the words tumble down  
and even the angels tremble with fear.  
For all things are judged  
and all things will pass  
and life ends in a heartbeat,  
and death knows our name.

At the start of the year,  
in the season of truth,  
comes the Day of Remembrance  
for all we forget  
and all we deny;  
and we fall on our knees  
in the depths of our hearts  
for we know that the bell tolls  
for us.

The words are old and the language was theirs,  
but the call is real and the message is ours:  
Take hold of your life  
while you still have the chance;  
for your story will end  
and it might be this year  
in a way you don't know.  
Take hold of your life:  
make things right while you can;  
and don't miss the call of the Day of Dread.



*Uvshofar gadol yitaka.*

*V'kol d'mamah dakah yishama.*

*Umalachim yeichafeizun,*

*v'chil uradah yocheizun,*

*v'yomru: "Hineih yom hadin" —*

*lifkod al tz'va marom badin;*

*ki lo yizku v'einecha badin.*

*V'chol ba-ei olam yaavrun l'fanecha  
kivnei maron.*

*K'vakarat ro-ei edro,*

*maavir tzono tachat shivto,*

*kein taavir v'tispor v'timneh,*

*v'tifkod nefesh kol chai.*

*V'tachtoch kitzbah l'chol b'riyah;*

*v'tichtov et g'zar dinam.*

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.

וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע.

וּמַלְאָכִים יַחְפְּזוּן,

וְחֵיל וְרַעְדָּה יֶאֱחָזוּן,

וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין —

לִפְקֹד עַל צָבָא מְרוֹם בַּדִּין,

כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בַּדִּין.

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֵיךָ  
בְּבְנֵי מְרוֹן.

כְּבִקְרַת רוּעָה עֲדָרוֹ,

מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ,

כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,

וְתִפְקֹד נֶפֶשׁ כָּל חַי.

וְתַחְתּוֹךְ קִצְבָּה לְכָל בְּרִיָּה,

וְתַכְתֵּב אֶת גְּזַר דִּינָם.

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תִקְוָה

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

And so a great shofar will cry — *t'kiah*.

A still small voice will be heard.

Angels, in a whirl of fear and trembling, will say:

"Behold the day of judgment" —

for they too are judged;

in Your eyes even they are not blameless.

All who come into the world pass before You

like sheep before their shepherd.

As a shepherd considers the flock,

when it passes beneath the staff,

You count and consider every life.

You set bounds; You decide destiny;

You inscribe judgments.

**A GREAT SHOFAR WILL CRY.** The scene now switches to heaven, as the poet imagines a cosmic drama in which even the angels are summoned to divine judgment. Two sounds — a shofar blast and a "still small voice" (1 Kings 19:12) — evoke two dimensions of the Divine: God's majesty, before whom all beings stand accountable; and the gentle, insistent voice of conscience, God's presence within us.



## Focusing Prayer

God of All  
Generations

God's Powers

The Power of This  
Day

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

## THE POWER OF THIS DAY

An empty page

An open book

A day of ultimate questions

Will I still be here next year at this time  
with the ones I love beside me?What is in store for my family?  
And what will become of my friends?Who will have reason to celebrate?  
Who will contend with grief?New love, new babies, marriages deepening or breaking apart,  
prosperity, struggle, reversals of fortune, illness, and health await us.Who will be missing when we gather next?  
Who will stand apart? Who will be estranged?  
And who will have joined us, enriching our community?On the edge of the unknown we tremble:  
What lies ahead for us all?An empty page  
An open book  
Nothing is written and nothing is sealed.Flesh and blood, frail creatures,  
our lives are fleeting and subject to chance.Yet this we possess: the strength to persist,  
to prevail, to comfort one another in the dark.Prayer, right action, a turning toward the good—  
These give us hope and help us bear the pain of life.

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**WHAT IS AT THE CORE** of our life? What will live on after we are wind and space? What will be worthy of that endless, infinitely powerful silence? And what are we clinging to that isn't important, that won't endure, that isn't worthy? (Rabbi Alan Lew, 1944–2009)

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

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

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

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

ותשובה, ותפלה, וצדקה  
מעבירין את רע הגזירה.

כונה  
Kavanah  
אבות ואמהות  
Avot v'Imahot  
גבורות  
G'vurot

ונתנה תקף  
Untaneh Tokef

קדשת השם  
K'dushat HaShem

קדשת היום  
K'dushat HaYom

עבודה  
Avodah

הודאה  
Hodaah

שלום  
Shalom

תפלת הלב  
T'filat Halev

כי בשמך כן תהלתך:  
קשה לבעס וגו' לרצות.  
כי לא תחפץ במות המת,  
כי אם בשובו מדרכו וחייה.  
ועד יום מותו תחכה לו,  
אם ישוב, מיד תקבלו.  
אמת כי אתה הוא יוצרם,  
ויודע יצרם,  
כי הם בשר ודם.

