יוֹם כִּפּוּר

Service for Yom Kippur

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A prayerbook for Yom Kippur
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes.



Prepared by
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For Hebrew quotations from Tanach (Hebrew Scripture), we gratefully acknowledge the dedicated work of the J.Alan Groves Center for Advanced Biblical Research.

Distinguished rabbis of Venice endorsed Salomone Rossi's copyright when he published *HaShirim Asher LiShlomo* in 1623, threatening any Jewish person who stole or bought stolen intellectual property with:

The decree of angels,	גְּזֵרַת עִירִין	gezerat irin
the sentence of the holy ones,	וּמֵימַר קַדִּישִׁין	umeimar kadishin,
with the biting snake.	בְּנָחָשׁ הַנּוֹשֵׁךְ	banachash hanoshech

I am grateful to Professor Marty Herman for bringing this early copyright warning to my attention, and I hope that anyone who is tempted to copy this work without permission will think better of it! For a copyright violation is a bit like a snakebite: it may seem like nothing at first, but it can spread through the body and grow until it's out of control. So it is with the theft of intellectual property: by the time the author finds out it's happened, it's very difficult to stop. So please, if you want to copy part of this book, ask first. Thank you.

In Memory

This book is dedicated to the memory of those with whom I led services at the Oak Park JCC and who no longer walk this earth.

Rabbi Alan Blustein

Harold Black

Rabbi Eliezer Cohen

Harry Shiovitz

David Zalenko

Though they are gone, the memory of their skill, their dedication and their kindness lives on.

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Introduction

Complicated Services

Everyone wants to be at services on Rosh Hashanah and Yom Kippur—they even pay money for tickets! Who can resist the chance to sit among sinners, feel bad for one's failings, and quell groans of boredom?

Services on Shabbat can take three hours, but on Rosh Hashanah the "morning" service can take up half the afternoon, and on Yom Kippur we can stay in Shul all day except for a break of an hour or two.

Yet there's a reason for the long services: pageantry and poetry to divert, if not delight, the worshipper; devotional literature from ancient, medieval and relatively modern times, much of it constructed according to literary conventions that are demanding but not obscure; and melodies and sounds reserved for this time of year.

When people see the intended meaning and pattern of our prayers, they can appreciate the high degree of artpistry in these prayers, words that have won the love (or roused the boredom) of generations of our people.

This book hopes to set the beauty of Jewish tradition before people who until now did not see its pattern, could not readily see its meaning, and for whom Hebrew has been an obstacle.

Yom Kippur: A Happy Day

Long ago, Yom Kippur was a happy day. The Mishnah quotes Rabbi Shimon ben Gamliel saying, "There were no days as joyous for the Jewish community as Yom Kippur and the 15th of Av" (Ta'anit 4:8), for on these days the daughters of Jerusalem would dance in the vineyards in order to meet their mates. Today's custom of a break-the-fast singles' dance seems to recall the ancient practice, but in ancient times the singles did not wait for the fast to be over.

We can well imagine the community's happiness when the Temple service, the annual ritual cleaning of the sanctuary and all their sins, was complete: "From all your sins before God shall you be cleansed" (Lev. 16:30). The community and each member could begin life anew, free of the burden of the past.

Another pleasure of Yom Kippur is in ignoring the body's desires and attending only to the spirit; surely this is the most refined pleasure. As we read in Kuzari, on this day "one is cleansed of all his previous sins, and repairs the damage to his soul" (Metsudah edition, p. 291).

By traditional Jewish dating, this was the day on which God was appeased for the sin of the Golden Calf. This was the day on which God told Moses the reassuring words we use in the Kol Nidrei service, "I have forgiven, as you said" (סָלַחְתִּי כִּדְבָרֶךָ). This was the day, as Rashi says in his commentary on Deuteronomy 9:19, "appointed for pardon and forgiveness."

Numbers 29:7 instructs us, "Ve'initem et nafshoteichem." We usually understand these words as, "You must afflict your souls." Shlomo Riskin notes that the root for "ve'initem" can mean answer and sing as well as humble and afflict.[1] The word "nefesh" can refer to one's self, not necessarily the soul as distinct from the body.

Accordingly, these three words, "Ve'initem et nafshoteihem," admit many interpretations:

You must humble yourselves.

You must make your souls answerable.

You shall make your inner self sing.

Abstinence and Ritual

Jewish tradition tells us to to abstain from five bodily pleasures on this day. We avoid eating and drinking. We avoid bathing—taking showers, or

[1] http://www.ou.org/torah/riskin/yomkippur58.htm

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washing our hands more than necessary—because that clean feeling is a physical luxury. We avoid wearing leather, partly to show respect for the animals that die to sole our feet, and partly again to avoid a luxury. Instead of our fine footwear, most of us wear sneakers. We avoid "anointing," using ointment, hence perhaps lotions and cosmetics, so as to disregard the arts of self-beautification. Finally, we avoid sexual relations, perhaps the ultimate physical luxury. These are the five abstentions of Yom Kippur. For each of us, the effects and the meanings of these abstentions may be different, but somehow we use them to help us seek a spiritual harmony.

Before the fast begins, we eat our fill, and many people go to the mikveh, the ritual bath, to cleanse themselves.

The final ritual in many families is unfortunate. We are all worried about our spiritual state, whether we can make it through the fast without hurtful pangs of hunger and thirst, and whether we will be doing the right thing. It's a tense time. Let's be careful not to rush around self-righteously, bumping into those we most love!

Once the fast begins, we try hard to forget our bodies and to concentrate on our spiritual renewal, but come three in the afternoon, a weary headache overtakes us, and the body demands our attention.

"Ve'initem et nafshoteichem": we could also translate these words, "You shall make your lives a misery."

No wonder we flock to Shul!

Yom Kippur Services

Yom Kippur strains the limits of Jewish prayer. It's the only day in the Jewish calendar with five services: Ma'ariv or Kol Nidrei (evening), Shacharit (morning), Musaf (additional), Minchah (afternoon) and Ne'ilah (closing). Each service includes an amidah (standing-up prayer), and most of these prayers are both an individual silent meditation and a congregational repetition with extra poetry.

The skeleton of Jewish daily prayer lies beneath Yom Kippur services, but we add flesh and sinews—devotional poetry that is as ponderous and obscure as it is ingenious and heartfelt, along with extensive quotations from scripture. Scripture quotations use a distinct Hebrew font so that we can easily see that the language of prayer is composed of snippets of scripture. Many of the poems are alphabetical acrostics with scripture quotations, and I try to show the reader these poetic features. As with Rosh Hashanah, the selections of liturgical poetry for Yom Kippur will be too much for some, not enough for others.

I have transcribed, translated and transliterated the liturgical poems (piyutim) included in this book to the best of my ability.

Skipping Among Pages

Some prayers occur several times in our services, sometimes with tiny variations. Preparing a book like this means deciding when to reprint a prayer and when to ask the reader to turn back to it.

Instead of printing kaddish again and again, each version of kaddish for Rosh Hashanah and Yom Kippur is in the back of the book, beginning on page 641.

The silent amidah for Rosh Hashanah evening, morning and afternoon services is printed once, and so is the silent amidah for Yom Kippur.

Of course, instructions always tell you which page to turn to, and once you find the amidah, you can read it straight through without interrupting your concentration.

This keeps the book lighter and smaller, without (I hope) too much page-skipping.

Translation and Typography

The meaning of our prayers is often subtle, and a single translation cannot imply all the connotations. Many of our prayers are poetry, so some of our translations use most common features of English poetry, especially rhythm and rhyme. If the result departs too far from the plain sense of

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the Hebrew, a footnote provides an alternative translation.

Translations in bold text, like **this**, are Singlish—singable translations that fit the Hebrew tune—so you can sing the English as well as the Hebrew. Many psalms and other prayers are acrostics: they follow each letter of the Hebrew alephbet or spell a Hebrew word or name. The acrostic letters are **bold**.

Pale characters, like this, show the congregation's response to the leader. Customs differ, especially on responding "Baruch hu uvaruch shemo" and "Amen." Page 670 explains the principles we follow:

Italics in the translation are for words added to explain the literal meaning of the Hebrew. We avoid gender-specific pronouns for God—we don't want to imply that God is either male or female, so we use italics (*God)* where the Hebrew uses a pronoun.

Our prayers often quote sources in the Torah or other parts of our scripture. This book marks the sources with a distinct Hebrew font, and you can easily find the context of each source. Torah quotations include the "trop," the cantillation marks. Words added to honor the Matriarchs as well as the Patriarchs are also in a distinct typeface, easy to add or exclude.

Prayer	וַיְקַדֵּשׁ אֹתוֹ
Scripture	וַיְקַדֵּשׁ אֹתוֹ
Torah	וַיְקַדֵּשׁ אֹתָוֹ
Matriarchs	ויקדש אתו

Shaded words show variations in the text, either for Shabbat or for different versions of prayers.

Direct references to God in Hebrew prayers—Hashem—use the double י, without vowels. In Tanach quotations, God's name is usually the Tetragrammaton.

Matriarchs

This text honors the Matriarchs along with the Patriarchs, but you can omit these references if you wish. Perhaps you feel that "Avoteinu" covers ancestors both male and female, or that God's agreement was with the Patriarchs only.

However, when the text says our ancestors sinned, I don't mention the Matriarchs; why look for trouble?

Apologies and Hope

The attempt to prepare and proofread a text of Jewish liturgy makes me aware of my own shortcomings. How much must I rely on the scholars of previous generations whose constant expertise transmitted the ancient texts of prayer! How softly must I tread when adjusting the text to reflect contemporary currents in Jewish expression! How carefully I must proof the text, again and again, fearing that an pesky typo has eluded my vigilance! With what trepidation must I hope that this book will steer people in the right direction!

If I were a better scholar, a brighter student, how much better might this book be. And yet, if I were someone else, this book would not have been prepared, and it would not be available to those who will find it useful. Suffice it to say, I have done my best, and I hope this book will justify itself by bringing the beauty, the profound emotion and meaning of Jewish prayer to people who might otherwise find services a closed book and a shuttered door.

May we all be found worthy to join our communities in prayer on Yom Kippur.

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In Memory

My constant companion during this project was Philip Birnbaum's *High Holyday Prayer Book.* I use a copy from which I have led services for many years. To lead these services is a great pleasure and privilege, and when my voice follows these familiar paths, my heart fills with the memory of generous spirits who have enriched my life. Cantor Louis Klein taught me chazzanut. Rev. Israel Cohen brought spirited and joyous music to services in Bournemouth. I remember our dear friend Jeanette Serling, whose copy of the Birnbaum machzor I use each year. My father and my son are always in my heart during the High Holidays; one year, they stood at my side to help me stand after kneeling for Aleinu and the Yom Kippur Avodah service. Each year, I stand between my ancestors and my descendants, between past and future, sustained by both. At this time of year, as we reflect on the past and hope for the future, may we find ourselves embraced by warmth and love from both directions!

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Yom Kippur

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Afternoon Service before Yom Kippur

Psalm 145 ▪ אַשְׁרֵי ▪ Ashrei

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶלָה	Od yehaleluchа selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוָה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוָה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.

[1] "And for *God's* greatness there is no probing/examination."

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[11] **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.
[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them their food in its time,	וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ	Ve'ata noten lahem et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**Tz**adik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.
[Ps 115:18] And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	Me'ata ve'ad olam Halleluyah!

[1] This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
[2] I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.
[3] "In all *God's* ways."
[4] "The wish of those who respect *God*, *God* performs; and their cry *God* will hear, and *God* will save them."

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The leader leads Half Kaddish, page 641

Amidah

We rise and take three steps forward, to begin our silent prayer. When the leader chants aloud, we respond with the words in gray.[1] *Words added to honor the Matriarchs are in this font, easy to skip if you wish.*
The two lines below introduce our silent prayer.

Ps 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

Opening Blessings

1. Ancestors ▪ אָבוֹת Avot ואמהות Ve'Imahot

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,

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[1] Sometimes a congregation does a "heiche (or hoiche) kedushah"—Yiddish meaning "kedushah out loud." The leader leads the congregation through kedushah; for minchah, the congregation then returns to the first blessing (Ancestors / אָבוֹת) and recites the entire Amidah. We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אָבוֹת) and penultimate blessing (Thanksgiving / הוֹדָאָה). Three times we bend the knees at "baruch," bow at "atah" and straighten up at "Adonai"; at the beginning of the Thanksgiving blessing, we bow without bending the knees. Icons in the text are reminders to bend the knees, ⁞, to bow from the waist, ⁞, and to stand up, ⁞. A note on page 672 describes sources for the first blessing of the Amidah.

Good deeds of kindness you reward—	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
For everything is in your power—	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you record	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה אָמֵן	magen Avraham ufoked Sarah. Amen

2. Might • גְּבוּרוֹת • Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
	Some add:	
you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[4]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.

[1] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of *God's* name (i.e., to maintain God's reputation—hence, to prove God's honesty), with love."

[2] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

[4] "Kind embrace" is literally "abundant mercies."

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Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[1]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

The third blessing has two versions. 3a is responsive, led by the leader; for individual silent prayer, continue with 3b on page 17.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the leader repeats. Recite the Kedushah with feet together, rising on the toes for each of the following words: "Kadosh, kadosh kadosh," "Baruch (Kevod)," and "Yimloch."

We shall make your name holy in the world,	נְקַדֵּשׁ אֶת-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa,

Bow left, then right for "zeh el zeh":

Isaiah 6:3 And one called to the other, and said:	וְקָרָא זֶה אֶל זֶה וְאָמַר	Vekarah zeh el zeh ve'amar.

Congregation and leader:

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.

Congregation, then leader (based on Ezekiel 3:12)

The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.

Congregation and leader:

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."

Congregation, then leader:

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

[1] This could mean: God wakens "dead" sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

Congregation and leader:

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

The leader concludes the responsive Kedushah

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never leave our lips,	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	mipinu lo yamush le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה	Ki El melech gadol vekadosh atah.

Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

During the repetition, continue with blessing 4, Atah Chonen, on the next page.

3b. Holiness ▪ קְדוּשָׁה ▪ Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

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The leader continues here.

Central Blessings

4. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge	אַתָּה חוֹנֵן לְאָדָם דַּעַת	Atah chonen le'adam da'at
and teach people wisdom.	וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה	umelamed le'enosh binah.
Grant us from yourself	חָנֵּנוּ מֵאִתְּךָ	Choneinu me'it'cha
knowledge, understanding and wisdom.	דֵּעָה בִּינָה וְהַשְׂכֵּל	de'ah, binah, vehaskel.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who grants knowledge.	חוֹנֵן הַדָּעַת אָמֵן	chonein hada'at. Amen

5. Bring us back to you, God.

Source of life, bring us back to your Torah;	הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ	Hashivenu avinu leToratecha
O Ruler, bring us close to serve you,	וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekarvenu malkenu la'avodatecha,
and bring us back	וְהַחֲזִירֵנוּ	vehachazirenu
in full repentance before you.	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bit'shuvah shelemah lefanecha;
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who cherishes repentance.	הָרוֹצֶה בִּתְשׁוּבָה אָמֵן	harotzeh bitshuvah. Amen

6. Pardon our sins.

Forgive us, source of life,	סְלַח לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have sinned;	כִּי חָטָאנוּ	ki chata'nu;
pardon us, ruler,	מְחַל לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have transgressed,	כִּי פָשָׁעְנוּ	ki fasha'nu,
for you forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה	ki mochel vesole'ach atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
gracious and liberal in forgiveness.	חַנּוּן הַמַּרְבֶּה לִסְלֹחַ אָמֵן	chanun hamarbeh lislo'ach. Amen

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7. Save us from our troubles.

Look on our misery, plead our cause,	רְאֵה נָא בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ	Re'ei nah ve'onyenu verivah rivenu,
and save us soon for your reputation,	וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ	uge'alenu meherah lema'an shemecha,
for you are a powerful savior.	כִּי גּוֹאֵל חָזָק אָתָּה	ki go'el chazak atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who saves Israel.	גּוֹאֵל יִשְׂרָאֵל אָמֵן	go'el Yisra'el. Amen

8. Heal and save us.

Heal us, Ruler, and we will be healed;	רְפָאֵנוּ יי וְנֵרָפֵא	Refa'enu, Adonai, venerafeh;
save us, and we will be saved —	הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה	hoshi'enu venivashei'ah —
for you are our praise.	כִּי תְהִלָּתֵנוּ אָתָּה	ki tehilatenu atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכָל-מַכּוֹתֵינוּ	lechol makoteinu,

A private prayer for someone who is ill can be added here.

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	vihi ratzon milfanecha,
O Ruler our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
our ancestors' God—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to quickly send	שֶׁתִּשְׁלַח מְהֵרָה	shetishlach meherah
complete healing from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelema min hashamayim,
healing of spirit and of body, for…	רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לְ	refu'at hanefesh urefu'at haguf, le…
____ child of _____,[3]	_____ בֶּן/בַּת _____	_____ ben/bat_____,
and all sick people in our community.[4]	בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el.
for you are God, ruler, healer,	כִּי אֵל מֶלֶךְ רוֹפֵא	ki El, melech, rofeh,
faithful and merciful.	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
healing the sick of your people Israel.	רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל אָמֵן	rofeh cholei amo Yisra'el. Amen

9. Grant us a good year.

Ruling God, bless for us	בָּרֵךְ עָלֵינוּ יי אֱלֹהֵינוּ	Barech aleinu Adonai Eloheinu
this year	אֶת-הַשָּׁנָה הַזֹּאת	et hashanah hazot
and all its kinds of produce, for good,	וְאֶת כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה	ve'et kol minei tevu'atah, letovah,

[3] Insert the mother's name, if known.

[4] "Among the rest of the sick people in Israel (*i.e.,* the Jewish community).

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and grant blessing	וְתֵן בְּרָכָה	veten berachah
on the face of the earth,	עַל פְּנֵי הָאֲדָמָה	al penei ha'adamah,
and satisfy us from its goodness	וְשַׂבְּעֵנוּ מִטּוּבָהּ	vesab'einu mituvah
and bless our year like the best years.	וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת	uvarech shenatenu kashanim hatovot.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who blesses the years.	מְבָרֵךְ הַשָּׁנִים אָמֵן	mevarech hashanim. Amen

10. Gather our exiles.

Sound the great shofar for our freedom,	תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ	Teka beshofar gadol lecherutenu
raise a banner to gather our exiles,	וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ	vesa nes lekabetz galuyoteinu
and gather us together	וְקַבְּצֵנוּ יַחַד	vekabtzeinu yachad
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
gathering *your* dispersed people, Israel.	מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל אָמֵן	mekabetz nidchei amo Yisra'el. Amen

11. Restore justice, that we may be ruled by God alone.

Restore our judges as at first	הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה	Hashivah shofteinu kevarishonah,
and our advisors as in the beginning,[1]	וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה	veyo'atzeinu kevat'chilah
take away *our* sorrow and sighing	וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה	vehaser mimenu yagon va'anacha,
and rule us, God—you alone—	וּמְלֹךְ עָלֵינוּ אַתָּה יי לְבַדְּךָ	umeloch aleinu atah Adonai levadcha
with kindness and mercy,	בְּחֶסֶד וּבְרַחֲמִים	bechesed uverachamim,
and make us right through judgment.	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
ruler who dispenses justice.	הַמֶּלֶךְ הַמִּשְׁפָּט אָמֵן	hamelech hamishpat.Amen

[1] We pray to see Isaiah's prophecy (1:26) fulfilled: "Ve'ashivah shoftayich kevarishonah veyo'atzayich kevat'chilah / וְאָשִׁיבָה שׁפְטַיִךְ כְּבָרִאשׁנָה וְיֹעֲצַיִךְ כְּבַתְּחִלָּה / I will restore your judges as at first and your advisors as in the beginning."

12. Let evil people meet their fate.

For slanderers, let there be no hope,	וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה	Velamalshinim al tehi tikvah,
and all wickedness—	וְכָל-הָרִשְׁעָה	vechol harish'ah
may it perish in an instant,	כְּרֶגַע תֹּאבֵד	kerega toved,
and all your people's enemies,	וְכָל-אוֹיְבֵי עַמְּךָ	vechol oy'vei am'cha
may they soon be cut down!	מְהֵרָה יִכָּרֵתוּ	meherah yikaretu.
And the arrogant people—	וְהַזֵּדִים	Vehazedim
may you soon uproot and crush them,	מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר	meherah te'aker uteshaber
cast them down and humble them,	וּתְמַגֵּר וְתַכְנִיעַ	utemager vetachni'a
quickly and in our time!	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who destroys foes	שׁוֹבֵר אוֹיְבִים	shover oy'vim
and humbles the arrogant.	וּמַכְנִיעַ זֵדִים אָמֵן	umachni'a zedim. Amen

13. But let the righteous enjoy their reward.

For the righteous and devout	עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים	Al hatzadikim ve'al hachasidim
and the elders of your people	וְעַל זִקְנֵי עַמְּךָ	ve'al ziknei amcha
the Jewish community,	בֵּית יִשְׂרָאֵל	beit Yisra'el
for the remnant of their scholars,	וְעַל פְּלֵיטַת סוֹפְרֵיהֶם	ve'al pleitat sofreihem
for the righteous converts and for us	וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ	ve'al gerei hatzedek ve'aleinu
let your mercies be stirred,	יֶהֱמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
O Ruler, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and grant a good reward to all	וְתֵן שָׂכָר טוֹב לְכֹל	veten sachar tov lechol
who rely on your reputation sincerely,	הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת	habot'chim beshimcha be'emet
and put our lot with them forever —	וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם	vesim chelkenu imahem le'olam—
we won't be ashamed, for we trust you.	וְלֹא נֵבוֹשׁ כִּי בְךָ בָּטָחְנוּ	velo nevosh, ki vecha batachnu.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!.	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the support and trust of the righteous	מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים אָמֵן	mish'an umivtach latzadikim. Amen

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14. And let Jerusalem be restored.

And to Jerusalem your city	וְלִירוּשָׁלַיִם עִירְךָ	Velirushalayim ir'cha
return in mercy,	בְּרַחֲמִים תָּשׁוּב	berachamim tashuv,
stay there as you promised,	וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ	vetishkon betochah ka'asher dibarta,
and build it soon, in our days,	וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ	uveneh otah bekarov beyameinu,
a structure to last forever;	בִּנְיַן עוֹלָם	binyan olam;
and David's throne—	וְכִסֵּא דָוִד	vechiseh David —
set it there soon.	מְהֵרָה לְתוֹכָהּ תָּכִין	mehera letochah tachin.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who builds Jerusalem.	בּוֹנֵה יְרוּשָׁלָיִם אָמֵן	boneh Yerushalayim. Amen

15. Let the Messiah come — David's descendant.

The flower of your servant David—	אֶת-צֶמַח דָּוִד עַבְדְּךָ	Et tzemach David avdecha
hurry to make it bloom,	מְהֵרָה תַצְמִיחַ	meherah tatzmi'ach,
and in your salvation raise his horn:	וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ	vekarno tarum bishu'atecha,
we've waited all day for your salvation!	כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל-הַיּוֹם	ki lishu'at'cha kivinu kol hayom!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes the horn of salvation flourish.	מַצְמִיחַ קֶרֶן יְשׁוּעָה אָמֵן	matzmi'ach keren yeshu'ah. Amen

16. Hear our prayers.

Hear our voice, Sovereign God,	שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ	Shema kolenu, Adonai Eloheinu,
pity us and be merciful to us,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	vekabel berachamim uveratzon
our prayer,	אֶת-תְּפִלָּתֵנוּ	et tefilatenu,
for you are a God who listens to	כִּי אֵל שׁוֹמֵעַ	ki El shome'ah
prayers and petitions.	תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה	tefilot vetachanunim atah;
Don't turn us away from you emptyhanded,	וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם	umilfanecha malkenu reikam
O Ruler,	אַל תְּשִׁיבֵנוּ	al teshiveinu,
because you listen to	כִּי אַתָּה שׁוֹמֵעַ	ki atah shome'ah
your people Israel's prayer in mercy.	תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים	tefilat amcha Yisra'el berachamim.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who listens to prayer.	שׁוֹמֵעַ תְּפִלָּה אָמֵן	shome'ah tefilah. Amen

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Closing Blessings

1. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

2a. Thanksgiving ▪ מוֹדִים ▪ Modim

We thank you,	׀ מוֹדִים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah huu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֶּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

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Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

2b. Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

When the leader repeats the amidah and says the Thanksgiving blessing, the congregation says this:

We thank you	מודים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu, yotzer bereshit.
Blessings and thanks *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לִשְׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	ule'ovdecha belevav shalem;
—for which we thank you.	עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ	al she'anachnu modim lach.
Blessed is the God of thanks.	בָּרוּךְ אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

Continue here:

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

The leader pauses for the congregation to say the next two lines, then repeats them

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

3. Peace • שָׁלוֹם • Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	adon lechol hashalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el
every time, and every hour,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

When reciting the amidah silently, we add the Confession and Personal Prayers, pages 62 to 73

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After the leader repeats the Amidah, continue with Full Kaddish, Aleinu and Mourner's Kaddish

Leader's Complete Kaddish ▪ קַדִּישׁ שָׁלֵם ▪ Kadish Shalem

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
above all	לְעֵלָּא מִכָּל	Le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

May our prayers and pleas be accepted,	תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן	Titkabel tzelot'hon uva'ut'hon
prayers of the entire Jewish community,	דְּכָל בֵּית יִשְׂרָאֵל	dechol beit Yisra'el
before the Source of Life in heaven.	קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא	kodam avuhon di vishmayah,
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and life—	מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

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Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

The Sovereign of all	׀ עָלֵינוּ לְשַׁבֵּחַ	׀ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next two lines.	
For they bow to futility and emptiness	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק	Shehem mishtachavim lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."
We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיוֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[3]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.

[1] For our note on Aleinu, please see page 670.

[2] "We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes." If you dislike the idea that Jews are a "chosen" people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שֶׁלּוֹ for שֶׁלֹּא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

[3] We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who "stretches out the heavens, / supports the earth below;" / whose own dwelling place / *is* in the sky above / and whose power is present / in the loftiest heights.

This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יהוה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,

And they will all accept	וִיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	et ol malchutecha,
that soon you may rule them	וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	vetimloch aleihem mehera
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
For this is your reign,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	Ki hamalchut shelcha hi,
and forever and ever	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing Yahrzeit lead Mourners' Kaddish.

Mourners' Kaddish ▪ קַדִּישׁ יָתוֹם ▪ Kadish Yatom[1]

Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers in the siddur; this one is for mourners to say in the eleven months of mourning and on the anniversary (yahrzeit) of a loved one's death.

