



Yom Kippur Morning Service—B'ShERT—September 28, 2020/10 Tishrei 5781
Mishkan HaNefesh

p. 170

Psalm 150

<i>Hal'lu Yah!</i>	הַלְלוּ יְיָ,
<i>Hal'lu-El b'kodsho;</i>	הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
<i>hal'luhu birkia uzo.</i>	הַלְלוּהוּ בִּרְקִיעַ עֲזֹז.
<i>Hal'luhu bigvurotav;</i>	הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
<i>hal'luhu k'rov gudlo.</i>	הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.
<i>Hal'luhu b'teika-shofar;</i>	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
<i>hal'luhu b'neivel v'chinor.</i>	הַלְלוּהוּ בְּנִיבֵל וְכִנּוֹר.
<i>Hal'luhu b'tof umachol;</i>	הַלְלוּהוּ בְּתוֹף וּמַחּוֹל,
<i>hal'luhu b'minim v'ugav.</i>	הַלְלוּהוּ בְּמִנִּים וְעָגָב.
<i>Hal'luhu v'tziltz'lei-shama;</i>	הַלְלוּהוּ בְּצִלְצִלֵי-שִׁמְעַ,
<i>hal'luhu b'tziltz'lei t'ruah!</i>	הַלְלוּהוּ בְּצִלְצִלֵי תְרוּעָה.
<i>Kol han'shamah t'haleil Yah:</i>	כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ,
<i>Hal'lu-Yah!</i>	הַלְלוּ-יְיָ.

Halleluyah!

Praise God in our holy Temple;
give praise in the heavens, God's fortress.
Praise God for deeds of great power;
give praise for the depths of God's grandeur.
Praise God with the blast of the shofar;
give praise with the harp and the lyre.
Praise God with drumbeat and dancing;
give praise with the strings and the flute.
Praise God with the crash of cymbals,
and praise with the clash of resounding cymbals!
With every quiet breath, let everything that breathes
praise God — Halleluyah!

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach l'olam va-ed.

Bless the Eternal, the Blessed One.

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

Baruch atah, Adonai,

Eloheinu melech haolam,

hapotei-ach lanu shaarei rachamim,

umei-ir einei hamchakim lislichato;

yotzeir or, uvorei choshech —

oseh shalom uvorei et hakol.

בְּרוּךְ אַתָּה, יי,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים,

וּמַאֲיֵר עֵינֵי הַמַּחְכִּים לְסִלְיַחְתּוֹ,

יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

Or olam b'otzar chayim.

Orot mei-ofel amar: Vayehi.

אוֹר עוֹלָם בְּאוֹצָר חַיִּים,

אוֹרוֹת מֵאֶפֶל אִמַּר: וַיְהִי.

Praise to You, Adonai our God, whose power fills the cosmos —

who opens for us the gates of compassion

and lights up the eyes of those who await forgiveness —

Shaper of light, Source of the darkness,

Maker of peace, Creator of all.

Infinite light is preserved in life's treasure-house;

“Lights from the darkness!” said God — it was so.

In love You bring light to the earth and its creatures;

Your goodness renews the Creation each day.

Infinite, varied, and rich are Your works, Divine Artist —

all of them wrought with wisdom;

the whole earth is teeming with life!

Awe-struck by the universe, work of Your hands,

let all life bless You, praise You,

and celebrate the beauty of Your lights.

Or chadash al Tziyon ta-ir,

v'nizkeh chulanu m'heirah l'oro.

אוֹר חֲדָשׁ עַל צִיּוֹן תִּאֲדֹר

וְנִזְכֶּה כָּלֵנוּ מִהֵרָה לְאוֹרוֹ.

May You shine a new light on Zion;

and may we soon be privileged to share in that light.

בְּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

Our praise to You, Adonai, Creator of the cosmic lights.

You LOVE us by helping us grow;
You give us Torah, a ladder for the soul.
Words that draw us upward;
Every mitzvah—an invitation to climb.
Forge and kiln and crucible
To purify our hearts—
You give us Torah;
You love us by helping us grow.

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

שמע ישראל יהוה אחד
ברוך שם כבוד מלכותו לעולם ועד.

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

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

How Do We Respond to God's Oneness?

*By Loving God and Devoting Ourselves to Torah**V'avta et Adonai Elohecha —**b'chol-l'av'cha,**uvchol-nafsh'cha,**uvchol-m'odecha.**V'hayu had'varim ha-eileh**asher anochi m'tzav'cha hayom**al l'avvecha.**V'shinantam l'vanecha v'dibarta bam**b'shivt'cha b'veitecha,**uvlecht'cha vaderech,**uvshochb'cha, uvkumecha.**Ukshartam l'ot al yadecha;**v'hayu l'totafot bein einecha;**uchtavtam al m'zuzot beitecha**uvisharecha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מַאֲדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם

עַל-לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלֶכְתְּךָ בְּדֶרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.

Set these words, which I command you this day, upon your heart.

Teach them faithfully to your children.

Speak of them in your home and on your way,
when you lie down and when you rise up.

Bind them as a sign upon your hand;

let them be a symbol before your eyes;

inscribe them on the doorposts of your house, and on your gates.

L'maan tizk'ru vaasitem

et-kol-mitzvotai,

viyitem k'doshim l'Eloheichem.

Ani Adonai Eloheichem —

asher hotzeiti et-chem mei-eretz Mitzrayim

liyot lachem l'Elohim:

ani Adonai Eloheichem.

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

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי
וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יי אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יי אֱלֹהֵיכֶם:

יי אֱלֹהֵיכֶם אֱמֶת.

Adonai Eloheichem emet.

Adonai your God is true.

“AND THEY SHALL KNOW that I, Adonai, am their God,
who brought them out of the land of Egypt,
that I might abide among them—
I, Adonai their God.”

You took us out of the darkness
so that Your light might dwell among us.

You showed us Your power
to bring down the powerful,
uplift the enslaved,
transform the social order.

You showed us Your strength
so that we might remember our own.

We carry the Exodus vision wherever we go:
Lest we forget our sense of liberation—
Lest we lose the joy of breathing free—
Lest we grow indifferent and blind to others' pain.

So long as we work to make You present
we walk the path of freedom.
But if we forget to bring You into this world
then we return to the darkness.

"Mi-chamocha ba-eilim, Adonai?

Mi kamocha — nedar bakodesh,

nora t'hilot, oseih-fele?"

Shirah chadashah shib'chu g'ulim

I'shimcha al s'fat hayam.

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

"Adonai yimloch l'olam va-ed."

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

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

k'dosh Yisrael.

מִי־כַמֹּכָה בָּאֵלִים, יְיָ,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים

לְשִׁמְךָ עַל שִׁפְת הַיָּם,

יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפִדֵּה כְּבֹאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

"Of all that is worshiped, is there another like You?

Maker of wonders, who is like You —

in holiness sublime, evoking awe and praise?"

At the sea — with a new song on their lips —

the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty

and spoke as one, declaring:

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

Rock of Israel, arise and come to the help of Your people Israel.

Keep Your word by redeeming Judah and Israel.

The Eternal and Infinite One is our redeemer,

our source of holiness.

בָּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

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

הַתְּפִלָּה

HaT'filah · Standing before God

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

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

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

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

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

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

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

Adonai, s'fatai tiftach,

ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,

וּפִי יַגִּיד תְּהִלָּתְךָ.

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

<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
<i>Eloheinu v'Elohei avoteinu v'imoteinu:</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
<i>Elohei Avraham, Elohei Yitzchak,</i>	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
<i>v'Elohei Yaakov;</i>	וְאֱלֹהֵי יַעֲקֹב,
<i>Elohei Sarah, Elohei Rivkah,</i>	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
<i>Elohei Rachel, v'Elohei Leah;</i>	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
<i>haEl hagadol hagibor v'hanora,</i>	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
<i>El elyon,</i>	אֵל עֲלִיוֹן,
<i>gomeil chasadim tovim, v'koneih hakol —</i>	גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —
<i>v'zocheir chasdei avot v'imahot,</i>	וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת,
<i>umeivi g'ulah livnei v'neihem,</i>	וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
<i>l'maan sh'mo b'ahavah.</i>	לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

<i>Zochreinu l'chayim,</i>	זְכוֹרֵנוּ לְחַיִּים,
<i>Melech chafeitz bachayim.</i>	מֶלֶךְ חָפֵץ בַּחַיִּים.
<i>V'chotveinu b'sefer hachayim,</i>	וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,
<i>l'maancha Elohim chayim.</i>	לְמַעַנְךָ אֱלֹהִים חַיִּים.
<i>Melech ozeir umoshia umagein —</i>	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן —

Remember us for life, sovereign God who treasures life.
Inscribe us in the Book of Life, for Your sake, God of life.
Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֵזֶר שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.
Blessed are You in our lives, Adonai,
Shield of Abraham, Sustainer of Sarah.

In Hebrew, choose either hakol or meitim.

Atah gibor l'olam, Adonai —

m'chayeh hakol/meitim atah,

rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,

m'chayeh hakol/meitim

b'rachamim rabim —

someich noflim,

v'rofei cholim umatir asurim;

umkayem emunato lisheinei afar.

Mi chamocha, baal g'vurot;

umi domeh-lach? —

melech meimit umchayeh

umatzmiach y'shuah.

Mi chamocha, El harachamim? —

zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol/meitim.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי –

מְחַיֶּה הַכּוֹלִים אַתָּה,

רַב לְהוֹשִׁיעַ.

מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מְחַיֶּה הַכּוֹלִים

בְּרַחֲמִים רַבִּים –

סוֹמֵךְ נוֹפְלִים,

וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת,

וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מֵמִית וּמַחְיֶה

וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵל הָרַחֲמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכּוֹלִים.

Your life-giving power is forever, Adonai — with us in life and in death.

You liberate and save, cause dew to descend;

and with mercy abundant, lovingly nurture all life.

From life to death, You are the force that flows without end —

You support the falling, heal the sick, free the imprisoned and confined;

You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,

Sovereign over life and death — who is like You?

Merciful God, who compares with You?

With tender compassion You remember all creatures for life.

Faithful and true, worthy of our trust —

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

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹלִים.

Baruch atah, Adonai, m'chayeh hakol/hameitim.

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

*Uvchein ulcha taaleh k'dushah,
ki atah Eloheinu melech mocheil
v'solei-ach.*

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה,
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ.

Our Sovereign,
God of pardon and forgiveness,
let these words of sanctity ascend to You.

*Untaneh-tokef k'dushat hayom —
ki hu nora v'ayom.
Uvo tinasei malchutecha,
v'yikon b'chesed kisecha;
v'teisheiv alav be-emet.*

וְנִתְּנָה תִקְוַת קְדֻשַׁת הַיּוֹם —
כִּי הוּא נוֹרָא וְאֵיִם.
וּבּוֹ תִנָּשֵׂא מַלְכוּתְךָ,
וְיִכּוֹן בְּחֶסֶד כִּסֵּאֲךָ,
וְיִתְּשֵׁב עָלָיו בְּאֵמֶת.

Let us proclaim the power of this day —
a day whose holiness awakens deepest awe
and inspires highest praise for Your dominion,
for Your throne is a throne of love;
Your reign is a reign of truth.

*Emet ki atah hu dayan,
umochiach v'yodei-a va-eid,
v'choteiv v'choteim, v'sofeir umoneh,
v'tizkor kol hanishkachot.
V'tiftach et sefer hazichronot,
umei-eilav yikarei —
v'chotam yad kol adam bo.*

אֱמֶת כִּי אַתָּה הוּא דַּיָּן,
וּמוֹכִיחַ וְיֹדֵעַ וְעֵד,
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה,
וְתִזְכֹּר כָּל הַנִּשְׁכָּחוֹת.
וְתִפְתָּח אֶת סֵפֶר הַזִּכְרוֹנוֹת,
וּמֵאֵלָיו יִקָּרֵא —
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

In truth,
You are judge and plaintiff, counselor and witness.
You inscribe and seal. You record and recount.
You remember all that we have forgotten.
And when You open the Book of Memories,
it speaks for itself —
for every human hand leaves its mark,
an imprint like no other.

Uvshofar gadol yitaka.

V'kol d'mamah dakah yishama.

Umalachim yeichafeizun,

v'chil uradah yocheizun,

v'yomru: "Hineih yom hadin" —

lifkod al tz'va marom badin;

ki lo yizku v'einecha badin.

V'chol ba-ei olam yaavrun l'fanecha

kivnei maron.

K'vakarat ro-ei edro,

maavir tzono tachat shivto,

kein taavir v'tispor v'timneh,

v'tifkod nefesh kol chai.

V'tachtoch kitzbah l'chol b'riyah;

v'tichtov et g'zar dinam.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.

וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע.

וּמַלְאָכִים יִחַפְּזוּן,

וְחֵיל וְרַעְדָּה יֵאֱחָזוּן,

וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין —

לִפְקֹד עַל צְבֵא מְרוֹם בַּדִּין,

כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בַּדִּין.

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיךָ

בְּבְנֵי מָרוֹן.

בְּבִקְרַת רוּעָה עֶדְרוֹ,

מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ,

כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,

וְתִפְקֹד נֶפֶשׁ כָּל חַי.

וְתַחֲתֹךְ קִצְבָּה לְכָל בְּרִיָּה,

וְתַכְתֹּב אֶת גְּזַר דִּינָם.

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

A still small voice will be heard.

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

"Behold the day of judgment" —

for they too are judged;

in Your eyes even they are not blameless.

All who come into the world pass before You

like sheep before their shepherd.

As a shepherd considers the flock,

when it passes beneath the staff,

You count and consider every life.

You set bounds; You decide destiny;

You inscribe judgments.

B'Rosh HaShanah yikateivun;

uvYom Tzom Kippur yeichateimun:

kamah yaavorun,

v'chamah yibarei-un;

mi yichyeh, umi yamut;

mi v'kitzo, umi lo v'kitzo;

mi va-eish, umi vamayim;

mi vacherev, umi vachayah;

mi varaav, umi vatzama;

mi varaash, umi vamageifah;

mi vachanikah, umi vas'kilah;

mi yanuach, umi yanua;

mi yashkit, umi y'toraf;

mi yishaleiv, umi yityaseir;

mi yaani, umi yaashir;

mi yushpal, umi yarum —

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,
וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן:

כַּמָּה יַעֲבֹרוּן,
וְכַמָּה יִבְרְאוּן.

מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.

מִי בָאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחַיָּה.

מִי בַרָּעֵב, וּמִי בַצָּמָא.
מִי בַרְעֵשׁ, וּמִי בַמַּגֵּפָה.

מִי בַחֲבִיקָה, וּמִי בַסְּקִילָה.
מִי יִגּוּחַ, וּמִי יָבוּעַ.

מִי יִשְׁקִיט, וּמִי יִטְרֹף.
מִי יִשָּׁלוּ, וּמִי יִתִּיּוֹר.

מִי יַעֲנִי, וּמִי יַעֲשִׂיר.
מִי יִשְׁפֹּל, וּמִי יָרוּם —

On Rosh HaShanah this is written;
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,
how many will be born into it;
who will live and who will die;
who will reach the ripeness of age,
who will be taken before their time;
who by fire and who by water;
who by war and who by beast;
who by famine and who by drought;
who by earthquake and who by plague;
who by strangling and who by stoning;
who will rest and who will wander;
who will be tranquil and who will be troubled;
who will be calm and who tormented;
who will live in poverty and who in prosperity;
who will be humbled and who exalted —

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

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה
מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה.

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

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

כִּי כְשִׁמְךָ בֵּן תִּהְלֶתְךָ:
קָשֶׁה לִכְעֹס וְנוֹחַ לִרְצוֹת.
כִּי לֹא תַחְפֹּץ בְּמוֹת הַמֵּית,
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תַּחֲכֶה לוֹ,
אִם יָשׁוּב, מִיַּד תִּקַּבְּלוֹ.
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,
וְיֹדְעֵ יֵצֵרָם,
כִּי הֵם בָּשָׂר וָדָם.

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

WHEN WE WALK through a valley of darkness,
but find courage to live in the shadow of pain . . .

we transcend the harshness of the decree.

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

we transcend the harshness of the decree.

When day becomes night,
but we let ourselves hope . . .

we transcend the harshness of the decree.

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

we transcend the harshness of the decree.

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

we transcend the harshness of the decree.

*N'kadeish et shimcha baolam,
k'shem shemakdishim oto
bishmei marom;
kakatuv al yad n'vi-echa:
V'kara zeh el-zeh v'amar:*

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

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

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

*Echad hu eloheinu, hu avinu,
hu malkeinu, hu moshi-einu —
v'hu yashmi-einu b'rachamav
l'einei kol chai:
"Ani Adonai Eloheichem."*

בְּקִדְשׁ אֶת שְׁמְךָ בְּעוֹלָם,
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשֵׁמִי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל־זֶה וַאֲמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדִירֵנוּ —
מַה־אֲדִיר שְׁמְךָ בְּכָל־הָאָרֶץ.

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ —
וְהוּא יִשְׁמְעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָל חַי:
אֲנִי יְיָ אֱלֹהֵיכֶם.

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

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

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

Blessed is the splendor that shines forth from the Eternal.

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

"Yimloch Adonai l'olam;

Elohayich, Tziyon, l'dor vador —

hal'lu-Yah!"

L'dor vador nagid godlecha.

Ulneitzach n'tzachim k'dushat'cha nakdish.

V'shivchacha, Eloheinu, mipinu lo yamush

l'olam va-ed,

ki El melech gadol v'kadosh atah.

יְמַלֵּךְ יי לְעוֹלָם,
אֱלֹהֵיךָ, צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּ-יָהּ.

לְדֹר וָדֹר נִגִּיד גֹּדְלֶךָ.
וּלְנִצָּח נִצָּחִים קִדְשְׁתָּךְ בְּקִדְיִשׁ.
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמּוּשׁ
לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

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

We will teach Your greatness
l'dor vador — from generation to generation.
And to the end of time
we will affirm Your holiness.
Our God, Your praise shall ever be on our lips,
for Your power is boundless — sovereign and holy.

How Do We Sense God's Holiness? Through Awe

*Uvchein tein pachd'cha, Adonai Eloheinu,
al kol maasecha;
v'eimat'cha al kol mah shebarata.
V'yira-ucha kol hamaasim;
v'yishtachavu l'fanecha kol hab'ruim.
V'yei-asu chulam agudah echat,
laasot r'tzoncha b'leivav shaleim —
k'mo sheyadanu, Adonai Eloheinu,
shehasholtan l'fanecha,
oz b'yad'cha, ugurah biminecha,
v'shimcha nora al kol mah shebarata.*

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

קדוש

וּבְכֹן יִתֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,
עַל כָּל מַעֲשֶׂיךָ,
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָּרָאת.
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים,
וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
וְיֵיעָשׂוּ כָלֵם אֶגְדָּה אֶחָת,
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵיִם,
כְּמוֹ שֶׁיָּדַעְנוּ, יְיָ אֱלֹהֵינוּ,
שֶׁהִשְׁלֹטָן לְפָנֶיךָ,
עַז בְּיָדְךָ, וְגִבּוּרָה בִּימִינְךָ,
וְשִׁמְךָ נֹרָא עַל כָּל מַה שֶּׁבָּרָאת.

Atah v'chartanu mikol haamim;

ahavta otanu, v'ratzita banu.

V'romamtanu mikol hal'shonot,

v'kidashtanu b'mitzvotcha.

V'keiravtanu, Malkeinu, laavodatecha;

v'shimcha hagadol v'hakadosh aleinu karata.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,

אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.

וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,

וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ.

וְקִרְבַּתָּנוּ, מֶלְכֵנוּ, לְעַבֹדְתֶךָ,

וּשְׁמֶךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

You chose us, with love, to be messengers of mitzvot;
and through us You made known Your aspirations.

Among all the many peoples,
You gave us a pathway to holiness.

Among all the great nations,
You uplifted us and made Yourself our Sovereign —
and so we seek You and serve You
and celebrate our nearness to Your presence.

Your great and sacred name has become our calling.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh

likdushah v'limnuchah, v'et]

Yom HaKippurim hazeh —

limchilah v'lislichah ulchaparah —

v'limchol-bo et kol avonoteinu [b'ahavah],

mikra-kodesh,

zeicher litziat Mitzrayim.

וַתִּתֶּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת

[יּוֹם הַשַּׁבָּת הַזֶּה

לְקִדְשָׁהּ וּלְמִנוּחָהּ, וְאֶת]

יּוֹם הַכִּפּוּרִים הַזֶּה,

לְמַחִילָה וּלְסְלִיחָה וּלְכַפָּרָה,

וּלְמַחֲלִבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זֵכֶר לִיציאת מִצְרַיִם.

In Your love, Eternal our God,
You have given us this [Shabbat — for holiness and rest —
and this] Yom Kippur:

a day on which our wrongs are forgiven [with love];

a day of sacred assembly;

a day to be mindful of our people's going-out from Egypt.

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

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<i>Zochreinu, Adonai Eloheinu, bo l'tovah.</i>	<i>Amen.</i>	זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
<i>Ufokdeinu vo livrachah.</i>	<i>Amen.</i>	וּפָקְדָנוּ בּוֹ לְבִרְכָה. אָמֵן.
<i>V'hoshi-einu vo l'chayim.</i>	<i>Amen.</i>	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Eternal our God,	
remember us,	<i>Amen</i>
be mindful of us,	<i>Amen</i>
and redeem us	
for a life of goodness and blessing.	<i>Amen</i>

<i>Uvidvar y'shuah v'rachamim chus v'choneinu;</i>	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחֹנֵן,
<i>v'racheim aleinu v'hoshi-einu —</i>	וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
<i>ki eilecha eineinu;</i>	כִּי אֵלֶיךָ עֵינֵינוּ,
<i>ki El melech chanun v'rachum atah.</i>	כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

Favor us with words of deliverance and mercy.
Show us the depth of Your care.
God, we await Your redemption,
for You reign with grace and compassion.

Our God and God of our forebears,
pardon

our failings on [this day of Shabbat, and] this Day of Atonement;
erase our misdeeds; see beyond our defiance.

For Isaiah said in Your name: “It is I, I alone
who wipe away your defiant acts — this is My essence.
I shall pay no heed to your errors.”

And the prophet said: “As a cloud fades away, as mist dissolves into air,
so your wrongs and mistakes shall be gone; I will wipe them away —
come back to Me, that I may redeem you.”

As You said to Moses: “For on this day atonement shall be made for you
to purify you from all your wrongs.
And pure you shall be in the presence of Adonai.”

V'taheir libeinu l'ovd'cha be-emet —

ki atah solchan l'Yisrael,

umocholan l'shivtei Y'shurun

b'chol dor vador;

umibaladecha ein lanu melech mocheil

v'solei-ach ela atah.

וְטָהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת,
כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל,
וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל
בְּכָל דּוֹר וָדוֹר,
וּמִבְּלַעַדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ אֵלָּא אַתָּה.

Help us to serve you truly, with purity of heart —
for You are the Forgiver of Israel,
in every generation granting pardon to the tribes of Yeshurun.
We have no God of forgiveness and pardon but You, You alone.

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 HaKippurim.

בָּרוּךְ אַתָּה, יי,
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ
וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה
וּשְׁנָה,
מֶלֶךְ עַל כָּל הָאָרֶץ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל
וְיוֹם הַכִּפּוּרִים.

You are blessed, 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 [Shabbat,] the people Israel and the Day of Atonement.

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God who is ours,
God of all generations,
to You we are grateful forever.

Rock and Protector of our lives,
Your saving power endures from age to age.

We thank You and tell the tale of Your praise:
Your power in our lives,
Your caring for our souls,
the constant miracle of Your kindness.

Morning, noon, and night
we call You Goodness — for Your compassion never ends;
we call You Mercy — for Your love has no limit;
we call You Hope, now and for all time.

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And for all these gifts, God of majesty,
may Your name come to be blessed and praised —
our gratitude a daily offering until the end of time.

Inscribe Your covenant partners
for a life of goodness.

And may all life resound with gratitude and faith
in praise of Your name.
God, You free us and strengthen us.

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמִיךְ, וּלְךָ נֶאֱחָ לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha, ulcha na·eh l'hodot.

Blessed are You, Adonai, whose goodness
deserves thanks and praise.

Eloheinu v'Elohei avoteinu v'imoteinu,
 bar'cheinu bab'rachah hamshuleshet
 hak'tuvah baTorah,
 haamurah mipi kohanim —
 am k'doshecha — kaamur:
 "Y'varech·cha Adonai v'yishm'recha."
 Kein y'hi ratzon.
 "Ya·eir Adonai panav eilecha vichuneka."
 Kein y'hi ratzon.
 "Yisa Adonai panav eilecha
 v'yaseim l'cha shalom."
 Kein y'hi ratzon.

Our God,
 Divine Presence whose path our ancestors walked,
 bless us now with words first bestowed on Israel
 in the time of Moses and Aaron —
 the threefold blessing, given us through Torah,
 that joins our hopes with theirs:

May God bless you and protect you.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May God bestow favor upon you and give you peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלֶּשֶׁת
 הַכְּתוּבָה בַּתּוֹרָה,
 הָאֲמוּרָה מִפִּי כֹהֲנִים
 עִם קְדוּשָׁתָךְ בְּאָמוּר:
 יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
 כֵּן יְהִי רָצוֹן.
 יֵאָר יי פָּנָיו אֵלֶיךָ וִיחַנֶּכָּךְ.
 כֵּן יְהִי רָצוֹן.
 יֵשָׂא יי פָּנָיו אֵלֶיךָ
 וְיַשֵּׁם לְךָ שְׁלוֹם.
 כֵּן יְהִי רָצוֹן.

Elohai:

N'tzor l'shoni meira;

usfatai midabeir mirmah.

V'limkal'lai nafshi tidom;

v'nafshi ke-afar lakol tiyeh.

P'tach libi b'Toratecha;

uvmitzvotcha tirdof nafshi.

V'chol hachoshvim alai raah —

m'heirah hafeir atzatam,

v'kalkeil machashavtam.

Aseih l'maan sh'mecha.

Aseih l'maan y'minecha.

Aseih l'maan k'dushatecha.

Aseih l'maan Toratecha.

L'maan yeichal'tzun y'didecha,

hoshiah y'mincha vaaneini.

אֱלֹהִי,
נִצֹר לְשׁוֹנִי מֵרַע,
וּשְׁפָתִי מִדִּבֵּר מִרְמָה.
וְלִמְקַלְלִי בְּפֶשֶׁי תֹדֶם,
וּבְפֶשֶׁי כְּעַפָּר לְכָל תִּהְיֶה.
פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדֹּף בְּפֶשֶׁי.
וְכָל הַחֹשֶׁשִׁים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם,
וְקָלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ.
עֲשֵׂה לִמְעַן יְמִינְךָ.
עֲשֵׂה לִמְעַן קִדְשֹׁתְךָ.
עֲשֵׂה לִמְעַן תוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעַנְבִּי.

My God:

Keep my tongue from doing harm, and my lips from lies and deceit.

Before those who wrong me with words, may silence be my practice.

Before all human beings, let humility be my stance.

Open my heart to Your Torah, that I may follow its sacred path of duty.

Shatter, at once, the malicious plans of those who would do me harm.

Act, for the sake of Your name.

Act, for the sake of Your shielding hand.

Act, for the sake of Your holiness.

Act, for the sake of Your Torah.

For the sake of those who love You — their rescue and safety —

let Your shielding hand be the answer to my prayer.

Yiyu l'ratzon imrei-fi

v'hegyon libi l'fanecha,

Adonai, tzuri v'go-ali.

יְהִיו לְרָצוֹן אִמְרֵי־פִי
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְי, צוּרִי וְגֹאֲלִי.

May the words of my mouth
and the meditation of my heart
be acceptable to You, Soul of eternity,
my Rock and my Redeemer.

Oseh shalom bimromav,

hu yaaseh shalom aleinu,

v'al kol Yisrael,

v'al kol yoshvei teiveil.

V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו,
הוא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן.

May the Maker of peace above make peace for us,
all Israel, and all who dwell on earth. Amen.

אָבִינוּ מַלְכֵנוּ

Avinu Malkeinu · Almighty and Merciful

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Avinu Malkeinu, act toward us as befits Your name.

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

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

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

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

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

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

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

Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ,
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.
Aseih imanu tz'dakah vachased, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
v'hoshi-einu. וְהוֹשִׁיעֵנוּ.

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



Yom Kippur Morning Torah Service—B'ShERT—September 28, 2020/10 Tishrei 5781
Mishkan HaNefesh

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Ein-kamocha va-elohim, Adonai,

v'ein k'maasecha.

Malchut'cha malchut kol-olamim;

umemshalt'cha b'chol-dor vador.

Adonai melech.

Adonai malach.

Adonai yimloch l'olam va-ed.

Adonai oz l'amo yitein,

Adonai y'vareich et-amo vashalom.

אֵין-כְּמוֹךְ בָּאֱלֹהִים, אֲדֹנָי,

וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,

וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר.

יְיָ מֶלֶךְ,

יְיָ מֶלֶךְ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

יְיָ עֹז לְעַמּוֹ יִתֵּן,

יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

Incomparable One —

Your deeds unsurpassed, Your sovereignty everlasting.

You guide and govern through all generations.

Adonai —

sovereign of this day.

sovereign of all days, past and future.

Adonai — sovereign of time:

Bestow strength upon our people.

Bless our people with peace.

*Adonai, Adonai — El rachum v'chanun;
erech apayim, v'rav-chesed ve-emet;
notzeir chesed laalafim;
nosei avon vafesha v'chataah; v'nakeih.*

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

Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon.

Sh'ma, Yisrael:

Adonai Eloheinu, Adonai echad!

שְׁמַע יִשְׂרָאֵל,
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

*Echad Eloheinu, gadol adoneinu,
kadosh v'nora sh'mo.*

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

One and magnificent is our God; God's name is holy, *inspiring awe*.

Gad'lu l'Adonai iti;

unrom'mah sh'mo yachdav.

גָּדְלוּ לִי אֱתֹנִי,
וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Exalt the Eternal with me; let us extol God's name together.

*L'cha, Adonai, hag'dulah, v'hag'vurah,
v'hatiferet, v'haneitzach, v'hahod —
ki-chol bashamayim uvaaretz.*

*L'cha, Adonai, hamamlachah
v'hamitnasei, l'chol l'rosh.*

לְךָ, יְיָ, הַגְדָּלָה וְהַגְבוּרָה
וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ.
לְךָ, יְיָ, הַמְּלָכָה
וְהַמִּתְנַשֵּׂא, לְכָל לְרֹאשׁ.

Yours, Adonai, are greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and earth; to You, God, belong majesty and
preeminence above all.

Blessing Before the Torah Reading

Bar'chu et Adonai hamvorach.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

Congregation responds:

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

Eloheinu melech haolam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher bachar-banu mikol haamim

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

v'natan-lanu et torato.

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe,

who embraced us and gave us this Teaching,

having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, בּוֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

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

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

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

יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:
⁵ וְהִבִּיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ
 אֲשֶׁר־יְרֻשׁוּ אֲבוֹתֶיךָ וְיִרְשֶׁתָּהּ
 וְהִיטִבְךָ וְהִרְבֶּךָ מֵאַבְתָּיִךְ:
⁶ וּגְמַל יִהְיֶה אֱלֹהֶיךָ אֶת־לִבְּךָ
 וְאֶת־לִבָּב זָרְעֶךָ לְאַהֲבָה אֶת־יְהוָה
 אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ
 לְמַעַן חַיֶּיךָ: ⁷ וְנָתַן יְהוָה אֱלֹהֶיךָ
 אֶת־כָּל־הָאֱלֻתִּים הָאֵלֶּה עַל־אֵיבֶיךָ
 וְעַל־שׂוֹנְאֶיךָ אֲשֶׁר רָדְפוּךָ: ⁸ וְאַתָּה
 תָּשׁוּב וּשְׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ
 אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מֵצִוְּךָ
 הַיּוֹם: ⁹ וְהוֹתִירֶךָ יְהוָה אֱלֹהֶיךָ
 בְּכָל מַעֲשֵׂה יָדְךָ בְּפִרְי בְּטָגֶךָ
 וּבְפִרְי בְּהֵמָתְךָ וּבְפִרְי אֲדָמָתְךָ
 לְטֹבָה כִּי יָשׁוּב יִהְיֶה לְשׁוֹשׁ עֲלֶיךָ
 לְטוֹב כְּאֲשֶׁר־שָׂשׂ עַל־אַבְתָּיִךְ: ¹⁰ כִּי
 תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר
 מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר
 הַתּוֹרָה הַזֶּה כִּי תִשׁוּב אֶל־יְהוָה
 אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ:
¹¹ בִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר
 אֲנֹכִי מֵצִוְּךָ הַיּוֹם לֹא־נִפְלְאָה
 הוּא מִמָּוֶה וְלֹא רַחֲקָה הוּא: ¹² לֹא
 בַּשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ
 הַשָּׁמַיְמָה וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ
 אֹתָהּ וְנַעֲשֶׂנָּה: ¹³ וְלֹא־מֵעֵבֶר לַיָּם
 הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר
 הַיָּם וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ
 וְנַעֲשֶׂנָּה: ¹⁴ כִּי־קְרוֹב אֱלֹהֶיךָ הַדָּבָר
 מֵאֵד בְּפִיד וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:
¹⁵ וְרָאָה נְתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־

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

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

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

⁹ אִתְּכֶם נִצְבִים הַיּוֹם כְּלֶכֶם לִפְנֵי
 יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבִיטֵיכֶם
 זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:
¹⁰ טַפְּכֶם נְשֵׁיכֶם וְנָרְךָ אֲשֶׁר בְּקִרְבְּךָ
 מִחֲנִיךָ מִחֹטֵב עֵצִיךָ עַד שֹׁאֵב
 מִיָּמֶיךָ: ¹¹ לְעִבְרֶךָ בְּבִרְיַת יְהוָה
 אֱלֹהֶיךָ וּבְאֵלֹתָיו אֲשֶׁר יְהוָה אֱלֹהֶיךָ
 בָּרַת עִמָּךְ הַיּוֹם: ¹² לְמַעַן הַקִּים
 אִתְּךָ הַיּוֹם | לֹא לָעַם וְהוּא יְהוָה־יְהוָה
 לְאֱלֹהִים כְּאֲשֶׁר דִּבֶּר־לְךָ וְכְאֲשֶׁר
 נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק
 וּלְיַעֲקֹב: ¹³ וְלֹא אִתְּכֶם לְבַדְכֶם
 אֲנֹכִי בָרַת אֶת־הַבְּרִית הַזֹּאת
 וְאֶת־הָאֵלֶּה הַזֹּאת: ¹⁴ כִּי אֶת־אֲשֶׁר
 יִשְׁנֹה פֹה עִמָּנוּ עִמָּד הַיּוֹם לִפְנֵי
 יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינְנוּ פֹה
 עִמָּנוּ הַיּוֹם:

^{30:1} וְהָיָה כִּי־יָבֹאוּ עֲלֶיךָ כָּל־
 הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה
 אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּחְתָּ אֶל־
 לִבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחָךְ
 יְהוָה אֱלֹהֶיךָ שָׁמָּה: ² וְשָׁבַת עַד־
 יְהוָה אֱלֹהֶיךָ וּשְׁמַעְתָּ בְּקוֹלִי כָּל
 אֲשֶׁר־אֲנֹכִי מֵצִוְּךָ הַיּוֹם אֹתָהּ וּבְנֶיךָ
 בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ: ³ וְשָׁב
 יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ וְרַחֲמֶךָ
 וְשָׁב וּקְבַצְךָ מִכָּל־הָעַמִּים אֲשֶׁר
 הִפְצִיךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה: ⁴ אִם־
 יִהְיֶה נִדְחָךְ בְּקִצְרָה הַשָּׁמַיִם מִשָּׁם

in your heart—that you can surely do it. ¹⁵ Behold, this day I place before you life and well-being, death and hardship, ¹⁶ in that I command you this day to love Adonai and walk in the ways of your God—to observe the mitzvot, laws, and judgments—so you may live and flourish, blessed by Adonai your God in the land that is about to be yours. ¹⁷ But if you turn away, refusing to listen—and, going astray, bow down to other gods and serve them—¹⁸ I tell you now: you will perish; yes, you will perish. And you will not last long in the land you are crossing the Jordan to possess. ¹⁹ This day I call heaven and earth to witness regarding you: life and death I have set before you, blessing and curse. Choose life—so that you and your children may live—²⁰ by loving, obeying, and staying close to Adonai your God. For God gives you life and length of days to dwell upon the land that Adonai swore to your ancestors Abraham, Isaac, and Jacob.

הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת
וְאֶת־הָרָע: ¹⁶ אֲשֶׁר אֲנִכִּי מִצְוָה
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
לֵלֶכֶת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו
וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית
וּבִרְכָּךְ יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־
אָתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ: ¹⁷ וְאִם־
יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְחָתָה
וְהִשְׁתַּחֲוִית לֵאלֹהִים אֲחֵרִים
וַעֲבַדְתָּם: ¹⁸ הִגַּדְתִּי לָכֶם הַיּוֹם כִּי
אֲבֹד הָאָדָמוֹן לֹא־תֵאָרִיכּוּ יָמִים
עַל־הָאָדָמָה אֲשֶׁר אָתָּה עֹבֵר
אֶת־הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:
¹⁹ הִעֲדֹתִי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי
לְפָנֶיךָ הַבִּרְכָּה וְהַקְלָלָה וּבִחְרָתָה
בְּחַיִּים לְמַעַן תִּחְיֶה אִתָּה וְזָרַעְךָ:
²⁰ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשָׁמֵר
בְּקִלּוֹ וּלְדַבָּק־בּוֹ כִּי הוּא חַיִּידָךְ
וְאַרְךְ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה
אֲשֶׁר נִשְׁפַּע יְהוָה לְאַבְרָהָם
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַת־
לָהֶם:

Blessing After the Torah Reading

Baruch atah, Adonai,

Eloheinu melech haolam,

asher natan-lanu Torat emet,

v'chayei olam nata b'tocheinu.

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

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

בָּרוּךְ אַתָּה, יי, בּוֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

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

MI SHEBEIRACH

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ,

Mi shebeirach avoteinu

M'kor hab'rachah l'imoteinu —

may the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing
and let us say, Amen.

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ,

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu —

bless those in need of healing with *r'fuah sh'leimah*,
the renewal of body, the renewal of spirit,
and let us say, Amen.

V'zot haTorah asher-sam Mosheh

lifnei b'nei Yisrael —

al-pi Adonai, b'yad-Mosheh.

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל –
עַל־פִּי יי, בְּיַד־מֹשֶׁה.

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

Blessing Before the Haftarah

Baruch atah, Adonai,

Eloheinu melech haolam,

asher bachar binvi-im tovim,

v'ratzah v'divrei hem hane-amarim

be-emet.

בְּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים
בְּאֵמֶת.

Blessed are You, our God Eternal, supreme Power of the universe,
who called forth noble prophets to speak the truth.

בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בַּתּוֹרָה, וּבְמֹשֶׁה עַבְדּוֹ,
וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

*Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo,
uvYisrael amo, uvinvi-ei ha-emet vatzedek.*

Blessed are You, God of eternity, who delights in the Torah;
in Moses, God's servant; in Israel, God's people;
and in prophets of truth and right.

"I am a Hebrew. I revere Adonai, God of heaven, who made sea and dry land."
 10 The men felt great fear, and they asked him: "What have you done?"—because the men knew he was fleeing from Adonai, for so he had told them. 11 And they asked him: "What should we do to you to bring calm to the sea around us?"—for the sea was growing more and more stormy. 12 So he said to them: "Lift me up and hurl me into the sea, and the sea will calm down for you, for I know that this great storm came upon you because of me."

13 And the crew rowed hard to return to the dry land; but they could not do it, for the sea was raging more and more fiercely around them. 14 And they called out to Adonai, saying: "Please, Adonai, please do not let us perish because of the life of this man. And do not hold us guilty of shedding innocent blood. For You, Adonai—that which You desired You have brought about." 15 And they lifted Jonah and hurled him into the sea. Then the sea stopped raging.

16 The men revered Adonai; great was their reverence. So they offered to Adonai a sacrifice, and made vows.

Jonah, chapter 2

1 And Adonai provided a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. 2 Jonah prayed to Adonai his God from the belly of the fish. 3 And he said:

אֲנִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם
 אֲנִי יָרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם
 וְאֶת־הַיַּבֶּשֶׁה: 10 וַיִּרְאוּ הָאֲנָשִׁים
 יְרֵאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־
 זֹאת עָשִׂיתָ כִּי־יָדְעָנוּ הָאֲנָשִׁים כִּי־
 מִלִּפְנֵי יְהוָה הוּא בָרוּךְ כִּי הִגִּיד
 לָהֶם: 11 וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה
 לָךְ וְיִשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הַיָּם
 הוֹלֵךְ וְסֹעֵר: 12 וַיֹּאמֶר אֲלֵיהֶם
 שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וְיִשְׁתַּק
 הַיָּם מִעֲלֵיכֶם בִּי יוֹדַע אֲנִי כִי
 בְשָׁלִי הִסְעָר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:
 13 וַיִּחַתְרוּ הָאֲנָשִׁים לְהַשִּׁיב אֶל־
 הַיַּבֶּשֶׁה וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ
 וְסֹעֵר עֲלֵיהֶם: 14 וַיִּקְרָאוּ אֶל־יְהוָה
 וַיֹּאמְרוּ אִנּוּן יְהוָה אֵלֵּינוּ נִאֲבָדָה
 בְּנִפְשֵׁנוּ הָאִישׁ הַזֶּה וְאֶל־תֵּתֵן
 עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה
 כַּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ: 15 וַיִּשְׁאוּ
 אֶת־יוֹנָה וַיִּטְלֵהוּ אֶל־הַיָּם
 וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:
 16 וַיִּירְאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה
 אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה
 וַיִּדְּרוּ נְדָרִים:

1 וְיָמֵן יְהוָה דָּג גָּדוֹל לִבְלַע
 אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג
 שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת:
 2 וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה
 אֱלֹהָיו מִמִּעֵי הַדָּג: 3 וַיֹּאמֶר

Jonah, chapter 1

1 And the word of Adonai came to Jonah son of Amittai: 2 "Get up! Go to the great city of Nineveh, and proclaim against it—for their evil deeds have risen up before Me."

3 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.

4 But Adonai hurled a great wind upon the sea, a storm at sea so great that the ship was in danger of being shattered to pieces. 5 And the sailors were frightened, cried out, each to his own god; and flung the ship's cargo into the sea to lighten their load. But Jonah had gone down into the hold, the lower deck of the vessel, and he lay down and fell into a deep sleep. 6 And the captain approached him and said to him: "What are you doing sound asleep? Get up! Call to your god. Perhaps the god will be kind to us and we will not perish."

7 And they said, each man to his companion: "Let us cast lots, that we might know on whose account this evil event has come to us." So they cast lots and the lot fell on Jonah. 8 And they said to him: "Tell us, you who have brought this evil upon us: What is your trade, and where have you come from? What is your country, and who are your people?" 9 And he said to them:

1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶּרֶךְ
 אֲמַתִּי לְאֹמֶר: 2 קוּם הָרֵץ אֶל־כִּינֹוֹה
 הָעִיר הַגְּדוֹלָה וְקֹרֵא עָלֶיהָ כִּי־
 עָלְתָה רַעְתָּם לִפְנֵי:
 3 וַיָּקָם יוֹנָה לָבוֹר תַּרְשִׁישָׁה
 מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא
 אֲנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שָׂכָרָהּ
 וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַרְשִׁישָׁה
 מִלִּפְנֵי יְהוָה:
 4 וַיְהִי הוּא הָטִיל רוֹח־גְּדוֹלָה אֶל־
 הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וַהֲאֲנִיָּה
 חֲשָׁבָה לְהִשָּׁבֵר: 5 וַיִּירְאוּ הַמַּלְאָכִים
 וַיִּזְעְקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ
 אֶת־הַכֶּלִּים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם
 לְהַקֵּל מִעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל־
 יֶרֶכְתִּי הַסְפִּינָה וַיִּשְׁכַּב וַיֵּרָדָם:
 6 וַיִּקְרַב אֵלָיו רֶב הַחִבֹּל וַיֹּאמֶר
 לוֹ מִה־לָּךְ בָּרָדָם קוֹם קְרֵא אֶל־
 אֱלֹהֶיךָ אוּלַי יִתְעַשֶׂת הָאֱלֹהִים
 לָנוּ וְלֹא נִאֲבָד:

7 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לָכוּ
 וְנִפְּלֵה גּוֹרָלוֹת וְנִדְעָה בְשָׁלְמִי
 הָרָעָה הַזֹּאת לָנוּ וַיַּפְּלוּ גּוֹרָלוֹת
 וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה: 8 וַיֹּאמְרוּ
 אֵלָיו הִנֵּיד־נָא לָנוּ בְּאֲשֶׁר לָמִי־
 הָרָעָה הַזֹּאת לָנוּ מִה־מְלֶאכֶתְךָ
 וּמֵאֵין תְּבוֹא מִה אֶרְצְךָ וְאֵי־מִזָּה
 עַם אָתָּה: 9 וַיֹּאמֶר אֲלֵיהֶם עַבְרִי

11 Adonai commanded the fish, and it spewed Jonah out upon dry land.

Jonah, chapter 3

1 And the word of Adonai came to Jonah a second time: 2 “Get up! Go to the great city of Nineveh, and call out to it the proclamation that I tell you.”

3 So Jonah got up and went to Nineveh according to the word of Adonai. Now Nineveh was a great city of God—three days’ journey across. 4 And Jonah started out and made his way into the city the distance of a one-day walk. And he called out and said: “Forty more days and Nineveh shall be overturned!”

5 The people of Nineveh trusted in God, and they proclaimed a fast; and they put on sackcloth, from the richest to the poorest. 6 And word reached the king of Nineveh, and he got up from his throne, took off his robe, put on sackcloth, and sat in ashes. 7 And he cried out and said in Nineveh: “By decree of the king and his nobles: No person or beast—of flock or herd—shall taste anything! They shall not graze and they shall not drink water! 8 They shall be covered with sackcloth—person and beast—and shall call loudly to God. Let all turn back from their evil ways and from the violence which is in their

8. **THE VIOLENCE** חָמָס The sin that the people of Nineveh commit is called in Hebrew *chamas*—violence, oppression, ruthlessness—the same sin associated with the generation of the Flood (Genesis 6:2). In that story, God responded to the people’s cruel and lawless behavior with an act of wholesale destruction. The Book of Jonah, by contrast, presents a merciful and hopeful God who intervenes by sending a prophetic messenger so as to inspire the people of Nineveh to change their behavior and live.

11 וַיֹּאמֶר יְהוָה לְדָג וַיִּקְא אֶת־
יוֹנָה אֶל־הַיַּבְשָׁה:

1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית
לְאָמְרוֹ: 2 קוּם לֵךְ אֶל־כִּנְיֹנָה הָעִיר
הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה
אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: 3 וַיָּקָם יוֹנָה
וַיֵּלֶךְ אֶל־כִּנְיֹנָה כְּדֹבֵר יְהוָה וּכְנִינָה
הָיְתָה עִיר־גְּדוֹלָה לְאַלֹהִים מִהֶלֶךְ
שְׁלֹשֶׁת יָמִים: 4 וַיַּחַל יוֹנָה לְבֹא
בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא
וַיֹּאמֶר עוֹד אֲרֻבָּעִים יוֹם וּכְנִינָה
נִהְפָכֶת:

5 וַיֵּאֱמִינוּ אֲנָשֵׁי כִנְיֹנָה בְּאַלֹהִים
וַיִּקְרְאוּ צוּם וַיִּלְבְּשׁוּ שָׂקִים
מִגְּדוֹלָם וְעַד־קִטְנֵיהֶם: 6 וַיָּגַע הַדָּבָר
אֶל־מֶלֶךְ כִּנְיֹנָה וַיָּקָם מִכִּסְאוֹ
וַיַּעֲבֹר אֶת־רֹאשׁוֹ מֵעַל יוֹכֶס עֶשֶׂק
וַיֵּשֶׁב עַל־הָאֲפֶר: 7 וַיִּזְעַק וַיֹּאמֶר
בְּכִנְיֹנָה מִטַּעַם הַמֶּלֶךְ וּגְדָלּוֹ
לֵאמֹר הָאֲדָם וְהַבְּהֵמָה הַבָּקָר
וְהָעֹצֵן אֶל־טִעְמֹם מֵאוֹמָה אֶל־
יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: 8 וַיִּתְכַּסּוּ
שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרָאוּ
אֶל־אַלֹהִים בְּחֹזֶקָה וַיֵּשְׁבוּ אִישׁ
מִדֶּרְכּוֹ הָרָעָה וּמִן־הַחֲמָס אֲשֶׁר

I called to Adonai in my distress,
and God answered me;
I cried out from the belly of the netherworld,
and You heard my voice.

4 Into the depths You cast me,
into the heart of the sea—
and the floods engulfed me;
all Your billowing, breaking waves
swept over me.

5 And I thought to myself:
“I was banished from before Your eyes—
Will I ever again gaze
upon Your holy Temple?”

6 The waters closed in over me,
the deep engulfed me—
rushes wrapped around my head.

7 I descended to the low-point of the
mountains;
the gates of the earth closed upon me
forever.
Yet You, Adonai my God,
raised up my life from the pit.

8 When my life fainted away,
I called Adonai to mind;
and my prayer came to You,
to Your holy Temple.

9 They who cling to empty folly
forsake their own welfare;

10 but I—with a shout of
thanksgiving,
I will sacrifice to You.
What I have vowed I will fulfill.
Rescue comes from Adonai.

קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה
וַיַּעֲנֵנִי

מִבְטֶן שְׁאוֹל שָׁמַעְתִּי
שְׁמִיעַת קוֹלִי:

4 וַתְּשִׁלֵּנִי מִצּוֹלָה
בְּלִבְּב יָמִים
וַתִּהְרֹם יַסְבִּבֵּנִי
כָּל־מִשְׁבָּרֶיךָ וַתִּגְלִיד
עָלַי עֲבָרָה:

5 וַאֲנִי אֲמַרְתִּי
נִהְפָכְתִּי מִנֶּגֶד עֵינֶיךָ
אֵךְ אוֹסִיף לְהִבִּיט
אֶל־הֵיכַל קִדְשֶׁךָ:

6 אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ
תְּהוֹם וַיִּסְבִּבֵּנִי
סוּף חֲבוּשׁ לְרֹאשִׁי:

7 לְקִצְבֵי הָרִים יֵרַדְתִּי
הָאָרֶץ בְּרַחֲמֶיהָ בְּעֵדֵי לְעוֹלָם
וַתֵּעַל מִשְׁחַת חַיִּי
יְהוָה אֱלֹהֵי:

8 בְּהִתְעַטֵּף עָלַי בִּפְשִׁי
אֶת־יְהוָה זָכַרְתִּי
וַתִּבּוֹא אֵלַי תַּפְלָתִי
אֶל־הֵיכַל קִדְשֶׁךָ:

9 מִשְׁמָרִים הִבְלִי־שׁוּא
חֲסֶדֶם יַעֲזֹבוּ:

10 וַאֲנִי בְּקוֹל תוֹדָה
אֶזְבַּח־לְךָ
אֲשֶׁר נִדְרָתִי אֲשַׁלֶּמָּה
יְשׁוּעָתָה לִיהוָה:

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." ⁹ 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."

¹⁰ Then Adonai said: "You pitied the gourd, which you neither worked for nor grew, which appeared overnight and perished overnight. ¹¹ 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?"

JONAH INVERTS God's world. Death becomes life. Curse becomes blessing. The attributes of God — reverently celebrated in the Torah, and recited again and again on these holidays, *Adonai, Adonai — El rachum v'hamun* (God — compassionate, kind, forgiving), the attributes of God's love — are derisively and sarcastically dismissed. They are rejected. He'd rather die than live in a world governed by a loving God.

God is astonished and asks him, "Are you so angry?" The Hebrew is more powerful: "*Haheiteiv charah lach* — Is your anger so dear to you?" *Heiteiv* comes from *tov*. Literally, the question is: Has anger become your goodness? Has hate displaced the good in you? ...

The book ends with God's frustration, God's distress. It ends with God's question. But it isn't God's question to Jonah anymore. It is God's question to us: Why can't you love?

The question isn't asked out of rage, or disapproval. It is asked in tears, in divine tears of sadness — when God looks into the world and sees what we do to one another. How many genocides since the Holocaust? Cambodia, Biafra, Rwanda, Darfur. ... God cries and asks: "*Haheiteiv charah lach?*" Where is your compassion? Why can't you love?" (Rabbi Edward Feinstein, b. 1954)

עַל־רֹאשׁ יוֹנָה וַיִּתְּעַלֶּף וַיִּשְׁאַל
אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב
מוֹתִי מִחַיִּי: ⁹ וַיֹּאמֶר אֱלֹהִים אֶל־
יוֹנָה הַהֵיטֵב חָרָה־לָּךְ עַל־הַקִּיקֹן
וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת:
¹⁰ וַיֹּאמֶר יְהוָה אֵתָּה חֹסֶת עַל־
הַקִּיקֹן אֲשֶׁר לֹא־עָמְלָתָּ בּוֹ וְלֹא
גִדַּלְתָּ שֶׁבֶן־לֵילָה הִיא וּבֹר־לֵילָה
אָבְדָה: ¹¹ וְאַנִּי לֹא אָחוֹס עַל־נִינְוָה
הַגְּדוֹלָה אֲשֶׁר יִשְׁבָּהּ יִשְׂרָאֵל הַרְבֵּה
מִשָּׁתִּים־עֶשְׂרֵה רָבּוּ אָדָם אֲשֶׁר
לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֻלוֹ
וּבִהְמָה רַבָּה:

hands. ⁹ Who knows? God may turn and relent—turn back from the heat of anger—so that we do not perish."

¹⁰ God saw what they did—how they were turning back from their evil ways; and God relented from the evil planned for them, and did not carry it out.

Jonah, chapter 4

¹ But to Jonah this was a great evil, and it made him angry. ² So he prayed to Adonai, saying, "Please, Adonai, is this not what I said when I was still in my own country? This is why I fled to Tarshish to begin with. For I knew that You are a gracious and compassionate God, endlessly patient and abounding in steadfast love, ready to repent of evil. ³ And now, Adonai, please, take my life from me—for it is better for me to die than to live." ⁴ And Adonai said: "Is it good for you to be angry?"

⁵ 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. ⁶ 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. ⁷ But at dawn the next day God provided a worm that attacked the gourd, and it withered. ⁸ And as the sun rose, God provided an oppressive wind from the

בְּכַפֵּיהֶם: ⁹ מִי־יָדַע יִשׁוּב וְנָחֵם
הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא
נֹאכַד:

¹⁰ וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם
כִּי־שָׁבוּ מִדְּרָכָם הָרָעָה וַיִּנָּחֵם
הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דָּבָר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

¹ וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיֵּחַר
לוֹ: ² וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר
אֱלֹהֵי יְהוָה הֲלוֹא־אֵיךְ דִּבַּרְתָּ עַד־
הַיּוֹתִי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי
לְבָרְךָ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי
אַתָּה אֱלֹהִים חַנּוּן וְרַחוּם אַרְךָ אֲפִים
וְרַב־חֶסֶד וְנָחֵם עַל־הָרָעָה:
³ וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי
מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: ⁴ וַיֹּאמֶר
יְהוָה הַהֵיטֵב חָרָה לָךְ:

⁵ וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיִּשָּׁב
מִקְדָּם לָעִיר וַיַּעַשׂ־לּוֹ שֵׁם סֹכָה
וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יֵרָאֶה
מִה־יְהִיָּה בָּעִיר: ⁶ וַיֵּמַן יְהוָה־
אֱלֹהִים קִיקֹן וַיַּעַל | מַעַל לְיוֹנָה
לְהַיּוֹת צֶלַע עַל־רֹאשׁוֹ לְהַצִּיל לוֹ
מִרַעַתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקֹן
שֶׁמָּחָה גְדוֹלָה: ⁷ וַיֵּמַן הָאֱלֹהִים
תּוֹלַעַת בַּעֲלֹת הַשָּׂחַר לְמַחֲרַת
וַתֵּךְ אֶת־הַקִּיקֹן וַיִּיבֹשׁ: ⁸ וַיְהִי |
כְּזָרַח הַשֶּׁמֶשׁ וַיָּמוּן אֱלֹהִים
רוּחַ קָדִים חֲרִישִׁית וַתֵּךְ הַשֶּׁמֶשׁ

ALTERNATIVE HAFTARAH BLESSING

Baruch atah, Adonai,

Eloheinu melech haolam,

tzur kol haolamim,

tzadik b'chol hadorot;

haEl hane-eman, haomeir v'oseh,

hamdabeir umkayeim —

shekol d'varav emet vatzedek.

Al haTorah, v'al haavodah,

v'al han'vi-im,

[v'al yom haShabbat hazeh,]

v'al Yom HaKippurim hazeh,

shenatata lanu, Adonai Eloheinu,

[likdushah v'limnuchah,]

limchilah v'lislichah ulchaparah,

l'chavod ultifaret.

Al hakol, Adonai Eloheinu,

anachnu modim lach, umvar'chim otach.

Yitbarach shimcha b'fi kol chai tamid

l'olam va-ed;

udvar'cha 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 HaKippurim.

ברוך אתה, יי,

אלהינו מלך העולם,

צור כל העולמים,

צדיק בכל הדורות,

האל הנאמן, האומר ועושה,

המזכיר 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,

לכבוד 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 לעוונותינו

ולעונות עמו בית ישראל,

ומעביר אשמותינו בכל שנה

ושנה,

מלך על כל הארץ,

מקדש [השבת ו] ישראל

ויום הכפורים.

Returning the Torah to the Ark

*Y'hal'lu et-shem Adonai,
ki-nisgav sh'mo l'vado:*

All praise God's name, for God's name alone is truly sublime:

*hodo al-eretz v'shamayim.
Vayarem keren l'amo;
t'hilah l'chol-chasidav,
livnei Yisrael am k'rovo —
Hal'luyah!*

יְהַלְלוּ אֶת־שֵׁם יי',
כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:
הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עַם קָרְבּוֹ,
הַלְלוּ־יָהּ.

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!

*Ki lekach tov natati lachem:
Torati. Al-taazovu.*

כִּי לָקַח טוֹב נָתַתִּי לָכֶם:
תּוֹרָתִי. אַל־תִּעְזְבוּ.

*Eitz-chayim hi lamachazikim bah;
v'tom'cheha m'ushar.
D'racheha darchei-no'am,
v'chol-n'tivoteha shalom.*

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתִמְכֶּיהָ מֵאֲשֶׁר.
דַּרְכֶּיהָ דַּרְכֵי־נֶעֱם,
וְכָל־נִתְיֹבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ, יי', אֵלֶיךָ — וְנִשְׁוֵבָה.
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Hashiveinu, Adonai, elecha — v'nashuvah.
Chadeish yameinu k'kedem.*

A precious teaching I have given you:
My Torah. Do not forsake it.
A Tree of Life to those who hold it fast:
all who embrace it know happiness.
Its ways are ways of pleasantness,
and all its paths are peace.
Take us back, Adonai —
let us come back to You.
Renew in our time the days of old.

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

I did something wrong.

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

I want to be forgiven.

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

Sh'ma koleinu, Adonai Eloheinu.

Chus v'racheim aleinu.

V'kabeil b'rachamim uvratzon et

t'filateinu.

Hashiveinu, Adonai, eilecha — v'nashuvah;

chadeish yameinu k'kedem.

Amareinu haazinah, Adonai,

binah hagigeinu.

Yiyu l'ratzon imrei-finu v'hegyon

libeinu l'fanecha,

Adonai — tzureinu v'go-aleinu.

Al-tashlicheinu mil'fanecha;

v'ruach kodsh'cha al-tikach mimenu.

Al-tashlicheinu l'eit ziknah;

kichlot kocheinu, al-taazveinu.

Al-taazveinu, Adonai Eloheinu;

al-tirchak mimenu.

Ki-l'cha, Adonai, hochalnu;

atah taaneh, Adonai Eloheinu.

שִׁמְעֵנוּ קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ.

חֹסֶד וְרַחֲמִים עָלֵינוּ.

וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת

תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ, יְיָ, אֵלֵינוּ וְנָשׁוּבָה,

חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

אֲמָרֵינוּ הֶאֱזִינָה, יְיָ,

בִּינָה הַגִּיגָנוּ.

יִהְיוּ לְרָצוֹן אֲמָרֵי־פִינוּ וְהִגְיוֹן

לִבֵּנוּ לְפָנֶיךָ,

יְיָ, צוּרֵנוּ וְגוֹאֲלֵנוּ.

אַל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,

וְרוּחַ קֹדֶשְׁךָ אַל־תִּקַּח מִמֶּנּוּ.

אַל־תִּשְׁלִיכֵנוּ לְעֵת זָקְנָה,

בְּכָלוֹת כֹּחֵנוּ אַל־תַּעֲזֹבֵנוּ.

אַל־תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ,

אַל־תִּרְחַק מִמֶּנּוּ.

כִּי־לָךְ, יְיָ, הוֹחַלָנוּ,

אַתָּה תַּעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

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

Accept our prayer with love and goodwill.

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

Hear our words, Adonai; understand our unspoken thoughts.

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

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

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

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

With hope, Adonai, we await You;

surely, You, Adonai our God — You will answer.

Vidui Zuta — The Short Confession

*Eloheinu v'Elohei avoteinu v'imoteinu,
tavo l'fanecha t'filateinu;
v'al titalam mit'chinateinu.*

*Anachnu azei fanim ukshei oref
lomar l'fanecha,*

*Adonai Eloheinu v'Elohei avoteinu
v'imoteinu,*

"Tzadikim anachnu, v'lo chatanu."

Aval anachnu chatanu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ,
וְאַל תִּתְּלֵם מִתְּחִנָּתֵנוּ.
אֲנַחְנוּ עֲצֵי פָנִים וְקִשֵּׁי עֹרֶף
לֹמַר לִפְנֵיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ:
צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.
אֲבָל אֲנַחְנוּ חָטָאנוּ.

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

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

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי.
הֶעֵינֵנוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסָנוּ,
טָפַלְנוּ שֶׁקֶר.
יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצְנוּ, מָרַדְנוּ,
נִאֲצָנוּ, סָרַרְנוּ, עֵינֵנוּ, פָּשַׁעְנוּ,
צָרַרְנוּ, קִשִּׁינוּ עֹרֶף.
רָשָׁעְנוּ, שִׁחַתְנוּ, תִּיַּאֲוֵנוּ,
תִּעִיבֵנוּ, תִּעֲתָעְנוּ.

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

Vidui Rabbah — The Long Confession

For these sins, our God, we ask forgiveness:

Al cheit shechatanu l'fanecha

b'ones uvratzon;

v'al cheit shechatanu l'fanecha

b'yodim uvlo yodim.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּאֹנֶס וּבִרְצוֹן,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּיָדַי וּבְלֹא יוֹדְעִים.

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

Al cheit shechatanu l'fanecha

bivli daat;

v'al cheit shechatanu l'fanecha

b'ritzat raglayim l'hara.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּבִלִי דַּעַת,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּרִיצַת רַגְלַיִם לְהָרַע.

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

Al cheit shechatanu l'fanecha

b'chozek yad;

v'al cheit shechatanu l'fanecha

b'zilzul horim umorim.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּחֹזֶק יָד,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּזִלְזוּל הוֹרִים וּמוֹרִים.

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּיֵצֶר הָרָע,
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּקִשְׁיוֹת עֹרֶף.

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּכַחַשׁ וּבְכַזָּב,
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּקָלוּת רֹאשׁ.

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּשִׂיחַ שְׁפֹתֵינוּ,
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּצָרוּת עֵין.

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

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

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

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבִסְתֵּה,
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּשִׁנְאָת חִנָּם.

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּפִרְיַת עַל,
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּמֵאכֹל וּבְמִשְׁתֵּה.

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

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

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

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּנִשְׁשָׁה וּבְמִרְבִּית,
 וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
 בְּמִשָּׂא וּבְמִתָּן.

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

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהִרְהוּר הַלֵּב,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּרִכְלוֹת.

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

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּכַפַּת שֹׁחַד,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּחִלוּל הַשֵּׁם.

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

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

וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת,
 סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

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

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

And I confess, as well, these acts of harming family and friends . . .

I reflect on the harm I have done to the world around me:

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

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

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

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

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

Cheshbon HaNefesh

Introspection and Silent Confession

After each section, individuals may pause for personal reflection.

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

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

I reflect on the harm I have done to myself:

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

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

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

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

Ki anu amecha, v'atah Eloheinu;

anu vanecha, v'atah avinu.

Anu avadecha, v'atah adoneinu;

anu k'halecha, v'atah chelkeinu.

Anu nachalatecha, v'atah goraleinu;

anu tzonecha, v'atah ro-einu.

Anu charmecha, v'atah notreinu;

anu f'ulatecha, v'atah yotzreinu.

Anu rayatecha, v'atah dodeinu;

anu s'gulatecha, v'atah k'roveinu.

Anu amecha, v'atah malkeinu;

anu maamirecha, v'atah maamireinu.

כִּי אֲנִי עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ,

אֲנִי בְנֶיךָ, וְאַתָּה אָבִינוּ.

אֲנִי עַבְדְּךָ, וְאַתָּה אֲדֹנָנוּ,

אֲנִי קְהִלָּתְךָ, וְאַתָּה חֲלֻקָּנוּ.

אֲנִי נַחֲלָתְךָ, וְאַתָּה גֹרְלָנוּ,

אֲנִי צִאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.

אֲנִי כְרֻמֶּךָ, וְאַתָּה בּוֹטְרָנוּ,

אֲנִי פְעֻלָּתְךָ, וְאַתָּה יוֹצֵרָנוּ.

אֲנִי רְעִיתְךָ, וְאַתָּה דֹּדָנוּ,

אֲנִי סִגְלָתְךָ, וְאַתָּה קְרוֹבָנוּ.

אֲנִי עַמְּךָ, וְאַתָּה מַלְכָּנוּ,

אֲנִי מַאֲמִירְךָ, וְאַתָּה מַאֲמִירָנוּ.

Our God and God of our ancestors —

We are Your people; and You are our God.

We are Your children; and You are our father, our mother.

We are the people who serve You; and You call us to serve.

We are Your community; and You are our portion.

We are Your legacy; and You are our purpose.

We are Your flock; and You are our shepherd.

We are Your vineyard; and You watch over us.

We are Your work; and You are our maker.

We are Your beloved; and You are our lover.

We are Your treasure; and You are the one we cherish.

We are Your people; and You reign over us.

We offer You our words; and You offer us Yours.

So forgive us, pardon us, lead us to atonement.

לו אֶחָזֶה פָּנָיו בְּלִבִּי בֵּיתָה ...

If I could see God's face within my heart ...

I'd see the face of a Gardener —

compassionate to weed and flower alike, patiently pruning,

graciously planting,

loving the endless hours of tending and nurturing the earth —

seeds, roots, all that grows;

and true to the essence of the gardener's work:

forgiving the fallen branches, the withered petals, the cracked stones,

the broken stems

לו אֶחָזֶה פָּנָיו בְּלִבִּי בֵּיתָה ...

If I could see God's face within my heart ...

I'd see the human face in a thousand acts of mercy —

the one who gives bread to the hungry and shelters the lost,

who hears the voice of grief

and makes room for the stranger;

who brings relief to the blind, the bent, the unjustly imprisoned;

and is true to the essence of holy work:

resisting evil, healing brokenness, easing pain;

and, in the end, forgiving ourselves as God forgives us.

Adonai, Adonai — El rachum v'chanun;

erech apayim, v'rav-chesed ve-emet;

notzeir chesed laalafim;

nosei avon vafesha v'chataah; v'nakeih.

יְיָ, אֵל רַחוּם וְחַנוּן,

אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.

נֹצֵר חֶסֶד לְאַלְפִים,

נִשָּׂא עוֹן וּפֶשַׁע וְחַטָּאָה, וְנִקְּהָ.

Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;

showing mercy to the thousandth generation;

forgiving evil, defiance, and wrongdoing; granting pardon.

שִׁמַּע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ . . .

Sh'ma koleinu—

Hear our call, *Adonai Eloheinu*.

And may we hear Yours
in our apologies and confessions,
in the meditations of our heart,
in the accountings of our soul.

Hear our call,
and may we hear Yours
in words of counsel and consolation,
in the silence of one who listens,
in the strength of a hand that upholds.

Hear our call, *Adonai Eloheinu*,
as we strive to hear Yours
on this day of the heart,
this day of repair and healing.

Hayom t'am'tzeinu! Amen.

Hayom t'var'cheinu! Amen.

Hayom t'gad'leinu! Amen.

Hayom tidr'sheinu l'tovah! Amen.

Hayom ticht'veinu l'chayim tovim! Amen.

Hayom tishma shavateinu! Amen.

Hayom titm'cheinu bimin tzidkecha! Amen.

הַיּוֹם תִּאֲמָצֵנוּ, אָמֵן.

הַיּוֹם תִּבְרַכֵּנוּ, אָמֵן.

הַיּוֹם תִּגְדְּלֵנוּ, אָמֵן.

הַיּוֹם תִּדְרָשֵׁנוּ לְטוֹבָה, אָמֵן.

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן.

הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ, אָמֵן.

הַיּוֹם תִּתְמַכֵּנוּ בִּימִין צְדָקָה, אָמֵן.

Strengthen us this day! Amen.

Bless us this day! Amen.

This day, exalt us! Amen.

Show us kindness this day! Amen.

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

This day, hear our cry! Amen.

Now and always, support us with the strength of
Your righteousness! Amen.