



MINḤAH / AFTERNOON SERVICE

YOM KIPPUR

מִנְחָה
לְיוֹם
כַּפּוּר

Approaching the Ark



Merciful and gracious God, wherever we are, we stand in Your presence; yet, as we approach Your holy Ark on this afternoon of repentance, we yearn for a special sense of Your nearness.

*As the day wanes and our strength ebbs, we draw upon
all our resources of spirit to sustain us.*

*We turn again to Your Torah for inspiration and for instruction,
for wisdom and for hope.*

*For Your Torah, O Lord, provides bread for hungry
hearts, and water for our thirsting spirits.*

Your Torah nourishes us at all times, as it sustained our ancestors throughout the ages.

*Through Torah You teach us how to live;
And through Torah You give us a purpose for which to
live.*

Your Mitzvot give direction to our lives;
Your teachings give meaning to our lives;
Your love gives sanctity to our lives.

*As we seek to return to You, in sincerity and in truth,
we pray for a renewed will to study Your Torah,
for greater wisdom to understand it,
and for deeper loyalty to live by it.*

May we and all future generations of the household of Israel worship You gratefully and serve You faithfully.

*May our study of Torah ennoble our thoughts,
and may all of our deeds be worthy of Your blessing.*

Sinai is ever present




It is written in sacred Scriptures:
The Lord revealed Himself on Mount Sinai
To teach His children Torah and *Mitzvot*.
He revealed Himself to His holy people with thunder
and lightning
And appeared to them with the sound of the Shofar.

Our Sages, of blessed memory, said:
Whatever a faithful student will perceive and transmit,
The Torah he will create, the commandments he will teach—
They were all said to Moses at Sinai.

Sinai is ever present—not only a past event.
Wherever people gather to seek His presence,
To renew the covenant, to discover His will;
Whenever they listen and hear, receive and transmit—
They stand at Sinai.

Eugene Mihaly

 Days are scrolls. Write thereon only what you would like to have remembered about you.

Bahya Ibn Pakuda

Torah service

"Whenever the Ark moved forward,
Moses would exclaim:

'Arise, O Lord, and may Your enemies be scattered;
May Your foes be put to flight before You.' "

"From Zion shall come forth Torah
And the word of the Lord from Jerusalem."

Praised be He who in His holiness,
Gave the Torah to His people Israel.

The Torah Scroll is removed from the Ark.

Reader:

"Glorify the Lord with me; let us exalt Him together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship Him, for He is holy."

"Exalt and worship Him at His holy mountain,
for holy is the Lord our God."

The Ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצְאוּ אֹיְבָיִךְ וַיִּגְסוּ מְשֻׁנְאֶיִךְ מִפְּנֶיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ מִירוּשָׁלַיִם:

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

*Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruh shenatan torah l'amo yisrael bi-k'du-shato.*

The Torah Scroll is removed from the Ark.

Reader:

גִּדְלוּ לִי אֶתִי וְנִרְוַמְתֶּם שְׁמוֹ יְחִדּוּ:

Congregation and Reader:

לָךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָת וְהַנְּצַח וְהַהוֹד.

כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ

לָךְ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדֵם רְגְלֵינוּ. קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵר קְדָשׁוֹ.

כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
v'ha-neytzah v'ha-hod.*

Ki hol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamlaḥa v'ha-mit-nasey l'hol l'rosh.

*Rom'mu Adonai Eloheynu v'hish-taḥavu la-hadom rag-lav,
kadosh hu.*

Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

Reader:

May His sovereignty soon be revealed and made visible to us, and may He favor the remnant of His people Israel with grace and kindness, with mercy and love. Let us say: Amen. Let us all exalt our God and render honor to the Torah.

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

Congregation, then Reader:

*V'atem ha-d'veykim ba-donai Eloheyhem
ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord our God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'voraḥ.

Baruḥ Adonai ha-m'voraḥ l'olam va-ed.

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher baḥar
banu mi-kol ha-amim, v'natan lanu et torato, baruḥ ata
Adonai noteyn ha-torah.*

After a section of the Torah has been read, recite the following:

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher natan
lanu torat emet, v'ha-yey olam nata b'toḥeynu, baruḥ ata
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King of the universe, who has
chosen us of all peoples for His service by giving us His Torah.
Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, King of the universe, who has
given us the Torah of truth, thereby planting within us life
eternal. Praised are You, O Lord, Giver of the Torah.

Reader:

ותנלה ותראה מלכותו עלינו בזמן קרוב. ויחון פליטתנו
ופלישת עמו בית ישראל לחן ולחסד לרחמים ולרצון. ונאמר
אמן: הכל הבו גדל לאלהינו והנו כבוד לתורה:

(The first honoree is called.)

ברוך שנתן תורה לעמו ישראל בקדשותו:

Congregation, then Reader:

ואתם הדבקים בני אלהיכם חיים כלכם היום:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

ברכו אתי המברך:

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם אשר בחר-בנו
מכל-העמים ונתן-לנו את-תורתו. ברוך אתה יי נוֹתֵן
התורה:

After a section of the Torah has been read, recite the following:

ברוך אתה יי אלהינו מלך העולם אשר נתן-לנו
תורת אמת וחי עולם נטע בתוכנו. ברוך אתה יי נוֹתֵן
התורה:

Torah reading

(For an alternate reading, see page 678.)

Leviticus 18

The LORD spoke to Moses, saying: Speak to the Israelite people and say to them:

I the LORD am your God. You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. My rules alone shall you observe, and faithfully follow My laws: I the LORD am your God.

You shall keep My laws and My rules, by the pursuit of which man shall live: I am the LORD.

None of you shall come near anyone of his own flesh to uncover nakedness: I am the LORD.

Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness. Do not uncover the nakedness of your father's wife; it is the nakedness of your father. The nakedness of your sister—your father's daughter or your mother's, whether born into the household or outside—do not uncover their nakedness.

The nakedness of your son's daughter, or of your daughter's daughter—do not uncover their nakedness; for their nakedness is yours. The nakedness of your father's wife's daughter, who was born into your father's household—she is your sister; do not uncover her nakedness.

Do not uncover the nakedness of your father's sister; she is your father's flesh. Do not uncover the nakedness of your mother's sister; for she is your mother's flesh. Do not uncover the nakedness of your father's brother: do not approach his wife; she is your aunt.

Do not uncover the nakedness of your daughter-in-law; she is your son's wife; you shall not uncover her nakedness. Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother. Do not uncover the nakedness of

Torah reading

(For an alternate reading, see page 678.)

FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם
אֲשֶׁר יִשְׁבְּתֶם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר
אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחַקְתִּיהֶם לֹא תִלְכוּ:
אֶת־מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת־חֻקְתִּי תִשְׁמְרוּ לִלְכַת בְּהֶם אֲנִי
יְהוָה אֱלֹהֵיכֶם: וְשִׁמְרַתֶּם אֶת־חֻקְתִּי וְאֶת־מִשְׁפָּטַי אֲשֶׁר
יַעֲשֶׂה אִתְּם הָאֲדָם וְחֵי בְהֶם אֲנִי יְהוָה:

SECOND ALIYAH

אִישׁ אִישׁ אֶל־כַּל־שְׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּתָהּ
אֲנִי יְהוָה: עֲרוּת אָבִיךָ וְעֲרוּת אִמְךָ לֹא תִגְלֶה אִמְךָ הוּא
לֹא תִגְלֶה עֲרוּתָהּ: עֲרוּת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוּת
אָבִיךָ הוּא: עֲרוּת אַחֻותְךָ בֵּת־אָבִיךָ אוֹ בֵּת־אִמְךָ מוֹלְדָת
בֵּית אוֹ מוֹלְדָת חוּץ לֹא תִגְלֶה עֲרוּתוֹ: עֲרוּת בֵּת־בְּנִיךָ אוֹ
בֵּת־בִּתְּךָ לֹא תִגְלֶה עֲרוּתוֹ כִּי עֲרוּתְךָ הִנֵּה: עֲרוּת בֵּת־
אִשְׁת־אָבִיךָ מוֹלְדָת אָבִיךָ אַחֻותְךָ הוּא לֹא תִגְלֶה עֲרוּתָהּ:
עֲרוּת אַחֻות־אָבִיךָ לֹא תִגְלֶה שְׂאֵר אָבִיךָ הוּא: עֲרוּת
אַחֻות־אִמְךָ לֹא תִגְלֶה כִּי־שְׂאֵר אִמְךָ הוּא: עֲרוּת אָחִי־
אָבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב דְּדָתָהּ הוּא: עֲרוּת
כַּלְתְּךָ לֹא תִגְלֶה אִשְׁת־בְּנִיךָ הוּא לֹא תִגְלֶה עֲרוּתָהּ: עֲרוּת
אִשְׁת־אָחִיךָ לֹא תִגְלֶה עֲרוּת אָחִיךָ הוּא: עֲרוּת אִשָּׁה וּבִתָּהּ

a woman and her daughter; nor shall you marry her son's daughter or her daughter's daughter and uncover her nakedness: they are kindred; it is depravity.

Do not marry a woman as a rival to her sister and uncover her nakedness in the other's lifetime. Do not come near a woman during her period of uncleanness to uncover her nakedness. Do not have carnal relations with your neighbor's wife and defile yourself with her.

Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am the LORD.

Do not lie with a male as one lies with a woman; it is an abhorrence. Do not have carnal relations with any beast and defile yourself thereby; and let no woman lend herself to a beast to mate with it; it is perversion.

Do not defile yourselves in any of those ways, for it is by such that the nations which I am casting out before you defiled themselves. Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. So let not the land spew you out for defiling it, as it spewed out the nation that came before you. All who do any of those abhorrent things—such persons shall be cut off from their people. You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I the LORD am your God.

As the Torah Scroll is raised, the congregation recites:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

לֹא תִגְלוּ אֶת־בִּתְּבִנָּהּ וְאֶת־בִּתְּבִתָּהּ לֹא תִקַּח לְגִלּוֹת
עַרְוֹתָהּ שְׂאֵרָה הִנָּה זָמָה הוּא: וְאִשָּׁה אַל־אֲחֻתָּהּ לֹא תִקַּח
לְצָרָר לְגִלּוֹת עַרְוֹתָהּ עָלֶיהָ בְּתִיבָהּ: וְאֶל־אִשָּׁה בְּגִדְתָּ
טְמֵאָתָהּ לֹא תִקְרַב לְגִלּוֹת עַרְוֹתָהּ: וְאֶל־אִשְׁתִּי עִמִּיתְךָ לֹא־
תִתֵּן שְׂכָבְתָךְ לְזָרַע לְטְמֵאֵהֶבָה: וּמִזְרַעְךָ לֹא־תִתֵּן
לְהַעֲבִיר לְמַלְךָ וְלֹא תַחֲלִל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

THIRD ALIYAH—MAFTIR

וְאֶת־זִכְרֵךְ לֹא תִשְׁכַּח מִשְׁכַּבִּי אִשָּׁה תּוֹעֵבָה הוּא: וּבְכָל־
בְּהֵמָה לֹא־תִתֵּן שְׂכָבְתָךְ לְטְמֵאֵהֶבָה וְאִשָּׁה לֹא־תַעֲמֹד
לְפָנַי בְּהֵמָה לְרִבְעָה תָבֵל הוּא: אַל־תִּטְמְאוּ בְכָל־אֵלֶּה
כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם:
וּתְטַמְּא הָאָרֶץ וְאִפְקֹד עֲוֹנָהּ עָלֶיהָ וּתִקַּח הָאָרֶץ אֶת־
יְשֻׁבֵיהָ: וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ
מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה הָאֲזוּרֹחַ וְהַגֵּר הַנֶּגֶר בְּתוֹכְכֶם: כִּי אֶת־
כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשׂוּ אֲנֹשֵׁי־הָאָרֶץ אֲשֶׁר לְפָנֵיכֶם וּתְטַמְּאוּ
הָאָרֶץ: וְלֹא־תִקַּח הָאָרֶץ אֶתְכֶם בְּטַמְּאֵכֶם אֹתָהּ כְּאֲשֶׁר
קָצָה אֶת־הַגּוֹי אֲשֶׁר לְפָנֵיכֶם: כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכָּל
הַתּוֹעֵבוֹת הָאֵלֶּה וּנְכַרְתּוּ הַנִּפְשׁוֹת הָעֹשֹׂת מִקֶּרֶב עִמָּם:
וּשְׁמַרְתֶּם אֶת־מִשְׁמְרֹתַי לְבַלְתִּי עֲשׂוֹת מִחֻקֹּת הַתּוֹעֵבוֹת
אֲשֶׁר נַעֲשׂוּ לְפָנֵיכֶם וְלֹא תִטְמְאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

As the Torah Scroll is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

Continue with the Haftarah on page 682.

Alternate Torah reading

THE HOLINESS CODE—Leviticus 19:1-18

The LORD spoke to Moses, saying: Speak to the whole Israelite community and say to them:

You shall be holy, for I, the LORD your God, am holy. You shall each revere his mother and his father, and keep My sabbaths: I the LORD am your God. Do not turn to idols or make molten gods for yourselves: I the LORD am your God.

When you sacrifice an offering of well-being to the LORD, sacrifice it so that it may be accepted on your behalf. It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. And he who eats of it shall bear his guilt, for he has profaned what is sacred to the LORD; that person shall be cut off from his kin.

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the LORD am your God.

You shall not steal; you shall not deal deceitfully or falsely with one another. You shall not swear falsely by My name, profaning the name of your God: I am the LORD.

