

# *EVENING SERVICE FOR YOM KIPPUR*

## SELECTIONS FROM THE **HIGH HOLIDAY PRAYER BOOK**

For Rosh Hashana and Yom Kippur

A CONTEMPORARY SERVICE

Please Note: This service maintains the pagination from the High Holiday Prayer Book used for in-person services. It includes only those pages used in this service.



*"The Temple With a Heart"*

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## ONE MORE YEAR

Each year should be the best year we have yet lived.  
Each year we are more learned in the ways of life.  
Each year we are wiser than the year before.  
Each year our eyes know better the sights to seek.  
Each year our ears listen with a finer tuning.  
Every happening is a jewel, wrought about the fancy of time.  
All that we understand of the universe is the setting

For each sight and sound of the day.

The child looks with gladness each year to be one year older.  
Should not this welcome pursue us all our years?  
The piling of the years is a richness like the piling of gold.  
Our years are coins with which we can purchase more wisely  
At the bazaars of each new season.

Our love is more pliant and patient having been taught by time.  
This New Year is one year older than the last.

The earth is more abounding in its growth.

The creatures have moved another another step in the unfolding.

Mankind has left us one more year of art for our contemplation.

History is one year more resonant with lessons.

The sunrises are one more year more familiar and promising.

The sunsets are one year less fearful,

and the peace of the Night is one year closer.

Kenneth Patton

O Lord our God, many are the evasions and deceits which we practice upon others and upon ourselves. We long to speak and hear truth only, yet time and again, from fear of loss or hope of gain, from dull habit or cruel deliberation, we speak half-truths, we twist facts, we are silent when others lie, and when we lie to ourselves.

But we stand now before You, and our words and our thoughts speed to One who knows them before we utter them. We know we cannot lie in Your presence.

May our worship teach us to practice truth in speech and in thought Before You, and before one another.

Chaim Stern

The legal declaration of Kol Nidre is recited in the setting of a formal court.

בְּיִשִּׁיבָה שֶׁל מַעֲלָה וּבְיִשִּׁיבָה שֶׁל מַטָּה,

B'y'shivah shel malah, oo'v'y'shivah shel matah,

עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל,

Ahl da'at ha'ma'kom, v'ahl da'at hakahal.

אָנּוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרִימִים.

Ahnu matirin l'heet'pa'lail eem ha'ah'varya'nim.

כַּל נִדְרֵי וְאִסְרֵי וְחֲרָמֵי וְקוֹנָמֵי וּכְנוּיֵי וְקְנוּסֵי וּשְׁבוּעוֹת, דְּנִדְרָנָא  
וְדִאֲשַׁתְּפַעְנָא, וְדִאֲחַרְמָנָא וְדִאֲסַרְנָא עַל נַפְשַׁתְנָא, מִיּוֹם כְּפָרִים  
זֶה עַד יוֹם כְּפָרִים הַבָּא עָלֵינוּ לְמוֹצָה, בְּלִהּוֹן אֲחַרְטָנָא בְּהוֹן.  
בְּלִהּוֹן יְהוֹן שָׂרוּן, שְׁבִיקוּן שְׁבִיתוּן, בְּטִלּוּן וּמְבַטְלִין, לָא שְׂרִירִין  
וְלָא קִימִין. נִדְרָנָא לָא נִדְרֵי, וְאִסְרָנָא לָא אִסְרֵי, וּשְׁבוּעַתְנָא לָא  
שְׁבוּעוֹת.

Kol nidre, v'e'sah'rai, v'charah'mai, v'ko'nah'mai v'chi'noo'yai v'ki'noo'sai  
oo'sh'voo'oat. Deen'dar'nah oo'd'esh'tah'bah'nah oo'd'acha'reem'nah  
v'dah'ah'sar'nah ahl naf'shah'tah... Miyom kippurim zeh ahd yom kippurim habah  
alainoo l'tovah. Kool'hoan a'cha'reet'nah v'hoan, kool'hoan y'hoan sharan,  
sh'vee'keen, sh'vee'teen b'tail'leen oo'm'voo'tah'leen lah sha'ree'reen v'lah  
kayamin. Nid'rah'nah lah nidrei, veh'e'sarnah lah esarai oo'sh'voo'ah'tah'nah lah  
sha'voo'oat.

*Hazzan and Congregation*

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלָגַר הַגָּר בְּתוֹכְכֶם, כִּי לְכָל הָעָם  
בְּשִׁגְגָה.

V'nees'lach l'chal adat b'nai yisrael v'lagair hagar b'toa'cham ki l'chal ha'ahm  
bish'ga'ga.

*Hazzan*

סָלַח נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ, וּכְאֲשֶׁר נִשְׂאָתָה לָעָם  
הַזֶּה מִפְּצָרִים וְעַד הַנְּחָה. וְשֵׁם נְאֻמָּר:

*Congregation and Hazzan*

וַיֹּאמֶר יְהוָה סָלַחְתִּי בְדַבְרְךָ. Vayomer Adonai: salachti kid'vah'reh'ch

*Hazzan and Congregation*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ  
לְזִמְנוֹ הַזֶּה.

Baruch atah Adonai elohainu melech ha'olam she'he'che'yah'noo v'ki'y'mah'noo  
v'hee'g'yah'noo laz'mahn hazeh.

## Barchu

A call by the sheliach tzibbur (prayer leader) to the congregation to bless the Lord. It is said only during public worship. The leader calls out "Blessed is the Lord who is to be blessed," and the public responds, "Blessed is the Lord who is to be blessed for ever." It is said daily at morning and evening prayers before the reading of the Shema. In some congregations it is repeated at the end of prayers before leaving the synagogue for the benefit of latecomers. A person called up to the reading of the Torah also says the Barchu.

## בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Adonai ha'm'vorach.

*Congregation*

## בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha'm'vorach l'olam va'ed.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מְעַרֵב עַרְבִים,  
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת  
הַיּוֹמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמַשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצּוֹנוֹ. בּוֹרֵא  
יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ, וְהוֹשֵׁף מִפְּנֵי אוֹר. וּמְעַבֵּיר יוֹם  
וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,  
תָּמִיד וּמְלוֹךְ עַלְיֵנוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמְעַרֵב עַרְבִים:



אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת, תּוֹרָה וּמִצְוֹת, חֻקִּים  
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח  
בְּחִקְיָךְ, וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ  
וְאָרְךְ יָמֵינוּ, וּבָהֶם נִהְנֶה יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֵל תָּסִיר מִמֶּנּוּ  
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam, bait Yisrael am'cha a'hav'ta. Torah oo'mitzvot,  
choo'kim v'mish'pa'tim, o'tah'nu li'mad'd'tah, ahl kain Adonai  
Eloh'aynu, b'shach'mainu oov'koo'maynu nah'see'ach b'chu'ke'cha,  
v'nis'mach b'div'rai Torah'te'cha oov'mitz'votecha l'olam va'ed. Ki  
haim cha'yai'nu v'oh'rech ya'mai'nu, oo'va'hem ne'h'geh yomam  
va'lei'lah, v'ah'ha'vat'cha ahl ta'sir mi'me'nu l'o'la'mim. Baruch  
atah Adonai, ohev a'mo Yisrael.



שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, ADONAI ELOHAINU, ADONAI ECHOD.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shaim K'vod Mahl'choo'to L'Olam Va'ed.

וְאַתְּחַבֵּת אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ,  
 וּבְכָל-מְאֹדְךָ. וְהָיוּ תְדַבְרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם,  
 עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָיִךָ, וְדַבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ,  
 וּבְלַקְתְּךָ בַּדֶּרֶךְ וּבְשַׁכְּבְךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ,  
 וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ, וּכְתֹבָתָם עַל מְזוּזוֹת בֵּיתְךָ  
 וּבְשַׁעְרֶיךָ:

V'ah-havta ait Adonai Elohecha, b'chal l'vav'cha, oov'chal nafshecha,  
 oov'chal m'o'decha. V'ha'yu ha'd'varim ha'aileh asher anochi m'tzav'cha  
 hayom al l'vavecha. V'she'nantam l'vanecha v'dibartah bahm, b'shev't'cha  
 b'vaitecha, oov'lech't'chah vaderech, oov'shach'b'chah oov'koomecha.  
 Ook'shar'tahm l'oit ahl ya'decha, v'hayoo l'toa'tah'foat bain aynecha.  
 Ooch'tav'tahm ahl m'zuzoat baitecha oo'vee'shah'recha.



**You shall love the Lord your God with all your heart, with all your soul, and with all your might. And, these words which I command you this day, shall be in your heart. You shall teach them well to your children. You shall talk about them when you are at home or away from home, night and day. You shall bind them for a sign upon your hand. and they shall be as a reminder on your forehead (t'fillin). And you shall write them upon your doorposts of your house and upon your gates.**



Judaism begins with the commandment:

Hear O Israel! But what does it really mean to hear?

The person who attends a concert with his mind on business,  
Hears-but does not really hear.

The person who walks amid the songs of birds  
And thinks only of what he will have for dinner,  
Hears-but does not really hear.

The man who listens to the words of his friend, or his wife,  
or his child,

And does not catch the note of urgency:

“Notice me, help me, care about me,”

Hears-but does not really hear.

The man who listens to the news and thinks only of how it will  
affect business

Hears-but does not really hear.

The person who stifles the sound of his conscience  
and tells himself he has done enough already,

Hears-but does not really hear.

The person who hears the Hazzan pray and does not feel the  
call to join him,

Hears-but does not really hear.

The person who listens to the Rabbi’s sermon

And thinks that someone else is being addressed,

Hears-but does not really hear.

On this High Holiday, O Lord, sharpen our ability to hear.

May we hear music of the world, and the infants cry and  
the lover’s sigh...

May we hear the call for help of the lonely soul,

And the sound of the breaking heart.

May we hear the words of our friends, and  
also their unspoken pleas and dreams

May we hear within ourselves the yearnings that are struggling  
for expression.

**May we hear You, O God.**

For only if we hear You do we have the right to hope that You  
will hear us.

Here the prayers we offer to You this day, O God,

And may we hear them too.

Rabbi Jack Riemer

## YOU SHALL LOVE

This evening, Lord, I am afraid.

I am afraid, for Your truth is terrible.

It is easy to hear it preached,

It is relatively easy not to be shocked by it,

But it is very difficult to live it.

I am afraid of deluding myself, Lord.

I am afraid of being satisfied with my decent little life.

I am afraid of my good habits, for I take them as virtues;

I am afraid of my little efforts, for I take them for progress;

I am afraid of my activities; they make me think I am giving myself.

I am afraid of my clever planning; I take it for success.

I am afraid of my influence; I imagine that it will transform lives;

I am afraid of what I give; it hides what I withhold;

I am afraid, Lord; there are people who are poorer than I,

Not so well educated, housed, heated, fed, cared for, loved,

I am afraid, Lord, for I do not do enough for them,

I do not do **everything** for them.

I should give everything,

I should give everything until there is not a single pain, a single misery,

a single sin in the whole world.

I should give them all, Lord, all the time.

I should give my life.



Lord, it is not true, is it?

Your command is not for everyone....

I am exaggerating: I must be sensible!

Friend, there is only one commandment,  
**for everyone:**

You shall love with **all** your heart,  
with **all** your soul,  
with **all** your might.

Michael Quoist

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וְעָשׂוּ  
 לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל-צִיצִית הַכַּנָּף פְּתִיל  
 תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וְרָאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם אֶת-כָּל-מִצְוֹת יְיָ,  
 וְעָשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרָי לְכַבֵּבֶם וְאַחֲרָי עֵינֵיכֶם, אֲשֶׁר-אָתֶם  
 זָנִים אַחֲרֵיהֶם:

Va'yo'mer Adonai el Moshe la'mor. Da'bair el b'nai Yisrael v'a'mar'tah a'lai'hem.  
 V'a'su la'hem Tzitzit, al kan'fei vig'dai'hem l'do'ro'tam, v'nat'nu al Tzitzit,  
 ha'kanaf p'til t'chai'let v'ha'ya la'chem Tzitzit, oo'r'ee'tem o'to oo'z'char'tem et  
 kal mitzvot Adonai va'a'si'tem o'tam, v'lo ta'tu'roo a'cha'rei l'vav'chem  
 v'a'cha'rei ay'nai'chem asher a'tem zo'nim a'cha'rei'hem.

לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים  
 לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהַיִּית  
 לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

L'ma'an teez'k'roo va'a'si'tem et kal mitzvotai, v'h'yi'tem k'do'shim  
 la'lo'hai'chem. Ani Adonai Elo'hai'chem, asher ho'tza'ti et'chem mai'erezt  
 mitz'rayim, lee'h'yot la'chem lai'lo'heem. Ani Adonai E'lo'hai'chem:



The Lord spoke to Moses saying:

Speak to the children of ISRAEL and bid them to make for themselves throughout their generations Tzitzit on edge of their Tallit... and the Tzitzit shall serve as a sign so that when you look upon them you shall remember and observe all the mitzvot of the Lord; that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to observe all my Mitzvot and be consecrated to your God.