**WE WHO LIVED** in concentration camps can remember the ones who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a person but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way. (Viktor E. Frankl, 1905–1997)

*N'kadeish et shimcha baolam,*

*k'shem shemakdishim oto*

*bishmei marom;*

*kakatuv al yad n'vi-echa:*

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

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

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

*Adir adireinu, Adonai adoneinu —*

*mah-adir shimcha b'chol haaretz.*

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

*Echad hu eloheinu, hu avinu,*

*hu malkeinu, hu moshi-einu —*

*v'hu yashmi-einu b'rachamav*

*l'einei kol chai:*

*"Ani Adonai Eloheichem."*

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ

בְּשִׁמְי מְרוֹם,

כְּפָתוּב עַל יַד נְבִיאֶךָ:

וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדִירֵנוּ —

מַה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקֵרָה

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

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

Holy Holy Holy is the God of heaven's hosts.  
The fullness of the whole earth is God's glory.

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

Blessed is the splendor that shines forth from the Eternal.

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

HOLY קִדְוֶה, Isaiah 6:3.

GOD OF MIGHT יְיָ אֱלֹהֵי הַקֹּדֶשׁ, Psalm 8:2, 10.

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.

"Yimloch Adonai l'olam;

Elohayich, Tziyon, l'dor vador —

hal'lu-Yah!"

*L'dor vador nagid godlecha.*

*Ulneitzach n'tzachim k'dushat'cha nakdish.*

*V'shivchacha, Eloheinu, mipinu lo yamush*

*l'olam va-ed,*

*ki El melech gadol v'kadosh atah.*

יִמְלֹךְ יי לְעוֹלָם,  
אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר,  
הַלְלוּ-יָהּ.

לְדוֹר וָדוֹר נֶגִיד גְּדוֹלָךְ.  
וּלְנִצָּח נִצָּחִים קְדֻשַׁתְךָ בְּקִדְּשׁ.  
וּשְׁבַחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמּוּשׁ  
לְעוֹלָם וָעֶד,  
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בִּנְיָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּבִתְנֵה תִקְרָא

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוֹדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat Halev*

"The Eternal shall reign for all time,  
your God for all generations, Zion — Halleluyah!"

We will teach Your greatness  
*l'dor vador* — from generation to generation.

And to the end of time  
we will affirm Your holiness.

Our God, Your praise shall ever be on our lips,  
for Your power is boundless — sovereign and holy.

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

**FOR ALL TIME** לְעוֹלָם. In I Kings 1:31, Bathsheba offers the traditional greeting to a monarch:

"May my lord King David live forever!" — a sentiment expressed in many Western nations as "Long live the king!" Here the wish is extended to the divine sovereign, conveying both the joyous certainty of God's eternal reign and a prayer that God's rule be extended throughout all space and time. In a personal sense, we might see these words as expressing a desire to place ourselves in alignment with divine rule — to live in service to the Holy One and to further God's work through our own acts.

**WE WILL TEACH YOUR GREATNESS L'DOR VADOR** לְדוֹר וָדוֹר נֶגִיד גְּדוֹלָךְ. How can we imbue the next generation with a sense of God's greatness? Perhaps by showing the young people in our care that we discern God's presence in the world — in the wonders of creation; in the order and elegance of nature's laws; in just and compassionate acts; in the persistent human striving to make a better world.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וְיָבֹא וְיָגִיעַ, וְיִירָאֶה וְיִעֲרָצֶה  
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר  
 זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,  
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל, לִפְנֶיךָ  
 לְפִלִּיטָה לְטוֹבָה,  
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם,  
 בְּיוֹם הַכִּפּוּרִים הַזֶּה.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּבְתִנָּה תִקְרָא  
 Untaneh Tokef  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיוֹם  
 K'dushat HaYom  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

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

**DAY OF ATONEMENT** יוֹם הַכִּפּוּרִים In the Torah, the festival is actually called *Yom Kippurim* or *Yom HaKippurim* — literally, “the Day of Atonements.” Why the plural? Perhaps because on this day we seek expiation not only for our individual misdeeds but also for wrongs committed by our community. Others argue that the plural term *kippurim* is appropriate, because the true focus of Yom Kippur is interpersonal behavior — sins committed by one person against another.

Rabbi Marc Angel (b. 1945) suggests that the plural term refers to the diversity of individuals present in the congregation. He writes: “The plural form reminds us that there are many roads to atonement. Each person is different and is on a unique spiritual level; each comes with different insights, experiences, memories. The roads to atonement are plural, because no two of us have identical needs.”



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

**OUR GOD, REMEMBER US** זְכֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. The phrase “*zochreinu, Adonai Eloheinu, bo l'tovah*” recalls the prayer of Nehemiah, governor of Judah, following the return from Babylonian exile (Nehemiah 5:19): “My God, remember to my credit . . .” (*Zochrah-li, Elohai, l'tovah*). Nehemiah utters several prayers of this kind, in each case seeking to be remembered favorably for his meritorious deeds, which he enumerates and describes. Strikingly, when this phrase is incorporated into the liturgy — as a communal prayer for God’s favor — no meritorious deeds are specified. We come before the Holy One more modestly, without claiming that our virtue entitles us to God’s attentive response. We rely, instead, on divine love and mercy. The prayer might provoke us to ask whether others always need to earn our forgiveness by proving themselves worthy, or whether we have the capacity to bestow forgiveness as a gift of love and compassion.

