



Kol Nidre and Maariv Service Yom Kippur 5783

**Kehillat Torat Chayim v'Chesed
(A virtual community)**

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

KOL NIDRE SERVICE

TOGETHER: We hereby forgive all who have hurt us, all who have done us wrong by word or by deed, whether deliberately or by accident, whether intentionally or not. May no one be punished on our account. As we forgive and pardon fully those who have done us wrong, may those whom we have harmed by word or by deed forgive and pardon us, whether we acted deliberately or by accident, whether intentionally or not.

WE CONTINUE RESPONSIVELY:

The Talmud teaches us, “For transgressions that are between man and God, Yom Kippur brings atonement [even as it begins], but for transgressions that are between one person and another, Yom Kippur does not bring atonement [even at its conclusion] unless the person harmed has been appeased.” Yet, is there a person anywhere who never sins?

I am but flesh and blood, often yielding to temptation.

I am human, often torn by conflicts.

Master of the universe, You created us with ears
so we could listen to Your world and Your word.

but instead we have listened to gossip and words of hatred.

Worse, we have also given the impression of hearing
while we were not really listening.

*You created us with a tongue and a mouth
and gave them the ability to speak the words
with which You formed heaven and earth:*

With this power of speech
You distinguished between
human beings and animals.

*But we made our mouths impure,
by embarrassing people,
by laughing at others,
by gossiping, by lying,
by causing arguments.*

You created us with hands, with the sense of touch,
with the ability to transmit tenderness and comfort,
but we have often used our hands for hurting others.

*You created us with legs to walk in the paths of holiness,
but we have used them to run to do frivolous things.*

For this our heart is broken within us
and our bones shake.
And so we lay our plea before You.

*Have compassion for us and let us find grace and kindness
and compassion in Your eyes, and in the eyes of all people.*

Lord our God, it is revealed and known before You,
that through all our sins and injustices.
we never intended to anger You
or to rebel against You.

*We simply allowed our evil impulses to guide us,
the impulses which always, every day,
spread a net at our feet to trap us.*

We come before You broken and oppressed at heart,
to ask Your pardon, forgiveness and atonement,
for all the sins, the wrongs and the rebellions
that we have committed before You.

*And so let our prayers rise, come, reach, appear,
be favored and heard before You.
Accept Your people's prayers.*

Strengthen us, purify us, You who are revered.
Through the holiness of this sacred day,
and may Your attributes of mercy and forgiveness be awakened.

*Sweep the rule of arrogance from the earth;
rule over all the world in Your honor,
and be raised above all the earth in Your glory,
and bring gladness to Your land and joy to Your city,
and the flourishing of pride to David Your servant.*

TOGETHER: *May the words of our mouths and the meditation of our hearts find favor before You, Lord, our Rock and Redeemer. Amen—kein y'hi ratzon, so may it be Your will.*

THE RABBI RECITES:

עַל דְּעַת הַמָּקוֹם וְעַל דְּעַת הַקָּהָל,
בִּישִׁיבָה שֶׁל מַעֲלָה, וּבִישִׁיבָה שֶׁל מַטָּה,
אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים.

THE CONGREGATION RECITES:

With the agreement of God and of the community,
in the heavenly counsel, and in the earthly council,
we give permission to pray with the transgressors among us

THE RABBI RECITES THE FIRST RECITATION OF THE KOL NIDRE:

כָּל נִדְרֵי וְאֶסְרֵי וְחֻמֵּי וְקוֹנָמֵי וְכַנּוּיֵי, וְקִנּוּסֵי וְשְׁבוּעוֹת, וְדִנְדִּירָא וְדֹאשְׁתַּבְּעָא,
וְדֹאחֲרָמָא וְדֹאסְרָא עַל נַפְשִׁתָּא, מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים הָבָא עֲלֵינוּ
לְטוֹבָה, כְּלֵהוּן אַחֲרִמָּא בְּהוּן. כְּלֵהוּן יְהוּן שָׁרָן, שְׁבִיקִין שְׁבִיתִין, בְּטִלִין וּמְבַטְלִין,
לֹא שְׁרִירִין וְלֹא קִימִין. נִדְרָא לֹא נִדְרִי, וְאֶסְרָא לֹא אֶסְרִי, וְשְׁבוּעָתָא לֹא שְׁבוּעוֹת.

Every vow and bind, oath, ban, restriction, penalty, and every term that sets things out of bounds;
all that we vow or swear, ban or bar from ourselves, from this Yom Kippur until that which is to
come—let it be for the good—each one, we regret. Let each be released, forgotten, halted, null
and void, without power and without hold. What we vow to You is not vowed, what we bind to You
is not bound, and what we swear to You is not sworn.

RESPONSIVE READING: AN INTERPRETIVE VERSION OF THE KOL NIDRE

Give us the strength to keep our promises,

the sacred vows of partners in marriage,

the promises of love and care between parents and children,

the promises of duty between citizens and country,

the oaths of doctors, the sacred trust of teachers.

Give us the strength to keep our promises to our friends and colleagues,

to those who live with us and depend on us,

to those who work for us and those for whom we work,

to those who pray with us and those for whom we pray,

to those we love and those we serve.

Give us the courage to keep our promises to ourselves,
to one another, and to future generations.

Let our speech be pure and our promises sincere.

Let our spoken words—
every vow and every oath—
be honest and well-intentioned.

*Let our words cause no pain, bring no harm,
and never lead to shame, distrust, or fear.*

And if, after honest effort,
we are unable to fulfill a promise, a vow, or an oath,
may we be released from its obligation
and forgiven for our failure.

