

MINCHAH

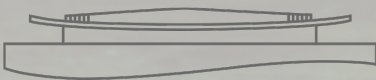
מנחה

YIZKOR

יזכור

N'ILAH

נעילה



TEMPLE SINAI
— WASHINGTON DC —

HIGH
HOLY DAY
MACHZOR

Afternoon Service מנחה

Ki Hinei Kachomeir

כי הנה כחומר

כי הנה כחומר ביד היוצר, ברצותו מרחיב וברצותו מקצר,
כן אנחנו בידך חסד נוצר, לברית הבט ואל תפן ליצר.
כי הנה כאבן ביד המסתת, ברצותו אוחז וברצותו מכתת,
כן אנחנו בידך מחיה וממותת, לברית הבט ואל תפן ליצר.
כי הנה כהגה ביד המלח, ברצותו אוחז וברצותו שלח.
כן אנחנו בידך אל טוב וסלח, לברית הבט ואל תפן ליצר.

As clay in the hand of the potter,
to be thickened or thinned at will, are we in Your hand.
Preserve us with your love. Your covenant recall,
and not our imperfection.

As stone in the hand of the mason,
to be broken or preserved at will, are we in Your hand.
Author of life and death, Your covenant recall,
and not our imperfection.

As iron in the hand of the blacksmith,
to be thrust into fire or withdrawn at will, are we in Your hand.
Help us to heal our wounds with deeds of charity.
Your covenant recall, and not our imperfection.



AMIDAH

עמידה

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonai s'fatai tiftach ufi yagid t'hilatecha.

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

God of All Generations

אבות ואמהות

*Baruch atah Adonai,
Eloheinu, v'Eilohei
avoteinu v'imoteinu,
Elohei Avraham, Elohei
Yitzchak, v'Eilohei Yaakov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Eilohei
Leah. HaEil hagadol hagibor
v'hanora, Eil 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 חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Blessed are You, Adonai our God, God of our father 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,
the great, mighty and awesome God,
transcendent God who bestows loving kindness,
creates everything out of love, and remembers the love
of our fathers and mothers, and brings redemption
to their children's children for the sake of the Divine Name.

Zochreinu l'chayim
melech chafeitz bachayim,
v'chotveinu b'seifer hachayim,
l'maancha Elohim chayim.

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ חֹפֵץ בַּחַיִּים,
וְכֹתְבֵנו בְּסֵפֶר הַחַיִּים,
לְמַעַן. אֱלֹהִים חַיִּים

Remember us unto life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, O God of life.

Melech ozeir umoshia umagein:
Baruch atah Adonai,
magein Avraham
v'ezrat Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בָּרוּךְ אַתָּה יְיָ,
מַגֵּן אַבְרָהָם
וְעֲזַרַת שָׂרָה.

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Abraham's Shield, Sarah's Helper.

God's Power

גְבוּרוֹת

Atah gibbor l'olam Adonai
m'chayei hakol Atah, rav
l'hoshia. M'chalkeil chayim
b'chesed, m'chayeh hakol
b'rachamim rabim, someich
nof'lim, v'rofei cholim, u'matir
asurim, um'kayeim emunato
lisheinei afar.
Mi chamocha baal g'vurot umi
domeh lach, melech
meimit um'chayeh
u'matzmiach y'shuah:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶה הַכֹּל אַתָּה רַב,
לְהוֹשִׁיעַ. מְכַלְכֵל חַיִּים
בְּחֶסֶד, מְחַיֶה הַכֹּל
בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר,
מִי כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי
דּוֹמֶה לָךְ, מֶלֶךְ
מְמִית וּמְחַיֶה
וּמַצְמִיחַ יְשׁוּעָה:

You are forever mighty, Adonai; You give life to all.
You sustain life through love, giving life to all through great compassion,
supporting the fallen, healing the sick, freeing the captive, keeping faith with
those who sleep in the dust. Who is like You, Source of mighty acts?
Who resembles You, a Sovereign who takes and gives life,
causing deliverance to spring up?

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

מִי כְמוֹךָ אֵב
הַרְחָמִים, זֹכֵר
יְצוּרֶיךָ לְחַיִּים בְּרַחֲמִים:

Who is like You, compassionate God,
who mercifully remembers Your creatures for life?

*V'ne-eman atah l'hachayot
hakol. Baruch atah Adonai
m'chayeih hakol.*

וְנֵאֱמָן אֶתָּה לְהַחְיֹת
הַכֹּל. בָּרוּךְ אַתָּה יי
מְחַיֶּה הַכֹּל.

You faithfully give life to all.
Blessed are You, Adonai, who gives life to all.

God's Holiness

קְדוּשָׁה

*Atah kadosh v'shimcha
kadosh uk'doshim b'chol
yom yehal'lucha, selah.
Kadosh atah v'nora
sh'mecha, v'ein elohah
mibaladecha, kakatuv:
vayigbah Adonai
tzeva-ot bamishpat,
v'ha-Eil hakadosh
nikdash bitz'dakah.
Baruch atah Adonai,
haMelech hakadosh.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ
קָדוֹשׁ וְקְדוּשִׁים בְּכֹל
יוֹם יִהְלָלְךָ, סֵלָה.
קָדוֹשׁ אַתָּה וְנוֹרָא
שְׁמֶךָ, וְאֵין אֱלֹהִים
מִבְּלַעֲדֶיךָ, כַּכָּתוּב:
וַיִּגְבֶּה יי
צְבָאוֹת בַּמִּשְׁפָּט,
וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בַּצְּדָקָה.
בָּרוּךְ אַתָּה, יי,
הַמֶּלֶךְ הַקָּדוֹשׁ.

You are holy, Your Name is holy, and we will praise your holiness every day.
You are holy and Your Name is awesome, and there is no God besides You
as it is written, "Adonai Tzivaot is exalted in righteousness, and the Holy God
is sanctified in justice." Blessed are You, Adonai, the Holy Ruler.

THE SHORT CONFESSION

רְדוּי זוּטָא

*Eloheinu veilohei avoteinu
v'imoteinu, tavo l'fanecha
t'filateinu, v'al titalam
mitchinateinu, she-ein anachnu
azei fanim uk'shei oref, lomar
l'fanecha, Adonai Eloheinu
veilohei avoteinu, tzadikim
anachnu v'lo chatanu aval
anachnu chatanu.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, תְּבֹא לְפָנֶיךָ
תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם
מִתְחַנְתְּנָהּ, שְׂאִין אֲנַחְנוּ
עֲזִי פְנִים וְקִשֵׁי עֶרֶף, לומר
לְפָנֶיךָ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים
אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל
אֲנַחְנוּ חָטָאנוּ.

Our God, God of our mothers and fathers, grant that our prayers may reach you. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, our God and God of all ages, we are perfect and have not sinned; rather do we confess; we have gone astray, we have sinned, we have transgressed.

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

אֲשָׁמְנוּ, בָּגַדְנוּ,
גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי,
הֶעֱוִינוּ, וְהִרְשָׁעְנוּ,
זָדַנוּ, חָמַסְנוּ,
טָפַלְנוּ שָׂקֵר,
יַעֲצָנוּ רָע, כִּזְבְּנוּ,
לָצַנוּ, מָרַדְנוּ, נֶאֱצָנוּ,
סָרְרָנוּ, עֲוִינוּ, פָּשַׁעְנוּ,
צָרָרְנוּ, קִשִּׁינוּ עֶרֶף,
רָשַׁעְנוּ, שִׁחַתְנוּ,
תַּעֲבַבְנוּ, תַּעֲיִינוּ, תַּעֲתַעְנוּ.

We have offended and betrayed; we have robbed and slandered; we have been perverse and corrupt, arrogant and violent; we have deceived and misled others; we have lied and scoffed; we have been rebellious, cynical and stubborn; we have cheated and transgressed; we have oppressed; we have been obstinate, vicious and destructive; we have acted shamefully; we have gone astray and led others astray.

THE LONG CONFESSION

ודוי רבה

For these sins, our God, we ask forgiveness:

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׂוֹא.

The ways we have wronged You deliberately and by mistake;
and harm we have caused in Your world through
insincere promises.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפְלִילוֹת,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.

The ways we have wronged You by judging others unfairly;
and harm we have caused in Your world by making light of
serious matters.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיִצָּר הָרַע,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת.

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

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּדַבּוּר פָּה.

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

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

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

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוָדוּי פָּה.

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

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כַּפֶּר-לָנוּ.

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 חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסִתָּהּ,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּבִלִי דַעַת.

The ways we have wronged You openly and secretly;
and harm we have caused in Your world through
our thoughtlessness.

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם.

The ways we have wronged You by profaning Your name in public;
and harm we have caused in Your world through offensive speech.

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּרַכִּילוּת,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

The ways we have wronged You through gossip and rumor;
and harm we have caused in Your world through disrespect
to parents and teachers.

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּצָרוּת עֵינַי,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן.

The ways we have wronged You through narrow-mindedness;
and harm we have caused in Your world through dishonesty
in business.

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה.

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

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד,
וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע.

The ways we have wronged You by betraying trust;
and harm we have caused in Your world through impulsive
acts of malice.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר-לָנוּ.

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.