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
Avinu Malkeinu

## Avinu Malkeinu · Almighty and Merciful

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ. *Avinu Malkeinu, sh'ma koleinu.*

*Avinu Malkeinu — Almighty and Merciful — hear our voice.*

אָבִינוּ מַלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ. *Avinu Malkeinu, chatanu l'fanecha.*

*Avinu Malkeinu, we have strayed and sinned before You.*

אָבִינוּ מַלְכֵנוּ, חַמַּל עָלֵינוּ, וְעַל  
עוֹלָלָנוּ וְטַפֵּנוּ. *Avinu Malkeinu, chamol aleinu, v'al  
olaleinu v'tapeinu.*

*Avinu Malkeinu, have compassion on us and our families.*

אָבִינוּ מַלְכֵנוּ, כֹּלֵה דָבָר וְחָרֵב  
וְרָעַב מֵעַלְיָנוּ. *Avinu Malkeinu, kaleih dever v'cherev  
v'raav mei-aleinu.*

*Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.*

אָבִינוּ מַלְכֵנוּ, כֹּלֵה כָּל צָר וּמַשְׁטִין  
מֵעַלְיָנוּ. *Avinu Malkeinu, kaleih kol tzar umastin  
mei-aleinu.*

*Avinu Malkeinu, halt the reign of those who cause pain and terror.*

אָבִינוּ מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר  
חַיִּים טוֹבִים. *Avinu Malkeinu, kotveinu b'sefer  
chayim tovim.*

*Avinu Malkeinu, enter our names in the Book of Lives Well Lived.*

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה  
טוֹבָה. *Avinu Malkeinu, chadeish aleinu shanah  
tovah.*

*Avinu Malkeinu, renew for us a year of goodness.*

אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ  
מִבְּרָכוֹתֶיךָ. *Avinu Malkeinu, malei yadeinu  
mibirchotecha.*

*Avinu Malkeinu, let our hands overflow with Your blessings.*

אָבִינוּ מַלְכֵנוּ, הָרַם קֶרֶן מְשִׁיחָךָ. *Avinu Malkeinu, hareim keren m'shichecha.*

*Avinu Malkeinu, let our eyes behold the dawn of redemption.*

## Avinu Malkeinu

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

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

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

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

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

*Avinu Malkeinu, act toward us as befits Your name.*

*Avinu Malkeinu, aseih l'maancha im lo  
l'maneinu.* אָבִינוּ מַלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא  
לְמַעַנֵּנוּ.

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

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

*Avinu Malkeinu, p'tach shaarei shamayim  
litfilateinu.* אָבִינוּ מַלְכֵּנוּ, פְּתַח שַׁעְרֵי שָׁמַיִם  
לְתִפְלָתֵנוּ.

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

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

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

*Avinu Malkeinu, choneinu vaaneinu;  
ki ein banu maasim.* אָבִינוּ מַלְכֵּנוּ, חֲנֵנוּ וְעַנְנוּ,  
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.*

## Blessing Before the Torah Reading

Bar'chu et Adonai hamvorach.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

Congregation responds:

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ אַתָּה, יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ אַתָּה, יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

Eloheinu melech haolam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher bachar-banu mikol haamim

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

v'natan-lanu et torato.

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,  
having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, בּוֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

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

קבלת התורה

Kabbalat HaTorah

שֵׁשׁ עֶשְׂרֵה מִדּוֹת

Sh'losh Esreih Midot

הוצאת התורה

Hotzaat HaTorah

הקפה

Hakafah

ברכות התורה

Birchat HaTorah

ברכת הגומל

Birkat HaGomel

מי שברך לעולי

התורה

Mi Shebeirach L'olei

HaTorah

קריאת התורה

K'riat HaTorah

מי שברך לרפואה

Mishebeirach

Lirfuah

הגבהה וגלילה

Hagbahah Uglilah

ברכה שלפני

ההפטרה

B'rachah Shelifnei

HaHaftarah

קריאת ההפטרה

K'riat HaHaftarah

ברכה שאחרי

ההפטרה

B'rachah

She-acharei

HaHaftarah

תפלות הקהלה

T'filot HaK'hilah

הכנסת ספר תורה

Hachnasat Sefer

Torah

## Blessing After the Torah Reading

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

Eloheinu melech haolam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher natan-lanu Torat emet,

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

v'chayei olam nata b'tocheinu.

וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

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

בָּרוּךְ אַתָּה, יְיָ, בּוֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

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



## You Stand This Day (Deuteronomy 29:9–14; 30:1–20)

9 You stand this day, all of you, in the presence of Adonai your God—your tribal heads, elders, and officials; every man, <sup>10</sup> woman, and child of Israel; and the stranger in the midst of your camp; from the one who cuts your wood to the one who draws your water—<sup>11</sup> to enter into the covenant of Adonai your God, and the oath that Adonai your God makes with you this day, <sup>12</sup> to establish you as God's people and to be your God, as promised to you and sworn to your ancestors Abraham, Isaac, and Jacob. <sup>13</sup> And not with you alone do I make this covenant and this oath, <sup>14</sup> but with each one who stands here among us this day in the presence of Adonai our God, and with each one who is not here among us this day.

<sup>30:1</sup> When all these things happen to you—the blessing and the curse that I have set before you—and you take them to heart, among the nations to which Adonai your God has sent you away, <sup>2</sup> and you return to Adonai your God, listening with all your heart and soul to God's voice, to everything I command you this day, you and your children—<sup>3</sup> then Adonai your God will bring you back from captivity and take you back in love. Adonai your God will return to gather you from all the nations where you were scattered. <sup>4</sup> Should you be banished beyond the

9 אַתֶּם נִצְבִים הַיּוֹם כְּלָכֶם לִפְנֵי  
יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם  
זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:  
<sup>10</sup> טַפְכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב  
מַחֲנֶיךָ מִחֹטֵב עֵצִיד עַד שֹׂאֵב  
מִיָּמִיד: <sup>11</sup> לְעִבְרְךָ בְּבְרִית יְהוָה  
אֱלֹהֶיךָ וּבְאֻלָּתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ  
כָּרַת עִמָּךְ הַיּוֹם: <sup>12</sup> לְמַעַן הִקִּים  
אֶתְךָ הַיּוֹם | לֹא לְעַם וְהוּא יִהְיֶה לְךָ  
לְאֱלֹהִים כַּאֲשֶׁר דָּבַרְתָּ וְכַאֲשֶׁר  
נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק  
וּלְיַעֲקֹב: <sup>13</sup> וְלֹא אֶתְכֶם לְבַדְכֶם  
אֲנִי כָרַת אֶת־הַבְּרִית הַזֹּאת  
וְאֶת־הָאֱלֹהִים הַזֹּאת: <sup>14</sup> כִּי אֶת־אֲשֶׁר  
יִשְׁנוּ פֹה עִמָּנוּ עִמָּד הַיּוֹם לִפְנֵי  
יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנו פֹּה  
עִמָּנוּ הַיּוֹם:

<sup>30:1</sup> וְהָיָה כִּי־יָבֹאוּ עֲלֶיךָ כָּל־  
הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה  
אֲשֶׁר נָתַתִּי לִפְנֶיךָ וְהִשְׁבַּתְתָּ אֶל־  
לְבָבְךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדְיָחְךָ  
יְהוָה אֱלֹהֶיךָ שָׁמָּה: <sup>2</sup> וְשִׁבַּתְתָּ עַד־  
יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ בְּכָל־  
אֲשֶׁר־אֲנִי מְצַוְךָ הַיּוֹם אֵתָּה וּבְנֶיךָ  
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ: <sup>3</sup> וְשָׁב  
יְהוָה אֱלֹהֶיךָ אֶת־שִׁבּוֹתְךָ וְרַחֲמֶיךָ  
וְשָׁב וּקְבַצְךָ מִכָּל־הָעַמִּים אֲשֶׁר־  
הִפִּיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה: <sup>4</sup> אִם־  
יִהְיֶה גִדְחָךְ בְּקִצָּה הַשָּׁמַיִם מִשָּׁם

קבלת התורה  
Kabbalat HaTorah  
שֵׁשׁ עֶשְׂרֵה מִדּוֹת  
Sh'losh Esreh Midot  
הוצאת התורה  
Hotzaat HaTorah  
הקפה  
Hakafah  
ברכות התורה  
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ברכת הגומל  
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K'riat HaTorah  
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HaHaftarah  
קריאת ההפטרה  
K'riat HaHaftarah  
ברכה שאחרי  
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B'rachah  
She-acharei  
HaHaftarah  
תפלות הקהילה  
T'filot HaK'hilah  
הכנסת ספר תורה  
Hachnasat Sefer  
Torah



Welcoming the Torah	horizon, even from there Adonai your God will gather you up and take you back. <sup>5</sup> And Adonai your God will bring you to the land of your ancestors, making it yours and giving you goodness and numbers greater than theirs. <sup>6</sup> Then Adonai your God will open your heart and the hearts of your children to love Adonai your God with all your heart and all your being—for the sake of your life. <sup>7</sup> Adonai your God will afflict your enemies and those who pursue you with hate. <sup>8</sup> But you, you will return, heeding the voice of Adonai, obedient to all the mitzvot I command you this day. <sup>9</sup> And Adonai your God will bestow abundance through the work of your hands and the fruit of your womb, through the fruit of your livestock and the fruit of your land. Once again Adonai will rejoice in your well-being, as in your ancestors' before you, <sup>10</sup> because you will heed the voice of Adonai your God, keep the mitzvot and the laws inscribed in this book of the Torah, and return with all your heart and all your being to Adonai your God.
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	

<sup>11</sup> For this mitzvah, which I command you this day, is neither beyond you nor far away. <sup>12</sup> It is not in heaven, causing you to say: "Who will go up to heaven on our behalf, get it for us, and let us hear it, that we may do it?" <sup>13</sup> And it is not across the sea, causing you to say: "Who will cross the sea on our behalf, get it for us, and let us hear it, that we may do it?" <sup>14</sup> No, this is so very near to you—in your mouth and

יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:  
<sup>5</sup> וְהִבִּיאֶךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ  
 אֲשֶׁר־יִרְשׁוּ אֲבוֹתֶיךָ וִירְשֶׁתָּהּ  
 וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ:  
<sup>6</sup> וּמֵל יְהוָה אֱלֹהֶיךָ אֶת־לִבְּךָ  
 וְאֶת־לִבָּב זָרְעֶךָ לְאַהֲבָה אֶת־יְהוָה  
 אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשֶׁךָ  
 לְמַעַן חֲיֶיךָ: <sup>7</sup> וְנָתַן יְהוָה אֱלֹהֶיךָ  
 אֶת כָּל־הָאֱלֹות הָאֵלֶּה עַל־אֵיבֶיךָ  
 וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ: <sup>8</sup> וְאַתָּה  
 תָּשׁוּב וּשְׁמַעְתָּ בְּקוֹל יְהוָה וַעֲשִׂיתָ  
 אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּךָ  
 הַיּוֹם: <sup>9</sup> וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ  
 בְּכָל | מַעֲשֵׂה יָדְךָ בְּפָרִי בְטָנְךָ  
 וּבְפָרִי בְהֶמְתֶּךָ וּבְפָרִי אֲדָמָתְךָ  
 לְטֹבָה כִּי | יָשׁוּב יְהוָה לָשׁוּשׁ עֲלֶיךָ  
 לְטוֹב כַּאֲשֶׁר־שָׁשׂ עַל־אֲבוֹתֶיךָ: <sup>10</sup> כִּי  
 תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר  
 מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר  
 הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה  
 אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשֶׁךָ:  
<sup>11</sup> כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר  
 אֲנֹכִי מְצַוֶּךָ הַיּוֹם לֹא־נִפְלְאת  
 הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא: <sup>12</sup> לֹא  
 בַּשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ  
 הַשָּׁמַיְמָה וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ  
 אֹתָהּ וְנַעֲשֶׂנָּה: <sup>13</sup> וְלֹא־מֵעֵבֶר לַיָּם  
 הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר  
 הַיָּם וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ  
 וְנַעֲשֶׂנָּה: <sup>14</sup> כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר  
 מְאֹד בְּפִיךָ וּבְלִבְּךָ לַעֲשׂוֹתוֹ:  
<sup>15</sup> רְאֵה נָתַתִּי לְפִנֶּיךָ הַיּוֹם אֶת־

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 שְׁבִירַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב,  
מִי שְׁבִירַךְ אֲמוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל . . .

*Mi shebeirach avoteinu—Avraham, Yitzhak, 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 שְׁבִירַךְ 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 שְׁבִירַךְ 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).

## Hear Our Call

The Short  
ConfessionThe Long  
ConfessionIntrospection and  
Silent Confession

We Are Your People

Hear Our Call

**BECAUSE** I was angry  
 Because I didn't think  
 Because I was exhausted and on edge  
 Because I'd been drinking  
 Because I can be mean  
 Because I was reckless and selfish  
 Because I was worried about money  
 Because my marriage was dead  
 Because other people were doing it  
 Because I thought I could get away with it  
 Because . . .

I did something wrong.

Because I'm in pain  
 Because I wish I could undo it  
 Because I hurt him  
 Because I lost her trust  
 Because I let them down  
 Because I was self-destructive  
 Because I was foolish  
 Because I'm ashamed  
 Because that's not who I am  
 Because that's not who I want to be  
 Because . . .

I want to be forgiven.

God,  
 bring down my walls of defensiveness and self-righteousness.  
 Help me to stay in humility.  
 Please—  
 give me the strength to do what's right.

# Vidui Zuta — The Short Confession

Eloheinu v'Elohei avoteinu v'imoteinu,  
tavo l'fanecha t'filateinu;  
v'al titalam mit'chinateinu.  
Anachnu azei fanim ukshei oref  
lomar l'fanecha,  
Adonai Eloheinu v'Elohei avoteinu  
v'imoteinu,  
"Tzadikim anachnu, v'lo chatanu."  
Aval anachnu chatanu.

אלהינו ואלהי אבותינו ואמותינו,  
תבא לפניך תפלתנו,  
ואל תתעלם מתחנתנו.  
אנחנו עצי פנים וקשי ערף  
לומר לפניך,  
יי אלהינו ואלהי אבותינו  
ואמותינו:  
צדיקים אנחנו ולא חטאנו.  
אבל אנחנו חטאנו.

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

Ashamnu, bagadnu, gazalnu, dibarnu dofi.  
He-evinu, v'hirshanu, zadnu, chamasnu,  
tafalnu sheker.  
Yaatznu ra, kizavnu, latznu, maradnu,  
niatznu, sararnu, avinu, pashanu,  
tzararnu, kishinu oref.  
Rashanu, shichatnu, tiavnu,  
ta-inu, titanu.

אשמנו, בגדנו, גזלנו, דברנו דפי.  
העוינו, והרשענו, זדנו, חמסנו,  
טפלנו שקר.  
יעצנו רע, כזבנו, לצנו, מרדנו,  
נאצנו, סררנו, עוינו, פשענו,  
צררנו, קשינו ערף.  
רשענו, שחתנו, תעבנו,  
תעינו, תעתענו.

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.

שמע קולנו  
Sh'ma Koleinu

וידוי זוטא  
Vidui Zuta

וידוי רבה  
Vidui Rabbah

חשבון הנפש  
Cheshbon HaNefesh

כי אנו צמדי  
Ki Anu Amecha

שמע קולנו  
Sh'ma Koleinu



## Vidui Rabbah — The Long Confession

For these sins, our God, we ask forgiveness:

*Al cheit shechatanu l'fanecha*

*b'ones uvratzon;*

*v'al cheit shechatanu l'fanecha*

*b'yodim uvlo yodim.*

The ways we have wronged You under duress and by choice;  
and harm we have caused in Your world consciously and  
unconsciously.