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

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

Alternate Torah reading

FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְתְּ בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְכִי תִזְבְּחוּ זֶבֶח שְׁלָמִים לַיהוָה לְרֹצְנֵכֶם תִּזְבְּחוּ: בְּיוֹם זִבְחֵכֶם יֹאכַל וּמִמְחַרְתָּ וְהַנוֹתֵר עַד־יוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשְׂרָף: וְאִם הָאָכַל יֹאכַל בְּיוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יִרְצָה: וְאֶכְלָיו עֲוֹנוֹ יֵשֵׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל וְנִכְרַתָּה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ: וּבִקְצָרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לִקְצֹר וּלְקַט קִצִּירָךְ לֹא תִלְקַט: וְכִרְמֶךָ לֹא תַעֲוִלֵל וּפְרֹט כִּרְמֶךָ לֹא תִלְקַט לַעֲנִי וְלִגֵּר תַעֲנֹב אִתָּם אֲנִי יְהוָה אֱלֹהֵיכֶם:

SECOND ALIYAH

לֹא תִגְנוּבוּ וְלֹא־תִכְחָשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשְׁבְּעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֵיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלִּין פְּעֻלַּת שֹׂכִיר אִתָּךְ עַד־בֹּקֶר: לֹא־תִקְלַל חֵרֶשׁ וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל וְיִרְאֵת מִאֱלֹהֵיךָ אֲנִי יְהוָה:

You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly. Do not deal basely with your fellows. Do not profit by the blood of your neighbor: I am the LORD.

You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the LORD.

As the Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפַּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהְדָּר
פְּנֵי גֵדוֹל בְּצַדֵּק תִּשְׁפֹּט עִמִּיתְךָ: לֹא־תִלְךָ רֶכֶל בְּעַמִּיךָ
לֹא תַעֲמֹד עַל־יָדָם רַעַךְ אֲנִי יְהוָה: לֹא־תִשְׂנֵא אֶת־אָחִיךָ
בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:
לֹא־תִקֵּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמְּךָ וְאַחֲבַת לְרַעַךְ כְּמוֹךָ
אֲנִי יְהוָה:

As the Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

Haftarah

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, King of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

The Book of Jonah

The word of the LORD came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

Jonah, however, started out to flee to Tarshish from the LORD's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the LORD.

But the LORD cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the LORD, the God of Heaven, who made both sea and land." The men were greatly terrified, and

Haftarah

Before the Haftarah, recite the following blessings:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה
יי הבורח בתורה ובמשה עבדו ובישראל עמו ובנביאי
האמת וצדק:

ויהי דברייהוה אלייונה בןאמתי לאמר: קום לך אל-
נינוה העיר הגדולה וקרא עליה כיעלתה רעתם לפני:
ויקם יונה לברח תרשישה מלפני יהוה ויירד יפו וימצא
אניה באה תרשיש ויתן שכרה ויירד בה לבוא
עמהם תרשישה מלפני יהוה: ויהוה הטיל רוחגדולה
אלהים ויהי סער גדול ביים והאניה חשבה להשבר:
וייראו המלחים ויזעקו איש אלאלהיו ויטלו אתיהכלים
אשר באניה אלהים להקל מעליהם ויונה ירד אל-
ירכתי הספינה וישכב ויגדס: ויקרב אליו רב החבל
ויאמר לו מהלך גרדס קום קרא אלאלהיך אולי
יתעשת האלהים לנו ולא נאבד: ויאמרו איש אלרעהו
לכו ונפילה גורלות ונדעה בשלמי הרעה הזאת לנו
ויפלו גורלות ויפל הגורל עלייונה: ויאמרו אליו הגידה-
נא לנו באשר למי הרעה הזאת לנו מהמלאכתך ומאין
תבוא מה ארצה ואימנה עם אתה: ויאמר אליהם עברי
אנכי ואתיהוה אלהי השמים אני ירא אשרעשה אתיהים

they asked him, "What have you done?" And when the men learned that he was fleeing from the service of the LORD—for so he told them—they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. Then they cried out to the LORD: "Oh, please, LORD, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O LORD, by Your will, have brought this about." And they heaved Jonah overboard, and the sea stopped raging.

The men feared the LORD greatly; they offered a sacrifice to the LORD and they made vows.

The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to the LORD his God from the belly of the fish. He said:

In my trouble I called to the LORD, and He answered me;
From the belly of Sheol I cried out, and You heard my
voice.

You cast me into the depths, into the heart of the sea, the
floods engulfed me;

All Your breakers and billows swept over me.

I thought I was driven away out of Your sight;

"Would I ever gaze again upon Your holy Temple?"

The waters closed in over me, the deep engulfed me.

Weeds twined around my head.

I sank to the base of the mountains; the bars of the earth
closed upon me forever.

Yet You brought my life up from the pit, O LORD my God!

When my life was ebbing away, I called the LORD to mind;

And my prayer came before You, into Your holy Temple.

They who cling to empty folly forsake their own welfare,

But I, with loud thanksgiving, will sacrifice to You;

What I have vowed I will perform.

Deliverance is the LORD's!

וְאֶת־הַיִּבְשָׁה: וַיִּרְאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו
מִדֵּי־זֹאת עֲשִׂיתָ בִּי־יְדֵעוּ הָאֲנָשִׁים כִּי־מִלְפָנֶיךָ יְהוָה הוּא בָרַח
כִּי הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מִדֵּי־נַעֲשֶׂה לָּךְ וַיִּשְׁתַּק הֵימָּה
מֵעֲלֵינוּ כִּי הֵימָּה הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי
אֶל־הַיָּם וַיִּשְׁתַּק הֵימָּה מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְשָׁלִי הִסְעַר
הַגְּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאֲנָשִׁים לְהֵשִׁיב אֶל־הַיִּבְשָׁה
וְלֹא יָכְלוּ כִּי הֵימָּה הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם: וַיִּקְרְאוּ אֶל־יְהוָה
וַיֹּאמְרוּ אֲנָּה יְהוָה אֵלֵינוּ נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל־
תַּתּוֹן עֲלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ:
וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלְהוּ אֶל־הַיָּם וַיַּעֲמֵד הֵימָּה מִזֹּעֲפּוֹ: וַיִּירְאוּ
הָאֲנָשִׁים יְרָאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זִבְחָה לַיהוָה וַיִּדְרוּ
נְדָרִים:

וַיִּמַן יְהוָה דָּג גְּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמֶעֵי הַדָּג
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמֶּעֵי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִּי אֶל־יְהוָה וַיַּעֲנֵנִי
מִבְּטֶן שָׂאוֹל שׁוֹעֵתִי שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצּוֹלָה
בְּלִבְבַּי יָמִים וַנְהַר יִסְבְּגֵנִי כָל־מִשְׁבְּרֵיךָ וַגְּלִיךָ עָלַי עָבְרוּ:
וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנִּגְדַּי עֵינַיךָ אַךְ אוֹסִיף לְהַבִּיט
אֶל־הַיִּבְלָה קְדָשְׁךָ: אֲפֹפוּנֵי מַיִם עַד־נִפְשׁ תְּהוֹם יִסְבְּגֵנִי סוּף
חָבוּשׁ לְרֵאשֵׁי: לְקַצְבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדַי
לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: בְּהַתְעַטָּף עָלַי נַפְשִׁי
אֶת־יְהוָה זָכַרְתִּי וַתִּבּוֹא אֵלַיךָ תַּפְלִתִּי אֶל־הַיִּבְלָה קְדָשְׁךָ:
מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסֵדָם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל תַּזְנִיחָה

The LORD commanded the fish, and it spewed Jonah out upon dry land.