ACTS OF HEALING AND REPAIR

הכרת הטוב

God our Creator and Guide,
Let us reflect on the healing acts by which we bring You
into our lives, the acts of repair that make You a living
presence in our words and deeds:

Acts of healing we have done by judging others
with compassion, and acts of repair we have done
through rigorous self-judgment;

Acts of healing we have done through kindness to
parents and children, and acts of repair we have done
through loyalty to spouses, partners, and friends;

Acts of healing we have done through self-discipline
and self-restraint, and acts of repair we have done
by ridding ourselves of destructive behavior;

Acts of healing we have done by seeking the holy in
the ordinary, and acts of repair we have done by taking
upon ourselves sacred obligations;

Acts of healing we have done by receiving life as a
blessing and a gift, and acts of repair we have done by
expressing gratitude and appreciation;

Acts of healing we have done by listening with an open
mind to those we love, and acts of repair we have done
by making our homes shelters of safety and peace--

For all of these bring nearer the day when You
shall be one and Your name shall be one.

*Sim shalom tovah uv'rachah,
chein vachessed v'rachamim,
aleinu v'al kol yisrael
amecha.*

שים שלום טובה וברכה
חן וחסד ורחמים,
עלינו ועל כל ישראל
עמך.

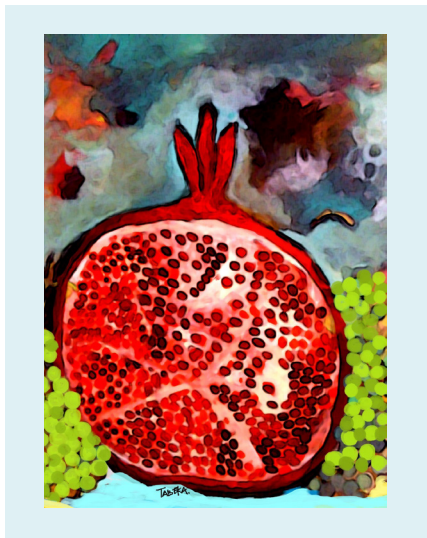
ברכנו אבינו, כלנו כאחד באור פניך, כי באור פניך נתת לנו, יי אלהינו,
תורת חיים ואהבת חסד, וצדקה וברכה ורחמים וחיים ושלום.
וטוב בעיניך לברך את עמך ישראל, בכל עת ובכל שעה בשלומך.

בספר חיים, ברכה ושלום ופרנסה טובה, נזכר ונכתב לפניך, אנחנו וכל
עמך בית ישראל, לחיים טובים ולשלום. ברוך אתה יי, עושה השלום.

Let there be peace. Grant goodness, blessing, and grace, constancy and compassion to us and all Israel, Your people. Avinu, bless and unite all human beings in the light of Your presence; for Your light has shown us a holy path for living: devotion to love, generosity, blessedness, mercy, life, and peace.

In Your goodness, bless Your people Israel with peace at all times.

Let us and the whole family of Israel be remembered and inscribed in the Book of Life. May it be a life of goodness, blessing and prosperity! May it be a life of peace! You are the Blessed One, Eternal source of peace.



Art by Ronny Tabeka

TORAH RITUAL

סדר קריאת התורה

*Al sh'loshah d'varim
ha-olam omeid,
al haTorah
v'al haavodah
v'al g'milut chasadim.*

עַל שְׁלוֹשָׁה דְבָרִים
הָעוֹלָם עוֹמֵד,
עַל הַתּוֹרָה
וְעַל הָעֲבוּדָה
וְעַל גְּמִילוּת חֲסָדִים.

The world stands upon three things;
on Torah, on service, and on acts of loving-kindness.

Avinu Malkeinu

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have strayed and sinned before You.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

Avinu Malkeinu, You alone are our Sovereign.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

Avinu Malkeinu, act toward us as befits Your name.

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, renew for us a year of goodness.

אָבִינוּ מַלְכֵנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ.

Avinu Malkeinu, remember: we are but dust of the earth.

אָבִינוּ מַלְכֵנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מְלַפְנֵיךְ.

Avinu Malkeinu, let this hour in Your presence be a time of compassion and acceptance.

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלְנוּ וְטַפָּנוּ.

Avinu Malkeinu, have compassion on us and our families.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

Avinu Malkeinu, act for the sake of those slain for their devotion to You.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.

Avinu Malkeinu, act for the sake of those killed because they were Jews.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.

Avinu Malkeinu, act for the sake of those who suffered fire and water to sanctify Your name.

*Avinu malkeinu,
choneinu vaaneinu
ki ein banu maasim,
aseih imanu
tz'dakah vachessed
v'hoshi-einu.*

אָבִינוּ מַלְכֵנוּ,
חֲנֵנוּ וְעַנְנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
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.

Bringing Forth the Torah

הוצאת התורה

*Ki mitziyon teitzei Torah,
u'dvar Adonai mi-rushalaiyim.*

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וְדָבָר יְיָ מִירוּשָׁלַיִם.

From out of Jerusalem shall go forth the Torah,
and the word of God from Jerusalem.

*Baruch shenatan Torah
l'amo Yisrael bik'dushato.*

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Blessed is the Giver of Torah to God's people Israel in God's holiness.

*Sh'ma Yisraeil, Adonai
Eloheinu, Adonai echad.*

שְׁמַע יִשְׂרָאֵל, יְיָ
אֱלֹהֵינוּ, יְיָ אֶחָד.

Hear, O Israel, Adonai is our God, Adonai is One.

*Echad Eloheinu, gadol
Adoneinu, kadosh
v'norah sh'mo.*

אֶחָד אֱלֹהֵינוּ, גָּדוֹל
אֲדוֹנֵנוּ, קָדוֹשׁ
וְנוֹרָא שְׁמוֹ.

Our God is one, great is our Master, holy and awesome is God's name.

*Gadlu l'adonai iti,
un'rom'ma sh'mo yachdav.*

גָּדְלוּ לַיְיָ אֱתֵי,
וּנְרֹמְמָה שְׁמוֹ יַחְדָּו.

Magnify God with me, and we will praise God's name together.

Blessing Before Torah Reading

ברכה שלפני התורה

Bar'chu et Adonai

ham'vorach.

Baruch Adonai ham'vorach

l'olam va'ed.

Baruch atah Adonai

Eloheinu Melech

ha-olam, asher bachar

banu mikol haamim,

v'natan lanu et Torato.

Baruch atah Adonai,

notein haTorah.

בְּרַכּוּ אֶת יְיָ

הַמְבֹרָךְ.

בְּרוּךְ יְיָ הַמְבֹרָךְ

לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם, אֲשֶׁר בָּחַר

בְּנוּ מִכָּל הָעַמִּים

וְנָתַן לָנוּ אֶת תּוֹרַתוֹ:

בְּרוּךְ אַתָּה יְיָ,

נוֹתֵן הַתּוֹרָה.

Bless the Eternal, the Blessed One. 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.
Blessed are You, God of eternity, whose gift is Torah.



Leviticus 19:1-4, 9-18, 32-37

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תְּהִיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: ג אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתֵּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ד אֶל־תִּפְּנוּ אֶל־הָאֱלִילִים וְאֵלֵהי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

ט וּבִקְצָרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאת שָׂדֶךְ לִקְצֹר וּלְקַט קִצִּירְךָ לֹא תִלְקֹט: י וְכִרְמֶךָ לֹא תַעֲוֹלֵל וּפְרֹט כִּרְמֶךָ לֹא תִלְקֹט לְעֵנִי וּלְגֵר תַּעֲזֹב אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם: יא לֹא תִגְנְבוּ וְלֹא־תִכְחָשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: יב וְלֹא־תִשְׁבְּעוּ בַשִּׁמִּי לְשִׁקֵּר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: יג לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלְוֶיךָ פְּעַלְתָּ שְׂכִיר אֶתְךָ עַד־בִּקְרָה: יד לֹא־תִקַּלְלַ חֵרֶשׁ וּלְפָנַי עֹר לֹא תִתֵּן מִכְשֵׁל וּיְרֹאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה: טו לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפַּט לֹא־תִשְׂא פְּנֵי־דָל וְלֹא תִהְדָּר פְּנֵי גְדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ: טז לֹא־תִלְוֶה רֵכִיל בְּעַמִּיךָ לֹא תַעֲמִיד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה: יז לֹא־תִשְׁנֹא אֶת־אֲחִיךָ בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֶטֶא: יח לֹא־תִקֵּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:

לב מִפְּנֵי שִׂיבָה תִקּוּם וְהִדְרָתָּ פְּנֵי זָקֵן וּיְרֹאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה: לג וְכִי־יִגּוֹר אֶתְךָ גֵר בְּאֲרָצְכֶם לֹא תוֹנוּ אֹתוֹ: לד כְּאֲזַרְח מִכֶּם יִהְיֶה לָכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאֶהְבֵּת לוֹ כְּמוֹךָ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: לה לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפַּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוֹרָה: לו מֵאֲזֵנֵי צֶדֶק אֲבִי־צֶדֶק אֵיפֹת צֶדֶק וְהֵן צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: לז וּשְׁמֹרְתֶם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

The Eternal One spoke to Moses, saying: Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy. Revere your mother and your father, each one of you, and keep My sabbaths; I, the Eternal, am your God. Do not turn to idols, nor make for yourselves molten gods; I, the Eternal, am your God.

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the Eternal, am your God. You must not steal; you must not act deceitfully nor lie to one another. And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One. You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning. Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God, I am the Eternal One. Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. You must not go about slandering your kin, nor may you stand idly by when your neighbor's blood is being shed; I am the Eternal One. You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am the Eternal One.

You shall rise in the presence of the aged and show respect for the old: you shall revere your God; I am the Eternal One. When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, the Eternal One, am your God. Do not pervert justice when you measure length, weight, or quantity. You must have honest scales, honest weights, honest dry and liquid measures; I, the Eternal am your God who led you out of the land of Egypt. You shall observe all My statutes and precepts, and do them; I am the Eternal One.

