



שער השמים

Sha'ar HaShamayim

STEPHEN

WISETEMPLE

A Machzor for the Days of Awe



ערבית
ליום הכיפורים

*Yom Kippur
Evening Service*

IN LOVING MEMORY OF
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וַיֹּאמֶר אֱלֹהִים יְהִי אֹר...

God said: Let there be light! (Genesis 1:3)

Rabbi Isaac Luria, known as Ha'Ari Hakadosh (the Holy Lion) was born in Jerusalem in 1534 to an Ashkenazi father and a Sephardi mother. He grew up in Cairo and as a young man he began to study the Zohar, the central text of Jewish mysticism. When he returned to the Land of Israel, he settled in Tzfat, and there he developed what came to be known as the Lurianic Kabbalah.

According to Rabbi Luria, God captured the Divine Light in ten special vessels which God planned to use to transfer the Holy Sparks from the Heavenly Realm to the earthly one. The vessels created for the light, however, could not contain the Divine energy and they shattered.

Sparks of the Divine Light were scattered throughout the world. Every creature, every object, every thing in the universe contains a tiny spark of this primordial light. Our task is to release the Divine Sparks that surround us. When we release the light, we are, taught Rabbi Luria, performing an act of *tikkun*, an act of repair.

The purpose of these Holy Days is to release the Divine Sparks within ourselves through the act of self-repair, *tikkun atzmi*. There is holiness inside each of us. There is a spark of the Divine within. May our sincere repentance, our heartfelt worship, and our righteous giving help to bring healing and repair to our broken souls so that we—renewed and restored—can bring repair to the world.

Rabbi Yoshi Zweiback



BLESSING FOR WEARING THE TALLIT

*Baruch Atah Adonai,
Eloheinu Melech Ha'olam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif batzitzit.*

בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Blessed are You God, Sovereign of the Universe, who
makes us holy through Your commandments
and commands us to wrap ourselves
in the fringes of our prayer shawls.

We are entering the holiest moments of the Jewish year. For *Kol Nidrei* and Yom Kippur to have their greatest meaning, it is not the words of the rabbi, the voice of the cantor, or the prayers in the *machzor* that are paramount. Those words, melodies, and prayers, we trust, will inspire us to stand uncovered before God, discovering the deepest recesses of our souls.

We ask forgiveness for our sins from those we have wronged and then seek forgiveness from God. During services we pray, sing, study—at times we may laugh and even cry. Ultimately, the deepest meaning of these hours comes from that inner voice that begs permission to be heard.

The power of this day is in our hands. Let us each, with great honesty, respond: What parts of my life do I want to be different in the coming year? And what do I need to change in my life to get there?

May we reflect on these questions throughout Yom Kippur. Then, when the final shofar blast is sounded tomorrow night, with God at our side, we will leave with gratitude for the year gone by. May we go forth with an unbridled desire to embrace this new year with confidence in a bright tomorrow.

*Yom Kippur, also called Shabbat Shabbaton, carries with it significant spiritual and theological weight; it is the day we confront our misdeeds and broken promises. It is also, according to our sacred texts, the day that we confront our mortality. The traditional custom of being buried in a simple white shroud (known as a kittel in Yiddish) is echoed in **the custom of wearing a tallit** (prayer shawl) on Kol Nidrei, the opening service of Yom Kippur.*

Wearing this garment on Kol Nidrei also sets the service apart as the obligation to wear the tallit is usually only meant to be fulfilled during the daytime. Only on Kol Nidrei do we wear it in the evening.

SL

Many people associate Yom Kippur with sadness: we fast; we traditionally dress in shrouds like the dead; we beat our chests; we mourn the losses of the past year; we confess our sins. And yet there is joy in the Day of Atonement as well. We begin our Kol Nidrei service with a hopeful verse from Psalm 97:11 "Or zarua latzadik" — light is sown for the righteous and gladness for the upright in heart! We recite the **Shehechyanu** prayer in hopeful anticipation of being forgiven for our sins. The melody of the Ashamnu prayer, our confessional, has a lightness to it, a happiness within. And here's the reason: unburdening ourselves of our guilt, repenting of our sins, and turning toward goodness, compassion, and tzedakah—this is the way of simcha, the Jewish pathway to joy. If we do the work of atonement well, we will experience the gifts of forgiveness and redemption. What could be a truer cause to rejoice?

YZ

OR ZARUA

Or zarua latzadik
ul'yish'rei-lev simchah.

Light is sown for the righteous
And gladness for the upright in heart. (Psalm 97:11)

HADLAKAT NEIROT — CANDLELIGHTING

Baruch Atah Adonai, Eloheinu Melech
Ha'olam, asher kid'shanu
b'mitzvotav, v'tzivanu l'hadlik neir
[shel Shabbat v'] shel Yom Tov.

Blessed are You God, Sovereign of the Universe, who makes us holy through Your commandments and commands us to kindle the lights of [Shabbat and] Yom Tov.

SHEHECHIYANU

Baruch Atah Adonai, Eloheinu Melech
Ha'olam, shehechyanu v'kiy'manu
v'higiy'anu lazman hazeh.

Blessed are You God, Sovereign of the Universe, who gives us life, sustains us, and enables us to reach this season.

אור זרע

אור זרע לצדיק
ולישׁר־לב שמחה.

הדלקת נרות

ברוך אתה, יי, אלהינו מלך
העולם, אשר קדשנו במצוותיו,
וצונו להדליק נר [של שבת ו]
של יום טוב.

שהחיינו

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

Tonight, we kindle the lights of Yom Kippur. They offer us illumination, not to see the world but to see within ourselves:

May their spark ignite a journey of sincere introspection.

May their flicker remind us of the urgency of our repentance.

May their light illumine the dark recesses of our souls.

May their radiance expose the emptiness of our earthly pursuits.

May their warmth melt our icy barricades of arrogance and conceit.

May their flame sear away the pretense of our worldly achievements.

May their radiance reflect the Divine that resides within us.

May their glow remind us, now and forever, of the Divine that resides within us all.

The service on Yom Kippur eve is called "Kol Nidrei" after the most famous prayer with which it begins. Kol Nidrei is likely the best-known melody in all Jewish music and it is customary to recite this prayer three times during the service. However, the concept of disavowing one's vows and the legalistic jargon of Kol Nidrei makes this a challenging text to decipher. We must remember that the text emerged in response to times when Jews were forced to disavow their Judaism at the threat of annihilation. Thus, this prayer evokes the pathos, elicited by our history, of the suffering that we endured in many lands through many centuries. The melody also evokes in us the sadness

(Continued on next page)

that we feel when we consider our own shortcomings in the promises that we made to ourselves this year to be better, to do better, to listen better, to love more, and to hate less. We hope and pray that we will fulfill our new vows taken from this moment forward.

This is both a collective prayer and a personal prayer all at once, which initiates the most solemn day in the Jewish calendar year. It is a day we contemplate t'shuvah (repentance) and a time when we ask God to forgive our transgressions. However, our tradition demands that we ask those whom we have wronged for their forgiveness directly as the first step in the process of repentance.

NL and EL

*Once more Atonement Day has come.
All pretense gone,
naked heart revealed to the hiding self,
we stand on holy ground,
between the day that was
and the one that must be.*

We tremble.

At what did we aim?

How did we stumble?

What did we take? What did we give?

To what were we blind?

Last year's confession came easily to the lips.

Will this year's come from deeper than the skin?

Say then:

*Why are our paths strewn with promises like
fallen leaves?*

Say then:

When shall our lust be for wisdom?

Say now:

*Love and truth shall meet;
justice and peace shall embrace.*

O Hope of Israel:

In our weakness, give us strength.

In our blindness, be our guide.

When we falter, hold our hand.

*Make consistent our impulse for good;
let us know the joy of walking in Your ways.*

BI'Y'SHIVAH SHEL MA'LAH

בִּישִׁיבָה שֶׁל מַעְלָה

*Bi'y'shivah shel ma'lah uviy'shivah
shel matah, al da'at hamakom
v'al da'at hakahal, anu matirin
l'hitpaleil im ha'avar'yanim.*

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה
שֶׁל מַטָּה, עַל דַּעַת הַמָּקוֹם
וְעַל דַּעַת הַקְּהָל, אָנוּ מַתִּירִין
לְהִתְפַּלֵּל עִם הָעֹבְרִינִים.

By the authority of the heavenly Tribunal
And of the Court below,
With Divine sanction and with the sanction
of this holy congregation
We declare this congregation a lawful gathering,
which welcomes
All transgressors into its midst.

So much of Jewish prayer comes to us from an historical context that might be lost on contemporary readers. And yet to understand a prayer's origins is to understand the rich complexity of Jewish history and the incredible legacy that we inherit.

Bi'y'shivah shel Ma'lah is such a passage. During the hundreds of years of the Spanish Inquisition, Jews were often forced to act publicly as Christians while hiding their true Jewish identities. So-called Conversos would seek to rejoin their Jewish community during the Days of Awe, and yet they carried the taint of dual identities. How might they absolve themselves of the perceived sin of heresy? The formulaic text that we chant here is part of a ritual designed to grant them absolution from God and to enable them to return to the community from which they were forcibly estranged. We recite these words to symbolically establish a court of Jewish law, as Kol Nidrei requires a legal court to be uttered.

NL and EL

KOL NIDREI

כָּל נִדְרֵי

*Kol nidrei, ve'esarei, vacharamei,
v'konamei v'chinuyay, v'kinusei
ush'vu'ot, din'dar'na ud'ish'tabana,
ud'achariym'nah v'di'asar'na al
naf'shatana, miYom Kippurim zeh ad
Yom Kippurim haba aleinu l'tovah:*

כָּל נִדְרֵי, וְאֶסְרֵי, וְחָרַמֵי,
וְקוֹנָמֵי וְכִנּוּיֵי, וְקִנּוּסֵי
וְשְׁבוּעוֹת, דִּנְדָרְנָא וְדֵאשְׁתַּבְעָנָא,
וְדֵאחַרִימְנָא, וְדֵאסְרָנָא עַל
נַפְשָׁתָנָא, מִיּוֹם כְּפוּרִים זֶה עַד
יּוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה:

*Kul'hon icharat'na v'hon, kul'hon
y'hon sharan, sh'vikin sh'vitin,
b'teilin um'vutalin, la sh'ririn
v'la kayamin. Nid'rana la nid'rei,
ve'esarana la esarei, ush'vu'atana
la sh'vuot.*

כְּלֵהוֹן אַחַרְטָנָא בְּהוֹן, כְּלֵהוֹן
יְהוֹן שָׁרוֹן, שְׁבִיקוֹן שְׁבִיתוֹן,
בְּטַלְיוֹן וּמְבַטְלִין, לֹא שְׁרִירִין
וְלֹא קַיָּמִין. נִדְרָנָא לֹא נִדְרֵי,
וְאֶסְרָנָא לֹא אֶסְרֵי, וְשְׁבוּעָתָנָא
לֹא שְׁבוּעוֹת.

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

God of forgiveness, forgive us our unfulfilled pledges.

Our vows to ourselves:

The exercise we promised, the mindful rest we swore to uphold each Sabbath, the healthy habits we forsook.

Our vows to our loved ones:

The visits we cancelled, the birthdays we forgot, the phone calls we ignored, the embraces we withheld.

Our vows to our world:

Pledges given by idealists, well begun but half-done measures that never succeeded in feeding the hungry or giving dignity to the oppressed.

Our vows to our People:

Promises made by boys and girls yearning to be adults, left unfulfilled as we passed by the House of Worship, the House of Study, and the House of Community without entering.

Our vows to You:

To be a better parent, a better child, a better sibling, and a better friend. To be a better human, a better Jew, a better citizen, and a better me.

Help us to reach our potential. Help us to fulfill this sacred vow, and should we fail, forgive us our failure, and give us the courage to try once again.

SH'MA AND ITS BLESSINGS

שְׁמַע וּבְרָכוֹתֶיהָ

BAR'CHU

בְּרָכוּ

Bar'chu et Adonai ham'vorach.

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai ham'vorach

בָּרוּךְ יְיָ הַמְּבָרָךְ

l'olam va'ed.