I AM THE LORD YOUR GOD, WHO BROUGHT YOU OUT OF THE LAND OF EGYPT TO BE YOUR GOD; I AM THE LORD YOUR GOD...

ADONAI ELOHAICHEM EMET

## NOT STONE

And I tell you the good in man will win,  
Over all his wickedness, over all the wrongs he has done.  
He will look at the pages of written history, and be amazed,  
and then he will laugh and sing.

And the good that is in man, children in their cradles, will have won.

Here I stand, the Jew, marked by history, for who can count how long?  
Wrapped in compassion as in a Talit, staring every storm in the face.  
Write songs of pain, sing prayers of torment, refresh yourself with  
suffering.

Too much for one people, small and weak-  
it is enough to share out among the whole human race.

But God has planted in me goodness, compassion,  
as a father loves his children.

So I writhe with pain, weep and sing, sing and weep,  
For the blood knows the heart of the world is not made of stone,  
The wonderful light of God's face is for all eternity stamped on it firm  
and deep.

And the heart feels that there is a day and an hour, and a mountain  
called Zion,

And then all the sufferings will gather there and will all become song,  
Ringing out into every corner of the earth, from end to end,  
And the nations will hear it, and like caravans in the desert  
will all to that mountain throng.

A. Nissenson



Mee cha'mo'cha bah'aylim Adonai

מִי כְמוֹכָה בְּאֵלִים יְיָ

Mee cha'mo'cha ne'dar bah'kodesh

מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,

Norah t'hee'lot oh'seh feleh.

נֹרָא תְהִילַת, עֲשֵׂה פְלֵא:

מְלִכּוֹתֶיךָ רְאוּ בְנִיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׂה, זֶה אֵלַי עָנּוּ וְאָמְרוּ:

Adonai yimloch l'olam va'ed.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ,  
גֹּאֵל יִשְׂרָאֵל:

תִּשְׁכַּיְבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוּשׁ עֲלֵינוּ  
סִבַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמוֹךְ,  
וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחֶרֶב, וְרַעַב וְיָגוֹן, וְהִסֵּר שְׁמֹן  
מִלְּפָנֵינוּ וּמֵאֲחֵרֵנוּ, וּבָצַל כְּנַפְיֶךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ  
אַתָּה, כִּי אֵל מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה, וּשְׁמוֹר צִאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים  
וּלְשָׁלוֹם, מַעֲתָה וְעַד עוֹלָם. וּפְרֵשׁ עֲלֵינוּ סִבַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ,  
הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Hash'ki'vay'nu Adonai Elohaynu l'shalom. V'ha'ah'mi'day'nu mal'kay'nu  
l'chayim oof'roash ah'lay'nu soo'kat shlom'echa, v'tak'nay'nu b'aitzah tova  
mil'fa'necha, v'ho'shi'ay'nu l'ma'an sh'mecha, v'ha'gain ba'ah'day'nu,  
v'ha'sair ma'ah'lay'nu oh'yaiv, dever , v'charev v'ra'av v'ya'goan, v'ha'sair  
sa'tan mil'fa'ne'cha oomay'ah'chaR'ray'nu, oov'tzail k'na'fe'chah  
tas'ti'ray'nu. ki ail shom'ray'nu ooma'tzil'aynu ah'tah. ki ail me'ech cha'nun  
v'ra'chum ah'tah, oo'sh'moar tza'tay'nu oo'vo'ay'nu l'chayim ool'shalom.  
Oof'roas ah'lay'nu soo'kat sh'lomecha. Baruch atah Adonai ha'po'raish soo'kat  
shalom ah'lay'nu v'ahl kal ah'mo Yisrael v'ahl Y'roo'sha'la'yim.

*Grant that we lie down in peace, secure in Your protecting love.  
And shelter us beneath Your wings, to keep us safe through the night.  
On the morrow, raise us up in perfect peace to life, O God,  
To face each task that must be done, in honesty and truth....  
Grant Your gift of peace, O Lord, to Jerusalem, we pray.  
And shield Your people, Israel, wherever they may dwell...  
Praise to You, ADONAI, whose sheltering love spreads all over the  
world..*

Ki va'yom ha'zeh y'cha'pair ah'lai'chem l'ta'hair et'chem  
mi'kol cha'to'tay'chem lef'nai Adonai teet'ha'ru.

(On Shabbat evening, V'SHAM'RU is recited, page 185.)

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ: *The Amidah is said standing, in silent devotion.*

*You may be seated upon completion*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba'ru'ch Atah Adonai Elohai'nu vai'lo'hai a'vo'tai'nu, Elohai Avraham, Elohai Yitzchak, vai'lo'hai Ya'a'kov, Ha'el ha'gadol ha'gibor v'ha'norah El Elyon, go'mail cha'sa'dim tovim, 'ko'nai ha'kol, v'zo'chair chas'dai avot, oo'mai'vee go'ail lev'nai v'nai'chem l'ma'an sh'mo b'a'ha'vah.

***We praise You, O Lord our God and God of our parents, God of Abraham and Sarah, God of Isaac and Rebekkah, and God of Jacob and Rachel; great and mighty God. You are kind. You remember the goodness of our ancestors, and in love You help their children's children.***

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ הַפֶּזִז בְּחַיִּים, וּבְתַבְנֵנוּ בְּסִפְרֵי הַחַיִּים, לְמַעַן יִשְׁמַח אֱלֹהִים חַיִּים.

Zach'rai'noo l'chayim, me'lech cha'fetz ba'chayim, v'kat'vai'noo b'sai'fer ha'chayim, l'ma'an'cha Elohim chayim.

***Remember us to life, O King, who wants us to live righteously. Inscribe us in the Book of Life, O God of Life.***

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן: בְּרוּךְ אַתָּה יי מְגִן אַבְרָהָם:

Melech o'zair oo'mo'she'yah oo'ma'gain. Baruch atah Adonai magain Avraham.

***You keep us alive with Your loving-kindness, and in great mercy You grant everlasting memory to the dead. You support the falling, You heal the sick, and You set free those who are tied up.***

אַתָּה גְּבוֹר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor l'o'lam Adonai, m'cha'yai mai'teem atah rav l'ho'she'yah.