Blessing After Torah Reading

ברכה שאחרי התורה

*Baruch atah Adonai
Eloheinu Melech
ha-olam, asher natan
lanu torat emet, v'chayei
olam nata b'tocheinu:
Baruch atah Adonai,
notein haTorah.*

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן
לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי
עוֹלָם נָטַע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יי,
נוֹתֵן הַתּוֹרָה:

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

Prayer for Healing

רפאנו

*R'fa-einu Adonai
v'neirafei, hoshi-einu
v'nivashei-ah.
Baruch atah Adonai,
rofei hacholim.*

רְפְּאֵנוּ יי,
וְנִרְפָּא, הוֹשִׁיעֵנוּ
וְנִוְשָׁעָה.
בְּרוּךְ אַתָּה יי,
רוֹפֵא הַחֹלִים.

O compassionate One we cry out to You.
Be with us in our darkness, God of light hear our prayer.
Lift our hearts to You. Grant us wholeness and strength.
Renew our lives with blessing and hope.

Lifting the Torah

הגבה

*V'zot haTorah asher sam
Moshe lifnei b'nei Yisrael al
pi Adonai b'yad Moshe.*

וזאת התורה אשר שם
משה לפני בני ישראל על
פי יי ביד משה.

This is the Teaching that Moses set before the people Israel--
at the command of God, by the hand of Moses.



Blessing before the Haftarah

ברכה שלפני ההפטר

*Baruch atah Adonai
eloheinu melech
ha-olam, asher bachar
bin'vi-im tovim, v'ratzah
v'div-reihem
hane-emarim ba-emet,
baruch atah Adonai,
habocheir baTorah
uv'moshe avdo, uv'Yisrael
amo, uvinvi-ei ha-emet
vatzedek.*

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

This is the Teaching that Moses set before the people Israel--
at the command of God, by the hand of Moses.

Jonah 1:1-3

א וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִיטַי לֵאמֹר: ב קוּם לךְ אֶל-כִּינּוֹה הָעִיר
הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי-עָלְתָה רָעַתְם לִפְנֵי: ג וַיִּקָּם יוֹנָה לְבָרוּחַ תַּרְשִׁישָׁה
מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמָּצָא אֲנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ
לְבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה:

And the word of Adonai came to Jonah son of Amittai: “Get up! Go to the great city of Nineveh, and proclaim against it-- for their evil deeds have risen up before Me.” But Jonah got up to flee to Tarshish-- away from the presence of Adonai.

And he went down to Jaffa and found there a ship heading for Tarshish, and he paid its fare and went down into it, to head with them to Tarshish-- away from the presence of Adonai.



Art by Ronny Tabeka

Jonah 4:5-11

ה וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ
בְּצֹל עֵד אֲשֶׁר יֵרָאֶה מֵהַיְיָהוּהָ בְּעִיר: ו וַיִּמֶן יְהוָה־אֱלֹהִים קִיקִיּוֹן וַיַּעַל |
מֵעַל לַיּוֹנָה לְהִיּוֹת צֶלַע לְרֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׂמַח יוֹנָה
עַל־הַקִּיקִיּוֹן שִׂמְחָה גְדוֹלָה: ז וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר
לְמַחֲרַת וַתֵּן אֶת־הַקִּיקִיּוֹן וַיִּבֶשׂ: ח וַיְהִי | בְּזֶרֶחַ הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים רוּחַ
קָדִים חַרִּישִׁית וַתֵּן הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמוֹת
וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: ט וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהִיטֵב חָרָה־לְךָ
עַל־הַקִּיקִיּוֹן וַיֹּאמֶר הִיטֵב חָרָה־לִּי עַד־מוֹת: י וַיֹּאמֶר יְהוָה אֵתָּה חֲסַת
עַל־הַקִּיקִיּוֹן אֲשֶׁר לֹא־עָמְלָתָּ בּוֹ וְלֹא גִדַּלְתָּו שְׁבֹן־לִילָה הָיָה וּבֹן־לִילָה
אָבַד: יא וְאַנִּי לֹא אָחוּס עַל־נִינּוּהַ הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבֶּה הָרְבִיבָה
מִשְׁתֵּים־עֶשְׂרֵה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמֵינוֹ לְשִׂמְאֹלוֹ
וּבִהְמָה רַבָּה:

Then Jonah left the city, found a place east of the city, made himself a shelter there, and sat under it in the shade until he might see what would become of the city. And Adonai Elohim provided a gourd, and made it rise up over Jonah to give shade for his head and rescue him from his evil situation. And Jonah rejoiced-- with great joy-- because of the gourd. But at dawn the next day God provided a worm that attacked the gourd, and it withered. And as the sun rose, God provided an oppressive wind from the east; and the sun beat down on Jonah's head, making him faint. He begged for death, saying: "It is better for me to die than to live." Then God said to Jonah: "Are you good and angry about the gourd?" And he said: "I am good and angry to the point of death." Then Adonai said: "You pitied the gourd, which you neither worked for nor grew, which appeared overnight and perished overnight. Should I, then, not have compassion for the great city of Nineveh, a place of more than a hundred and twenty thousand human beings unable to tell their right hand from their left-- and many beasts?"

Blessing After Haftarah

*Baruch atah Adonai Eloheinu
Melech ha-olam, tzur kol
ha-olamim, tzadik b'chol
hadorot, ha-eil hane-eman
ha-omeir v'oseh, ha m'dabeir
um'kayeim, shekol d'varav
emet vatzedek. Al haTorah, v'al
ha-avodah, v'al han'vi-im,
v'al (yom haShabbat hazeh v'al)
yom hakipurim hazeh,
shenatata lanu, Adonai
Eloheinu, (likdusha v'limnuchah)
lim'chilah v'lislichah ul'chaparah,
l'chavod ul'tifaret.
Al hakol Adonai
Eloheinu, anachnu modim
lach, um'var-chim otach,
yitbarach shimcha b'fi kol chai
tamid l'olam va-ed ud'varcha
emet v'kayam laad.
Baruch atah Adonai, melech
mocheil v'solei-ach
laavonoteinu, v'laavonot amo
beit Yisrael, umaavir ashmoteinu
b'chol shanah v'shanah, melech
al kol haaretz, m'kadeish
(haShabbat v') Yisrael
v'yom hakipurim.*

ברכה שאחרי ההפטר

ברוך אתה יי אלהינו
מלך העולם, צור כל
העולמים, צדיק בכל
הדורות, האל הנאמן
האומר ועשה, המדבר
ומקים, שכל דבריו
אמת וצדק. על התורה, ועל
העבודה, ועל הנביאים,
ועל (יום השבת הזה ועל)
יום הכפורים הזה
שנתת לנו, יי
אלהינו (לקדשה ולמנוחה)
למחילה ולסליחה ולכפרה,
לקבוד ולתפארת.
על הכל יי
אלהינו, אנחנו מודים
לך, ומברכים אותך,
יתברך שמך בפי כל חי
תמיד לעולם ועד ודברך
אמת וקים לעד.
ברוך אתה יי מלך
מוחל וסולח
לעונותינו, ולעונות עמו
בית ישראל, ומעביר אשמותינו
בכל שנה ושנה, מלך
על כל הארץ, מקדש
(השבת ו) ישראל
ויום הכפורים.

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for all of these gifts we thank You and bless you: Torah, worship, the books of the prophets, and this Day of Atonement-- given to us for the sake of pardon and forgiveness, that we might make amends with honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever. Blessed are You, Adonai, Sovereign who forgives our failings and pardons the failings of Your people, the House of Israel. You banish our guilt from year to year; You reign in majesty over all the earth; you sanctify the people Israel and the Day of Atonement.

Returning the Torah to the Ark

הכנסת ספר תורה

*Y'hal'lu et sheim Adonai
ki nispav sh'mo l'vado.
Hodo al eretz v'shamayim
vayarem keren l'amo t'hilah
l'chol chasidav livnei Yisrael
am k'rovo. Hal'lu Ya!*

יְהַלְלוּ אֶת שֵׁם יְהוָה
כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ.
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם
וַיֵּרָם קֶרֶן לְעַמּוֹ תְהִלָּה
לְכָל חַסִּידָיו לְבְנֵי יִשְׂרָאֵל
עִם קְרָבוֹ הַלְלוּ יָהּ.

All praise God's name, for God's name alone is truly sublime: Your brightness lights the earth and sky, raises us up, blares out the note from Your people's trumpet- an exultant blast for all who struggle with You and are close at hand-- Halleluyah!

We stand before God who calls forth our strength.

The nobility and truth of our history is in God;
in God-- the source of our survival,
our firm stand through trial and change.

Ours is a history of spiritual greatness,
a legacy of spiritual dignity.
We turn to it when we are besieged
by insult and attack.
We look to it when need and
suffering press in upon us.

From generation to generation,
the Eternal led our ancestors.
The One who leads us through all our days
will lead our children through theirs.

We stand before our God--
strengthened by reverence for
the sacred obligations of Torah,
ennobled by a commitment to do
what is just and right.

We bow before God,
stand upright before all people.
In a world of tumultuous change, we are steadfast:
we serve the Eternal.

With humility we say:
our faith is in God whose call is compelling.
Our response will shape our future.

*Aleinu l'shabei-ach la-adon
hakol, lateit g'dulah l'yotzeir
b'reishit, shelo asanu k'goyei
haaratzot, v'lo samanu
k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.*

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן
הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹּא שָׁם חֵלְקֵנוּ כֶּהֱם,
וְגַרְלָנוּ כְּכֹל הַמּוֹנָם.

*Va-anachnu korim
umishtachavim umodim,
lifnei melech, mal'chei
hamlachim, hakadosh
baruch hu.*

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ
בְּרוּךְ הוּא.

*V'ne-emar v'haya Adonai
l'Melech al kol haaretz:
Bayom hahu, yi-h'yeh Adonai
echad, ush'mo echad.*

וְנֹאמַר וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ:
בַּיּוֹם הַהוּא, יִהְיֶה יי
אֶחָד, וּשְׁמוֹ אֶחָד.

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty-- Monarch of all-- the Wellspring of holiness and blessing. As the prophet announced, "The Eternal shall be sovereign over all the earth. On that day the Eternal shall be one, and God's name shall be one."

It is written: "Know before whom you stand"--
but in truth we do not know.

Perhaps we stand before our history--
a chronicle of stubbornness,
quiet heroism and the will to live.

Perhaps it is the memory of those who
struggled to be human in a world that
was dark and cold.

Perhaps it is Torah that summons us to rise:
the golden chain of tradition;
a reverence for learning;
permission to question and doubt.

Perhaps we stand before ideals that call us
to do justice, to live kindness,
and to walk humbly on this earth.
Perhaps it is awe at the kinship of all that live,
or the Unknowable, Unnamable mystery
that brought us here.

We stand together:
seekers, doubters, and those
who are firm in their faith.
And this we know:

The day is short;
the work immense;
the laborers are reluctant;
the reward is great;
and the need is urgent.

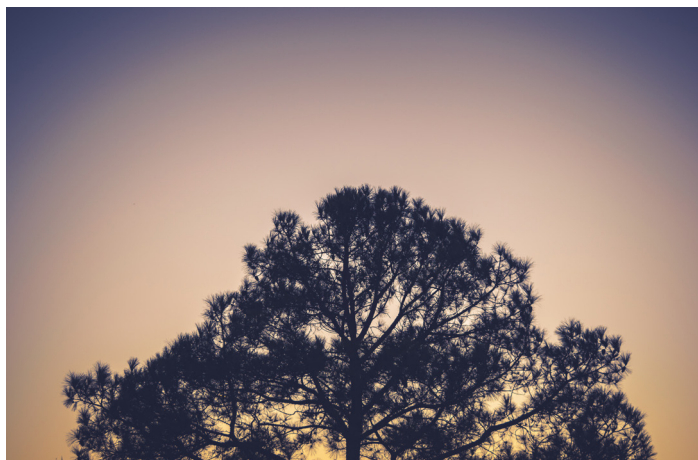
Tree of Life

עץ חיים היא

*Eitz chayim hi
lamachazikim bah,
v'tom'cheha m'ushar.
D'racheha darchei noam,
v'chol n'tivoteha shalom.
Hashiveinu Adonai,
eilecha v'nashuvah
chadeish yameinu k'kedem.*

עץ חיים היא
למחזיקים בה,
ותמכה מאשר.
דרכיה דרכי נעם,
וכל נתיבותיה שלום.
השיבנו יהוה
אליד ונשובה
חדש ימינו כקד.

It is a tree of life to those who hold it fast and its supporters are happy. Its ways are ways of pleasantness and all its paths are peace. Return to us Adonai and we shall return. Renew our days as before.



יזכור YIZKOR

Eili, Eili

shelo yigamer l'olam:

hachol v'hayam

rishrush shel hamayim

b'rak hashamayim

t'filat haadam.

אֱלֹהֵי אֱלֹהֵי
שֶׁלֹא יִגְמַר לְעוֹלָם:
הַחֹל וְהַיָּם
רִישְׁרֹשׁ שֶׁל הַמַּיִם
בְּרַק הַשָּׁמַיִם
תְּפִילַת הָאָדָם.

O God, my God
I pray that these
things never end:
the sand and the sea
the rush of the waters
the crash of the heavens
the prayer of the heart.

Adonai, what are we that You have regard for us?
What are we, that You are mindful of us?

We are like a breath; our days are like a passing shadow.
We come and go like grass which in the morning shoots up,
renewed, and in the evening fades and withers.

You cause us to revert to dust, saying:
"Return, O mortal creatures!"
Would that we were wise, that we understood
where we are going!

For when we die we carry nothing away;
our glory does not accompany us.
Mark the whole-hearted and behold the upright;
they shall have peace.

Adonai, You redeem the soul of your servants,
and none who trust in You shall be desolate.

*Adonai natan vadonai lakach
y'hi sheim Adonai m'vorach.*

יְהוָה נָתַן וַיְהוּה לָקַח
יְהִי שֵׁם יְהוָה מְבֹרָךְ.

Adonai has given, Adonai has taken away, blessed by the name of Adonai.

The first candle is lit.

אֲנוֹשׁ כְּחֶצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כִּן יֵצֵיץ בִּי רוּחַ עֲבָרָה-בוֹ וְאֵינְנוּ
וְלֹא-יִכְרְנוּ עוֹד מְקוֹמוֹ וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד-עוֹלָם עַל-יְרֵאָיו
וְצִדְקָתוֹ לְבָנֵי בָנִים.

Our days are like grass, we shoot up like flowers that fade
and die as the chill wind passes over them, yet Your love
for those who revere You is everlasting, Your righteousness
extends to all generations.

Birth is a beginning
and death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
and ignorance to knowing;
From foolishness to discretion
And then, perhaps, to wisdom
From weakness to strength
Or strength to weakness
And, often, back again;
From health to sickness
And back, we pray,
to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,

From pain to compassion
And grief to understanding
From fear to faith;
From defeat to defeat to defeat
Until, looking backward
or ahead,
We see that victory lies
Not at some high place
along the way,
But in having made
the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination
And life is a journey,
A sacred pilgrimage
To life everlasting.

Rabbi Alvin Fine

שׁוֹיִתִּי יְיָ לְנִגְדֵי תַמִּיד, כִּי מִיַּמִּינִי בַל אָמוּט. לִכֵּן שָׂמַח לְבַי וַיִּגַּל כְּבוֹדִי, אֶף
בְּשָׂרִי יִשְׁכַּן לְבִטָּח. כִּי לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל, לֹא תִתֵּן חֲסִידְךָ לְרָאוֹת
שְׁחָת. תּוֹדִיעֵינִי אֲרוּחַ חַיִּים, שְׁבַע שְׂמָחוֹת אֶת פְּנֵיךָ, נְעֻמוֹת בִּימִינְךָ נֶצַח

I have set the Eternal always before me. God is at my side, I shall not be moved. Therefore does my heart exult and my soul rejoice, my being is secure. For You will not abandon me to death, nor let Your faithful ones see destruction. You show me the path of life. Your presence brings fullness of joy. Enduring happiness is Your gift.

*Adonai natan vadonai lakach
y'hi sheim Adonai m'vorach.*

יְהוָה נָתַן וַיְהוֶה לְקַח
יְהִי שֵׁם יְהוָה מְבֹרָךְ.

Adonai has given, Adonai has taken away, blessed by the name of Adonai.

The second candle is lit.

מִזְמוֹר לְדָוִד. יְיָ רַעִי, לֹא אֶחְסֶר. בְּנְאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מְנַחוֹת
יְנַהֲלֵנִי, נַפְשִׁי יִשׁוּבָב. יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי אֵלֶךְ בְּגֵיא
צַלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמָּדִי. שְׁבֹטְךָ וּמִשְׁעֲנֶתְךָ הֵמָּה יִנְחֲמֵנִי.
תַּעֲרֹךְ לְפָנַי שֶׁלַּחַן נֶגְדַּ צִרְרֵי. דִּשְׁנֵת בְּשֶׁמֶן רֵאשִׁי בּוֹסִי רוּיָהּ. אֶף טוֹב
וַחֲסֵד יִרְדּוּנֵי כָּל יְמֵי חַיִּי, וְשִׁבְתִּי בְּבַיִת יְיָ לְאָרְךָ יָמַיִם.

Adonai is my shepherd; I shall not want.
God makes me to lie down in green pastures.
God leads me beside the still waters.
God restores my soul.
God leads me in the paths of righteousness for God's name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil for You are with me.
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my enemies.
You anoint my head with oil; my cup runs over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of Adonai forever.

Fully compassionate God on high:
To our six million brothers and sisters
murdered because they were Jews;
to all whose lives have been cut short by
the brutal hand of hatred,
grant clear and certain rest with You
in the lofty heights of the sacred and pure
whose brightness shines like
the very glow of heaven.

Source of mercy:
Forever enfold them in the
embrace of Your wings;
secure their souls in eternity.

Adonai: they are Yours.
They will rest in peace.
Amen.



ZOT NIT KEYN MOL

*Zog nit keyn mol az du geyst dem letsn veg,
Khotsh himlen blayene farshteln bloye teg;
Kumen vet nokh undzer oysgebenkte sho,
S'vet a poyk ton undzer trot – mir zenen do!*

*Fun grinem palmen-land biz vaytn land fun shney,
Mir kumen on mit undzer payn, mit undzer vey,
Un vu gefaln s'iz a shprotz fun undzer blut,
Shprotzn vet dort undzer gvure undzer mut.*

You must not say that you now walk the final way,
because the darkened heavens hide the blue of day.
The time we've longed for will at last draw near,
and our steps, as drums, will sound that we are here.

From land all green with palms to lands all white with snow
we now arrive with all our pain and all our woe.
Where our blood sprayed out and came to touch the land,
there our courage and our faith will rise and stand.



For our loved ones...

In the rising of the sun and in its going down,
we remember them.

In the blowing of the wind and in the chill of winter,
we remember them.

In the opening of the buds and the rebirth of spring,
we remember them.

In the blueness of the sky and in the warmth of summer,
we remember them.

In the rustling of the leaves and the beauty of autumn,
we remember them.

In the beginning of the year and when it ends,
we remember them.

When we are weary and in need of strength,
we remember them.

When we are lost and sick at heart,
we remember them.

When we have joys we yearn to share,
we remember them.

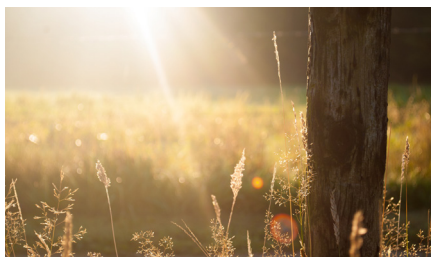
So long as we live they too shall live,
for they are now a part of us,
as we remember them.

זכרונם לברכה

Zichronam L'vracha
Of Blessed Memory

Jewish tradition teaches us that between the living and the dead there is a window, not a wall. The culture of scientific materialism teaches that after death, the links between us and our loved ones who have died are forever ended - a brick wall! But, like the rituals of Shiva, Kaddish, and Yahrzeit, Yizkor opens windows to loved ones who are no longer with us. Yizkor creates a sacred space and time, wherein we can open our hearts and minds to the possibility of a genuine inter-connection with beloved family members and friends who have left behind the world of the living. Yizkor is a window. Prepare to open that window...

As you recite Yizkor prayers let your senses and imagination serve as the vehicle of inter-connection. For whom are you saying Yizkor today? Can you imagine that person's face before your eyes? See their smile, visualize how they might be carrying their body standing next to you. Do you recall the sound of their voice? Hear their words as you stand in prayer. Feel their presence right in this moment. In your mind, in your heart, allow a conversation between the two of you to unfold. What needs to be communicated this year? What's the message you need to hear today? What are the silent prayers of the heart? What remains unspoken? Speak. Listen. Take your time. There is no reason to hurry. This is a timeless moment. Let all the radiance of their love to be with you right now.



"Meditation for Yizkor" by Rabbi Simcha Paull Raphael
in [Kol Haneshama: Mahzor Leyamim Nora'im](#),
used with permission - Simcha Raphael, www.daatinstitute.net

Yizkor Elohim nishmot yakirei....
 Shehalchu l'olamam.
 Ana ti-h'yenah nafshoteihem
 tz'rurot b'tz-ror hachayim ut'hi
 m'nuchatham kavod.
 S'va s'machot et panecha
 n'imot bimincha netzach.

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת יַקִּירֵי.....
 שֶׁהִלְכוּ לְעוֹלָמָם.
 אָנָּה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם
 צְרוּרוֹת בְּצָרוֹר הַחַיִּים,
 וְתִהְיֶי מְנוּחָתָם כְּבוֹד.
 שְׁבַע שְׁמָחוֹת אֶת פְּנֵיךָ
 נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ.

May God remember for ever my dear ones who have gone to their eternal rest. May their souls be bound up in the bond of eternal life, and may they rest in peace and honor. May the beauty of their lives shine for evermore and may my life always bring honor to their memory.

Yizkor Elohim nishmot kol
 acheinu bnei Yisrael
 shemasru et nafshoteihem
 al kidush hashem.
 Ana ti-h'yenah
 nafshoteihem tz'rurot
 b'tz-ror hachayim ut'hi
 m'nuchatham kavod.
 S'va s'machot et panecha,
 n'imot bimincha netzach.

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל
 אֲחֵינוּ בְּנֵי יִשְׂרָאֵל
 שֶׁמָּסְרוּ אֶת נַפְשׁוֹתֵיהֶם
 עַל קְדוּשַׁת הַשֵּׁם.
 אָנָּה תִּהְיֶינָה
 נַפְשׁוֹתֵיהֶם צְרוּרוֹת
 בְּצָרוֹר הַחַיִּים וְתִהְיֶי
 מְנוּחָתָם כְּבוֹד.
 שְׁבַע שְׁמָחוֹת אֶת פְּנֵיךָ,
 נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ.

May God remember for ever our brothers and sisters of the House of Israel who gave their lives for the sanctification of Your name. May their souls be bound up in the bond of eternal life, and may they rest in peace and honor. May their souls bask in Your Presence, under the protection of Your right hand forever.

MEDITATIONS

A voice says, "Cry out."
And I say, "What shall I cry?"
"All flesh is like grass, and all its goodness
like the flowers of the field.

Grass withers and flowers fade,
when the breath of the Lord blows on them.
Indeed, all people are but grass.
The grass withers and the flowers fade,
but the word of our God endures forever.

Isaiah 40:6-8

Just as the hand, held before the eye, can hide the tallest mountain,
so the routine of everyday life can keep us from seeing the vast
radiance and the secret wonders that fill the world.

Hasidic, 18th Century

When we are dead, and people weep for us and grieve, let it be
because we touched their lives with beauty and simplicity. Let it not
be said that life was good to us, but, rather, that we were good to
life.

Rabbi Jacob P. Rudin

Yizkor, a time to mourn our lost loved ones, is for some a time to mourn relationships that were not fully loving. We pray, “May the memory be a blessing.” We hope that with the passing of time we can let go of our pain and disappointment in the shortcoming of our deceased loved ones and see them as blessings in our lives, distilling the goodness in them which may now be overshadowed. In coming to terms with difficult relationships, we are blessed with peace, and memory becomes blessing.

Betsy Teutsch, [Kol Haneshama: Mahzor Leyamim Nora'im](#)



The Hebrew Bible's injunctions to remember are unconditional, and even when not commanded, remembrance is always pivotal. Altogether the verb “zakhar” appears in its various declensions... no less than one hundred and sixty-nine times.... As Israel is enjoined to remember, so it is adjured not to forget. Both imperatives have resounded with enduring effect among the Jews since biblical times.

Dr. Yosef H. Yerushalmi, [Zakhor: Jewish History and Jewish Memory](#)



Please rise.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְּפֵי
הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזוֹהַר הַרְקִיעַ מְזַהְרִים אֶת
נַשְׁמוֹת יְקִירֵינוּ שֶׁהֵלְכוּ לְעוֹלָמָם. בְּעַל הַרַחֲמִים, יִסְתִּירֵהֶם בְּסִתְרֵךְ כַּנְּפֶיךָ
לְעוֹלָמִים וְיִצְרָר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמוֹתֵהֶם, יְיָ הוּא נַחֲלָתָם, וְיִנְוָחוּ
בְּשָׁלוֹם עַל מִשְׁכְּבָם. וְנֹאמַר אָמֵן.

O God full of compassion, You who dwell on high, grant perfect rest under the wings of Your Presence, in the company of the holy and pure ones, to our loved ones who have entered eternity. Merciful One, let them find refuge for ever in the shadow of Your wings, and let their souls be bound up in the bond of eternal life. The Eternal God is their inheritance, may they rest in peace, and let us say:
Amen.

*Adonai natan vadonai lakach
y'hi sheim Adonai m'vorach.*

יְהוָה נָתַן וַיְהוֹה לָקַח
יְהִי שֵׁם יְהוָה מְבֹרָךְ.

Adonai has given, Adonai has taken away, blessed by the name of Adonai.

The third candle is lit.



If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others – could the answer be in doubt?

We shall not fear the summons of death;
we shall remember those who have gone before us,
and those who will come after us.

“Alas for those who cannot sing, but die with all their music in them.” Let us treasure the time we have and resolve to use it well, counting each moment precious – a chance apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

Help us, then, to fulfill the promise that is in each of us, and so to conduct ourselves that, generations hence, it will be true to say of us: The world is better because, for a brief space, they lived in it.

MOURNER'S KADDISH

קדיש יתום

Yitgadal v'yitkadesh
sh'mei rabba. B'alma div'ra
chiruteih, v'yamlich
malchuteih, b'cha-yeichon
uv'yomeichon uv'cha-yei d'chol
beit Yisrael, baagala
u'vizman kariv v'imru amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ
שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְרַעוּתֵיהּ, וְיַמְלִיךְ
מַלְכוּתֵיהּ, בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמַּן קָרִיב וְאִמְרוּ אָמֵן.

Y'hei sh'mei raba m'vorach
l'olam u-l'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבֻרָךְ
לְעָלָם וּלְעֵלְמֵי עֲלְמֵיָא.

Yitbarach, v'yishtabach,
v'yitpaar, v'yitromam,
v'yitnasei, v'yithadar,
v'yitaleih, v'yit-halal sh'mei
d'kud'sha, b'rich hu.
L'eila min kol birchata
v'shirata, tushb'chata
v'nechemata, da'amiran
b'alma v'imru amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרֹמַם,
וְיִתְנַשֵּׂא, וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְקֻדְשָׁא, בְּרִיךְ הוּא.
לְעֵלָא מִן כּוֹל בִּרְכָתָא
וְשִׁירָתָא, תִּשְׁבַּחְתָּא
וְנַחֲמָתָא, דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

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

יְהִי שְׁלָמָא רַבָּא מִן
שְׁמַיָּא, וְחַיִּים עֲלֵינוּ וְעַל
כּוֹל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Oseh shalom bimromav, hu
yaaseh shalom aleinu v'al kol
Yisrael, v'imru amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כּוֹל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

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

Let the name of the Blessed Holy One be glorified, exalted and honored,
though God is above all the praises, songs and adorations that we can utter,
and let us say, Amen.

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

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

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

*Oseh shalom bimromav,
hu yaaseh shalom aleinu
v'al kol Yisrael,
v'imru amen.*

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי,
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

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

נעילה N'ILAH

The Hasidic master Levi Yitzchak of Berditchev said that it isn't just that the gates of heaven are open during the Ten Days of Teshuva; what is far more significant is that an energy and attractive force, passes through this opening during these days. This is a very subtle energy, and for most of the Ten Days, when the gates are wide open, we don't even notice it. But during the Neilah service, as the gates begin to close and the opening becomes narrower and narrower, this attractive energy becomes more and more intense, more and more noticeable. It is precisely this energy which draws us to the Neilah service so intensely, and which inspires us to pray so fervently once there. The prayer we utter at Neilah is that most urgent of all human prayers, the prayer of the last chance. The gates of heaven are closing. We only have a few minutes left.

Rabbi Alan Lew



STANDING TOGETHER BEFORE THE GATES

*Pitchu li shaarei tzedek
avo vam odeh yah.
Zeh hashaar l'Adonai
tzadikim yavo-u vo.*

פְּתַחוּ לִי שַׁעֲרֵי צְדָקָה
אֲבֹאֲבָם אֹדְהָ יְהוָה.
זֶה הַשַּׁעַר לַיהוָה
צְדִיקִים יָבֹאוּ בוֹ.

Open to me the gates of righteousness, and I will enter them with gratitude. This is God's gate, the righteous shall enter it.

God of Awesome Deeds

אל נורא עלילה

*El nora alilah,
ha-m'tzei lanu m'chilah
bish'at han'ilah.*

אל נורא עלילה,
המציא לנו מחילה
בשעת הנעילה.

God of awesome deeds, grant us pardon as the gates begin to close.

Before the gate has been closed,
Before the last question is posed,
Before I am transposed.

We who are few in number
look up to You;
with trembling we praise You,
as the gates begin to close.

מתי מספר קרואים
לך עין נושאים:
ומסלדים בחילה,
בשעת הנעילה.

*El nora alilah,
ha-m'tzei lanu m'chilah
bish'at han'ilah.*

אל נורא עלילה,
המציא לנו מחילה
בשעת הנעילה.

God of awesome deeds, grant us pardon as the gates begin to close.

Before the weeds fill the gardens,
Before there are no pardons,
Before the concrete hardens.

To You we pour our our souls;
blot out our sins,
our dishonest ways;
grant us pardon,
as the gates begin to close.

שׁוֹפְכִים לְךָ נַפְשָׁם;
מְחַה פְּשָׁעֵם וְכַחֲשָׁם
וְהַמְצִיאִם מְחִילָה
בְּשַׁעַת הַנְּעִילָה.

*El nora alilah,
ha-m'tzei lanu m'chilah
bish'at han'ilah.*

אֵל נוֹרָא עֲלִילָה,
הַמְצִיא לָנוּ מְחִילָה
בְּשַׁעַת הַנְּעִילָה.

God of awesome deeds, grant us pardon as the gates begin to close.

Before all the flute-holes are covered,
Before things are locked in the cupboard,
Before the rules are discovered.

Be our refuge
and shield us from danger;
assure us joy and honor,
as the gates begin to close.

הִיָּה לָהֶם לְסִתְרָה,
וְחִלָּצָם מִמְאָרָה
וְחִתְּמֵם לְהוֹד וּלְגִילָה
בְּשַׁעַת הַנְּעִילָה.

*El nora alilah,
ha-m'tzei lanu m'chilah
bish'at han'ilah.*

אֵל נוֹרָא עֲלִילָה,
הַמְצִיא לָנוּ מְחִילָה
בְּשַׁעַת הַנְּעִילָה.

God of awesome deeds, grant us pardon as the gates begin to close.

Before the conclusion is planned,
Before God closes his hand,
Before we have nowhere to stand.

Yehudah Amichai

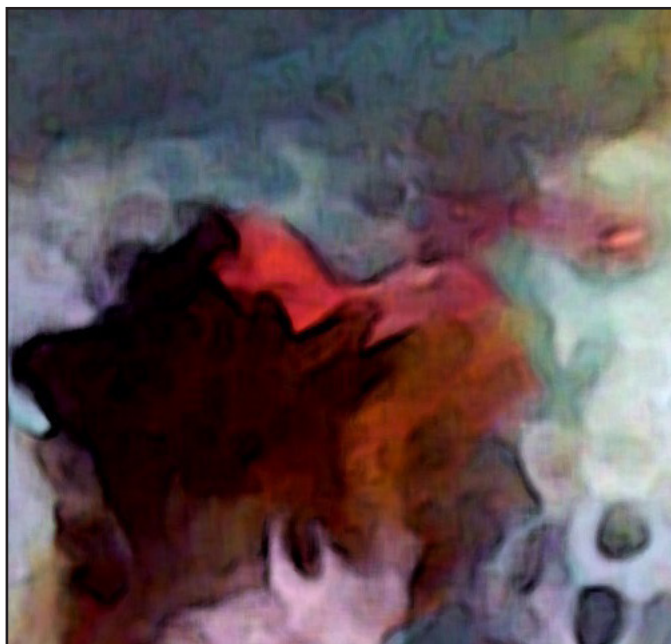
Be gracious to us, compassionate;
let Your judgement fall on tyrants
and those who make war,
as the gates begin to close.

חַוּן אוֹתָם וְרַחֵם;
וְכָל לוֹחֵץ וְלוֹחֵם
עֲשֵׂה בָהֶם פְּלִילָה
בְּשַׁעַת הַנְּעִילָה.

*El nora alilah,
ha-m'tzei lanu m'chilah
bish'at han'ilah.*

אֵל נוֹרָא עֲלִילָה,
הַמְצִיא לָנוּ מְחִילָה
בְּשַׁעַת הַנְּעִילָה.

God of awesome deeds, grant us pardon as the gates begin to close.



Art by Ronny Tabeka

STANDING IN HUNGER

Chatzi Kaddish

חצי קדיש

*Yitgadal v'yitkdash sh'meih
raba. B'alma di vra
chiruteih, v'yamlich
malchuteih b'chayeichon
uv'yomeichon, uv'chayei d'chol
beit Yisrael, baagala uviz'man
kariv v'imru: amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ
רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְרַעוּתֵיהּ, וְיַמְלִיךְ
מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזַמַּן
קָרִיב וְאִמְרוּ: אָמֵן.

*Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

*Yitbarach v'yishtabach
v'yitpaar v'yitromam
v'yitnasei v'yit'hadar
v'yitaleh v'yit'halal sh'meih
d'kud'sha b'rich hu, l'ei'la
min kol birchata
v'shirata tushb'chata
v'nechemata daamiran
b'alma, v'imru: amen.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקֻדְשָׁא בְרִיךְ הוּא, לְעֵלְא
וּלְעֵלְא מְכַל בְּרַכְתָּא
וְשִׁירְתָּא תְּשֻׁבְחָתָא
וְנַחֲמָתָא דְאִמְיָרָן
בְּעֵלְמָא, וְאִמְרוּ: אָמֵן.

Exalted and hallowed be God's great name, in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel - speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

אֲדֹנָי שְׂפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

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

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

God of All Generations

אבות ואמהות

*Baruch atah Adonai,
Eloheinu, v'Eilohei
avoteinu v'imoteinu,
Elohei Avraham, Elohei
Yitzchak, v'Eilohei Yaakov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Eilohei
Leah. HaEil hagadol hagibor
v'hanora, Eil 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 חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

Blessed are You, Adonai our God, God of our father 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,
the great, mighty and awesome God,
transcendent God who bestows loving kindness,
creates everything out of love, and remembers the love
of our fathers and mothers, and brings redemption
to their children's children for the sake of the Divine Name.

Zochreinu l'chayim melech
chafeitz bachayim,
v'chotveinu b'seifer
hachayim, l'maancha
Elohim chayim.

זְכַרְנוּנוּ לְחַיִּים מֶלֶךְ
חָפֵץ בַּחַיִּים,
וְכֹתֵבנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

Remember us unto life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, O God of life.

Melech ozeir umoshia u'magein
Baruch atah Adonai, magein
Avraham v'ezrat Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן
בָּרוּךְ אַתָּה יְיָ מַגֵּן
אַבְרָהָם וְעִזְרַת שָׂרָה.

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Abraham's Shield, Sarah's Helper.

God's Power

גְבוּרוֹת

Atah gibbor l'olam Adonai
m'chayei hakol Atah,
rav l'hoshia. M'chalkeil
chayim b'chesed, m'chayeh
hakol b'rachamim rabim,
someich nof'lim, v'rofei cholim,
u'matir asurim, um'kayeim
emunato lisheinei afar.
Mi chamocho baal g'vurot
umi domeh lach,
melech meimit um'chayeh
u'matzmiach y'shuah:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶה הַכֹּל אַתָּה,
רַב לְהוֹשִׁיעַ. מְכַלְכֵּל.
חַיִּים בְּחֶסֶד, מְחַיֶה
הַכֹּל בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מְמִית וּמְחַיֶה
וּמַצְמִיחַ יְשׁוּעָה:

You are forever mighty, Adonai; You give life to all.
You sustain life through love, giving life to all through great compassion,
supporting the fallen, healing the sick, freeing the captive, keeping faith with
those who sleep in the dust. Who is like You, Source of mighty acts? Who
resembles You, a Sovereign who takes and gives life,
causing deliverance to spring up?

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

מִי כְמוֹךָ אֵב
הַרְחָמִים, זוֹכֵר
יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

Who is like You, compassionate God,
who mercifully remembers Your creatures for life?

*V'ne-eman atah l'hachayot
hakol. Baruch atah Adonai
m'chayeih hakol.*

וְנֶאֱמַן אֶתָּה לְהַחְיֹת
הַכֹּל. בָּרוּךְ אַתָּה יי
מְחַיֶּה הַכֹּל.

You faithfully give life to all.
Blessed are you, Adonai, who gives life to all.

God's Holiness

קְדוּשָׁה

*N'kadesh et shim'cha ba-olam
k'sheim shemak-dishim oto
bishmei marom
kakatuv al yad n'vi-echa,
v'kara zeh el zeh v'amar:*

נִקְדָּשׁ אֶת שְׁמִךָ בְּעוֹלָם
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשֵׁמֵי מְרוֹם
כְּכַתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:

We sanctify Your name on earth, even as all things,
to the ends of time and space, proclaim Your holiness,
and in the words of the prophet we say:

*Kadosh, kadosh, kadosh
Adonai tz'vaot, m'lo
chol-haaretz k'vodo.*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יי צְבָאוֹת, מְלֵא
כָּל הָאָרֶץ כְּבוֹדוֹ.

Holy, holy, holy is the God of all being! The whole earth is filled with God's glory!

*Adir adireinu Adonai
adoneinu mah adir
shimcha b'chol haaretz.*

אָדִיר אֲדִירֵנוּ יי
אֲדֹנֵינוּ מַה־אֲדִיר
שִׁמְךָ בְּכֹל־הָאָרֶץ.

Source of our strength, Sovereign God,
how majestic is Your name in all the earth!

*Baruch k'vod Adonai
mimkomo.*

בְּרוּךְ כְּבוֹד יי
מִמְקוֹמוֹ.

Blessed be the glory of God in heaven and earth.

*Echad hu Eloheinu,
hu avinu, hu malkeinu,
hu moshi-einu v'hu
yashmi-einu b'rachamav
l'einei kol chai.
Ani Adonai Eloheichem!*

אֶחָד הוּא אֱלֹהֵינוּ,
הוּא אָבִינוּ, הוּא מַלְכֵנוּ.
הוּא מוֹשִׁיעֵנוּ וְהוּא
יִשְׁמָעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָל־חַי.
אֲנִי יי אֱלֹהֵיכֶם!

You alone are our God and our Creator; You are our Ruler and our Helper;
and in Your mercy You reveal Yourself in the sight of all the living:
I am Adonai Your God!

*Yimloch Adonai l'olam,
elohayich tziyon,
l'dor vador, hal'lu-yah.*

יִמְלֹךְ יי לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן,
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

The Eternal One shall reign for ever; your God, O Zion,
from generation to generation. Halleluyah!

*L'dor vador nagid
godlecha, ul'neitzach
n'tzachim k'dushat-cha
nakdish, v'shivchacha
Eloheinu, mipinu lo
yamush l'olam vaed.
Baruch atah Adonai
haMelech hakadosh.*

לְדוֹר וָדוֹר נִגִּיד
גֹּדְלֶךָ, וּלְנֵיצַח
נִצְחִים קְדֻשַׁתְךָ
נִקְדִּישׁ, וְשִׁבְחֶךָ
אֱלֹהֵינוּ, מִפִּינוּ לֹא
יִמּוּשׁ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי
הַמֶּלֶךְ הַקָּדוֹשׁ.

To all generations we will declare Your greatness, and for all eternity proclaim
your holiness. Your praise, O God, shall never depart from our lips.
Blessed are You, Adonai, Holy Sovereign.

As we live our lives, rent asunder,
Each in his own small world,
Help us to remember what we often forget;
We need one another,
we each are part of the other,
And someplace, so well known yet so secret,
We may find our true solace in You.

Arthur Green and Andre Ungar, Renew Our Days, p 725

R'tzei

רצה

*R'tzei Adonai Eloheinu,
b'amcha Yisrael,
u-t'filatam b'ahava
t'kabeil, u-t'hi l'ratzon
tamid avodat Yisrael
amecha. Baruch atah
Adonai she-ot'cha
l'vad'cha b'yirah naavod.*

רצה יי אלהינו,
בעמך ישראל,
ובתפלתם באהבה
תקבל, ותהי לרצון
תמיד עבודת ישראל
עמך. ברוך אתה
יי שאותך
לבדך ביראה נעבוד.

Find favor, Adonai our God, with Your people Israel,
and accept their prayer in love.
May the worship of Your people Israel be acceptable to You.
Blessed are You, Adonai, who alone we serve in reverence.



Art by Ronny Tabeka

Today, we choose hunger.
A hunger meant to humble, to awaken.
Is this the fast You have chosen?
In our yearning for nourishment, we are meant
to unloosen a hunger for a better world.

What are we hungry for?
We are hungry for a world without
Animosity, Bigotry, and Callousness
towards another's suffering.

Hungry for a world without
Danger, Egocentrism, and Fear.
We are hungry for a world without
Greed, Human suffering, and Injustice.

What are we hungry for?
We are hungry for
Kindness, Love, and Moral courage.

We are hungry for
Noble work, Opportunity for all,

We are hungry for Peace.

Replace our emptiness with
passion and persistence.
Let us break our fast with
fortitude and steadfastness.

And when we cry out to You,
in anguish because there is too much work,
because the task is too large, because the thirst
for justice feels unquenchable.
Then, You will answer us, once again... הַגִּבְי
Here I Am.

Rabbi Hannah Goldstein, based on Isaiah 58:6-9

*B'seifer chayim
b'racha v'shalom
u'farnasah tovah,
nizacheir v'neichateim
l'fanecha, anachnu
v'chol am'cha
beit Yisrael,
l'chayim tovim u-l'shalom.
Baruch atah Adonai
oseh hashalom.*

בְּסֵפֶר חַיִּים,
בְּרַכָּה וְשָׁלוֹם
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִחְתָּם
לְפָנֶיךָ, אֲנַחְנוּ
וְכָל עַמֶּךָ
בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם,
בְּרוּךְ אַתָּה יְיָ
עוֹשֵׂה הַשָּׁלוֹם.

Seal us for life, blessing, peace, prosperity,
remembering all Your people Israel for life and peace.
Blessed are You, Adonai, Maker of peace.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן.

*Oseh shalom bimromav, hu yaaseh shalom aleinu,
v'al kol Yisrael, v'al kol yoshvei teiveil v'imru amen.*

May the One who causes peace in the high heavens,
bring peace to us and to all Israel, and all who inhabit the
earth and let us say: Amen.

STANDING IN URGENCY

*Pitchu li shaarei tzedek
avo vam odeh yah.
Zeh hashaar l'Adonai
tzadikim yavo-u vo.*

פְּתַחוּ־לִי שַׁעֲרֵי־צְדָק
אֲבֹא־בָם אוֹדֶה יְהוָה.
זֶה־הַשַּׁעַר לַיהוָה
צְדִיקִים יָבֹאוּ בוֹ.

Open to me the gates of righteousness, and I will enter them with gratitude.
This is God's gate, the righteous shall enter it.

*Adonai Adonai el rachum
v'chanun erech apayim,
v'rav chesed v'emet: notzeir
chesed l'alafim, noseh avon
vafeshah v'chataah, v'nakeh.*

יְיָ אֱלֹהֵי רַחֲמוֹם
וְחַנוּן, אֶרֶךְ אַפַּיִם,
וְרַב חֶסֶד וְאֱמֶת: נֹצֵר
חֶסֶד לְאַלְפִים, נוֹשֵׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה, וְנִקְיָה.

The Eternal One, the Eternal God is merciful and gracious,
endlessly patient, loving, and true, showing mercy to thousands,
forgiving iniquity, transgression, and sin, and granting pardon.

וְסַלַחְתָּ לַעֲוֹנוֹנוּ וְלַחַטָּאתָנוּ וְנִחַלְתָּנוּ.

V'salachta laavoneinu u-l'chatateinu u-n'chaltanu

You forgive our sins and our transgressions.

*Adonai Adonai el rachum
v'chanun erech apayim
v'rav chesed v'emet: notzeir
chesed l'alafim, noseh avon
vafeshah v'chataah, v'nakeh.*

יְיָ אֱלֹהֵי רַחוּם
וְחַנוּן, אֶרֶךְ אַפַּיִם,
וְרַב חֶסֶד וְאֱמֶת: נֹצֵר
חֶסֶד לְאַלְפִים, נוֹשֵׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה, וְנִקְיָה.

The Eternal One, the Eternal God is merciful and gracious,
endlessly patient, loving, and true, showing mercy to thousands,
forgiving iniquity, transgression, and sin, and granting pardon.

סִלַּח לָנוּ אֲבִינוּ בִּי חַטָּאנוּ, מַחֵל לָנוּ מִלִּבְנוּ בִּי פִשְׁעֵנוּ.
S'lach lanu avinu ki chatanu, m'chal lanu malkeinu ki fashanu.

Forgive us, Avinu, for we have strayed.
Pardon us, Malkeinu, for succumbing to sin.

*Adonai Adonai el rachum
v'chanun erech apayim
v'rav chesed v'emet notzeir
chesed l'alafim, noseh avon
vafeshah v'chataah v'nakeh.*

יְיָ אֱלֹהֵי רַחוּם
וְחַנוּן, אֶרֶךְ אַפַּיִם,
וְרַב חֶסֶד וְאֱמֶת: נֹצֵר
חֶסֶד לְאַלְפִים, נוֹשֵׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה, וְנִקְיָה.

The Eternal One, the Eternal God is merciful and gracious,
endlessly patient, loving, and true, showing mercy to thousands,
forgiving iniquity, transgression, and sin, and granting pardon.

בִּי אַתָּה אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.
Ki atah Adonai, tov v'salach v'rav chesed l'chol korecha.

You are generous in granting forgiveness,
all-loving to those who reach out to You.



Art by Ronny Tabeka

*Ki anu amecha,
 v'atah malkeinu.
 Anu vanecha
 v'atah avinu.
 Anu nachalatecha,
 v'atah goraleinu.
 Anu tzonecha,
 v'atah roeinu.
 Anu karmecha,
 v'atah notreinu.
 Anu rayatecha,
 v'atah dodeinu.*

כִּי אֲנִי עַמֶּךָ,
 וְאַתָּה מַלְכֵנוּ.
 אֲנִי בְנֵיךָ
 וְאַתָּה אָבִינוּ.
 אֲנִי נַחֲלָתְךָ,
 וְאַתָּה גּוֹרְלֵנוּ.
 אֲנִי צֹאנְךָ,
 וְאַתָּה רוֹעֵנוּ.
 אֲנִי כַרְמֶךָ,
 וְאַתָּה נוֹטְרֵנוּ.
 אֲנִי רֵעִיתְךָ,
 וְאַתָּה דוֹדֵנוּ.

We are Your people, You are our Ruler.
 We are Your children, You are our Parent.
 We are Your possession, You are our Portion.
 We are Your flock, You are our Shepherd.
 We are Your vineyard, You are our Keeper.
 We are Your beloved, You are our Friend.

CONFESSION OF SIN וִידוּי

Adonai, give me courage to live
And repair my resentment with gratitude.
Make me thankful for the day
And hopeful for the morrow.
Dissolve my self-hate.
Let me taste the veritable sweetness of my
own worth,
I, who am created in your image.

Shulamis Yelin, Renew Our Days, p 493

*Eloheinu veilohei
avoteinu v'imoteinu,
tavo l'fanecha t'filateinu,
v'al titalam mitchinateinu,
she-ein anachnu azei fanim
uk'shei oref lomar l'fanecha
Adonai Eloheinu veilohei
avoteinu tzadikim
anachnu v'lo chatanu
aval anachnu chatanu.*

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
תָּבֹא לְפָנֶיךָ תְּפִלַּתֵנוּ,
וְאֵל תִּתְעַלֵּם מִתְחִנַּתֵנוּ,
שֶׁאֵין אֲנַחְנוּ עֲזֵי פָנִים
וְקִשֵׁי עֶרֶף, לֹמַר לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, צַדִּיקִים
אֲנַחְנוּ וְלֹא חַטָּאנוּ
אֲבָל אֲנַחְנוּ חַטָּאנוּ.

Our God, God of our mothers and fathers, grant that our prayers may reach you.
Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say
before You, our God and God of all ages, we are perfect and have not sinned;
rather do we confess; we have gone astray, we have sinned,
we have transgressed.

*Ashamnu, bagadnu,
 gazalnu, dibarnu dofi,
 he-evinu, v'hirshanu,
 zadnu, chamasnu,
 tafalnu shaker,
 ya'atznu ra, kizavnu,
 latznu, maradnu, niatznu,
 sararnu, avinu, pashanu,
 tzararnu, kishinu oref,
 rashanu, shichatnu,
 tiavnu, ta-inu, titanu.*

אֲשָׁמְנוּ, בָּגַדְנוּ,
 גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי,
 הֶעֵוִינוּ, וְהִרְשָׁעְנוּ,
 זָדְנוּ, חָמַסְנוּ,
 טָפַלְנוּ שָׂקֵר,
 יַעֲצֹנוּ רָע, כִּזְבְּנוּ,
 לָצְנוּ, מָרַדְנוּ, נִיאֲצְנוּ,
 סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ,
 צָרַרְנוּ, קִשִּׁינוּ עֵרֶף,
 רָשַׁעְנוּ, שִׁחַתְנוּ,
 תִּיַּאֲוִנוּ, תִּיַּאֲוִנוּ, תִּיַּאֲוִנוּ.

We have offended and betrayed; we have robbed and slandered; we have been perverse and corrupt, arrogant and violent; we have deceived and misled others; we have lied and scoffed; we have been rebellious, cynical and stubborn; we have cheated and transgressed; we have oppressed; we have been obstinate, vicious and destructive; we have acted shamefully; we have gone astray and led others astray.

There is a parable of a king's son who had gone astray from his father—a hundred days' journey.

His friends said to him:

“Return to your father.” But he replied:

“I cannot, for I have not the strength.”

Then his father, the king, sent to say to him:

“Come back as far as you can, according to your strength, and I will go the rest of the way to meet you.”

God is the One who says to Israel:

“Return to me, and I will return to you”

(Malachi 3:7).

Pesikta Rabbati

TAKING THE FIRST STEP

*Pitchu li shaarei tzedek
avo vam odeh yah.
Zeh hashaar l'Adonai
tzadikim yavo-u vo.*

פְּתַחוּ-לִי שַׁעֲרֵי-צְדָק
אֲבֹא-בָם אוֹדֶה יְהוָה.
זֶה-הַשַּׁעַר לַיהוָה
צְדִיקִים יָבֹאוּ בוֹ.

Open to me the gates of righteousness, and I will enter them with gratitude.
This is God's gate, the righteous shall enter it.

*S'u sh'arim rosheichem
v'hinasu pitchei olam,
v'yavo melech hakavod!
Mi hu zeh melech hakavod?
Adonai tz'vaot,
hu melech hakavod! Selah.*

שֹׂאוּ שַׁעֲרֵיכֶם רָאשֵׁיכֶם
וְהִנִּישׁוּ פִתְחֵי עוֹלָם,
וְיָבֹא מֶלֶךְ הַכְּבוֹד!
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
יְיָ צְבָאוֹת,
הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה.

Lift up your heads, O gates!
Lift yourselves up, O ancient doors!
Let the One who reigns in glory enter.
Who is it that reigns in glory?
The God of all being
is the One who reigns in glory!



*Avinu malkeinu,
choneinu vaaneinu
ki ein banu maasim,
aseih imanu tz'dakah
vachessed v'hoshi-einu.*

אָבֵינוּ מַלְכֵנוּ,
חֲנֹנֵנוּ וְעֲנֵנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.

(one time)

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Listen, Israel: Adonai is our God, Adonai is One.

(three times)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch shem k'vod malchuto l'olam va-ed!

Blessed is God's glorious majesty forever and ever.

(seven times)

יְיָ הוּא הָאֱלֹהִים!

Adonai hu ha-Elohim!

Adonai is God.

Kaddish Shalem

קדיש שלם

Yitgadal v'yitkadash sh'meih
raba b'alma di v'ra
chiruteih, v'yamlich
malchuteih b'chayeichon
uv'yomeichon, uv'chayei
d'chol beit Yisrael, baagala
uviz'man kariv, v'imru: amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ
רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְרַעוּתֵיהּ, וְיַמְלִיךְ
מַלְכוּתֵיהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזְמַן קָרִיב, וְאָמְרוּ: אָמֵן.

Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:

Yitbarach v'yishtabach
v'yitpaar v'yitromam
v'yitnasei v'yit'hadar
v'yitaleh v'yit'halal sh'meih
d'kud'sha b'rich hu,
l'eila min kol
birchata v'shirata
tushb'chata v'nechemata,
daamiran b'alma,
v'imru: amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלָא וּלְעֵלְא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְּאָמִירוֹן בְּעֵלְמָא,
וְאָמְרוּ: אָמֵן.

Titkabeil tz'lot-hon
uva-ot-hon d'chol beit Yisrael
kadam avuhon di vishmaya,
v'imru: amen.

תִּתְקַבֵּל צְלוֹתְהוֹן
וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל
קְדָם אַבוּהוֹן דִּי בְשַׁמַּיָּא,
וְאָמְרוּ: אָמֵן.

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

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

*Oseh shalom bimromav hu
yaaseh shalom aleinu v'al
kol Yisrael, v'imru: amen.*

עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

May God's great name come to be magnified and sanctified
in the world God brought into being.
May God's majestic reign prevail soon in your lives, in your days,
and in the life of the whole House of Israel;
and let us say: Amen.
May God's great name be blessed to the end of time.
May God's holy name come to be blessed, acclaimed and glorified;
revered, raised and beautifued; honored and praised.
Blessed in 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.
Let the prayers and needs of all Israel be accepted
by their Creator in heaven; and let us say: Amen.
Let perfect peace abound;
let there be abundant life for us and for all Israel;
and let us say: Amen.
May the One who makes peace in the high heavens
make peace for us, all Israel and all who dwell on earth;
and let us say: Amen.

Havdalah Blessings

הבדלה

*Baruch atah Adonai
Eloheinu Melech ha-olam
borei p'ri hagafen.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן.

Blessed are You, God, Creator of the fruit of the vine.

*Baruch atah Adonai
Eloheinu Melech ha-olam
borei minei v'samim.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מִיְּנֵי בְשָׂמִים.

Blessed are You, God, Creator of all kinds of spices.

*Baruch atah Adonai
Eloheinu Melech ha-olam
borei m'orei ha-eish.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מְאוֹרֵי הָאֵשׁ.

Blessed are You, God, Creator of the lights of fire.

*Baruch atah Adonai
Eloheinu Melech ha-olam
hamavdil ben kodesh l'chol.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדֵּל בֵּין קֹדֶשׁ לְחוּל.

Blessed are You, God, Distinguisher of the holy from the everyday.

*Hamavdil ben kodesh l'chol
chatoteinu hu yimchol
zareinu v'chaspeinu
yarbeh kachol
v'chakochavim balailah...*

הַמְבַדֵּל בֵּין קֹדֶשׁ לְחוּל
חַטֹּאתֵינוּ הוּא יִמְחַחֵל
זָרְעֵנוּ וְכַסְפֵּנוּ
יִרְבֶּה כָּחוּל
וְכּוֹכָבִים בַּלַּיְלָה...

As You separate sacred from profane, separate us from our wrongful ways.
Let those who love You be as many as the sands, and as the stars of heaven.

שנה טובה!

Shanah tovah!

Happy New Year!

תקיעה גדולה

T'kia g'dolah

The shofar is sounded.