לְעוֹלָם וָעֶד.

Bless God who is to be blessed.
Bless God, who is blessed forever and ever!

In the morning prayer that comes before the Sh'ma (Yotzeir Or), we give thanks to God for light. In the evenings, with **Ma'ariv Aravim**, we praise God for the darkness. Only at night, only in the darkness, can we appreciate the vastness of the heavens, the full splendor of creation.

YZ

MA'ARIV ARAVIM

*Baruch Atah Adonai, Eloheinu
Melech Ha'olam, asher bid'varo
ma'ariv aravim, b'choch'mah
potei'ach sh'arim, uvit'vunah
m'shaneh itim, umachalif et
haz'manim, um'sadeir et hakochavim
b'mish'm'roteihem baraki'a kir'tzono.
Borei yom valailah, goleil or mip'nei
choshech, v'choshech mip'nei or,
uma'avir yom umeivi lailah, umav'dil
bein yom uvein laila, Adonai Tz'va'ot
sh'mo. Eil chai v'kayam, tamid
yimloch aleinu l'olam va'ed. Baruch
Atah Adonai, hama'ariv aravim.*

מַעְרִיב עֶרְבִים

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֶרְבִים, בְּחֶכְמָה
פוֹתַח שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת
הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל
בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

Blessed are You Adonai, Sovereign of the Universe,
Who speaks evening into being.
With wisdom You open the gates of heaven.
With understanding, You change time and seasons.
You order the universe according to Your will.
You create day and night, rolling light into darkness and
darkness into light.
You cause the day to pass into the night and separate
day from night,
Adonai Tz'va'ot is Your name.
Ever-living God, may You reign until the end of time.
Blessed are You, Adonai, who brings on the evening.

God, Your word brings on the evening and twilight; the heavens proclaim your glory;

And we, Your creatures on earth, behold in wonder Your endless miracles.

Help us to recognize Your guiding power in distant galaxies and in our own souls.

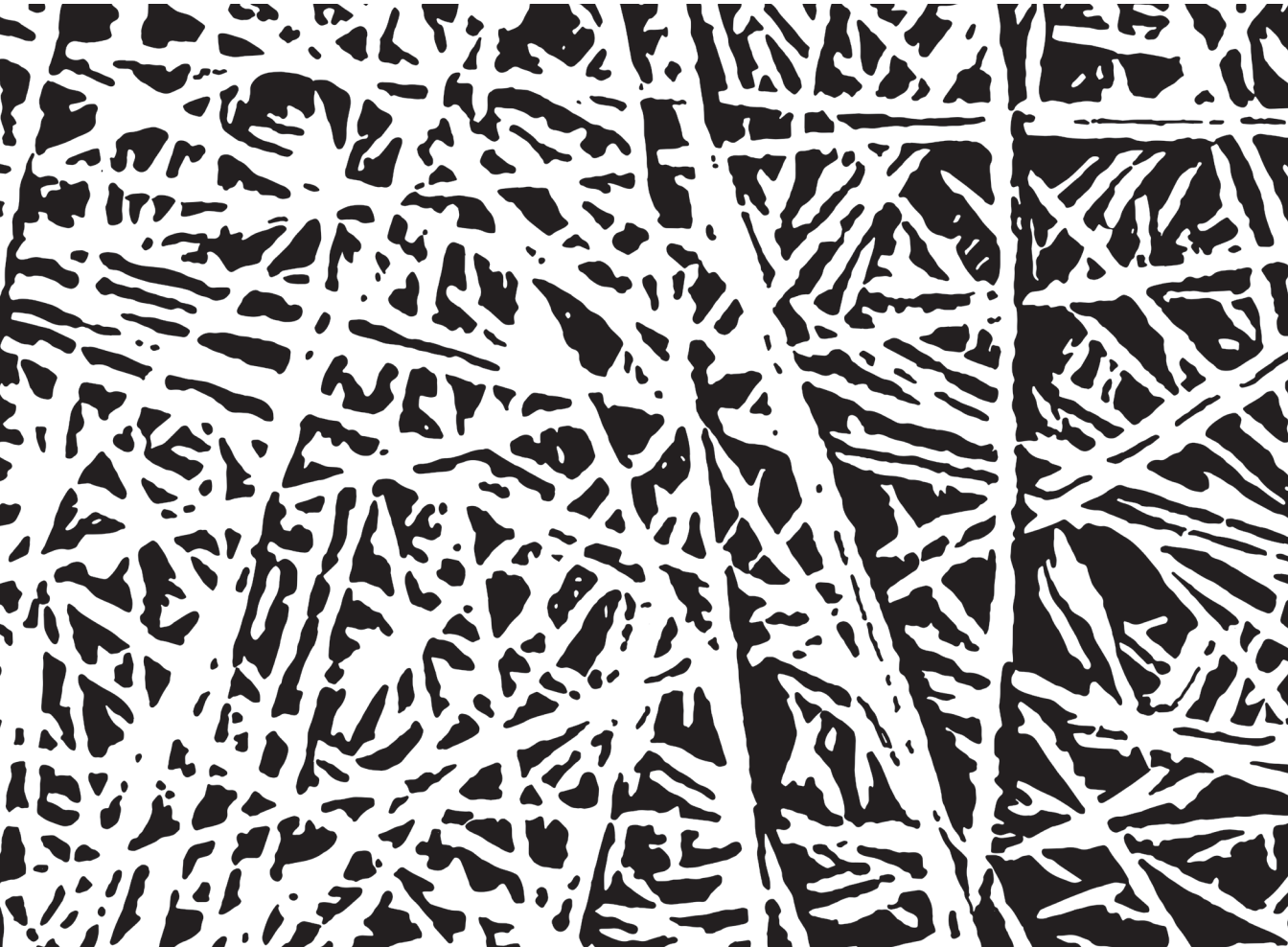
Teach us Your law of righteousness and love so that Your spirit may govern our lives.

Parent of peace, bless our worship; may our meditations find favor in Your sight.

May our gratitude for Your wonders lead us, in love, to Your service.

So that, like the changing seasons, the days, the nights, our lives, too, will proclaim Your glory.

GOD, YOUR WORD BRINGS ON ... Rabbi Joshua Knobel



AHAVAT OLAM

אַהֲבַת עוֹלָם

The second blessing

before the Sh'ma focuses on Torah. From the perspective of our tradition, the gift of Torah is an expression of God's love for the Jewish People. The laws and commandments contained within it are not meant to be an onerous burden for us. Rather, they are to be seen as a gift. Like a loving parent, God gives us instruction because God cares for us and wants us to realize our potential for good. Seen from this perspective, the Days of Awe, too, are a loving gift from God meant to help us improve so that we might be worthy of forgiveness, so that we might be inscribed for goodness in the Book of Life.

YZ

*Ahavat olam beit Yisrael am'cha
ahav'ta, Torah umitz'vot, chukim
umish'patim otanu limad'ta. Al kein,
Adonai Eloheinu, b'shoch'beinu
uv'kumeinu nasi'ach b'chukeicha,
v'nis'mach b'div'rei toratecha
umitzvoticha l'olam va'ed. Ki heim
chayeinu v'orech yameinu, uvahem
neh'geh yomam valailah.
V'ahavat'cha al tasir mimenu
l'olamim. Baruch Atah Adonai,
ohev amo Yisrael.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ
אַהֲבָתְךָ, תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן,
יְיָ אֱלֹהֵינוּ, בְּשׁוֹחַבֵּינוּ
וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶיךָ,
וּנְשַׂמַּח בְּדִבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם
חַיֵּינוּ וְאֶרֶךְ יָמֵינוּ, וּבְהֵם
נִהְגֶה יוֹמָם וּלְיָלַיָה.
וְאַהֲבָתְךָ אַל תִּסֵּר מִמֶּנּוּ
לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

You have loved the House of Israel with everlasting love.

You have taught us Torah and commandments,
laws and judgments.

Therefore, Adonai our God, when we lie down
and when we rise up,

We will speak of Your teaching and rejoice in the words of Your
Torah and Your commandments forever.

Indeed, they are our life and the length of our days.

We will meditate on them day and night.

May You never take Your love away from us.

Blessed are You God, who loves the People Israel.

SH'MA

שְׁמַע

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.
Baruch sheim k'vod mal'chuto l'olam va'ed.*

Hear O Israel, Adonai is our God, Adonai is One.
Blessed is God's glorious sovereignty forever and ever.

(Deuteronomy 6:4)



The loving relationship between God and the Jewish People is meant to be reciprocal. God's love is expressed through the gift of Torah; our love is expressed through our commitment to study, teach, and live the lessons and values contained within that teaching.

YZ

V'AHAVTA

V'ahavta et Adonai elohecha b'chol
 l'vav'cha uv'chol naf'sh'cha uv'chol
 m'odecha. V'hayu had'varim ha'eileh
 asher anochi m'tzav'cha hayom al-
 l'vavecha. V'shinan'tam l'vanecha
 v'dibarta bam b'shiv'tcha b'veitecha
 uv'lech't'cha vaderech uv'shoch'b'cha
 uv'kumecha. Uk'shar'tam l'ot al-
 yadecha v'hayu l'totafot bein einecha.
 Uch'tav'tam al-m'zuzot beitecha
 uvish'arecha.

וְאָהַבְתָּ

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-
 לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-
 לְבָבְךָ: וְשִׁנַּנְתֶּם לְבָנֵיכֶם
 וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם
 וּבְלֶכְתְּכֶם בְּדֶרֶךְ וּבְשֹׁכְבְּכֶם
 וּבְקוּמְכֶם: וְקָשַׁרְתֶּם לְאוֹת עַל-
 יָדְכֶם וְהָיוּ לְטֹטְפֹת בֵּינְךָ עֵינֵיכֶם:
 וְכָתַבְתֶּם עַל-מְזוּזֹת בֵּיתְכֶם
 וּבִשְׁעָרֵיכֶם:

Love Adonai Your God with all your heart, all your soul, all your might. And these words that I command you this day, take them to heart; consider them well. Teach them repeatedly to your children; instruct them again and again. Speak of them when you are at home, and when you are away, when you lie down at night, and when you rise in the morning. Bind them as a sign upon your hands; let them be a symbol before your eyes. Inscribe them on the doorposts of your house and on your gates. (Deuteronomy 6:5-9)

Vayomer Adonai el-Moshe leimor:
 Dabeir el b'nei Yisrael v'amar'ta
 aleihem v'asu lahem tzitzit al-kan'fei
 vig'deihem l'dorotam v'nat'nu al-
 tzitzit hakanaf p'til t'cheilet. V'haya
 lachem l'tzitzit ur'item oto
 uz'char'tem et-kol-mitz'vot Adonai
 va'asitem otam v'lo-taturu acharei
 l'av'chem v'acharei eineichem asher-
 atem zonim achareihem.

God spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations and to put on the fringes of each corner a blue thread. You shall have it as a sign, so that when you look upon it you will remember to do all of God's commandments, and you will not follow the desires of your heart and your eyes, which can lead you astray. (Numbers 15:37-39)

L'ma'an tiz'k'ru va'asitem et-kol-
 mitzvotai v'hiy'tem k'doshim
 lei'loheichem. Ani Adonai Eloheichem
 asher hotzeiti et'chem mei'erezt
 Mitz'rayim li'hyot lachem leilohim,
 Ani Adonai Eloheichem.

Be mindful of all My mitzvot, and do them; thus you shall become holy to your God. I am Adonai your God who led you out of Egypt to be your God. I am Adonai your God. (Numbers 15:40-41)

Adonai Eloheichem emet.

Adonai is truly your God.

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ
 אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית, עַל-כַּנְפוֹי
 בְּגְדֵיהֶם לְדֹרוֹתָם, וְנָתַנּוּ עַל-
 צִיצִית הַכְּנָף, פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
 וַזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ
 וַעֲשִׂיתֶם אֹתָם, וְלֹא-תִתּוּרוּ אַחֲרָי
 לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-
 אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-
 מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם
 מִצְרָיִם לְהִיזַת לָכֶם לֵאלֹהִים
 אֲנִי יְיָ אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אֱמֶת.