Let our speech be pure and our promises sincere.

THE RABBI RECITES THE THIRD RECITATION OF THE KOL NIDRE:

כָּל נִדְרֵי וְאֶסְרֵי וְחֻמֵּי, וְקוֹנָמִי וְכַנּוּיִי, וְקִנּוּסֵי וְשְׁבוּעוֹת, דְּנִדְרָנָא וְדֵאֲשַׁתְּבַּעְנָא,
וְדֵאֲחַרְמְנָא וְדֵאֲסִרְנָא עַל נַפְשִׁתָּנָא, מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים הַבֹּא עָלֵינוּ
לְטוֹבָה, בְּלִהּוֹן אֲחֵרְטָנָא בְּהוֹן. בְּלִהּוֹן יְהוֹן שָׁרוֹן, שְׂבִיקוֹן שְׁבִיתוֹן, בְּטִלְיִן וּמְבַטְלִין,
לֹא שְׂרִירִין וְלֹא קִיּוּמִין. נִדְרָנָא לֹא נִדְרִי, וְאֶסְרָנָא לֹא אֶסְרִי, וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

**THE RABBI RECITES EACH HEBREW VERSE THREE TIMES,
AND THE CONGREGATION RESPONDS BY REPEATING EACH ENGLISH VERSE
ONCE.**

וְנִסְלַח לְכָל עַדְת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם, כִּי לְכָל הָעָם בְּשִׁגְגָה.

And all the congregation of Israel are forgiven, along with the strangers living in their midst; for they acted without knowing what they did.

סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כְּגִדְל חֲסִדְךָ, וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם
וְעַד הַנֵּה. וְשֵׁם נֶאֱמַר: וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרְךָ.

*Please, forgive this people's iniquity in the abundance of Your kindness:
You have forgiven this people from the time of Egypt until now, as it is
said: "And the Lord said, we have forgiven as you asked."*

**EXCEPT FOR THOSE PEOPLE WHO LIT CANDLES AND MADE THE SHECHEYANU,
WE ALL RECITE THIS B'RACHAH TOGETHER:**

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִנֵּי עָנּוּ לְזֶמֶן הַזֶּה.

Blessed are You, Lord our God, King of the Universe,
who has given us life, sustained us, and brought us to this time.

MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָרָא כְרַעוּתֵיהּ, וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרומם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מְכָל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין
בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

MAARIV

RESPONSIVE READING

On this Night of Atonement, grant us, God,
a sense of Your presence,
as we call upon Your name.

*Speak Your hopeful message to each yearning heart;
and answer the worthy petitions of each searching soul.*

Purify and strengthen our noble strivings;
and cleanse us of all our unworthy desires.

*Join us together in fellowship and in love;
and grant us the joy which comes from enriching other lives.*

Help us to be loyal to the heritage we share;
draw us near to Torah in wisdom and in faith.

*Strengthen our devotion to our people everywhere;
keep alive our faith in righteousness and truth.*

Bless us with hopes to uplift our daily lives;
and keep steadfast our courage and our resolve at all times.

*On this Night of Atonement, help us, God,
to be worthy of Your presence, as we call upon Your name.*

בָּרְכוּ אֶת אֲדֹנָי הַמְּבֹרָךְ:

Barechu et Adonai ha-m'vorach.

בָּרוּךְ אֲדֹנָי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha-m'vo-rach li-olam va-ed.

RESPONSIVE READING

Blessed are you eternal God by whose design the evening falls,
by whose command dimensions open up
and eons pass away and stars spin in their orbits.

*You set the rhythms of day and night,
the alternations of light and darkness sing Your creating word.*

In rising sun and in spreading dust, Creator of all, You are made manifest.

Eternal, everlasting God, may we always be aware of your dominion.

TOGETHER:

בְּרוּךְ אַתָּה אֲדֹנָי, הַמַּעֲרִיב עֶרְבִים

Ba-ruch a-ta A-do-nai, ha-ma-a-riv a-ra-vim.

Beloved are You, Adonai, for this hour of night fall.

— Rabbi Andre Ungar, ז"ל

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ
לְמִדָּת. עַל בֶּן אֲדֹנָי אֶל־לֵהִינוּ, בְּשֹׁכְבֵנוּ וּבִקְוֵמֵנוּ נְשִׁיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי
תִלְמוּד תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם
וְלַיְלָה, וְאֶהְבֶּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה אֲדֹנָי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

***A-ha-vat o-lam beit Yis-ra-eil a-m'cha a-hav-ta. To-rah u-mits-vot, chu-kim
u-mish-pa-tim, o-ta-nu li-ma-d'ta. Al kein A-do-nai E-lo-hei-nu
b'shawch-vei-nu u-v'ku-mei-nu na-si-ach b'chu-ke-cha v'nis-mach b'div-rei
tal-mud to-ra-te-cha u-v'mitz-vo-te-cha l'o-lam va-ed. Ki heim cha-yei-nu,
v'o-rech ya-mei-nu u'va-hem neh-geh yo-mam va-lai-la. V'a-ha-va-t'cha al
ta-sir mi-me-nu l'o-la-mim. Ba-ruch a-tah A-do-nai, o-heiv a-mo Yis-ra-eil.***

With an everlasting love have You loved Your people Israel; Teaching us Torah and Mitzvot, statutes and laws. Therefore, Adonai our God, we shall think of Your laws when we lie down and when we rise up' And we shall speak of them, rejoicing in Your Torah and mitzvot always. For they are our life and the length of our days; We will meditate on them day and night. Never take away Your love from us. Praised are You, Adonai, who loves His people Israel.

RESPONSIVE READING

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

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

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

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

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

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

From the time we rise until we fall asleep.

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

Truth and kindness have embraced,

Peace and justice have kissed, and are one.

Marcia Falk

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

הֲרִינִי מִקֶּבֶל עָלַי אֶת עַל מַלְכוּת שָׁמַיִם:

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

שְׁמַע יִשְׂרָאֵל אֲדֹנָי אֱלֹהֵינוּ, אֲדֹנָי אֶחָד:

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

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

Praised be His glorious sovereignty throughout all time.

וְאַהֲבָתְךָ אֶת אֲדֹנָי אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְנֶךָ הַיּוֹם עַל-לֵבְבְּךָ: וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת
בֵּין עֵינֶיךָ וּכְתֹבָתָם עַל-מְזוֹנוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

וְהָיָה אִם-שָׁמַעַתְּ שִׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-אֲדֹנָי
אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לֵבְבְּכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מִטָּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה
וּמִלְקוֹשׁ וְאִסְפַּת דָּגָנְךָ וְתִירֹשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתְךָ וְאִכְלָתָ
וְשִׁבַּעְתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-אֲדֹנָי בָּכֶם וְעָצָר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבְדֹתֶם מִחֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר אֲדֹנָי נָתַן לָכֶם:
וְשִׁמַּתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לֵבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתֶם אֹתָם לְאוֹת עַל-יְדְכֶם,
וְהָיוּ לְטָטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתֹבָתָם עַל מְזוֹנוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע אֲדֹנָי לְאַבְרָהָם לֵאמֹר לְתֶת לָהֶם כִּיְמֵי הַשָּׁמַיִם
עַל-הָאָרֶץ:

וַיֹּאמֶר אֲדֹנָי אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית
עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכֹּנֶף פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וְרָאִיתֶם אוֹתוֹ, וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת אֲדֹנָי וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-
מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי אֲדֹנָי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים אֲנִי אֲדֹנָי אֱלֹהֵיכֶם: אָמֵן—

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

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

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

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

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

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

RESPONSIVE READING

We affirm the truth that He is our God, that there is no other, and that we are His people Israel.

He redeems us from the power of kings, delivers us from the hand of all tyrants.

He brings judgment on all our oppressors, retribution upon all the enemies of our soul.

He performs wonders beyond understanding, marvels beyond all reckoning.

He has kept us among the living. He has not allowed our steps to falter.

He guided us to triumph over mighty foes, exalted our strength over all our enemies.

He vindicated us with miracles before Pharaoh, with signs and wonders in the land of Egypt.

In wrath, He smote all of Egypt's firstborn, bringing His people to lasting freedom.

He led His children through divided waters as their pursuers sank into the sea.

When His children beheld His might, they sang in praise to Him, gladly accepting His sovereignty.

Moshe and the people of Israel sang with great joy this song to Adonai:

Mi cha-mo-cha ba-ei-lim A-do-nai? Mi ka-mo-cha ne-'dar ba-ko-desh, no-ra t'hi-lot o-sei fe-le?

Who is like You, Adonai, among all that is worshipped?

Who is like You, majestic in holiness, awesome in splendor, working wonders?

Your children beheld Your sovereignty as You divided the sea before Moshe. "This is my God," they responded, declaring:

A-do-nai yim-loch l'o-lam va-ed.

Adonai shall reign for ever and ever.

And thus it is written: "Adonai has rescued Yaakov; He redeemed him from a power mightier than he." Praised are You, Adonai, Redeemer of the People Israel.

□ וְנֶאֱמַר: כִּי פָדָה אֶדְנִי אֶת יַעֲקֹב, וַיִּצְלָה מִיַּד חֲזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה אֱלֹהֵינוּ, נָא לְיִשְׂרָאֵל:

V'ne-e-mar: Ki fa-da A-do-nai et Ya-a-kov, ug-a-lo mi-yad cha-zak mi-me-nu. Ba-ruch a-tah A-do-nai, ga-al Yis-ra-eil.

הַשְׁפִּיבֵנוּ אֲבוֹנֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ, וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחֶרֶב, וְרָעָב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Help us, our Father, to lie down in peace, and awaken us to life again, our King. Spread over us Your shelter of peace, guide us with Your good counsel, and save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword and sorrow. Remove the evil forces that surround us, shelter us in the shadow of your wings. For You, O God, guard and deliver us; You are a gracious and merciful King. Guard our coming and our going, grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You, Adonai, who spreads a shelter of peace over us and over all His people Israel and over Jerusalem.

□ וּשְׁמֹר צֵאתָנוּ וּבֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ. בָּרוּךְ אַתָּה אֱלֹהֵינוּ, הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Ush'mor tsei-tei-nu u-vo-ei-nu l'cha-yim ul'sha-lom, mei-a-tah v'ad o-lam, uf'ros a-lei-nu su-kat sh'lo-me-cha. Ba-ruch a-tah, A-do-nai, ha-po-reis su-kat sha-lom a-lei-nu, v'al kawl a-mo Yis-ra-eil, v'al Y'ru-sha-la-yim.

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ.