***Who is like You, God of Mercy? You lovingly remember all Your creatures to life.***

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ יוֹמֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

M'chal'kal chayim b'chesed, m'cha'yai mai'teem b'ra'cha'mim ra'bim. So'maich nof'lim, v'ro'fai cholim, oo'ma'tir a'soo,rim, oo'm'ka'yaim e'moo'na'to lee'shai'nai a'far, mi cha'mo'cha ba'al g'voo'rot oo'mee do'meh lach, melech mai'meet oo'm'cha'yeh oo'matz'mee'ach y'shoo'ah.

***May all Your creatures be filled with reverence for You and may all humankind accept Your laws. May all Your children unite in one fellowship to do Your will with all their hearts. Grant glory to Your people, Israel, joy to its land, gladness to Your city Jerusalem. May those who revere You be filled with renewed hope and unflinching confidence.***

***Bring near the day O God, when there will be reason for the good people to be glad, the day when suffering will be turned to song and tyranny shall vanish like smoke.***

מִי כְמוֹךָ אֵב תְּרַחֲמִים, זֹכֵר יִצְוֵרְיוֹ לְחַיִּים בְּרַחֲמִים:

Mi cha'mo'cha av ha'ra'cha'mim, zo'chair y'tzoo'rav l'chayim b'ra'cha'mim.

וְנֶאֱמַן אַתָּה לְתַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מִחַיֵּה הַמֵּתִים:

V'ne'e'man atah l'ha'cha'yot mai'teem. Ba'ruch atah Adonai m'cha'yeh ha'mai'teem.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ, סֵלָה.

Atah kadosh v'sheem'cha kadosh ook'dosheem b'chal yom y'hal'loochoh selah.

וּבְכֵן תֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאֵיכֶתֶךָ עַל כָּל מַה  
שֶׁבָּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ  
כְּלָם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ  
אֱלֹהֵינוּ שֶׁתִּשְׁלַטְמֵן לְפָנֶיךָ, עַז בְּיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נִזְרָא עַל  
כָּל מַה שֶׁבָּרָאתָ.

Today, upon a bus, I saw a lovely girl with golden hair. I envied her, she seemed so gay, and I wished I were as fair. When suddenly she rose to leave, I saw her hobble down the aisle;

*O God, forgive me when I whine; I have two legs. The world is mine.*

And then I stopped to buy some sweets. The lad who sold them had such charm, I talked to him- he seemed so gay. If I were late, it would do no harm. And as I left he said to me: "I thank you. You have been so kind. It's nice to talk with folks like you. You see", he said, "I'm blind."

*O God, forgive me when I whine, I have two eyes. The world is mine.*

Later, walking down the street, I saw a child with eyes of blue. He stood and watched the others play; It seemed he knew not what to do. I stopped a moment, then I said "Why don't you join the others, dear?" He looked ahead without a word, and then I knew he couldn't hear.

*O God, forgive me when I whine. I'm blessed indeed. The world is mine!*



## I HAVE PLENTY OF TIME

I went out, Lord

People were coming and going,

Walking and running...

Everything was rushing; cars, trucks, the street, the whole town.

Men were rushing not to waste time,  
To catch up with time, To gain time.

Goodbye, Sir, excuse me, Ma'am, I haven't time.

I'll come back, I can't wait, I haven't time.

I must end this letter- I haven't time.

I'd love to help you, but I haven't time.

I can't accept, having no time.

I can't think, I can't read, I'm swamped, I haven't time.

I'd like to pray, but I haven't time.

You understand, Lord, they simply haven't the time.

The child is playing, he hasn't time right now... later on...

The schoolgirl has her homework to do, she hasn't time... later on...

The student has his courses, and so much work... later on...

The young man is at his sports, he hasn't time... later on...

The young married woman has her house; she has to fix it up.

She hasn't the time... later on...

They are dying, they gave no...

Too late!... They have no more time!

And so all people run after time, Lord

They pass through life running, hurried, jostled, overburdened, frantic,  
and they never get there

They still haven't time. In spite of all their efforts they're  
still short of time,

Of a great deal of time.

Lord, You must have made a mistake in Your calculations.

There is a big mistake somewhere.

The hours are too short The days are too short, Our lives are too short.

You who are beyond time, Lord, You smile to see us fighting it.

And You know what You are doing,

You make no mistakes in Your distribution of time to people.

You give each one time to do what You want them to do.

But we must not deface time waste time, kill time.

For time is a gift that You give us, But a perishable gift,

A gift that does not keep.

Lord, I have time, I have plenty of time,

All the time You gave me,

The years of my life, The days of my years, The hours of my days,

They are all mine, Mine to fill, quietly, calmly,

But to fill completely, up to the brim.

Michael Quoist

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באתכה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר שכינתו לציון.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו מנן ישענו, אתה הוא לדור ודור נודה לך וגספר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נפיד שפכל יום עמנו, ועל נפלאותיך וטובותיך שפכל עת, ערב וקור וצהרים, הטוב כי לא כלו רחמיך, ותמרחם כי לא תמו חסדיך מעולם קנינו לך.

We give thanks to You, O Lord our God and God of our fathers. You are the strength of our lives, the shield protecting us from harm. We thank You for our lives which are in Your hands and for our souls which are in Your safe keeping, for Your wonders which are all about us, morning, noon and evening. Your love never fails us. Your kindnesses are always with us.

ועל בלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

ובתוב לחיים טובים כל בני בריתך.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות.



## FOR EVERYTHING THERE IS A SEASON

For everything there is a season

A time for every matter under the heavens.

A time to be born and a time to die.

We cannot choose our time of birth, but we can choose our way of life.

We cannot hope to live forever, but we can choose to live with courage.

For everything there is a season. A time for every matter under the heavens.

A time to plant, and a time to harvest what has been planted.

Nothing grows without planting; our gift of life is the gift of responsibility which work makes real. Plant and nurture, the harvest will yet come.

Now is the time to remake ourselves, a time to destroy ignorance and evil within us and around us, a time to begin the work of healing and making whole again.

For everything there is a season, A time for every matter under the heavens.

A time to break down, and a time to build up.

Break down old habits of thought, in which people are despised who differ from others. Time now to build a new society of mankind.

For everything there is a season, A time for every matter under the heavens.

A time to weep, and a time to laugh.

Weep to see talent wasted, gifts misused, to see men, women and children thwarted by poverty and oppression. Men will one day laugh to think that such things were done in the childhood of our race.

A time to mourn and a time to dance.

Mourn with all who suffer loss, ease their burden with your care; then dance and draw them into your circle of joy; That human circle which will one day be unbroken.

A time to embrace, and a time to refrain from embracing.

Hold your friends within your arms, and closer still, as spirit touches soul and you are one. But listen also to the call for help; when there is work to do, turn to the task which cannot wait.

A time to cast away stones, and a time to gather stones together.

Cast away rubble, rocks, wasted years. Remove stones from the land; make it live again, fertile and green. Take stones and build schools for children, playgrounds, hospitals, and sanctuaries.

There is a time to seek, and a time to lose.

Seek one another, and find yourselves; lose that which blocks the path from person to person.

There is a time to keep, and a time to cast away.

Keep faith with yourself, with the promise of your potential; cast away bitterness and self-seeking which makes you less than you can be.

For there is a time to keep silent, and a time to speak.

Keep silent, when speaking would hurt a neighbor and bring him shame; speak out, when silence would be betrayal, when the weak need strength, and victims of injustice, a champion.

For everything there is a season... A time to love, and a time to hate.

What should we love, if not the good, the true, the beautiful in man and nature? What should we hate but hate itself, all that works with malice against the human race.

And a time for every matter under the heavens. A time for war, and a time for peace.

Wage war for man, and not against him. Wage war on war itself. That is our task, so that we shall yet witness Shalom for all men.

Chaim Stern

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכֹל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכֹל  
עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

Shalom rav ahl Yisrael ahm'cha tah'seem l'olam  
ki atah hoo Melech Adon l'chol ha'shalom. V'tov b'ai'nechah l'varaich et  
ahm'cha Yisrael b'chal ait oov'chal sha'ah bish'lo'mechah.

בְּסִפֵּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה  
יְי, עוֹשֵׂה הַשָּׁלוֹם.

B'sai'fer Chayim b'ra'cha v'shalom oo'far'na'sah tova, ni'za'chayr  
v'ni'ka'taiv l'fa'ne'cha, a'nach'nu v'chal am'cha bait Yisrael, l'chayim  
tovim oov'shalom. Baruch atah Adonai oh'seh ha'shalom.

בְּרוּךְ אַתָּה יְי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah Adonai ha'm'va'raich et amo Yisrael ba'shalom.



Tribute to Vietnam Soldiers, Washington, DC, photo by Andrea Miller

## POST AMIDAH - KOL NIDRE PRAYER

**ADONAI-** The Lord has mercy on a person about to do wrong;

**ADONAI-** The Lord has mercy on a person who has done wrong but has repented;

**EL-** The Lord uses His divine power to pardon rather than punish;

**RACHUM-** He grants mercy to those who try to do good;

**V'CHANUN-** And He grants grace to those who turn their efforts towards evil;

**E'RECH APAYIM-** He delays due punishment on the chance that the wrongdoer may repent;

**V'RAV CHASED-** He shows great loving kindness to those who have few merits of their own;

**VE'EMET-** And He shows good faith to the deserving;

**NO'TZER CHESED LA'ALAFIM-** He remembers an act of kindness for thousands of generations;

**NOSEI AVON-** He puts up with deliberate wrongdoing...

**VA'FESHA-** ...as well as with human shortcomings;

**V'NAKEH-** He clears the record of those who truly repent.

Moshe Adler

*Reader's Kaddish*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֲגָלָא וּבְזָמַן  
קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech  
mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el  
ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

*Congregation and Reader*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:  
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

*Reader*

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא מְכַל בְּרַכְתָּא וְשִׁירָתָא.  
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֲלָמָא, וְאָמְרוּ אָמֵן:  
תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי  
בְּשַׁמְיָא וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְּהַנְתָּנוּ, שְׂאִין אָנוּ  
עֲוֵי פָּנִים וְקָשִׁי עָרְף, לֹאמֹר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאנוּ.

*Our God and God of our fathers, let our prayers come before You. Do not turn away from our pleadings. We are not so bold and stubborn that we should say before You, O Lord: "We are righteous and have not made mistakes," for we realize that we have done wrong. May it then be Your will, O Lord our God and God of our fathers, to forgive us for our sins, to pardon us for our wrongdoing.*

Ashamnu (We have trespassed)

A confessional prayer with phrases in Hebrew alphabetical order, the first being Ashamnu. It has 24 phrases in all; three phrases for the last letter, presumably to coincide with the 24 hours of the day. Customarily, during the prayer, worshippers beat their breasts as a sign that the sins rose from within. In some liturgies, the prayer is said on weekdays during the morning and afternoon prayers; in others it is said on Monday and Thursday mornings as an introduction to the Tahanun and on those days when the selihot prayers are read.

אֲשָׁמְנוּ, בָּגַדְנוּ, גִּזְלָנוּ, דִּבְרַנוּ דָּפִי. הֶעֵוִינוּ, וְהִרְשָׁעְנוּ,  
זָדְנוּ, חָמְסְנוּ, טַפְלָנוּ שֶׁקֶר. יַעֲצָנוּ רָע, כָּזַבְנוּ, לָצְנוּ,  
מָרַדְנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֲוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשִּׁינוּ  
עָרְף. רִשְׁעָנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

Ashamnu, bagadnu, gazalnu, dibarnu doa'fee. He'e'vinu v'heer'shanu, zadnu, chamasnu, tafalnu sheker. Ya'atznu rah, kizavnu, latznu, maradnu, ni'atznu, sararnu, a'vinu, pashanu, tza'rar'nu, kishinu oref, rah'shanu, she'chat'nu, ti'avnu, ta'eenu, teet'ah'nu.

*We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely, and we have done wrong; we have acted presumptuously, we have done violence, we have practiced deceit, we have counseled evil, and we have spoken falsehood, we have scoffed, we have revolted, we have blasphemed, we have rebelled, we have committed iniquity, we have transgressed, and 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.*

# CONFESSIONAL

O merciful Father, Jews all over the world are today confessing their sins before You and praying for Your forgiveness. We, too, join with them on this sacred day to consider our wrong-doing and earnestly resolve to improve ourselves in the coming year.

You know, O God, that we mean to do well, but often we are weak and we stray from the good path.

We know that our sins are not forgiven unless we are truly sorry and have asked forgiveness of those whom we have wronged. Help us, O Father, to overcome our weakness so that we shall not repeat our mistakes and misdeeds.

In that spirit we turn to You, to make confession, and we pray for Your forgiveness.

Amen.

אֶתָּה יוֹדֵעַ רֵזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל חֲדָרֵי  
כְּטוֹן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִיזֵן דְּבַר נֶעְלָם מִמֶּנּוּ, וְאִיזֵן נִסְתָּר מִנֶּגֶד עֵינֶיךָ.  
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל  
הַטְּאוֹתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

You know the mysteries of the universe and the things hidden from human eyes. You know the secrets of the human heart. You know our unspoken thoughts. Nothing is hidden from You and nothing is concealed.

עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִנּוֹם וּבְרִצּוֹן,  
וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.  
עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּבִלֵי דַעַת,  
וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּכַטּוּי שְׁפָתַיִם.  
עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת,  
וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתֵּר.  
עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,  
וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.  
עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,  
וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּתַרְהוּר הַלֵּב.  
עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,  
וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.  
עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִזּוּל הוֹרִים וּמוֹרִים,

ועל חטא שחטאנו לפניך בזדון ובשגגה.  
 על חטא שחטאנו לפניך בחזק יד,  
 ועל חטא שחטאנו לפניך בחלול השם.  
 על חטא שחטאנו לפניך בטמאת שפתים,  
 ועל חטא שחטאנו לפניך בטפשות פה.  
 על חטא שחטאנו לפניך ביצר הרע,  
 ועל חטא שחטאנו לפניך בידעים ובלא יודעים.

We sin against You, O God, when we are dishonest.  
 We sin against You when we cause hurt and shame.  
 We sin against You when we waste our time or our talents.  
 We sin against You when we neglect Jewish learning.  
 We sin against You when we neglect the Synagogue.  
 We sin against You when we take advantage of others.  
 For all these, O God of forgiveness, forgive us, pardon us,  
 and grant us atonement.

ועל בלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.

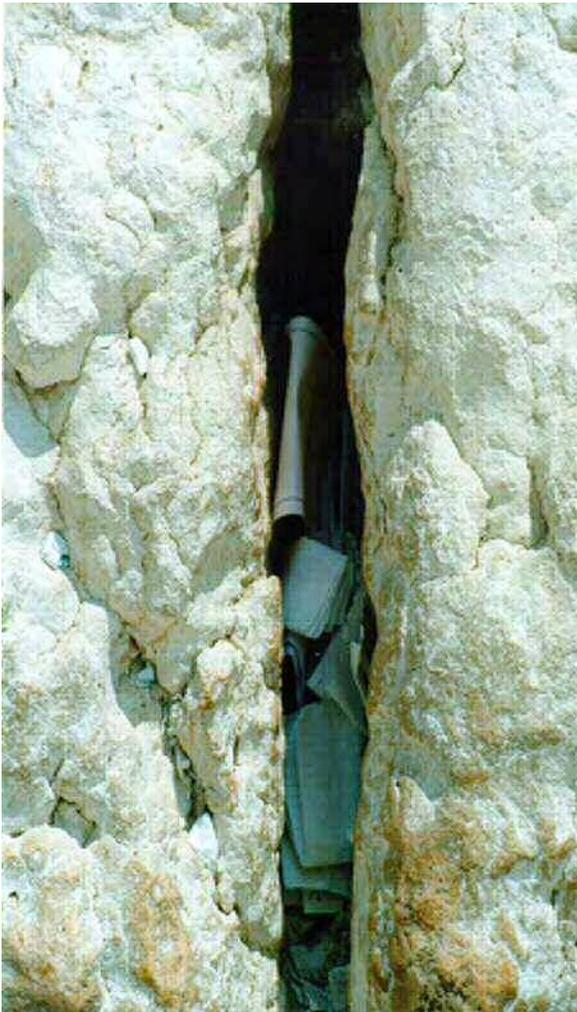
V'al ku-lam, e-lo-hay s'li-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.

על חטא שחטאנו לפניך בכחש ובכזב,  
 ועל חטא שחטאנו לפניך בכפת אחד.  
 על חטא שחטאנו לפניך בלצון,  
 ועל חטא שחטאנו לפניך בלשון הרע.  
 על חטא שחטאנו לפניך במשא ובמתן,  
 ועל חטא שחטאנו לפניך במאכל ובמשקה.  
 על חטא שחטאנו לפניך בנשף ובמר בית,  
 ועל חטא שחטאנו לפניך בנמית גרון.  
 על חטא שחטאנו לפניך בשחית שפתותינו,  
 ועל חטא שחטאנו לפניך בשקור עין.  
 על חטא שחטאנו לפניך בעינים רמות,  
 ועל חטא שחטאנו לפניך בעזות מצח.

We sin against You when we tell lies and do not keep our promises.  
 We sin against You when we speak evil of others.  
 We sin against You when we are spiteful and mean.  
 We sin against You when we say that it is useless to do good.  
 We sin against You when we fail to appreciate life's beauty.  
 We sin against You when we are easily discouraged.  
 For all these, O God of forgiveness, forgive us, pardon us,  
 and grant us atonement.

Forgive us O God our Father,  
For the sin we have sinned before You by selfishness,  
And for the sin we have sinned before You through thoughtlessness;  
For the sin we have sinned before You by deceit,  
And for the sin we have sinned before You by wronging our friends.

For the sin we have sinned before You by untruthfulness,  
And for the sin we have sinned before You by scoffing;  
For the sin we have sinned before You by evil speech  
And for the sin we have sinned before You through greed;  
For the sin we have sinned before You with false pride;  
For all these, O God of forgiveness, forgive us, pardon us,  
grant us atonement.



For the sin we have  
sinned before You by  
envy,

And for the sin we  
have sinned before  
You by foolishness;

For the sin we have  
sinned before You by  
running after evil,

And for the sin we  
have sinned before  
You by tale bearing;

For the sin we have  
sinned before You by  
undeserved hatred,

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

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּם וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.

Sh'ma kolainu, Adonai Elohainu, Choos v'rachaim aleynu

v'kabail b'ra'cha'meem oov'rah'tzon et t'fee'lah'tai'nu.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

Hashee'vainu Adonai ailechah v'nahshuvah, chadaish yamainu k'kedem.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

Ahl tash'li'chainu meel'fah'neh'chah v'rooach kahd'sh'chah ahl tekach me'meh'nu.

אֵל תִּשְׁלִיכֵנוּ לַעֲתָ וּזְקָנָה, בְּכָלוֹת כַּחֲנוּ אֵל תִּעֲזָבֵנוּ.

Ahl tash'lee'chainu l'ait zeek'nah keech'loat ko'chainu ahl ta'ahz'vainu.

Hear our prayer, O Lord our God;  
In mercy accept our plea.

Bring us closer to Your ways,  
And help us to live reverently.

Forsake us not nor take from us  
Your spirit's holy light,

When youth will pass and  
strength will ebb,  
Protect us in the night.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ מִחַל לָנוּ, כְּפָר-לָנוּ.

אָנוּ בְּנֵיךָ וְאַתָּה אֲבִינוּ.