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May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
above all	לְעֵלָּא מִכָּל	Le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

Error! Reference source not found. *Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."*

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

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כָּל נִדְרֵי

Evening Service

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The evening service consists of:

- Putting on the tallit
- Kol Nidrei
- Call to Prayer and Shema
- Silent Amidah
- Penitential prayers and poems
- Aleinu
- Mourners' Kaddish

Beginning Yom Kippur

Don the Tallit ▪ עֲטִיפַת הַטַּלִּית ▪ Atifat HaTallit

One evening in the year, we wear a tallit: on Yom Kippur. The rest of the year (except for the Ninth of Av), we wear a tallit at morning services only. On this night, we wrap ourselves in devotion, and we wear this public reminder of our obligations as Jews. The tallit is a four-cornered garment. In the third part of Shema, we read that a four-cornered garment should have fringes to remind us of our obligations. Those are the "tzitziyot," the fringes on the Tallit. Some people recite devotional passages before the blessing, but here is one way of donning the tallit: kiss each end of the collar band; wrap the tallit around your head and think of your relationship with God, undisturbed by those around you; say the blessing; arrange the tallit on your shoulders.

Here is the blessing

We bless you, O Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
our God, who rules the world.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy with your laws	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
And told us to wrap ourselves in fringes.	וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת	vetzivanu lehit'atef batzitzit.

Parade the Torah Scrolls

To begin our evening of solemn prayer, we take two or more Torah scrolls from the ark and carry them around to let each person kiss them (except for those who consider kissing the Torah idolatrous). The leader chants this couplet as many times as it takes to let everyone come close to the Torah. Some congregations omit this.

Ps 97:11 Before the righteous, light is sown	אוֹר זָרֻעַ לַצַּדִּיק	Or zaru'a latzadik
and joy before the upright heart.	וּלְיִשְׁרֵי־לֵב שִׂמְחָה	uleyishrei lev simchah.

Permission to Pray[1]

Two distinguished members of the congregation each hold a Torah scroll at the bimah while the leader chants the following passage (three times) and Kol Nidrei.

In the court above	בִּישִׁיבָה שֶׁל מַעְלָה	Bishivah shel ma'alah
and in the court below,	וּבִישִׁיבָה שֶׁל מַטָּה	uvishivah shel ma'tah,
with the knowledge of God's presence	עַל דַּעַת הַמָּקוֹם	al da'at haMakom
and of the congregation,	וְעַל דַּעַת הַקָּהָל	va'al da'at hakahal,
we authorize	אָנוּ מַתִּירִין	anu matirin
prayer with the transgressors.	לְהִתְפַּלֵּל עִם הָעֲבָרְיָנִים	lehitpalel im ha'avaryanim.

[1] Some people connect this "permission" with the Marranos, secret Jews who may have wished to cast off their veneer of Christianity and join their fellow-Jews on this solemn night. Others say it refers to the question of unfulfilled vows, addressed by Kol Nidrei. One may be burdened by guilt and feel unworthy to pray with the congregation, but all are welcome to join in prayer. Note that some congregations change the order of this formula. The world "יְשִׁיבָה/yeshivah" means a sitting-down—in legal terms, the "session" of a court.

DRAFT

Every Vow[1] ▪ כָּל נִדְרֵי ▪ Kol Nidrei

The leader sings this three times, each time louder than before.

Every *kind of ritual* vow	כָּל נִדְרֵי	Kol nidrei
and prohibition (the Aramaic legal	וֵאֱסָרֵי וַחֲרָמֵי	ve'esarei, vacharamei,
terms are a bit obscure, but are	וְקוֹנָמֵי וְכִנּוּיֵי	vekonamei, vechinuyei,
intended to be comprehensive)[2]	וְקִנּוּסֵי וּשְׁבוּעוֹת	vekinusei, ushevu'ot
which we vow and promise	דִּנְדַּרְנָא וּדְאִשְׁתְּבַעְנָא	dindarna, ud'ishteva'na
and ban	וּדְאַחֲרִימְנָא	ude'acharimna
and prohibit for ourselves	וְדֶאֱסַרְנָא עַל נַפְשָׁתָנָא	vedi'asarna al nafshatana
from this Yom Kippur	מִיּוֹם כִּפּוּרִים זֶה	miYom Kipurim zeh
to next Yom Kippur—	עַד יוֹם כִּפּוּרִים הַבָּא	ad Yom Kipurim haba
may it come to us for good!	עָלֵינוּ לְטוֹבָה	aleinu letovah!
We regret them all.	כֻּלְּהוֹן אִחֲרַטְנָא בְהוֹן	Kulhon icharatna vehon;
Let them all be allowed—	כֻּלְּהוֹן יְהוֹן שָׁרָן	kulhon yehon sharan—
abandoned, cancelled,	שְׁבִיקִין שְׁבִיתִין	shevikin, shevitin,
null and void,	בְּטֵלִין וּמְבֻטָּלִין	betelin umevutalin,
not binding, inoperative.	לָא שְׁרִירִין וְלָא קַיָּמִין	la sheririn, vela kayamin.
The vows are no vows	נִדְרָנָא לָא נִדְרֵי	Nidrana la nidrei
and the bans are no bans	וֵאֱסָרָנָא לָא אֱסָרֵי	ve'esarana la esarei
and the promises are no promises.	וּשְׁבוּעָתָנָא לָא שְׁבוּעוֹת	ushevu'atana la shevu'ot.

[1] The haunting traditional melody for Kol Nidrei applies to a dry legalistic formula in Aramaic. We list all kinds of ritual obligations and declare them void, so that we can join in prayer with a clear conscience. Dry as the formula seems, it conveys a passionate desire for a clean slate as we join in prayer. Of course, promises to people must be kept, and we should try to make good any wrongs we have done, before we come to God. Still, all are welcome, even those burdened by a sense of their own sin.

In case nullifying the vows is a valid legal act, we recite Kol Nidrei before dark. However, our ceremony does not follow the normal legal procedure by which a court (Bet Din) nullifies a vow retroactively. Our text of Kol Nidrei nullifies future vows, not past vows.

Cancelling vows may symbolize an act of cancelling sin, for Deuteronomy 23:23 teaches, "If you avoid making vows, there will be no sin in you" (וְכִי תֶחְדַּל לִנְדֹּר לֹא־יִהְיֶה בְךָ חֵטְא—vechi techdal lindor, lo yih'yeh vecha chet). If avoiding vows will prevent sin, then perhaps canceling vows will cancel sin.

The text of Kol Nidrei varies slightly from one machzor to another.

[2] For details, see our note on page 673.

The Ancient Assurance

Leader, then congregation, three times.

Num 15:26 And it will be forgiven	וְנִסְלַח	Venislach
for the whole congregation	לְכָל־עֲדַת	lechol adat
of the children of Israel	בְּנֵי יִשְׂרָאֵל	benei Yisra'el
and for the stranger among them;	וְלַגֵּר הַגָּר בְּתוֹכָם	velager hagar betocham,
for all of the people, it was a mistake.[1]	כִּי לְכָל־הָעָם בִּשְׁגָגָה	ki lechol ha'am bishgagah.

The leader says this

Num 14:19 "Oh, forgive this people's sin	סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	"Selach na la'avon ha'am hazeh
according to the greatness of your grace,	כְּגֹדֶל חַסְדֶּךָ	kegodel chasdecha,
and as you bore this people	וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה	vecha'asher nasa'ta la'am hazeh
from Egypt to here";[2]	מִמִּצְרַיִם וְעַד־הֵנָּה	miMitzrayim ve'ad henah";
and there it was said:	וְשָׁם נֶאֱמַר	vesham ne'emar:

Congregation, then leader, three times

Num 14:20 God said,	וַיֹּאמֶר יהוה	Vayomer Adonai,
"I have forgiven, as you said."	סָלַחְתִּי כִּדְבָרֶךָ	"Salachti kidvarecha."

Leader and congregation together:

Shehecheyanu ▪ שֶׁהֶחֱיָנוּ ▪ Shehecheyanu

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You raised us and sustained us,	שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ	Shehecheyanu vekimanu
And you brought us to this place.[3]	וְהִגִּיעָנוּ לַזְּמַן הַזֶּה	Vehigi'anu lazman hazeh.

[1] When the community neglects to offer the prescribed sacrifices, they can find forgiveness. This is explained immediately after the Israelites listen to the spies, are condemned to die in the wilderness, and rush off to battle against Moses' orders.

[2] When the spies/travelers came back from checking out the Promised Land, the people lost heart and complained. God got angry, and Moses begged for their forgiveness.

[3] "Place" is literally "time"; but are not time and space a continuum?

מַעֲרִיב

Evening Service

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Except on Friday night, skip to Shema and Its Blessings, page 41.

Welcoming Shabbat ▪ קַבָּלַת שַׁבָּת ▪ Kabbalat Shabbat

On Friday night, evening services begin with Kabbalat Shabbat, Welcoming Shabbat; on Yom Kippur (and other festivals) this consists of Psalms 92 and 93, followed by Mourners' Kaddish.

Psalm 92

[1] A psalm, a song for Shabbat:[1]	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat:
[2] O God, to you our thanks are due,	טוֹב לְהֹדוֹת לַיהוָה	Tov lehodot lAdonai
To sing on high your praise,	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן	Ulezamer leshimcha elyon
[3] Each day to express your gentleness,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	Lehagid baboker chasdecha
Each night your faithful ways;	וֶאֱמוּנָתְךָ בַּלֵּילוֹת	Ve'emunat'cha baleilot.
[4] With song tuned to the lyre, each hears	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל	Aley asor va'aley nahvel,
The ten-stringed music of the spheres.[2]	עֲלֵי הִגָּיוֹן בְּכִנּוֹר	Aley higayon bechinor
[5] Your deeds, O Sovereign, bring me cheer,	כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	Ki simachtani Adonai befo'olecha,
Joy in your works I've found;	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן	Bema'asei yadecha aranen.
[6] How grand, O God, your deeds appear,	מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	Mah gadlu ma'asecha Adonai,
How deep your thoughts profound.	מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ	Me'od amku machshevotecha.
[7] The ignoramus can't conceive,	אִישׁ־בַּעַר לֹא יֵדָע	Ish ba'ar lo yeda
For this the fool is too naive:	וּכְסִיל לֹא־יָבִין אֶת־זֹאת	Uchesil lo yavin et zot:
[8] Though thugs spread like a noxious weed	בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב	Bifro'ach resha'im kemo esev
And villains propagate their seed,	וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	Vayatzitzu kol po'alei aven
Toward endless ruin *they proceed*.[3]	לְהִשָּׁמְדָם עֲדֵי־עַד	Lehishamdam adei ad.
[9] And you … Supremacy …	וְאַתָּה מָרוֹם	Ve'atah marom
Eternally … Divinity.[4]	לְעֹלָם יהוה	Le'olam Adonai.

[1] This is the only psalm that's associated with a day, and our tradition understands this association surprisingly. This psalm is "for the day of Shabbat / לְיוֹם הַשַּׁבָּת / leyom haShabbat": When a psalm is "for David / לְדָוִד / le-David," we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

[2] Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

[3] "When bad people flourish like grass (in-the-flowering/fruiting-of bad-people like herbal-growth), / and all malefactors sprout, / *it's only* for their destruction eternally."

[4] This elliptical verse of four words is the center of the psalm. If you skip the first verse, "A psalm, a song for Shabbat," there are seven verses and 52 words before this short verse, and the same number after. These four words—You … Height … Forever … God—perhaps help the mind light on the immanent and the transcendent,

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[10] For see! O God, your enemies—	כִּי הִנֵּה אֹיְבֶיךָ יהוה	Ki hineh oy'vecha, Adonai,
Your enemies shall be lost,	כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	Ki hineh oy'vecha yovedu
All sunk in their iniquities	יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן	Yitpardu kol po'alei aven.
From place to place be tossed.[1]		
[11] Like proud-horned ox I'll stand upright,	וַתָּרֶם כִּרְאֵים קַרְנִי	Vatarem kir'eim karni
anointed with rich flowing oil;	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן	Baloti beshemen ra'anan
[12] My enemies will—in my sight—	וַתַּבֵּט עֵינִי בְּשׁוּרָי	Vatabet eini beshurai
Though they attack *be beaten back;*	בַּקָּמִים עָלַי מְרֵעִים	Bakamim alay mere'im.
I'll hear *their plans all foiled.*[2]	תִּשְׁמַעְנָה אָזְנָי	Tishma'na oznai!
[13] The righteous flourish like the palm	צַדִּיק כַּתָּמָר יִפְרָח	Tzaddik katamar yifrach
As Lebanon's lofty cedar soars;	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה	Ke'erez baL'vanon yisgeh,
[14] Rooted in the house of God,	שְׁתוּלִים בְּבֵית יהוה	Shetulim beveit Adonai
They blossom in God's *inner* courts;	בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ	Bechatzrot Eloheinu yafrichu.
[15] They bear fruit when they're elderly,	◊ עוֹד יְנוּבוּן בְּשֵׂיבָה	◊ Od yenuvun beseivah
Fertile and fresh eternally,	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ	Deshenim vera'ananim yiheyu.
[16] To show God is reliable,	לְהַגִּיד כִּי־יָשָׁר יהוה	Lehagid, ki yashar Adonai
My *steady* rock, impeccable.	צוּרִי וְלֹא־עַוְלָתָה בּוֹ	Tzuri velo avlata bo.

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the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is divine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

[1] "They shall disperse themselves, all workers of wickedness."

[2] "May my eye look upon my foes *being destroyed* when they rise against me, evildoers; listen, my ears, *to their discomfiture!*"

Psalm 93

[1] God reigns, enrobed in regal grace,	יְהוָה מָלָךְ גֵּאוּת לָבֵשׁ	Adonai malach: ge'ut lavesh,
Robed in grace and cloaked in power;	לָבֵשׁ יְהוָה עֹז הִתְאַזָּר	lavesh Adonai, oz hit'azar.
Earth cannot slip in *God's* embrace;	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	Af tikon tevel bal timot.
[2] Firm is your throne from the first hour;	נָכוֹן כִּסְאֲךָ מֵאָז	Nachon kis'acha me'az,
Eternal is your place.	מֵעוֹלָם אָתָּה	me'olam atah.
[3] God, streams have raised,	נָשְׂאוּ נְהָרוֹת יְהוָה	Nas'u neharot, Adonai,
yes raised their voice;	נָשְׂאוּ נְהָרוֹת קוֹלָם	nas'u neharot kolam,
The rivers crash and roar:	יִשְׂאוּ נְהָרוֹת דָּכְיָם	yis'u neharot dochyam.
[4] Let mighty waters make their noise,	מִקֹּלוֹת מַיִם רַבִּים	Mikolot mayim rabim
The breakers on the shore:	אַדִּירִים מִשְׁבְּרֵי־יָם	adirim mishberei yam,
God's strength is more, much more!	אַדִּיר בַּמָּרוֹם יְהוָה	adir bamarom Adonai.
[5] Your promises will be fulfilled:	◊ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	◊ Edotecha ne'emnu me'od
Your sacred house you shall rebuild,	לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ	levet'cha na'avah kodesh,
Sovereign, for evermore.	יְהוָה לְאֹרֶךְ יָמִים	Adonai, le'orech yamim.

Mourners rise to lead Mourners' Kaddish, page 642

DRAFT

Shema and Its Blessings

Call to Prayer ▪ בָּרְכוּ ▪ Bar'chu

We rise as the leader begins the call to prayer

Bless God, the blessed one. ׀ בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ ׀ ׀ Bar'chu ׀ et Adonai hamvorach.

The congregation responds, and the leader repeats

Blessed is God, the blessed one, ׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ ׀ ׀ Baruch ׀ Adonai hamvorach

for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

Blessed is God, the blessed one, ׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ ׀ ׀ Baruch ׀ Adonai hamvorach

for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

First Blessing Before Shema

We are seated ׀. We respond "Amen" but not "Baruch hu uvaruch shemo" for the rest of the service.

We bless you, Sovereign, ׀ בָּרוּךְ אַתָּה יי ׀ ׀ Baruch atah Adonai

our God, ruler of time and space, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,

who by your word brings evening, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים asher bid'varo ma'ariv aravim,

in wisdom opens the gates, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים bechochmah pote'ach she'arim

with insight changes the times, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים uvit'vunah meshaneh itim

varies the seasons, וּמַחֲלִיף אֶת הַזְּמַנִּים umachalif et hazmanim

and arranges the stars וּמְסַדֵּר אֶת הַכּוֹכָבִים umesader et hakochavim

in their guardposts בְּמִשְׁמְרוֹתֵיהֶם bemishmeroteihem

in the sky, by your will,[1] בָּרָקִיעַ כִּרְצוֹנוֹ baraki'ah kirtzono.

creating day and night, בּוֹרֵא יוֹם וָלָיְלָה Borei yom valaylah,

rolling away light before darkness גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ golel or mipnei choshech

and darkness before light, וְחֹשֶׁךְ מִפְּנֵי אוֹר vechoshech mipnei or,

making day pass and bringing night. וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה uma'avir yom umevi laylah,

Separating day from night, וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה umavdil bein yom uvein laylah,

God is called the Ruler of Hosts. יי צְבָאוֹת שְׁמוֹ Adonai tzeva'ot shemo.

God who lives and prevails ◊ אֵל חַי וְקַיָּם ◊ El chai vekayam

will rule us always, forever and ever. תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד tamid yimloch aleinu le'olam va'ed.

Blessed are you, Ruler, בָּרוּךְ אַתָּה יי Baruch atah Adonai

who brings on evenings. הַמַּעֲרִיב עֲרָבִים אָמֵן hama'ariv aravim. Amen

[1] Literally, "your word" and "your will" use the third person pronoun ("his word … his will").

DRAFT

Second Blessing Before Shema

With lasting love for Israel's family	אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל	Ahavat olam beit Yisra'el
have you loved your people.	עַמְּךָ אָהָבְתָּ	amcha ahavta.
Torah and commandments,	תּוֹרָה וּמִצְוֹת	Torah umitzvot
statutes and judgements,	חֻקִּים וּמִשְׁפָּטִים	chukim umishpatim
you have taught us.	אוֹתָנוּ לִמַּדְתָּ	otanu limadta.
Because of this, O Ruler, our God,	עַל כֵּן יְיָ אֱלֹהֵינוּ	Al ken Adonai Eloheinu
when we lie down and when we get up,	בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ	beshochbenu uvekumenu
we shall speak about your statutes,	נָשִׂיחַ בְּחֻקֶּיךָ	nasi'ach bechukecha,
and we'll rejoice in words of your Torah	וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ	venismach bedivrei Toratecha
and commandments forever and ever.	וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד	uvemitzvotecha le'olam va'ed.
For they are our life and our good old age,	כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ	Ki hem chayeinu ve'orech yameinu
and we'll enjoy them day and night.	וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה	uvahem neh'geh yomam valaylah.
And your love—	◊ וְאַהֲבָתְךָ	◊ Ve'ahavat'cha
don't take it away from us, ever.	אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים	al tasir mimenu le'olamim.
We bless you, God,	בָּרוּךְ אַתָּה יְיָ	Baruch atah Adonai,
who loves your people Israel.	אוֹהֵב עַמּוֹ יִשְׂרָאֵל אָמֵן	ohev amo Yisra'el. Amen

DRAFT

Shema (First Paragraph)

Add this line when praying alone.

God is the reliable ruler.	אֵל מֶלֶךְ נֶאֱמָן	El melech ne'eman.
Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

On Yom Kippur, only on Yom Kippur, we say the next two lines aloud.

Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[2]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
Deut. 6:5-9 You are to love your ruling God	וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart,	בְּכָל־לְבָבְךָ	bechol levav'cha,
your whole self	וּבְכָל־נַפְשְׁךָ	uvechol nafshecha,
and all your resources.	וּבְכָל־מְאֹדֶךָ	uvechol me'odecha.
[6] These words	וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today *must be*	אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל־לְבָבֶךָ	al levavecha.
[7] Repeat them to your children,	וְשִׁנַּנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדִבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ	uveshochbecha, uvekumecha.
[8] Tie them as a sign on your hand,	וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ	Ukeshartam le'ot al yadecha,
let them be on your forehead between your eyes,	וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
[9] and write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.

[1] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

[2] This phrase is a response to hearing God's name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God's name on Yom Kippur (Mishnah Yoma, 3:9).

DRAFT

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen	וְהָיָה	Vehayah
if you listen well to my commands,	אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
which I	אֲשֶׁר אָנֹכִי	asher anochi
tell you today,	מְצַוֶּה אֶתְכֶם הַיּוֹם	metzaveh et'chem hayom,
to love God, your God,	לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
and to serve *God* with your whole heart	וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם	ule'ovdo, bechol levav'chem,
and all your resources:	וּבְכָל־נַפְשְׁכֶם	uvechol nafshechem.
14 I will give your land its rain	וְנָתַתִּי מְטַר־אַרְצְכֶם	Venatati metar artzechem
at the right time, early and late rains,	בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
so you can harvest your grain	וְאָסַפְתָּ דְגָנֶךָ	ve'asafta deganecha,
and wine and oil.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ	vetirosh'cha, veyitz'harecha.
15 I will provide grass in your fields	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	Venatati esev besad'cha
for your cattle,	לִבְהֶמְתֶּךָ	livhemtecha,
so you can eat your fill.	וְאָכַלְתָּ וְשָׂבָעְתָּ	ve'achalta vesava'ta.
16 But take care!	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
Don't be misled,[1] to turn *from me*	פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם	pen yifteh levavchem, vesartem
and serve other gods	וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
and worship them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.
17 Then God will be angry[2] at you	וְחָרָה אַף־יהוה בָּכֶם	Vecharah af Adonai bachem,
and close up the sky:	וְעָצַר אֶת־הַשָּׁמַיִם	ve'atzar et hashamayim,
there will be no rain,	וְלֹא־יִהְיֶה מָטָר	velo yih'yeh matar,
the earth will not yield its produce,	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	veha'adamah lo titen et yevulah,
and you will soon perish	וַאֲבַדְתֶּם מְהֵרָה	va'avadtem meherah
from the good land	מֵעַל הָאָרֶץ הַטֹּבָה	me'al ha'aretz hatovah
which God gives you.	אֲשֶׁר יהוה נֹתֵן לָכֶם	asher Adonai noten lachem.

[1] "Lest your heart (the thinking part) be misled."
[2] "God's nose will blaze against you."

[18] Set these words	וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה	Vesamtem et devarai eileh
on your heart and soul,	עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם	al levav'chem ve'al nafshechem,
tie them as a sign on your hand,	וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם	ukeshartem otam le'ot al yed'chem,
and place them on your forehead	וְהָיוּ לְטוֹטָפֹת	vehayu letotafot
between your eyes.	בֵּין עֵינֵיכֶם	bein eineichem.
[19] Teach them to your children,	וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם	Velimadtem otam et beneichem,
talking about them	לְדַבֵּר בָּם	ledaber bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ	uvshochbecha uvekumecha.
[20] Write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.
[21] So that you and your children may spend a	לְמַעַן יִרְבּוּ יְמֵיכֶם	Lema'an yirbu yemeichem
long time,[1] on the land	וִימֵי בְנֵיכֶם עַל הָאֲדָמָה	vimei veneichem al ha'adamah
that God promised	אֲשֶׁר נִשְׁבַּע יהוה	asher nishbah Adonai
to your parents, to give them,	לַאֲבֹתֵיכֶם לָתֵת לָהֶם	la'avoteichem, latet lahem,
—as long as[2] the sky is above the land!	כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ	kimei hashamayim al ha'aretz.

[1] "So that your days may be many, and your children's days…"
[2] "Like the days of."

DRAFT

Shema (Third Pragraph)

Numbers 15:37 God told Moses:	וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵאמֹר	Vayomer Adonai el Moshe lemor:
[38] "Talk to the children of Israel,	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem,
they should make fringes	וְעָשׂוּ לָהֶם צִיצִת	ve'asu lahem tzitzit
on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם	al kanfei vigdeihem
as long as their people last.[1]	לְדֹרֹתָם	ledorotam.
On the corner fringe, they should put	וְנָתְנוּ עַל־צִיצִת הַכָּנָף	Venatnu al tzitzit hakanaf
a blue thread.	פְּתִיל תְּכֵלֶת	petil techelet.
[39] That will be your fringe.	וְהָיָה לָכֶם לְצִיצִת	Vehayah lachem letzitzit
You will look at it	וּרְאִיתֶם אֹתוֹ	ur'item oto,
and remember all of God's rules,	וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה	uzechartem et kol mitzvot Adonai,
and you will perform them;	וַעֲשִׂיתֶם אֹתָם	va'asitem otam,
you should not follow your heart	וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם	velo taturu acharei levav'chem
nor your eyes—	וְאַחֲרֵי עֵינֵיכֶם	ve'acharei eineichem
for you stray after them!	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם	asher atem zonim achareihem;
[40] Rather, remember	לְמַעַן תִּזְכְּרוּ	lema'an tizkeru,
and perform all my commands	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי	va'asitem et kol mitzvotai,
and be holy to your God.	וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם	viheyitem kedoshim lEloheichem.
[41] I am the Ruler, your God,	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai Eloheichem,
who brought you	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeti et'chem
from Egypt,	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
to be your God.	לִהְיוֹת לָכֶם לֵאלֹהִים	liheyot lachem lElohim.
I am	אֲנִי	Ani
the Ruler, your God."	◊ יהוה אֱלֹהֵיכֶם	◊ Adonai Eloheichem."
It's true…	**אֱמֶת…**	**Emet**…

The leader says the last three words of Shema aloud, bringing the number of words in Shema to 248.
The last word (It's true / אֱמֶת / Emet) isn't part of Shema
but the first word of the first blessing following Shema.

[1] "For their generations."

First Blessing after Shema[1]

…All this is certain—it's our faith	…וֶאֱמוּנָה כָּל זֹאת	… ve'emunah kol zot
and it's proven for us,	וְקַיָּם עָלֵינוּ	vekayam aleinu
that this is the Ruler our God,	כִּי הוּא יי אֱלֹהֵינוּ	ki hu Adonai Eloheinu
and there is no other,[2]	וְאֵין זוּלָתוֹ	ve'ein zulato
and we are Israel, *God's* people.	וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ	va'anachnu Yisra'el amo.
God rescues us from the hand of kings,	הַפּוֹדֵנוּ מִיַּד מְלָכִים	Hapodenu miyad melachim
our ruler, who redeems us	מַלְכֵּנוּ הַגּוֹאֲלֵנוּ	malkeinu, hago'alenu
from the clutches of all tyrants;	מִכַּף כָּל הָעָרִיצִים	mikaf kol he'aritzim;
God, who claims damages from our foes	הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ	ha'El hanifrah lanu mitzareinu
and who pays back in full	וְהַמְשַׁלֵּם גְּמוּל	veham'shalem gemul
all our mortal enemies;	לְכָל אוֹיְבֵי נַפְשֵׁנוּ	lechol oy'vei nafshenu;
Job 9:10 "Who does great things—	הָעֹשֶׂה גְדֹלוֹת	Ha-"Oseh gedolot
too many to find out—	עַד־אֵין חֵקֶר	ad ein cheker
and miracles beyond counting";[3]	וְנִפְלָאוֹת עַד־אֵין מִסְפָּר	venifla'ot ad ein mispar";
Psalm 66:9 "Who sets our souls in life	הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים	"Hasam nafshenu bachayim,
and has not let our foot falter";	וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ	velo natan lamot raglenu";
who leads us to our enemies' heights	הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ	hamadrichenu al bamot oy'veinu,
and has raised our glory	וַיָּרֶם קַרְנֵנוּ	vayarem karnenu
over all who hate us;	עַל כָּל שׂנְאֵינוּ	al kol son'einu;
who works miracles for us	הָעֹשֶׂה לָנוּ נִסִּים	ha'oseh lanu nisim
and revenge on Pharaoh,	וּנְקָמָה בְּפַרְעֹה	unekamah beFar'oh,
signs and wonders	אוֹתוֹת וּמוֹפְתִים	otot umoftim
on the land of Ham's children;	בְּאַדְמַת בְּנֵי חָם	be'admat benei Cham;
who strikes in anger	הַמַּכֶּה בְעֶבְרָתוֹ	hamakeh ve'evrato
all the firstborn of Egypt,	כָּל בְּכוֹרֵי מִצְרָיִם	kol bechorei Mitzrayim,

[1] The two blessings which follow Shema develop the theme of redemption from Egypt which concludes Shema. In the responsive parts, we re-enact the drama of the Exodus

[2] "Ein zulato" (there is no other, or there is nothing except God) may mean that God has no rival, or perhaps that God is all existence, all reality.