*Ki vayom hazeh y'chaper aleichem k'taher et'chem,
mikol chatoteichem lifnei Adonai titharu.*

For on this day you will be absolved and purified, for all of your sins you have been cleansed by Adonai.

[The Half-Kaddish will be recited before the Amidah]

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

וְזָכְרֵנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה אֲדֹנָי, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

מְזַרֵּחַ הַשֶּׁמֶשׁ וּמוֹרִיד הַטֶּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ לִישֵׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מְלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחֵמָן, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה אֲדֹנָי, מַחְיָה הַמֵּתִים:

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

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

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

You cause the dew to fall.

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

RESPONSIVE READING

On this Night of Atonement, grant us, God,
a sense of Your presence,
as we call upon Your name.

*Speak Your hopeful message to each yearning heart;
and answer the worthy petitions of each searching soul.*

Purify and strengthen our noble strivings;
and cleanse us of all our unworthy desires.

*Join us together in fellowship and in love;
and grant us the joy which comes from enriching other lives.*

Help us to be loyal to the heritage we share;
draw us near to Torah in wisdom and in faith.

*Strengthen our devotion to our people everywhere;
keep alive our faith in righteousness and truth.*

Bless us with hopes to uplift our daily lives;
and keep steadfast our courage
and our resolve at all times.

*On this Night of Atonement, help us, God,
to be worthy of Your presence,
as we call upon Your name.*

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

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדֶתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

*You have chosen us of all peoples for Your service;
and, in Your gracious love, You have exalted us
by teaching us the way of holiness through Your Mitzvot.
Thus You have linked us with Your great and holy name.*

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם הַכִּפּוּרִים הַזֶּה,
לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ

*In love have You given us, Adonai our God, this Day of Atonement
for pardon, forgiveness, and atonement for all our sins.*

מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאת מִצְרָיִם.

It is for us a holy convocation, commemorating the Exodus from Egypt.

THE RABBI CONTINUES HERE:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר
זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מַשִּׁיחַ בֶּן-דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָלִיטָה וְלַטּוֹבָה, לְחַן וְלִחְסֵד וְלִרְחֻמִּים, לְחַיִּים
וְלְשָׁלוֹם, בְּיוֹם הַכִּפּוּרִים הַזֶּה.

זְכֵרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, **אמן**

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, **אמן**

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; **אמן**

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל
מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.

TOGETHER: Our God and God of our ancestors, forgive our sins on this Yom Kippur. Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall." You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you." And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ,

***Our God and God of our ancestors may Your Mitzvot lead us to holiness;
and may we be among those who devote themselves to Your Torah.***

שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטִהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת,

***May we find contentment in Your blessings,
and joy in Your sustaining power.***

Purify our hearts to serve You in truth.

כִּי אַתָּה סָלַחַן לְיִשְׂרָאֵל וּמַחֲלִין לְשִׁבְטֵי יִשְׂרָאֵן בְּכָל דּוֹר וָדוֹר,

***For You forgive the people Israel
and pardon the tribes of Y'shurun in every generation;***

וּמִבְּלָעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּא.

***and we acknowledge only You as Sovereign
who grants us pardon and forgiveness.***

THE RABBI CONTINUES HERE:

**בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.**

Praised are You, Adonai, who forgives and pardons our sins and the sins of the House of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows Israel, and this Day of Atonement.

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

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחַסְדוֹת,

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

מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעְבִּיר רָאוּשׁוֹן רָאוּשׁוֹן,

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

מְרַבֵּה מַחִילָה לַחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים,

who forgives sinners and pardons transgressors;

עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמול.

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

אל, הוֹרִיתָ לָנוּ לֵאמֹר שְׁלֵשׁ עֲשָׂרָה,

זְכַר לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֲשָׂרָה,

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

כְּמוֹ שֶׁהוֹדַעְתָּ לָעֵנֹו מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב:

וַיֵּרָד יְיָ בָּעָנָן, וַיִּתְּיָצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

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

THE RABBI RECITES THIS VERSE:

וַיַּעֲבוֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

And the Lord passed by before him and proclaimed:

TOGETHER:

יְיָ, אל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת.

נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה, וְנִקָּה.

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

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

TOGETHER:

וְסַלַחַת לְעֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנָחֵלָתָנוּ.

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

סַלַח לָנוּ אֲבוֹנֵנוּ כִּי חָטֵאנוּ, מַחֵל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ,

כִּי אַתָּה, אֲדֹנָי, טוֹב וְסַלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

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

THE RABBI CONTINUES HERE:

רָצָה, אֲדֹנָי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת הָעֲבוּרָה לְדָבִיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּרַת יִשְׂרָאֵל
עַמְּךָ.

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

RESPONSIVE READING

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

for our souls which are in Your care,

for Your miracles which are daily with us,

and for Your wondrous kindness

at all times-morning, noon, and night.

Source of all goodness,

Your mercies never fail.

Source of compassion,

Your kindnesses never cease.

You are our abiding hope.

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

WE RECITE THE FOLLOWING TOGETHER IN HEBREW AND ENGLISH:

ובְּתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

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

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

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

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,

וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

*Shema koleinu, Adonai eloheinu, chus v'rachem aleinu,
v'kabbel b'rachamim uvratzon et t'fillatenu.*

Hashivenu Adonai eleicha v'nashuvah, chadesh yameinu k'kedem.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

al tashlichenu mil'faneicha, v'ruach kodshecha al tikkach mimmenu.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה, בְּכָלוֹת כֹּחֵנוּ אֵל תַּעֲזִבֵנוּ.