כִּי אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ;

אָנוּ קְהֵלְךָ, וְאַתָּה חֻלְקֵנוּ.

אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ;

אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ נַחֲלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ;

אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצְרֵנוּ.

אָנוּ כְּרֻמְךָ, וְאַתָּה נוֹמְרֵנוּ;

אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבֵנוּ.

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹדֵנוּ;

אָנוּ מְאֻמִּירֶיךָ, וְאַתָּה מְאֻמִּירֵנוּ.

אָנוּ עַמְּךָ, וְאַתָּה מְלֻכֵנוּ;

אָנוּ קָשִׁי עֲרַף וְאַתָּה אֲרָךְ אַפָּיִם;

אָנוּ עֲזֵי פָנִים, וְאַתָּה רַחוּם וְחַנוּן;

אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר,

אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵאֵי רַחֲמִים;

וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ.

Ki anu a'mecha, v'atah el'hai'nu....

Anu va'necha, v'atah a'vinu.

Anu a'va'de'cha v'atah a'do'nai'nu....

Anu k'ha'lecha, v'atah chel'kai'nu.

Anu na'cha'la'te'cha, v'atah go'ra'lai'nu...

Anu tzo'ne'cha v'atah ro'ai'nu.

Anu char'mec'cha v'atah not'rai'nu...

Anu f'oo'a'te'cha v'atah yotz'rai'nu.

Anu ra'ya'techa, v'atah do'dai'nu...

Anu s'goo'la'techa v'atah kro'vai'nu.

Anu a'mecha, v'atah mal'kai'nu....

Anu ma'a'mi're'cha v'atah

m'a'mi'rai'nu.

Anu a'zai fa'nim, v'atah ra'chum v'cha'nun

Anu k'shai o'ref, v'atah e'rech a'pa'yim.

Anu m'lai'ai a'voan, v'atah ma'leh ra'cha'mim

Anu ya'mai'nu k'tzail o'vair,

v'atah hoo oosh'no'te'cha lo ya'mu'tu.

Responsive Reading

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 flock, and You are our Shepherd.  
We are Your creation, and You are our Creator.  
We are Your people, and You are our Friend.  
We are Your subjects, and You are our King.

אָבִינוּ מֶלְכֵנוּ! פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ.  
 אָבִינוּ מֶלְכֵנוּ! נָא אַל תִּשְׁכַּחֲנוּ רִיקָם מֶלְפָּנֶיךָ.  
 אָבִינוּ מֶלְכֵנוּ! זְכוּר כִּי עַפְרָא אֲנַחְנוּ.  
 אָבִינוּ מֶלְכֵנוּ! תִּהְיֶה הַשְּׁעָרָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מֶלְפָּנֶיךָ.  
 אָבִינוּ מֶלְכֵנוּ! חַמּוּל עָלֵינוּ וְעַל עוֹלָלָנוּ וּמַפְּנֵנוּ.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן הַרְוֵגִים עַל שֵׁם קֹדֶשְׁךָ.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן מְבוֹחִים עַל יְהוּדָךָ.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קֹדֶשׁ שְׁמֶךָ.  
 אָבִינוּ מֶלְכֵנוּ! נִקּוּם נִקּוּם דָּם עֲבֹדֶיךָ הַשְּׁפוּף.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנָּנוּ.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.  
 אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.  
**אָבִינוּ מֶלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,  
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.**

A-vee-nu mal-kay-nu! Cha-nay-nu Va-ah-nay-nu, key ain ba-nu  
 ma-ah-seem, ah-say ee-ma-nu tzi-da-kah va-che-sed v'ho-shee-ay-nu.

- Our Father, our King, we have sinned before You.**
- Our Father, our King, we have no king except You.**
- Our Father, our King, deal with us kindly for the sake of Your name.**
- Our Father, our King, renew unto us a year of good.**
- Our Father, our King, annul every evil decree against us.**
- Our Father, our King, send a perfect healing to the sick among  
 Your people.**
- Our Father, our King, repeal the evil sentence that may be decreed  
 against us.**
- Our Father, our King, remember us for our well-being.**
- Our Father, our King, inscribe us in the book of happy life.**
- Our Father, our King, inscribe us in the book of freedom and salvation.**
- Our Father, our King, inscribe us in the book of sustenance.**
- Our Father, our King, inscribe us for a meritorious life.**
- Our Father, our King, inscribe us in the book of forgiveness and  
 reconciliation.**
- Our Father, our King, cause salvation speedily to spring forth for us.**
- Our Father, our King, bring glory to Israel, Your people.**
- Our Father, our King, be gracious unto us and answer us; for we are  
 unworthy; deal with us in charity and loving-kindness and save us.***

*The Ark is closed.*

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו  
בגוי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם,  
וגרלנו בכל המזנם ואנחנו כורעים ומשתחוים ומודים, לפני מלך,  
מלכי המלכים, הקדוש ברוך הוא.

Aleynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yoatzar b'raisheet. She'lo  
ah'sah'noo c'go'yai ha'a'rah'tzoat v'lo saman u'mish'p'choat ha'adamah. Shelo sahm  
chelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko-r'eem  
u-mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-cheem,  
ha-ka-dosh ba-ruch hu.

שהוא נוטה שמים יסד ארץ, ומושב יקרו בשמים מפעל, ושכינת עזו  
בגבתי מרומים, הוא אלהינו אין עוד. אמת מלפנו אפס זולתו, בכתוב  
בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים  
מפעל, ועל הארץ מתחת, אין עוד:

Sh'hu no'the sha'ma'yim v'yo'saiyd a'retz, oo'mo'shav y'ka'ro ba'sha'ma'yim  
mi'ma'al, oo'sh'chi'nat oo'zo b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od.  
Emet mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom  
va'ha'shai'vo'tah el l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al  
v'al ha'aretz mi'ta'chat ain od.

על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר  
גזלים מן הארץ והאילים פרות יברתון. לתקן עולם במלכות שדי,  
וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו  
כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון: לפניך יי  
אלהינו יכרעו ויפלו: ולכבוד שמך יקר יתנו. ויקבלו כלם את עול  
מלכותך. ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא,  
ולעולמי עד תמלוד בכבוד: בכתוב בתורתך, יי ימלך לעולם ועד.

ונאמר, והיה יי למלך על כל הארץ, ביום שהוא יהיה יי אחד, ושמו  
אחד:

V'neh-ch-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'ye  
A-do-nai e-chad u-sh'mo e-chad.

Because we believe in You  
We hope for the day when all idols will be destroyed:  
When men will not worship success or power or status or things  
But will give their first and highest loyalty to You  
To justice, to love, to peace  
Then will we see the fulfillment  
Of the hope the prophet cherished  
"The day will come when God alone  
Shall rule over all the earth.  
On that day He will be One  
and His name will be One."

*Mourner's Kaddish*

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דֵּי כְּרָא כְּרַעוּתָהּ, וַיְמַלִּיךְ  
מַלְכוּתָהּ בְּתַיִיכוֹן וּבְיַמֵּיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן  
קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech  
mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el  
ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

*Congregation and Mourners*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:  
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

*Mourners*

תְּבָרַךְ וַיְשַׁתַּבַּח, וַיְתַפָּאֵר וַיְתַרְוִמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל  
שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא. לְעָלָא וּלְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעֲלָמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar  
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'shee-ra-ta  
tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rahn b'al-ma. V'eem-ru a-men.

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

Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.  
V'eem-ru a-men.

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

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.  
V'eem-ru a-men.



# Yigdal

נִמְצָא, וְאִין עַת אֵל מְצִיאֻתוֹ:  
נְעַלְמִים, וְנִם אִין סוּף לְאַחַדְדוֹתוֹ:  
לֹא נְעָרוּדְ אֵלָיו קִדְשָׁתוֹ:  
רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ:  
יֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:  
אֵל אֲנָשֵׁי סְגוּלָּתוֹ וְתַפְאֲרָתוֹ:  
נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:  
עַל יַד נְבִיאָו נְאֻמֵּן בֵּיתוֹ:  
לְעוֹלָמִים, לְזוּלָּתוֹ:  
מַבִּיט לְסוּף דְּבַר בְּקִדְמָתוֹ:  
נֹתֵן לְרִשְׁעֵי רַע כְּרִשְׁעָתוֹ:  
לְפָדוֹת מַחְבֵּי קִץ יִשׁוּעָתוֹ:  
בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:

יגדל אלהים חי וישתבח,  
אחד ואין יחיד ב'יחודו,  
אין לו דמות הגוף ואינו גוף,  
קדמון לכל דבר אשר נברא,  
הנו אדון עולם, לכל נוצר.  
שפע נבואתו נתנו,  
לא קם ב'ישראל במשה עוד,  
תורת אמת נתן לעמו אל,  
לא יחליף האל ולא ימיר דתו.  
צופה ויודע סתרינו,  
גומל לאיש חסד כמפעלו,  
ישלח לקץ תימין משיחנו,  
מתים יחיה אל ברוב חסדו.

Yigdal Elohim chai v'yish-tabach,  
Echad v'eyn yachid k'yi-chudo,  
Eyn lo d'mut ha-guf v'eyno guf,  
Kadmon l'chol davar asher niv-ra,  
Hino adon olam v'chol notzar.  
She-fa n'vu-ato n'tano,  
Lo kam b'yisrael k'moshe od,  
Torat emet natan l'amo Eyl,  
Lo yacha-lif ha-Eyl v'lo yamir dato.  
Tzo-feh v'yo-dey-a s'ta-reynu,  
Gomeyl l'ish chesed k'mif-alo,  
Yish-lach l'keytz yamin m'shi-cheynu,  
Meytim y'cha-yeh Eyl b'rov chasdo,

Nimtza v'eyn eyt el m'tzi-uto.  
Ne-lam v'gam eyn sof l'ach-duto.  
Lo na-aroch eylav k'dushato.  
Rishon v'eyn reyshit l'reyshito.  
Yoreh g'dulato u-mal-chuto.  
El an-shey s'gulato v'tif-arto.  
Navi u-mabit et t'munato.  
Al yad n'vi-o ne-eman beyto.  
L'olamim l'zulato.  
Ma-bit l'sof davar b'kad-mato  
Noteyn l'rasha ra k'rish-ato.  
Li fdot m'chakey keytz y'shu-ato.  
Baruch adey ad sheym t'hilato.



## Yigdal

Great is the Living Source.  
Praised be the Existence that exists beyond time.

One and unique,  
You are the fathomless Unity — infinite and alone.

Without body, form, or image,  
You are Holiness immeasurable.

Before all creation — You!  
You are the Beginning with no beginning of its own.

Behold! Adon Olam — a sovereignty sublime —  
You are the Greatness we see in every facet of creation.

Wellspring flowing with prophecy,  
You are the Gift of glory to Your precious ones who treasure their calling.

In Israel's history, none like Moses would arise again;  
You gave us a prophet who made Your Presence known.

By the hand of Your most faithful prophet  
You gave the House of Israel a Torah of truth.

Ours is an ageless faith, an eternal law —  
and You are the Lawgiver whose law will not be supplanted or replaced.

The consequences of our deeds are seen and known  
by Conscience, Your sacred home within us.

You are the Source of kindness, rewarding acts of compassion;  
You are the Source of love, condemning wickedness and correcting it.

At the End of Days there will come an era of redemption;  
for those who await deliverance, a messianic age.

You implanted within us eternal life —  
our immortal yearnings, our undying hopes.

Blessed is Your Glorious Name from eternity to eternity.

Gracious God,  
may the rays of these candles cast your light  
to all who dwell in darkness.

Bless us with the spirit of these Days of Awe,  
and our dear ones with the light of your love.

May this new year be one of good health and  
achievement, of peace and contentment,  
for us, and all your children.

### CANDLE LIGHTING FOR ROSH HASHANA

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל־וַשְׁבַּת וְ יוֹם טוֹב.

Ba-ruch a-tah A-do-nai e-lo-hai-nu mel-ech ha-o-lam a-sher ki-d'-sha-nu  
be-mitz-vo-tav v'tzi-vanu le-had-lik ner shel [Shab-bat v-shel] Yom Tov.  
Amen.

Blessed art Thou O Lord our God, Ruler of the universe, who hallows us with  
His mitzvot, and commands us to kindle the lights of [Shabbat and] Yom Tov.  
Amen.

### CANDLE LIGHTING FOR YOM KIPPUR

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל וַשְׁבַּת וְ יוֹם הַכִּפּוּרִים:

Ba-ruch a-tah A-do-nai e-lo-hai-nu mel-ech ha-o-lam a-sher ki-d'sha-nu  
be-mitz-vo-tav v'tzi-vanu le-had-lik ner shel [shab-bat v-shel] Yom Ha-Kipurim.  
Amen.

Blessed art Thou O Lord our God, Ruler of the universe, who hallows us with  
His mitzvot, and commands us to kindle the lights of [Shabbat and] Yom Kippur.  
Amen.