[3] The first letter of the Hebrew, הָ ("the one who"), is added to the verse from Job.

DRAFT

and brings out *God's* people Israel	וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל	vayotzeh et amo Yisra'el
from among them to eternal freedom;	מִתּוֹכָם לְחֵרוּת עוֹלָם	mitocham lecherut olam;
who guides the children	הַמַּעֲבִיר בָּנָיו	hama'avir banav
between the parts of the Reed Sea	בֵּין גִּזְרֵי יַם סוּף	bein gizrei Yam Suf,
—their pursuers and enemies	אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם	et rodfeihem ve'et son'eihem
God sunk into the depths,	בִּתְהוֹמוֹת טִבַּע	bit'homot tiba,
while those children saw *God's* strength,	וְרָאוּ בָנָיו גְּבוּרָתוֹ	ve'ra'u vanav gevurato,
gave praise and thanks to *God's* name.	שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ	shibchu vehodu lishmo.
They readily accepted *God's* authority.[1]	◊ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם	◊ Umalchuto veratzon kiblu aleihem.
Moses and the children of Israel	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Moshe uv'nei Yisra'el
answered you with song	לְךָ עָנוּ שִׁירָה	lecha anu shirah
in great joy, and they all said:	בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם	besimchah rabah,ve'amru chulam:

Say the next three lines aloud

Ex 15:11 "Who is like you among gods, Ruler?	מִי־כָמֹכָה בָּאֵלִם יהוה	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working wonders?"	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	norah tehilot, oseh feleh?"
Your children saw your ruling power	◊ מַלְכוּתְךָ רָאוּ בָנֶיךָ	◊ Malchut'cha ra'u vanecha
split the sea before Moses.	בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה	boke'ah yam lifnei Moshe.
Ex 15:2 "This is my God," they responded, saying:	זֶה אֵלִי עָנוּ וְאָמְרוּ	"Zeh Eli," anu, ve'amru:

The congregation responds

Ex. 15:18 God will be the ruler forever!	יהוה	יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

The leader concludes the blessing

And it's said *in your scripture*:	◊ וְנֶאֱמַר	◊ vene'emar:
Jer 31:10 For God has redeemed Jacob,	כִּי־פָדָה יהוה אֶת־יַעֲקֹב	Ki fadah Adonai et Ya'akov
saved him from a hand too strong for him.	וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ	uge'alo miyad chazak mimenu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גָּאַל יִשְׂרָאֵל אָמֵן	ga'al Yisra'el. Amen

[1] "And *God's*-sovereignty willingly they-took upon-themselves."

DRAFT

Second Blessing After Shema

In peace, O God, lay us in bed,	הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם	Hashkivenu Adonai Elohenu l'shalom,
Wake us to life, O Sovereign.	וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים	veha'amidenu malkenu lechayim,
Your peaceful shelter o'er us spread,	וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ	uferos aleinu sukat shelomecha
Guide us with good counseling.	וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	vetaknenu be'etza tovah milfanecha
Save us for your reputation,	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha
Shield us for our own salvation,	וְהָגֵן בַּעֲדֵנוּ	vehagen ba'adenu
Spare us *these miseries:* the foe,	וְהָסֵר מֵעָלֵינוּ אוֹיֵב	vehaser me'aleinu oyev,
Pestilence, sword, famine and woe.	דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן	dever vecherev vera'av veyagon,
Keep slanderers[1]	וְהָסֵר שָׂטָן	vehaser Satan
from our front and rear,	מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ	milfaneineinu ume'achareinu,
Hide us in shadow of your wing,	וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ	uvetzel kenafecha tastirenu,
O God, our guard and rescuer,	כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה	ki El shomrenu umatzilenu atah;
Gracious and kind, our sovereign.	כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה	ki El melech chanun verachum atah.
Protect us as we leave and return	◊ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ	◊ Ushemor tzetenu uvo'enu
in life and in peace	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom
from now for ever;	מֵעַתָּה וְעַד עוֹלָם	me'ata ve'ad olam,
spread over us your sheltering peace.	וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ	uferos aleinu sukat shelomecha.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who spreads the shelter of peace	הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם	haporeis sukat shalom
over us, over all your people Israel	עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל	aleinu ve'al kol amo Yisra'el
and over Jerusalem.	וְעַל יְרוּשָׁלָיִם אָמֵן	ve'al Yerushalayim. Amen

[1] שָׂטָן is "Satan," the adversary in the book of Job, who acts like a prosecutor to expose human failings.

This Day in Torah

We stand ǀ to recite what the Torah says about this day and keep standing until after the amidah.

Shabbat in Torah

Include on Friday night.

Ex 31:16-17 The children of Israel will observe	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל	Veshamru venei Yisra'el
Shabbat,	אֶת־הַשַּׁבָּת	et haShabbat
making Shabbat for all their generations,	לַעֲשׂוֹת אֶת־הַשַּׁבָּת	la'asot et haShabbat
an agreement forever.	לְדֹרֹתָם בְּרִית עוֹלָם׃	ledorotam, berit olam.
Between me and the children of Israel,	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Beini uvein benei Yisra'el
it is a sign forever	אוֹת הִוא לְעֹלָם	ot hi le'olam
that in six days God made	כִּי־שֵׁשֶׁת יָמִים עָשָׂה יהוה	ki sheshet yamim asah Adonai
heaven and earth,	אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	et hashamayim ve'et ha'aretz
and on day seven *God* rested and was refreshed.	וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ	uvayom hashevi'i shavat vayinafash.

Yom Kippur in Torah

Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."

The leader says "half" kaddish, page 641

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

DRAFT

Silent Amidah for Yom Kippur

We rise and take three steps forward, to pray quietly. Some omit the words for the Matriarchs.

[Ps 51:17] Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

1. Ancestors ▪ אָבוֹת ▪ Avot Ve'Imahot

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[1]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[3] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה	magen Avraham ufoked Sarah.

[1] "For their children's children"

[2] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

[3] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

DRAFT

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[1]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.
Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

[1] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[2] "Kind embrace" is literally "abundant mercies."

[3] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

DRAFT

3. Holiness ▪ קְדוּשָׁה ▪ Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל-כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִרָאוּךָ כָּל-הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata.

And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[4] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[5] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,

[1] Awe and reverence for God are gifts not universally enjoyed.
[2] "Let them all be formed into a single society" or "May they all be formed …"
[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.
[4] Some say, "Good hope/תִּקְוָה טוֹבָה/vetikvah tovah."
[5] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

DRAFT

joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[1] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[2],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[3]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.
So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וִישָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[4]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[5] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.
Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[6]	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam, Elohayich,
your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Tziyon,
from age to age: all hail to God.	לְדֹר וָדֹר הַלְלוּ-יָהּ	ledor vador: Halleluyah.

[1] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[2] David, the son of Jesse, was anointed as king.

[3] We pray for the Messianic Era, not as something remote, but as something we want right now!

[4] "End like smoke."

[5] Or "proud government," or "arrogant administration."

[6] Or "your holy words."

You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you,	וְאֵין אֱלוֹהַ מִבַּלְעָדֶיךָ	ve'ein elo'ah mibal'adecha,
as it's written:	כַּכָּתוּב	kakatuv:
Isaiah 5:16 The God of Hosts[1] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[2]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

4. Holiness of This Day ▪ קְדוּשַׁת הַיּוֹם ▪ Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[3]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

[1] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[2] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

[3] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ ואמותינו	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
on this Day of Atonement.	בְּיוֹם הַכִּפּוּרִים הַזֶּה	beYom haKipurim hazeh
Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on this day for good;	בּוֹ לְטוֹבָה	bo letovah;
think of us for blessing;	וּפָקְדֵנוּ בוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים	vehoshi'enu vo lechayim.
And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

DRAFT

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פִּשְׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

DRAFT

Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[1]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.
Blessed are You, God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai,
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים	veYom haKipurim.

[1] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

6. We Give Thanks ▪ מוֹדִים ▪ Modim

We thank you,	⁞ מוֹדִים אֲנַחְנוּ לָךְ	⁞ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ⁞ יי אֱלֹהֵינוּ	sha'atah hu ⁞ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

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Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.
And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

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7. Peace ▪ שָׁלוֹם ▪ Shalom

For the evening services:

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	adon lechol hashalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el
every time, and every hour,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

For morning and afternoon services:

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

[1] "On earth" is added in the Conservative liturgy.

Continue here:

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God, who makes peace.	בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם	Baruch atah Adonai, oseh hashalom.

The Confession follows the Silent Amidah

Confession ▪ וִדּוּי ▪ Vidui

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
may our prayer approach you,	תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ	tavo lefanecha tefilatenu,
and don't hide from our appeal!	וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ	ve'al tit'alam mit'chinatenu,
After all, we are not	שֶׁאֵין אֲנַחְנוּ	she'ein anachnu
so confident or obstinate	עַזֵּי פָנִים וּקְשֵׁי עֹרֶף	azei fanim ukeshei oref
as to claim in your presence—	לוֹמַר לְפָנֶיךָ	lomar lefanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu:
that we are right	צַדִּיקִים אֲנַחְנוּ	tzadikim anachnu,
and have done no wrong.	וְלֹא חָטָאנוּ	velo chata'nu,
But *no; indeed,* we have sinned!	אֲבָל אֲנַחְנוּ חָטָאנוּ	aval anachnu chata'nu.

Short Confession ▪ אָשַׁמְנוּ ▪ Ashamnu

For each phrase, strike the left side of your chest (close to your heart) with your right fist.

We have become guilty:	אָשַׁמְנוּ	**A**shamnu
we have been disloyal,[1]	בָּגַדְנוּ	**B**agadnu
we have robbed,	גָּזַלְנוּ	**G**azalnu
we have slandered.	דִּבַּרְנוּ דֹפִי	**D**ibarnu dofi.

[1] From בּוֹגֵד, traitor or deceiver. Exodus 21:8 describes the master who does not treat a slave-girl properly, בְּבִגְדוֹ בָהּ, "by treating her with deceit." From the same root, בֶּגֶד means an article of clothing, with the connotation that

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We have brought people to sin	הֶעֱוִינוּ	**H**e'evinu
and made others do wrong;	וְהִרְשַׁעְנוּ	**V**ehirshanu
we have sinned knowingly,	זָדְנוּ	**Z**adnu
we have victimized the weak,	חָמַסְנוּ	**CH**amasnu
we have smeared *others* with *our* lies.	טָפַלְנוּ שֶׁקֶר	**T**afalnu sheker.
We have given bad advice:	יָעַצְנוּ רָע	**Y**a'atznu ra
we have lied,	כָּזַבְנוּ	**K**izavnu
we have made light of serious matters,	לָצְנוּ	**L**atznu
we have rebelled,	מָרַדְנוּ	**M**aradnu
we have derided,	נָאַצְנוּ	**N**i'atznu
we have turned away,	סָרַרְנוּ	**S**ararnu
we have talked ourselves into sin,[1]	עָוִינוּ	**A**vinu
we have knowingly done wrong,	פָּשַׁעְנוּ	**P**ashanu
we have hurt *others*,	צָרַרְנוּ	**TZ**ararnu
we have been obstinate.	קִשִּׁינוּ עֹרֶף	**K**ishinu oref.
We have been bad,	רָשַׁעְנוּ	**R**ashanu
we have become corrupt,	שִׁחַתְנוּ	**SH**ichatnu
we have become repugnant,[2]	תִּעַבְנוּ	**T**i'avnu
we have strayed—	תָּעִינוּ	**T**a'inu
you have let us drift away.[3]	תִּעְתָּעְנוּ	**T**i'tanu.

This ends the Short Confession, but our confessional devotions continue

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one's outer show of goodness may hide evil designs or deeds. As King Lear says, "Through tatter'd clothes small vices do appear; Robes and furr'd gowns hide all" (4.6.166-7).

[1] In this alphabetical catalog of sins, it is hard to know whether each Hebrew term is intended to convey a distinct meaning. Some people may distinguish between two words for sin—עָוֹן, sin that we commit through rationalization, when our intentions are generally good, and פֶּשַׁע, sin that we commit by ignoring or rejecting what we know to be right. Others may say that both Hebrew words have the same meaning.

[2] Like food that spoils (becomes corrupt), we have become distasteful or repugnant.

[3] God does not prevent us from sinning. God has given us free will to do good or bad, so we are responsible for our own actions.

We have turned away from your rules	סָרְנוּ מִמִּצְוֹתֶיךָ	Sarnu mimitzvotecha
and from your good judgements	וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים	umimishpatecha hatovim,
but it has done us no good.[1]	וְלֹא שָׁוָה לָנוּ	velo shava lanu,
Nechemiah 9:33 But you are right	וְאַתָּה צַדִּיק	ve'atah tzadik
in everything that comes to us,	עַל כָּל־הַבָּא עָלֵינוּ	al kol haba aleinu,
for you have acted faithfully	כִּי־אֱמֶת עָשִׂיתָ	ki emet asita,
while we have done bad.	וַאֲנַחְנוּ הִרְשָׁעְנוּ	va'anachnu hirsha'nu.
What can we say before you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha,
the one who sits on high,	יוֹשֵׁב מָרוֹם	yoshev marom,
and what can we tell you,	וּמַה-נְּסַפֵּר לְפָנֶיךָ	umah nesaper lefanecha,
cloud-dweller;	שׁוֹכֵן שְׁחָקִים	shochen shechakim;
surely, all things, private and public,	הֲלֹא כָּל-הַנִּסְתָּרוֹת וְהַנִּגְלוֹת	halo kol hanistarot vehaniglot
you *already* know!	אַתָּה יוֹדֵעַ	atah yode'ah.

You know the secrets of the universe	אַתָּה יוֹדֵעַ רָזֵי עוֹלָם	Atah yode'ah razei olam,
and the hidden secrets of every living thing.	וְתַעֲלוּמוֹת סִתְרֵי כָל-חָי	veta'alumot sitrei kol chai;
You *Prov 20:27* "search every place inside us"	אַתָּה חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן	atah "chofess kol chadrei vaten"
and *Jer 11:20* "probe our kidneys and heart!"[2]	וּבֹחֵן כְּלָיוֹת וָלֵב	u-"vochein kelayot valev."
Nothing is hidden from you;	אֵין דָּבָר נֶעְלָם מִמֶּךָּ	Ein davar ne'lam mimeka,
nothing is out of your sight.	וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ	ve'ein nistar mineged einecha,
And so, may it be your will,	וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ	uvechein yehi ratzon milfanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to forgive our every sin	שֶׁתִּסְלַח לָנוּ עַל כָּל-חַטֹּאתֵינוּ	shetislach lanu al kol chatoteinu
and pardon our every wrongdoing	וְתִמְחַל לָנוּ עַל כָּל-עֲוֹנוֹתֵינוּ	vetimchal lanu al kol avonoteinu,
and absolve our every trespass—	וּתְכַפֶּר-לָנוּ עַל כָּל-פְּשָׁעֵינוּ	utechaper lanu al kol pesha'einu…

[1] שָׁוָה, to be worthwhile—it has not been worth the trouble of straying from God's rules; we would have done better for ourselves to observe them.

[2] This can be taken literally or figuratively: "You search all the rooms in our belly (i.e., all the secret places inside us) and test our kidneys and heart (i.e., the seats of thought and emotion). God probes our thoughts and emotions, and we have no place to hide anything from God.

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Long Confession ▪ עַל חֵטְא ▪ Al Chet

This poem is an alphabetical acrostic listing what we may have done wrong, as a community or as individuals. Different editions have minor variations in the spelling of words or the order of lines. The first ten verses take us through the first ten letters of the Hebrew alphabet; the acrostic letter appears twice in each verse.
For each phrase, strike the left side of your chest (close to your heart) with your right fist.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
both when forced and by choice	בְּאֹנֶס וּבְרָצוֹן	be'**o**ness uveratzon,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through a hard heart.	בְּאִמּוּץ הַלֵּב	be'**i**mutz halev.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
without knowing	בִּבְלִי דָעַת	bi**v**li da'at,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in speaking.	בְּבִטּוּי שְׂפָתָיִם	be**v**itui sefatayim.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by revealing nakedness[1]	בְּגִלּוּי עֲרָיוֹת	be**g**ilui arayot,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
openly or in private.	בְּגָלוּי וּבַסָּתֶר	be**g**alui uvasater.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with knowledge or deceit	בְּדַעַת וּבְמִרְמָה	be**d**a'at uvemirmah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in speaking.[2]	בְּדִבּוּר פֶּה	be**d**ibur peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
through cheating a neighbor	בְּהוֹנָאַת רֵעַ	be**h**ona'at re'ah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in thinking things over.[3]	בְּהַרְהוֹר הַלֵּב	be**h**arhor halev.

[1] Through sexual immorality; some would say this refers to wearing revealing clothing, surfing Internet porno sites, watching movies or prime time TV. Yom Kippur is a time to think about where we should draw the line on appropriate dress and on treating ourselves and others with respect.

[2] בְּבִטּוּי שְׂפָתָיִם refers to utterance of the lips; בְּדִבּוּר פֶּה refers to speaking with the mouth. It's hard to know if these expressions are intended to cover distinct sins, or if they are variations of one idea expressed in diferent words, chosen for the sake of the acrostic pattern.

[3] Or "in meditation of the heart"—sometimes we act wrongly even when we think carefully.

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For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in meeting for illicit sex	בְּוִעִידַת זְנוּת	biv'idat zenut,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with lip-service confession.	בְּוִדּוּי פֶּה	bevidui peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by snubbing parents and teachers	בְּזִלְזוּל הוֹרִים וּמוֹרִים	bezilzul horim umorim,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
on purpose or by mistake.	בְּזָדוֹן וּבִשְׁגָגָה	bezadon uvishgagah.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by the power of our hands[1]	בְּחֹזֶק יָד	bechozek yad,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by desecrating God's name.	בְּחִלּוּל הַשֵּׁם	bechilul hashem.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with impure lips	בְּטֻמְאַת שְׂפָתַיִם	betum'at sefatayim,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through silly talk.	בְּטִפְשׁוּת פֶּה	betifshut peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by the evil inclination	בְּיֵצֶר הָרָע	beyetzer hara,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with or without our knowledge.	בְּיוֹדְעִים וּבִלֹּא יוֹדְעִים	beyod'im uvelo yod'im.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The next part of the poem takes us through six more Hebrew letters

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with denial and deceit	בְּכַחַשׁ וּבְכָזָב	bechachash uvechazav,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with bribery.	בְּכַפַּת שֹׁחַד	bechapat shochad.

[1] For example, by misusing power or by violence.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with scorn	בְּלָצוֹן	be**l**atzon,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with slander.	בְּלָשׁוֹן הָרָע	be**l**ashon harah.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in business,	בְּמַשָּׂא וּבְמַתָּן	be**m**asah uvematan,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in eating and drinking.	בְּמַאֲכָל וּבְמִשְׁתֶּה	be**m**a'achal uvemishteh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with interest and usury[1]	בְּנֶשֶׁךְ וּבְמַרְבִּית	be**n**eshech uvemarbit,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by being haughty.[2]	בִּנְטִיַּת גָּרוֹן	bi**n**tiyat garon.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in conversation[3]	בְּשִׂיחַ שִׂפְתוֹתֵינוּ[5]	be**s**i'ach siftoteinu,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through ogling.[4]	בְּשִׂקּוּר עָיִן	be**s**ikur ayin.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with arrogant looks[6]	בְּעֵינַיִם רָמוֹת	be'**ei**nayim ramot,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with impertinence.[7]	בְּעַזּוּת מֵצַח	be'**a**zut metzach.

[1] Deut 23:20, "לֹא־תַשִּׁיךְ לְאָחִיךָ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׁךְ / "You are not to charge your brother interest on a loan: interest on money, interest on food, interest on anything for which interest is charged."

[2] "By stretching up the neck."

[3] "With the speech of our lips," usually taken to refer to gossip. This stanza uses שׂ instead of ס; both letters have the same sound. Switching them reflects Rashi's note on Lev. 19:16 that letters formed by the same organ of speech are interchangeable.

[4] Or "looking where we should not look"; this may refer to various kinds of inappropriate prying or staring or gazing or ogling.

[5] The poet uses שׂ instead of ס again.

[6] "High eyes."

[7] Other translations include "effrontery" and "brazenness," which seem close to the Yiddish term chutzpah.

DRAFT

And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The next section takes us to the end of the Hebrew alphabet.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by discarding restrictions[1]	בִּפְרִיקַת עֹל	bi**f**rikat ol,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in the legal system.[2]	בִּפְלִילוּת	bi**f**lilut.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by tricking[3] a neighbor	בִּצְדִיַּת רֵעַ	bi**tz**diyat re'ah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by jealousy.[4]	בְּצָרוּת עָיִן	be**tz**arut ayin.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by making light *of serious things*	בְּקַלּוּת רֹאשׁ	be**k**alut rosh,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by being stiff-necked.	בְּקַשְׁיוּת עֹרֶף	be**k**ashyut oref.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by running to do wrong	בְּרִיצַת רַגְלַיִם לְהָרַע	ber**i**tzat raglayim leharah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through gossip.	בִּרְכִילוּת	bi**r**'chilut.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with a false promise,	בִּשְׁבוּעַת שָׁוְא	bi**sh**vu'at shav,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with groundless hatred.	בְּשִׂנְאַת חִנָּם	be**s**in'at chinam.

[1] "Throwing off the yoke."

[2] Perhaps this refers to our litigious impulse to run to the courts, or to our involvement in twisting justice. The word for pray, להתפלל, comes from the same root as פְּלִילוּת; some consider prayer a kind of self-judgement.

[3] צְדִיָּה is related to the word for trap, as in trapping animals for food.

[4] "Narrowing our eyes."

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with a loan,	בִּתְשׂוּמֶת יָד	bit'sumet yad,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in confusion.	בִּתְמִהוֹן לֵבָב	betimhon levav.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The end of the poem recalls the punishments for different sins, ∴ which were part of the ancient Jewish legal system.

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a burnt offering.	עוֹלָה	olah.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a sin offering.	חַטָּאת	chatat.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a variable offering.[1]	קָרְבָּן עוֹלֶה וְיוֹרֵד	korban olah veyored.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
an offering for a definite or possible sin.	אָשָׁם וַדַּאי וְתָלוּי	asham vadai vetalui.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
being whipped for rebelliousness.	מַכַּת מַרְדּוּת	makat mardut.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
forty lashes.	מַלְקוּת אַרְבָּעִים	malkut arba'im.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
death imposed by Heaven.	מִיתָה בִּידֵי שָׁמַיִם	mitah bidei shamayim.

[1] The value of the offering depended on the sinner's means.

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
being cut off from the community, childless.	כָּרֵת וַעֲרִירִי	karet va'ariri.

Some congregations add the next two lines to conclude the Long Confession:.

And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The "Long Confession" ends here; we continue our confessional meditation

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
the court's four death penalties:	אַרְבַּע מִיתוֹת בֵּית דִּין	arbah mitot beit din,
stoning, burning, beheading and strangling,	סְקִילָה שְׂרֵפָה הֶרֶג וְחֶנֶק	sekilah, serefah, hereg, vechenek,
for a positive commandment	עַל מִצְוַת עֲשֵׂה	al mitzvat aseh
or a negative commandment	וְעַל מִצְוַת לֹא תַעֲשֶׂה	ve'al mitzvat lo ta'aseh,
whether we can make it right	בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה	bein sheyesh bah kum aseh,
or cannot make it right,	וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה	uvein she'ein bah kum aseh,
the *sins* we know of	אֶת-הַגְּלוּיִם לָנוּ	et hageluyim lanu,
and those we don't know of.	וְאֶת-שֶׁאֵינָם גְּלוּיִם לָנוּ	ve'et she'einam geluyim lanu.
Those we know of,	אֶת-הַגְּלוּיִם לָנוּ	Et hageluyim lanu
we already told you about them	כְּבָר אֲמַרְנוּם לְפָנֶיךָ	kevar amarnum lefanecha
and confessed them to you;	וְהוֹדִינוּ לְךָ עֲלֵיהֶם	vehodinu lecha aleihem,
and those we don't know of,	וְאֶת-שֶׁאֵינָם גְּלוּיִם לָנוּ	ve'et she'einam geluyim lanu,
to you they are clear and known,	לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים	lefanecha hem geluyim vidu'im,
as it says *in Deuteronomy:*	כַּדָּבָר שֶׁנֶּאֱמַר	kadavar shene'emar:
Deut 29:28 "Hidden *things*	הַנִּסְתָּרֹת	"Hanistarot
are for the Ruler, our God,	לַיהוָה אֱלֹהֵינוּ	lAdonai Eloheinu,
and the ones that are seen[1]	וְהַנִּגְלֹת	vehaniglot
are for us and our children, forever,	לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם	lanu ulevaneinu ad olam,
to carry out all the words	לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי	la'asot et kol divrei
of this Torah."	הַתּוֹרָה הַזֹּאת	haTorah hazot.

[1] Or "revealed." What is hidden and revealed? In this verse, it's unclear, but some commentators say it refers to sins: God will deal with sins that are kept secret, but those that are known in public are for the community to deal with. This verse is famous because of mysterious dots written in the Torah scroll above לָנוּ וּלְבָנֵינוּ.