As civilization advances, the sense of wonder almost necessarily declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information, but for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder.

RABBI ABRAHAM
 JOSHUA HESCHEL
 (1907-1972)

What does it mean to be a Jew? "You shall be holy."

In the face of the many, to stand for the one; in the presence of fragments, to make them whole.

What does it mean to be a Jew? "You shall be a holy people."

To hold fast to our vision of truth, to retain our faith in tomorrow.

Holy in our past is the memory of redemption from Egyptian bondage.

Holy in our day is the hope of a redemption we still await.

Twice holy in our past are those who gave their lives to hallow this world.

Holy is the Jew, today and tomorrow, who bears witness to the goodness of life.

And holy are those whose lives are songs in freedom's cause.



MI CHAMOCHA

מי כַּמֹּכָה

Mi chamocha ba'eilim, Adonai?

מי כַּמֹּכָה בְּאֵלִים, יי,

Mi kamocha, ne'dar bakodesh,

מי כַּמֹּכָה נִאֲדָר בְּקֹדֶשׁ,

nora t'hilot, oseh fele?

נֹרָא תְהִלָּת, עֹשֶׂה פִּלְא.

Who is like You, God among the mighty?

Who is like You, awesome in splendor, doing wonders? (Exodus 15:11)

Mal'chut'cha ra'u vanecha,

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,

bokei'a yam lif'nei Moshe u'Miriam,

בֹּקַעַי יָם לְפָנֵי מֹשֶׁה וּמִרְיָם,

zeh eili anu v'amru:

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

Adonai yim'loch l'olam va'ed.

יי יִמְלֹךְ לְעֹלָם וָעֶד.

When Your children saw Your majesty

As You parted the Sea of Reeds before Moses and Miriam

They responded, "This is My God!"

And they said, "God will reign forever and ever." (Exodus 15:2; 15:18)

V'ne'emar: ki fadah Adonai et-Ya'akov

וְנִאָּמַר: כִּי פָדָה יי אֶת־יַעֲקֹב,

ug'alo miyad chazak mimenu.

וּגְאָלוּ מִיַּד חֲזָק מִמֶּנּוּ.

And it is said, "God will deliver Jacob and redeem him

from one stronger than himself." (Jeremiah 31:11)

Baruch Atah Adonai, Ga'al Yisrael.

בָּרוּךְ אַתָּה, יי, גֹּאֵל יִשְׂרָאֵל.

Blessed are You, Adonai, Redeemer of Israel.

Shelter us beneath Thy wings, O Adonai.

Guard us from all harmful things, O Adonai.

Keep us safe throughout the night, 'til we wake with morning's light.

Teach us, God, wrong from right. Amen.

HASHKIVEINU

הַשְּׁכִיבֵנוּ

Like bookends to our day, the Sh'ma is traditionally recited each morning and evening. In the morning service, it is surrounded by three prayers; in the evening service, two prayers precede the **Sh'ma** and two follow it. The gentle and lovely **Hashkiveinu** is the last of these prayers. It is also recited as part of the bedtime Sh'ma, and it captures the nighttime mood: Let us go to bed in peace so that we might rise again to life when morning comes. And in both our sleeping and our waking, we seek God's **שלום** (shelter of peace) in our lives.

YZ

Hashkiveinu Adonai Eloheinu l'shalom

v'ha'amideinu malkeinu l'chayim.

Ufros aleinu sukat sh'lomecha

v'tak'neinu b'eitzah tovah mil'fanecha

v'hoshieinu l'ma'an sh'mecha. V'hagein

ba'adeinu v'haseir mei'aleinu oyeiv

dever v'cherev vra'av v'yagon v'haseir

satan mil'faneinu u'mei'achareinu.

Uv'tzeil k'nafecha tastireinu ki Eil

shomreinu u'matzileinu atah, ki Eil

Melech chanun v'rachum atah.

Ush'mor tzeiteinu uvo'einu l'chayim

ul'shalom mei'atah v'ad olam.

Ufros aleinu sukat sh'lomecha.

Baruch Atah Adonai, haporeis sukat

shalom aleinu v'al kol amo

Yisrael v'al Y'rushalayim.

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ

וְתִקַּנְנוּ בְּעֶזְרָה טוֹבָה מִלְּפָנֶיךָ

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן

בְּעֵדְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב

דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסֵּר

שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.

וּבְצֵל כְּנַפֶּיךָ תִּסְתִּירֵנוּ כִּי אֵל

שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי אֵל

מְלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּשְׁמֹר צִאתָנוּ וּבוֹאָנוּ לְחַיִּים

וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת

שְׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ

יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Cause us, O God, to lie down in peace so we may rise again to life.

Spread over us Your shelter of peace,

And direct us with Your good counsel.

Save us for Your name's sake.

Shield us and remove from us every enemy, pestilence, sword,
famine, and grief.

Remove evil from before us and from behind us.

Shelter us in the shadow of Your wings, for You, God, protect us
and save us.

You are, indeed, a gracious and merciful God and Sovereign.

Guard our going and coming, for life and peace, now and forever.

Spread over us Your shelter of peace.

Blessed are You God, who spreads the shelter of peace
over us and over Your people Israel and Jerusalem.

V'SHAMRU (ON SHABBAT)

וְשָׁמְרוּ

V'shamru v'nei Yisrael et-haShabbat, וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
 la'asot et-haShabbat l'dorotam לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
 b'rit olam. בְּרִית עוֹלָם.

The children of Israel will keep the Sabbath, observing the Sabbath from generation to generation, as an everlasting covenant.

Beini uvein b'nei Yisrael ot hi בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
 l'olam, ki-sheishet yamim asah Adonai לְעוֹלָם, כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
 et-hashamayim v'et- ha'aretz, אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
 uvayom hash'vi'i shavat vayinafash. וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

It is a sign between Me and the children of Israel forever, for in six days God made the heavens and the earth, and on the seventh day, God ceased working and rested. (Exodus 31: 16-17)

On this night of atonement, we pray,
 Sustain us and strengthen us.

*Keep us mindful of the meaning of the prayers we utter;
 Make us sensitive to the purposes of the fast we have begun.*

Keep us hungry for Torah, and give us the will to study it.

Keep us hungry for justice, and give us courage to pursue it.

Keep us hungry for peace, and give us the strength to work for it.

Keep us hungry for righteousness, and give us the determination to live it.

Keep us hungry for love, and give us the understanding to earn it.

Keep us hungry for reconciliation, and give us the wisdom to obtain it.

Keep us hungry for forgiveness, and give us the humility to ask for it.

*On this Yom Kippur, O God, may our prayers sustain us and strengthen us;
 may our hunger provide us with food for our souls.*

Yom Kippur is known as Shabbat Shabbaton, the Shabbat of all Shabbats; our Torah prescribes it as a day of complete rest. For Yom Kippur, all of the traditional Shabbat prohibitions on work apply.

Unlike Shabbat, though, Yom Kippur is not meant to be a day of celebration; it is described as a day of self-affliction, that we may be cleansed of our sins.

Liturgically, when Yom Kippur falls on Shabbat, we find ourselves in this tension between joy and solemnity. Here, with the words of V'Shamru, we lean into the joy of Shabbat, even in the midst of the seriousness of the Kol Nidrei service.

SL

On Yom Kippur, we speak our sins.
Again and again, we miss the mark—
In words we speak that hurt,
In words we speak that harm.

*On Yom Kippur, we speak aloud
Together and alone
To name the misdeeds,
One by one.*

On Yom Kippur, we speak aloud
We stand and ask forgiveness from God, from our families, from our friends.
From ourselves.

*Give us this moment to silence the chatter
To silence the words we yearn to speak.
Give us this moment to give voice to our souls,
The quiet within us.*

Prepare us to stand before You.
Prepare us to open our mouths,
That we may speak our failures and our hopes,
That we may speak Your praise.



CHATZI KADDISH

חֲצִי קַדִּישׁ

Yitgadal v'yitkadash sh'mei raba,

b'alma di v'ra chirutei.

V'yamlich malchutei

b'chayeichon uv'yomeichon,

uv'chayei d'chol beit Yisrael,

ba'agala uvizman kariv.

V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,

בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ.

וְיִמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב.

וְאָמְרוּ: אָמֵן.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

Yitbarach v'yishtabach v'yit'pa'ar

v'yit'romam v'yit'nasei

v'yit'hadar v'yit'aleh v'yit'halal

sh'mei d'kud'sha, b'rich hu,

l'eila ul'eila mikol birchata

v'shirata, tushb'chata v'nechemata

da'amiran b'alma. V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא וּלְעֵלְא מְכָל בְּרַכְתָּא

וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא

דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

Let the glory of God be extolled,

Let God's great name be hallowed in the world
whose creation God willed.

May God establish God's Rule in your lifetime, in your own day,
and in the life of all Israel speedily and soon, and let us say:

Amen.

Let God's great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored,
adored and lauded is the name of the Holy One.

Blessed is God beyond all of the blessings and hymns,
Praises and consolations that are ever spoken in the world,
and let us say: *Amen.*

HA-T'FILAH — THE PRAYER

הַתְּפִילָּה

ADONAI S'FATAI

אֲדֹנָי שְׁפָתַי

Adonai, s'fatai tif'tach,

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,

ufi yagid t'hilatecha.

וּפִי יַגִּיד תְּהִלָּתְךָ:

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

(Psalm 51:17)

AVOT V'IMAHOT

אָבוֹת וְאִמּוֹת

Baruch Atah Adonai, Eloheinu

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ

v'Elohei avoteinu v'imoteinu: Elohei

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי

Avraham, Elohei Yitzchak, v'Elohei

אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי

Ya'akov, Elohei Sarah, Elohei Rivkah,

יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

Elohei Rachel, v'Elohei Leah, ha'Eil

אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל

hagadol hagibor v'hanora, Eil elyon,

הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,

gomeil chasadim tovim, v'konei

גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה

hakol—v'zocheir chasdei avot

הַכֹּל – וְזוֹכֵר חַסְדֵי אָבוֹת

v'imahot, umeivi g'ulah liv'nei

וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנָי

v'neihem, l'ma'an sh'mo b'ahavah.

בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Blessed are You, our God and God of our ancestors.

God of Abraham, God of Isaac, God of Jacob.

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

Great, mighty, revered, and sublime God

Who bestows lovingkindness and is the Creator of all things,

Who remembers the good deeds of our ancestors,

And in love brings redemption to their children's children for the
sake of Your name in love.

The first part of Ha-T'filah, the central prayer of our service, invokes the names of our **matriarchs and patriarchs**: Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah. It is a reminder to God, as it were, of who we are: the descendants of those special People with whom our tradition teaches God made a covenant long ago. This concept is known as **זכות אבות** (z'chut avoteinu)—the special merit we claim not because of our goodness but because of the goodness of our ancestors. We might not be worthy of God's mercy but, perhaps because of those who came before us, we will be granted forgiveness nonetheless.

Zochreinu l'chayim, Melech chafeitz
bachayim. V'chotveinu b'seifer
hachayim, l'ma'ancha Elohim chayim.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּיץ
בַּחַיִּים. וְכֹתְבֵנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Remember us for life, Sovereign who delights in life,
And inscribes us in the Book of Life for Your sake O living God.

Melech ozeir umoshi'a umagein—
Baruch Atah Adonai,
magein Avraham v'ezrat Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין —
בָּרוּךְ אַתָּה יְיָ,
מַגֵּן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

You are Sovereign, Helper, Savior, and Shield.
Blessed are You, Shield of Abraham and Helper of Sarah.

G'VUROT

גְּבוּרוֹת

Atah gibor l'olam Adonai—
m'chayei hakol/meitim Atah,
rav l'hoshi'a.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי —
מְחַיֶּה הַכֹּל/מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

God, You are mighty forever,
Who gives life to all (who gives life to the dead).

Morid hatal.

מוֹרִיד הַטֵּל.

You rain dew upon us.

M'chal'keil chayim b'chesed, m'chayeh
hakol/meitim b'rachamim rabim—
someich nof'lim, v'rofei cholim
umatir asurim, um'kayeim emunato
lisheinei afar. Mi chamocha ba'al
g'vurot, umi domeh lach, Melech
meimit um'chayeh umatz'mi'ach y'shu'a.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה
הַכֹּל/מֵתִים בְּרַחֲמִים רַבִּים —
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים
וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עֶפְרָה. מִי כְמוֹךָ, בְּעַל
גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מֶלֶךְ
מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

The traditional text of the second paragraph of Ha-T'filah, G'vurot, employs the phrase "m'chayeh hameitim," which refers to God as one who gives life to all—including the dead. Influenced by scientific thought and the Enlightenment (Haskalah), leading Reformers changed the phrase to "m'chayeh hakol," which refers to God instead as one who gives life to all. In our machzor, we give you the option to chant the phrase in the way you find most meaningful and representative of your understanding of God.

UV'CHEIN TEIN PACHD'CHA — AWE

וּבְכֹן תֵּן פַּחַדְךָ

Uv'chein tein pachd'cha, Adonai
 Eloheinu, al kol ma'asecha,
 v'eimatcha al kol mah shebarata.
 V'yira'ucha kol hama'asim,
 v'yishtachavu l'fanecha kol hab'ru'im.
 V'yei'asu chulam agudah echat,
 la'asot r'tzoncha b'leivav shaleim,
 k'mo sheyada'nu, Adonai Eloheinu,
 shehashil'ton l'fanecha, oz b'yadcha,
 ug'vurah biminecha, v'shimcha nora
 al kol mah shebarata.

וּבְכֹן תֵּן פַּחַדְךָ, יי
 אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ,
 וְאִימָתְךָ עַל כָּל מַה שֶּׁבָרָאתָ.
 וְיִירָאוּךָ כָּל הַמַּעֲשִׂים,
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
 וְיַעֲשׂוּ כְּלָם אֶגְדָּה אַחַת,
 לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם,
 כְּמוֹ שֶׁיָּדַעְנוּ, יי אֱלֹהֵינוּ,
 שֶׁהִשְׁלִטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ,
 וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא
 עַל כָּל מַה שֶּׁבָרָאתָ.

Therefore, Adonai our God, place Your awe and fear
 upon all those You have created,
 And may all Your works revere You.
 Let all creation worship and bow to You.
 Let them blend into one family and do Your will
 with a complete heart.
 For well we know, Adonai our God, that Yours is the dominion,
 the power and the might,
 And Your name is revered over all You have created.

The Uv'chein section
 is an extension of the
 prayer for holiness
 (K'dushah), unique
 to the High Holy Day
 Ha-T'filah. Each
 of the paragraphs
 focuses on a special
 aspect of God's gifts
 to us and paints a
 picture of a world
 redeemed.

NL and EL



UV'CHEIN TEIN KAVOD — HOPE

וּבְכֹן תֵּין כְּבוֹד

*Uv'chein tein kavod, Adonai, l'amecha,**t'hilah lirei'echa v'tikvah tovah**l'dor'shecha, ufit'chon peh lam'yachalim**lach, simchah l'artzecha, v'sason**l'irecha, utz'michat keren l'David**av'decha, v'arichat ner l'ven Yishai**m'shichecha, bim'heirah v'yameinu.*

וּבְכֹן תֵּין כְּבוֹד, יְיָ, לְעַמְּךָ,

תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה

לְדוֹרֶשֶׁיךָ, וּפְתָחוֹן פֶּה לְמִיחָלִים

לָךְ, שִׂמְחָה לְאַרְצְךָ, וְשִׂשׁוֹן

לְעִירְךָ, וְצַמִּיחַת קֶרֶן לְדָוִד

עַבְדְּךָ, וְעַרְיַחַת נֵר לְבֵן יִשְׂי

מְשִׁיחְךָ, בְּמַהֲרָה בְיָמֵינוּ.

Therefore, grant honor to Your People, glory to those who revere
You, hope to those who seek You, and praise to those
who yearn for You. Joy in the land and gladness in the city, giving
strength to David, Your servant, a shining light to the son of Jesse,
Your chosen one, speedily and in our days.

UV'CHEIN TZADIKIM — REDEMPTION

וּבְכֹן צְדִיקִים

*Uv'chein tzadikim yir'u v'yis'machu,**visharim ya'alozu, vachasidim**b'rinah yagilu, v'olatah tik'potz-**piya, v'chol harish'ah kulah k'ashan**tichleh, ki ta'avir memshelet zadon**min ha'aretz.*

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,

וַיִּשְׁרִים יַעֲלוּזוּ, וַחֲסִידִים

בְּרִנָּה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפֹּץ-

פִּיָּהּ, וְכָל הָרִשְׁעָה כִּלְאֵה כְּעָשָׂן

תִּכְלֶה, כִּי תַעֲבִיר מִמְּשֻׁלַּת זָדוֹן

מִן הָאָרֶץ.

Therefore, may the righteous see this and rejoice, and may the
upright exalt, and the faithful sing in joy. Iniquity will shut its
mouth, wickedness will vanish like smoke, and You will abolish the
rule of tyranny on earth.

*V'tim'loch, atah, Adonai, l'vadecha al
kol ma'asecha, b'har tziyon mish'kan
k'vodecha, uvirushalayim ir kod'sh'cha,
kakatuv b'div'rei kod'sh'cha: yim'loch
Adonai l'olam, Elohayich, Tziyon,
l'dor vador, hal'lu-Yah!*

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבִדְךָ עַל
כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,
כַּכָּתוּב בְּדִבְרֵי קֹדְשְׁךָ: יִמְלֹךְ
יְיָ לְעוֹלָם, אֱלֹהֵיךָ, צִיּוֹן,
לְדוֹר וָדוֹר: הַלְלוּ-יָהּ!

You alone, *Adonai*, will reign over Creation, from Mount Zion, the dwelling place of Your Presence, and from Jerusalem, Your holy city. As the Psalmist writes: "God will reign forever; Your God, Zion, from generation to generation. Halleluyah!" (Psalm 146:10)

*Kadosh atah, v'nora sh'mecha,
v'ein eloha mibal'adecha, kakatuv:
vayig'bah Adonai Tz'va'ot bamish'pat,
v'ha'eil hakadosh nik'dash bitz'dakah.*

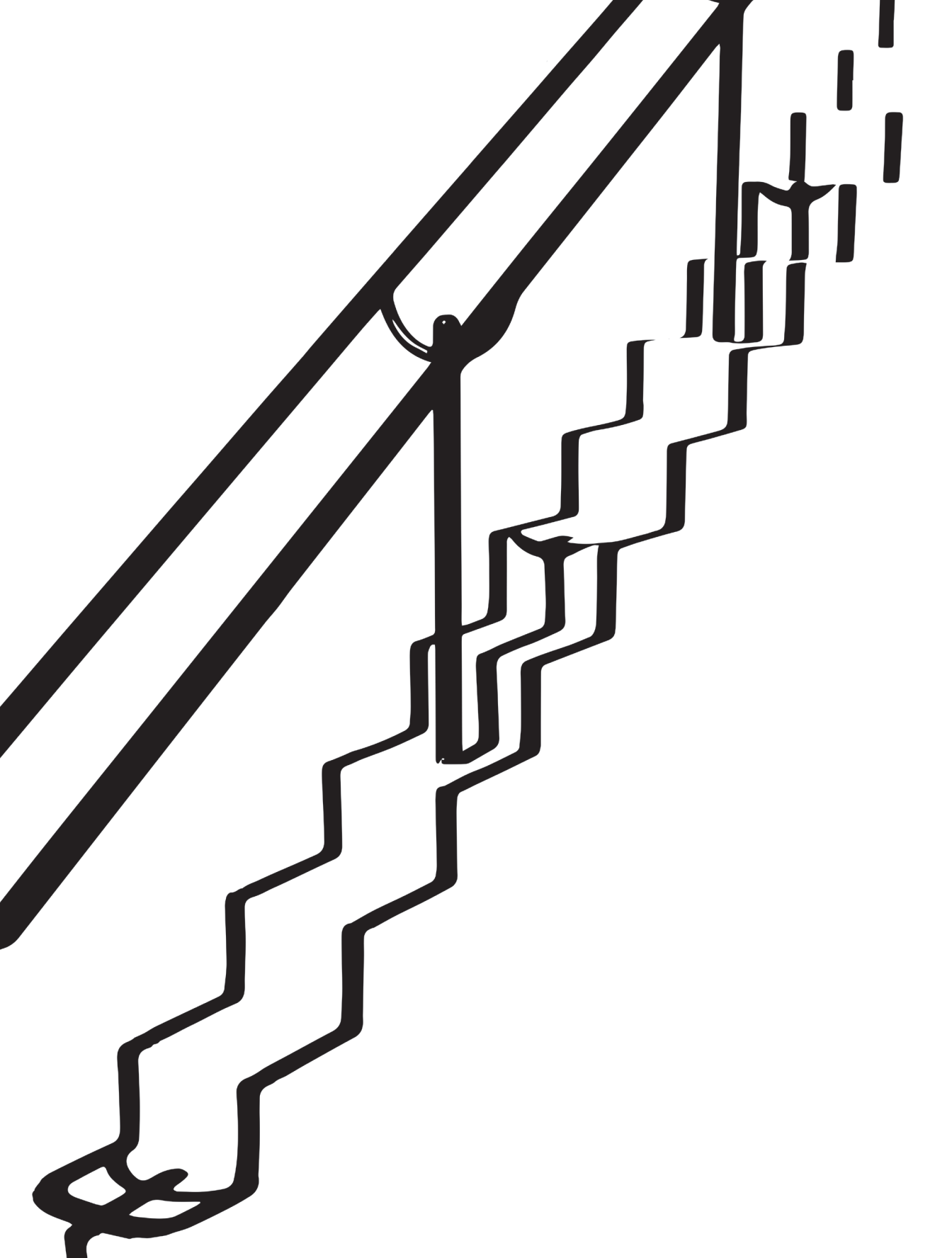
קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כַּכָּתוּב:
וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט,
וְהָיֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

You are holy, and Your name is awesome. There is nothing divine beyond You—as the prophet Isaiah wrote:
"Adonai Tz'va'ot will be exalted through judgment, the holy God sanctified through justice." (Isaiah 5:16)

*Baruch atah, Adonai,
Hamelech Hakadosh.*

בָּרוּךְ אַתָּה, יְיָ,
הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed are You Adonai, holy Sovereign.



WHERE AM I?

There was a little girl who was forgetful and forever losing things. She developed a system that would help her find what was important. One night before she went to sleep, she made a list of all the things she would need the next day. She wrote: "My dress is on the chair. My hat is in the closet. My books are on the desk. My shoes are under the chair. And I am in the bed."

The next morning she awoke and began to collect her things. They were all in the right places. The dress was on the chair. The books were on the desk. The shoes were under the chair. Then she came to the last item on her list. She went to look for herself in the bed but the search was in vain. She wasn't there.

"Where am I?" she asked.

That's the question that brings us here on the High Holy Days. Our things may be in order but where are we? Where have we gone since last year? What have we become? Are we the people we're meant to be? How have we fallen short? What do we need to do to make it right? How will we be better in this New Year?

WHERE AM I? ... Rabbi Abraham Joshua Heschel (1907-1972), adapted by Rabbi Yoshi Zweiback



R'TZEIH

רצה

Our sages
acknowledge what we
so often experience:
prayer is difficult.

R'tzeih is our plea
that our worship be
acceptable to God. No
matter how beautiful
the melody, poetic our
words, or heartfelt our
cry, we understand
that our worship is
inevitably imperfect
and so we ask for our
request to be received
with compassion and
mercy.

YZ

R'tzeih Adonai eloheinu b'amcha

Yisrael ut'filatam b'ahavah

t'kabeil, b'ratzon ut'hi l'ratzon tamid

avodat Yisrael amecha. Eil karov

l'chol-kor'av, p'nei el avadecha

v'choneinu; sh'foch ruchacha aleinu,

v'techezeinah eineinu b'shuvcha

l'Tziyon b'rachamim. Baruch Atah

Adonai, hamachazir sh'chinato l'Tziyon.

רצה, יי אלהינו בעמך
ישראל. ותפלתם באהבה
תקבל ברצון, ותהי לרצון תמיד
עבודת ישראל עמך. אל קרוב
לכל קראיו, פנה אל עבדיך
וחננו. שפך רוחך עלינו,
ותחזינה עינינו בשובך
לציון ברחמים. ברוך אתה,
יי, המחזיר שכירתו לציון.

Find favor, Adonai our God, with Your People Israel and lovingly accept their prayers. May You always accept the worship of Your People Israel. God, who is close to all who call upon You, turn lovingly to Your servants. Pour Your spirit upon us.

May our eyes see Your merciful return to Zion. Blessed are You, Adonai, whose Presence returns to Zion.



MODIM

מוֹדִים

*Modim anachnu lach sha'atah hu
Adonai eloheinu v'elohei avoteinu
v'imoteinu l'olam va'ed, Tzur chayeinu,
magein yish'einu, atah hu l'dor vador.
Nodeh l'cha un'sapeir t'hilatecha, al
chayeinu ham'surim b'yadecha, v'al-
nishmoteinu hapkudot lach, v'al-
nisecha sheb'chol-yom imanu, v'al-
nifl'oteicha v'tovoteicha sheb'chol eit,
erev vavoker v'tzohorayim. Hatov: ki
lo chalu rachameicha, v'ham'racheim:
ki lo tamu chasadeicha, mei'olam
kivinu lach.*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
נֹדֵה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ: עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדֶיךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקֻדוֹת לָךְ, וְעַל
נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יְעַת,
עֶרֶב וּבֹקֵר וְצַהֲרַיִם. הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם,
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם
קִיֵּינוּ לָךְ.

In the Modim prayer, we thank God for our lives and souls and for the everyday miracles we encounter that remind us of God's presence. Though it may sometimes be hard to feel thankful, given the many problems we see around us, our tradition constantly refocuses us on the good by reminding us to offer words of praise.

YZ

We offer thanks that You are Adonai, our God and the God of our ancestors forever. You are the rock of our lives, the shield of our salvation. In every generation we will thank You. We will extol Your praise for our lives that are in Your hand, for our souls that are in your charge, for Your miracles that are with us daily, and for your continued wonders and favors at every time of day: evening, morning, and afternoon. Great One, whose mercies are endless, compassionate One, whose kindness never ceases, we forever put our hope in You.

V'al kulam yit'barach v'yit'romam וְעַל כָּל־מַלְכָּנוּ, מְלִכְנוּ, תְּמִיד לְעוֹלָם וָעֶד.
shim'cha, Malkeinu, tamid l'olam va'ed.

Uch'tov l'chayim tovim kol וְכָתַב לְחַיִּים טוֹבִים כָּל
b'nei v'ritecha. בְּנֵי בְרִיתְךָ.

V'chol hachayim yoducha selah, וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
vihal'lu et shim'cha be'emet, וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
ha'Eil y'shu'ateinu v'ezrateinu selah. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
Baruch Atah Adonai, hatov shim'cha, בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ,
ul'cha na'eh l'hodot. וְלָךְ נֶאֱדָה לְהוֹדוֹת.

For all our blessings and gifts, our Sovereign,
Be blessed and exalted forever and ever.
Inscribe all Your People, children of the covenant, for a good life.
All the living shall forever thank You and sincerely praise Your
name, O God,
Who is forever our salvation and help.
Blessed are You God, the Good Name to whom it is fitting to give
thanks and praise.

The words are less important than the sound of voices, the urgency and intensity with which we can experience the truth of divine love in our hearts. I stand before God as a member of the people Israel and as an individual human being...[for] it is when we are empty that we can be filled with spirit.

SIM SHALOM

שִׁים שְׁלוֹם

Sim shalom tovah uv'rachah

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

chein vachessed v'rachamim aleinu

חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ

v'al kol Yisra'el amecha.

וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

Grant peace and well-being, blessing and mercy, grace and kindness to us and to all Israel, Your People.

Barcheinu avinu/yotzreinu kulanu

בְּרַכְנוּ, אֲבִינוּ/יוֹצְרֵנוּ, כְּלָנוּ

k'echad b'or panecha. Ki v'or panecha

כְּאַחַד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ

natata lanu Adonai Eloheinu Torat

נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת

chayim v'ahavat chesed utz'dakah

חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה

uv'rachah v'rachamim v'chayim

וּבְרָכָה וְרַחֲמִים וְחַיִּים

v'shalom.

וְשְׁלוֹם.

Bless us, our divine parent, with the light of Your countenance. Indeed, by the light of Your countenance, You have given us, Adonai our God, the Torah of life, lovingkindness, charity, blessing, mercy, life, and peace.

V'tov b'einecha l'vareich et am'cha

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ

Yisra'el b'chol eit uv'chol-sha'ah

יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה,

bish'lomecha.

בְּשְׁלוֹמְךָ.

May it please You to bless Your People Israel at all times and at all hours.

Ha-T'filah (*The Prayer*) always concludes with one of two versions of a blessing for peace: **Sim Shalom** or Shalom Rav. In the Sephardi tradition, Sim Shalom represents the final blessing of Ha-T'filah at all services. In the Ashkenazi tradition, Sim Shalom is recited in the morning while Shalom Rav is used in the afternoons and evenings. At Stephen Wise Temple, we generally honor the Sephardi/Mizrachi custom and conclude Ha-T'filah with Sim Shalom. We do so, in part, because of our fondness for Michael Isaacson's exquisite setting of this prayer, which was commissioned for our community by Cantor Nathan Lam.

YZ

*B'seifer chayim b'rachah v'shalom
ufar'nasah tovah nizacheir v'nikateiv
l'fanecha anachu v'chol am'cha beit
Yisra'el l'chayim tovim ul'shalom.*

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם,
וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.

May we and all Israel be remembered and inscribed in the Book of Life, in blessing, peace, prosperity, and for a life of wholeness.

Baruch Atah Adonai, oseh hashalom. בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Blessed are You God, Maker of Peace.



SHALOM RAV

שְׁלוֹם רַב

Shalom rav al Yisrael amcha tasim שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים
l'olam, ki atah hu melech adon לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
l'chol hashalom, v'tov b'eineicha לְכֹל הַשְּׁלוֹם, וְטוֹב בְּעֵינֶיךָ
l'vareich et amcha Yisrael, b'chol eit לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכֹל עֵת
uv'chol sha'ah, bish'lomecha. וּבְכֹל שָׁעָה, בְּשִׁלּוֹמְךָ.

Grant abundant peace to Israel Your People forever, for You are the
 God of all peace. May it please You to bless Your People Israel in
 every season and moment with Your peace.

B'seifer chayim, b'rachah, v'shalom, בְּסֵפֶר חַיִּים, בְּרַחָה, וְשְׁלוֹם,
ufarnasah tovah, nizacheir v'nikateiv וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
l'fanecha, anachnu v'chol amcha beit לְפָנֶיךָ, אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית
Yisrael, l'chayim tovim ul'shalom. יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

May we and all Israel be remembered and inscribed in the Book of
 Life, in blessing, peace, prosperity,
 and for a life of wholeness.

Baruch Atah Adonai, oseh hashalom. בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Blessed are You, God, who blesses Your People Israel with peace.

ELOHAI N'TZOR

אֱלֹהֵי נִצְר

The Talmud, in Tractate B'rachot, includes several examples of personal prayers that various sages added at the end of their recital of Ha-T'filah. **Elohai N'tzor** is attributed to Mar, son of Ravina, a sage who lived in Babylonia in the fourth century of the common era. His prayer that God might help him to control his tongue in the face of those who would insult him, that his heart might be open to Torah at all times, was so loved by later generations that it became the standard concluding prayer to Ha-T'filah. Mar's prayer serves as an example to us: it invites us to add to our worship our own individual words of supplication, just as he did centuries ago.

YZ

*Elohai, n'tzor l'shoni meira, us'fatai
midabeir mir'mah. V'lim'kal'lai naf'shi
tidom, v'naf'shi ke'afar l'kol tih'yeh.
P'tach libi b'Toratecha, uv'mitz'votecha
tir'dof naf'shi. V'chol hachosh'vim
alai ra'ah, m'heirah hafeir atzatham,
v'kal'keil machashav'tam.*

אֱלֹהֵי, נִצְר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי
מִדַּבֵּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי
תִּדּוֹם, וְנַפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה.
פְּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשֶׁבִים
עָלַי רָעָה, מִהֲרָה הַפִּיר עֲצָתָם,
וְקַלְקַל מַחֲשַׁבְתָּם.

My God, guard my tongue from evil and my lips
from speaking falsehood.

May my soul be silent to those who insult me.

Let me be humble before all human beings.

Open my heart to Your Torah, that my soul may follow
Your commandments.

Speedily, defeat the counsel of those who plan evil against me
and upset their design. (Talmud B'rachot 17a)

*Aseih l'ma'an sh'mecha. Aseih l'ma'an
y'minecha. Aseih l'ma'an k'dushatecha.
Aseih l'ma'an Toratecha.
L'ma'an yeichal'tzun y'didecha,
hoshi'ah y'min'cha va'aneini.*

עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן
יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינֶךָ וְעֲגִנֵנִי.

Do it for the glory of Your name, for the sake of Your power,
For the sake of Your holiness, for the sake of Your Torah.
For the sake of those You love, rescue and protect those You love.
Let Your shielding hand be the answer to my prayer.

(Psalms 34:14, 60:7, 19:15)

YIH'YU L'RATZON

יְהִי לְרָצוֹן

Yih'yu l'ratzon im'rei fi v'heg'yon libi
l'faneicha Adonai tzuri v'go'ali.

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.

May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer. (Psalm 19:15)

OSEH SHALOM

עֲשֵׂה שָׁלוֹם

Oseh shalom bim'romav, hu ya'aseh
shalom aleinu, v'al kol Yisrael
v'al kol yoshvei teiveil. V'imru: Amen.

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

May the One who makes peace in the heavens make peace for us,
all Israel, and all the world.
And let us say: Amen.

I pray to God to give me strength and courage to do my life's work. God can be my partner in working out my personal and my people's destiny. But God will not act without the human's participation and cannot be expected to fulfill the wishes of any person or any people.

RABBI ISAIAH ZELDIN
(1920-2018)

PERSONAL MEDITATION FOR KOL NIDREI

Dear God,

I meant what I said when I told you that I would be better this year.

That unused gym pass, the undialed phone number to the soup kitchen, the undialed phone number to parents, or yet, to children—I truly meant to use them.

The prayers I never uttered—I truly meant to say them.

The promises I never fulfilled—I truly meant to keep them.

The words I should never have said and the words I left unsaid—I truly meant to.

I truly meant to be the person I swore I could be.

And yet I know I was not.

But should that keep me from trying once again?

Should one year's failures condemn me to another?

Or shall I try, once again, even if doomed to fail, perhaps to stretch ever higher, perhaps ever so slightly more, to become the person I know I can be.

KOL NIDREI

כָּל נִדְרֵי

*Kol nidrei, ve'esarei, vacharamei,
v'konamei v'chinuyay, v'kinusei
ush'vu'ot, din'dar'na ud'ish'tabana,
ud'achariym'nah v'di'asar'na al
naf'shatana, miYom Kippurim zeh ad
Yom Kippurim haba aleinu l'tovah:*

כָּל נִדְרֵי, וְאֶסְרֵי, וְחָרַמֵי,
וְקוֹנָמֵי וְכִנּוּיַי, וְקִנּוּסֵי
וְשְׁבוּעוֹת, דִּנְדָרְנָא וְדֵאִשְׁתַּבְּעָנָא,
וְדֵאֲחַרֵימָנָא, וְדֵאֲסָרְנָא עַל
נַפְשָׁתָנָא, מִיּוֹם כְּפוּרִים זֶה עַד
יּוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה:

*Kul'hon ichar't'na v'hon, kul'hon y'hon
sharan, sh'vikin sh'vitin,
b'teilin um'vutalin, la sh'ririn
v'la kayamin. Nid'rana la nid'rei,
ve'esarana la esarei, ush'vu'atana
la sh'vuot.*

כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן, כְּלֵהוֹן
יְהוֹן שָׁרוֹן, שְׁבִיקִין שְׁבִיתִין,
בְּטֵלִין וּמְבַטְלִין, לָא שְׁרִירִין
וְלָא קַיָּמִין. נִדְרָנָא לָא נִדְרֵי,
וְאֶסְרָנָא לָא אֶסְרֵי, וְשְׁבוּעָתָנָא
לָא שְׁבוּעוֹת.

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

L'CHU N'RANENA

לְכוּ נְרַנְנָה

L'chu n'ran'nah la'Adonai nari'ah
 l'tzur yish'einu. N'kad'mah fanav
 b'todah biz'mirot nari'a lo. Tzedek
 umish'pat m'chon kis'echa chesed
 v'emet y'kad'mu fanecha. Asher
 yach'dav nam'tik sod b'veit Elohim
 n'haleich b'ragesh. Asher-lo hayam
 v'hu asahu v'yabeshet yadav yatz'ru.
 Asher b'yado nefesh kol-chai v'ru'ach
 kol-b'sar ish.

לְכוּ נְרַנְנָה לַיְיָ, נְרִיעָה
 לְצוֹר יִשְׁעֵנוּ. נִקְדְּמָה פְּנֵינוּ
 בַּתּוֹדָה, בַּזְמֵרוֹת נְרִיעֵ לּוֹ. צְדָקָה
 וּמִשְׁפָּט מְכוֹן כְּסֵאֶךָ חֶסֶד
 וְאֵמֶת יִקְדְּמוּ פָּנֶיךָ. אֲשֶׁר
 יַחֲדוּ נִמְתִּיק סוֹד בְּבֵית אֱלֹהִים
 נְהַלִּיךְ בְּרֵגֶשׁ. אֲשֶׁר-לוֹ הַיָּם
 וְהוּא עָשָׂהוּ וַיַּבְשֵׁת יָדָיו יַצְרוּ.
 אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל-חַי וְרוּחַ
 כָּל-בָּשָׂר אִישׁ.

Come let us sing joyously unto God, the rock of our salvation.

Let us come before You with thanksgiving.

Let our voices ring out with psalms unto You.

Righteousness and justice are the foundation of Your throne.

Mercy and truth go before You.

Let us take counsel together and walk into Your House, O God.

In Your hand is the soul of every living thing and the breath of
 all humankind.

Han'shamah lach v'haguf po'olach
 chusah al amalach. Han'shamah lach
 v'haguf shelach Adonai asei l'ma'an
 sh'mecha. Atanu al shim'cha-Adonai
 asei l'ma'an sh'mecha. Ba'avur k'vod
 shimcha ki Eil chanun v'rachum
 sh'mecha. L'ma'an shim'cha Adonai
 v'salach'ta la'avoneinu ki rav hu.

הַנְּשָׂמָה לָךְ וְהַגּוּף פּוֹעֵלְךָ
 חוֹסֶה עַל עַמְלֶךָ. הַנְּשָׂמָה לָךְ
 וְהַגּוּף שְׂלֶךָ יִי עֲשֵׂה לְמַעַן
 שְׂמֶךָ. אֲתָאֲנוּ עַל שְׂמֶךָ-יִי
 עֲשֵׂה לְמַעַן שְׂמֶךָ. בְּעֵבוֹר כְּבוֹד
 שְׂמֶךָ כִּי אֵל חַנוּן וְרַחוּם
 שְׂמֶךָ. לְמַעַן שְׂמֶךָ יִי
 וְסַלַּחְתָּ לְעוֹנֵינוּ כִּי רַב-הוּא.

L'Chu N'Ranena

("Come Let Us Sing Joyously!") is an extraordinary liturgical composition that introduces the primary section of the S'lichot (forgiveness) prayers. Most of the verses, including the first one whose opening words give the piece its name, are taken from the book of Psalms.

We acknowledge God as Master of Creation, the One who fashioned our very souls. We ask God, who is called "Gracious and Merciful," to take pity on us.

As we enter into the Vidui (the confessional), this introductory prayer, with its exquisite musical setting, aims to inspire us to believe that our sincere repentance, our heartfelt worship, and our acts of tzedakah (charity), together with God's mercy, will result in Divine forgiveness.

NL and YZ

The soul and the body are Your creations.
 Have compassion on us.
 Yea, both soul and body are Yours.
 O God, grant our prayer for Your name's sake.
 We have come this *Kol Nidrei* night, trusting in Your name,
 For You are called a merciful and gracious God.
 For Your name's sake, pardon us our faults for they are great.

On Yom Kippur, the Book of Remembrance is sealed.
 It speaks for itself.

*For each of us has signed it with deeds.
 This is the sobering truth,
 Which both frightens and consoles us.*

Each of us is an author,
 Writing with deeds in life's Great Book.

*And to each You have given the power
 To write lines that will never be lost.*

No song is so trivial,
 No story is so commonplace,

*No deed is so insignificant
 That it is not recorded.*

No kindness is ever done in vain,
 Each mitzvah leaves its imprint.

*All our deeds, the good and the bad,
 Are noted and recorded.*

Help us to remember always
 That what we do will live forever;

*That the echoes of the words we speak
 Will resound until the end of time.*

SH'MA KOLEINU

שְׁמַע קוֹלֵנוּ

Sh'ma koleinu, Adonai Eloheinu.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ.

Chus v'racheim aleinu. V'kabeil

חֹס וְרַחֵם עָלֵינוּ. וְקַבֵּל

b'rachamim uv'ratzon et t'filateinu.

בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.

Hashiveinu, Adonai, eilecha

הַשִּׁיבֵנוּ, יְיָ אֱלֹהֶיךָ

v'nashuvah, chadeish yameinu k'kedem.

וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

Hear our voice, God; have compassion upon us, and with that compassion accept our prayer. Help us return to You; then truly shall we return. Renew our days as in the past. (Lamentations 5:21)

Al-tashlicheinu milfanecha, v'ruach

אַל-תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ

kodshecha al-tikach mimenu. Al-

קֹדֶשְׁךָ אַל-תִּקַּח מִמֶּנּוּ. אַל-

tashlicheinu l'eit zik'nah, kich'lot

תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה, כִּיחַלּוֹת

kocheinu al-ta'az'veinu.

כִּיחַנוּ אַל-תִּעַזְבֵנוּ.

Do not cast us away when we are old; as our strength diminishes, do not abandon us. (Psalm 71:9)

The **Vidui** is our communal confession, in which we acknowledge sins that we may have committed knowingly, unknowingly, accidentally, or intentionally. It is the tradition to beat our chests as we say each word of the Vidui confessional because "the heart is the seat and source of sin" (attributed to Rabbi Meir, Ecclesiastes Rabbah 36b).

A common misconception is that prayers of confession and s'lichah (prayers of forgiveness) are recited only on the Days of Awe. However, our tradition recognizes that we are in need of repair each and every day. Accordingly, prayers for repentance and forgiveness are part of the daily service.

NL and EL

In this, the **Al Cheit** section, we confess 44 communal sins. Of the 44, nine are explicitly concerned with the ways that we wield our power of speech. There is no other category of wrongdoing that repeats with such frequency or focus. The ability to communicate through thoughtful and cogent speech, say our medieval commentators, is that which separates humanity from the rest of creation. Sticks and stones aside, this liturgy makes it abundantly clear that along with the significant power given with the gift of speech is the equally great responsibility to use it wisely, gently, and truthfully.

SL

VIDUI RABBAH: THE AL CHEIT CONFESSIONAL וְדוּי רַבָּה

Al cheit shechatanu l'fanecha b'zadon עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזָדוֹן
uvish'gagah, v'al cheit shechatanu וּבְשִׁגְגָה, וְעַל חֵטָא שְׁחַטָּאנוּ
l'fanecha b'dibur peh. לְפָנֶיךָ בְּדַבּוּר פֶּה.

For the sin we have committed against You deliberately and by mistake and for the sin we have committed by the words we have spoken.

Al cheit shechatanu l'fanecha b'imutz עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ
haleiv, v'al cheit shechatanu l'fanecha הַלֵּב, וְעַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ
b'tif'shut peh. בְּטַפְשׁוֹת פֶּה.

For the sin we have committed against You by hardening our hearts and for the sin we have committed through careless speech.

Al cheit shechatanu l'fanecha עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ
b'chachash uv'chazav, v'al cheit בְּכַחַשׁ וּבְכַזָּב, וְעַל חֵטָא
shechatanu l'fanecha birchilus. שְׁחַטָּאנוּ לְפָנֶיךָ בְּרַכִּילוּת.

For the sin we have committed against You through lies and deceit and for the sin we have committed through slander.

Al cheit shechatanu l'fanecha עַל חֵטָא שְׁחַטָּאנוּ לְפָנֶיךָ
bif'lilus, v'al cheit shechatanu בְּפִלְלוּת, וְעַל חֵטָא שְׁחַטָּאנוּ
l'fanecha b'zil'zul horim umorim. לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

For the sin we have committed against You by judging others unfairly and for the sin we have committed by disrespecting parents and teachers.

Al cheit shechatanu l'fanecha b'vidui עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוִדּוּי
peh, v'al cheit shechatanu l'fanecha פֶּה, וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
b'hona'at rei'a. בְּהוֹנֵאת רֵעַ.

For the sin we have committed against You through insincere
 apologies and for the sin we have committed by mistreating
 our neighbor.

Al cheit shechatanu l'fanecha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
b'chozek yad, v'al cheit shechatanu בְּחֹזֶק יָד, וְעַל חַטָּא שְׁחַטָּאנוּ
l'fanecha b'masa uv'matan. לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן.

For the sin we have committed against You through violence
 and abuse and for the sin we have committed through dishonesty
 in business.

V'al kulam, Elo'ah s'lichot, וְעַל כָּלֵם, אֱלֹוֹהַ סְלִיחוֹת,
s'lach lanu, m'chal lanu, kaper-lanu. סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

For all these things, God of Forgiveness—forgive us, pardon us,
 grant us atonement.

Al cheit shechatanu l'fanecha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
bagalui uvasater, v'al cheit בְּגַלּוּי וּבִסְתֵר, וְעַל חַטָּא
shechatanu l'fanecha bif'rikat ol. שְׁחַטָּאנוּ לְפָנֶיךָ בְּפִרְיקַת עַל.

For the sin we have committed against You openly and secretly
 and for the sin we have committed by lack of self-control.

Al cheit shechatanu l'fanecha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
b'gilui arayot, v'al cheit shechatanu בְּגַלּוּי עֲרִיּוֹת, וְעַל חַטָּא שְׁחַטָּאנוּ
l'fanecha b'ma'achal uv'mish'teh. לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה.

For the sin we have committed against You through sexual
 immorality and for the sin we have committed through gluttony.

Al cheit shechatanu l'fanecha

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ

b'yeitzer hara, v'al cheit shechatanu

בְּיֵצֵר הָרָע, וְעַל חַטָּאת שֶׁחָטֵּאתָנוּ

l'fanecha b'nesech uv'mar'bit.

לְפָנֶיךָ בְּנִשְׁוֹף וּבְמַרְבִּית.

For the sin we have committed against You by giving in to our hostile impulses and for the sin we have committed by greed and exploitation.

Al cheit shechatanu l'fanecha

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ

b'latzon, v'al cheit shechatanu

בְּלִצּוֹן, וְעַל חַטָּאת שֶׁחָטֵּאתָנוּ

l'fanecha bin'tiyat garon.

לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.

For the sin we have committed against You through cynicism and scorn and for the sin we have committed by arrogant behavior.

Al cheit shechatanu l'fanecha

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ

b'sinat chinam, v'al cheit shechatanu

בְּשִׁנְאָת חִנָּם, וְעַל חַטָּאת שֶׁחָטֵּאתָנוּ

l'fanecha b'tum'at s'fatayim.

לְפָנֶיךָ בְּטִמְאָת שְׂפָתַיִם.

For the sin we have committed against You through baseless hatred and for the sin we have committed by offensive speech.