The word of the LORD came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with the LORD's command. Nineveh was an enormously large city a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth—man and beast—and shall cry mightily to God. Let everyone turn back from his evil ways, and from the injustice of which he is guilty. Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish."

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to the LORD, saying, "O LORD! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, re-

אֲזַבְחָהּ לָךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלְמָה יִשְׁעָתָה לִיהוָה: וַיֹּאמֶר
יְהוָה לֵדָג וַיִּקְרָא אֶת־יֹנָה אֱלֹהֵי־בִשְׂמָה:

וַיְהִי דְבַר־יְהוָה אֶל־יֹנָה שֵׁנִית לֵאמֹר: קוּם לֶךְ אֶל־
נִינְוָה הָעִיר הַגְּדוֹלָה וְקִרְא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי
דֹּבֵר אֵלֶיךָ: וַיִּקְם יֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבַּר יְהוָה
וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהַלָּךְ שְׁלֹשַׁת יָמִים:
וַיַּחַל יֹנָה לָבוֹא בְעִיר מִהַלָּךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָכֶת: וַיֹּאמְרֵנוּ אֲנָשֵׁי נִינְוָה
בְּאֱלֹהִים וַיִּקְרָא־רִצּוֹם וַיִּלְבְּשׁוּ שָׂקִים מְגֹדֹלִם וְעַד־קִטְטָנִים:
וַיִּנְע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקְם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֹתָיו
מֵעֲלָיו וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאָפֶסֶד: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה
מִטַּעַם הַמֶּלֶךְ וַגְּדָלְיוֹ לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבְּקָר
וְהַצֹּאֵן אֶל־יִטְעֻמוּ מְאוּמָה אֶל־יִרְעוּ וַיָּמִים אֶל־יִשְׁתּוּ:
וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרָאוּ אֶל־אֱלֹהִים
בְּחַזְקָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֲמָס אֲשֶׁר
בְּכַפְיָהֶם: מִיִּיּוֹדֵעַ יָשׁוּב וַנַּחֵם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ
וְלֹא נֹאבֵד: וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־יָשְׁבוּ
מִדְּרָכָם הִרְעָה וַיִּנַּחֵם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דָּבַר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

וַיִּרַע אֶל־יֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־
יְהוָה וַיֹּאמֶר אַנְּנָה יְהוָה הַלּוֹא־יֹנָה דָּבָרִי עַד־הַיּוֹתִי עַל־
אֲדָמָתִי עַל־כֵּן קִדַּמְתִּי לְבָרִיחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֶל־חַנּוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב־חַסֵּד וַנַּחֵם עַל־הִרְעָה:

nouncing punishment. Please, LORD, take my life, for I would rather die than live." The LORD replied, "Are you that deeply grieved?"

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live." Then God said to Jonah, "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die."

Then the LORD said: "You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!"

Micah 7:18-20

Who is like You, O God, forgiving iniquity and pardoning the transgression of the remnant of Your people! Your anger is not forever for You delight in kindness. You will again have compassion upon us, subdue our iniquities, and cast all our sins into the depths of the sea. You will show faithfulness to Jacob and kindness to Abraham, as You promised our ancestors from days of old.

וַעֲתָהּ יְהוָה קִחַנָּה אֶת־נַפְשִׁי מִמָּוִי כִּי טוֹב מוֹתִי מִחַיִּי:
וַיֹּאמֶר יְהוָה הֲהֵיטֵב תָּרַח לָךְ: וַיֵּצֵא יוֹנָה מִדִּבְרֵי־
וַיֵּשֶׁב מִקֶּדֶם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ:
בָּצֵל עַד אֲשֶׁר יֵרָאֶה מֵהַיְיָהּ בְּעִיר: וַיִּמַן יְהוָה אֱלֹהִים
קִיקְיוֹן וַיַּעַל מֵעַל לַיּוֹנָה לְהָיוֹת צֶלַע לְדֹרְאָשׁוֹ לְהַצִּיל
לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שִׁמְחָה גְדוֹלָה: וַיִּמַן
הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לִמְחַרֵּת וַתֵּךְ אֶת־הַקִּיקְיוֹן
וַיִּיבֶשׁ: וַיְהִי כַּזְרֵחַ הַשָּׁמֶשׁ וַיִּמַן אֱלֹהִים רוּחַ קָדִים
חַרִּישִׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת־
נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־
יוֹנָה הֲהֵיטֵב חָרַה־לְךָ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרַה־לִּי
עַד־מוֹת: וַיֹּאמֶר יְהוָה אֶתָּה חֹסֵף עַל־הַקִּיקְיוֹן אֲשֶׁר
לֹא־עָמַלְתָּ בוֹ וְלֹא גִדַּלְתָּ שְׁבֹן־לֵילָה הִיָּה וּבִרְלִילָה אָבָד:
וַאֲנִי לֹא אֲחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבֶּה
הַרְבֵּה מִשְׁתִּים־עֹשֶׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בְּיַד־מִינּוֹ
לְשִׁמְאֹל וּבִהֲמָה רַבָּה:

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֹבֵר עַל־פְּשָׁע לְשֹׂאֲרֵית נַחֲלָתוֹ
לֹא־הִחְזִיק לְעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמְנוּ
יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וַתִּשְׁלַיֵךְ בְּמַצָּלוֹת יָם כָּל־חַטָּאתָם: תִּתֵּן
אֲמַת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִימֵי
קָדָם:

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, King of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

"Praise the Lord, for He alone is exalted."

Congregation:

"His glory is revealed on earth and in the heavens.
He has raised the honor of His people,
the glory of His faithful.

He exalted the Children of Israel,
the people near to Him. Hallelujah."

BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כלהעולמים
צדיק בכל הדורות האל הנאמן האומר ועושה המדבר
ומקים שכל דבריו אמת וצדק:
נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר אהר
מדבריו אהור לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל דבריו:
רחם על ציון כי היא בית חיינו ולעלובת נפש תושע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:
שמחנו יי אלהינו באליהו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על כסאו לא ישוב
זר ולא ינחלו עוד אחרים את כבודו. כי בשם קדשך
נשבעת לו שלא יכבה נרו לעולם ועד. ברוך אתה יי
מגן דוד:

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

יהללו את שם יי. כי נשגב שמו לבדו—

Congregation:

הודו על ארץ ושמים:
יגרו קרן לעמו. תהלה לכל חסידיו.
לבני ישראל עם קרבו. הללויה:

*Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'hol hasidav,
li-v'ney yisrael am k'rovo, Hallelujah.*

A PSALM OF DAVID.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is He who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in His holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek Him,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord strong and mighty,
The Lord valiant in battle.*

Lift up your heads, O gates!
Lift them up, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord of hosts; He is the King of Glory.*

Psalm 24

לְדוֹד מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹאָהּ

תָּבֵל וַיֹּשְׁבֵי בָהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ

וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה:

מִי־יַעֲלֶה בָהֵר יי

וּמִי־יִקוּם בְּמִקּוֹם קָדְשׁוֹ:

נָקִי כַפָּיִם וּבֶרֶךְ לֵבָב

אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשׁוֹ

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשׂא בְרָכָה מֵאֵת יי

וְצָדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דִּרְשׁוֹ

מִבְּקִשֵׁי פְנִיָּה יַעֲקֹב סֵלָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם

וְהִנִּישְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד

יי עֲזוֹן וְגִבּוֹר

יי גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם

וּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד

יי צְבָאוֹת

הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

*Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.*

*Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi hu zeh meleḥ ha-kavod,
Adonai tz'vaot hu meleḥ ha-kavod, Selah.*

As the Torah Scroll is placed in the Ark, recite:

When the Ark was set down, Moses prayed: "O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.


It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATION

 Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us to find meaning and purpose in our lives. Bless us with wisdom, holiness, and love. May the Torah be our tree of life, our shield and our guide. Amen.

As the Torah Scroll is placed in the Ark, recite:

וּבְנַחַה יֹאמֵר שׁוֹבָה יְיָ רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:

קוּמָה יְיָ לְמִנוּחֶתְךָ אִתָּהּ וְאֲרוֹן עֲנֶיךָ:

כְּהִנֵּיךָ יִלְבְּשׁוּ צִדְק וְחִסְדֶּיךָ יִרְנְנוּ:

בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזָבוּ:

עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיחַ מְאֹשֶׁר:

דְּרָכֶיהָ דְרָכֵי־נֶעֱמִים וְכָל־נִתְיַבְתֶּיהָ שְׁלוֹם:

הַשִּׁיבָנוּ יְיָ אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמִּינוּ בְּקִדְמָה:

Ki lekah tov na-tati lahem, torati al ta-azovu.

*Eytz ha-yim hi la-maḥa-zikim bah,
V'tom-ḥeha m'u-shar.*

D'raḥeha darḥey no-am, v'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleha v'na-shuva,

Ḥadeysh yameynu k'kedem.

To save the world

It was late in the afternoon on Yom Kippur. Rabbi Levi Yitzhak had been praying in the Berdichev synagogue all day.

For a moment, he closed his tired eyes. Suddenly, he was before the Judgment Seat of God. The fate of humanity was being weighed in the great scales. Alas, the sins were heavy; the prospects for humanity were bleak.

Rabbi Levi Yitzhak pleaded with God: "If You wanted us to be angels, You should have let us remain in the Garden of Eden. But You sent us out into the world! And the daily struggle often puts us into the hands of sin."

The Lord was moved and motioned the rabbi to a chair at His side. The rabbi continued. His appeal was sincere and convincing. The scales began to tilt in humanity's favor.

Suddenly, the rabbi heard a piteous cry. He looked down to earth, into the tiny Berdichev synagogue. Haim, the washerman, fasting on this holiest day, had fainted from hunger. Levi Yitzhak rose to leave, to hurry back to earth to conclude the service—so that Haim could break his fast.

A voice called after him: "Levi Yitzhak! Where are you going? You were on the verge of saving the world." Replied Levi Yitzhak: "Where is it written that the price of salvation must be the life of Haim, the washerman?"

And he left. As he hurried on his way, a great chorus of angels sang: "Levi Yitzhak, you are saving the world!"

To add



The pure *Tzaddikim* [righteous people],
Do not complain against wickedness
But add righteousness.

They do not complain against disbelief
But add faith.

They do not complain against ignorance
But add wisdom.

Rav Kook

The night watchman

The Dubner Maggid taught: Prayer is not a device to arouse God, to make Him aware of us and of our needs. God is always aware. The true purpose of prayer is to arouse us, to keep us aware of our obligations—toward our community, our people, our God, and even toward ourselves.

The Maggid gave this illustration: In the shtetl, the night watchman walks the streets and every hour on the hour calls out the time. The purpose of "calling out" is not to awaken the residents in the middle of the night. The purpose is to indicate that he, the watchman, is alert, tending to his tasks, and has not fallen asleep.

Prayer is a means of keeping us spiritually alert and morally awake.

Does it matter?

A man came to the rabbi of Kotzk with a problem: "I keep brooding and brooding and I am unable to stop."

"What do you brood about?" asked the rabbi.

"I keep brooding about whether there really is a judgment and a judge."

"Does it matter to you?"

"Rabbi! If there is no judgment and no judge, then what does all creation mean?"

"Does that matter to you?"

"Rabbi! If there is no judgment and no judge, then what do the words of the Torah mean?"

"Does that matter to you?"

"Rabbi! 'Does it matter to me?' What do you think? What else could matter to me?"

"Well, if it matters to you so greatly," said the rabbi of Kotzk, "then you are a good Jew after all. And it is quite all right for a good Jew to brood; nothing can go wrong with him."

Menaḥem Mendel of Kotzk, as retold by Martin Buber

ḤATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Amidah begins on page 700.

In congregations where a silent Amidah is said, see page 424.

Reader:

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְנִמְלִיד מְלִכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיִּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיד הוּא. לְעָלְמָא
וְלְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא חֲשִׁבְתָּא וְנַחֲמָתָא
דְּאֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 700.

In congregations where a silent Amidah is said, see page 424.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-ḥutey
B'ha-yey-ḥon uv-yomey-ḥon uv-ḥa-yey d'ḥol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla ul-eyla mi-kol bir-ḥata v'shi-rata
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru amen.

The Amidah

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King who abounds in compassion, who forgives and pardons transgressions.

Remember us to life, O King who delights in life. Inscribe us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְסוֹד חַכְמִים וְנְבוֹנִים. וּמְלַמֵּד דַּעַת מְבִינִים. אֶפְתָּחָה
פִּי בְּתַפְלָה וּבְתַחֲנוּנִים. לְחַלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא
רַחֲמִים מוֹחֵל וְסוֹלֵחַ לְעוֹנִים:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גְבוֹר לְעוֹלָם אֲדַנִּי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית
וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרַחֲמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

Zohreynu l'ha-yim meleh hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with His glory."

His glory pervades the universe. When one chorus of ministering angels asks: "Where is His glory?" another adoringly responds:

"Praised be the glory of the Lord
Which fills the universe."

May God deal mercifully and compassionately with His people, who speak of His oneness twice each day, morning and evening, lovingly proclaiming—

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world, "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

"The Lord shall reign forever;
Your God, Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and King.

נְעַרִיצָךְ וְנִקְדִישֶׁךָ כְּסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמְקַדְיִישִׁים
שִׁמְךָ בְּקֹדֶשׁ. כְּכַתּוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹדֵי מְמַקְוֹמוֹ:

מְמַקְוֹמוֹ הוּא יָפֵן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמְיַחֲדִים שָׁמוּ
עָרַב וּבָקַר בְּכָל־יוֹם תָּמִיד פְּעַמִּים בְּאַהֲבָה שָׁמַע אִמְרֵים.
שָׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כְּלִיחֵי. לְהִיּוֹת לָכֶם לְאֱלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מִהֲאֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד
וְשָׁמוּ אֶחָד: וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמֶלֶךְ יְיָ לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:
לְדֹר וָדֹר נִגִּיד נִגְדְּלָךְ. וּלְנֶצַח נֶצְחִים קֹדֶשְׁתָּךְ נִקְדִישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה:

*Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo ḥol ha-aretz k'vodo.*

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

*Yimloh Adonai l'olam,
Eloha-yih tzion l'dor va-dor, Hallelujah.*

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation!

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy King.

חַמּוּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וַיֹּאמְרוּ לְךָ חוֹסֵיךָ
בְּצַדִּיקָה עֲמוּסֵיךָ תִקְדָּשׁ אֲדוֹן עַל כָּל־מַעֲשֵׂיךָ:

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאַיִמְתֶּךָ עַל
כָּל־מַה־שֶּׁבְרָאתָ. וַיִּירְאוּךָ כָּל־הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ כָּלֵם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם. כִּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ
בְיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבְרָאתָ:
וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרְשֵׁיךָ וּפְתִיחוֹן פֶּה לְמִיחֲלִים לְךָ. שִׁמְחָה לְאַרְצְךָ
וְשִׂשׂוֹן לְעִירְךָ בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צַדִּיקִים יֵרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים
בְּרָנָה יִגִּילוּ. וְעוֹלָתָה תִקְפָּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן
תִּכָּלֶה. כִּי תַעֲבִיר מִמְּשַׁלַּת יְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשֶׁךָ בְּכַתּוּב בְּדַבְּרֵי קֹדֶשֶׁךָ.
יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּנִיָּה:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלֹוִה מִבְּלַעְדֶּיךָ בְּכַתּוּב.
וַיִּגְבַּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יי הַמְּלִךְ הַקְּדוֹשׁ:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

אתה בחרתנו מכל־העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל־הלשונות. וקדשתנו במצותיך. וקרבתנו
מלבנו לעבודתך. ושמה הגדול והקדוש עלינו קראת:

On Shabbat add the words in brackets.

ותתן לנו יי אלהינו באהבה את־יום השבת הזה לקדשה
ולמנוחה ואת־יום הכפרים הזה למחילה ולסליחה
ולכפרה ולמחל־בו את־כל־עונותינו [באהבה] מקרא קדש.
זכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר וזכרוננו ופקדוננו. וזכרון אבותינו.
וזכרון משיח בן־דוד עבדך. וזכרון ירושלים עיר קדשך.
וזכרון כל־עמך בית ישראל לפניך. לפליטה לטובה לחן
ולחסד ולרחמים לחיים ולשלום ביום הכפרים הזה:
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

REMEMBER US, RECALL THE COVENANT, AND PURIFY US

O Lord, remember Your mercy and Your kindness,
For they are everlasting.

*Remember us, O Lord, and show us Your favor,
Remember us and deliver us.*

Remember the people You redeemed from bondage,
And Mount Zion, the site of Your presence.

*Remember, O Lord, Your love of Jerusalem,
Forget not Your love for Zion.*

Remember, O Lord, Your covenant with the patriarchs:

*"I will remember My covenant with Jacob, Isaac, and
Abraham, and I will remember the land."*

Remember, O Lord, Your covenant with our ancestors:

*"I will remember My covenant with your ancestors,
whom I brought out of the land of Egypt, in the sight of
all the nations, to be their God; I am the Lord."*

Have mercy upon us, O Lord, and do not destroy us:

*"The Lord is a merciful God, He will not forsake you nor
destroy you; nor will He forget the covenant."*

Open our hearts that we may love and revere You:

*"The Lord your God will open your heart and the heart
of your children, so that you will love Him with all your
heart and with all your soul, that you may live."*

Gather our dispersed and our homeless, as was promised:

*"Even if you are dispersed in the remotest parts of the
world, from there the Lord your God will gather and
fetch you."*

Be with us, O Lord, when we seek You:

*"If you seek the Lord your God, you shall find Him, if you
seek Him with all your heart and all your soul."*

Forgive our sins on this day, O Lord, and purify us:

*"On this day atonement shall be made for you to cleanse
you; of all your sins shall you be clean before the Lord."*

זְכַרְרַחֲמֶיךָ יְיָ וְחַסְדֶיךָ כִּי מַעֲוָלָם הָמָּה: זְכַרְנוּ יְיָ
בְרַצוֹן עִמָּךְ. פָּקְדָנוּ בִישׁוּעָתֶךָ: זְכַר עֲדָתְךָ קִנְיַת קָדָם.
וְגֵאלֹתָ שְׂבֹט נַחֲלָתֶךָ. הִרְצִינוּ זֶה שְׁכֵנֶתָּ בּוֹ: זְכַר יְיָ חֶבֶת
יְרוּשָׁלָיִם. אֶהְבֵּת צִיּוֹן אֶל תִּשְׁכַּח לְנֶצַח:

זְכַרְלָנוּ בְּרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ. וְזָכַרְתִּי אֶת־בְּרִיתִי
יַעֲקֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם
אֲזָכַר וְהָאָרֶץ אֲזָכַר: זְכַרְלָנוּ בְּרִית רֵאשֻׁנִים כַּאֲשֶׁר
אָמַרְתָּ. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֻׁנִים. אֲשֶׁר הוֹצֵאתִי אֹתָם
מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיוֹת לָהֶם לֵאלֹהִים. אֲנִי יְיָ:
רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ כְּמָה שְׁכָתוֹב. כִּי אֵל רַחוּם
יְיָ אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית
אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: מוֹל אֶת־לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה
אֶת־שְׁמֹךָ כַּכָּתוּב בְּתוֹרָתֶךָ. וּמַל יְיָ אֱלֹהֶיךָ אֶת־לִבְבָךָ וְאֶת־
לִבָּב וְרַעַף לְאַהֲבָה אֶת־יְיָ אֱלֹהֶיךָ בְּכָל־לִבְבָךָ וּבְכָל־
נַפְשֶׁךָ לְמַעַן חַיֶּיךָ:

קִבֵּץ נִדְחֵנוּ כְּמָה שְׁכָתוֹב. אִם־יְהִי נִדְחָךְ בְּקִצְהָ
הַשָּׁמַיִם. מַשֶּׁם יִקְבְּצֶךָ יְיָ אֱלֹהֶיךָ וּמַשֶּׁם יִקְחֶךָ: הַמְצֵא לָנוּ
בְּבִקְשָׁתֵנוּ כְּמָה שְׁכָתוֹב. וּבִקְשָׁתֶם מַשֶּׁם אֶת־יְיָ אֱלֹהֶיךָ
וּמְצֵאתָ. כִּי תִדְרָשְׁנוּ בְּכָל־לִבְבָךָ וּבְכָל־נַפְשֶׁךָ:

כִּפָּר חַטָּאתֵינוּ בַּיּוֹם הַזֶּה וְטַהַרְנוּ כְּמָה שְׁכָתוֹב. כִּי־בַיּוֹם
הַזֶּה יִכָּפַר עָלֵיכֶם לְטַהַר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ
תִטְהָרוּ:

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us,
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

“For Your own sake, O Lord,
Pardon my sin though it is great.”

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ:

הַשִּׁיבֵנוּ יי אֱלֹהֵיךָ וְנִשׁוּבָה חֲדָשׁ יְמֵינוּ בְּקֶדֶם:

אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קְדֻשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה כְּכֹלֹת כַּחֲנוּ אֶל־תַּעֲזֹבֵנוּ:

אֶל־תַּעֲזֹבֵנוּ יי אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֶל־תַּעֲזֹבֵנוּ. וְאֶל־תִּטְשֵׁנוּ. וְאֶל־
תִּכְלִימֵנוּ. וְאֶל־תִּפְרַר בְּרִיתְךָ אִתָּנוּ. קִרְבָּנוּ לְתוֹרַתְךָ. לְמִדְּנוּ
מִצְוֹתֶיךָ. הוֹרְנוּ דְרָכֶיךָ. הֵט לִבָּנוּ לִירְאָה אֶת שְׁמֶךָ. וּמוֹל
אֶת־לִבָּנוּ לְאַהֲבָתְךָ. וְנִשׁוּב אֱלֹהֵיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם.
וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחֹל וְתִסְלַח לְעוֹנֵינוּ בְּכַתּוּב בְּדַבְרֵי
קְדֻשְׁךָ. לְמַעַן־שְׁמֶךָ יי וְסִלַּחַת לְעוֹנֵי כִי רַב־הוּא:

*Sh'ma koleynu, Adonai Eloheyenu, ḥus v'raḥeym aleynu,
V'kabeyl b'raḥamim uv-ratzon et t'filateynu.*

*Ha-shiveynu Adonai eyleḥa v'na-shuva,
Ḥadeysh yameynu k'kedem.*

*Al tashli-ḥeynu mil-faneḥa,
V'ruaḥ kod-sh'ḥa al tikaḥ mimenu.*

*Al tashli-ḥeynu l'eyt zikna,
Kih-lot koḥeynu al ta-azveynu.*

Al ta-azveynu Adonai Eloheyenu, al tirḥak mimenu.

KI ANU AMEḤA:

We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our King.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלְחֵנוּ. מְחַלְלֵנוּ. כְּפָר־לָנוּ:

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ:

אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קִהְלֶךָ וְאַתָּה חֻלְקָנוּ:

אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלָנוּ. אָנוּ צֹאֲנֶךָ וְאַתָּה רוֹעֵנוּ:

אָנוּ כְרִמֶּךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פִּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:

אָנוּ רְעִיתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:

אָנוּ עַמֶּךָ וְאַתָּה מְלַכְנוּ. אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן. אָנוּ קָשִׁי עֲרֵף וְאַתָּה

אֲרֵךְ אַפַּיִם. אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא מְרַחֲמִים. אָנוּ יִמֵּינוּ

כְּצֵל עוֹבֵר. וְאַתָּה הוּא וְשִׁנוֹתֶיךָ לֹא יִתְמוּ:

Ki anu ameha v'ata Eloheynu,

Anu vaneha v'ata avinu.

Anu avadeha v'ata adoneynu,

Anu k'haleha v'ata hel-keynu.

Anu nah-lateha v'ata gora-leynu,

Anu tzoneha v'ata ro-eynu.

Anu harmeha v'ata notreynu,

Anu f'u-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,

Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,

Anu ma-amireha v'ata ma-amireynu.

THE CONFSSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your *Mitzvot* and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל
תִּתְעַלֵּם מִתְחַנְתָּנוּ. שְׂאִין אֲנַחְנוּ עֵזי פָּנִים וְקָשִׁי עֶרְף לֹמֶר
לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא הִטָּאֵנו
אֲבָל אֲנַחְנוּ הִטָּאֵנו:

אֲשַׁמְנוּ. בָּגַדְנוּ. גִּזְלָנוּ. דִּבְרָנוּ דָּפִי.
הֶעֵוִינוּ. וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסָנוּ. טָפְלָנוּ שְׂקָר.
יַעֲצָנוּ רָע. כִּזְבָּנוּ. לָצָנוּ. מָרַדְנוּ. נֶאֱצָנוּ.
סָרְרָנוּ. עֵוִינוּ. פִּשְׁעָנוּ. צָרְרָנוּ. קָשִׁינוּ עֶרְף.
רָשַׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
הִרְשַׁעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-h́atnu, tiavnu, tainu, ti-tanu.*

FORGIVE OUR SINS

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement.

Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You.

Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love Him with all your heart and with all your soul, that you may live."

You are aware of our sins, whether committed consciously or unconsciously, willingly or unwillingly, in public or in private; they are all clearly known to You.

What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath.

Measured against Your perfection, our preëminence over the beast is negligible, for we all are so trivial.

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. סָלַח וּמַחַל לְעֹוֹנוֹתֵינוּ בְּיוֹם
וְהַשְׁבַּת הַזֶּה וּבְיוֹם הַכַּפּוּרִים הַזֶּה. וְהַעֲתֵר־לָנוּ בְּתַפְלִתָנוּ.
מַחַה וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ. וְכוּף אֶת־יָצְרָנוּ
לְהַשְׁתַּעֲבֵד־לְךָ. וְהַכְנַע עָרְפָנוּ לְשׁוּב אֵלֶיךָ. וְחַדֵּשׁ
כְּלֵיוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שִׁמְךָ כְּכַתוּב בְּתוֹרַתְךָ. וּמַל יי אֱלֹהֶיךָ אֶת־
לִבְבָךָ וְאֶת־לִבֵּב זַרְעֶךָ לְאַהֲבָה אֶת־יי אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ
וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