DRAFT

For you are Israel's Pardoner,	כִּי אַתָּא סָלְחָן לְיִשְׂרָאֵל	Ki atah salchan leYisra'el
the One who forgives our tribes[1]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation,	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
and but for you we have no	וּמִבַּלְעָדֶיךָ אֵין לָנוּ	umibal'adecha ein lanu
Ruler who grants pardon and forgiveness—	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
only you.	אֶלָּה אָתָּה	elah atah.
My God,	אֱלֹהַי	Elohai,
before I was born,[2] I was unworthy;	עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַי[3]	ad shelo notzarti, eini chedai,
and now that I have been formed,	וְעַכְשָׁו שֶׁנּוֹצַרְתִּי	ve'achshav shenotzarti,
I'm as if I had never been born!	כְּאִלּוּ לֹא נוֹצַרְתִּי	ke'ilu lo notzarti.
While I live I am *but* dust:	עָפָר אֲנִי בְּחַיָּי	Afar ani bechayay,
how much more so as I die![4]	קַל וָחֹמֶר בְּמִיתָתִי	kal vachomer bemitati.
Look at me *as I stand* before you,	הֲרֵי אֲנִי לְפָנֶיךָ	Harei ani lefanecha
like a bowl[5] full of shame and reproach.	כִּכְלִי מָלֵא בּוּשָׁה וּכְלִמָּה	kichli malei bushah uchelimah!
May this be your wish,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha,
ruling God	יי אֱלֹהַי	Adonai Elohai,
and God of my ancestors,	וֵאלֹהֵי אֲבוֹתַי ואמותי	vElohei avotai ve'imotai,
that I should never sin again;	שֶׁלֹּא אֶחֱטָא עוֹד	shelo echetah od.
and however I have sinned at you,	וּמַה-שֶּׁחָטָאתִי לְפָנֶיךָ	Umah shechatati lefanecha,
wipe it clean with your great mercy,	מָרֵק בְּרַחֲמֶיךָ הָרַבִּים	marek berachamecha harabim—
but not through suffering[6]	אֲבָל לֹא עַל יְדֵי יִסּוּרִים	aval lo al yedei yisurim
or grave sickness.	וְחֳלָיִם רָעִים	vecholayim ra'im!

[1] "The tribes of Jeshurun."
[2] "Until/while I was not *yet* formed."
[3] Some editions use כְּדַאי which means and sounds the same as כְּדַי.
[4] "On my *death*bed."
[5] כְּלִי, "vessel" or "utensil," refers to a human-made item like a tool, a pot, or a musical instrument.
[6] Jewish tradition has the idea that suffering can compensate for sins.

Personal Prayers

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Psalm 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

DRAFT

Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

This concludes the silent amidah; take three steps forward.
For the Afternoon service before Yom Kippur, the leader says the full Kaddish, page 644; continue on page 28.
For the Yom Kippur Evening service, continue below.
For the Yom Kippur Morning service, continue on page 252.
For the Yom Kippur Additional service, continue on page 378.
For the Yom Kippur Afternoon service, continue on page 517.

Add on Friday Night

Gen 2:1-3 "*Now* they were completed—	וַיְכֻלּוּ	"Vayechulu
heaven and earth	הַשָּׁמַיִם וְהָאָרֶץ	hashamayim veha'aretz
and all their hosts *of creatures*.	וְכָל־צְבָאָם	vechol tzeva'am.
And God finished on day seven	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי	vayechal Elohim bayom hashvi'i
the work of creation,	מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	melachto asher asah,
and rested on day seven	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי	vayishbot bayom hashvi'i
from all the work of creation.	מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	mikol melachto asher asah.
And God blessed	וַיְבָרֶךְ אֱלֹהִים	Vayevarech Elohim
day seven	אֶת־יוֹם הַשְּׁבִיעִי	et yom hashvi'i
and made it holy,	וַיְקַדֵּשׁ אֹתוֹ	vayekadesh oto,
for then *God* rested from the whole project	כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ	ki vo shavat mikol melachto
which *God* had created to work on."	אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת	asher barah Elohim la'asot."

Leader

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
who owns heaven and earth.	קוֹנֵה שָׁמַיִם וָאָרֶץ אָמֵן	koneh shamayim va'aretz. Amen

Congregation, then leader

Shield of our ancestors, with your word,	מָגֵן אָבוֹת ואמהות בִּדְבָרוֹ	Magen avot ve'imahot bidvaro
Reviving the dead, just as you said,	מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ	mechayeh metim bema'amaro,
The holy ruler	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh
without compare,	שֶׁאֵין כָּמוֹהוּ	she'ein kamohu
Who rests the folk their toil to spare,	הַמֵּנִיחַ לְעַמּוֹ	hameni'ach le'amo
On the holy Sabbath day,	בְּיוֹם שַׁבַּת קָדְשׁוֹ	beyom Shabbat kodsho,
For then you chose to let them rest.	כִּי בָם רָצָה לְהָנִיחַ לָהֶם	ki vam ratzah lehani'ach lahem
We shall serve you in fear and dread,	לְפָנָיו נַעֲבֹד בְּיִרְאָה וָפַחַד	lefanav na'avod beyir'ah vafachad
And thank your name for endless days;	וְנוֹדֶה לִשְׁמוֹ בְּכָל יוֹם תָּמִיד	venodeh lishmo bechol yom tamid
O blessing's source, *in fitting praise*.	מְעוֹן הַבְּרָכוֹת[1]	me'on habrachot.
God of thanks,	אֵל הַהוֹדָאוֹת	El hahoda'ot,
Sovereign of peace,	אֲדוֹן הַשָּׁלוֹם	adon hashalom
Who sanctifies the Sabbath day	מְקַדֵּשׁ הַשַּׁבָּת	mekadesh haShabbat
And makes the seventh day be blessed,	וּמְבָרֵךְ שְׁבִיעִי	umevarech shevi'i
And in pure holiness gives rest,	וּמֵנִיחַ בִּקְדֻשָּׁה	umeni'ach bikdushah
To people sated with delight—	לְעַם מְדֻשְּׁנֵי עֹנֶג	le'am medushnei oneg,
A memory of Creation's work.	זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.

[1] Some read מֵעֵין הַבְּרָכוֹת /me'ein habrachot.

DRAFT

The leader continues

Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֱבוֹתֵינוּ ואמותינו	avoteinu ve'imoteinu,
Grant favor as we rest *from care*.	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.[1]	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, *with true delight.*	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of your great name. [2]	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

DRAFT

[1] "God and God of our ancestors, enjoy our rest. Make us holy with your commandments, and grant our portion in your Torah."

[2] "Satisfy us from your goodness, and make us rejoice in your salvation, and cleanse our hearts for your service in truth. And let us inherit, Sovereign God, with love and delight your holy Shabbat. And Israel will rest on it, they who make your name holy."

Prayers for Forgiveness

May Our Prayer Ascend▪ יַעֲלֶה ▪ Ya'aleh[1]

We open the ark, and the leader leads us in ancient hymns and prayers

May our prayer rise from evening,	יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב	Ya'aleh **t**achanunenu me'erev,
our cry come from morning,	וְיָבֹא שַׁוְעָתֵנוּ מִבֹּקֶר	veyavo **sh**av'atenu miboker,
our song appear[2] until dusk.	וְיֵרָאֶה רְנוּנֵנוּ עַד עָרֶב	veyera'eh **r**inunenu ad arev.
May our voice rise from evening,	יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב	Ya'aleh **k**olenu me'erev,
our righteousness come from morning,	וְיָבֹא צִדְקָתֵנוּ מִבֹּקֶר	veyavo **tz**idkatenu miboker,
our redemption appear until dusk.	וְיֵרָאֶה פִּדְיוֹנֵנוּ עַד עָרֶב	veyera'eh **p**idyonenu ad arev.
May our misery rise from evening,	יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב	Ya'aleh **i**nuyenu me'erev,
our pardon come from the morning,	וְיָבֹא סְלִיחָתֵנוּ מִבֹּקֶר	veyavo **s**elichatenu miboker,
our cry of distress appear until dusk.	וְיֵרָאֶה נַאֲקָתֵנוּ עַד עָרֶב	veyera'eh **n**a'aketenu ad arev.
May our escape rise from evening,	יַעֲלֶה מְנוּסָתֵנוּ מֵעֶרֶב	Ya'aleh **m**enusenu me'erev,
for *God's* sake come from morning,	וְיָבֹא לְמַעֲנוֹ מִבֹּקֶר	veyavo **l**ema'ano miboker,
our atonement appear until dusk.	וְיֵרָאֶה כִּפּוּרֵנוּ עַד עָרֶב	veyera'eh **k**ipurenu ad arev.
May our salvation rise from evening,	יַעֲלֶה יְשׁוּעָתֵנוּ מֵעֶרֶב	Ya'aleh **y**ish'enu me'erev,
our cleansing come from morning,	וְיָבֹא טָהֳרָתֵנוּ מִבֹּקֶר	veyavo **t**ahorenu miboker,
our prayer appear until dusk.	וְיֵרָאֶה חֲנוּנֵנוּ עַד עָרֶב	veyera'eh **ch**inunenu ad arev.
May our remembrance[3] rise from evening,	יַעֲלֶה זִכְרוֹנֵנוּ מֵעֶרֶב	Ya'aleh **z**ichronenu me'erev,
our assembling come from morning,	וְיָבֹא וְעוּדֵנוּ מִבֹּקֶר	veyavo **v**i'udenu miboker,
our honor appear until dusk.	וְיֵרָאֶה הַדְרָתֵנוּ עַד עָרֶב	veyera'eh **h**adratenu ad arev.

[1] Each verse of this poem marks the three times of Yom Kippur prayer: the evening of Kol Nidrei, the following day, and the evening of Ne'ilah. The poem is a reverse alphabetical acrostic, with the second word of each line following the acrostic pattern. In the last verse, all three lines use א, the first letter of the Hebrew alphabet.

[2] Or "be seen [by God]," and so "be accepted" or "find favor."

[3] I.e., may we be remembered, not ignored.

May our knocking[1] rise from evening,	יַעֲלֶה דָּפְקֵנוּ מֵעֶרֶב	Ya'aleh **d**ofkenu me'erev,
our joy come from morning,	וְיָבֹא גִּילֵנוּ מִבֹּקֶר	veyavo **g**ilenu miboker,
our request appear until dusk.	וְיֵרָאֶה בַּקָּשָׁתֵנוּ עַד עָרֶב	veyera'eh **b**akashatenu ad arev.
May our sigh rise from evening,	יַעֲלֶה אֲנָקָתֵנוּ מֵעֶרֶב	Ya'aleh **e**nkatenu me'erev,
come to you from morning,	וְיָבֹא אֵלֶיךָ מִבֹּקֶר	veyavo **e**lecha miboker,
and appear for us until dusk.	וְיֵרָאֶה אֵלֵינוּ עַד עָרֶב	veyera'eh **e**leinu ad arev.

The ark is closed; we continue silently with quotations from Psalms and other sources.

God Who Listens ▪ שֹׁמֵעַ תְּפִלָּה ▪ Shome'a Tefilah

Psalm 65:3 *God*, who listens to prayer,	שֹׁמֵעַ תְּפִלָּה	Shome'a tefilah,
every creature will come to you.	עָדֶיךָ כָּל־בָּשָׂר יָבֹאוּ	adecha kol basar yavo'u.
Every creature will come	יָבוֹא כָּל-בָּשָׂר	Yavo kol basar
to worship before you, [2] God.	לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי	lehishtachavot lefanecha, Adonai.
Psalm 86:9 They will come and worship	יָבוֹאוּ וְיִשְׁתַּחֲווּ	Yavo'u veyishtachavu
before you, God,	לְפָנֶיךָ אֲדֹנָי	lefanecha, Adonai,
and bring honor to your name.	וְיכַבְּדוּ לִשְׁמֶךָ	vichabdu lishmecha.
Psalm 95:6 Come, let's worship and bow,	בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה	Bo'u, nishtachaveh venichra'ah,
kneel to God, our maker.	נִבְרְכָה לִפְנֵי־יהוה עֹשֵׂנוּ	nivrechah lifnei Adonai osenu.
Psalm 100:4 Enter *God's* gates with thanks,	בֹּאוּ שְׁעָרָיו בְּתוֹדָה	Bo'u she'arav betodah,
God's courtyards with praise:	חֲצֵרֹתָיו בִּתְהִלָּה	chatzerotav bit'hilah;
thank *God* and bless *God's* name.	הוֹדוּ־לוֹ בָּרֲכוּ שְׁמוֹ	hodu lo, bar'chu shemo.
Psalm 134:1-2 "Look! They bless God,	הִנֵּה בָּרֲכוּ אֶת־יהוה	"Hineh bar'chu et Adonai
all God's servants,	כָּל־עַבְדֵי יהוה	kol avdei Adonai
standing in God's house at night.	הָעֹמְדִים בְּבֵית־יהוה בַּלֵּילוֹת	ha'omdim bevet Adonai baleilot.
Lift your hands in the holy place	שְׂאוּ־יְדֵכֶם קֹדֶשׁ	Se'u yedeichem kodesh,
and bless God."	וּבָרֲכוּ אֶת־יהוה	uvar'chu et Adonai."
Psalm 132:7 Let's go to *God's* dwelling	נָבוֹאָה לְמִשְׁכְּנוֹתָיו	Navo'ah lemishkenotav,
and worship at *God's* footstool.	נִשְׁתַּחֲוֶה לַהֲדֹם רַגְלָיו	nishtachaveh lahadom raglav.

[1] Knocking at the gate of repentance.

[2] Compare Isaiah 66:23: "'All creatures will come to worship me,' says God."

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Psalm 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.
Psalm 99:9 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
and bow at *God's* holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	ki kadosh Adonai Eloheinu.
Psalm 96:9 Worship God	הִשְׁתַּחֲווּ לַיהוָה	Hishtachavu lAdonai
in the very holy place;	בְּהַדְרַת־קֹדֶשׁ	behadrat kodesh,
let all the earth tremble before *God*.	חִילוּ מִפָּנָיו כָּל־הָאָרֶץ	chilu mipanav kol ha'aretz.
And we, in your great love	וַאֲנַחְנוּ בְּרֹב חַסְדְּךָ	Va'anachnu berov chasdecha
will come to your house,	נָבוֹא בֵיתֶךָ	navo veitecha, nishtachaveh
worship at your holy sanctuary	נִשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ	el heichal kodshecha
in awe of you.[1]	בְּיִרְאָתֶךָ	beyir'atecha.
We'll bow at your holy sanctuary,	נִשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ	Nishtachaveh el heichal kodshecha
and give thanks to your name	וְנוֹדֶה אֶת שְׁמֶךָ	venodeh et shemecha
for your kindness and truth,[2]	עַל חַסְדְּךָ וְעַל אֲמִתֶּךָ	al chasdecha ve'al amitecha,
Psalm 138:2 for you have raised your promise *of*	כִּי־הִגְדַּלְתָּ	ki higdalta
mercy above your entire reputation *for justice*.[3]	עַל־כָּל־שִׁמְךָ אִמְרָתֶךָ	al kol shimcha imratecha.
Psalm 89:9 O God, God of hosts,	יהוה אֱלֹהֵי צְבָאוֹת	Adonai Elohei tzeva'ot,
who is like you, mighty God—	מִי־כָמוֹךָ חֲסִין יָהּ	mi chamocha, chasin Yah,
your truth is all around you.	וֶאֱמוּנָתְךָ סְבִיבוֹתֶיךָ	ve'emunat'cha sevitotecha.
Psalm 89:7 Who in the sky can match you,	כִּי מִי בַשַּׁחַק יַעֲרֹךְ לַיהוָה	Ki mi vashachak ya'aroch lAdonai,
which of the angels can be like God?[4]	יִדְמֶה לַיהוָה בִּבְנֵי אֵלִים	yidmeh lAdonai bivnei elim.
Psalm 86:10 You are great and work wonders:	כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת	Ki gadol atah ve'oseh nifla'ot,
you alone are God.	אַתָּה אֱלֹהִים לְבַדֶּךָ	atah Elohim levadecha.

[1] Psalm 5:8 has the same idea in the singular form: "I will come, etc."
[2] Psalm 138:2 has the same idea in the singular.
[3] "For you made greater (i.e., raised)—more than all your name (i.e., your entire reputation)—your promise." The promise is presumably the assurance of mercy; God's reputation presumably refers to God's attribute of justice; in short, God's mercy trumps God's justice.
[4] Angels could be translated "children of deities" or "children of mighty ones," depending on your view of theology in the Psalms.

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Psalm 108:5 Higher than heaven	כִּי־גָדוֹל מֵעַל־שָׁמַיִם	Ki gadol me'al shamayim
is your kindness,	חַסְדֶּךָ	chasdecha
and your truth reaches up to the sky.	וְעַד־שְׁחָקִים אֲמִתֶּךָ׃	ve'ad shechakim amitecha.
Psalm 145:3 God is great and greatly praised;	גָּדוֹל יהוה וּמְהֻלָּל מְאֹד	Gadol Adonai um'hulal me'od,
God's greatness is beyond *our* grasp.	וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃	veligdulato ein cheker.
Psalm 96:4 God is great, greatly praised;	כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד	Ki gadol Adonai um'hulal me'od,
God is more awesome than any *other* deity.	נוֹרָא הוּא עַל־כָּל־אֱלֹהִים׃	norah hu al kol elohim.
Psalm 95:3 God is a great God,	כִּי אֵל גָּדוֹל יהוה	Ki El gadol Adonai,
a ruler greater than any *other* deity.	וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים׃	umelech gadol al kol elohim.
Deut 3:24 For who is a god	אֲשֶׁר מִי־אֵל	Asher mi el
in heaven or earth	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz,
who can do *things*	אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ	asher ya'aseh
like your deeds and your powerful acts?	וְכִגְבוּרֹתֶךָ׃	chema'asecha vechigvuratecha?
Jeremiah 10:7 Who does not fear you,	מִי לֹא יִרָאֲךָ	Mi lo yira'acha,
Ruler of *all* nations,	מֶלֶךְ הַגּוֹיִם	melech hagoyim,
since this is fitting for you:	כִּי לְךָ יָאָתָה	ki lo ya'atah
for among all gentile ministers[1]	כִּי בְכָל־חַכְמֵי הַגּוֹיִם	ki vechol chachmei hagoyim
and all their dominions	וּבְכָל־מַלְכוּתָם	uvechol malchutam
they know there is none like you!	מֵאֵין כָּמוֹךָ׃	me'ein kamocha.
Jer. 10:6 There is none like you, God.	מֵאֵין כָּמוֹךָ יהוה	Me'ein kamocha, Adonai,
You are great,	גָּדוֹל אַתָּה	gadol atah,
and your reputation is great in power.	וְגָדוֹל שִׁמְךָ בִּגְבוּרָה׃	vegadol shimcha bigvurah.
Psalm 89:14 Your arm is powerful;	לְךָ זְרוֹעַ עִם־גְּבוּרָה	Lecha zero'ah im gevurah;
brace your hand, raise your right arm!	תָּעֹז יָדְךָ תָּרוּם יְמִינֶךָ׃	ta'oz yadcha, tarum yeminecha.
Psalm 74:16 Yours are day as well as night;	לְךָ יוֹם אַף־לְךָ לָיְלָה	Lecha yom af lecha laylah,
You readied both moon[2] and sun.	אַתָּה הֲכִינוֹתָ מָאוֹר וָשָׁמֶשׁ׃	atah hachinota ma'or vashamesh.
Ps. 95:4 Who holds the secrets of the land	אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ	Asher beyado mechkerei aretz
And mountain peaks *in powerful hand*.[3]	וְתוֹעֲפוֹת הָרִים לוֹ׃	Veto'afot harim lo.

[1] Or "wise people."
[2] מָאוֹר means light-giver or luminary, here referring to the moon.
[3] "In whose hand are the earth's depths; the mountain heights are *God's*."

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Psalm 106:2 Who can tell God's mighty deeds,	מִי יְמַלֵּל גְּבוּרוֹת יהוה	Mi yemalel gevurot Adonai,
Or set to words all of God's praise?	יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ	yashmi'a kol tehilato?
I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Ps 89:12 Yours are heaven and earth,	לְךָ שָׁמַיִם אַף־לְךָ אָרֶץ	Lecha shamayim af lecha ha'aretz,
land and its inhabitants—you founded them.	תֵּבֵל וּמְלֹאָהּ אַתָּה יְסַדְתָּם	tevel um'lo'ah atah yesadtam.
Psalm 74:17 You fixed all the earth's borders;	אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ	Atah hitzavta kol gevulot aretz,
summer and winter—you formed them.	קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם	kayitz vachoref, ata yetzartam.
Ps. 74:14-15 You crushed the heads of Leviathan,	אַתָּה רִצַּצְתָּ רָאשֵׁי לִוְיָתָן	Atah ritzatzta rashei Livyatan,
gave him as food to the people, the fleet.[1]	תִּתְּנֶנּוּ מַאֲכָל לְעָם לְצִיִּים	titnenu ma'achal le'am, letziyim.
You split open spring and stream,	אַתָּה בָקַעְתָּ מַעְיָן וָנָחַל	Atah vakata mayan vanachal,
you dried up mighty rivers.	אַתָּה הוֹבַשְׁתָּ נַהֲרוֹת אֵיתָן	atah hovashta naharot eitan.
Ps. 74:13 You shattered the sea with your power,	אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם	Atah forarta ve'ozcha yam,
broke the sea-monsters' heads on the waters.	שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם	shibarta rashei taninim al hamayim.
Psalm 89:10 You rule the sea in glory,	אַתָּה מוֹשֵׁל בְּגֵאוּת הַיָּם	Atah moshel bege'ut hayam,
you calm the surging waves.[2]	בְּשׂוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם	beso galav atah teshabchem.
Psalm 48:2 God is great and greatly praised	גָּדוֹל יהוה וּמְהֻלָּל מְאֹד	Gadol Adonai um'hulal me'od,
in our God's city, *God's* height of holiness.	בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ	be'ir Eloheinu har kodsho.
Isaiah 37:16 God of hosts, God of Israel,	יהוה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	Adonai tzeva'ot, Elohei Yisra'el,
who sits *above* the cherubs:	יֹשֵׁב הַכְּרֻבִים	yoshev hakeruvim,
you are God, you alone!	אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ	atah hu ha'Elohim levad'cha.

[1] A difficult verse. Some see a reference to the Exodus, with Pharaoh's army as the Hydra-like many-headed Leviathan, while others may see traces of a creation myth. צִי may refer to a navy or fleet or it may refer to wild birds and beasts of the desert.

[2] "When the waves rise, you calm them."

Psalm 89:8 God is revered	אֵל נַעֲרָץ	El na'aratz
in the great council of the holy ones,	בְּסוֹד־קְדֹשִׁים רַבָּה	besod kedoshim rabah
more awesome than all who surround *God.*	וְנוֹרָא עַל־כָּל־סְבִיבָיו	venorah al kol sevivav.
Psalm 89:6 Then heaven will acknowledge	וְיוֹדוּ שָׁמַיִם	Veyodu shamayim
your wonders, God,	פִּלְאֲךָ יהוה	pil'acha, Adonai,
and your trustworthiness	אַף־אֱמוּנָתְךָ	af emunatecha
in the gathering of the holy ones.	בִּקְהַל קְדֹשִׁים	bik'hal kedoshim.

The Leader begins chanting out loud

Psalm 95:1-2 Come, sing for joy to God on high,	◊ לְכוּ נְרַנְּנָה לַיהוָה	◊ Lechu neranena lAdonai;
On whose salvation we rely.[1]	נָרִיעָה לְצוּר יִשְׁעֵנוּ	nari'ah letzur yish'enu.
Approach God with a thankful heart	נְקַדְּמָה פָנָיו בְּתוֹדָה	Nekadmah fanav betodah
With songs of praise *to take your part.*	בִּזְמִרוֹת נָרִיעַ לוֹ	Bizmirot, nari'ah lo.
Ps 89:15 On right and justice stands your throne,[2]	צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ	Tzedek umishpat mechon kis'echa,
kindness and truth herald your presence.	חֶסֶד וֶאֱמֶת יְקַדְּמוּ פָּנֶיךָ	chesed ve'emet yekadmu fanecha.
Psalm 55:15 With whom we enjoyed discussions,	אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד	Asher yachdav namtik sod,
in God's house we walked with love.[3]	בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ	beveit Elohim nehalech beragesh.
Psalm 95:5 Who owns the sea and made it,	אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ	Asher lo hayam vehu asahu,
whose hands formed dry land.	וְיַבֶּשֶׁת יָדָיו יָצָרוּ	veyabeshet yadav yatzaru.
Job 12:10 Who holds every creature's soul,	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי	Asher beyado nefesh kol chay,
and every person's spirit.	וְרוּחַ כָּל־בְּשַׂר־אִישׁ	veru'ach kol b'sar ish.

[1] "On whose salvation we rely" is lit. "sing to the rock of our salvation"; the rock is a firm foundation for our faith. "Take your part" is supplied for rhyme.

[2] "Right and justice are the foundation of your throne"; i.e., God's ruling the world is founded on the idea that God's sovereignty is right and just.

[3] "*God,* together with whom we would find sweetness in council (or, we would enjoy sharing private thoughts), in the house of God we would walk with feeling (or love, or perhaps anxiety). בְּרָגֶשׁ, often translated as "in fellowship", is from the root רגש, "feel." (In Psalm 55 the poet's companion is a close friend who betrayed him.)

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The leader continues

The soul is yours, the body is your work;	הַנְּשָׁמָה לְךָ וְהַגּוּף פָּעֳלֶךָ	Haneshamah lach vehaguf po'olach;
take pity on *the result of* your labor.	חוּסָה עַל עָמָלֶךָ	chusah al amalach.
The soul is yours, and the body is yours:	הַנְּשָׁמָה לְךָ וְהַגּוּף שֶׁלָּךְ	Haneshamah lach, vehaguf shelach;
God, do it for your reputation.	יי עֲשֵׂה לְמַעַן שְׁמֶךָ	Adonai, aseh lema'an shemecha!
We have come	אָתָאנוּ	Atanu
because of your *merciful* reputation, God;	עַל שִׁמְךָ יי	al shimcha, Adonai;
do it for your reputation!	עֲשֵׂה לְמַעַן שְׁמֶךָ	aseh lema'an shemecha.
For the honor of your reputation:	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shimcha,
you are called "Gracious and merciful God."	כִּי אֵל חַנּוּן וְרַחוּם שְׁמֶךָ	ki El chanun verachum shemecha.
For your reputation, God,	לְמַעַן שִׁמְךָ יי	Lema'an shimcha, Adonai,
forgive our sin, for it is great![1]	וְסָלַחְתָּ לַעֲוֹנֵנוּ כִּי רַב הוּא	vesalachta la'avonenu, ki rav hu!

Leader and congregation

It is your way, O our God,	דַּרְכְּךָ אֱלֹהֵינוּ	Darkecha, Eloheinu,
to delay your anger	לְהַעֲרִיךְ אַפֶּךָ	leha'arich apecha,
for bad and good people;	לָרָעִים וְלַטּוֹבִים	lara'im velatovim;
and this is why you are praised.	וְהִיא תְּהִלָּתֶךָ	vehi tehilatecha.
For your sake, O our God,	לְמַעַנְךָ אֱלֹהֵינוּ	Lema'ancha, Eloheinu,
act in this way—not for us.	עֲשֵׂה וְלֹא לָנוּ	aseh, velo lanu;
See how we stand *here,*[2]	רְאֵה עָמִידָתֵנוּ	re'eh amidateinu
wretched and empty!	דַּלִּים וְרֵקִים	dalim verekim!

Continue silently

Bring a cure	תַּעֲלֶה אֲרוּכָה	Ta'aleh arucha
for *us, who are* Lev 26:36 a scattered leaf,	לְעָלֶה נִדָּף	le'aleh nidaf;
consolation for dust and ashes.	תְּנַחֵם עַל עָפָר וָאֵפֶר	tinachem al afar va'efer.
Send our sins away	תַּשְׁלִיךְ חֲטָאֵינוּ	Tashlich chata'einu
and be gracious to your creatures.	וְתָחוֹן בְּמַעֲשֶׂיךָ	vetachon bema'asecha;
Look, not a *single* person	◊ תֵּרֶא כִּי אֵין אִישׁ	◊ tereh ki ein ish
treats us with sympathy.[3]	עֲשֵׂה עִמָּנוּ צְדָקָה	aseh imanu tzedakah!

[1] Psalm 25:11 has this idea in the singular.
[2] "Look at our standing," i.e., look at the way we stand before you.
[3] צְדָקָה means justice, but it includes being charitable to others.

DRAFT

The Thirteen Attributes of God's Mercy

We stand.

Ruling God,	אֵל מֶלֶךְ	El, melech
seated on the Throne of Mercy,	יוֹשֵׁב עַל כִּסֵּא רַחֲמִים	yoshev al kiseh rachamim,
behaving with kindness,	מִתְנַהֵג בַּחֲסִידוּת	mitnaheg bachasidut,
pardoning your people's sins,	מוֹחֵל עֲוֹנוֹת עַמּוֹ	mochel avonot amo,
making them disappear, one by one,[1]	מַעֲבִיר רִאשׁוֹן רִאשׁוֹן	ma'avir rishon rishon,
increasing forgiveness for sinners	מַרְבֶּה מְחִילָה לַחַטָּאִים	marbeh mechilah lachata'im,
and pardon for transgressors,	וּסְלִיחָה לְפוֹשְׁעִים	uselichah lefosh'im,
dealing justice	עוֹשֶׂה צְדָקוֹת	oseh tzedakot
for all flesh and spirit—	עִם כָּל בָּשָׂר וָרוּחַ	im kol basar varu'ach—
you won't punish them as they deserve![2]	לֹא כְרָעָתָם תִּגְמוֹל	lo chera'atam tigmol!
God, you taught us	אֵל הוֹרֵיתָ לָנוּ	El horeita lanu
to say the Thirteen *Aspects of Mercy:*	לוֹמַר שְׁלֹשׁ עֶשְׂרֵה	lomar shelosh esreh,
today, for our sake, think of the	זְכָר-לָנוּ הַיּוֹם	zechor lanu hayom
the Agreement of the Thirteen *Aspects*	בְּרִית שְׁלֹשׁ עֶשְׂרֵה	brit shelosh esreh,
as you taught the humble *Moses* long ago,	כְּמוֹ שֶׁהוֹדַעְתָּ לֶעָנָו מִקֶּדֶם	kemo shehodata le'anav mikedem,
as is written *in Exodus*:[3]	כְּמוֹ שֶׁכָּתוּב	kemo shekatuv:
Ex 34:5-7 "God came down in a cloud	וַיֵּרֶד יהוה בֶּעָנָן	"Vayered Adonai be'anan,
and stood with him there	וַיִּתְיַצֵּב עִמּוֹ שָׁם	vayityatzev imo sham,
and called on God's name,	וַיִּקְרָא בְּשֵׁם יהוה	vayikra veshem Adonai,

[1] I.e., "making one sin after the other pass *into oblivion*." This implies that God ignores the sins, yet the phrase also says that God takes care of each sin, one after the other, so each sin is given attention, and bit by bit our burden of guilt is alleviated.

[2] "You will not (or, Do not) repay them according to their wrongdoings."

[3] After the incident of the Golden Calf, Moses begged God for reassurance, begged for a closer knowledge of God's nature. What happened is an enduring mystery, which you can ponder for yourself.

Congregation, then leader:

And God passed before him and called out:	וַיַּעֲבֹר יהוה עַל־פָּנָיו וַיִּקְרָא	vaya'avor Adonai al panav vayikra:

Congregation, then leader:

'God, God,	יהוה יהוה	'Adonai, Adonai
is a God both merciful and gracious,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun,
patient, and great in kindness and truth,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet,
ensuring mercy for thousands *of generations,*	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim,
tolerating sin, transgression and wrong,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah,
and cleansing *people of their guilt ...* '"[1]	וְנַקֵּה	venakeh.'"

Ex 34:9 "Forgive our sin and error,	וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ	"Vesalachta la'avonenu ulechatatenu
and choose to keep us!"[2]	וּנְחַלְתָּנוּ	unechaltanu."
Forgive us, Source of Life,	סְלַח-לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have gone wrong,	כִּי חָטָאנוּ	ki chatanu,
pardon us, Ruler,	מְחַל-לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have sinned.	כִּי פָשָׁעְנוּ	ki fashanu,
For you are God, good and forgiving,	כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח	ki atah Adonai, tov vesalach,
full of kindness to all who call on you.	וְרַב-חֶסֶד לְכָל-קֹרְאֶיךָ	verav chesed lechol kor'echa.

We are seated.

[1] The bordered section is the Thirteen Attributes of Divine Mercy in God's revelation to Moses: 1. יהוה 2. יהוה 3. אֵל 4. רַחוּם 5. וְחַנּוּן 6. אֶרֶךְ אַפַּיִם 7. וְרַב־חֶסֶד 8. וֶאֱמֶת 9. נֹצֵר חֶסֶד לָאֲלָפִים 10. נֹשֵׂא עָוֹן 11. וָפֶשַׁע 12. וְחַטָּאָה 13. וְנַקֵּה.

After the word וְנַקֵּה (cleans us of our sins), the phrase in Torah continues לֹא יְנַקֶּה; the complete phrase is וְנַקֵּה לֹא יְנַקֶּה, "and who cleans but who does not clean," implying a limit to God's willingness to forgive. On this day of prayer, we read what is reassuring and stop reading before we reach unsettling words. Perhaps this is intellectually dishonest, or perhaps it is the nature of prayer to speak what we sincerely hope is true.

Some distinguish three categories of sins in attributes 10, 11 and 12: עָוֹן is committed for personal gain or pleasure; פֶּשַׁע is committed intentionally, rebelling against God; חַטָּאָה (or חֵטְא) is unintentional. For more details, see the ArtScroll Torah with Rashi's Commentary (Sapirstein Edition), note 4 on Deut. 25:2.

[2] Moses' response to God's revelation, Exodus 34:9. וּנְחַלְתָּנוּ can be translated, "take us for your inheritance," with the idea that the inheritance you choose is what you really want to keep.

DRAFT

Listen to Our Prayers▪ הַאֲזִינָה ▪ Ha'azinah

Listen, God, to our prayers,	הַאֲזִינָה יי תְּפִלָּתֵנוּ	Ha'azinah, Adonai, tefilatenu,
and hear the sound of our pleas.[1]	וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתֵינוּ	vehakshivah bekol tachanunoteinu.
Listen to the sound of our crying,	הַקְשִׁיבָה לְקוֹל שַׁוְּעֵנוּ	Hakshivah lekol shav'enu,
our ruler, our God,	מַלְכֵּנוּ וֵאלֹהֵינוּ	malkenu, vEloheinu,
as we pray to you.[2]	כִּי אֵלֶיךָ נִתְפַּלָּל	ki elecha nitpalal.
May your ear be listening	תְּהִי נָא אָזְנְךָ קַשֶּׁבֶת	Tehi na oznecha kashevet
and your eyes open	וְעֵינֶיךָ פְּתוּחוֹת	ve'einecha petuchot
to the prayer of your servants,	אֶל תְּפִלַּת עֲבָדֶיךָ	el tefilat avadecha,
your people Israel.[3]	עַמְּךָ יִשְׂרָאֵל	amcha Yisra'el.
You will hear, from heaven	וְשָׁמַעְתָּ מִן-הַשָּׁמַיִם	Veshamata min hashamayim,
where you dwell,	מִמְּכוֹן שִׁבְתֶּךָ	mim'chon shivtecha,
their prayer and their plea,	אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתָם	et tefilatam ve'et techinatam.
and carry out their sentence,	וְעָשִׂיתָ מִשְׁפָּטָם	Ve'asita mishpatam
and forgive your people	וְסָלַחְתָּ לְעַמְּךָ	vesalachta le'amcha
who have sinned against you.[4]	אֲשֶׁר חָטְאוּ לָךְ	asher chat'u lach.

As Parents Excuse Their Children ▪ כְּרַחֵם אָב ▪ Kerachem Av

Psalm 103:13 As parents excuse their children,[5]	כְּרַחֵם אָב עַל־בָּנִים	Kerachem av al banim,
so may you, God, excuse us.	כֵּן תְּרַחֵם יי עָלֵינוּ	ken terachem, Adonai, aleinu.
Psalm 3:9 To God belongs salvation, while	לַיהוָה הַיְשׁוּעָה	lAdonai hayeshuah,
Your blessing's on your nation. Selah.[6]	עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה	al amcha virchatecha. Selah.
Psalm 46:12 The God of Hosts is at our side,	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu
Jacob's God, in whom we hide. Selah.[7]	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.

[1] Psalm 86:6 has this idea in the singular.
[2] Psalm 5:3 has this idea in the singular.
[3] Based on Nehemiah's prayer (1:6).
[4] Based on Solomon's prayer at the dedication of the Temple, I Kings 8:49-50.
[5] "As a father has mercy on his children…"
[6] "Salvation belongs to God; your blessing is on your people, Selah."
[7] "The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah."

Psalm 84:13 Oh God, with hosts at your command,	יהוה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[1]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Psalm 20:10 God, save us: for at our demand,	יהוה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[2]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.
Num 14:19 "Oh, forgive this people's sin	◊ סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	◊ "Selach na la'avon ha'am hazeh
according to the greatness of your grace,	כְּגֹדֶל חַסְדֶּךָ	kegodel chasdecha,
and as you bore this people	וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה	vecha'asher nasa'ta la'am hazeh
from Egypt to here"; [3]	מִמִּצְרַיִם וְעַד־הֵנָּה	miMitzrayim ve'ad henah";
and there it was said:	וְשָׁם נֶאֱמַר	vesham ne'emar:
	The congregation responds:	
Num 14:20 God said,	וַיֹּאמֶר יהוה	Vayomer Adonai,
"I have forgiven, as you said."	סָלַחְתִּי כִּדְבָרֶךָ	"Salachti kidvarecha."

Daniel 9:18-19 Get ready[4], God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	Hateh, Elohai, oznecha, ushamah;
open your eyes and look at our ruin	פְּקַח עֵינֶיךָ וּרְאֵה שֹׁמְמֹתֵינוּ	pekach einecha, ure'eh shomemoteinu,
and *that of* the city known by your name.	וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	veha'ir asher nikra shimcha aleha.
Not because of our merits do we	כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ	Ki lo al tzidkoteinu anachnu
submit our pleas to you,	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ	mapilim tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people.[5]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha.

[1] "The Lord of Hosts, happy is the person who trusts in you."
[2] "Lord, bring salvation! The king will answer us on the day when we call."
[3] When the spies/travelers came back from checking out the Promised Land, the people lost heart and complained. God got angry, and Moses begged for their forgiveness.
[4] "Incline your ear."
[5] I.e., their fortunes indicate God's nature: if they survive, God is merciful.

Please Forgive ▪ סְלַח נָא ▪ Selach Na

This alphabetical acrostic poem may be recited responsively.
The ark is opened, so we stand.

Our God, God of	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu, vElohei
our ancestors,	אֲבוֹתֵינוּ ואמותינו	avoteinu ve'imoteinu,
Please forgive the guilt	סְלַח נָא אָשָׁמוֹת	Selach na **a**shamot
and transgression of your people;	וּפִשְׁעֵי לְאֻמֶּךָ	ufish'ei le'umecha
for the sin of your children,	לַעֲוֹן בָּנֶיךָ	la'avon **b**anecha
don't let your anger flare up.	בַּל יֶחֱרֶה זַעְמֶךָ	bal yechereh za'mecha.
Please forgive their detestation *of you*	סְלַח נָא גְּעוּלָם	Selach na **g**i'ulam
and revive them at your spring;[1]	וְיִחְיוּ מִמְּקוֹר עִמֶּךָ	veyich'yu mimkor imecha
for the sin of your troops be forbearing,[2]	לַעֲוֹן דְּגָלֶיךָ שָׂא	la'avon **d**egalecha sa
and bring comfort as you promised.	וְתִנָּחֵם כְּנֶאֱמֶךָ	vetinachem keno'omecha.
Please forgive all who give thanks	סְלַח נָא הַכֹּל מוֹדִים	Selach na **h**akol modim
and forsake *sin* by *obeying* your writing;[3]	וְעוֹזְבִים כְּרִשּׁוּמֶךָ	ve'ozvim kerishumecha
for the sin and transgression, pardon	לַעֲוֹן וָפֶשַׁע מְחַל	la'avon **v**afesha mechal
for the sake of your reputation.	לְמַעַן שְׁמֶךָ	lema'an shemecha.
Please forgive the malice and error[4]	סְלַח נָא זְדוֹנוֹת וּשְׁגָגוֹת	Selach na **z**edonot ush'gagot
of those created for your reputation;[5]	לִבְרוּאֵי לִשְׁמֶךָ	livru'ei lishmecha
for the sin of their transgression purify	לַעֲוֹן חָטָאֵימוֹ חַטֵּא	la'avon **ch**ata'eimo chateh
by the grace of your *purifying* rain.[6]	בִּנְדִיבַת גִּשְׁמֶךָ	bindivat gishmecha.

[1] "From the source *that is* with you."
[2] "Bear the sin of *those who flock to* your banners."
[3] רשם refers to notes, an inscription, writing, perhaps a reference to the Ten Commandments.
[4] זְדוֹנוֹת refers to intentional or malicious sins, שְׁגָגוֹת refers to unintentional sins.
[5] "Of those created for your name." Humanity was created perhaps in order to give praise to God, perhaps in order to appreciate the glory of creation; either way, humanity's purpose is to enhance God's reputation.
[6] "By the generosity of your rain." The generosity really belongs to God, and the rain is a sign of God's magnanimity. Remember *The Merchant of Venice:* "The quality of mercy is not strain'd, / It droppeth as the gentle rain from heaven / Upon the place beneath" (4.1.180-2).

DRAFT

Please forgive the love of folly	סְלַח נָא טֶפֶשׁ טִפְלוּת	Selach na **t**efesh tiflut
among the bad *people* of your nation;	רִשְׁעֵי עַמֶּךָ	rish'ei amecha
let the sin of your dear ones be sought out	לַעֲוֹן יְדִידֶיךָ יְבֻקַּשׁ	la'avon **y**edidecha yevukash
and *become* nothing, as you promised.	וְאֵינֶנּוּ כְּנָאֶמֶךָ	ve'einenu keno'omecha.
Please forgive the deceit	סְלַח נָא כַּחַשׁ	Selach na **k**achash
of those who kneel and bow to you;	כֹּרְעִים וּמִשְׁתַּחֲוִים לְעֻמָּתֶךָ	kor'im umishtachavim le'umecha
for the sin of your people,[1] bring atonement	לַעֲוֹן לְקוּחֶיךָ כַּפֵּר	la'avon **l**ekuchecha kaper
in the clemency of your judgment.	בְּטוּב טַעְמֶךָ	betuv ta'mecha.
Please forgive the bitter opposition	סְלַח נָא מְרִי	Selach na **m**eri
of those who hope in you and make you one	מְיַחֲלֶיךָ וּמְיַחֲדֶיךָ	meyachalecha umeyachadecha
in your world;	בְּעוֹלָמֶךָ	be'olamecha
erase the exiles' sin,[2]	לַעֲוֹן נִדָּחִים מְחֵה	la'avon **n**idachim mecheh
and build your Temple *again.*	וּבְנֵה אוּלָמֶךָ	uveneh ulamecha.
Please forgive their corruption,	סְלַח נָא סְלוּפָם	Selach na **s**ilufam
shield them with your shelter of peace,	וְגוֹנְנֵם בְּסֵכַּת שְׁלוֹמֶךָ	vegon'nem besukat shelomecha
hide your servants' sin[3]	לַעֲוֹן עֲבָדֶיךָ עֲלֵם	la'avon **a**vadecha alem
and subdue *it* as you hide it.	וּכְבוֹשׁ בְּעִלּוּמֶךָ	uchevosh be'ilumecha.
Please forgive *them*	סְלַח נָא	Selach na
lest they be punished from heaven;[4]	פֶּן יֵעָנְשׁוּ מִמְּרוֹמֶךָ	**p**en ye'anshu mimromecha
forget the sin of your flock—	לַעֲוֹן צֹאנְךָ שַׁכַּח	la'avon **tz**on'cha shakach
this is your praise and exaltation.	וְהִיא תְהִלָּתֶךָ וְרוֹמְמֶךָ	vehi tehilatecha verom'mecha.
Please forgive their shame,	סְלַח נָא קְלוֹנָם	Selach na **k**'lonam
and pity them from heaven;[5]	וַחֲמוֹל עָלֵימוֹ מִמְּרוֹמֶךָ	vachamol aleimo mimromecha
bear the sin of those whom you pity	לַעֲוֹן רְחוּמֶיךָ תִּשָּׂא	la'avon **r**echumecha tisah
so they won't become prey in your snare.	מִלְּצוּדָם בְּחֶרְמֶךָ	miltzudam bechermecha.

[1] "Of those you took *as your people.*"
[2] "As for the sin of the exiles/dispersed/scattered [i.e., the Jewish people without the State of Israel], erase it."
[3] "As for the sin of your servants, hide it."
[4] Heaven is literally, "from your heights."
[5] "From your heights."

Please forgive the infamous straying,[1]	סְלַח נָא שֶׁמֶץ תַּעְתּוּעַ	Selach na **sh**emetz ta'tu'a
the contempt for those you pity;[2]	תְּעוּב רְחוּמֶיךָ	ti'uv rechumecha
take away the sin of the fully penitent[3]	לַעֲוֹן תְּמִימֶיךָ הַעֲבֵר	la'avon **t**emimecha ha'aver
according to the greatness of your mercy.	כְּגֹדֶל רַחֲמֶיךָ	kegodel rachamecha.

The Ark is closed, but we remain standing for The Thirteen Attributes of God's Mercy, pages 83 to 84.

Don't Come To Us In Strict Judgement ▪ אַל תָּבֹא ▪ Al tavo

Don't come to us in *strict* judgement,	אַל תָּבֹא בְמִשְׁפָּט עִמָּנוּ	Al tavo vemishpat imanu
for no creature is guiltless before you.	כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל-חָי	ki lo yitzdak lefanecha kol chay.
What can we say before you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha,
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
what can we say to excuse ourselves?	וּמַה-נְּדַבֵּר וּמַה-נִּצְטַדָּק	umah nedaber umah nitztadak?
God, what we have done is shameful;	אֱלֹהֵינוּ בּוֹשְׁנוּ בְּמַעֲשֵׂינוּ	Eloheinu, boshnu bema'aseinu
we are disgraced by our sins.	וְנִכְלַמְנוּ בַּעֲוֹנֵינוּ	venichlamnu ba'avoneinu.
God, we are disgraced and ashamed	אֱלֹהֵינוּ בּוֹשְׁנוּ וְנִכְלַמְנוּ	Eloheinu, boshnu venichlamnu
to raise, God, our faces toward you.[4]	לְהָרִים אֱלֹהֵינוּ פָּנֵינוּ אֵלֶיךָ	leharim, Eloheinu, paneinu elecha.
We know we have sinned,	יָדַעְנוּ כִּי חָטָאנוּ	Yada'nu ki chatanu
and nobody will stand up for us.	וְאֵין מִי יַעֲמוֹד בַּעֲדֵנוּ	ve'ein mi ya'amod ba'adenu.
Your great reputation must stand for us	שִׁמְךָ הַגָּדוֹל יַעֲמָד-לָנוּ	Shimcha hagadol ya'amod lanu
in *this* time of trouble.	בְּעֵת צָרָה	be'et tzarah.
Psalm 103:13 As parents excuse their children,[5]	כְּרַחֵם אָב עַל־בָּנִים	Kerachem av al banim,
so may you, God, excuse us.	כֵּן תְּרַחֵם יי עָלֵינוּ	ken terachem, Adonai, aleinu.
Psalm 3:9 To God belongs salvation, while	לַיהוָה הַיְשׁוּעָה	lAdonai hayeshuah,
Your blessing's on your nation. Selah.[6]	עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה	al amcha virchatecha. Selah.

[1] שֶׁמֶץ connotes slander or defamation; this implies that the Jewish people have damaged their reputation through their evil conduct.
[2] I.e., forgive the contempt they have brought on themselves by their evil actions, and take pity on them nonetheless.
[3] תְּמִים means without blemish; in this case it refers to people who are wholeheartedly penitent.
[4] Based on Ezra 9:6.
[5] "As a father has mercy on his children…"
[6] "Salvation belongs to God; your blessing is on your people, Selah."

DRAFT

Psalm 46:12 The God of Hosts is at our side,	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu
Jacob's God, in whom we hide. Selah.[1]	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Psalm 84:13 Oh God, with hosts at your command,	יהוה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[2]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Psalm 20:10 God, save us: for at our demand,	יהוה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[3]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

Daniel 9:18-19 Not because of our merits do we	כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ	Ki lo al tzidkoteinu anachnu
submit our pleas to you,	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ	mapilim tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהָי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people.[4]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha.

[1] "The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah."
[2] "The Lord of Hosts, happy is the person who trusts in you."
[3] "Lord, bring salvation! The king will answer us on the day when we call."
[4] I.e., their fortunes indicate God's nature: if they survive, God is merciful.

DRAFT

Yes, It's True ▪ אָמְנָם כֵּן ▪ Omnam Ken

We open the ark and stand.

Our God, God of	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu, vElohei
our ancestors,	אֲבוֹתֵינוּ ואמותינו	avoteinu ve'imoteinu,
Yes, it's true:	אָמְנָם כֵּן	**O**mnam ken
the *evil* impulse governs us;	יֵצֶר סוֹכֵן בָּנוּ	yetzer sochen banu;
you can make *us* righteous,	בָּךְ לְהַצְדִּיק	**b**ach lehatzdik,
God great in righteousness,	רַב צֶדֶק	rav tzedek
and answer us:	וַעֲנֵנוּ	va'anenu,
"I forgive *them.*"[1]	סָלַחְתִּי	"Salachti!"
Reject the spy[2]	גְּעַל מְרַגֵּל	**G**e'al meragel
and destroy his report;	וְגַם פַּגֵּל סִפְּרוֹ	vegam pagel sipro;
dear *God*,[3] with thundering voice,	דּוֹד שׁוֹאֵג בְּקוֹל	**d**od sho'eg bekol
give voice to your word:	יִתֵּן קוֹל דְּבָרוֹ	yiten kol devaro,
"I forgive *them.*"	סָלַחְתִּי	"Salachti!"
Silence the prosecution,	הַס קַטֵּגוֹר	**H**ass kategor
accept the defence instead;	וְקַח סַנֵּגוֹר מְקוֹמוֹ	vekach sanegor mekomo;
let God be his second	וְיִהִי יי לְמִשְׁעָן לוֹ	**v**ihi Adonai lemish'an lo
for the sake of what you said:	לְמַעַן נָאֱמוֹ	lema'an na'omo,
"I forgive *them.*"	סָלַחְתִּי	"Salachti!"

[1] After the sin of the Twelve Spies, Moses begs God to forgive the people; God agrees, with the words, סָלַחְתִּי כִּדְבָרֶךָ, "I have forgiven, as you said" (Num. 14:20).

[2] Perhaps a reference to Satan, who gathers evidence against us, or perhaps a reference to the Twelve Spies, whose report swayed the Children of Israel away from God's plan.

[3] דּוֹד Is the word for uncle, ideally a beloved older relative whose guidance we value because we know he has our best interests at heart.

DRAFT

Let Abraham's merit	זְכוּת אֶזְרָח	**Z**echut ezrach
blossom for the rose:[1]	גַּם יִפְרַח לְשׁוֹשַׁנָּה	gam yifrach leshoshanah;
make sin pass on;	חֵטְא הַעֲבֵר	**ch**et ha'aver
proclaim[2] from where you dwell:[3]	וְקוֹל הַגְּבֵר מִמְּעוֹנָה	vekol hagber mim'onah,
"I forgive *them*."	סָלַחְתִּי	"Salachti!"
Good, forgiving *God,*	טוֹב וְסַלָּח	**T**ov vesalach,
pardon, forgive the guilty;	מְחַל וּסְלַח אֲשֵׁמִים	mechal uselach ashemim;
God, hear *our prayer*s	יָהּ הַקְשֵׁב	**Y**ah, hakshev
and answer from above:	וְגַם הָשֵׁב מִמְּרוֹמִים	vegam hashev mimromim,
"I forgive *them*."	סָלַחְתִּי	"Salachti!"
Cure my pain	כְּאֵב תַּחֲבוֹשׁ	**K**e'ev tachavosh
and into the depths sink my iniquity;	וּבְצוּל תִּכְבּוֹשׁ עֲוֹנִי	uvetzul tichbosh avoni;
praise is yours	לְךָ תְהִלָּה	**l**echa tehilah
when you speak *this* word for me:	אֱמוֹר מִלָּה לְמַעֲנִי	emor milah lema'ani,
"I forgive *them*."	סָלַחְתִּי	"Salachti!"
Blot out the sin and evil	מְחֵה פֶּשַׁע וְגַם רֶשַׁע	**M**echeh fesha vegam resha
of those who accepted your pact;	בְּנֵי בְרִית	benei verit;
bring your kindness—this is indeed your glory—	נְהַג חַסְדְּךָ כֵּן הוֹדֶךָ	**n**ehag chasdecha, ken hodecha
to the *surviving* remnant *of your people*:	לִשְׁאֵרִית	lish'erit,
"I forgive *them*."	סָלַחְתִּי	"Salachti!"

[1] We hope that the merit of our ancestors will speak for us. The Hebrew אֶזְרָח, which normally means citizen, is probably a reference to Abraham. This is based on the statement of Rav in the Babylonian Talmud (Baba Batra 15a), that "Eitan ha'Ezrachi" in Psalm 89 refers to Abraham. Abraham came from the "mizrach," the East, when he traveled to Canaan, and there he became a landowner, so he was an אֶזְרָח (citizen) connected with the זרח (East). Assuming we're referring to Abraham, we pray that his merit will flourish for the sake of the "rose," the children of Israel.

[2] "And give power to the voice," or state clearly.

[3] מָעוֹנָה is a dwelling place or residence; God's residence is heaven, so you could understand this to mean heaven.

Understand my silent prayer;	סְכוֹת רַחֲשִׁי	**S**echot rachashi vegam lachashi
and as for my whisper, accept it;	וְגַם לַחֲשִׁי תִּרְצֶה	tirtzeh;
tolerate the sin—do it for your reputation—	עָוֹן נוֹשֵׂא לְמַעֲנְךָ עָשֵׂה	**a**von noseh lema'an'cha aseh,
and say aloud:[1]	וְתִפְצֶה	vetiftzeh,
"I forgive*them.*"	סָלַחְתִּי	"Salachti!"
Turn to *see* our shame,	פְּנֵה לְעֶלְבּוֹן	**P**eneh le'elbon
and let it replace our sin![2]	מְקוֹם עָוֹן לְהָשִׂים	mekom avon lehasim;
Remove the stench *of guilt* and announce	צַחַן הָסֵר וְגַם תְּבַשֵּׂר	**tz**achan haser, vegam tevaser
to those who seek your shelter:[3]	לְבָךְ חוֹסִים	levach chosim,
"I forgive *them.*"	סָלַחְתִּי	"Salachti!"
Hear my voice	קוֹלִי שְׁמַע	**K**oli shema,
and see my eyes' tears;	וּרְאֵה דֶּמַע עֵינִי	ure'eh demah eini;
plead my case, heed my speech	רְיב רִיבִי שְׁעֵה נִיבִי	**r**iv rivi, she'eh nivi,
and answer me:	וַהֲשִׁיבֵנִי	vahashiveni,
"I forgive *them.*"	סָלַחְתִּי	"Salachti!"
Clear the blemish like a fleeting cloud,	שֶׁמֶץ טַהֵר כְּעָב מַהֵר	**Sh**emetz taher ke'av maher
as has been said:[4]	כְּנֶאֱמַר	kene'emar;
erase the sin of the people who are saved,	תִּמְחֵה פֶּשַׁע לְעַם נוֹשָׁע	**t**imcheh fesha le'am nosha,
and say:	וְתֹאמַר	vetomar,
"I forgive *them.*"	סָלַחְתִּי	"Salachti!"

·····*The ark is closed, but we remain standing for the Thirteen Attibutes of God's Mercy, pages 83 to 84* ·····

[1] The root פצה connotes "burst open", so it implies suddenly bursting into speech, with a favorable answer in response to our silent prayer.
[2] "*In* place of our sin to set it," so that shame will replace guilt, repentance stand in for sin.
[3] Or, "Those who find shelter in you." חוֹסֶה is a protégé, someone protected by a mentor.
[4] I.e., our scriptures use similar metaphors.

DRAFT

Like Clay ▪ כִּי הִנֵּה כַחֹמֶר ▪ Ki Hineh Kachomer

This partial alphabetical acrostic,[1] by an unknown poet of the twelfth century,[2] compares us to the materials shaped and refined by different artisans. They decide how to knead, shape, trim and fire a lump of matter to create a work of art; in the same way, the poem implies, God refines us through our life experience. The poem also implies that just as these artisans make choices in their work and answer for the consequences, so do we as we live our lives—but we hope God will choose to be merciful!

We stand as the ark is opened

Like clay	כִּי הִנֵּה כַחֹמֶר	Ki hineh kachomer
in the potter's hand,	בְּיַד הַיּוֹצֵר	beyad hayotzer;
who chooses when to stretch it out	בִּרְצוֹתוֹ מַרְחִיב	birtzoto marchiv
and when to cut it off,	וּבִרְצוֹתוֹ מְקַצֵּר	uvirtzoto mekatzer:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
keeper of kindness![3]	חֶסֶד נוֹצֵר	chesed notzer—
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet,
and ignore your urge *to punish us.*[4]	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!
Like the stone	כִּי הִנֵּה כָּאֶבֶן	Ki hineh ka'even
in the mason's hand,	בְּיַד הַמְסַתֵּת	beyad ham'satet;
who chooses where to keep it whole	בִּרְצוֹתוֹ אוֹחֵז	birtzoto ochez,
and where to grind away,	וּבִרְצוֹתוֹ מְכַתֵּת	uvirtzoto mechatet:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
who gives both life and death!	מְחַיֶּה וּמְמוֹתֵת	mechayeh umemotet—
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet,
and ignore your urge *to punish us.*	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!

[1] Ignoring the first stanza, the acrostic letters are כ י ז ה ג א, letters 1, 3, 5, 7, 10 and 11 of the Hebrew alphabet. Perhaps some stanzas are lost, perhaps the poet chose these letters.

[2] Birnbaum notes that the poem is "said to be by a twelfth century" writer, based on the idea of clay in the potter's hand found in Jeremiah 18:6 and Isaiah 64:7 (p. 537).

[3] חֶסֶד נוֹצֵר is based on the phrase נֹצֵר חֶסֶד לָאֲלָפִים (Exodus 34:7), from the Thirteen Attributes of God's Mercy.

[4] "And don't turn toward your *own* inclination *to impose the punishment we deserve*." Imagine a scene in court: we ask the judge to focus on our agreement, which will vindicate us, and not to be influenced by the inclination to strict justice. Many translators use "the accuser" for יֵצֶר

DRAFT

Like metal[1]	כִּי הִנֵּה כְּגַרְזֶן	Ki hineh ke**g**arzen
in the welder's hand,	בְּיַד הֶחָרָשׁ	beyad hecharash;
who chooses when to weld together[2]	בִּרְצוֹתוֹ דְּבֵק לָאוֹר	birtzoto dibek la'or
and when to take apart,	וּבִרְצוֹתוֹ פֵּרַשׁ	uvirtzoto perash:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
supporter of the poor and underprivileged.	תּוֹמֵךְ עָנִי וָרָשׁ	tomech ani varash,
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet—
and ignore your urge *to punish us.*	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!
Like the tiller	כִּי הִנֵּה כְּהֶגֶה	Ki hineh ke**h**egeh
in the sailor's hand,	בְּיַד הַמַּלָּח	beyad hamalach;
who chooses when to hold it fast	בִּרְצוֹתוֹ אוֹחֵז	birtzoto ochez,
and when to turn aside,	וּבִרְצוֹתוֹ שִׁלַּח	uvirtzoto shilach:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
good and forgiving God.	אֵל טוֹב וְסַלָּח	El tov vesalach—
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet,
and ignore your urge *to punish us.*	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!
Like *soft* glass	כִּי הִנֵּה כְּזָכוּכִית	Ki hineh kiz**z**chuchit
on the blower's pipe,[3]	בְּיַד הַמְזַגֵּג	beyad ham'zageg;
who chooses when to twirl[4] it	בִּרְצוֹתוֹ חוֹגֵג	birtzoto chogeg,
and when to soften it *in the kiln,*	וּבִרְצוֹתוֹ מְמוֹגֵג	uvirtzoto memogeg:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
God who removes both pride and error.	מַעֲבִיר זָדוֹן וְשׁוֹגֵג	ma'avir zadon veshogeg—
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet,
and ignore your urge *to punish us.*	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!

[1] Possibly an axe or axe-head, as in Deuteronomy 19:5 and 20:20.

[2] "Make it stick *together,* at the flame."

[3] "In the glassmaker's hand." We can picture softened glass in the glassblower's control, when it's on the blow-pipe. The word מְזַגֵּג, which we understand as "glassblower," may refer both to the glazier, who installs glass, and the glassblower, the artisan who creates works of art from glass.

[4] חוֹגֵג is from the root חג, festival. It means being festive and can have connotations of dancing, leaping, and twirling around. The glassblower takes the softened lump of glass out of the furnace, blows and twirls to get an

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Like a hanging	כִּי הִנֵּה כַּיָּרִיעָה	Ki hineh ka**y**'ri'ah
in the embroiderer's hand,	בְּיַד הָרוֹקֵם	beyad harokem;
who chooses either straight	בִּרְצוֹתוֹ מְיַשֵּׁר	birtzoto meyasher,
or curved designs,[1]	וּבִרְצוֹתוֹ מְעַקֵּם	uvirtzoto me'akem:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
jealous God of justice,[2]	אֵל קַנּוֹא וְנוֹקֵם	El kano venokem—
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet,
and ignore your urge *to punish us.*	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!

Like silver	כִּי הִנֵּה כַּכֶּסֶף	Ki hineh ka**k**esef
in the silversmith's hand	בְּיַד הַצוֹרֵף	beyad hatzoref;
who chooses either an alloy[3]	בִּרְצוֹתוֹ מְסַגְסֵג	birtzoto mesagseg,
or pure silver,	וּבִרְצוֹתוֹ מְצָרֵף	uvirtzoto metzaref:
so are we in your hand,	כֵּן אֲנַחְנוּ בְיָדְךָ	ken anachnu beyadcha
who creates a cure for pain.[4]	מַמְצִיא לְמָזוֹר תֵּרֶף	mamtzi lemazor teref—
Look at our agreement,	לַבְּרִית הַבֵּט	labrit habet,
and ignore your urge *to punish us.*	וְאַל תֵּפֶן לַיֵּצֶר	ve'al tefen layetzer!

The ark is closed, but we remain standing for The Thirteen Attributes of God's Mercy, pages 83 to 84.

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evenly circular shape, then returns it to the furnace to soften it again so it can take more air and become larger. Of course, this describes modern methods, and it's hard to know what the twelfth-century author intended.

[1] "Who by his choice makes *the design* straight and by his choice makes *the design* curved."

[2] The root **נקם** often refers to taking revenge; hence, settling scores and executing justice.

[3] "Who by his choice makes an alloy (presumably, for a piece that requires more strength or less cost than pure silver) and by his choice makes the metal pure."

[4] **מָזוֹר** means both wound and bandage, while the root **תרף** means weaken or soften; **מָקוֹם הַתְּרוּפָה**, the vulnerable place, is an Achilles' heel. So **מַמְצִיא לְמָזוֹר תֵּרֶף** could mean "who causes to emerge for each bandage a weakness," i.e., a sickness for every cure. Or it could mean "who causes to emerge for every pain a vulnerability," i.e., some weakness in, some way to overcome, every sickness that attacks us.

Remember Your Mercies • זְכֹר־רַחֲמֶיךָ • Zechor Rachamecha

Psalm 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יהוה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
Psalm 79:8 "Don't recall *to our discredit*	אַל־תִּזְכָּר־לָנוּ	"Al tizkor lanu
the sins of *our* first *ancestors;*	עֲוֹנֹת רִאשֹׁנִים	avonot rishonim;
quick, let your mercies reach us first,[1]	מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ	maher, yekadmunu rachamecha
for we are very low!"	כִּי דַלּוֹנוּ מְאֹד	ki dalonu me'od."
Think of us, God,	זָכְרֵנוּ יי	Zochrenu, Adonai,
when you favor your people;	בִּרְצוֹן עַמֶּךָ	birtzon amecha,
take note of us when you bring salvation.[2]	פָּקְדֵנוּ בִּישׁוּעָתֶךָ	pokdenu bishu'atecha.
Psalm 74:2 "Think of your congregation,	זְכֹר עֲדָתְךָ	"Zechor adat'cha
that became yours long ago,	קָנִיתָ קֶדֶם	kanita kedem,
that you rescued to be yours in future,[3]	גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ	ga'alta shevet nachalatecha;
Mount Zion, where you have lived."	הַר־צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ	Har Tziyon zeh shachanta bo."
Remember, God,	זְכֹר יי	Zechor, Adonai,
your love for Jerusalem,	חִבַּת יְרוּשָׁלָיִם	chibat Yerushalayim;
your love for Zion—	אַהֲבַת צִיּוֹן	ahavat Tziyon
don't forget *it*, ever!	אַל תִּשְׁכַּח לָנֶצַח	al tishkach lanetzach.
Psalm 137:7 "Remember, God, for Edom's children	זְכֹר יהוה לִבְנֵי אֱדוֹם	"Zechor, Adonai, livnei Edom
that day in Jerusalem when they said,	אֵת יוֹם יְרוּשָׁלִַם הָאֹמְרִים	et yom Yerushalayim, ha'omrim:
'Strip it, strip it to its foundation!'"	עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ	'Aru, aru ad hayesod bah!'"
Ps. 102:14 You will rise and take pity on Zion;	אַתָּה תָקוּם תְּרַחֵם צִיּוֹן	Atah takum, terachem Tziyon,
it's time to be kind to her: the time is now!	כִּי־עֵת לְחֶנְנָהּ כִּי־בָא מוֹעֵד	ki et lechen'nah, ki vah mo'ed.

[1] I.e., before God's anger reaches us.
[2] Psalm 106:4 has the same idea in the singular.
[3] "*Whom* you redeemed *so that they could become* the tribe of your inheritance."

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Ex 32:13 "Remember Abraham, Isaac,	זְכֹר לְאַבְרָהָם֙ לְיִצְחָ֔ק	"Zechor le'Avraham, leYitzchak
and Israel,[1] your servants,	וּלְיִשְׂרָאֵ֖ל עֲבָדֶ֑יךָ	uleYisra'el, avadecha,
to whom you made your promise,	אֲשֶׁ֤ר נִשְׁבַּ֙עְתָּ֙ לָהֶ֣ם בָּ֔ךְ	asher nishbata lahem bach,
saying to them:	וַתְּדַבֵּ֥ר אֲלֵהֶ֖ם	vat'daber alehem:
'I will increase your descendants	אַרְבֶּ֣ה אֶת־זַרְעֲכֶ֔ם	'Arbeh et zar'achem
like the stars of the sky,	כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם	kechochvei hashamayim,
and all this land I have told you,	וְכָל־הָאָ֥רֶץ הַזֹּ֖את אֲשֶׁ֣ר אָמַ֑רְתִּי	vechol ha'aretz hazot, asher amarti,
I will give to your descendants,	אֶתֵּ֣ן לְזַרְעֲכֶ֔ם	Eten lezar'achem
and it will be theirs forever.'"	וְנָחֲל֥וּ לְעֹלָֽם	venachalu le'olam.'"
Deut 9:27 "Remember your servants,	זְכֹר֙ לַעֲבָדֶ֣יךָ	"Zechor la'avadecha
Abraham, Isaac, and Jacob.	לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּלְיַעֲקֹ֑ב	le'Avraham, leYitzchak uleYa'akov.
Don't turn to this people's harshness	אַל־תֵּ֣פֶן אֶל־קְשִׁ֤י הָעָם֙ הַזֶּ֔ה	Al tefen el keshi ha'am hazeh
and evil and sin."	וְאֶל־רִשְׁעוֹ֙ וְאֶל־חַטָּאתֹ֔ו	ve'el rish'o ve'el chatato."

The next verses are said responsively, leader then congregation

Num 12:11 Please don't burden us	אַל־נָ֣א תָּשֵׁ֔ת עָלֵ֖ינוּ	"Al na tashet aleinu
with sin, though we have been foolish	חַטָּ֑את אֲשֶׁ֥ר נוֹאַ֖לְנוּ	chatat, asher no'alnu
and have sinned.[2]	וַאֲשֶׁ֥ר חָטָֽאנוּ	va'asher chatanu."

We have sinned, O our Rock;	חָטָאנוּ צוּרֵנוּ	Chatanu tzurenu,
forgive us, O our Creator!	סְלַח-לָנוּ יוֹצְרֵנוּ	selach lanu, yotzreinu!

Yes, *God will* view willfulness as *mere* error	הֵן יַעֲבִיר זָדוֹן לִמְשׁוּגָה	Hen ya'avir zadon limshugah
Num 15:26 for all of the people, it was a mistake.	כִּי לְכָל־הָעָם בִּשְׁגָגָה	ki lechol ha'am bishgagah.

We have sinned, O our Rock;	חָטָאנוּ צוּרֵנוּ	Chatanu tzurenu,
forgive us, O our Creator!	סְלַח-לָנוּ יוֹצְרֵנוּ	selach lanu, yotzreinu!

[1] The quotations on this page from Exodus and Deuteronomy mention the Patriarchs but not Matriarchs; because these are Torah quotations, we have not added references to the Matriarchs.

[2] These are Aaron's words to Moses, asking forgiveness for himself Miriam. God was angry with them for questioning Moses' special relationship with God.

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Remember the Pact ▪ זְכָר-לָנוּ בְּרִית ▪ Zechor Lanu Brit

Remember for our sake the agreement	זְכָר-לָנוּ בְּרִית	Zechor lanu brit
with our ancestors, as you said:	אָבוֹת ואמהות כַּאֲשֶׁר אָמַרְתָּ	avot ve'imahot ka'asher amarta:
Lev. 26:42 I remember my pact with Jacob	וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹוב	Vezacharti et beriti Ya'akov,
and my pact with Isaac;	וְאַף אֶת־בְּרִיתִי יִצְחָק	ve'af et beriti Yitzchak,
I remember my pact with Abraham,	וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר	ve'af et beriti Avraham ezkor;
and I remember the earth.	וְהָאָרֶץ אֶזְכֹּר	ve'ha'aretz ezkor.
Remember for our sake your agreement	זְכָר-לָנוּ בְּרִית	Zechor lanu brit
with the earliest *Jewish people,*	רִאשׁוֹנִים	rishonim,
as you said:	כַּאֲשֶׁר אָמַרְתָּ	ka'asher amarta:
Lev 26:45 "I will remember for their sake	וְזָכַרְתִּי לָהֶם	"Vezacharti lahem
my pact with their early ancestors	בְּרִית רִאשֹׁנִים	berit rishonim
whom I brought	אֲשֶׁר הוֹצֵאתִי־אֹתָם	asher hotzeti otam
from the Land of Egypt	מֵאֶרֶץ מִצְרַיִם	me'Eretz Mitzrayim
in the eyes of all the *world's* peoples,	לְעֵינֵי הַגּוֹיִם	le'einei hagoyim,
to be their God:	לִהְיוֹת לָהֶם לֵאלֹהִים	lih'yot lahem lElohim:
I am God."	אֲנִי יהוה	ani Adonai."
Do *this* for us,	עֲשֵׂה עִמָּנוּ	Aseh imanu
as you promised:	כְּמָה שֶׁהִבְטַחְתָּנוּ	kemah shehivtachtanu:
Lev 26:44 "In spite of this,	וְאַף־גַּם־זֹאת	"Ve'af gam zot,
when they are in their enemies' land,	בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם	bih'yotam be'eretz oyvayhem,
I won't have spurned them *so completely,*	לֹא־מְאַסְתִּים	lo me'astim
nor *so* abhorred them, as to utterly destroy them	וְלֹא־גְעַלְתִּים לְכַלֹּתָם	velo ge'altim lechalotam,
and break my agreement with them,	לְהָפֵר בְּרִיתִי אִתָּם	lehafer briti itam,
for I am God, their God."	כִּי אֲנִי יהוה אֱלֹהֵיהֶם	ki ani Adonai Eloheihem."

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Take pity on us and don't destroy us,	רַחֵם עָלֵינוּ וְאַל-תַּשְׁחִיתֵנוּ	Rachem aleinu ve'al tashchiteinu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 4:31 "For your God is merciful,[1]	כִּי אֵל רַחוּם יהוה אֱלֹהֶיךָ	"Ki el rachum Adonai Elohecha;
God won't discard or destroy you,	לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ	lo yarpecha, velo yashchitecha
nor forget the pact with your ancestors,	וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ	velo yishkach et berit avotecha
that *God* swore to them."	אֲשֶׁר נִשְׁבַּע לָהֶם	asher nishbah lahem."
Clear[2] our hearts	מוֹל אֶת-לְבָבֵנוּ	Mol et levavenu
to love and respect your name	לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ	le'ahavah uleyir'ah et shemecha,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Deut 30:6 "The Ruler your God will clear	וּמָל יהוה אֱלֹהֶיךָ	"Umal Adonai Elohecha
your heart and your children's hearts	אֶת-לְבָבְךָ וְאֶת-לְבַב זַרְעֶךָ	et levav'cha ve'et levav zar'echa,
so as to love the Ruler your God	לְאַהֲבָה אֶת-יהוה אֱלֹהֶיךָ	le'ahavah et Adonai Elohecha
with your whole heart and your whole self	בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ	bechol levav'cha uvechol nafshecha,
so that you may live!"	לְמַעַן חַיֶּיךָ	lema'an chayecha."
Release us from captivity, pity us,	הָשֵׁב שְׁבוּתֵנוּ וְרַחֲמֵנוּ	Hashev shevutenu, verachamenu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 30:3 "The Ruler, your God, will release you	וְשָׁב יהוה אֱלֹהֶיךָ	"Veshav Adonai Elohecha
from captivity and take pity on you,	אֶת-שְׁבוּתְךָ וְרִחֲמֶךָ	et shevutecha, verichamecha;
bring you back and gather you in	וְשָׁב וְקִבֶּצְךָ	veshav vekibetz'cha
from all the nations where *God* scattered you,	מִכָּל-הָעַמִּים אֲשֶׁר הֱפִיצְךָ	mikol ha'amim asher hefitz'cha
your ruling God."	יהוה אֱלֹהֶיךָ שָּׁמָּה	Adonai Elohecha shamah."
Collect those of us who are scattered,[3]	קַבֵּץ נִדָּחֵנוּ	Kabetz nidachenu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 30:4 "Even if you are scattered	אִם-יִהְיֶה נִדַּחֲךָ	"Im yih'yeh nidachacha
as far as the horizon,[4]	בִּקְצֵה הַשָּׁמָיִם	biktzeh hashamayim,
from there *God* will gather you,	מִשָּׁם יְקַבֶּצְךָ	misham yekabetz'cha
your ruling God,	יהוה אֱלֹהֶיךָ	Adonai Elohecha,
and from there God will take you."	וּמִשָּׁם יִקָּחֶךָ	umisham yikachecha."

[1] "For a merciful God is God, your God."
[2] מול also means "circumcise"—remove the covering that blocks the finer feelings of the heart.
[3] "Our scattered ones."
[4] "If your being scattered *is* to the edge of the sky/heaven."

Let us find you when we seek *you,*	הִמָּצֵא לָנוּ בְּבַקָּשָׁתֵנוּ	Himatzeh lanu bevakashatenu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 4:29 "From there you will seek	וּבִקַּשְׁתֶּם מִשָּׁם	"Uvikashtem misham
your ruling God—	אֶת־יהוה אֱלֹהֶיךָ	et Adonai Elohecha
and you will find *God*, if you search	וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ	umatzata ki tidreshenu
with your whole heart	בְּכָל־לְבָבְךָ	bechol levav'cha
and with your whole self."	וּבְכָל־נַפְשֶׁךָ	uvechol nafshecha."

Wipe Away Our Sins ▪ מְחֵה פְשָׁעֵינוּ ▪ Mecheh Fesha'einu

Clear away our sins for your sake,	מְחֵה פְשָׁעֵינוּ לְמַעַנְךָ	Mecheh fesha'einu lema'an'cha
as you said:	כַּאֲשֶׁר אָמַרְתָּ	ka'asher amarta:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
Wipe away our sins	מְחֵה פְשָׁעֵינוּ	Mecheh fesha'einu
like cloud and mist, as you said:	כָּעָב וְכֶעָנָן כַּאֲשֶׁר אָמַרְתָּ	ka'av veche'anan,ka'asher amarta:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
Make our sins white	הַלְבֵּן חֲטָאֵינוּ	Halben chata'einu
as snow, as *pure* wool,	כַּשֶּׁלֶג וְכַצֶּמֶר	kasheleg vechatzemer
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Isaiah 1:18 "'Let's talk this over,'	לְכוּ־נָא וְנִוָּכְחָה	"'Lechu nah venivach'cha;'
says God.	יֹאמַר יהוה	yomar Adonai,
'Even if your sins are scarlet,	אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים	'im yih'yu chata'eichem kashanim,
they will become white as snow;	כַּשֶּׁלֶג יַלְבִּינוּ	kasheleg yalbinu,
if they are red as crimson,	אִם־יַאְדִּימוּ כַתּוֹלָע	im yadimu chatolah
they will become white as *pure* wool.'"	כַּצֶּמֶר יִהְיוּ	katzemer yih'yu.'"

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זְרוֹק עָלֵינוּ מַיִם טְהוֹרִים
וְטַהֲרֵנוּ כְּמָה שֶׁכָּתוּב
Ezek. 36:25 וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים
וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם
וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם
כַּפֵּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה
וְטַהֲרֵנוּ כְּמָה שֶׁכָּתוּב
Lev 16:30 כִּי־בַיּוֹם הַזֶּה
יְכַפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם
לִפְנֵי יהוה תִּטְהָרוּ
◊ הָבִיאֵנוּ אֶל הַר קָדְשֶׁךָ
וְשַׂמְּחֵנוּ בְּבֵית תְּפִלָּתֶךָ
כְּמָה שֶׁכָּתוּב
Isa. 56:7 וַהֲבִיאוֹתִים אֶל־הַר קָדְשִׁי
וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי
עוֹלֹתֵיהֶם וְזִבְחֵיהֶם
לְרָצוֹן עַל־מִזְבְּחִי
כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא
לְכָל־הָעַמִּים

Zerok aleinu mayim tehorim
vetaharenu, kemah shekatuv:
"Vezarakti aleichem mayim tehorim
utehartem mikol tumoteichem
umikol giluleichem ataher et'chem."
Kaper chata'einu bayom hazeh,
vetaharenu, kemah shekatuv:
"Ki vayom hazeh
yechaper aleichem
letaher et'chem mikol chatoteichem
lifnei Adonai: tit'haru."
◊ Havi'enu el har kodshecha,
vesamchenu beveit tefilatecha,
kemah shekatuv:
"Vahavi'otim el har kodshi,
vesimachtim beveit tefilati,
oloteichem vezivcheihem
leratzon al mizbechi,
ki veiti beit tefilah yikareh
lechol ha'amim."

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.
[2] "My house of prayer."

Hear our Prayer! ▪ שְׁמַע קוֹלֵנוּ ▪ Shema Kolenu

Open the ark; while we stand, we recite most of these verses responsively, leader first.[1]

1 Responsively

Hear our voice, Sovereign God,	שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ	Shema kolenu, Adonai Eloheinu,
pity us and be merciful to us,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	vekabel berachamim uveratzon
our prayer,	אֶת-תְּפִלָּתֵנוּ	et tefilatenu,

2 Responsively

Lam 5:21 God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[2]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

3 Quietly[3]

Hear our spoken words, God,	אֲמָרֵינוּ הַאֲזִינָה יי	Amareinu ha'azina, Adonai;
and understand our silent prayer.[4]	בִּינָה הֲגִיגֵנוּ	binah hagigenu.

4 Quietly

May our spoken words match your will,	יִהְיוּ לְרָצוֹן אִמְרֵי-פִינוּ	Yih'yu leratzon imrei finu
our silent prayer come to you,[5]	וְהֶגְיוֹן לִבֵּנוּ לְפָנֶיךָ	vehegyon libenu lefanecha,
God, our rock and redeemer.	יי צוּרֵנוּ וְגוֹאֲלֵנוּ	Adonai, tzurenu vego'alenu.

5 Responsively

Don't send us away from you,	אַל-תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ	Al tashlichenu milfanecha,
nor take your holy spirit from us.[6]	וְרוּחַ קָדְשְׁךָ אַל-תִּקַּח מִמֶּנּוּ	veru'ach kodshecha al tikach mimenu.

6 Responsively

Don't discard us when we are old,	אַל-תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה	Al tashlichenu le'et ziknah;
nor leave us when our power is gone.[7]	כִּכְלוֹת כֹּחֵנוּ אַל-תַּעַזְבֵנוּ	kichlot kochenu al ta'azvenu.

[1] The first verse is from the weekday Amidah, the second from Lamentations, and the next seven verses are based on Psalms, but changed from singular ("Help me!") to plural ("Help us!").

[2] "Bring us back to you, Lord, and we shall come back; renew our days as of old"—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.

[3] Following my teacher, Rev. Louis Klein; however, ArtScroll says this is recited responsively.

[4] Based on Psalm 5:2. "Silent prayer" is also thoughts or meditation.

[5] "Let the words of our mouth be to *your* liking, and the thought of our heart [be] in your presence"; based on Psalm 19:15.

[6] Based on Psalms 51:13.

[7] Based on Psalm 71:9.

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7 Congregation continues quietly

Don't discard us, Ruling God;	אַל-תַּעַזְבֵנוּ יי אֱלֹהֵינוּ	Al ta'azvenu, Adonai Eloheinu;
nor be distant from us.[1]	אַל-תִּרְחַק מִמֶּנּוּ	al tirchak mimenu.

8

Give us an encouraging sign;[2]	עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה	Aseh imanu ot letovah,
let our enemies see it and be ashamed	וְיִרְאוּ שׂוֹנְאֵינוּ וְיֵבֹשׁוּ	veyir'u son'einu veyevoshu,
because you, God,	כִּי אַתָּה יי	ki atah, Adonai,
have given us help and comfort.[3]	עֲזַרְתָּנוּ וְנִחַמְתָּנוּ	azartanu venichamtanu.

9 The leader concludes the "Shema Kolenu" section by repeating this verse after the congregation.

We have put our hope in you, God:	◊ כִּי לְךָ יי הוֹחָלְנוּ	◊ Ki lecha, Adonai, hochalnu;
you will answer, ruling God.[4]	אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ	atah ta'aneh, Adonai Eloheinu.

The ark is closed, and we are seated

Do Not Discard Us ▪ אַל תַּעַזְבֵנוּ ▪ Al Ta'azvenu

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
don't discard or abandon us,	אַל תַּעַזְבֵנוּ וְאַל תִּטְּשֵׁנוּ	al ta'azvenu ve'al tit'shenu,
nor leave us in disgrace,	וְאַל תַּכְלִימֵנוּ	ve'al tachlimenu,
nor cancel your agreement with us.	וְאַל תָּפֵר בְּרִיתְךָ אִתָּנוּ	ve'al tafer brit'cha itanu.
Bring us to your Torah,	קָרְבֵנוּ לְתוֹרָתֶךָ	Karvenu leToratecha;
teach us your rules,	לַמְּדֵנוּ מִצְוֹתֶיךָ	lamdenu mitzvotecha;
show us your way:	הוֹרֵנוּ דְרָכֶיךָ	horenu derachecha
convince us to show you respect.[5]	הַט לִבֵּנוּ לְיִרְאָה אֶת שְׁמֶךָ	hat libenu leyir'ah et shemecha.
And clear[6] our hearts to love you,	וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבָתֶךָ	Umol et levavenu le'ahavatecha,
so that we return to you truly	וְנָשׁוּב אֵלֶיךָ בֶּאֱמֶת	venashuv elecha be'emet,
and whole-heartedly.	וּבְלֵב שָׁלֵם	uvelev shalem.

[1] Based on Psalm 38:22.
[2] "A sign for good"; i.e., a sign that something good is in store for us, despite our enemies' hopes.
[3] When they see that God is on our side, they'll know they were wrong to hate us.
[4] Based on Psalm 38:16.
[5] "Turn/incline our hearts"—influence the internal, thinking part of us—"to fear your name/reputation"—to do what is right because we understand what God requires of us.
[6] מול also means "circumcise"—remove the covering that blocks the finer feelings of the heart.

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For your imposing reputation,	וּלְמַעַן שִׁמְךָ הַגָּדוֹל	Ulema'an shim'cha hagadol
blot out and forgive our sins,	תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ	tim'chal vetislach la'avonenu,
as is written in your holy words:	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 25:11 "For your reputation, God,	לְמַעַן־שִׁמְךָ יהוה	"Lema'an shim'cha, Adonai,
you will forgive my sin, although it is huge."	וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא	vesalachta la'avoni, ki rav hu!"

We Are Your People ▪ כִּי אָנוּ עַמֶּךָ ▪ Ki Anu Amecha

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
pardon us,	סְלַח לָנוּ	selach lanu,
forgive us, clear our obligation![1]	מְחַל-לָנוּ כַּפֶּר-לָנוּ	mechal lanu, kaper lanu!
For we are your people and you, our God;	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ	Ki anu amecha, ve'atah Eloheinu;
we are your children, you, our source of life.	אָנוּ בָנֶיךָ וְאַתָּה אָבִינוּ	anu vanecha, ve'atah avinu.
We are your workers, you, our boss;	אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ	Anu avadecha, ve'atah adonenu;
we are your community, you, our heritage.[2]	אָנוּ קְהָלֶיךָ וְאַתָּה חֶלְקֵנוּ	anu kehalecha, ve'atah chelkenu.
We are your inheritance, you, our destiny;[3]	אָנוּ נַחֲלָתֶךָ וְאַתָּה גּוֹרָלֵנוּ	Anu nachalatecha, ve'atah goralenu;
we are your flock, you, our shepherd.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ	anu tzonecha ve'atah ro'enu.
We are your vineyard, you, our keeper;	אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ	Anu charmecha, ve'atah notrenu;
We are your work, you, our maker.	אָנוּ פְעֻלָּתֶךָ וְאַתָּה יוֹצְרֵנוּ	anu fe'ulatecha, ve'atah yotzrenu.
We are dear to you,[4] you, our beloved;	אָנוּ רַעְיָתֶךָ וְאַתָּה דוֹדֵנוּ	Anu rayatecha, ve'atah dodenu;
we are your chosen, you, our close *friend.*	אָנוּ סְגֻלָּתֶךָ וְאַתָּה קְרוֹבֵנוּ	anu segulatecha, ve'atah krovenu.
We are your people, you, our ruler;	אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵּנוּ	Anu amecha, ve'atah malkenu;
We pray to you; you answer us![5]	אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ	anu ma'amirecha, ve'atah ma'amirenu.

[1] כַּפֶּר, often translated "atone," can have a financial sense of paying off debts. In a world of justice, our sins leave us with an obligation. In the time of the Temple, we could clear that obligation through the sacrificial system. Now, we ask God to hear our prayers and clear the obligation for us.

[2] Or "portion," the part of the world's bounty that falls to us.

[3] Or "lot," our winnings in the lottery of life.

[4] רַעְיָתֶךָ—"your beloved," or dear friends.

[5] מַאֲמִירֶיךָ is from לְהַאֲמִיר, to cause someone to speak: "we are the ones whom you cause to speak (God inspires us to speak in prayer), and you are the ones who cause you to speak *in response* (God responds for our sake)." The ArtScroll machzor uses "designated"—spoken for.

We are insolent,	◊ אָנוּ עַזֵּי פָנִים	◊ Anu azei fanim,
but you are compassionate and kind.	וְאַתָּה רַחוּם וְחַנּוּן	ve'atah rachum vechanun.
We are obstinate,	אָנוּ קְשֵׁי עֹרֶף	Anu keshei oref,
but you are patient.	וְאַתָּה אֶרֶךְ אַפַּיִם	ve'atah erech apayim.
We are sinful,	אָנוּ מְלֵאֵי עָוֹן	Anu melei'ei avon,
but you are merciful.	וְאַתָּה מָלֵא רַחֲמִים	ve'atah maleh rachamim.
We—our days are like a passing shadow,	אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר	Anu yameinu ketzel oveir,
but you are *God,*	וְאַתָּה הוּא	ve'atah hu,
and your years will have no end.[1]	וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ	ush'notecha lo yitamu!

Confession ▪ וִדּוּי ▪ Vidui

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
may our prayer approach you,	תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ	tavo lefanecha tefilatenu,
and don't hide from our appeal!	וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ	ve'al tit'alam mit'chinatenu,
After all, we are not	שֶׁאֵין אֲנַחְנוּ	she'ein anachnu
so confident or obstinate	עַזֵּי פָנִים וּקְשֵׁי עֹרֶף	azei fanim ukeshei oref
as to claim in your presence—	לוֹמַר לְפָנֶיךָ	lomar lefanecha,
ruling God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu:
that we are right	צַדִּיקִים אֲנַחְנוּ	tzadikim anachnu,
and have done no wrong.	וְלֹא חָטָאנוּ	velo chata'nu,
But *no; indeed,* we have sinned!	אֲבָל אֲנַחְנוּ חָטָאנוּ	aval anachnu chata'nu.

Short Confession ▪ אָשַׁמְנוּ ▪ Ashamnu

For each phrase, strike the left side of your chest (close to your heart) with your right fist

We have become guilty:	אָשַׁמְנוּ	**A**shamnu
we have been disloyal,[2]	בָּגַדְנוּ	**B**agadnu
we have robbed,	גָּזַלְנוּ	**G**azalnu
we have slandered.	דִּבַּרְנוּ דֹפִי	**D**ibarnu dofi.

[1] This paragraph juxtaposes ideas from two psalms, 144:4 and 102:28.

[2] From בּוֹגֵד, traitor or deceiver. Exodus 21:8 describes the master who does not treat a slave-girl properly, בְּבִגְדוֹ בָהּ, "by treating her with deceit." From the same root, בֶּגֶד means an article of clothing, with the connotation that

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We have brought people to sin	הֶעֱוִינוּ	**H**e'evinu
and made others do wrong;	וְהִרְשַׁעְנוּ	**V**ehirshanu
we have sinned knowingly,	זָדְנוּ	**Z**adnu
we have victimized the weak,	חָמַסְנוּ	**CH**amasnu
we have smeared *others* with *our* lies.	טָפַלְנוּ שֶׁקֶר	**T**afalnu sheker.
We have given bad advice:	יָעַצְנוּ רָע	**Y**a'atznu ra
we have lied,	כִּזַּבְנוּ	**K**izavnu
we have made light of serious matters,	לָצְנוּ	**L**atznu
we have rebelled,	מָרַדְנוּ	**M**aradnu
we have derided,	נִאַצְנוּ	**N**i'atznu
we have turned away,	סָרַרְנוּ	**S**ararnu
we have talked ourselves into sin,[1]	עָוִינוּ	**A**vinu
we have knowingly done wrong,	פָּשַׁעְנוּ	**P**ashanu
we have hurt *others*,	צָרַרְנוּ	**TZ**ararnu
we have been obstinate.	קִשִּׁינוּ עֹרֶף	**K**ishinu oref.
We have been bad,	רָשַׁעְנוּ	**R**ashanu
we have become corrupt,	שִׁחַתְנוּ	**SH**ichatnu
we have become repugnant,[2]	תִּעַבְנוּ	**T**i'avnu
we have strayed—	תָּעִינוּ	**T**a'inu
you have let us drift away.[3]	תִּעְתָּעְנוּ	**T**i'tanu.

This ends the Short Confession

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one's outer show of goodness may hide evil designs or deeds. As King Lear says, "Through tatter'd clothes small vices do appear; Robes and furr'd gowns hide all" (4.6.166-7).

[1] In this alphabetical catalog of sins, it is hard to know whether each Hebrew term is intended to convey a distinct meaning. Some people may distinguish between two words for sin—עָוֹן, sin that we commit through rationalization, when our intentions are generally good, and פֶּשַׁע, sin that we commit by ignoring or rejecting what we know to be right. Others may say that both Hebrew words have the same meaning.

[2] Like food that spoils (becomes corrupt), we have become distasteful or repugnant.

[3] God does not prevent us from sinning. God has given us free will to do good or bad, so we are responsible for our own actions.

We have turned away from your rules	סָרְנוּ מִמִּצְוֹתֶיךָ	Sarnu mimitzvotecha
and from your good judgements	וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים	umimishpatecha hatovim,
but it has done us no good.[1]	וְלֹא שָׁוָה לָנוּ	velo shava lanu,
Nechemiah 9:33 But you are right	וְאַתָּה צַדִּיק	ve'atah tzadik
in everything that comes to us,	עַל כָּל־הַבָּא עָלֵינוּ	al kol haba aleinu,
for you have acted faithfully	כִּי־אֱמֶת עָשִׂיתָ	ki emet asita,
while we have done bad.	וַאֲנַחְנוּ הִרְשָׁעְנוּ	va'anachnu hirsha'nu.
We have acted badly and sinned,	הִרְשַׁעְנוּ וּפָשַׁעְנוּ	Hirshanu ufashanu,
so we are not saved.	לָכֵן לֹא נוֹשַׁעְנוּ	lachen lo noshanu.
Inspire us[2]	וְתֵן בְּלִבֵּנוּ	Veten belibenu
to give up the evil path,	לֶעָזוֹב דֶּרֶךְ רֶשַׁע	la'azov derech resha,
and hurry our salvation,	וְחִישׁ לָנוּ יֶשַׁע	vechish lanu yesha,
as your prophet *Isaiah* writes:	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Isaiah 55:7 "The wicked will give up their *wicked* ways,[3]	יַעֲזֹב רָשָׁע דַּרְכּוֹ	"Ya'azov rasha darko,
the evil will abandon *their evil* plans	וְאִישׁ אָוֶן מַחְשְׁבֹתָיו	ve'ish aven machshevotav,
and come back to God for mercy,[4]	וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ	veyashov el Adonai, virachamehu,
to our God, who is great in forgiveness."	וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ	ve'el Eloheinu, ki yarbeh lislo'ach."
God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive and pardon our sins	סְלַח וּמְחַל לַעֲוֹנוֹתֵינוּ	selach umechal la'avonoteinu
on this day of	בְּיוֹם	beYom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveYom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as they stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,

[1] שָׁוָה, to be worthwhile—it has not been worth the trouble of straying from God's rules; we would have done better for ourselves to observe them.
[2] "Put it in our hearts …"—i.e., inspire or motivate us.
[3] "The wicked *man* will abandon his path."
[4] "That *God* may take pity on him."

Bend[1] our will	וְכֹף אֶת יִצְרֵנוּ	Vechof et yitzrenu
that we may submit to you,	לְהִשְׁתַּעְבֵּד-לָךְ	lehishtabed lach,
subdue our stubbornness	וְהַכְנַע עָרְפֵּנוּ	vehachna orpenu
that we may return to you	לָשׁוּב אֵלֶיךָ	lashuv elecha,
and renew our conscience[2]	וְחַדֵּשׁ כִּלְיוֹתֵינוּ	vechadesh kilyoteinu
that we may obey your orders.	לִשְׁמוֹר פִּקֻּדֶיךָ	lishmor pikudecha.
Clear[3] our hearts	וּמוֹל אֶת-לְבָבֵנוּ	Umol et levavenu
to love and respect your name	לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ	le'ahavah uleyir'ah et shemecha,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Deut 30:6 "The Ruler your God will clear	וּמָל יהוָה אֱלֹהֶיךָ	"Umal Adonai Elohecha
your heart and your children's hearts	אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ	et levav'cha ve'et levav zar'echa,
so as to love the Ruler your God	לְאַהֲבָה אֶת־יהוָה אֱלֹהֶיךָ	le'ahavah et Adonai Elohecha
with your whole heart and your whole self	בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ	bechol levav'cha uvechol nafshecha,
so that you may live!"	לְמַעַן חַיֶּיךָ	lema'an chayecha."

Sins intended and unintended—	הַזְּדוֹנוֹת וְהַשְּׁגָגוֹת	Hazdonot vehashgagot
you know them *all,*	אַתָּה מַכִּיר	atah makir,
sins done willingly or under compulsion,	הָרָצוֹן וְהָאֹנֶס	haratzon veha'ones,
sins public and private:	הַגְּלוּיִם וְהַנִּסְתָּרִים	hageluyim vehanistarim:
in your presence they are clearly known.	לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים	lefanecha hem geluyim vidu'im.
What are we, what is our life,	מָה אָנוּ מֶה חַיֵּינוּ	Mah anu, meh chayeinu,
our devotion, our righteousness,	מֶה חַסְדֵּנוּ מַה-צִּדְקֵנוּ	meh chasdenu, mah tzidkenu,
our salvation, our strength	מַה-יְּשׁוּעָתֵנוּ מַה-כֹּחֵנוּ	mah yish'enu, mah kochenu,
or our power?	מַה-גְּבוּרָתֵנוּ	mah gevuratenu?
What are we to say to you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu?

[1] כף means "force," as in "bend someone to your will"; the root gives us the noun for spoon, palm of the hand, hip-socket—something that looks as if pushed and shaped into a container.
[2] "Kidneys," "innards"—the thinking and feeling parts of our body.
[3] מול also means "circumcise"—remove the covering that blocks the finer feelings of the heart.

DRAFT

Aren't all our heroes	הֲלֹא כָל-הַגִּבּוֹרִים	Halo kol hagiborim
like nothing to you	כְּאַיִן לְפָנֶיךָ	ke'ayin lefanecha,
and famous people as if they never were	וְאַנְשֵׁי הַשֵּׁם כִּלֹּא הָיוּ	ve'anshei hashem kelo hayu,
and learned people like the ignorant	וַחֲכָמִים כִּבְלִי מַדָּע	vachachamim kivli mada
and wise people like fools?	וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל	unevonim kivli haskel!
For all they achieved is chaos,	כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ	Ki rov ma'aseihem tohu,
their lives are worth nothing to you	וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	vimei chayeihem hevel lefanecha,
Eccles 3:19 People are no better than beasts—	וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן	umotar ha'adam min hab'hemah ayin,
it's all useless."	כִּי הַכֹּל הָבֶל	ki hakol havel.

What can we say before you	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha,
who sit on high,	יוֹשֵׁב מָרוֹם	yoshev marom,
and what can we tell you,	וּמַה-נְּסַפֵּר לְפָנֶיךָ	umah nesaper lefanecha,
cloud-dweller;	שׁוֹכֵן שְׁחָקִים	shochen shechakim;
surely, all things, private and public,	הֲלֹא כָל-הַנִּסְתָּרוֹת וְהַנִּגְלוֹת	Halo kol hanistarot vehaniglot
you *already* know!	אַתָּה יוֹדֵעַ	atah yode'ah.

Your eternal reputation *is as one*	◊ שִׁמְךָ מֵעוֹלָם	◊ Shim'cha me'olam
who ignores transgression.	עוֹבֵר עַל פֶּשַׁע	oveir al pesha.
Listen to our cries	שַׁוְעָתֵנוּ תַּאֲזִין	Shav'atenu ta'azin
as we stand before you in prayer:	בְּעָמְדֵנוּ לְפָנֶיךָ בִּתְפִלָּה	be'omdenu lefanecha bitfilah.
Ignore the sin	תַּעֲבוֹר עַל פֶּשַׁע	Ta'avor al pesha
of the people who turn from sin;	לְעַם שָׁבֵי פֶּשַׁע	le'am shavei fesha;
blot out our sin	תִּמְחֶה פְּשָׁעֵינוּ	tim'cheh fesha'einu
from your sight!	מִנֶּגֶד עֵינֶיךָ	mineged einecha.

You know the secrets of the universe	אַתָּה יוֹדֵעַ רָזֵי עוֹלָם	Atah yode'ah razei olam,
and the hidden secrets of every living thing.	וְתַעֲלוּמוֹת סִתְרֵי כָל-חָי	veta'alumot sitrei kol chai;
You *Prov 20:27* "search every place inside us"	אַתָּה חֹפֵשׂ כָּל-חַדְרֵי-בָטֶן	atah "chofess kol chadrei vaten"
and *Jer 11:20* "probe our kidneys and heart!"[1]	וּבֹחֵן כְּלָיוֹת וָלֵב	u-"vochein kelayot valev."

[1] This can be taken literally or figuratively: "You search all the rooms in our belly (i.e., all the secret places inside us) and test our kidneys and heart (i.e., the seats of thought and emotion). God probes our thoughts and emotions, and we have no place to hide anything from God.

DRAFT

Nothing is hidden from you;	אֵין דָּבָר נֶעְלָם מִמֶּךָּ	Ein davar ne'lam mimeka,
nothing is out of your sight.	וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ	ve'ein nistar mineged einecha,
And so, may it be your will,	וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ	uvechein yehi ratzon milfanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to forgive our every sin	שֶׁתִּסְלַח לָנוּ עַל כָּל-חַטֹּאתֵינוּ	shetislach lanu al kol chatoteinu
and pardon our every wrongdoing	וְתִמְחַל לָנוּ עַל כָּל-עֲוֹנוֹתֵינוּ	vetimchal lanu al kol avonoteinu,
and absolve our every trespass—	וּתְכַפֶּר-לָנוּ עַל כָּל-פְּשָׁעֵינוּ	utechaper lanu al kol pesha'einu…

Long Confession • עַל חֵטְא • Al Chet

This poem is an alphabetical acrostic listing what we may have done wrong, as a community or as individuals. Different editions have minor variations in the spelling of words or the order of lines. The first ten verses take us through the first ten letters of the Hebrew alphabet; the acrostic letter appears twice in each verse.
For each phrase, strike the left side of your chest (close to your heart) with your right fist.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
both when forced and by choice	בְּאֹנֶס וּבְרָצוֹן	be'**o**ness uveratzon,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through a hard heart.	בְּאִמּוּץ הַלֵּב	be'**i**mutz halev.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
without knowing	בִּבְלִי דָּעַת	bi**v**li da'at,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in speaking.	בְּבִטּוּי שְׂפָתָיִם	be**v**itui sefatayim.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by revealing nakedness[1]	בְּגִלּוּי עֲרָיוֹת	be**g**ilui arayot,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
openly or in private.	בְּגָלוּי וּבַסָּתֶר	be**g**alui uvasater.

[1] Through sexual immorality; some would say this refers to wearing revealing clothing, surfing Internet porno sites, watching movies or prime time TV. Yom Kippur is a time to think about where we should draw the line on appropriate dress and on treating ourselves and others with respect.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with knowledge or deceit	בְּדַעַת וּבְמִרְמָה	be**d**a'at uvemirmah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in speaking.[1]	בְּדִבּוּר פֶּה	be**d**ibur peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
through cheating a neighbor	בְּהוֹנָאַת רֵעַ	be**h**ona'at re'ah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in thinking things over.[2]	בְּהַרְהוֹר הַלֵּב	be**h**arhor halev.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in meeting for illicit sex	בִּוְעִידַת זְנוּת	biv'idat zenut,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with lip-service confession.	בְּוִדּוּי פֶּה	be**v**idui peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by snubbing parents and teachers	בְּזִלְזוּל הוֹרִים וּמוֹרִים	be**z**ilzul horim umorim,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
on purpose or by mistake.	בְּזָדוֹן וּבִשְׁגָגָה	be**z**adon uvishgagah.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by the power of our hands[3]	בְּחֹזֶק יָד	be**ch**ozek yad,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by desecrating God's name.	בְּחִלּוּל הַשֵּׁם	be**ch**ilul hashem.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with impure lips	בְּטֻמְאַת שְׂפָתַיִם	bet**u**m'at sefatayim,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through silly talk.	בְּטִפְשׁוּת פֶּה	bet**i**fshut peh.

[1] בְּבַטּוּי שְׂפָתַיִם refers to utterance of the lips; בְּדִבּוּר פֶּה refers to speaking with the mouth. It's hard to know if these expressions are intended to cover distinct sins, or if they are variations of one idea expressed in diferent words, chosen for the sake of the acrostic pattern.

[2] Or "in meditation of the heart"—sometimes we act wrongly even when we think carefully.

[3] For example, by misusing power or by violence.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by the evil inclination	בְּיֵצֶר הָרָע	be**y**etzer hara,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with or without our knowledge.	בְּיוֹדְעִים וּבְלֹא יוֹדְעִים	be**y**od'im uvelo yod'im.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The next part of the poem takes us through six more Hebrew letters

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with denial and deceit	בְּכַחַשׁ וּבְכָזָב	be**ch**achash uvechazav,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with bribery.	בְּכַפַּת שֹׁחַד	be**ch**apat shochad.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with scorn	בְּלָצוֹן	be**l**atzon,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with slander.	בְּלָשׁוֹן הָרָע	be**l**ashon harah.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in business,	בְּמַשָּׂא וּבְמַתָּן	be**m**asah uvematan,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in eating and drinking.	בְּמַאֲכָל וּבְמִשְׁתֶּה	be**m**a'achal uvemishteh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with interest and usury[1]	בְּנֶשֶׁךְ וּבְמַרְבִּית	be**n**eshech uvemarbit,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by being haughty.[2]	בִּנְטִיַּת גָּרוֹן	bi**n**tiyat garon.

[1] Deut 23:20, "לֹא־תַשִּׁיךְ לְאָחִיךָ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כֹּל דָּבָר אֲשֶׁר יִשָּׁךְ" / "You are not to charge your brother interest on a loan: interest on money, interest on food, interest on anything for which interest is charged."
[2] "By stretching up the neck."

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in conversation[1]	בְּשִׂיחַ שִׂפְתוֹתֵינוּ[3]	besi'ach siftoteinu,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through ogling.[2]	בְּשִׂקּוּר עָיִן	besikur ayin.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with arrogant looks[4]	בְּעֵינַיִם רָמוֹת	be'einayim ramot,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with impertinence.[5]	בְּעַזּוּת מֵצַח	be'azut metzach.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The next section takes us to the end of the Hebrew alphabet.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by discarding restrictions[6]	בִּפְרִיקַת עֹל	bifrikat ol,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in the legal system.[7]	בִּפְלִילוּת	biflilut.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by tricking[8] a neighbor	בִּצְדִיַּת רֵעַ	bitzdiyat re'ah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by jealousy.[9]	בְּצָרוּת עָיִן	betzarut ayin.

[1] "With the speech of our lips," usually taken to refer to gossip. This stanza uses שׂ instead of ס; both letters have the same sound. Switching them reflects Rashi's note on Lev. 19:16 that letters formed by the same organ of speech are interchangeable.

[2] Or "looking where we should not look"; this may refer to various kinds of inappropriate prying or staring or gazing or ogling.

[3] The poet uses שׂ instead of ס again.

[4] "High eyes."

[5] Other translations include "effrontery" and "brazenness," which seem close to the Yiddish term chutzpah.

[6] "Throwing off the yoke."

[7] Perhaps this refers to our litigious impulse to run to the courts, or to our involvement in twisting justice. The word for pray, להתפלל, comes from the same root as פְּלִילוּת; some consider prayer a kind of self-judgement.

[8] צְדִיָּה is related to the word for trap, as in trapping animals for food.

[9] "Narrowing our eyes."

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For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by making light *of serious things*	בְּקַלּוּת רֹאשׁ	be**k**alut rosh,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by being stiff-necked.	בְּקַשְׁיוּת עֹרֶף	be**k**ashyut oref.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by running to do wrong	בְּרִיצַת רַגְלַיִם לְהָרַע	be**r**itzat raglayim leharah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through gossip.	בִּרְכִילוּת	bi**r**'chilut.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with a false promise,	בִּשְׁבוּעַת שָׁוְא	bi**sh**vu'at shav,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with groundless hatred.	בְּשִׂנְאַת חִנָּם	be**s**in'at chinam.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with a loan,	בִּתְשׁוּמֶת יָד	bi**t**'sumet yad,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in confusion.	בְּתִמְהוֹן לֵבָב	be**t**imhon levav.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The end of the poem recalls the punishments for different sins, ∴
which were part of the ancient Jewish legal system.

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a burnt offering.	עוֹלָה	olah.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a sin offering.	חַטָּאת	chatat.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a variable offering.[1]	קָרְבָּן עוֹלֶה וְיוֹרֵד	korban olah veyored.

[1] The value of the offering depended on the sinner's means.

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And for the sins	וְעַל חֶטְאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
an offering for a definite or possible sin.	אָשָׁם וַדַּאי וְתָלוּי	asham vadai vetalui.
And for the sins	וְעַל חֶטְאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
being whipped for rebelliousness.	מַכַּת מַרְדּוּת	makat mardut.
And for the sins	וְעַל חֶטְאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
forty lashes.	מַלְקוּת אַרְבָּעִים	malkut arba'im.
And for the sins	וְעַל חֶטְאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
death imposed by Heaven.	מִיתָה בִּידֵי שָׁמָיִם	mitah bidei shamayim.
And for the sins	וְעַל חֶטְאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
being cut off from the community, childless.	כָּרֵת וַעֲרִירִי	karet va'ariri.

Some congregations add the next two lines to conclude the Long Confession:.

And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The "Long Confession" ends here; we continue our confessional meditation

And for the sins	וְעַל חֶטְאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
the court's four death penalties:	אַרְבַּע מִיתוֹת בֵּית דִּין	arbah mitot beit din,
stoning, burning, beheading and strangling,	סְקִילָה שְׂרֵפָה הֶרֶג וְחֶנֶק	sekilah, serefah, hereg, vechenek,
for a positive commandment	עַל מִצְוַת עֲשֵׂה	al mitzvat aseh
or a negative commandment	וְעַל מִצְוַת לֹא תַעֲשֶׂה	ve'al mitzvat lo ta'aseh,
whether we can make it right	בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה	bein sheyesh bah kum aseh,
or cannot make it right,	וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה	uvein she'ein bah kum aseh,
the *sins* we know of	אֶת-הַגְּלוּיִם לָנוּ	et hageluyim lanu,
and those we don't know of.	וְאֶת-שֶׁאֵינָם גְּלוּיִם לָנוּ	ve'et she'einam geluyim lanu.

Those we know of,	אֶת-הַגְּלוּיִם לָנוּ	Et hageluyim lanu
we already told you about them	כְּבָר אֲמַרְנוּם לְפָנֶיךָ	kevar amarnum lefanecha
and confessed them to you;	וְהוֹדִינוּ לְךָ עֲלֵיהֶם	vehodinu lecha aleihem,
and those we don't know of,	וְאֶת-שֶׁאֵינָם גְּלוּיִם לָנוּ	ve'et she'einam geluyim lanu,
to you they are clear and known,	לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים	lefanecha hem geluyim vidu'im,
as it says *in Deuteronomy:*	כַּדָּבָר שֶׁנֶּאֱמַר	kadavar shene'emar:
Deut 29:28 "Hidden *things*	הַנִּסְתָּרֹת	"Hanistarot
are for the Ruler, our God,	לַיהוָה אֱלֹהֵינוּ	lAdonai Eloheinu,
and the ones that are seen[1]	וְהַנִּגְלֹת	vehaniglot
are for us and our children, forever,	לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם	lanu ulevaneinu ad olam,
to carry out all the words	לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי	la'asot et kol divrei
of this Torah."	הַתּוֹרָה הַזֹּאת	haTorah hazot.

But you are merciful,	וְאַתָּא רַחוּם	Ve'atah, rachum,
you accept those who repent.	מְקַבֵּל שָׁבִים	mekabel shavim,
Regarding repentance,	וְעַל הַתְּשׁוּבָה	ve'al hat'shuvah
you gave us your promise long ago;[2]	מֵרֹאשׁ הִבְטַחְתָּנוּ	merosh hivtachtanu,
regarding repentance,	וְעַל הַתְּשׁוּבָה	ve'al hat'shuvah
we look to you with hope.[3]	עֵינֵינוּ מְיַחֲלוֹת לָךְ	eineinu meyachalot lach.

Your Servant David ▪ וְדָוִד עַבְדְּךָ ▪ VeDavid Avdecha

Your servant David said to you:	וְדָוִד עַבְדְּךָ אָמַר לְפָנֶיךָ	VeDavid avdecha amar lefanecha:
Ps 19:13 "Who can detect mistakes?	שְׁגִיאוֹת מִי-יָבִין	"Shegiyot mi yavin;
clear me from undetected sins."[4]	מִנִּסְתָּרוֹת נַקֵּנִי	ministarot nakeni!"

[1] Or "revealed." What is hidden and revealed? In this verse, it's unclear, but some commentators say it refers to sins: God will deal with sins that are kept secret, but those that are known in public are for the community to deal with. This verse is famous because of mysterious dots written in the Torah scroll above לָנוּ וּלְבָנֵינוּ.

[2] מֵרֹאשׁ—"from the beginning," perhaps referring to Creation, or to God's promise after the Flood, or to the assurances in Deuteronomy 30:1-11.

[3] "Our eyes are waiting expectantly for you."

[4] Undetected sins is literally "hidden things."

DRAFT

Clear us, Ruling God,	נַקֵּנוּ יי אֱלֹהֵינוּ	Nakenu, Adonai Eloheinu,
of all our faults,	מִכָּל-פִּשָׁעֵינוּ	mikol pesha'einu,
and purify us of our blemishes,	וְטַהֲרֵנוּ מִכָּל-טֻמְאוֹתֵינוּ	vetaharenu mikol tum'oteinu;
and sprinkle pure water on us	וּזְרוֹק עָלֵינוּ מַיִם טְהוֹרִים	uzerok aleinu mayim tehorim,
to cleanse us,	וְטַהֲרֵנוּ	vetaharenu,
as your prophet *Ezekiel* wrote:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ:	kakatuv al yad nevi'echa:
Ezek. 36:25 "I will sprinkle on you pure water;	וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים	"Vezarakti aleichem mayim tehorim
you will be purified of all your sins,	וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם	utehartem mikol tumoteichem
and of all your idolatries I will purify you."	וּמִכָּל-גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם	umikol giluleichem ataher et'chem."

Your Servant Micah ▪ מִיכָה עַבְדְּךָ ▪ Michah Avdecha

Your servant Micah said to you:	מִיכָה עַבְדְּךָ אָמַר לְפָנֶיךָ	Michah avdecha amar lefanecha:
Micah 7:18-19 "Who is a god like you, tolerating sin	מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן	"Mi el kamocha, noseh avon
and passing over bad deeds	וְעֹבֵר עַל־פֶּשַׁע	ve'over al pesha
for what remains of your heritage?	לִשְׁאֵרִית נַחֲלָתוֹ	lish'erit nachalato?
God did not stay angry forever	לֹא־הֶחֱזִיק לָעַד אַפּוֹ	Lo hechezik la'ad apo
because *God* wants kindness.	כִּי־חָפֵץ חֶסֶד הוּא	ki chafetz chesed hu.
God will return and be merciful to us;	יָשׁוּב יְרַחֲמֵנוּ	Yashuv yerachamenu,
and cover our sins.	יִכְבֹּשׁ עֲוֹנֹתֵינוּ	yichbosh avonoteinu,
And you'll send into the sea's depths	וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם	vetashlich bimtzulot yam
all their bad deeds."	כָּל־חַטֹּאתָם	kol chatotam."
(And all the sins of your people,	וְכָל-חַטֹּאת עַמְּךָ	Vechol chatot am'cha
the descendants of Israel,	בֵּית יִשְׂרָאֵל	bet Yisra'el
cast them to a place	תַּשְׁלִיךְ בִּמְקוֹם	tashlich bimkom
where they won't be remembered,	אֲשֶׁר לֹא יִזָּכְרוּ	asher lo yizochru
won't be noticed,	וְלֹא יִפָּקְדוּ	velo yipokdu
won't come to mind[1] ever again!)[2]	וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם	velo ya'alu al lev le'olam.

[1] "Rise up to the heart"—assuming the heart is where we do some of our thinking.
[2] This sentence is inserted into the quotation from Micah.

DRAFT

Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago.[1]	מִימֵי קֶדֶם	mimei kedem.

Daniel ▪ דָּנִיֵּאל ▪ Dani'el

Daniel, that likeable man,	דָּנִיֵּאל אִישׁ חֲמוּדוֹת	Dani'el, ish chamudot,
cried out to you:	שִׁוַּע לְפָנֶיךָ	shivah lefanecha:
Daniel 9:18-19 Get ready[2], God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	Hateh, Elohai, oznecha, ushamah;
open your eyes and look at our ruin	פְּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ	pekach einecha, ure'eh shomemoteinu,
and *that of* the city known by your name.	וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	veha'ir asher nikra shimcha aleha.
Not because of our merits do we	כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ	Ki lo al tzidkoteinu anachnu
submit our pleas to you,	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ	mapilim tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people.[3]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha.

Ezra the Scribe ▪ עֶזְרָא הַסּוֹפֵר ▪ Ezra Hasofer

Ezra the scribe said to you:[4]	עֶזְרָא הַסּוֹפֵר אָמַר לְפָנֶיךָ	Ezra hasofer amar lefanecha:
Ezra 9:6 "God, I am too embarrassed and ashamed	אֱלֹהַי בֹּשְׁתִּי וְנִכְלַמְתִּי	"Elohai, boshti venichlamti
to face you, God.[5]	לְהָרִים אֱלֹהַי פָּנַי אֵלֶיךָ	leharim, Elohai, panai elecha
Our sins are so many—over our head!	כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ	ki avonoteinu ravu lemala rosh,
Our guilt has grown	וְאַשְׁמָתֵנוּ גָדְלָה	ve'ashmatenu gadlah
as high as the sky."	עַד לַשָּׁמָיִם	ad lashamayim."

[1] Micah 7:20 is the last verse of his book.
[2] "Incline your ear."
[3] I.e., their fortunes indicate God's nature: if they survive, God is merciful.
[4] The next two verses are from Ezra and Nechemiah respectively. Jewish tradition counts their writings as a single book.
[5] "To raise, my God, my face toward you."

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Nech 9:17 "But you are God of forgiveness,	וְאַתָּה אֱלוֹהַּ סְלִיחוֹת	"Ve'atah Elo'ah selichot,
kind and merciful,	חַנּוּן וְרַחוּם	chanun verachum,
patient and compassionate;	אֶרֶךְ־אַפַּיִם וְרַב־חֶסֶד	erech apayim verav chesed,
you have not abandoned them."	וְלֹא עֲזַבְתָּם	velo azavtam."

Do Not Abandon Us ▪ אַל תַּעַזְבֵנוּ ▪ Al Ta'azvenu,

Do not abandon us, our source of life;	אַל תַּעַזְבֵנוּ אָבִינוּ	Al ta'azvenu, avinu;
nor discard us, our creator,	אַל תִּטְּשֵׁנוּ בּוֹרְאֵנוּ	al titshenu, bor'enu;
nor forsake us, our maker,	וְאַל תַּזְנִיחֵנוּ יוֹצְרֵנוּ	ve'al taznichenu, yotzreinu;
nor carry out our destruction—	וְאַל תַּעַשׂ עִמָּנוּ כָּלָה	ve'al ta'as imanu kalah
as *we deserve for* our sins.	כְּחַטֹּאתֵינוּ	kechatoteinu.
Rather, o ruling God, fulfill	וְקַיֵּם-לָנוּ יי אֱלֹהֵינוּ	Vekayem lanu, Adonai Eloheinu,
your spoken promise	אֶת-הַדָּבָר שֶׁהִבְטַחְתָּנוּ	et hadavar shehivtachtanu
in the tradition	בְּקַבָּלָה	bekabalah
handed down by your seer Jeremiah,	עַל-יְדֵי יִרְמְיָהוּ חוֹזֶךָ	al yedei Yirmiyahu chozecha,
as it says:	כָּאָמוּר	ka'amur:
Jeremiah 50:20 "In those days, at this time,"	בַּיָּמִים הָהֵם וּבָעֵת הַהִיא	"Bayamim hahem uva'et hahi,
says God,	נְאֻם־יהוה	ne'um Adonai,
"Israel's transgression will be sought out,	יְבֻקַּשׁ אֶת־עֲוֹן יִשְׂרָאֵל	yevukash et avon Yisra'el
but they won't exist;	וְאֵינֶנּוּ	ve'einenu;
and Judah's sins,	וְאֶת־חַטֹּאת יְהוּדָה	ve'et chatat Yehudah,
but they won't be found,	וְלֹא תִמָּצֶאינָה	velo timatzena,
when I pardon those whom I allow to stay."	כִּי אֶסְלַח לַאֲשֶׁר אַשְׁאִיר	ki eslach la'asher ash'ir."
Your people, your heritage,	עַמְּךָ וְנַחֲלָתְךָ	Am'cha venachalat'cha
hungry for your goodness,	רְעֵבִי טוּבְךָ	re'evei tuv'cha,
thirsting for your kindness,	צְמֵאֵי חַסְדְּךָ	tzeme'ei chasdecha,
yearning for your salvation,	תְּאֵבֵי יִשְׁעֲךָ	te'evei yish'echa,
will acknowledge and know	יַכִּירוּ וְיֵדְעוּ	yakiru veyedu
that to the Ruler our God belong	כִּי לַיי אֱלֹהֵינוּ	ki lAdonai Eloheinu
compassion and forgiveness.	הָרַחֲמִים וְהַסְּלִיחוֹת	harachamim vehaslichot.

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Closing Appeals

On Shabbat, some omit this section and continue with "full" kaddish, page 644, and Aleinu, page 133.

Take Action • עֲשֵׂה • Aseh

You are called "Merciful God,"	אֵל רַחוּם שְׁמֶךָ	El rachum shemecha,
you are called "Kind God":	אֵל חַנּוּן שְׁמֶךָ	El chanun shemecha,
Through *your treatment of* us your nature is known.[1]	בָּנוּ נִקְרָא שְׁמֶךָ	banu nikra shemecha.
O God, act *according to your nature*	יי עֲשֵׂה	Adonai, aseh
for the sake of your reputation.	לְמַעַן שְׁמֶךָ	lema'an shemecha;
Do *it* for[2] your faithfulness.	עֲשֵׂה לְמַעַן אֲמִתֶּךָ	Aseh lema'an **a**mitecha;
Do *it* for your commitment.	עֲשֵׂה לְמַעַן בְּרִיתֶךָ	Aseh lema'an **b**ritecha;
Do *it* for your	עֲשֵׂה לְמַעַן	Aseh lema'an
greatness and splendor.	גָּדְלְךָ וְתִפְאַרְתֶּךָ	**g**odlecha vetif'artecha!
Do *it* for your law.	עֲשֵׂה לְמַעַן דָּתֶךָ	Aseh lema'an **d**at'cha;
Do *it* for your glory.	עֲשֵׂה לְמַעַן הוֹדֶךָ	Aseh lema'an **h**odecha;
Do *it* for your reason.[3]	עֲשֵׂה לְמַעַן וְעוּדֶךָ	Aseh lema'an **v**i'udecha;
Do *it* for your awareness.	עֲשֵׂה לְמַעַן זִכְרֶךָ	Aseh lema'an **z**ichrecha.
Do *it* for your kindness.	עֲשֵׂה לְמַעַן חַסְדֶּךָ	Aseh lema'an **ch**asdecha;
Do *it* for your goodness.	עֲשֵׂה לְמַעַן טוּבֶךָ	Aseh lema'an **t**uvecha;
Do *it* for your unity.	עֲשֵׂה לְמַעַן יִחוּדֶךָ	Aseh lema'an **y**ichudecha;
Do *it* for your glory.	עֲשֵׂה לְמַעַן כְּבוֹדֶךָ	Aseh lema'an **k**evodecha.
Do *it* for your teaching.	עֲשֵׂה לְמַעַן לִמּוּדֶךָ	Aseh lema'an **l**imudecha;
Do *it* for your majesty.	עֲשֵׂה לְמַעַן מַלְכוּתֶךָ	Aseh lema'an **m**alchutecha;
Do *it* for your victory.	עֲשֵׂה לְמַעַן נִצְחֶךָ	Aseh lema'an **n**itz'checha;
Do *it* for your profundity.	עֲשֵׂה לְמַעַן סוֹדֶךָ	Aseh lema'an **s**odecha;
Do *it* for your power.	עֲשֵׂה לְמַעַן עֻזֶּךָ	Aseh lema'an **u**zecha.
Do *it* for your glory.	עֲשֵׂה לְמַעַן פְּאֵרֶךָ	Aseh lema'an **p**e'erecha;
Do *it* for your righteousness.	עֲשֵׂה לְמַעַן צִדְקָתֶךָ	Aseh lema'an **tz**idkatecha;

[1] "God of mercy is your name; God of kindness is your name; through us your name is called"—i.e., people call you merciful and kind because of the way you treat us.

[2] לְמַעַן means "for" or "for the sake of." We ask God to act in accordance with the qualities that are part of the divine nature, to demonstrate that God is as we believe.

[3] וְעוּד can mean a meeting place, from the same root as the word for committee. I interpret this to mean that our religion is understood by rational discussion.

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Do *it* for your holiness.	עֲשֵׂה לְמַעַן קָדְשָׁתֶךָ	Aseh lema'an **k**edushatecha;
Do *it* for your many mercies.	עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים	Aseh lema'an **r**achamecha harabim.
Do *it* for your presence.	עֲשֵׂה לְמַעַן שְׁכִינָתֶךָ	Aseh lema'an **sh**echinatecha;
Do *it* for your praise.	עֲשֵׂה לְמַעַן תְּהִלָּתֶךָ	Aseh lema'an **t**ehilatecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
the homeless who yearn for you.[1]	אוֹהֲבֶיךָ שׁוֹכְנֵי עָפָר	ohavecha, shoch'nei afar.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
Abraham, Isaac and Jacob.	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak veYa'akov.
Do *it* for Moses and Aaron.	עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן	Aseh lema'an Moshe ve'Aharon.
Do *it* for David and Solomon.	עֲשֵׂה לְמַעַן דָּוִד וּשְׁלֹמֹה	Aseh lema'an David uShelomoh.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
Jerusalem, your holy city.	יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ	Yerushalayim, ir kodshecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
Zion, seat of your glory.	צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	Tziyon, mishkan kevodecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
the ruins of your Temple.	שׁוֹמְמוֹת הֵיכָלֶךָ	shom'mot heichalecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
the destruction of your altar.	הֲרִיסוֹת מִזְבְּחֶךָ	harisut mizbechecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
your servants' spilled blood.	דַּם עֲבָדֶיךָ הַשָּׁפוּךְ	dam avadecha hashafuch.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
those who died for your holy name.	הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ	harugim al shem kodshecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
those martyred for *belief in* your unity.	טְבוּחִים עַל יִחוּדֶךָ	tevuchim al yichudecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
those who faced great danger[2]	בָּאֵי בָאֵשׁ וּבַמָּיִם	ba'ei va'esh uvamayim
for the holiness of your reputation.	עַל קִדּוּשׁ שְׁמֶךָ	al kidush shemecha.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
the little children in their teacher's house.	תִּינוֹקוֹת שֶׁל בֵּית רַבָּן	tinokot shel beit raban.

[1] "Those who love you but sleep in the dust."
[2] "Came through water and fire."

Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
the innocent nursing infants.	יוֹנְקֵי שָׁדַיִם שֶׁלֹּא חָטְאוּ	yonkei shadayim shelo chat'u.
Do *it* for	עֲשֵׂה לְמַעַן	Aseh lema'an
the innocent weaned children.	גְּמוּלֵי חָלָב שֶׁלֹּא פָשְׁעוּ	gemulei chalav shelo fash'u.
Do *it* for orphans and widows.	עֲשֵׂה לְמַעַן יְתוֹמִים וְאַלְמָנוֹת	Aseh lema'an yetomim ve'almanot.
Do *it* for yourself if not for us.	עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ	Aseh lema'an'cha im lo lema'anenu.
Do *it* for *yourself,* and save us.	עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	Aseh lema'ancha, vehoshi'enu!

Answer Us• עֲנֵנוּ • Anenu

Answer us, God, answer us!	עֲנֵנוּ יי עֲנֵנוּ	Anenu, Adonai, anenu!
Answer us, God, answer us!	עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ	Anenu, Eloheinu, anenu!
Answer us, source of life, answer us!	עֲנֵנוּ אָבִינוּ עֲנֵנוּ	Anenu, **a**vinu, anenu!
Answer us, creator, answer us!	עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ	Anenu, **b**or'enu, anenu!
Answer us, redeemer, answer us!	עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ	Anenu, **g**o'alenu, anenu!
Answer us, you who seek us,[1] answer us!	עֲנֵנוּ דּוֹרְשֵׁנוּ עֲנֵנוּ	Anenu, **d**orshenu, anenu!
Answer us, faithful God, answer us!	עֲנֵנוּ הָאֵל הַנֶּאֱמָן עֲנֵנוּ	Anenu, **h**a'El hane'eman, anenu!
Answer us, ancient & pious, answer us!	עֲנֵנוּ וָתִיק וְחָסִיד עֲנֵנוּ	Anenu, **v**atik vechasid, anenu!
Answer us, pure & upright, answer us!	עֲנֵנוּ זַךְ וְיָשָׁר עֲנֵנוּ	Anenu, **z**ach veyashar, anenu!
Answer us, living & enduring, answer us!	עֲנֵנוּ חַי וְקַיָּם עֲנֵנוּ	Anenu, **ch**ai vekayam, anenu!
Answer us, good & beneficent, answer us!	עֲנֵנוּ טוֹב וּמֵטִיב עֲנֵנוּ	Anenu, **t**ov umetiv, anenu!
Answer us, you who know our thoughts, answer us!	עֲנֵנוּ יוֹדֵעַ יֵצֶר עֲנֵנוּ	Anenu, **y**ode'a yetzer, anenu!
Answer us, controlling anger, answer us!	עֲנֵנוּ כּוֹבֵשׁ כְּעָסִים עֲנֵנוּ	Anenu, **k**ovesh ke'asim, anenu!
Answer us, clothed in righteousness, answer us!	עֲנֵנוּ לוֹבֵשׁ צְדָקוֹת עֲנֵנוּ	Anenu, **l**ovesh tzedakot, anenu!
Answer us, ruler of greatest rulers, answer us!	עֲנֵנוּ מֶלֶךְ מַלְכֵי הַמְּלָכִים עֲנֵנוּ	Anenu, **m**elech malchei hamlachim, anenu!
Answer us, awesome and exalted answer us!	עֲנֵנוּ נוֹרָא וְנִשְׂגָּב עֲנֵנוּ	Anenu, **n**ora venisgav, anenu!
Answer us, forgiving pardoner, answer us!	עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ	Anenu, **s**ole'ach umochel, anenu!
Answer us, you who answer at the right time, answer us!	עֲנֵנוּ עוֹנֶה בְּעֵת רָצוֹן עֲנֵנוּ	Anenu, **o**neh be'et ratzon, anenu!
Answer us, rescuer and savior, answer us!	עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ	Anenu, **p**odeh umatzil, anenu!
Answer us, righteous and correct, answer us!	עֲנֵנוּ צַדִּיק וְיָשָׁר עֲנֵנוּ	Anenu, **tz**adik veyashar, anenu!

[1] Or, "you whom we seek."

Answer us, close to those who call *on you,* answer us!	עֲנֵנוּ קָרוֹב לְקוֹרְאָיו עֲנֵנוּ	Anenu, **k**arov lekor'av, anenu!
Answer us, gracious and merciful, answer us!	עֲנֵנוּ רַחוּם וְחַנּוּן עֲנֵנוּ	Anenu, **r**achum vechanun, anenu!
Answer us, heeding the needy, answer us!	עֲנֵנוּ שׁוֹמֵעַ אֶל אֶבְיוֹנִים עֲנֵנוּ	Anenu, **sh**ome'a el evyonim, anenu!
Answer us, aiding the innocent, answer us!	עֲנֵנוּ תּוֹמֵךְ תְּמִימִים עֲנֵנוּ	Anenu, **t**omech temimim, anenu!
Answer us, God of our ancestors, answer us!	עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ ואמותינו עֲנֵנוּ	Anenu, Elohei avoteinu ve'imoteinu, anenu!
Answer us, God of Abraham, answer us!	עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ	Anenu, Elohei Avraham, anenu!
Answer us, Fear[1] of Isaac, answer us!	עֲנֵנוּ פַּחַד יִצְחָק עֲנֵנוּ	Anenu, pachad Yitzchak, anenu!
Answer us, champion[2] of Jacob, answer us!	עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ	Anenu, avir Ya'akov, anenu!
Answer us, refuge of our Mothers, answer us!	עֲנֵנוּ מִשְׂגַּב אִמָּהוֹת עֲנֵנוּ	Anenu, misgav imahot, anenu!
Answer us, help for the Tribes, answer us!	עֲנֵנוּ עֶזְרַת הַשְּׁבָטִים עֲנֵנוּ	Anenu, ezrat haSh'vatim, anenu!
Answer us, hard to anger, answer us!	עֲנֵנוּ קָשֶׁה לְכְעוֹס עֲנֵנוּ	Anenu, kasheh lich'os, anenu!
Answer us, easy to please, answer us!	עֲנֵנוּ רַךְ לִרְצוֹת עֲנֵנוּ	Anenu, rach lirtzot, anenu!
Answer us, you who answer in time of trouble, answer us!	עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ	Anenu, oneh ve'et tzarah, anenu!
Answer us, parent for orphans,[3] answer us!	עֲנֵנוּ אֲבִי יְתוֹמִים עֲנֵנוּ	Anenu, avi yetomim, anenu!
Answer us, judge[4] for widows, answer us!	עֲנֵנוּ דַּיַּן אַלְמָנוֹת עֲנֵנוּ	Anenu, dayan almanot, anenu!

[1] Jacob refers to God in this way in Genesis 31:42, 53.
[2] Or "mighty one of Jacob"; Jacob's mighty ally would fight for him and so be his champion.
[3] "Father of orphans"—a reference to parenting and caring rather than biological parenthood.
[4] A דַּיָּן is a judge, one who ensures justice, even for the vulnerable members of society.

DRAFT

May The One Who Answered • מִי שֶׁעָנָה • Mi she'anah

May the one who answered	מִי שֶׁעָנָה	Mi she'anah
our ancestor Abraham	לְאַבְרָהָם אָבִינוּ	leAvraham avinu
on Mount Moriah[1]	בְּהַר הַמּוֹרִיָּה	beHar haMoriah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Abraham's son Isaac,	לְיִצְחָק בְּנוֹ	leYitzchak beno
bound on top of the altar,[2]	כְּשֶׁנֶּעֱקַד עַל גַּב הַמִּזְבֵּחַ	keshene'ekad al gav hamizbe'ach,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Jacob at Bet El[3]	לְיַעֲקֹב בְּבֵית אