



Yom Kippur 5783 Morning Service

Kehillat Torat Chayim v'Chesed
(A virtual community)

Please note that this booklet contains sacred text
and should be treated accordingly.

RESPONSIVE READING

Adonai spoke to Moses, saying:

Speak to the whole Israelite community and say to them:

You shall be holy, for I, Adonai your God, am holy.

*You shall each revere his mother and his father,
and keep My sabbaths.*

When you reap the harvest of your land,
do not reap to the edges of your field,
or gather the gleanings of your harvest.

*You shall not pick your vineyard bare,
or gather the fallen fruit of your vineyard;
you shall leave them for the poor and the stranger.*

You shall not steal, nor deal deceitfully
or falsely with one another.

*You shall not defraud your fellow. You shall not commit robbery.
The wages of a laborer shall not remain with you until morning.*

You shall not insult the deaf,
or place a stumbling block before the blind.
You shall fear your God.

*You shall not render an unfair decision:
do not favor the poor or show deference to the rich;
judge your kinsman fairly.*

Do not go about as a talebearer among your countrymen.
Do not stand idly by the blood of your fellow.

*You shall not hate your kinsfolk in your heart.
Reprove your kinsman but incur no guilt because of him.*

You shall not take vengeance
or bear a grudge against your countrymen.
Love your fellow as yourself.

*You shall rise before the aged
and show deference to the old.*

When a stranger resides with you in your land,
you shall not wrong him.

*The stranger who resides with you
shall be to you as one of your citizens;
you shall love him as yourself.*

**You shall faithfully observe all My laws
and all My rules: I am the LORD.**

**הָרִינִי מִקַּבֵּל עָלַי מִצְוֹת עֲשֵׂה שֶׁל וְאַהֲבַת לְרַעְךָ כָּמוֹךָ. וּבְכֹל זְמַן לְהַכְרִיעַ אֶת כָּל
עַצְמִי, וְאֶת כָּל עַם בְּנֵי יִשְׂרָאֵל, וְאֶת כָּל הָעוֹלָם לְכַף זְכוּת.**

*Hareini mekabbel alai mitzvat aseh shel ve'ahavta l're-acha kamocha.
u-v'chol z'man l'hachria et kol atzmi, v'et kol am b'nei yisra'el, v'et kol
ha-olam l'chaf z'echut.*

**Behold, I obligate myself to fulfill the positive mitzvah to love my fellow
as I would love myself, and at all times to look with favor upon myself
and upon all whom I encounter, regardless of who they may be.**

**רְבוֹנוֹ שֶׁל עוֹלָם, גָּלוּי וְיָדוּעַ לְפָנֶיךָ שְׂרָצוֹנִי לְעֲבוֹד אוֹתְךָ בְּאַמֶּת, וְאֵךְ מַה אֶעֱשֶׂה,
שֵׂישׁ בִּי יֵצֵר הָרַע גָּדוֹל, הַמְטַמְטֵם מוֹחִי וְלִבִּי, וּמוֹנֵעַ אוֹתִי מֵעֲבוֹדְתְּךָ. לְכֵן, חוּם
וְרַחֵם נָא עַל נַפְשִׁי, וְעֲזֹר לִי שְׂאוּכַל לְהִתְגַּבֵּר עָלָיו, וּלְהִתְקַיֵּם אֶת כָּל הַמִּצְוֹת
שֶׁנִּתְּתָה לָנוּ.**

*Ribbono shel olam, galui veyadua l'fanecha sher'tzoni la-avod ot'cha
b'emet, v'ach mah eh-eseh, sheyesh bi yetzer hara gadol, hamtamtem
mochi v'libi, umonea oti mei'avodatecha. lachen, chus v'rachem na al
nafshi, va-azor li she'u-chal l'hitgabber alav, ul'hitkayem et kol hamitzvot
shenattata lanu.*

**Master of the Universe, please know that my intention is to serve You
faithfully, yet what am I to do, for the temptations of the world are so great
that they cloud my head and my heart, barring me from properly serving
You. Therefore, have mercy upon my soul and help me,
that I may have the inner strength to defeat this inclination to stray,
so that I may fulfill all that You have commanded us.**

RESPONSIVE READING

**As God is gracious and compassionate, you be gracious and
compassionate.**

Help the needy bride, visit the sick, comfort the mourners, attend to the dead,

share your bread with the hungry, take the homeless into your home.

*Clothe the naked when you see them;
do not turn away from people in need;
Help those who have no help.*

Be eyes to the blind, be feet to the lame.

*What is hateful to you, do not do to your fellow human beings,
but love your neighbor and the stranger as yourself.*

Be one who loves peace and pursues peace,
love your fellow creatures and draw them to the Torah.

*As God is gracious and compassionate,
you be gracious and compassionate.*

Then your light shall break forth as dawn,
and your healing spread quickly.

*Our righteousness will go before us,
and God's presence will gather us up.*

May God grant us wisdom of the heart.
And may there be peace among us.

*Call to mind Your acts of kindness, Adonai,
for they exist eternally.*

Do not hold the sins of our ancestors against us.
Be mindful of us and take note of us
as You favor Your people with salvation.

*Remember the congregation that long ago
You made Your very own when
You redeemed the tribe You made Your inheritance.
Remember Mount Zion, on which You once dwelled,
and Your love of Jerusalem.*

We recite the first part responsively in Hebrew.

Baruch she'amar vehayah ha'olam.

ברוך שאמר והיה העולם.

baruch hu

ברוך הוא.

baruch oseh vereshit.

ברוך עשה בראשית.

baruch omer ve'oseh

ברוך אומר ועושה.

baruch gozer umekayem.

ברוך גוזר ומקיים.

baruch merachem al ha'aretz

ברוך מרחם על הארץ.

baruch merachem al habberiyot.

ברוך מרחם על הבריות.

baruch meshallem sachar tov lire'av

ברוך משלם שכר טוב ליראיו.

baruch chai la'ad vekayam lanetzach.

ברוך חי לעד וקיים לנצח.

baruch podeh umatzil

ברוך פודה ומציל.

baruch shemo.

ברוך שמו.

He created the world with His word. Praise Him. Praise Him, Author of Creation. His word is performance. His decree is fulfillment. Praise Him. His mercy embraces the world and all creatures. Praise Him. He rewards those who revere Him. He lives forever, endures eternally. Praise Him. He redeems, He rescues. Praise Him.

ברוך אתה אדני אלהינו מלך העולם, האל האב הרחמן, המהלל בפי עמו, משבח ומפאך בלשון חסידיו ועבדיו, ובשרי עבדך. נהללך אדני אלהינו בשבחחות ובזמירות, ונגדלך ונשבחך ונפאךך ונזכיר שמך, ונמליכך, מלכנו אלהינו, יחיד, חי העולמים, מלך משבח ומפאך עדי עד שמו הגדול: ברוך אתה אדני, מלך מהלל בתשבחחות: **[kiss the tsitsit]**

*We praise You, Lord our God, King of the universe, compassionate Father extolled by His people, glorified by His faithful servants. We laud You with the Psalms of Your servants. We extol You in song; we celebrate Your fame in melody. We proclaim You King, singular, eternal God. Praised are You, Lord, King extolled with songs of praise. **[kiss the tsitsit]***

RESPONSIVE READING

**O God, You are as near as the very air we breathe,
yet farther than the farthest star.**

We yearn to reach You.

We seek the light and warmth of Your Presence.

**Though we say You are near,
we are lonely and alone.**

*Let our desire be so strong
that it will tear the veil that keeps You from our sight!*

**Let Your light release our darkness
and reveal the glory and joy of Your Presence.**

*As the fish gives itself to the sea,
as the bird gives itself to the air,
so may we give ourselves to You.*

*Hodu la'adonai ki tov,
ki l'olam chasdo
hodu l'elohei ha-elohim,
ki l'olam chasdo
hodu la-adonay ha-adonim,
ki l'olam chasdo
l'oseh nifla-ot g'dolot l'vaddo,
ki l'olam chasdo
l'oseh hashamayim bitvunah,
ki l'olam chasdo
leroka ha'aretz al hammayim,
ki l'olam chasdo
l'oseh orim g'dolim,
ki l'olam chasdo
et hashemesh l'memshelet bayom,
ki l'olam chasdo
et hayarei-ach v'chochavim
l'memsh'lot baleielah,
ki l'olam chasdo
l'makkeh mitzrayim bivchoreihem,
ki l'olam chasdo
vayotzei yisra-el mittocham,
ki l'olam chasdo
b'yad chazakah uvizroa netuyah,
ki l'olam chasdo
l'oseh orim g'dolim,
ki l'olam chasdo
v'he-evir yisra-el betocho,
ki l'olam chasdo
v'ni'er par'oh v'cheilo v'yam suf,
ki l'olam chasdo*

הודו לַאֲדֹנָי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
הודו לַאֲלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חַסְדּוֹ:
הודו לַאֲדֹנֵי הָאֲדֹנִים, כִּי לְעוֹלָם חַסְדּוֹ:
לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדּוֹ, כִּי לְעוֹלָם
חַסְדּוֹ:
לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חַסְדּוֹ:
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חַסְדּוֹ:
לַעֲשֵׂה אוֹרִים גְּדֻלִּים, כִּי לְעוֹלָם חַסְדּוֹ:
אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם, כִּי לְעוֹלָם
חַסְדּוֹ: אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת
בַּלַּיְלָה, כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכּוֹה מִצְרַיִם בְּכּוֹחֵיהֶם, כִּי לְעוֹלָם
חַסְדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חַסְדּוֹ:
בְּיַד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה, כִּי לְעוֹלָם
חַסְדּוֹ:
לְגַזֵּר יָם סוּף לַגִּזְרִים, כִּי לְעוֹלָם חַסְדּוֹ:
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חַסְדּוֹ:
וְנָעַר פְּרָעָה וַחֲמִילוֹ בַּיָּם סוּף, כִּי לְעוֹלָם
חַסְדּוֹ:

*l'molich ammo bammidbar,
 ki l'olam chasdo
 l'makkeh m'lachim g'dolim,
 ki l'olam chasdo
 vayaharog m'lachim addirim,
 ki l'olam chasdo
 l'sichon melech ha'emori,
 ki l'olam chasdo
 ul'og melech habbasha,
 ki l'olam chasdo
 v'natan artzam l'nachalah,
 ki l'olam chasdo
 nachalah l'yisra-el avdo,
 ki l'olam chasdo
 shebbeshif'leinu zachar lanu,
 ki l'olam chasdo
 vayifrekeinu mitzareinu,
 ki l'olam chasdo.
 Notein lechem l'chol basar, ki l'olam
 chasdo.
 hodu l'el hashamayim, ki l'olam
 chasdo.*

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חֶסֶד:
 לְמַכֵּה מְלָכִים גְּדֹלִים, כִּי לְעוֹלָם חֶסֶד:
 וַיַּהַרֵּג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֶסֶד:
 לְסִיחֹן מֶלֶךְ הָעַמּוֹרִי, כִּי לְעוֹלָם חֶסֶד:
 וּלְעֹג מֶלֶךְ הַבַּשָּׁא, כִּי לְעוֹלָם חֶסֶד:
 וְנָתַן אֶרֶץ לְנַחֲלָה, כִּי לְעוֹלָם חֶסֶד:
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ, כִּי לְעוֹלָם חֶסֶד:
 שֶׁבִּבְשִׁיף לָנוּ זָכָר לָנוּ, כִּי לְעוֹלָם חֶסֶד:
 וַיַּפְרֵקֵנוּ מִצָּרֵינוּ, כִּי לְעוֹלָם חֶסֶד:
 נֹתֵן לֶחֶם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֶסֶד:
 הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם, כִּי לְעוֹלָם חֶסֶד:

יְהִי כְבוֹד אֲדֹנָי לְעוֹלָם, יִשְׁמַח אֲדֹנָי בַּמַּעֲשָׂיו: יְהִי שֵׁם אֲדֹנָי מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם:
 מִמְּזֶרֶח שֶׁמֶשׁ עַד מְבֹאוֹ, מְהֵלֵל שֵׁם אֲדֹנָי: רֵם עַל כָּל גּוֹיִם אֲדֹנָי, עַל הַשָּׁמַיִם כְּבוֹד:
 אֲדֹנָי שֶׁמֶךְ לְעוֹלָם, אֲדֹנָי זָכָר לְדֹר וָדֹר: אֲדֹנָי בְּשָׁמַיִם הֵכִין כִּסֵּאוֹ, וּמִלְכוּתוֹ בְּכָל
 מַשְׁלָה: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם אֲדֹנָי מֶלֶךְ: אֲדֹנָי מֶלֶךְ, אֲדֹנָי
 מֶלֶךְ, אֲדֹנָי יְמֶלֶךְ לְעֵלָם וָעַד: אֲדֹנָי מֶלֶךְ עוֹלָם וָעַד, אֲבָדוּ גּוֹיִם מֵאֶרֶץ: אֲדֹנָי הַפִּיר
 עֲצַת גּוֹיִם, הִנֵּי־אֵל מַחְשָׁבוֹת עַמִּים: רַבּוֹת מַחְשָׁבוֹת בְּלֵב אִישׁ, וְעֲצַת אֲדֹנָי הִיא תִקְוָם:
 עֲצַת אֲדֹנָי לְעוֹלָם תִּעֲמֹד, מַחְשָׁבוֹת לְבוֹ לְדֹר וָדֹר: כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה
 וַיַּעֲמֹד: כִּי בָחַר אֲדֹנָי בְּצִיּוֹן, אֹהֶל לְמוֹשָׁב לוֹ: כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ:
 כִּי לֹא יָטַשׁ אֲדֹנָי עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב: וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה
 לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ: אֲדֹנָי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ:

God's glory endures forever; may God rejoice in God's creatures. May the Lord be praised now and forever. Praised be God from East to West. The Lord is exalted beyond all nations, God's glory extends beyond the heavens. Your glory, Lord, endures forever, Your fame throughout all generations. The Lord established God's throne in Heaven. God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: "The Lord is King." The Lord is King, the Lord was King, the Lord shall be King throughout all time. The Lord shall be King forever and ever; many peoples shall vanish from God's land. The Lord thwarts the designs of such nations, God foils the plans of such peoples. **Many plans rise in human hearts, but the designs of the Lord are fulfilled. For when God spoke it came to be; God issued a command and the world took form.** The Lord has chosen Zion, God desired it for God's dwelling place. The Lord has chosen Jacob for Himself, the people Israel as God's treasure. **The Lord will not abandon God's people, God will not forsake God's heritage.** God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refuses to let rage be all-consuming. **Save us, Lord. Answer us, O King, when we call.**

רבות מַחֲשָׁבוֹת בְּלֵב אִישׁ, וְעֵצַת אֲדֹנָי הִיא תְּקוּם:

Rabbot machashavot b'lev ish, va-atzat adonai hi takum.

עֵצַת אֲדֹנָי לְעוֹלָם תִּעָמֵד, מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר:

Atzat adonai l'olam ta-amod, machshevot libbo ledor vador.

כִּי לֹא יִטּוֹשׁ אֲדֹנָי עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב:

Ki lo yittosh adonai ammo, v'nachalato lo ya-azov.

אֲדֹנָי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ:

Adonai hoshi'ah, hammelech ya-anenu veyom kawrei'enu.

The following verses will be recited responsively

Those who wish will join in the Hebrew. All others respond with the English verse.

אֲשֶׁרִי מְשֻׁכֵּיל אֶל-דָּל, בְּיוֹם רָעָה יִמְלִיטֵהוּ אֲדֹנָי:

**Happy is the one who is thoughtful of the wretched;
in bad times may Adonai protect him or her.**

אֲשֶׁרִי שְׂמִירִי מְשֻׁפָּט, עֲשֵׂה צְדָקָה בְּכָל-עֵת:

Happy are those who act justly, who do right at all times.

לְדָוִד,

אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא:

To David.

Adonai, I set my hope in You.

בְּשִׁפְתֵי סִפְרָתִי כָל מִשְׁפָּטֶי־פִידָה:

My lips proclaim all the rules You proclaimed.

נִרְסָה נַפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת:

My soul is consumed with longing for Your rules at all times.

דְּרָךְ־אֱמוּנָה בְּחִרְתִּי, מִשְׁפָּטֶיךָ שְׁוִיתִי:

I have chosen the way of faithfulness; I have set Your rules before me.

הִנָּשָׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב נֶמּוּל עַל־גֵּאִים:

Rise up, judge of the earth, repay the haughty for their arrogance!

וְהוּא יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק, יִדִּין לְאֲמִים בְּמִישָׁרִים:

It is God who judges the world with righteousness, rules the peoples with equity.

זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְתִּיו וּמִשְׁפָּטֵי־פִיו:

Remember the wonders God has done,
the portents and judgments God has pronounced,

חֶסֶד־וּמִשְׁפָּט אֲשִׁירָה, לָךְ אֲדָנִי אֲזַמְּרָה:

I will sing of faithfulness and justice; to You, Adonai, will I sing.

טוֹב וַיָּשָׁר אֲדָנִי, עַל־כֵּן יוֹרָה חַטָּאִים בְּדֶרֶךְ:

Good and upright is Adonai; therefore God shows sinners the way.

יִדִּין עַמְּךָ בְּצֶדֶק, וַעֲנִיֶּיךָ בְּמִשְׁפָּט:

That God may judge Your people rightly, Your lowly ones, justly.

כִּי אֲדָנִי אֱהֵב מִשְׁפָּט, וְלֹא־יַעֲזֹב אֶת־חֲסִידָיו,

לְעוֹלָם נִשְׁמְרוּ; וְזָרַע רָשָׁעִים נִכְרֶת:

For Adonai loves what is right, God does not abandon God's faithful ones.
They are preserved forever, while the children of the wicked will be cut off.

לְשֹׁפֵט יָתוּם וְדָךְ, בְּלִי־יוֹסִיף עוֹד לְעַרְץ אֲנוּשׁ מִן־הָאָרֶץ:

So that God may champion the orphan and the downtrodden,
and that men who are of the earth tyrannize no more.

מַעֲשֵׂי יְדִיו אֱמֶת וּמִשְׁפָּט, נֶאֱמָנִים כָּל-פְּקוּדָיו:

God's handiwork is truth and justice; all God's precepts are enduring.

נוֹדַע אֲדֹנָי מִשְׁפָּט עֲשָׂה, בַּפֵּעַל כִּפְּיוֹ נוֹקֵשׁ רָשָׁע:

Adonai is made known: God works judgment;
the wicked man is snared by his own devices.

סָמַר מִפְּחָדְךָ בְּשָׂרִי, וּמִמִּשְׁפָּטֶיךָ יִרְאֵתִי:

I have not departed from Your rules, for You have instructed me.

עֲשָׂה מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לָחֶם לָרַעֲבִים, אֲדֹנָי מַתִּיר אֲסוּרִים:

Adonai, You secure justice for the oppressed,
feed the hungry, free the imprisoned.

פְּנֵה-אֵלַי וְחַנּוּנִי, כְּמִשְׁפָּט לְאַהֲבֵי שִׁמְךָ:

Turn to me and be gracious to me,
as is Your rule with those who love Your name.

צֶדֶק וּמִשְׁפָּט מְבֹרָן כִּסְאֶךָ, חֶסֶד וְאֱמֶת יִקְדָּמוּ פָנֶיךָ:

Righteousness and justice are the foundation of Your throne;
steadfast love and faithfulness stand before You.

קוֹלִי שְׁמָעָה כְּחֶסֶדְךָ, אֲדֹנָי כְּמִשְׁפָּטֶיךָ חַיִּנִי:

Hear my voice as befits Your steadfast love;
O Adonai, preserve me, as is Your rule.

רַחֲמֶיךָ רַבִּים אֲדֹנָי, כְּמִשְׁפָּטֶיךָ חַיִּנִי:

Your mercies are great, O Adonai; preserve me, as is Your rule.

שִׁפְטוּ-דָל וְיִתּוֹם, עָנִי וְרֵשׁ הַצְדִּיקוּ:

Judge the wretched and the orphan, vindicate the lowly and the poor.

תַּחֲיֵ-נַפְשִׁי וְתִהְלֶלְךָ, וּמִשְׁפָּטֶיךָ יַעֲזָרֵנִי:

Let me live, that I may praise You; may Your rules be my help.

*Ha-l'lu-yah! Ha-l'lu El b'kawdsho,
ha-l'lu-hu bir-ki-a u-zo.*

*Ha-l'lu-hu big-vu-ro-tav,
ha-l'lu-hu k'rov gud-lo.*

*Ha-l'lu-hu b'tei-ka sho-far,
ha-l'lu-hu b'nei-vel v'chi-nor.*

*Ha-l'lu-hu b'tof u-ma-chol,
ha-l'lu-hu b'mi-nim v'u-gav.*

*Ha-l'lu-hu b'tsil-ts'lei sha-ma,
ha-l'lu-hu b'tsil-ts'lei t'ru-ah.*

*Kol han-sha-ma t'ha-leil Yah,
Ha-l'lu-yah [Ha-l'lu-yah!].*

*[Kol han-sha-ma t'ha-leil Yah,
Ha-l'lu-yah Ha-l'lu-yah!].*

הַלְלוּיָהּ, הִלְלוּ אֵל בְּקֹדֶשׁוֹ,

הַלְלוּהוּ בְּרִקְיעַ עֶזוֹ:

הַלְלוּהוּ בְּנִבְרֹתָיו,

הַלְלוּהוּ כָּרֵב גִּדְלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,

הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל,

הַלְלוּהוּ בְּמִנִּים וְעִנָּב:

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ,

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ הַלְלוּיָהּ.

כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ הַלְלוּיָהּ:

Halleluyah! Praise God in God's sanctuary! Praise God in the firmament of God's power! Praise God for God's mighty acts! Praise God according to God's exceeding greatness! Praise God with the sound of the shofar! Praise God with the harp and the lyre! Praise God with the tambourine and dance! Praise God with stringed instruments and the pipe! Praise God with sounding cymbals! Praise God with loud clashing cymbals! Let every thing that breathes praise the Lord! Halleluyah!

*Baruch adonai le'olam, amen
ve'amen.
baruch adonai mitziyon, shochan
yerushalayim, halleluyah.
baruch adonai elohim elohei
yisra'el,
oseh nifla'ot levaddo.
uvaruch shem kevodo le'olam,
veyimmalei chevodo et kol
ha'aretz, amen ve'amen.*

בָּרוּךְ אֲדֹנָי לְעוֹלָם, אָמֵן וְאָמֵן.

בָּרוּךְ אֲדֹנָי מִצִּיּוֹן, שׁוֹכֵן יְרוּשָׁלַיִם,
הַלְלוּיָהּ.

בָּרוּךְ אֲדֹנָי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,
עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.

וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,

וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן
וְאָמֵן.

Praised be the Lord forevermore. Amen, Amen.

Praised be the Lord out of Zion. God, who dwells at Jerusalem, Halleluyah.

**Praised be the Lord God, the God of Israel,
who alone does wondrous things.**

**Praised be God's glorious Name forever;
and let the whole earth be filled with God's glory. Amen, Amen.**

RESPONSIVE READING

In this hour all Israel stands before Hamelech, our Sovereign,
God, the judge and the forgiver.

*In God's presence, let us all examine our ways,
our deeds, and what we have failed to do.*

Where we transgressed, let us openly confess: "We have sinned!"

And, determined to return to God, let us pray: "Forgive us."

We stand before Hamelech, our Sovereign.
We have trust in our faith and in our future.

Who taught the world respect for man, created in the image of God?

Who spoke of the commandment of righteousness, of social justice?

*In all this we see manifest the spirit of the prophets,
the divine revelation to the Jewish people.*

It grew out of our Judaism and is still growing.
We stand before our God. On Him we rely.

*From God issues the truth and the glory of our history,
our fortitude amidst all change of fortune,
our endurance in distress.*

We stand before Hamelech, our Sovereign,
strengthened by God's mitzvot that we fulfill.

*We bow to God, Hamelech, our Sovereign,
We worship God and remain firm in all vicissitudes.*

Humbly we trust in God and our path lies clear before us;
we see our future.

*All Israel appears before our God in this hour.
In our prayers, in our hope, in our confession,
we are one with all Jews on earth.*

We look upon each other and know who we are;
we look up to Hamelech, our Sovereign, and know what shall abide.

*"May God who makes peace in above
bring peace upon us and upon all Israel."*

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.
 שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ:
 וְכַתּוּב, רִנְנוּ צַדִּיקִים בְּאֲדָנִי, לִישָׁרִים נְאֻה תְּהִלָּה.

בְּכִי	יִשְׂרָאֵל	תִּתְרוֹמֵם.
וּבְשִׁפְתֵי	צַדִּיקִים	תִּתְבָּרֵךְ.
וּבִלְשׁוֹן	חֲסִידִים	תִּתְקַדֵּשׁ.
וּבִקְרֹב	קְדוֹשִׁים	תִּתְהַלֵּל:

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמְךָ מְלַכְנוּ, בְּכָל יוֹר וְיוֹר,
 שֹׁכֵן חֹבֶת כָּל הַיְצוּרִים, לְפָנֶיךָ אֲדָנִי אֱלֹהֵינוּ, וְאַלְהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלֵּל
 לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעִלָּה וּלְקַלֵּם, עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד
 בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:

Among assembled throngs of the House of Yisrael in every generation shall Your name be glorified in song, our King. For it is the duty of all creatures, Lord our God and God of our ancestors, to extol, laud, and glorify You, extolling, exalting, to add our own praise to the songs of David, Your anointed servant.

וּבְכֵן יִשְׁתַּבַּח שְׁמְךָ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ
 נְאֻה, אֲדָנִי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הִלֵּל וְזִמְרָה, עֲזָה וּמִמְשָׁלָה, נִצָּח,
 גְּדֻלָּה וְגִבּוֹרָה, תְּהִלָּה וְתִפְאֶרֶת, קִדְשָׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה אֲדָנִי, אֵל מֶלֶךְ גָּדוֹל וּמְהִלָּל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 בּוֹרֵא כָּל הַנְּשָׁמוֹת, רַבּוֹן כָּל הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יָחִיד, אֵל, חַי
 הָעוֹלָמִים.

You shall always be praised, great and holy God, our King in heaven and on earth. Songs of praise and psalms of adoration become You, acknowledging Your might and Your dominion. Yours are strength and sovereignty, sanctity, grandeur and glory always. We offer You our devotion, open our hearts in acclamation. Praised are You, Sovereign of wonders, crowned with adoration, delighting in ortal song and psalm, exalted King, eternal life of the universe.

**The following verses will be chanted by the Rabbi in the Hebrew.
 Please respond with the English verse.**

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ, אֲדָנִי:

A song of ascents. Out of the depths I call You, O Lord.

אֲדָנִי שְׁמָעָה בְּקוֹלִי. תִּהְיֶינָה אֲזִנֶּיךָ קֹשֶׁבוֹת לְקוֹל תַּחֲנוּנָי:

O Lord, listen to my cry; let Your ears be attentive to my plea for mercy.

אם עֲוֹנוֹת תִּשְׁמַר יְהוָה, אֲדֹנָי מִי יַעֲמֹד?

If You keep account of sins, O Lord, Lord, who will survive?

כִּי עֹמֶד הַפְּלִיחָה, לְמַעַן תִּוָּרָא:

Yours is the power to forgive so that You may be held in awe.

קִוִּיתִי, אֲדֹנָי, קִנְיָתָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלְתִּי:

I look to the Lord; I look to Him; I await His word.

נַפְשִׁי לֹאֲדֹנָי, מִשְׁמָרִים לְבֹקֶר, שְׁמָרִים לְבֹקֶר:

I am more eager for the Lord than watchmen for the morning, watchmen for the morning.

יַחֵל יִשְׂרָאֵל אֶל אֲדֹנָי, כִּי עִם אֲדֹנָי הַחֶסֶד, וְהַרְבֵּה עֲמוּ פְדוּת:

O Israel, wait for the Lord; for with the Lord is steadfast love and great power to redeem.

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

It is He who will redeem Israel from all their iniquities.

RESPONSIVE READING

Take away our shame, lift our anxiety, absolve us of our sins.

Enable us to pray before You with gladness of heart,

To pursue Your mitzvot and Your Torah in the joy of holiness.

*Grant us the wisdom to bring happiness to all Your children,
to exalt and ennoble Your faithful, to spread goodness and mercy
and blessing in the world.*

Humble the arrogant who have tried to pervert us with falsehoods
while we sought our happiness in serving You.

Save us from weakness and from faltering, and from every evil trait.

Illumine our eyes with the light of Your deliverance.

Help us, Your people; imbue our hearts with reverence
and with awe before Your majesty.

*Strengthen us with Your love, guide us to walk
in the path of Your righteousness.*

Kindle in our hearts the light of the holiness of this Day of Holiness

***and bring us to possess the inheritance You have set for us,
Speedily, speedily, in our time, soon. Amen.***

(Adapted) Harav Avraham Yitzchak Kook, translated by Ben-Tzion Bokser

[The Half-Kaddish will be recited here]

The Rabbi recites:

בָּרְכוּ אֶת אֲדֹנָי הַמְּבָרֵךְ.

Congregation recites and the Rabbi repeats:

בָּרוּךְ אֲדֹנָי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

**בָּרוּךְ אַתָּה אֲדֹנָי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֶשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא
אֶת הַכֹּל:**

***Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, yo-tseir or u-vo-rei
cho-shech, O-seh sha-lom u-vo-rei et ha-kol.***

[Praised are You, Lord, creating light and fashioning darkness, ordaining the order of all creation.]

**לֵאל בָּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יִאֲמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְיעוּ. כִּי
הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה תְּדִשּׁוֹת, בּוֹעֵל מְלָחֳמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ
יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תְּהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת. הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. כְּאֲמֹר לַעֲשֵׂה אוֹרִים גְּדִלִים, כִּי לְעוֹלָם חֲסִדוֹ:**

To praiseworthy God they sweetly sing; the living, enduring God they celebrate in song. For He is unique, doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing. Awesome in praise, Sovereign of wonders, day after day in God's goodness He renews Creation. So sang the Psalmist: "Praise the Creator of great lights, for God's love endures forever."

**□ אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה אֲדֹנָי יוֹצֵר
הַמְּאוֹרוֹת:**

Or chadash al tziyon ta'ir venizkeh chullanu meherah le'oro.

Baruch attah adonai yotzer hamme'orot.

It is customary to take the tzitzit in hand when you reach the words in **red**

*Ahavah rabah ahavtanu Adonai
eloheinu, chemlah g'dolah viteirah
chamalta aleinu. Avinu malkeinu,
ba-avur avoteinu, she-bat'chu v'cha
va-t'lamdeim chukei chayim, ken
t'choneinu u-t'lamdeinu. Avinu
ha-av ha-rachaman, ha-m'racheim,
racheim aleinu, v'ten b'libeinu binah
l'havin u-l'haskil, ishmo-a lilmod
u-l'lamed lishmor v'la-asot
u-l'kayem et kol divrei talmud
toratecha b'ahavah. V'ha-eir eineinu
b'toratecha, v'dabeik libeinu
b'mitzvatecha, v'yached l'vaveinu
l'ahavah u-l'yirah et sh'mecha, v'lo
neivosh l'olam vaed. Ki v'shem
kawd- sh'cha ha-gadol v'hanora
batachnu, nagilah v'nism'chah
bishuatecha. Va-havi-einu l'shalom
mei-arba kanfot ha-aretz,
v'tolicheinu kom'miyut l'artzeinu, ki
el po-el y'shu-ot atah, u-vanu
vacharta mikol am v'lashon,
v'keiravtanu l'shimcha ha-gadol
selah be-emet, l'hodot l'cha
u-l'yahedcha b'ahavah. Barukh atah
adonai, ha-bocher b'amo yisrael
b'ahavah*

RESPONSIVE READING:

Loving life
and its mysterious source with all our heart
and all our spirit,
all our senses and strength,

*We take upon ourselves and into ourselves
these promises:*

אהבה רבה אהבתנו, אדני אלהינו,
חמלה גדולה ויתרה חמלת עלינו. אבינו
מלבנו, בעבור אבותינו שבטחו בך,
ותלמדם חקי חיים, כן תחננו ותלמדנו.
אבינו, האב הרחמן, הרחם, רחם
עלינו, ותן בלבנו בינה להבין ולהשכיל,
לשמע, ללמד וללמד, לשמר ולעשות
ולקיים את כל דברי תלמוד תורתך
באהבה. והאר עינינו בתורתך, ודיק
לבנו במצותיך, ויחד ללבנו לאהבה
וליראה את שמך, ולא נבוש, ולא נכלם,
ולא נפשל לעולם ועד: כי בשם קדשך
הגדול והנורא בטחנו, נגילה ונשמחה
בשועתך. והביאנו לשלום **מארבע**
כנפות הארץ, ותולכנו קוממיות
לארצנו, כי אל פועל ישועות אתה, וננו
בחרת מכל עם ולשון. וקרבתנו לשמך
הגדול סלה באמת להודות לך וליחדך
באהבה. ברוך אתה אדני, הבוחר בעמו
ישראל באהבה.

To care for the earth
and those who live upon it,

*To pursue justice and peace,
to love kindness and compassion.*

We will teach this to our children
throughout the passage of the day,

*As we dwell in our homes
and as we go on our journeys,*

From the time we rise
until we fall asleep.

*And may our actions be faithful to our words
that our children's children may live to know:*

Truth and kindness have embraced,
peace and justice have kissed,
and are one.

Marcia Falk

TOGETHER: God's teaching, God's Torah, is living and enduring, truthful and beloved throughout all time. As our ancestors accepted God's teaching as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle. Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

הֲרִינִי מִקְּבֵל עָלַי אֶת עַל מַלְכוּת שָׁמַיִם:

I hereby take upon myself the yoke of the Kingdom of Heaven.

שְׁמַע יִשְׂרָאֵל אֲדֹנָי אֱלֹהֵינוּ, אֲדֹנָי אֶחָד:

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.

Hear, O Yisrael: Adonai our God, Adonai is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.

Praised be God's glorious sovereignty throughout all time.

In the third paragraph, it is customary to kiss the tzitzit each time the word is recited.
Also, we kiss the tzitzit at the end of that paragraph, at EMET.

וְאַהֲבָתְךָ אֶת אֲדֹנָי אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְנֶךָ הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ וּכְתַבְתָּם עַל-מְזוֹנוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִעַי אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-אֲדֹנָי
אֱלֹהֵיכֶם וּלְעֵבְדוֹ בְּכָל-לִבְּכֶם וּבְכָל נַפְשְׁכֶם וּנְתַתִּי מִטָּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה
וּמִלְקוֹשׁ וְאִסְפֹּת דָּגָנְךָ וְתִירֹשֶׁךָ וְיִצְהָרְךָ וּנְתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתְךָ וְאִכְלָתָ
וְשִׁבַּעְתָּ הַשְּׂמֶרֶי לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסִרְתָּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם וְחָרָה אַף-אֲדֹנָי בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה
לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבְדֹתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר אֲדֹנָי נָתַן לָכֶם וְשִׁמְתֶם
אֶת-דְּבָרֵי אֱלֹהַ עַל-לִבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתֶם אֹתָם לְאוֹת עַל-יְדְכֶם, וְהָיוּ
לְטַטְפֹּת בֵּין עֵינֵיכֶם וּלְמִדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ וּכְתַבְתָּם עַל מְזוֹנוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע אֲדֹנָי לְאַבְרָהָם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ:

וַיֹּאמֶר אֲדֹנָי אֶל-מֹשֶׁה לֵאמֹר דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית
עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל-צִיצִית הַכֹּהֵן פְּתִיל תְּכֵלֶת וְהָיָה לָכֶם לְצִיצִית
וְרָאִיתֶם אֹתוֹ, וִזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת אֲדֹנָי וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אֹתָם זִנִּים אַחֲרֵיהֶם לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-
מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם, אֲנִי אֲדֹנָי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי אֲדֹנָי אֱלֹהֵיכֶם: אֱמֶת—

V'a-hav-ta eit A-do-nai E-lo-he-cha, B'chawl^l'va-v'cha, u-v'chawl naf-sh'cha, u-v'chawl^m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-leh, A-sheer a-no-chi m'tsa-v'cha ha-yom, al^l'va-ve-cha. V'shi-nan-tam l'-va-ne-cha, v'di-bar-ta bam, b'shiv-t'cha b'vei-te-cha, uv-lech-t'cha va-de-rech, u-v'shawch-b'cha uv-ku-me-cha. Uk-shar-tam l'ot al^ya-de-cha, v'ha-yu l'to-ta-fot bein ei-ne-cha. Uch-tav-tam, al^m'zu-zot bei-te-cha, u-vish-a-re-cha.

V'hayah im shamo'a tishm'u el mitzvotai, asher anochi m'tzaveh etchem Hayom, l'ahavah et Adonai eloheichem ul'ov'do, b'chol l'avchem uv'chol nafsh'chem. V'natati m'tar artz'chem b'ito, yoreh umalkosh, v'asafta d'ganecha v'tirosh'cha v'yitzharecha. V'natati eisev b'sad'cha livhemtecha, v'achalta v'sava'ta. Hisham'ru lachem pen yifteh l'avchem, v'sartem va-avadtem elohim acheirim v'hishtachavitem lahem. V'charah af Adonai bachem, v'atza et hashamayim v'lo yihyeh matar, v'ha-adamah lo titein et y'vulah, Va-avadtem m'heirah mei-al ha-aretz hatovah asher Adonai notein lachem. V'sartem et d'varai eileh al l'avchem v'al nafsh'chem, uk'shartem otam l'ot al yedchem, v'hayu l'totafot bein eineichem. V'limadtem otam et b'neichem l'dabeir bam, b'shiv-t'cha b'veitecha, uv'lecht'cha vade-rech, uv'shochb'cha, uv'kumecha. Uch'tav-tam al m'zuzot beitecha uvisharecha. L'ma-an yirbu y'meichem vime'ei v'neichem al ha-adamah asher nishba Adonai la-avoteichem lateit lahem, kimei hashamayim al ha-aretz.

Vayomer Adonai el mosheh leimor. Dabeir el b'nei yisra-eil v'amarta aleihem, v'asu lahem **tzitzit** al kanfei vigdeihem l'dorotam, v'nat'nu al **tzitzit** hakanaf p'til t'cheilet. V'hayah lachem l'**tzitzit**, ur'item oto uz'chartem et kol mitzvat Adonai, va-asitem otam, v'lo taturu acharei l'avchem v'acharei eineichem, asher achem zonim achareihem. L'ma-an tizk'ru va-asitem et kol mitzvotay, vihyitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-eretz mitrayim, lihyot lachem leilohim, ani Adonai eloheichem—**EMET**.

Love Adonai your God with all your heart, with all your soul, with all your might. And these words which I command you this day you shall take to heart. You shall diligently teach them to your children. You shall repeat them at home and away, morning and night. You shall bind them as a sign upon your hand, they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your homes and upon your gates.

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve Him with all your heart and all your soul, then I will favor your land with rain at the proper season—rain in autumn and rain in spring—and you will have an ample harvest of grain and wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to forsake God and turn to false gods in worship. For then the wrath of Adonai will be directed against you. He will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land which Adonai swore to give to your ancestors will endure as the days of the heavens over the earth.

Adonai said to Moshe: Instruct the people Yisrael that in every generation they shall put tzitzit on the corners of their garments, and bind a thread of blue to the tzitzit of each corner. And they shall be for you tzitzit and you shall look upon it and be reminded of all the mitzvot of Adonai and fulfill them. And you will not be seduced by your heart or led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, your God...is truth.

You were always the help of our ancestors, a shield for them and for their children, our deliverer in every generation.

Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth.

Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah.

You are, in truth, Lord of Your people, their defender and mighty King.

You are first and You are last. We have no King or Redeemer but You.

You rescued us from Egypt; You redeemed us from the house of bondage.

You split the waters of the sea. The faithful You rescued; the wicked drowned.

Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration.

They acclaimed God King, great and awesome Source of all blessing, the everliving God, exalted in majesty.

He humbles the proud and raises the lowly.

He frees the captive and redeems the meek.

He helps the needy and answers God's people's call.

Praises to God supreme, ever praised is He.

All together: Moses and the people Israel sang with great joy this song to the Lord:

■ **מִי כַמְכָה בָּאֵלִים אֲדֹנָי, מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא.**

Mi khamokha ba-eilim Adonai, mi kamokha nedar ba-kodesh, nora t'hilot, oseh feleh.

■ **שִׁירָה חֲדָשָׁה שִׁבְחוּ גִּאוּלִּים לְשִׁמְכָךְ עַל שְׂפַת הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
אֲדֹנָי יִמְלֹךְ לְעוֹלָם וָעֶד:**

*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.*

■ **צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְנָאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל. גָּאֲלֵנוּ אֲדֹנָי
עֲבֹאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה אֲדֹנָי גָּאֵל יִשְׂרָאֵל:**

*Tzur yisra-eil, kumah b'ezrat yisra-eil, uf'deih chinumecha y'hudah v'yisra-eil.
Goaleinu Adonai tz'va-ot sh'mo, k'dosh yisra-eil. Baruch atah Adonai ga-al yisra-eil.*

Who is like You, Lord, among all that is worshiped? Who is like You, majestic in holiness, awesome in splendor, working wonders? The redeemed sang a new song for You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty: The Lord shall reign throughout all time. Rock of Yisrael, arise to Yisrael's defense. Fulfill Your promise to deliver Judah and Yisrael. Our Redeemer is the Holy One of Yisrael, Adonai tzeva'ot. Praised are You, Lord, Redeemer of the people Yisrael.

*Adonai s'fatai tiftach ufi
yaggidt'hillatecha.
baruch attah adonai eloheinu
veilohei avoteinu v'immotenu, elohei
avraham, elohei yitzchak, veilohei
ya-akov, elohei sarah, elohei rivkah,
elohei rachel veilohei leah. Ha-el
haggadol haggibbor v'hannora, el
elyon, gomel chasadim tovim,
v'koneh hakkol, v'zocher chasdei
avot, umevi go'el livnei v'neihem
lema-an shemo b'ahavah.*

*Zochreinu l'chayim, melech chafest
b'chayim, v'chotveinu b'sefer
ha-chayim. l'ma-ancha elohim
chayim.*

*melech ozer umoshia umagen.
Baruch attah adonai, magen avraham
v'ezrat sarah.
attah gibbor l'olam adonai, m'chayeh
meitim attah, rav l'hoshia.*

*Mazriach hashemesh morid hattal.
mechalel chayim b'chesed,
m'chayeh
meitim b'rachamim rabbim, somech
nof'lim, v'rofei cholim, umattir
asurim, umkayem emunato lisheinei
afar, mi chamocha ba-al g'vurot umi
domeh lach, melech meimit
um'chayeh umatzmiach yeshu-ah.
Mi chamocha av ha-rachahman,
zocher y'tzurav l'chayim b'rachamim.
v'ne-eman attah l'hachayot meitim.
Baruch attah adonai, m'chayeh
hammeitim.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תִּהְלֵתְךָ:
בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל וְאַלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים
חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה
אֲדֹנָי, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיֶה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ:

מְזַרֵּחַ הַשֶּׁמֶשׁ מוֹרִיד הַטַּל.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי
דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ
יְשׁוּעָה:

מִי כְמוֹךָ אָב הַרַחֲמָן, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים?

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ
אַתָּה אֲדֹנָי, מַחְיֶה הַמֵּתִים:

Praised are You, Adonai our God and God of our ancestors, God of Abraham, of Isaac, and of Ya'akov, great, mighty, awesome, exalted God who bestows loving-kindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

You are the King who helps and saves and shields. Praised are You, Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

You bring the sun and cause the dew to fall.

Your loving-kindness sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are the Master of life and death and deliverance.

Faithful are You in giving life to the dead. Praised are You, Adonai, Master of life and death.

**THE RABBI CHANTS THE FOLLOWING VERSES.
THEN WE CONTINUE BY READING RESPONSIVELY.**

וַיִּתֵּן תְּקֵף קִדְשֵׁי הַיּוֹם, כִּי הוּא נֹרָא וְאִיּוֹם: וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ, וַיְכּוֹן בְּחֶסֶד
בְּסִיָּאךָ, וַיִּתְּשֵׁב עָלָיו בְּאַמָּת:
אַמָּת כִּי אַתָּה הוּא דָּיִן וּמוֹכִיחַ, וַיִּידַע וְעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וַתִּזְכּוֹר כָּל
הַנְּשִׁכָּחוֹת:

וַתַּפְתֵּחַ אֶת סֵפֶר הַזְּכוּרוֹנוֹת, וּמֵאֲלָיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ:

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דִּקְהָ יִשְׁמַע:

וּמִלְּאָכִים יִחַפְּזוּן, וְחִיל וְרַעְדָּה יֵאֱחָזוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין,

לְפָקוֹד עַל צָבָא מָרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין.

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מָרוֹן.

כְּבִקְרַת רוּעָה עֲדָרוּ, מַעֲבִיר צֹאנֹו תַּחַת שְׂבָטֹו,

בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נֶפֶשׁ כָּל חַי,

וְתַחֲתוֹךְ קֹצֶבָה לְכָל בְּרִיָּה, וְתִכְתּוֹב אֶת גִּזְרֵי דִינָם.

RESPONSIVE READING

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.*

TOGETHER: *Prayer, right action, a turning toward the good—these give us
hope and help us bear the pain of life. May the entries we make in
the Book of Remembrance be ever acceptable to You.*

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּנָהּ, וּבְיוֹם צוֹם כִּפּוּר יִחְתַּמּוּנָהּ, כִּכְּמָה יַעֲבִירוּנָהּ, וְכִכְּמָה יִבְרָאוּנָהּ: מִי
יִחְיֶה, וּמִי יָמוּת: מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ: מִי בָאֵשׁ, וּמִי בַמַּיִם: מִי בַחֲרָב, וּמִי בַחַיָּה:
מִי בָרָעַב, וּמִי בַצָּמָא: מִי בָרָעַשׁ, וּמִי בַמִּגֵּפָה: מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה: מִי יָנוּחַ,
וּמִי יָנוּעַ: מִי יִשְׁקֹט, וּמִי יִטְרַף: מִי יִשְׁלֹחַ, וּמִי יִתְיַסֵּר: מִי יַעֲנֶה, וּמִי יַעֲשֶׂר: מִי יִשְׁפֹּל,
וּמִי יָרוּם.

Be-rosh hash-sha-nah yik-ka-te-vun, u-ve-yom tzom kip-pur ye-cha-te-mun,
kam-mah ya-'av-run, ve-cham-mah yib-ba-re-un. Mi yich-yeh, u-mi ya-mut. Mi
ve-kitz-tzo, u-mi lo ve-kitz-tzo. Mi va-'esh, u-mi vam-ma-yim. Mi va-che-rev, u-mi
va-chai-yah. Mi va-ra-'av, u-mi vatz-tza-ma. Mi va-ra-'ash, u-mi vam-mag-ge-fah.
Mi va-cha-ni-kah, u-mi vis-ki-lah. Mi ya-nu-ach, u-mi ya-nu-a. Mi yish-sha-ket,
u-mi yit-ta-ref. Mi yish-sha-lev, u-mi yit-yas-sar. Mi ye-'a-ni, u-mi ye-'a-sheer. Mi
yish-sha-fel, u-mi ya-rum.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.

u-te-shu-vah u-te-fil-lah u-tze-da-kah ma-'a-vi-rin et ro-a hag-ge-ze-rah.

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

When we walk through a valley of darkness,
but find courage to live in the shadow of pain,

we avert the harshness of the decree.

When we speak about fear with honesty,
and share what is hardest to say,

we avert the harshness of the decree.

When day becomes night,
but we let ourselves hope,

we avert the harshness of the decree.

When we feel far from caring and friendship,
but let go of pride to ask for help,

we avert the harshness of the decree.

When, in grief, we are crushed by the absence of love,
but open ourselves to Your presence,

we avert the harshness of the decree.

THE RABBI CONTINUES HERE

כִּי בְשִׁמְךָ בֵּן תִּהְיֶה, קָשָׁה לִבְעוֹם וְנוֹחַ לְרִצּוֹת: כִּי לֹא תִחַפּוּזִן בְּמוֹת הַמֵּת, כִּי אִם
בְּשׁוּבוֹ מִדְּרָכּוֹ וְחִיָּה. וְעַד יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ, אִם יָשׁוּב מִיָּד תִּקְבְּלוּ. אֲמַת כִּי אַתָּה
הוּא יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יוֹצֵרָם, כִּי הֵם בְּשֵׁר וְדָם.

וְאַתָּה הוּא מִלֵּךְ אֵל חַי וְקַיִם.

אֵין קִצְבָה לְשִׁנּוּתְךָ, וְאֵין קִץ לְאַרְךָ יָמֶיךָ: וְאֵין לְשַׁעַר מִרְכָּבוֹת כְּבוֹדְךָ, וְאֵין לְפָרֶשׁ
עֲלוֹם שְׁמֶךָ: שְׁמֶךָ נֹאֵה לָךְ וְאַתָּה נֹאֵה לְשְׁמֶךָ, וְשִׁמְנוּ קִרְאָתְךָ בְּשְׁמֶךָ.

עֲשֵׂה לְמַעַן שְׁמֶךָ, וְקַדֵּשׁ אֶת שְׁמֶךָ עַל מִקְדְּשֵׁי שְׁמֶךָ, בְּעֶבֶר כְּבוֹד שְׁמֶךָ הַנִּצְעָרִין
וְהַנִּקְדָּשׁ, בְּסוּד שְׁיִית שְׁרָפֵי קֹדֶשׁ, הַמִּקְדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ, דְּרִי מַעְלָה עִם

דְּרִי מַטָּה—בְּכַתּוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

IF PRACTICAL, PLEASE RISE FOR THE K'DUSHAH

RABBI: *N'kaddesh et shimcha
ba-olam, k'shem shem-makdishim
oto bishmei marom, kakkatuv al yad
n'vi-ehcha, v'kara zeh el zeh v'amar.*

ALL TOGETHER: *kadosh kadosh
kadosh adonai tz'va-ot, m'lo chol
ha-aretz k'vodo.*

RABBI: *az b'kol ra-ash gadol addir
v'chazak mashmi-im kol, mitnass'im
l'ummat s'rafim, l'ummatam baruch
yomeru.*

ALL TOGETHER: *baruch k'vod adonai,
mim-m'komo.*

RABBI: *mim-m'kom'cha malkeinu
tofia, v'timloch aleinu, ki m'chakkim
anachnu lach. Matai timloch b'tziyon,
b'karov b'yameinu, l'olam va-ed
tishkon. Titgaddal v'titkaddash
b'toch y'rushalayim ir'cha,*

*l'dor vador ul'netzach n'tzachim.
V'eineinu tireinah malchutecha,
kaddavar ha-amur b'shirei uzzecha,
al y'dei david m'shiach tzidkecha*

ALL TOGETHER: *yimloch adonai
l'olam, elohah-yich tziyon l'dor vador,
hal'luyah.*

RABBI: *l'dor vador naggid
gawdelecha ul'netzach n'tzachim
k'dushat'cha nakdish, v'shivchacha
eloheinu mippinu lo yamush l'olam
va-ed, ki el melech gadol v'kadosh
attah.*

ALL TOGETHER: *baruch attah adonai,
ha-el hakkadosh.*

RABBI נִקְדָּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם
שְׁמִקְדֵּי שָׁמַיִם אוֹתוֹ בְּשֵׁמֵי מָרוֹם, כְּכַתּוּב
עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

ALL TOGETHER קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
אֲדֹנָי עֲבֹאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

RABBI אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֲזָק
מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֹמֶת
שָׁרָפִים, לְעֹמֶתָם בְּרוּךְ יֵאמְרוּ:

ALL TOGETHER בְּרוּךְ כְּבוֹד אֲדֹנָי,
מִמְּקוֹמוֹ.

RABBI מִמְּקוֹמְךָ מְלִכְנוּ תוֹפִיעַ, וְתִמְלֹךְ
עָלֵינוּ, כִּי מַחֲכִים אֲנִיחֵנוּ לָךְ. מִתִּי
תִּמְלֹךְ בְּצִיּוֹן, בְּקֶרֶב בְּיָמֵינוּ, לְעוֹלָם
וָעַד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדָּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִרְאִינָה מְלִכוּתְךָ,
בְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד
מְשִׁיחַ צִדְקָךְ:

ALL TOGETHER יִמְלֹךְ אֲדֹנָי לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ.

RABBI לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח
נִצְחִים קִדְשְׁתְּךָ נִקְדִּישׁ, וְשִׁבְחְךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד, כִּי
אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

ALL TOGETHER בְּרוּךְ אַתָּה אֲדֹנָי, הָאֵל
הַמְּלֹךְ הַקָּדוֹשׁ.

THE RABBI CONTINUES HERE

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות,
וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמוך הגדול והקדוש עלינו קראת.
ותתן לנו, יי אלהינו, באהבה את יום הכפורים הזה, למחילה ולסליחה ולכפרה,
ולמחל בו את כל עונותינו מקרא קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר
זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן־דוד עבדך, וזכרון ירושלים עיר
קדשך, וזכרון כל עמך בית ישראל לפליטה ולטובה, לחן ולחסד ולרחמים, לחיים
ולשלום, ביום הכפורים הזה.

זכרנו, יי אלהינו בו לטובה, **אמן**

ופקדנו בו לברכה, **אמן**

והושיענו בו לחיים; **אמן**

ובדבר ישועה ורחמים חוס וחנונו, ורחם עלינו והושיענו, כי אליך ענינו, כי אל
מלך חנון ורחום אתה.

אלהינו ואלהי אבותינו, קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך
ושמחנו בישועתך, וטהר לבנו לעבדך באמת, כי אתה סלחן לישראל ומחלן
לשבטי ישראל בכל דור ודור, ומבלעדיך אין לנו מלך מוחל וסולח אלא אתה.
ברוך אתה, יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר
אשמותינו בכל שנה ושנה, מלך על כל הארץ, מקדש ישראל ויום הכפורים.

RESPONSIVE READING

In this hour all Israel stands before God,
the judge and the forgiver.

*In God's presence, let us all examine our ways,
our deeds, and what we have failed to do.*

Where we transgressed,
let us openly confess:
"We have sinned!"

*And, determined to return to God,
let us pray: "Forgive us."*

We stand before our God.

We have trust in our faith and in our future.

*Who taught the world respect for man,
created in the image of God?*

Who spoke of the commandment
of righteousness, of social justice?

*In all this we see manifest
the spirit of the prophets,
the divine revelation
to the Jewish people.*

It grew out of our Judaism
and is still growing.

We stand before our God.

On Him we rely.

*From Him issues the truth
and the glory of our history,
our fortitude amidst all change of fortune,
our endurance in distress.*

We stand before our God,
strengthened by God's mitzvot that we fulfill.

*We bow to Him and worship Him
and remain firm in all vicissitudes.*

Humbly we trust in Him
and our path lies clear before us;
we see our future.

*All Israel appears before our God in this hour.
In our prayers, in our hope, in our confession,
we are one with all Jews on earth.*

We look upon each other and know who we are;
we look up to our God and know what shall abide.

*"May He who makes peace above
bring peace upon us and upon all Israel."*

THE RABBI CONTINUES HERE

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחִסְדֹּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן
רֹאשׁוֹן, מְרַבֵּה מְחִילָה לְחַטָּאִים, וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ, לֹא כִרְעָתָם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֲשָׂרָה, זָכָר לָנוּ הַיּוֹם בְּרִית
שְׁלֹשׁ עֲשָׂרָה, כָּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כָּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְיָ בַּעֲנָן, וַיִּתְּצַב עַמּוֹ
שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

RESPONSIVE READING

O God our Sovereign, enthroned in mercy,
You rule with lovingkindness.

*You pardon Your people's transgressions,
Forgiving them again and again.*

You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.

*Adonai, You taught us through the humble one, Moses,
To recite Your thirteen attributes of mercy.*

Remember, as You judge us,
The covenant of mercy which You then revealed.

*Thus is it written in Your Torah:
"Adonai descended in a cloud,
And Moses was with Adonai there,
And proclaimed the name of Adonai."*

THE RABBI CONTINUES HERE

וַיַּעֲבֵר אֲדֹנָי עַל פָּנָיו וַיִּקְרָא:

"And Adonai passed before him and proclaimed:

TOGETHER אֲדֹנָי, אֲדֹנָי, אֵל, רַחוּם, וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד, וְאֶמֶת,
נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן, וּפֹשֵׁעַ, וְחַטָּאָה, וְנִקָּה.

*Adonai, adonai, el, rachum, vechannun, erech appayim,
vrav chesed, v'emet,
notzer chesed la'alafim, nosei avon, vafesha, v'chat-ta-ah, v'nakkeh.*

"Adonai, the Eternal, is a merciful and gracious God, slow to anger, abounding in lovingkindness and truth; keeping mercy for thousands of generations, forgiving iniquity, transgression and sin, and acquitting all those who truly repent."

RABBI וְסִלַּחַת לְעֻנֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתֵּנוּ.

O pardon our iniquity and our sin, and accept us for Your inheritance.

RESPONSIVE READING

We stand in humility, conscious of our failings:

Sh'ma koleinu Adonai, hear our call!

**True sacrifice to God is a penitent spirit;
You treasure a crushed and repentant heart.**

For You are close to the brokenhearted;

and You give strength to a suffering soul.

You are the healer of shattered hearts;

You are the one who binds up their wounds.

*For thus says the high and exalted One,
who lives forever, whose name is holy:*

**"I dwell in a high and holy place;
but also with the downcast and lowly,
to bring new life to despondent souls,
to restore and revive repentant hearts."**

*Return now, Israel, to Adonai your God,
for you have fallen because of your sin.*

Take words with you, and return to God.

Ask the Eternal: forgive what is wrong; accept what is good.

**We appear before You in humility,
conscious of our failings;
we set before You the wrongs we have done.**

*We trust in Your compassion,
for You know who we are;
Sh'ma koleinu Adonai, hear our call.*

**THE RABBI RECITES EACH OF THE FOLLOWING VERSES,
THEN THE CONGREGATION RECITES EACH ONE IN TURN:**

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יָמֵינוּ כְּקֵדֶם.

*Shema koleinu, Adonai eloheinu, chus v'rachem aleinu,
v'kabel b'rachamim uvratzon et t'fillatenu.
Hashivenu Adonai eleicha v'nashuvah, chadesh yameinu k'kedem.*

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,
וְרוּחַ קֹדֶשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

*al tashlichenu mil'faneicha,
v'ruach kawdshecha al tikkach mimmenu.*

אֵל תִּשְׁלִיכֵנוּ לַעֵת זְקֵנָה,
כְּכֹלֹת כְּחֵנוּ אֵל תַּעֲזִבֵנוּ.

*Al tashlichenu li'et ziknah,
kichlot kochenu al ta-azvenu.*

**CONGREGANTS MAY RECITE THE HEBREW VERSES THAT FOLLOW
TOGETHER WITH THE RABBI,
OR TO RESPOND BY RECITING THE ENGLISH VERSES THAT FOLLOW
EACH HEBREW VERSE.**

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחַסִּידוֹת,

*God, King who sits upon a throne of compassion,
who acts with loving-kindness,*

מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעְבִּיר רָאוּשׁוֹן רָאוּשׁוֹן,

*who pardons the iniquities of His people,
passing them before Him in order;*

מְרַבֵּה מַחִילָה לַחַטָּאִים, וּסְלִיחָה לְפוֹשְׁעִים,

who forgives sinners and pardons transgressors;

עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.

*who performs righteousness with all flesh and spirit,
do not repay their bad actions in kind;*

אל, הורית לנו לומר שלש עשרה,
זכר לנו היום ברית שלש עשרה,

*You who taught us to speak 13 attributes.
recall for us today the covenant of the 13 attributes,*

כמו שהודעת לענו מקדם, כמו שכתוב:
ויירד יי בענו, ויתיצב עמו שם, ויקרא בשם יי.

*as You in ancient times showed the humble Moses, as is written:
“The Lord descended in the cloud and stood with him there,
and proclaimed in the name of the Lord:”*

THE RABBI RECITES THIS VERSE:

ויעבור יי על פניו ויקרא:

And the Lord passed by before him and proclaimed:

TOGETHER:

יי יי, אל רחום וחנון, ארך אפים, ורב חסד ואמת.
נצר חסד לאלפים, נשא עון ופשע וחטאה, ונקה.

*Adonai, Adonai, El rachum v'chanun, erech apayim v'rav chesed veh-emet,
notzer chesed la-alafim, noseh ah-von va-fesha v'cha-ta-ah, v'nakei.*

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

TOGETHER:

וסלחת לעוננו ולחטאתנו ונחלתנו.

Forgive us our iniquity and our sin, and take us as Your inheritance.

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו,
כי אתה, אדני, טוב וסלח ורב חסד לכל קוראיך.

*Forgive us, our Father, for we have sinned. Pardon us, our King,
for we have transgressed. For You, Lord, are good and forgiving,
abounding in loving-kindness to all who call on You.*

**THE RABBI CHANTS THE FOLLOWING VERSES,
THEN WE READ A TRANSLATION RESPONSIVELY.
FINALLY, THE RABBI WILL CHANT THE CONCLUDING VERSES.**

כִּי הִנֵּה בְּיָד הַיּוֹצֵר,
בְּרָצוֹתוֹ מְרַחֵב וּבְרָצוֹתוֹ מְקַצֵּר,
בֶּן אֲנִיחֵנוּ בְּיָדְךָ חֶסֶד נוֹצֵר,
לְבָרִית הַבֵּט וְאֵל תִּפְּנֵן לַיּוֹצֵר.

כִּי הִנֵּה בְּאָזְנוֹ בְּיָד הַמְסַתֶּת,
בְּרָצוֹתוֹ אוֹחֵז וּבְרָצוֹתוֹ מְכַתֶּת,
בֶּן אֲנִיחֵנוּ בְּיָדְךָ מְחַיֶּה וּמְמוֹתֶת,
לְבָרִית הַבֵּט וְאֵל תִּפְּנֵן לַיּוֹצֵר.

**As clay in the hand of the potter, who thickens or thins it at will,
so are we in Your hand, Guardian of love.
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.**

*As stone in the hand of the mason, who preserves or breaks it at will,
so are we in Your hand, God of life and death;
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.*

**As iron in the hand of the blacksmith, who forges or withdraws it at will,
so are we in Your hand, Support of the poor.
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.**

*As the helm in the hand of the sailor, who holds the course or abandons
it at will,
so are we in Your hand, good and forgiving God.
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.*

**As glass in the hand of the glazier, who shapes or melts it at will,
so are we in Your hand, pardoner of sin and transgression.
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.**

*As cloth in the hand of the draper, who drapes or twists it at will,
so are we in Your hand, righteous God;
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.*

*As silver in the hand of the smelter, who alloys or refines it at will,
so are we in Your hand, Healer of wounds.
Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.*

*Recall Your covenant; do not heed the accuser.
La-b'rit habbeit v'al teifen la-yeitzer.*

THE RABBI CONTINUES FROM HERE:

כִּי הִנֵּה בְּכַסְף בְּיַד הַצּוֹרֵף,
בְּרִצּוֹתוֹ מְסַגֵּס וּבְרִצּוֹתוֹ מְצַרֵּף,
כֵּן אֲנִיחֵנוּ בְּיָדְךָ מְמַצִּיא לְמִזּוֹר תִּרְרָה,
לְבְרִית הַבֵּט וְאֵל תִּפְּנֵן לִיִּצֵּר.

THE RABBI CONTINUES:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזִבֵנוּ וְאֵל תִּשְׁשֵׁנוּ, וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ
אִתָּנוּ. קָרַבְנוּ לְתוֹרַתְךָ, לְמִדָּנוּ מִצֻּרְתֶּיךָ, הוֹרָנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ,
וּמוֹל אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנָשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל
תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, כִּכְתוּב בְּדִבְרֵי קֹדֶשְׁךָ: לִמְעַן שְׁמֶךָ יִי, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב
הוּא.

TOGETHER: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ מַחֵל לָנוּ, כִּפֹּר לָנוּ.

*Ki anu amecha, v'attah eloheinu;
anu vanecha v'attah avinu.
anu avadecha, v'attah adoneinu;
anu k'halecha, v'attah chelkeinu.
anu na-chala-techa, v'attah
goraleinu;
anu tzonecha, v'attah ro-einu.
anu charmecha, v'attah not'reinu;
anu fe'ullatecha, v'attah yotz'reinu.*

כִּי אֲנִי אָמְךָ, וְאַתָּה אֱלֹהֵינוּ;
אֲנִי בְנֶיךָ וְאַתָּה אָבִינוּ.
אֲנִי עַבְדְּךָ, וְאַתָּה אֲדוֹנֵנוּ;
אֲנִי קָחֶלְךָ, וְאַתָּה חֶלְקֵנוּ.
אֲנִי נֶחֱלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ;
אֲנִי צִאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.
אֲנִי כֶרֶמְךָ, וְאַתָּה נוֹטְרֵנוּ;
אֲנִי פֶעֱלָתְךָ, וְאַתָּה יוֹצְרֵנוּ.

*anu rah-ya-techa, v'attah dodeinu;
anu s'gulatecha, v'attah k'roveinu.
anu ammecha, v'attah malkeinu;
anu ma-amirecha, v'attah
ma-amireinu.*

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹדֵנוּ;
אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמְּךָ, וְאַתָּה מַלְכֵנוּ;
אָנוּ מֵאֲמִירֶיךָ, וְאַתָּה מֵאֲמִירֵנוּ.

THE RABBI CONTINUES:

אָנוּ עֲזִי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֵרָף וְאַתָּה אָרֶךְ אַפָּיִם;
אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מָלֵא רַחֲמִים;
אָנוּ יִמְיֵנוּ כְּצֵל עוֹבֵר, וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ.

RESPONSIVE READING

We need to speak these words aloud
and to know that the universe hears them.

*We get caught in old patterns and paradigms;
We are stubborn and hard-headed.*

In the last year we have missed the mark
more than we want to admit.

*Forgive us, Source of all being,
for the sin we have sinned before You:*

by allowing our bodies to be an afterthought
too often and too easily;

*by not walking, running, leaping, climbing,
or dancing although we are able;*

by eating in our cars and at our workplaces
mindlessly and without blessing;

*by not embracing those who needed it,
and not allowing ourselves to be embraced;*

by not praising every person's beauty,
with our quirks and imperfections;

*by letting our emotions run roughshod
over the needs of others;*

by poking at sources of hurt
like a child worrying a sore tooth;

*by revealing our hearts before those
who neither wanted nor needed to see it;*

by hiding love, out of fear of rejection,
instead of giving love freely;

*by dwelling on what's internal
when the world is desperate for healing;*

by indulging in intellectual argument
without humility or consideration;

*by reading words of vitriol,
cultivating hot indignation;*

by eschewing intellectual discomfort
that might prod us into growing;

*by living in anticipation,
and letting anxiety rule us;*

by accepting defeatist thinking
and the comfortable ache of despair;

*by not being awake and grateful,
despite uncountable blessings;*

by not being sufficiently gentle,
with our actions or with our language;

*by being not pliant and flexible,
but obstinate, stark, and unbending;*

by not being generous with our time,
with our words or with our being;

*by not being kind to everyone
who crosses our wandering path.*

For all of these, eternal Source of forgiveness:
Help us know ourselves to be pardoned.

*Help us feel in our bones that we are forgiven.
Remind us that we are always already at one with You.*

*Ashamnu, bagadnu, gazalnu,
dibbarnu dofi. He'evinu,
vehirsha'nu, zadnu, chamasnu,
tafalnu sheker. Ya'atznu ra,
kizzavnu, latznu, maradnu,
ni-atznu, sararnu, avinu, pasha-nu,
tzararnu, kishinu oref. Rasha-nu,
shichatnu, ti-avnu, ta-inu, titanu*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי.
הֵעֵינֵנוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסְנוּ, טָפַלְנוּ
שֶׁקֶר. יַעֲצֵנוּ רָע, כּוֹזְבֵנוּ, לָצֵנוּ, מַרְדְּנוּ,
נֹאצֵנוּ, סָרְרְנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ, צָרְרְנוּ,
קִשְׁיֵנוּ עֶרְף. רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ,
תַּעֲיֵנוּ, תַּעֲתָעְנוּ.

THE RABBI CONTINUES:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שִׁוָּה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ.

We have turned from Your goodly laws and commandments, but it has not profited us.
Surely, You are in the right with respect to all that comes upon us,
for you have acted faithfully, but we have been in the wrong.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם הַכִּפּוּרִים הַזֶּה.
מַחַח וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַּי עֵינֶיךָ, וְכַף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ,
וְהַכְנֵעַ עֲרֻפְנוּ לְשׁוּב אֵלֶיךָ, וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ;
וּמֹל אֶת לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתּוּב בְּתוֹרָתֶךָ:
וּמֹל יְיָ אֱלֹהֶיךָ אֶת לִבִּי, וְאֶת לִבִּי זְרַעְךָ,
לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבִּי וּבְכָל נַפְשֶׁךָ לְמַעַן חַיֶּיךָ.

Our God and God of our ancestors, forgive and pardon our sins on this Day of Atonement.
Blot out and disregard our sins and errors; subdue our instincts so that they may serve You.
Bend our stiffness so that we turn to You; renew our passion for observing your ordinances.
Circumcise our hearts to love and revered Your name, as it is written in your Torah:
"Then Adonai your God will circumcise your heart and the hearts of your offspring
to love Adonai your God with all your heart and all your soul, that you may live."

AFTER THE RABBI CHANTS THE FIRST HEBREW VERSE.

THIS LITANY IS RECITED RESPONSIVELY,
WITH THE CONGREGATION RECITING THE ITALICIZED VERSES.

עַל חַטָּא שְׁחַטְמָנוּ לְפָנֶיךָ בָּאֲנָס וּבְרָצוֹן,

For the sin we committed against You under duress and by desire.
Very often, a transgression that we were induced to commit ends as a
voluntary action.

*For the sin we committed against You by hardening of the heart.
When we repress the stirrings of conscience and the nobler promptings
of our better nature, sinning becomes habitual, and is soon performed
deliberately.*

For the sin we committed against You out of ignorance.
Ignorance of the law is no excuse—because we are commanded to study
the law for ourselves, when we sit at home, and when we go on our way,
when we lie down, and when we rise up, and must also teach them to our
children.

*For the sin we committed against You by utterance of the lips.
Irreverent talk is meant, as are words that tarnish the good name of a
fellow-being.*

For the sin we committed against You through unchastity.
Just as we are to walk a centrist path, not veering to the left or to the right,
not adding to the law or subtracting from it, so must we act, dress, and
speak in modest ways.

*For the sin we committed against You openly and in secret.
Sinning openly, obviously, sets a bad example for others. Sinning in
secret, however, may be even worse, because it can cause sinning to
become habitual. Besides, God sees all; there is nothing we can hide
from Him.*

For the sin we committed against You by deliberate deceit.
We are commanded to not deal falsely with others, especially if doing so is
meant to give us an advantage over them, or to harm them.

*For the sin we committed against You in speech.
Even though the words spoken may be true, if what is being said causes
harm to another person and other people did not have a need to know
this information, that is a sin. Said the poet William Blake, “A truth that’s
told with bad intent / Beats all the lies you can invent.”*

For the sin we committed against You by wronging our neighbor.
The intent of this sin is the wounding of a person’s feelings by unkind
words or insulting epithets.

*For the sin we committed against You by sinful meditating.
In Judaism, thinking about sin is not the same as sinning, but thinking
too much about sin often leads to sinning.*

TOGETHER: וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

V'al kullam, elo-ah. s'lihot; s'lah lanu, m'hal lanu, kapper lanu.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

For the sin we committed against You by association with impurity. Logically, anything that keeps us from a purely moral path is impure. It doesn't matter that "everyone else is doing it." The moral law takes precedence over the mores of the majority.

For the sin we committed against You by confession with the mouth alone.

We perjure ourselves when we confess our sins with words, but do not back up our words with appropriate action and correction.

For the sin we committed against You by despising parents and teachers. We are not commanded to love our parents, but we are commanded to honor and respect them. Yet the older we get, and the older they get, this becomes ever more difficult for many of us. Our teachers are partners with our parents in guiding us to the moral and ethical path we are to follow.

For the sin we committed against You by acting presumptuously, or in error.

Either we knew what we did was wrong, or we should have known. There is no difference, where sin is concerned.

For the sin we committed against You by a strong hand. This is the sin of violence, committed physically at times, but even more so mentally—by playing the "strong man" to those who are too weak to defend themselves. The Hebrew term also suggests appropriation of wealth by unlawful or unethical means.

For the sin we committed against You by profanation of the Divine Name.

Since we are God's special treasure, we carry His Name. If our actions bring disrepute to Judaism or the Jewish people, then, we profane God's Name, even as we besmirch our own. We are taught, "Every Israelite holds the honor of his faith and people in his hands."

For the sin we committed against You by impurity of lips. Obscene talk is a sign of low morality and mentality. We lower ourselves in the eyes of others by engaging in such talk.

*For the sin we committed against You by foolish talk.
One should always think before speaking, and what is spoken should not be something that causes others to think less of the speaker and his or her intellect.*

TOGETHER: וְעַל כָּלֵם, אֵלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

V'al kullam, elo-ah. s'lihot; s'lah lanu, m'hal lanu, kapper lanu.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

For the sin we committed against You by evil inclination.
This refers to our passions. Properly channeled and controlled, our passions can lead to greatness. Left unchecked, they become our masters, to our detriment and to others' harm.

*For the sin we committed against You wittingly and unwittingly.
The Hebrew wording suggests that these refer to actions taken with or without the knowledge of those who suffer because of what we did.*

For the sin we committed against You by deliberate lying.
This refers to consciously denying others knowledge they may need, which is a form of theft. "Theft of knowledge" is a serious matter in Jewish law.

*For the sin we committed against You by bribery.
Either taking, or in giving, bribes of any kind is meant—but bribing children to do good tops the list. That is because in this way we train our children in the spurious rewards obtained through bribery.*

For the sin we committed against You by ridicule.
Ridiculing a person, or an idea he or she proposed, or a question he or she asked, is a sin. Anything that causes a person's face to turn red in embarrassment is a sin.

*For the sin we committed against You by slander.
Few of us escape this sin, if any of us do, because most of us don't realize what slander is or what slander sounds like. Slander is not just saying bad things about someone else; it's making ourselves more important by belittling someone else; it's a facial expression meant to convey contempt for someone who disagrees with us; it's insisting we are in the right, but offering no proof to support it.*

For the sin we committed against You in business. The Talmud teaches us, “On the Day of Judgment, the first question to be asked of a person will be, ‘Have your business dealings been honorable?’” Cheating in business only touches the surface, however. The Russian rabbi known as the “Chofetz Chayim” chose to earn his living by selling fish in his own village. His business flourished at the expense of his competitors. One day, he realized that the villagers were buying from him because of who he was, not because he sold the best fish. So the Chofetz Chaim closed his shop and became an itinerant bookseller in distant towns, where no one knew who he was.

For the sin we committed against You by feasting and drinking in excess. Gluttony is a sin. Inebriation is a sin. Anything done in excess is a sin. Judaism is about enjoying all the pleasures life has to offer, but within limits.

TOGETHER: וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

V'al kullam, elo-ah. s'lihot; s'lah lanu, m'hal lanu, kapper lanu.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

For the sin we committed against You by extortion and usury. A borrower is assumed to need the money. To charge a person in need burdensome interest is a sin. Extortion is self-evident, but the methods of extortion are many. Wearing someone down mentally in order to get our way is as much an act of extortion as threatening someone's life.

For the sin we committed against You by the stretched forth neck of pride. Pride leads to vanity and conceit (exaggerated self-esteem), and arrogance (a scorn for all the world beside oneself).

For the sin we committed against You by the conversation of our lips. This is yet another sin related to speech, only this sin refers to any kind of speech that reflects poorly on the speaker (telling off-color jokes, making racist or sexist remarks), or reflects poorly on someone else.

For the sin we committed against You with wanton looks. There is nothing wrong in appreciating beauty wherever it is found; we have blessings for when we see something, or someone, of extraordinary beauty. It is quite another thing, however, to leer at someone, to make someone uncomfortable by our steady staring, or furtive glances. Looking at someone spitefully also falls under this category.

For the sin we committed against You with haughty eyes.

This is a sin of arrogance, of looking down at another, as if we are better than or superior to that person. The expression goes, “looks can kill.” Looks also can belittle.

For the sin we committed against You by effrontery. This refers to shameless conduct towards others. All manner of conduct is implied, from not showing kindness to someone who shows you kindness, to berating a counter clerk, to talking on a cell phone while standing on a crowded line, to texting while driving, to weaving in and out of traffic lanes.

For the sin we committed against You by breaking off the yoke.

This is a general category that refers to our refusal to acknowledge that we are bound by all of God’s commandments.

For the sin we committed against You by hasty condemnation. The word used here denotes “playing the judge,” meaning taking delight in passing judgment on others, not giving them the benefit of the doubt.

For the sin we committed against You by envy.

Envy is a selfish and malevolent emotion. In a real sense, it means hatred of the person envied, and a desire to harm that person. The Hebrew term used here for envy literally means “the evil eye,” meaning the eye that sees only evil in others.

For the sin we committed against You by levity. We must not make light of serious matters, or trivialize them in any way, thereby giving others the impression that such matters are not worthy of thought or action.

TOGETHER: וְעַל כָּלֵם, אֵלֹהִים סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

V'al kullam, elo-ah. s'lihot; s'lah lanu, m'hal lanu, kapper lanu.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

For the sin we committed against You by being stiff-necked. The “my way or the highway” approach to situations is a form of arrogance and shows a close-mindedness to and lack of interest in the opinions of others.

For the sin we committed against You by running to do evil. We are to “love peace and pursue it,” but too often, we are quicker to pursue selfish goals which, even though we may not realize it, will harm others.

For the sin we committed against You by tale-bearing. Here is yet another sin of speech, this one about gossip. And “speech,” by the way, includes tweeting and the like. The “speech” need not be spoken to be sinful.

For the sin we committed against You by vain oaths.

This “sin of the mouth” pertains to such things as vowing to be better this year than we were last year, but not following through.

For the sin we committed against You by causeless hatred.

This is hatred for its own sake, for no valid reason whatever, and it is considered a mortal sin alongside the three traditional ones—idolatry, sexual violence, and bloodshed. That is because causeless hatred can lead to all three of the mortal sins.

For the sin we committed against You by breach of trust.

This includes such conduct as repaying evil for good, betraying confidences, and failing to pass on to future generations the lessons that were entrusted to us by our parents and teachers, and/or by the moral and ethical imperatives that make up the bulk of Torah law.

For the sin we committed against You by confusion of mind.

The literal translation is “consternation of the heart,” meaning cowardice, but it also includes action taken despite lack of conviction.

TOGETHER: וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

V'al kullam, elo-ah. s'lihot; s'lah lanu, m'hal lanu, kapper lanu.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

THE RABBI CONTINUES

רָצָה, אֲדֹנָי אֱלֹהֵינוּ, בְּעֶמְדְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה אֲדֹנָי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESPONSIVE READING

We thank You and proclaim Your praise
for our lives which are in Your hand,

for our souls which are in Your care,

for Your miracles which are daily with us,

and for Your wondrous kindness at all times-morning, noon, and night.

Source of all goodness, Your mercies never fail.

Source of compassion, Your kindnesses never cease.

You are our abiding hope.

TOGETHER: *For all Your blessings we shall praise and exalt You,
O our Sovereign, forever.*

WE RECITE THE FOLLOWING TOGETHER IN HEBREW AND ENGLISH:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

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

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

WE RECITE THE FOLLOWING TOGETHER IN HEBREW AND/OR ENGLISH:

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרֻסָּה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשָׁלוֹם. בָּרוּךְ אַתָּה, אֱלֹהֵינוּ, עוֹשֵׂה הַשָּׁלוֹם.

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

TOGETHER Sovereign Master of joy, in whose presence there is no sadness, grant us the capacity to welcome and extend the holiness of this Shabbat day with joy and delight. Teach us to transform the troubled time in which we live into a time of unbridled joy and happiness. We live at a time when we feel estranged and isolated from those whom we love and care for, leading to despair, and from such despair grows estrangement from You, as well. Let not that happen. Revive us with the joy of Your deliverance; may Your generous spirit support us. May Your merciful spirit protect us and heal those who need healing. May it be Your will, Adonai, our God, to open for us and for all who seek You the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and friendship, peace and companionship.

■ עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

*O-seh sha-lom bim-ro-mav, hoo ya-ah-seh sha-lom
ah-lei-noo v'ahl kawl Yis-ra-eil, v'im'roo: Ah-mein.*

Mourner's Kaddish

*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba,
b'al-ma di-v'ra chi-ru-tei, v'yam-lich
mal-chu-tei b'chai-yei-chon
uv'yo-mei-chon uv'chai-yei d'chawl
beit Yis-ra-eil, ba-a-ga-la u-viz-man
ka-riv, v'im'ru: A-mein.*

*Y'hei sh'mei ra-ba m'va-rach l'a-lam
ul'al-mei al-ma-ya.*

*Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar
v'yit-ro-mam v'yit-na-sei, v'yit-ha-dar
v'yit-a-leh v'yit-ha-lal, sh'mei
d'ku-d'sha, b'rich hu, l'ei-la min kawl
bir-cha-ta v'shi-ra-ta, tush-b'cha-ta
v'ne-che-ma-ta, da-a-mi-ran b'al-ma,
v'im'ru: A-mein.*

*Y'hei sh'la-ma ra-ba min sh'ma-ya,
v'cha-yim, a-lei-nu v'al kawl Yis-ra-eil,
v'im'ru: A-mein.*

*O-seh sha-lom bim-ro-mav, hu
ya-a-seh sha-lom a-lei-nu v'al kawl
Yis-ra-eil, v'im'ru: A-mein.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי
בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעִנְיָא
וּבְזִמְנָן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי
עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מְכָל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

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

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

THE PSALM FOR WEDNESDAY: PSALM 94

O God of retribution, Adonai!
O God of retribution, shine Your light.

*Rise up, Judge of the earth,
Pay back the arrogant their desserts.*

How long shall the wicked, Adonai,
How long shall the wicked exult?

*They pour forth arrogance as they speak,
All evil doers act haughtily.*

They crush Your people, Adonai,
And afflict Your cherished possession.

*They slay widow and stranger,
And murder the fatherless.*

Saying, "God does not observe,
The God of Jacob does not take note."

*Take note, you brutish of the people,
And you fools, when will you grow wise?*

Does He who implants the ear not hear?
Does He who forms the eye not see?

*Shall He who punishes nations
and teaches humans knowledge,
Not hold all to account?*

Adonai knows the thoughts of people,
That they are but vapor.

*Oh the joys of the man whom You instruct, Lord,
And whom You teach out of Your Torah.*

To give him respite from times of trouble,
Until the pit is dug for the wicked.

*For Adonai will not abandon His people.
He will not forsake His cherished possession.*

For judgment will again be rendered justly,
And in its wake followed by all the upright.

*Who will rise up for me against the evil doers?
Who will stand up for me against the evil doers?*

Had not Adonai been my help,
I would soon dwell in the place of silence.

*When I think my foot is slipping,
Your faithfulness, Adonai, upholds me.*

When my cares within me multiply,
Your comforting deeds bring me joy.

*Can the seat of perversity be associated with You,
The formulator of trouble by means of law?*

They gang up against the life of the righteous,
And declare the innocent to be evil whose blood they are spilling.

*But Adonai has become for me a haven,
And my God, my protective rock.*

And will turn back upon them their own wickedness,
And will destroy them through their own evil,
Adonai, our God, will destroy them.

The Torah Service

Together: We are servants of the Holy One, whom we revere and whose Torah we revere at all times. Not upon mortals do we rely, not upon angels do we depend, but upon the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In Him do we put our trust; unto His holy, precious being do we utter praise. Open our hearts to Your Torah, Lord. Answer our prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

*Bei a-na ra-cheitz v'lish-meï ka-di-sha
ya-ki-ra, a-na ei-mar tush-b'chan.*

*Y'hei ra-a-va kaw-da-mach d'tif-tach
li-ba-i b'o-ra-y'ta, v'tash-lim mish-a-lin
d'li-ba-i, v'li-ba d'chawl a-mach
Yis-ra-eil,
l'tav ul-cha-yin v'lish-lam. Amen.*

□ בַּה אָנָּה רַחִיץ. וְלִשְׁמָה קְדִישָׁא
יְקִירָא אָנָּה אִמַּר תִּשְׁבְּחָן.
יְהֵא רַעְוָא קְדָמְךָ דְּתַפְתַּח
לְבִי בְּאוֹרֵיתָא וְתִשְׁלִים מִשְׁאַלִּין
דְּלְבִי. וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל.
לְטַב וְלַחֲיִין וְלִשְׁלָם: אָמֵן:

We recite the following together:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי
תּוֹרָה: וְהִעָרַב נָא אֲדֹנָי אֱלֹהֵינוּ אֶת דִּבְרֵי תּוֹרָתְךָ בְּפִינוּ וּבְפִיּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל.
וְנִהְיֶה אֲנִיחָנוּ וְצִאֲצִאֵינוּ. וְצִאֲצִאֵינוּ וְצִאֲצִאֵינוּ עַמְּךָ בֵּית יִשְׂרָאֵל. כָּלֵנוּ יוֹדְעֵי
שְׁמֶךָ וְלוֹמְדֵי תּוֹרָתְךָ לְשִׁמְךָ: בָּרוּךְ אַתָּה אֲדֹנָי, הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:
בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת
תּוֹרָתוֹ: בָּרוּךְ אַתָּה אֲדֹנָי, נוֹתֵן הַתּוֹרָה:

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid-d'shanu
b'mitzvotav v'tzivvanu la-asok b'divrei torah. V'ha-arev na Adonai Eloheinu
et divrei torat'cha b'finu u-v'fiyot am-m'cha beit yisra-el. Venihyeh anachnu
vetze'etza'einu. Vetze'etza'ei tze'etza'einu, vetze'etza'ei ammecha beit
yisra-el. Kul-lanu yod'ei sh'mecha v'lom'dei toratecha lishmah. Baruch atah
Adonai, hamlam-med torah l'am-mo yisra-el.*

*Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mik-kol
ha-am-mim, v'natan lanu et torato. Baruch atah Adonai, noten hat-torah.*

Praised are You, Adonai our God, King of the Universe, who has made us
holy through His commandments,
and has commanded us to engage in study of the words of Torah.
Please, Adonai our God, make the words of Your Torah sweet in our
mouths
and in the mouths of Your people, the house of Israel,
so that we, our descendants and their descendants
and the descendants of Your people, the house of Israel,
may all know Your name and study Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to His people Israel.
Praised are You Adonai our God, King of the Universe,
who has chosen us from all the peoples and given us His Torah.
Blessed are You, Adonai, Giver of the Torah.

We continue here after the Torah reading and the rabbi's sermon:

We read the following paragraph responsively

Adonai, our God, merciful and compassionate as You have always shown
Yourself to be,
even as this pandemic appears to be waning, it remains a dangerous time,
and so we pray to You.

*Grant us the strength we will need to bring us in health of body and
mind to better, safer days.*

Grant to those who continue to tirelessly work to stem the tide of illness
and death success in all their sacred tasks.

*Grant to those who continue to put their own lives at risk to care for and
save others the endless compassion,
patience and resolve they will need, and keep them and their loved ones
safe from all harm.*

Grant to our Rabbis the wisdom and understanding required to under the
continuing seriousness of the pandemic, and also grant them the wisdom
and understanding to avert future calamities of whatever magnitude.

*In Your abundant mercy, grant ample health-giving sustenance to all
who continue to suffer hardships and deprivations because of loss of
income, or lack of sources of food, or lack of vital resources of any kind.*

Keep all of us, whether in our homes or moving around in our world, safe from contamination from this dread virus that continues to afflict our world. Strengthen the goodness and the humanity within all of us.

As for the arrogant among us who refuse to follow the advice of recognized medical experts and institutions, help them to understand the wisdom of that advice, for their own sake and safety, and for our own sake and safety.

Help all of us to treasure what is worthwhile in our lives, and to focus on these.

Help us to see beyond this pandemic to a brighter future for us and all humankind.

TOGETHER: May we be undisturbed by sadness, by sorrow, or by sighing during the holy hours of this most sacred of days and during every day from now on. Let the sounds of agony and anguish pass, so that again we may hear the sounds of joy and jubilation. Show us the path of life, the full joy of Your Presence, the bliss of being close to You forever. Amen.

The following verses will be recited responsively

Those who wish will join in the Hebrew. All others respond with the English verse.

אָבִינוּ מַלְכֵנוּ! חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkeynu, we have sinned before You.

אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה.

Avinu Malkeynu, we have no Sovereign but You.

אָבִינוּ מַלְכֵנוּ! הִחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avinu Malkeynu, help us to return to You fully repentant.

אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeynu, grant us a good new year.

אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.

Avinu Malkeynu, send complete healing for our afflicted.

אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.

Avinu Malkeynu, frustrate the designs of our adversaries.

אָבִינוּ מַלְכֵנוּ! זְכֵרְנוּ בְּזָכְרוֹן טוֹב לְפָנֶיךָ.
Avinu Malkeynu, remember us favorably.

אָבִינוּ מַלְכֵנוּ! כְּתִבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים
Avinu Malkeynu, inscribe us in the book of goodness.

אָבִינוּ מַלְכֵנוּ! כְּתִבֵּנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.
Avinu Malkeynu, inscribe us in the book of redemption.

אָבִינוּ מַלְכֵנוּ! כְּתִבֵּנוּ בְּסֵפֶר פֶּרֶזְסָה וְכִלְכָּלָה.
Avinu Malkeynu, inscribe us in the book of sustenance.

אָבִינוּ מַלְכֵנוּ! כְּתִבֵּנוּ בְּסֵפֶר זְכוֹת.
Avinu Malkeynu, inscribe us in the book of merit.

אָבִינוּ מַלְכֵנוּ! כְּתִבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
Avinu Malkeynu, inscribe us in the book of forgiveness.

אָבִינוּ מַלְכֵנוּ! הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.
Avinu Malkeynu, hasten our deliverance.

אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
Avinu Malkeynu, grant glory to Your people Israel.

אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ.
Avinu Malkeynu, hear us, pity us, and spare us.

אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
Avinu Malkeynu, accept our prayer with mercy and favor.

אָבִינוּ מַלְכֵנוּ! חַמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
Avinu Malkeynu, have pity on us and on our children.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְרוֹשׁ שְׁמֶךָ.
*Avinu Malkeynu, act for those who went through fire and water
for the sanctification of Your name.*

אָבִינוּ מִלְכֵּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.

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

אָבִינוּ מִלְכֵּנוּ! חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeynu, graciously answer us, although we are without merits;

Deal with us charitably and lovingly save us.

אָמֵן

הַיּוֹם תִּאֲמָצֵנוּ

אָמֵן

הַיּוֹם תִּבְרַכֵּנוּ

אָמֵן

הַיּוֹם תִּגְדְּלֵנוּ

אָמֵן

הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה

אָמֵן

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים

אָמֵן

הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ

אָמֵן

הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ

אָמֵן

הַיּוֹם תִּתְמַכֵּנוּ בְּיָמִין צְדָקָה.

Responsive reading

Our God and God of our ancestors:

If we have erred, do not send us away;

if we have made mistakes, do not abandon us.

If we have distanced ourselves, come close;

if we dare come close, do not be distant.

If we cry out, do not shut Your ears;

if we have trespassed, do not punish us.

If we have transgressed, do not hide Yourself;

if we have strayed, do not turn away from us.

If we have been vengeful, do not bear a grudge;

if we have rebelled, do not deem us traitors.

If we have been insolent, do not battle us;
if we have been quarrelsome, do not wipe us out.

*If we have sunk to the depths, do not cause us to drown;
if we have fallen short, do not sweep us aside.*

If we have done harm, do not harm us;
if we have acted with malice, do not recall it.

*If we have been combative, do not upbraid us;
if we have done evil, do not cast us to the wind.*

If we call upon You, do not push us aside;
if we are impure, do not abhor us.

*If we approach You, do not disdain us;
if we have sinned, do not do away with us.*

Together: *Our Sages teach: The righteous of all nations have a place in the world-to-come. And Scripture says: My House shall be called a house of prayer for all peoples. So let them be blessed: all those who pursue justice and act with compassion; those who give strength to the Jewish people and help to build our future; cherished family and friends; allies and supporters. With gratitude and love, we give them praise.*