Al cheit shechatanu l'fanecha bil'shon

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּלִשׁוֹן

hara, v'al cheit shechatanu l'fanecha

הָרָע, וְעַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ

b'tzarut ayin.

בְּצָרוּת עַיִן.

For the sin we have committed against You by evil speech and for the sin we have committed by selfish and petty behavior.

V'al kulam, Elo'ah s'lichot,

וְעַל כָּל־אֵלֶּיךָ, אֱלֹהֵי סְלִיחוֹת,

s'lach lanu, m'chal lanu, kaper-lanu.

סַלַּח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

For all these things, God of forgiveness—forgive us, pardon us, grant us atonement.

ASHAMNU: MY ALPHABET OF FAILINGS

For the sin of **anger** against those who challenge me
And for the sin of **belittling** those I don't understand

For the sin of **criticizing** without caring
And for the sin of **doubting** the strength of love

For the sin of **enjoying** what I shouldn't have
And for the sin of **purposefully finding** fault

For the sin of **greed** when I have so much
And for the sin of **harboring** resentment

For the sin of **needlessly imagining** problems
And for the sin of **joking** to avoid a truth

For all these sins, O God of forgiveness,
Forgive me, pardon me, grant me atonement.

For the sin of **kindness** too often withheld
And for the sin of **loving** in measured touches

For the sin of **malice** toward those who are richer
And for the sin of **nourishing** my worst intentions

For the sin of **observing** when I could be helping
And for the sin of **pretending** I am less than I am

For the sin of **quitting** when I still have fight
And for the sin of not **resting** when I am exhausted

For the sin of **saying** it doesn't matter
And for the sin of **thinking** they can read my mind.

For all these sins, O God of forgiveness,
Forgive me, pardon me, grant me atonement.

For the sin of not cutting the **umbilical cord**
And for the sin of not **visiting** my parents enough

For the sin of not **weeping**, to prove my strength
And for the sin of never forgiving my **ex**

For the sin of **yearning** to alter time
And for the sin of **repenting** at the **zero** hour.

For all these sins, O God of forgiveness,
Forgive me, pardon me, grant me atonement.

Based on the rituals outlined in the Torah, **the confessional** of Yom Kippur is not meant to be exhaustive (though it may sometimes seem that way). Recited in the plural, this prayer does not ignore individual sins but chooses to focus on the larger issues with which we, as a collective whole, wrestle each day. In reciting them together, we take responsibility not only for our own wrongdoings but also for our role—implicit or explicit—in the ways our communities have strayed.

SL

It is the custom to beat our chests as we say each word of this confessional, symbolizing our sense of shame for the many ways we, as a community and as individuals, have fallen short.

VIDUI: COMMUNAL CONFSSIONAL

וְדוּי זוּטָא

<i>Asham'nu, bagad'nu, gazal'nu,</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,
<i>dibar'nu dofi. He'evinu, v'hir'shanu,</i>	דִּבַּרְנוּ דּוֹפִי. הֶעֱוִינוּ, וְהִרְשָׁעְנוּ,
<i>zad'nu, chamas'nu, tafal'nu sheker.</i>	זָדְנוּ, חָמָסְנוּ, טָפַלְנוּ שֶׁקֶר.
<i>Ya'atz'nu ra, kizav'nu, latz'nu, marad'nu,</i>	יַעֲצְנוּ רָע, כִּזְבְּנוּ, לָצְנוּ, מָרַדְנוּ,
<i>ni'atz'nu, sarar'nu, avinu, pashanu,</i>	נִאֲצְנוּ, סָרַרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ,
<i>tzarar'nu, kishinu oref. Rashanu,</i>	צָרַרְנוּ, קִשְׁינוּ עֲרֵף. רָשָׁעְנוּ,
<i>shichat'nu, ti'av'nu, ta'inu, titanu.</i>	שִׁחַתְנוּ, תִּעַבְנוּ, תַּעֲוִינוּ, תַּעֲתָעְנוּ.

We have trespassed, we have dealt treacherously,
we have robbed,
We have spoken slander, we have acted perversely,
we have caused wickedness,
We have been presumptuous, we have been violent,
we have framed lies,
We have counseled evil, we have spoken falsely,
we have scoffed,
We have revolted, we have provoked, we have rebelled,
we have done wrong,
We have transgressed, we have oppressed,
we have been stiff-necked,
We have been wicked, we have committed abomination,
we have gone astray,
We have led others astray.

AVINU MALKEINU

אָבִינוּ מַלְכֵנוּ

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

Avinu Malkeinu, hear our voices.

Avinu Malkeinu, chatanu l'faneicha. אָבִינוּ מַלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

Avinu Malkeinu, chamol aleinu, אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ,

v'al olaleinu v'tapenu. וְעַל עוֹלָלֵנוּ וְטַפְּנוּ.

Avinu Malkeinu, have mercy upon us and upon our children.

Avinu Malkeinu, kaleih dever v'cherev אָבִינוּ מַלְכֵנוּ, כְּלֵה דָבָר וְחָרֵב

v'ra'av mei'aleinu. וְרָעַב מֵעָלֵינוּ.

Avinu Malkeinu, help us to diminish pestilence, war, and famine.

Avinu Malkeinu, kaleih kol tzar אָבִינוּ מַלְכֵנוּ, כְּלֵה כָּל צָר

umastin mei'aleinu. וּמִשְׁטִין מֵעָלֵינוּ.

*Avinu Malkeinu, inspire us to banish hate and oppression
from the earth.*

Avinu Malkeinu, kotveinu b'sefer אָבִינוּ מַלְכֵנוּ, כֹּתְבֵנוּ בְּסֵפֶר

chayim tovim. חַיִּים טוֹבִים.

Avinu Malkeinu, enter us in the Book of Life.

Avinu Malkeinu, chadeish aleinu אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ

shanah tovah. שָׁנָה טוֹבָה.

*Avinu Malkeinu, renew our faith in the future that we may make the
coming year a year of goodness.*

Avinu Malkeinu, choneinu va'aneinu, אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ,

ki ein banu ma'asim. Aseih imanu כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ

tz'dakah vachessed, v'hoshi'einu. צְדָקָה וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, O God our Sovereign, be gracious to us and
answer us for we are unworthy.*

Deal with us in charity and lovingkindness and save us.

Of all the High Holy Day prayers, there is perhaps none as recognizable and resonant as Avinu Malkeinu (Our Father, Our King). The musical settings are deeply compelling, and we are comforted by the communal recitation. And yet the traditional Hebrew may challenge us in its presentation of God as entirely male: Father and King. On this page we provide the traditional prayer and alongside it, another reading: Sh'chinah M'kor Chayeinu, which emphasizes the more maternal aspects of the Divine. Sh'chinah is related to the word mishkan, the Tabernacle where God dwelt amongst the Israelites during our wandering in the desert. Sh'chinah is God's feminine presence—close at hand, the connection to the Divine we

(Continued on next page)

sense through our lived experience. The Hebrew phrase M'kor Chayeinu (Source of Our Lives) is a call to the One who brings us into the world. Although feminine understandings of God are not new to our tradition, this adaptation brings added dimension to our service. In the words of the Israeli liturgist Rabbi Dalia Marx: "Our liturgy is like a precious and somewhat cryptic letter delivered to us from generations past. It is ours to own, to rework, to expand, or to change but, in any case, to cherish and to pass on with great care to our children." With this additional option of Avinu Malkeinu, we seek to broaden and develop our understanding of these holy words and our own relationship with the Divine.

EL

SH'CHINAH M'KOR CHAYEINU

שְׁכִינָה מְקוֹר חַיֵּינוּ

Sh'chinah, M'kor Chayeinu,
 shim'i koleinu chusi v'rachami aleinu.
 Sh'chinah, M'kor Chayeinu,
 zich'ri ki banayich u'vnotayich anachnu.
 Sh'chinah, M'kor Chayeinu,
 chan'chi otanu l'hakir b'mig'b'loteinu.
 Sh'chinah, M'kor Chayeinu,
 lam'di otanu rachamim u'tzadakah.
 Sh'chinah, M'kor Chayeinu,
 asi l'ma'an han'e'evakim
 l'shalom ul'tzedek.
 Sh'chinah, M'kor Chayeinu,
 hif'chi ev'leinu l'sason
 vi'goneinu l'simchah.
 Sh'chinah, M'kor Chayeinu,
 bar'chi ad'mateinu v'chol
 ma'aseh yadeinu.

שְׁכִינָה מְקוֹר חַיֵּינוּ -
 שְׁמַעֵי קוֹלֵנוּ, חוּסֵי וְרַחֲמֵי עָלֵינוּ
 שְׁכִינָה מְקוֹר חַיֵּינוּ -
 זְכַרְי כִּי בְנֵיךָ וּבְנוֹתֶיךָ אֲנַחְנוּ
 שְׁכִינָה מְקוֹר חַיֵּינוּ -
 חַנְּכֵי אוֹתָנוּ לְהַכִּיר בְּמַגְבְּלוֹתֵינוּ
 שְׁכִינָה מְקוֹר חַיֵּינוּ -
 לְמַדֵּי אוֹתָנוּ רַחֲמִים וְצַדִּיקָה.
 שְׁכִינָה מְקוֹר חַיֵּינוּ -
 עֲשֵׂי לְמַעַן הַנְּאֻבְקִים
 לְשָׁלוֹם וּלְצֶדֶק
 שְׁכִינָה מְקוֹר חַיֵּינוּ -
 הַפְּכֵי אֶבְלָנוּ לְשִׂשׁוֹן
 וַיְגוֹנְנוּ לְשִׂמְחָה.
 שְׁכִינָה מְקוֹר חַיֵּינוּ -
 בְּרַכֵּי אֲדַמְתָּנוּ וְכָל
 מַעֲשֵׂה יָדֵינוּ.

Sh'chinah, source of our lives —
 hear our voice, have mercy and compassion upon us.

Sh'chinah, source of our lives —
 remember that we are Your sons and daughters.

Sh'chinah, source of our lives —
 help us to acknowledge our limitations.

Sh'chinah, source of our lives —
 teach us compassion and righteousness.

Sh'chinah, source of our lives —
 act for those who struggle for peace and justice.

Sh'chinah, source of our lives —
 turn our sorrow to joy and our grief to gladness.

Sh'chinah, source of our lives —
 bless our soil and all the works of our hands.

ADONAI ADONAI

יְיָ
יְיָ

Adonai, Adonai, Eil rachum v'chanun,
erech apayim v'rav chesed ve'emet,
notzeir chesed la'alafim, nosei avon
va'fesha v'chata'ah v'nakeih.

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

Eternal, God—compassionate and gracious, slow to anger, abounding in love and faithfulness, extending kindness and wisdom, preserver of kindness for thousands of generations, forgiver of iniquity, willful sin, and error, and the One who grants pardon. (Exodus 34:6-7)

The words of **Adonai Adonai**, also known as the Thirteen Attributes, are a litany of God's most merciful qualities. According to tradition, God taught Moses this as a plea for the Israelites to recite so that they might expiate their sin of constructing the golden calf (Talmud Rosh Hashanah 17b). We recite **the Thirteen Attributes** on festival days to remind us that God is merciful and open to forgiveness when we make a wholehearted commitment to t'shuvah (repentance). As God is forgiving, slow to anger, and radically compassionate, we better ourselves when we embody these attributes in our relationships with others.

*Most of our festivals begin with a particular series of blessings. We light candles, kindling light to mark a holy moment. We make Kiddush, sanctifying the time with the sweetness of wine. And we say the **Shehechyanu**, offering a blessing of mindfulness and gratitude for the possibilities of the moment.*

Tonight, of course, there is no wine. And tonight we say Shehechyanu twice, once at the beginning of the service and once here, toward the end. This time it is not preceded by blessings, but rather, by a dialogue with the Divine. Again and again over these 25 hours, we will ask God to remember the Divine promise of forgiveness, to fully welcome us back into relationship with open arms and with no grudges and to let us begin again.

And in this moment, God responds, "Salachti k'd'varecha—I will forgive you as you have requested."

Our hearts are lifted in the hope that, for the transgressions we've sinned against God at least, we will be forgiven.

And so with a sense of possibility, with the promise that we will be able to begin again, we offer another Shehechyanu, honoring the sense of rebirth and renewal we hope to feel.

EL

Once on Yom Kippur
in the synagogue
of Rabbi Zusia of
Anapoli (Ukraine,
1718-1800), the
cantor sang the
V'nislach prayer
with tremendous
sweetness. Inspired
by the cantor's
davening (worship),
Rabbi Zusia cried
out: "Master of
the Universe! It is
fitting for You to
forgive Israel for
their transgressions
for were they not
to transgress, there
would be no call
for the beautiful
V'nislach prayer!"

ITUREY TORAH,
ADAPTED BY YZ

V'NISLACH

וְנִסְלַח

*V'nis'lach l'chol-adat b'nei Yisra'el,
v'l'geir hagar b'tocham,
ki l'chol-ha'am bish'gagah.*

וְנִסְלַח לְכָל־עַדְת בְּנֵי יִשְׂרָאֵל,
וְלִגֵּר הַגֵּר בְּתוֹכָם,
כִּי לְכָל־הָעַם בִּשְׂגָגָה.

May all the people of Israel be forgiven,
Including all the strangers who live in their midst,
for all people are at fault.

*S'lach-na la'avon ha'am hazeh
k'godel chas'decha, v'cha'asher
nasatah la'am hazeh Mimitz'rayim
v'ad-heinah.*

סְלַח־נָא לַעֲוֹן הָעַם הַזֶּה
כְּגֹדֶל חַסְדֶּךָ, וְכַאֲשֶׁר
נִשְׂאֵתָה לָעַם הַזֶּה מִמִּצְרַיִם
וְעַד־הֵנָּה.

Pardon the iniquities of this People, according to Your
abundant kindness.
You have forgiven this People ever since they left Egypt.

*V'sham ne'emar:
Vayomer Adonai: salach'ti kid'varecha.*

וְשָׁם נֶאֱמַר:
וַיֹּאמֶר יְיָ: סְלַחְתִּי כְּדַבַּרְךָ.

God said: "I pardoned you as you have asked." (Numbers 14:20)

*Baruch Atah Adonai, Eloheinu Melech
Ha'olam, shehechyanu v'kiy'manu
v'higiy'anu lazman hazeh.*

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיָּנו וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה.

Blessed are You God, Sovereign of the Universe, who gives us life,
sustains us, and enables us to reach this season.

ALEINU

עלינו

Aleinu l'shabei'ach la'adon hakol,
 lateit g'dulah l'yotzeir b'reishit,
 shelo asanu k'goyei ha'aratzot,
 v'lo samanu k'mish'p'chot ha'adamah,
 shelo sam chel'keinu kahem,
 v'goraleinu k'chol hamonam.
 Va'anach'nu kor'im umish'tachavim
 umodim lif'nei Melech mal'chei
 ham'lachim, Hakadosh Baruch Hu.

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

It is incumbent upon us to praise the ever-living God, Creator of all, who formed the world and who made us unique among the nations and the families of the world with a destiny all our own. We bend the knee and bow in worship and give thanks before the Sovereign of all worlds, the Holy One, blessed be God.

V'ne'emar: v'haya Adonai
 l'melech al-kol-ha'aretz.
 Bayom hahu yih'yeh Adonai echad,
 ush'mo echad.

ונאמר: והיה יי למלך
 על-כל-הארץ.
 ביום ההוא יהיה יי אחד,
 ושמו אחד.

And it is said: God shall be Sovereign over all the earth. And on this day, the Eternal will be one and God's name will be one.
 (Zechariah 14:19)

*Do not stand at my
grave and weep*

*I am not there. I do
not sleep.*

*I am a thousand
winds that blow.*

*I am the diamond
glints on snow.*

*I am the sunlight on
ripened grain.*

*I am the gentle
autumn rain.*

*When you awaken in
the morning's hush*

*I am the swift
uplifting rush*

*Of quiet birds in
circled flight.*

*I am the soft stars
that shine at night.*

*Do not stand at my
grave and cry;*

*I am not there. I did
not die.*

MARY ELIZABETH FRYE

The Mourner's *Kaddish*. Words recited in memory of the departed.

And yet, there is no word of death.

Overflowing with words of praise to the Almighty. The glory of God.
The greatness of God.

They are no longer beside us. And yet, at this moment, we feel their presence.

These chilling, uplifting two-thousand-year-old words.

May we honor their past by living well in our future.

They once walked alongside us. Now they walk the streets of heaven.

May God cradle their souls in a loving embrace forever.



KADDISH YATOM —
THE MOURNERS' KADDISH

קָדִישׁ יָתוֹם

Nusach Ashkenaz — Ashkenazi Tradition

*Yitgadal v'yitkadash sh'mei raba,
b'alma di v'ra chirutei. V'yamlich
malchutei b'chayeichon uv'yomeichon,
uv'chayei d'chol beit Yisrael, ba'agala
uvizman kariv. V'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיַּמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְנוֹ קָרִיב. וְאָמְרוּ: אָמֵן.

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם
וּלְעַלְמֵי עָלְמַיָּא.

*Yitbarach v'yishtabach v'yit'pa'ar
v'yit'romam v'yit'nasei v'yit'hadar
v'yit'aleh v'yit'halal sh'mei d'kud'sha,
b'rich hu, l'eila ul'eila mikol
birchata v'shirata, tushb'chata
v'nechemata da'amiran b'alma.
V'imru: Amen.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא,
בְּרִיךְ הוּא, לְעַלְא וּלְעַלְא מְכָל
בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא
וְנַחֲמְתָא דְאִמְרוֹן בְּעָלְמָא.
וְאָמְרוּ: אָמֵן.

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

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

*Oseh shalom bimromav hu
ya'aseh shalom aleinu v'al kol
Yisrael. V'imru: Amen.*

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

Let the glory of God be extolled,
Let God's great name be hallowed in the world whose creation
God willed.
May God establish God's Rule in your lifetime, in your own day,
and in the life of all Israel speedily and soon,
and let us say: *Amen*.
Let God's great name be blessed forever and to all eternity.
Blessed and praised, glorified and exalted, extolled and honored,
adored and lauded is the name of the Holy One.
Blessed is God beyond all of the blessings and hymns,
Praises and consolations that are ever spoken in the world,
and let us say: *Amen*.
May there be abundant peace from heaven and life for us and for
all Israel, and let us say: *Amen*.
May the One who makes peace in the heavens make
peace for us and all Israel.
And let us say: *Amen*.

KADDISH YATOM —
THE MOURNERS' KADDISH

קַדִּישׁ יָתוֹם

Nusach Sepharad/Mizrach — Sephardi/Mizrachi Tradition

Yitgadal v'yitkadash sh'mei raba.

*B'alma di v'ra chirutei. V'yamlich
malchutei, v'yatzmach purkaneih,
vikareiv m'shicheih.*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵיהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וַיַּמְלִיךְ
מַלְכוּתָהּ, וַיַּצְמַח פְּרֻקְנֵיהּ,
וַיִּקְרַב מְשִׁיחֵיהּ.

*B'chayeichon uv'yomeichon uv'chayei
d'chol beit Yisrael, ba'agala
uvizman kariv v'imru: Amen.*

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית־יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

*Y'hei sh'mei raba m'varach l'alam
ul'almei almaya. Yitbarach
v'yishtabach v'yitpa'ar v'yitromam
v'yitnasei v'yithadar v'yit'aleh
v'yithalal sh'mei d'kud'sha b'rich hu.*

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלַם
לְעֵלְמֵי עֵלְמַיָּא. יִתְבָּרַךְ
וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל, שְׁמֵיהּ דְקֻדְשָׁא בְרִיךְ הוּא.

*L'eila ul'eila mikol-birchata,
v'shirata, tishb'chata v'nechemata
da'amiran b'alma, v'imru: Amen.*

לְעֵלָא וּלְעֵלָא מִן־כָּל־בִּרְכָתָא,
וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנַחֲמָתָא
דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

*Y'hei sh'lama raba min sh'maya,
chayim v'sava viyshua v'nechamah
v'sheizava ur'fua ug'ula, us'lichah
v'chaparach v'reivach v'hatzalah, lanu
ul'chol amo Yisrael, v'imru: Amen.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
חַיִּים וְשֹׁבְעֵי וְיִשׁוּעָה וְנַחֲמָה,
וְשִׁיזְבָּא וְרַפּוּאָה וְגֻאֲלָה, וְסְלִיחָה
וְכַפָּרָה וְרוּחַ וְהַצָּלָה, לָנוּ
וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Oseh shalom bimromav, hu

v'rachamav ya'aseh shalom aleinu,

v'al kol amo Yisrael, v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא

בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

May God establish God's Rule in your lifetime, and cause salvation
to sprout and bring near the Messiah in your own day,
and in the life of all Israel speedily and soon,
and let us say: *Amen*.

Let God's great name be blessed forever and to all eternity.
Blessed and praised, glorified and exalted, extolled and honored,
adored and lauded, is the name of the Holy One.

Blessed is God

Beyond all of the blessings and hymns,
Praises and consolations that are ever spoken in the world,
and let us say: *Amen*.

May there be abundant peace from heaven, and may there be
life, satisfaction, salvation, compassion, protection, healing,
redemption, forgiveness, atonement, reward, and rescue for us and
for all Israel, and let us say: *Amen*.

May the One who makes peace in the heavens make
peace for us and all Israel in mercy.
And let us say: *Amen*.

ADON OLAM

אָדוֹן עוֹלָם

Adon olam, asher malach
 b'terem kol y'tzir nivra,
 l'ait na'asah b'cheftzo kol,
 azai Melech sh'mo nikra.

אָדוֹן עוֹלָם, אֲשֶׁר מָלַךְ,
 בְּטֶרֶם כָּל יִצְרִיר נִבְרָא.
 לַעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
 אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

Eternal God reigned alone
 Before time began;
 When by Divine Will all things came to be,
 God's Sovereign name was first known.

V'acharei kichlot hakol,
 l'vado yimloch nora,
 v'hu hayah, v'hu hoveh,
 v'hu yihyeh b'tif'arah.

וְאַחֲרֵי כְּכֹלֹת הַכֹּל,
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה, וְהוּא הוֹוֶה,
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.

And at the end,
 When all will cease to be,
 God alone will remain
 In glorious eternity.

V'hu echad, v'ain sheini
 l'hamshil lo, l'hachbirah,
 b'li reishit, b'li tachlit,
 v'lo ha'oz v'hamisrah.

וְהוּא אֶחָד, וְאֵין שֵׁנִי,
 לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,
 וְלֹו הָעֵז וְהַמְשָׁרָה.

God was, God is,
 And God will be.
 Unending and beginningless,
 All strength is God's.

Adon Olam is a thousand-year-old poem whose authorship is unknown. It is used in both Ashkenazi and Sephardi/Mizrachi liturgies at the conclusion of services. Each verse has eight syllables, which makes it possible to sing the words to virtually any melody. It begins with a description of God as majestic creator and emphasizes God's uniqueness: nothing compares to God. The last verses are more personal: "God is my redeemer, my rock, and my refuge in times of trouble. Because of my faith that God is with me, I shall not fear." The beauty of the verse and its many musical settings have combined to make this one of the Jewish People's most beloved prayers.

*V'hu eili, v'chai go'ali,
v'tzur chevli b'yom tzarah,
v'hu nisi umanos li,
m'nat kosi b'yom ekra.*

וְהוּא אֱלֹהֵי יְחִי גּוֹאֲלִי,
וְצוּר חֶבְלֵי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי,
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold,
The cup of life, when I call.

*B'yado afkid ruchi
b'eit ishan v'a'irah,
v'im ruchi g'viyati:
Adonai li, v'lo ira.*

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאֶעִירָה,
וְעַם רוּחִי גְוִיֵּתִי,
יְיָ לִי, וְלֹא אִירָא.

I place my soul in God's hand
Before I sleep and when I wake,
And though my body I forsake,
I rest in the fearless calm of God.

B'YADO

*My soul I give to You,
My spirit in Your care.
Draw me near, I shall not fear,*

*Hold me in Your hand.
Draw me near, I shall not fear,
Safely in Your hand.*

STEPHEN
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