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

RESPONSIVE READING (AN INTERPRETIVE VERSION OF SH'MA KOLEINU)

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.*

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

*With hope, Adonai, we await You;
surely. You, Adonai our God, will answer.*

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

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחַסִּידוֹת,

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

מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעְבִּיר רָאשׁוֹן רָאשׁוֹן,

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

מְרַבֵּה מַחִילָה לְחַטָּאִים, וּסְלִיחָה לְפוֹשְׁעִים,

who forgives sinners and pardons transgressors;

עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כֹרֵעַתָם תְּגִמּוּל.

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

אֵל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֲשָׂרָה,

זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה,

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

כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב:

וַיֹּרֶד יי בְּעֵנָן, וַיִּתְּיָצֵב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.

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

THE RABBI RECITES THIS VERSE:

וַיַּעֲבוֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

And the Lord passed by before him and proclaimed:

TOGETHER:

יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת.
נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה, וְנִקָּה.

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

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

TOGETHER:

וְסַלַחַת לְעוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנִחַלְתָּנוּ.

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

סַלַּח לָנוּ אֲבוֹתֵנוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ,
כִּי אַתָּה, אֲדֹנָי, טוֹב וְסַלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

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

THE RABBI CHANTS THE FOLLOWING VERSES,

THEN WE READ A TRANSLATION RESPONSIVELY.

FINALLY, THE RABBI WILL CHANT THE CONCLUDING VERSES.

כִּי הִנֵּה בַחֲמַר בֵּיד הַיּוֹצֵר,
בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר,
בֶּן אֲנַחְנוּ בְּיָדְךָ חֶסֶד נוֹצֵר,
לְבָרִית הַבֵּט וְאֵל תָּפֶן לַיּוֹצֵר.

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמַּסְתֵּת,
בְּרָצוֹתָו אוֹחֶז וּבְרָצוֹתָו מְכַתֵּת,
בֶּן אֲנִיָּהּנוּ בְּיָדְךָ מְחַיֶּה וּמְמוֹתֵת,
לְבִרִית הַבֵּט וְאֵל תִּפְּנֵן לַיֵּצֵר.

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

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

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

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

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

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

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

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

THE RABBI CONTINUES FROM HERE:

כִּי הִנֵּה כַּכְסֵּף בְּיַד הַצֹּרֵר,
בְּרִצּוֹתוֹ מְסַנֵּס וּבְרִצּוֹתוֹ מְצַרֵּר,
בֶּן אֲנָחְנוּ בְּיָדְךָ מְמַצִּיא לְמִזֹּר תִּרְרָה,
לְבָרִית הַבֵּט וְאֵל תִּפְּנֵן לַיֵּצֵר.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשֵׁנוּ, וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְּרֵר בְּרִיתְךָ
אִתָּנוּ. קִרְבָּנוּ לְתוֹרַתְךָ, לְמַדְּנוּ מִצֻּרְתֶּיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבָּנוּ לִירְאָה אֶת שְׁמֶךָ,
וּמוֹל אֶת לִבָּנוּ לְאַהֲבָתְךָ, וְנָשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל
תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, כִּכְתוּב בְּדִבְרֵי קֹדֶשְׁךָ: לִמְעַן שְׁמֶךָ יְיָ, וְסִלַּחְתָּ לַעֲוֹנֵי כִּי רַב
הוּא.

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

*Ki anu amecha, v'attah eloheinu;
anu vanecha v'attah avinu.
anu avadecha, v'attah adoneinu;
anu k'halecha, v'attah chelkeinu.
anu na-chala-techa, v'attah
goraleinu;
anu tzonecha, v'attah ro-einu.
anu charmecha, v'attah not'reinu;
anu fe'ullatecha, v'attah yotz'reinu.
anu rah-ya-techa, v'attah dodeinu;
anu s'gulatecha, v'attah k'roveinu.
anu ammecha, v'attah malkeinu;
anu ma-amirecha, v'attah
ma-amireinu.*

כִּי אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ;
אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ.
אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ קָהָלְךָ, וְאַתָּה חֵלְקֵנוּ.
אָנוּ נַחֲלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ;
אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ כֹרֶמְךָ, וְאַתָּה נוֹטְרָנוּ;
אָנוּ פֹּעֲלֶתְךָ, וְאַתָּה יוֹצְרֵנוּ.
אָנוּ רַעֲיֶתְךָ, וְאַתָּה דוֹדֵנוּ;
אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמְּךָ, וְאַתָּה מַלְכֵנוּ;
אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.

THE RABBI CONTINUES:

אָנוּ עוֹי פָּנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֲרָף וְאַתָּה אָרֶךְ אַפָּיִם;
אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מָלֵא רַחֲמִים;
אָנוּ יִמִּינוּ בְּצֵל עוֹבֵר, וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ.

TOGETHER: *Our God and God of our fathers, may our prayers come before You. Hide not Yourself from our supplication, for we are neither so arrogant nor so hardened as to say before You: Adonai our God and God of our fathers, we are righteous and have not sinned. Surely, we have sinned.*

TOGETHER

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

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי.
הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסְנוּ, טָפְלְנוּ
שָׁקֶר. יַעֲצֵנוּ רָע, בִּזְבְּנוּ, לָצְנוּ, מָרַדְנוּ,
נִאֲצָנוּ, סָרַרְנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרַרְנוּ,
קִשִּׁינוּ עָרָף. רָשָׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ,
תָּעִינוּ, תַּעֲתָעְנוּ.

RESPONSIVE READING: ASHAMNU EXPLAINED

Ashamnu, we have been guilty.

Ashmanu covers both crime, which is an assault on the personality of others, and vice—which is an assault on our own personality.

Bagadnu, we have betrayed.

Bagadnu includes such conduct as repaying evil for good, or betraying the confidence placed in us. If someone does you a favor, not returning that favor is a betrayal.

Gazalnu, we have robbed.

This does not mean merely stealing an object. It also includes trespassing on the rights of others.

Dibarnu dofi, we have spoken basely.

We've cursed, we've gossiped, we've used bad words to describe someone; in other words, we've used our tongues "to do evil."

Heh-eh-vee-nu, we have caused iniquity.

We have encouraged others, directly and indirectly, to do as we do, even when we know deep down that what we do is wrong.

V'hirshanu, and we have caused wickedness.

We consciously cause one person or group to cause harm to another person or group.

Zaradnu, we have acted wantonly.

We did as we pleased, even when we knew it went against God's moral and ethical commands.

Chamasnu, we have extorted.

In one way or another, we coerced others to do what they did not want to do. We "guilt-tripped" them, threatened them.

Tafalnu sheker, we have falsely accused.

Rather than take the blame for our own actions, we sought to blame other people, or outside forces.

Ya-atznu, we have given bad advice.

We've been quick to give other people directions, even if we ourselves don't know the way. This applies from traffic directions, to how to act in thorny social situations, to everything in between.

Kizavnu, we have lied.

It is not just that we told an untruth, but by doing so, we misdirected another person's actions or opinions.

Li-atznu, we have acted frivolously.

We exercised no care in our actions, at times leading to serious consequences for ourselves or for others.

Maradnu, we have rebelled.

We stiff-neckedly acted in unacceptable ways, from such trivial matters as jay-walking, to such serious ones as shutting our eyes to the needs of others.

Niatznu, we have angered.

Anger is a sin. When we cause someone else to be angry, we cause that person to sin—and that becomes our sin, as well.

Sararnu, we have strayed.

God urges us to walk in His ways, yet we continue to stray from the straight path on which He can be found.

Avinu, we have committed iniquity.

Not only have we caused others to sin, but in so doing, we have sinned ourselves.

Pashanu, we have willfully sinned.

We knew what we were doing was wrong, but we just did not care.

Tzararnu, we have oppressed.

"Me, oppress?" we ask. Yet, when we belittle another person—an employee, or a counter clerk, or whomever—we oppress that person. When we use our position to harass another, we oppress.

Kishinu oref, we have been obstinate.

We stubbornly insist that we are in the right even when we know that we are not, or if we are unsure of the facts.

Rashanu, we have been wicked.

We ourselves have deliberately caused harm to another.

Shichatnu, we have corrupted.

Bribery takes many forms, and nearly all of us engage in it in one form another. We just fail to admit that it's bribery.

Tiavnu, te-eenu, titanu.

We have committed abominations, have strayed from a moral life, and have encouraged others to do so, as well.

THE RABBI CONTINUES:

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

We have turned from Your goodly laws and commandments, but it has not profited us.

Surely, You are in the right with respect to all that comes upon us,
for you have acted faithfully, but we have been in the wrong.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סַלַּח וּמַחַל לְעֲוֹנוֹתֵינוּ בַּיּוֹם הַכּוֹפְרִים הַזֶּה.
מַחַח וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ,
וְהַכְנֵעַ עֲרֻפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ;
וּמֹל אֶת לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתּוּב בְּתוֹרָתְךָ:
וּמֹל יִי אֱלֹהֶיךָ אֶת לִבְבְּךָ, וְאֶת לִבֵּב יִרְעֶךָ,
לְאַהֲבָה אֶת יִי אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חֲיֶיךָ.

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

IT'S CUSTOMARY TO STRIKE ONE'S HEART WHEN THE WORDS AL CHET/"WE HAVE SINNED" ARE RECITED. CONGREGANTS HAVE THE OPTION TO RECITE EACH HEBREW VERSE TOGETHER WITH THE RABBI, OR TO RESPOND BY RECITING EACH ENGLISH VERSE THAT FOLLOWS THE HEBREW ONE.

NOTE: IF RECITING THE HEBREW, PLEASE MUTE YOURSELF UNTIL THE END OF חַטָּא.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן,

We have sinned against You unwillingly and willingly,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

and we have sinned against You through hardening our hearts.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,

We have sinned against You thoughtlessly,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

and we have sinned against You in idle chatter.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיוֹת,

We have sinned against You through sexual immorality,

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּגָלוּי וּבְסִתְרָה.

and we have sinned against You openly and in private.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה,

We have sinned against You knowingly and deceitfully,

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

and we have sinned against You by the way we talk.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאָת רֵעַ,

We have sinned against You by defrauding others,

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.

and we have sinned against You in our innermost thoughts.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,

We have sinned against You through forbidden trysts,

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.

and we have sinned against You through empty confession.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

We have sinned against You by scorning parents and teachers,

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה.

and we have sinned against You purposely and by mistake.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּחֶזֶק יָד,

We have sinned against You by resorting to violence,

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

and we have sinned against You by public desecration of Your name.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּטִמְאָת שִׁפְתַּיִם,

We have sinned against You through foul speech,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה.

and we have sinned against You through foolish talk.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּיֹצֵר הָרָע,

We have sinned against You through pursuing the impulse to evil,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים.

and we have sinned against You wittingly and unwittingly.

TOGETHER: וְעַל כָּלם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

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

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,

We have sinned against You through denial and deceit,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.

and we have sinned against You by taking bribes.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּלִצּוֹן,

We have sinned against You by clever cynicism,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.

and we have sinned against You by speaking ill of others.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,

We have sinned against You by the way we do business,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּמֵאכֹל וּבְמִשְׁתֶּה.

And we have sinned against You in our eating and drinking.

על חטא שחטאנו לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית,

We have sinned against You by greed and oppressive interest,

וְעַל חטא שחטאנו לְפָנֶיךָ בְּנִטְוִית גָּרוֹן.

and we have sinned against You through arrogance.

על חטא שחטאנו לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ,

We have sinned against You in everyday conversation,

וְעַל חטא שחטאנו לְפָנֶיךָ בְּשִׁקּוֹר עֵין.

and we have sinned against You through conspiratorial glances.

על חטא שחטאנו לְפָנֶיךָ בְּעֵינִים רָמוֹת,

We have sinned against You through condescension,

וְעַל חטא שחטאנו לְפָנֶיךָ בְּעִזּוֹת מַצַּח.

and we have sinned against You through stubbornness.

TOGETHER: וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

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

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

TOGETHER: *And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: "Secret matters are the concern of Adonai our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time." You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.*

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

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

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

RESPONSIVE READING

Grant us peace, Your most precious gift,
Eternal Source of peace,

*and give us the will to proclaim its message
to all the peoples of the earth.*

Bless our country, that it may always be a stronghold of peace,
and its advocate among the nations.

*May contentment reign within its borders,
health and happiness within its homes.*

Strengthen the bonds of friendship among the inhabitants of all lands,
and may the love of Your name hallow every home and every heart.

*Eternal Source and Soul of peace,
send Your peace into the midst of Ahm Yisrael, Your people.*

Let it heal our rifts and soothe the bitterness of intolerance.

Let it overcome distrust, isolation, and rivalry.

May Your peace flow in every stream of Judaism;
and may it inspire solidarity, uniting us as one people.

*Let peace grow and increase, and let it shape the lives of all human
beings.*

Let there be nothing but peace!

*No hatred or jealousy, no victories that bring suffering and loss
to people and nations, only love and peace: strong, profound, and true.*

We yearn for love that knits us together;
we yearn for the wisdom of community:
shared knowledge, empathy, and trust.

*May the words that we speak and the meditations of our hearts
open pathways of truth and understanding.*

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

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

TOGETHER: May the One who brings peace to the universe bring
peace to us and to all the people Israel, and to all who dwell on
earth. Amen.

Our God: Keep our tongues from doing harm,
and our lips from lies and deceit.

*Before those who wrong us with words,
may silence be our practice.*

Before all human beings, let humility be our stance.

*Open our hearts to Your Torah,
that we may follow its sacred path of duty.*

Shatter, at once, the malicious plans of those who would do us 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 our prayer.*

[The Full Kaddish will be recited before Aleinu]

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקְנוּ כָהֶם, וְגָרְלָנוּ כְּכֹל הַמוֹנֵם.

וְאַנְחָנוּ בּוֹרְעִים וּמְשַׁתְּחִיִּים וּמוֹדִים,

לְפָנֶי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

*A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-la l'yo-tseir b'rei-sheet,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot, v'lo sa-ma-nu k'mish-p'chot
ha-a-da-ma; she-lo sam hel-kei-nu ka-hem, v'go-ra-lei-nu
k'chawl^ha-mo-nam.*

Va-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim,

lif-nei me-lech, mal-chei ha-m'la-chim ha-ka-dosh ba-ruch hu.

RESPONSIVE READING

We therefore hope in You, O Adonai our God, that we may soon behold the glory of Your might,

when You will remove the abominations from the earth and when all idolatry will be abolished.

We hope for the day when the world will be perfected under the kingdom of the Almighty,

and all mankind will call upon Your Name;

when You will turn unto Yourself all the wicked of the earth.

May all the world's inhabitants perceive and know that unto You every knee must bend, every tongue vow loyalty.

Before You, Adonai our God, may they bow in worship, giving honor unto Your glorious Name.

May they all accept the yoke of Your kingdom and do You rule over them speedily and forevermore.

For the kingdom is Yours and to all eternity You will reign in glory;
as it is written in Your Torah: Adonai shall reign for ever and ever.

*And it has been foretold: Adonai shall be King over all the earth; on
that day Adonai shall be One and His Name One.*

וְנֶאֱמַר. יְהִיָּה אֲדֹנָי לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה אֲדֹנָי אֶחָד וּשְׁמוֹ אֶחָד.

*Ve-ne-e-mar: v'ha-ya A-do-nai l'me-lech al kawl^ha-a-retz;
ba-yom ha-hu yi-h'ye A-do-nai e-chad, u-sh'mo e-chad.*

Mourner's Kaddish

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

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

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

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

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעִנְיָא
וּבְזְמַן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי
עֲלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלָא לְעָלָא מְכַל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאָמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

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

עֹשֶׂה שְׁלֹום בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹום
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

RESPONSIVE READING

Source of all life, we pray for life. Bless us, once more, with a year of life so that we may be privileged to complete the year we have just begun.

Despite the burdens and the heartbreaks, the pains and perils, we want to live; we ask to be inscribed in the Book of Life.

But even as we pray that years may be added to our lives, we ask, too, that true life may be added to our years.

May the new year 5783 be for us a time for enhancing the quality of our lives, enriching their content, deepening their meaning.

Help us to keep our minds alive. May we be open to new ideas, entertain challenging doubts, reexamine long-held opinions, nurture a lively curiosity, and strive to add to our store of knowledge.

Help us to keep our hearts alive. May we develop greater compassion, be receptive to new friendships, sustain a buoyant enthusiasm, grow more sensitive to the beauty which surrounds us.

Help us to keep our souls alive. May we be more responsive to the needs of others, less vulnerable to consuming greed, more attentive to the craving for fellowship, and more devoted to truth.

Help us to keep our spirits alive. May we face the future with confidence, knowing that every age has its unique joys and satisfactions, each period in our lives a glory of its own.

Help us to keep our faith alive. May we be sustained by the knowledge that You have planted within us life eternal and have given us the power to live beyond our years.

Whether our years be few or many, help us to link our lives to the life of our people and to our eternal faith.

WE RECITE PSALM 27 AS ADAPTED

לְדָוִד, אֲדֹנָי אֹרִי וַיִּשְׁעֵי מִמִּי אִירָא, אֲדֹנָי מָעוֹז חַיִּי מִמִּי אֶפְתָּח:

*To David. Adonai is my light and my salvation. Whom shall I fear?
Adonai is the strength of my life. Of whom shall I be afraid?*

אִם תַּחֲנֶנָּה עָלַי מִחֲנָנָה לֹא יִירָא לִבִּי, אִם תִּקְוִים עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בֹטָח:

Though a host should encamp against me, my heart shall not fear;
though war should rise against me, even then I will be confident.

כִּי יִצְפֶּנִּי בְּסֻכָּה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסֹתֶר אֹהֶלוֹ בְּצוּר יְרוּמָּנִי:

For in the time of trouble He shall hide me in his pavilion;
under the cover of His tent shall He hide me;
He shall set me up upon a rock.

שָׁמַע אֲדֹנָי קוֹלִי אֶקְרָא, וַחֲנִנִי וַעֲנֵנִי:

Hear, Adonai, when I cry with my voice; be gracious to me, and answer me.

לָךְ אָמַר לִבִּי, בִּקְשׁוּ פָנַי, אֶת פְּנֵיךְ אֲדֹנָי אֲבַקֵּשׁ:

Of You my heart said, 'Seek my face'; Your face, Adonai, will I seek!

אַל תִּסְתַּר פְּנֵיךְ מִמֶּנִּי, אֵל תֵּט בְּאַף עַבְדְּךָ,
עֲזַרְתִּי הָיִיתָ, אֵל תַּפְשִׁינִי וְאַל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי:

Hide not Your face from me; put not Your servant away in anger;
You have been my help; do not abandon me, nor forsake me,
O God of my salvation.

הוֹרְנִי אֲדֹנָי דְּרָכְךָ, וּנְחֵנִי בְּאַרְחַ מִישׁוֹר, כִּי קָמוּ בִּי עֲדֵי שֹׁקֵר וַיִּפְּחַ חֲמָם:

Teach me Your way, Adonai, and lead me on a level path,
for false witnesses have risen up against me,
and they breathe out violence.

קֹנֵה אֵל אֲדֹנָי, חֲזַק וַיֵּאֱמֵן לְכָךְ וְקֹנֵה אֵל אֲדֹנָי:

Wait on Adonai; be of good courage,
and He shall strengthen your heart;
and wait on Adonai.

*A-don o-lam a-sher ma-lach,
b'te-rem kawl y'tsir niv-ra,
l'eit na-a-sa v'chef-tso kol, a-zai
me-lech sh'mo nik'ra.*

*V'a-cha-rei kich-lot ha-kol, l'va-do
yim-loch no-ra,
v'hu ha-ya, v'hu ho-veh, v'hu
yi-h'yeh b'tif-a-ra.*

*V'hu e-chad, v'ein shei-ni
l'ham-shil lo, l'hach-bi-ra,
b'li rei-shit, b'li tach-lit, v'lo ha-oz
v'ha-mis-ra.*

*V'hu ei-li, v'chai go-a-li, v'tsur
chev-li b'eit tsa-ra,
v'hu ni-si u-ma-nos li, m'nat ko-si
b'yom ek-ra.*

*B'ya-do af-kid ru-chi b'eit i-shan
v'a-i-ra,
v'im ru-chi g'vi-ya-ti. A-do-nai li,
v'lo i-ra.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּמִרְם כָּל יְצִיר
נִבְרָא.

לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ
נִקְרָא.

וְאַחֲרֵי כְּבִלּוֹת הַכָּל, לְבִדּוֹ יִמְלֹךְ נִזְרָא.
וְהוּא הָיָה, וְהוּא הָיָה, וְהוּא הָיָה,
בְּתַפְאֲרָה.

וְהוּא אֶחָד וְאֵין שְׁנֵי, לְהַמְשִׁיל לוֹ
לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעֵז
וְהַמְשָׁרָה.

וְהוּא אֵלִי וְחִי גֹאֲלִי, וְצוֹר חֲבָלֵי בָּעֵת
צָרָה.

וְהוּא גֹסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בְּיוֹם
אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי, בָּעֵת אִישָׁן וְאַעֲיָרָה.
וְעַם רוּחִי גְּזֻיָּתִי, אֲדַנִּי לִי וְלֹא אִירָא.