הַזְדוֹנוֹת וְהַשְׁגָּנוֹת אִתָּהּ מְכִיר. הַרְצוֹן וְהָאֲנָס הַגְּלוּיִם
וְהַנְּסֻתִים לְפָנֶיךָ הֵם גְּלוּיִם וִירוּעִים: מִהֲאָנוּ. מִהֲחַיֵּינוּ.
מִהֲחִסְדָנוּ. מִהֲיִצְדָקְנוּ. מִהֲיִשְׁעָנוּ. מִהֲיִכְחָנוּ. מִהֲיִגְבוּרָתָנוּ.
מִהֲנֹאֲמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא כָל־
הַגְּבוּרִים כְּאִין לְפָנֶיךָ וְאִנְשֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ. וְחַכְמַיִם כְּבָלִי
מִדָּע וּנְבוֹנִים כְּבָלִי הַשֶּׁבֶל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ וַיְמִי
חַיֵּיהֶם הִבֵּל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין כִּי
הַכֹּל הִבֵּל:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שְׁתַּסְּלַח־לָנוּ עַל כָּל־חַטָּאתֵינוּ. וְתַמְחַל־לָנוּ עַל כָּל־
עֹוֹנוֹתֵינוּ. וְתַכַּפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ:

AL HET: The multitude of our sins

We have sinned against You willingly and unwillingly;
And we have sinned against You by acting without thinking.

We have sinned against You through sexual immorality;
And we have sinned against You knowingly and deceitfully.

We have sinned against You by wronging others;
And we have sinned against You by licentiousness.

We have sinned against You by disrespecting parents
and teachers;

And we have sinned against You by violence.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by foul speech;
And we have sinned against You through the inclination
to evil.

We have sinned against You by fraud and falsehood;
And we have sinned against You by mocking.

We have sinned against You in our business affairs;
And we have sinned against You by usury and extortion.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by idle gossip;
And we have sinned against You by haughtiness.

We have sinned against You by rejecting Your commandments;
And we have sinned against You by betraying others.

We have sinned against You by being irreverent;
And we have sinned against You by running to do evil.

We have sinned against You by swearing falsely;
And we have sinned against You by breach of trust.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּבְלִי דְרַעַת:
עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלוּי עֲרִיּוֹת.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:
עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:
עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּחִזּוֹק יָד:

וְעַל כָּלֶם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מַחֲל־לָנוּ. כַּפְּר־לָנוּ:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּיִצְרַר הָרֶעַ:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָבוֹ.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִצּוֹן:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִשְׁדַּךְ וּבְמַרְבִּית:

וְעַל כָּלֶם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מַחֲל־לָנוּ. כַּפְּר־לָנוּ:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּפַרְיָקַת עַל.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּצַדִּית רַע:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלַיִם לְהָרַע:

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא.
וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד:

וְעַל כָּלֶם . . .

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

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."

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹונֹתֵינוּ בְיוֹם וְהַשְׁבֵּת
הַזֶּה וּבְיוֹם הַכִּפּוּרִים הַזֶּה מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ
מִגֵּנֵד עֵינֶיךָ. כְּאָמֹר אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי
וְחַטָּאתֶיךָ לֹא אֲזַכֵּר: וְנֹאמֵר מְחִיתִי כְעֵב פְּשָׁעֶיךָ וְכַעֲנוּ
חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶתִיךָ: וְנֹאמֵר כִּי־בְיוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תַטְהָרוּ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נִרְצָה בְּמִנוּחַתְנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹן חֲלָקְנוּ בְּחֹרֶתֶךָ שְׁבַעְנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתֶךָ.
וְנִהְיִי לְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וְנִוָּחוּ בְּהַיְשָׁרָא
מִקִּדְשֵׁי שְׁמֶךָ וְטַהַר לִבְנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן
לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר וּמִבְּלַעֲדֶיךָ
אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְיָ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֹונֹתֵינוּ וְלְעֹונֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל־הָאָרֶץ
מִקִּדְשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

רִצָּה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלְתֶם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ
הַמְּחִיר שְׁכִינָתוֹ לְצִיּוֹן:

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

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.

The following may be said in an undertone:

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our King, forever.

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

מִוֹדִים אֲנַחֲנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר.
נֹדֶה לָּךְ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ וְעַל נְסִיךְ שְׂבָכְלֵי־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְלֵ־עֵת עָרֵב וּבֹקֵר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא־תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קוֹיֵנוּ לָּךְ:

The following may be said in an undertone:

מִוֹדִים אֲנַחֲנוּ לָּךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתִקְּמֵנוּ וְתִאֶסְפוּ
גְּלוּתֵינוּ לְאַרְץ קְדֻשָּׁה לְשִׁמֵר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבָּב שְׁלֵם עַל שְׂאֵנְחָנוּ מוֹדִים לָּךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבַּרְךָ וְיִתְרוֹמֵם שִׁמְךָ מַלְכֵנוּ תָמִיד לְעוֹלָם
וָעֶד:

אָבִינוּ מַלְכֵנוּ זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶךָ וְכִלֵּה דָבָר
וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׁמְד וּמִגָּפָה וּפְגַע רַע
וְכָל־מַחֲלָה וְכָל־תִּקְלָה וְכָל־קִטְטָה וְכָל־מִיָּנִי פְרַעֲנוֹת
וְכָל־גְּזֵרָה רָעָה וְשִׁנְאוֹת חַנָּם. מַעֲלִינוּ וּמַעַל כָּל־בְּנֵי בְרִיתְךָ:
וְכַתּוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֵת שִׁמְךָ בְּאַמֶּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָּךְ
נִפְאֵה לְהוֹדוֹת:

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

“May the Lord bless you
and protect you.” *Congregation:*
May this be His will.

“May the Lord show you kindness
and be gracious to you.” *May this be His will.*

“May the Lord bestow favor upon you
and grant you peace.” *May this be His will.*

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ כְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה
עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאָמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כַּהֲנִים. עִם קְדוּשָׁתְךָ
בְּאָמֹר:

Congregation: Keyn y'hi ratzon.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: כֵּן יִהְיֶה רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחֲנֶנֶךָ: כֵּן יִהְיֶה רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם: כֵּן יִהְיֶה רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמֶיךָ:

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה. נִזְכָּר וְנִקְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uv-rahah ba-olam.

Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.

Bar-heyenu avinu kulanu k'ehad b'or paneha,

Ki v'or paneha natata lanu Adonai Eloheyenu

torat ha-yim. v'ahavat hesed.

U-tz'dakah, uv-rahah, v'rahhamim, v'ha-yim, v'shalom.

V'tov b'eyneha l'vareyh et am-ha yisrael

B'hol eyt uv-hol sha-a bi-sh'lomeha.

B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah.

Niza-heyv v'nikateyv l'faneha.

Anahnu v'hol amha beyt yisrael.

L'ha-yim tovim ul-shalom.

KADDISH SHALEM

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִידָא הוּא. לְעֵלְמָא
וּלְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם
אָבוּהוֹן דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

*Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.*