*Al cheit shechatanu l'fanecha*

*bivli daat;*

*v'al cheit shechatanu l'fanecha*

*b'ritzat raglayim l'hara.*

The ways we have wronged You through our thoughtlessness;  
and harm we have caused in Your world through impulsive acts  
of malice.

*Al cheit shechatanu l'fanecha*

*b'chozek yad;*

*v'al cheit shechatanu l'fanecha*

*b'zilzul horim umorim.*

The ways we have wronged You by abusing our power;  
and harm we have caused in Your world through disrespect to  
parents and teachers.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּאִנָּס וּבִרְצוֹן,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּיָדַי וּבִלְאִי יוֹדַעִים.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּבִלִי דַּעַת,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּרִיצַת רַגְלַיִם לְהָרָע.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּחֹזֶק יָד,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּזִלְזוּל הָוִיִּם וּמֹרִים.

שְׁמַע קוֹלֵנוּ

*Sh'ma Koleinu*

וִידוּי זוּטָא

*Vidui Zuta*

וִידוּי רַבָּה

*Vidui Rabbah*

חֶשְׁבוֹן הַנֶּפֶשׁ

*Cheshbon HaNefesh*

כִּי אָנוּ עֲמִיד

*Ki Anu Amecha*

שְׁמַע קוֹלֵנוּ

*Sh'ma Koleinu*

**FOR THESE SINS** עַל חֵטָא. The original *Al Cheit* confession consisted of only six verses. The prayer's likely author, Yose ben Yose (3rd–4th cent.), chose to focus on the underlying nature of sin by asserting that the wrongs we commit fall into six categories: those we do under duress and those we do by choice; those we do by mistake or and those we do deliberately; those we do secretly and those we do openly. The Sephardic *machzor* retains Yose ben Yose's concise version, while Ashkenazic versions grew in length, over the centuries, following Rabbi Judah ben Bava's opinion: "It is necessary to specify the precise sin for which atonement is sought" (Talmud Yoma 86b).



*Al cheit shechatanu l'fanecha*  
*b'yeitzer hara;*  
*v'al cheit shechatanu l'fanecha*  
*b'kashyut oref.*

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

*Al cheit shechatanu l'fanecha*  
*b'chachash uvchazav;*  
*v'al cheit shechatanu l'fanecha*  
*b'kalut rosh.*

The ways we have wronged You through lies and deceit;  
 and harm we have caused in Your world by making light of serious  
 matters.

*Al cheit shechatanu l'fanecha*  
*b'siach siftoteinu,*  
*v'al cheit shechatanu l'fanecha*  
*b'tzarut-ayin.*

The ways we have wronged You in our routine conversations;  
 and harm we have caused in Your world through envy.

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

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

**INFLEXIBILITY AND STUBBORNNESS** קָשִׁיוֹת עֵרֶךְ. Literally, “stiffness of neck.” The concept of “stiff-neckedness” is drawn from the agricultural realm; it refers to an animal that refuses to bend its neck and accept the yoke of the plow. Applied to human beings, the metaphor suggests recalcitrance and resistance to authority, a quality that the prophets identify with the people of Israel. Isaiah, for instance, uses this metaphor to explain why Israel was exiled to Babylonia: “Your neck is like an iron sinew, and your forehead bronze” (48:4). As the people’s resistance to God’s authority led to destruction and exile, so, too, an individual’s unwillingness to accept input from others or consider others’ views inevitably has serious consequences.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בַּיֵּצֶר הָרָע,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בַּקָּשְׁיוֹת עֵרֶךְ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בַּכַּחַשׁ וּבַחֲזָב,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בַּקְלֹות רֹאשׁ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בַּשִּׁיחַ שְׁפֹתֹתֵינוּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בַּצָּרוֹת עֵינַי.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,  
 סֶלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

וְדוּי זוּטָא  
*Vidui Zuta*

וְדוּי רַבָּה  
*Vidui Rabbah*

חֶשְׁבוֹן הַנֶּפֶשׁ  
*Cheshbon HaNefesh*

כִּי אָנוּ עֲמֵךְ  
*Ki Anu Amecha*

שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

*Al cheit shechatanu l'fanecha*  
*bagalui uvasater;*  
*v'al cheit shechatanu l'fanecha*  
*b'sinat chinam.*

The ways we have wronged You openly and secretly;  
 and harm we have caused in Your world by hating without cause.

שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*  
 וְדוּי זוּטָא  
*Vidui Zuta*

וְדוּי רַבָּה  
*Vidui Rabbah*

חֶשְׁבוֹן הַנֶּפֶשׁ  
*Cheshbon HaNefesh*

*Al cheit shechatanu l'fanecha*  
*bifrikat ol;*  
*v'al cheit shechatanu l'fanecha*  
*b'maachal uvmishteh.*

The ways we have wronged You by losing self-control;  
 and harm we have caused in Your world through consumption of  
 food and drink.

כִּי אָנוּ עֲמֵךְ  
*Ki Anu Amecha*  
 שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

*Al cheit shechatanu l'fanecha*  
*b'gilui arayot;*  
*v'al cheit shechatanu l'fanecha*  
*b'imutz halev.*

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּגִלּוּי עֲרִיּוֹת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּאִמּוּץ הַלֵּב.

*Al cheit shechatanu l'fanecha*  
*b'neshech uvmarbit;*  
*v'al cheit shechatanu l'fanecha*  
*b'masa uvmatan.*

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּנִשְׁכָּה וּבִמְרִבִּית,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּמַסָּא וּבְמַתָּן.

*Al cheit shechatanu l'fanecha*  
*b'hirhur halev;*  
*v'al cheit shechatanu l'fanecha*  
*birchilut.*

The ways we have wronged You through our innermost thoughts;  
 and harm we have caused in Your world through gossip and rumor.

*Al cheit shechatanu l'fanecha*  
*b'chapat shochad;*  
*v'al cheit shechatanu l'fanecha*  
*b'chilul hashem.*

The ways we have wronged You by offering or accepting bribes;  
 and harm we have caused in Your world by profaning Your name in  
 public.

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
 בְּהִרְהוּר הַלֵּב,  
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
 בְּרִכְלִיּוֹת.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
 בְּכַפַּת שֹׁחַד,  
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
 בְּחִלּוּל הַשֵּׁם.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,  
 סַלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

וִידוּי זוּטָא  
*Vidui Zuta*

וִידוּי רַבָּה  
*Vidui Rabbah*

חֶשְׁבוֹן הַנֶּפֶשׁ  
*Cheshbon HaNefesh*

כִּי אָנוּ עֲמִיד  
*Ki Anu Amecha*

שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

**FOR ALL THESE FAILURES** וְעַל כָּלֵם. In the Talmud (*B'rachot* 34b) we find a remarkable claim: Said Rabbi Abbahu, "In the place where *baalei t'shuvah* stand, even the perfectly righteous cannot stand." That is, the effort and dedication required to engage in *t'shuvah* and overcome one's sins place the penitent at a higher spiritual level than even the most blameless individuals. The highest degree of merit does not necessarily belong to those who have never been tempted and done wrong. Rather, struggle for self-improvement and self-mastery seems to be more highly valued than virtuous conduct per se.

## Cheshbon HaNefesh

*Introspection and Silent Confession*

*After each section, individuals may pause for personal reflection.*

We stand together this day to confess our sins —  
but these moments are mine.

In the privacy of my heart, I acknowledge the wrongs I have done;  
pain I have given, intentionally and unintentionally;  
my thoughtless, careless, heartless actions,  
and my failure to do what was right.

*I reflect on the harm I have done to myself:*

through failure to care for my body and preserve my health;  
through failure to develop my mind and grow in learning;  
through failure to develop my spiritual life and seek God's presence;  
through failure to maintain my integrity and remain faithful to my ideals;  
through trying to meet my emotional needs in unhealthy ways;  
through sexual irresponsibility;  
through failure to manage my finances wisely;  
through indulging in negative thinking, self-obsession, or self-denigration;  
through closing myself off from others rather than reaching out;  
through taking on too much and neglecting what matters most;  
through using time in a way that does not reflect my true priorities;  
through fear of change, stagnation, falling into routine. . .

*And I confess, as well, these acts of harming myself . . .*

*I reflect on the harm I have done to my family and friends:*

through my failure to listen with care, empathy, and compassion;  
through my failure to give my time, attention, and energy to sustaining  
important relationships;  
through my failure to convey affection and respect, appreciation and gratitude;  
through stubbornness, giving in to anger, or violence;  
through my intolerance of imperfection in others;  
through criticism, harsh judgment, and focusing on the negative;  
through my failure to fulfill my responsibilities and sacred commitments;  
through intrusiveness, over-involvement, or manipulation;  
through gossip, tale-bearing, and failure to give the benefit of the doubt;

שמע קולנו  
Sh'ma Koleinu

ודוי זוטא  
Vidui Zuta

ודוי רבה  
Vidui Rabbah

תשובת הנפש  
Cheshbon HaNefesh

כי אנו צמדי  
Ki Anu Amecha

שמע קולנו  
Sh'ma Koleinu



Hear Our Call through withholding my deepest self, lying, and deceit;  
 through my failure to forgive and let go of grudges;  
 The Short Confession through neglect, impatience, or insensitivity toward my parents and  
 other elders;  
 The Long Confession through neglect, impatience, or insensitivity toward my children and other  
 young people. . . .

Introspection and  
 Silent Confession *And I confess, as well, these acts of harming family and friends . . .*

We Are Your People *I reflect on the harm I have done to the world around me:*

Hear Our Call through my failure to take time to educate myself about complex  
 social problems;  
 through my failure to do my part as an active citizen and make my voice heard;  
 through resigning myself to the way things are, rather than working for change;  
 through inappropriate or harmful sexual behavior;  
 through succumbing to racism and disdaining those different from myself;  
 through over-consumption, materialism, and self-indulgence;  
 through my failure to respond with generosity to those in need;  
 through my discourtesy, ill-temper, and impatience at work or in  
 public settings;  
 through dishonesty in my work or financial dealings;  
 through breaking the law or bending the rules;  
 through cynicism and abandoning hope. . . .

*And I confess, as well, these acts of harming the world around me . . .*

*I reflect on the harm I have done to the Jewish people:*

through my failure to make time for Jewish learning, worship, and mitzvot;  
 through neglecting to do my part to carry on the tradition;  
 through my reluctance to keep growing in my Jewish life and deepen my Jewish  
 practice;  
 through my failure to be a good Jewish role model for the children in my life;  
 through gossip and harmful speech about members of our community;  
 through taking from the community without giving back;  
 through my indifference to Jews in need, here and around the world;  
 through ignoring opportunities to visit, support, and educate myself about Israel;  
 through my failure to exemplify the highest Jewish values and virtues. . . .

*And I confess, as well, these acts of harming the Jewish people . . .*



Hear Our Call

The Short  
Confession

The Long  
Confession

Introspection and  
Silent Confession

**We Are Your People**

Hear Our Call

#### FOR EVERY ACT OF GOODNESS

Let us affirm the good we have done;  
let us acknowledge our acts of healing and repair . . .

For the good we have done  
by acting with self-restraint and self-control;

For the good we have done  
through acts of generosity and compassion;

For the good we have done  
by offering children our love and support;

For the good we have done  
by honoring our parents with care and respect;

For the good we have done  
through acts of friendship and hospitality;

For the good we have done  
through acts of forgiveness and reconciliation;

For the good we have done  
by keeping promises and honoring commitments;

For the good we have done  
through the work of our hands, and by serving others;

For the good we have done  
by caring for the earth and sustaining its creatures;

For the good we have done  
by housing the homeless, feeding the hungry, and welcoming the stranger;

For the good we have done  
by acting with integrity and honesty;

For the good we have done  
through thoughtful and encouraging words;

For the good we have done  
by caring for our health and that of our loved ones;

For the good we have done  
by strengthening our Jewish community;

For the good we have done  
through acts of civic engagement and *tikkun olam*;

All these have brought light and healing into the world.  
May these acts inspire us to renew our efforts in the year to come.

## סיום השחרית

סיום השחרית  
Siyum HaShacharit

## Siyum HaShacharit · Concluding Prayers

1.

Infinite Source of goodness,  
help us to see the good  
in ourselves, in others, and in the world around us.  
Teach us to cultivate a discerning mind  
to know right from wrong;  
and a listening heart  
open to love and forgiveness.

Guide us to walk in Your ways with integrity,  
ever faithful to the promises our forebears made.  
And may Your goodness inspire us to do what is just and right.

Hayom t'am'tzeinu! Amen.

היום תאמצנו, אמן.

Hayom t'var'cheinu! Amen.

היום תברכנו, אמן.

Hayom t'gad'leinu! Amen.

היום תגדלנו, אמן.

Hayom tidr'sheinu l'tovah! Amen.

היום תדרשנו לטובה, אמן.

Hayom ticht'veinu l'chayim tovim! Amen.

היום תכתבנו לחיים טובים, אמן.

Hayom tishma shavateinu! Amen.

היום תשמע שועתנו, אמן.

Hayom titm'cheinu bimin tzidkechal Amen.

היום תתמכנו בימין צדקה, אמן.

Strengthen us this day! Amen.

Bless us this day! Amen.

This day, exalt us! Amen.

Show us kindness this day! Amen.

Inscribe us this day for a life of goodness! Amen.

This day, hear our cry! Amen.

Now and always, support us with the strength of

Your righteousness! Amen.

**DISCERNING MIND . . . LISTENING HEART.** Both phrases echo Solomon's prayer in 1 Kings 3:9. The young king, when asked by God what he seeks for himself, requests "lev shomei'a (a discerning mind — literally: a listening heart) . . . to distinguish between good and bad."

**WALK IN YOUR WAYS . . . WHAT IS JUST AND RIGHT.** Based on God's words to Abraham in Genesis 17:1 and 18:19.

T'FILAT HADERECH

*Hymns*

*Shabbat*

*Havdalah*

*Songs*

*Israeli Songs*

*Days of Awe*

*Three Festivals*

*Sukkot*

*Pesach*

*Shavuot*

*Chanukah*

*Tu B'shvat*

*Purim*

*Songs of Memory*

*Meditation and*

*Healing*

*National Hymns*

May we be blessed as we go on our way.

May we be guided in peace.

May we be blessed with health and joy.

May this be our blessing, Amen.

May we be sheltered by the wings of peace.

May we be kept in safety and in love.

May grace and compassion find their way to every soul.

May this be our blessing, Amen.

THIS IS VERY GOOD

When God made the world and made it full of light,  
The sun to shine by day, the moon and stars by night,  
God made it full of life, lilies, oaks, and trout;  
Tigers and bears; sparrows, hawks and apes.

And God took clay from Earth's four corners  
To give it the breath of life, and God said:

This is very good, this is very good,  
man, woman, and child, all are good.

Man, woman, and child resemble God.

Like God we love, like God we think, like God we care.

V'EIZEHU

V'eizhu chacham, halomeid mikol adam.

V'eizhu gibor, hakoveish et yitzro.

V'eizhu ashir, hasamei-ach b'chelko.

וְאֵיֶזְהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם.

וְאֵיֶזְהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ.

וְאֵיֶזְהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ.

Who are wise? Those who learn from everyone.

Who are mighty? Those who control their urges.

Who are rich? Those who are happy with what they have.

(based on Pirkei Avot 4:1)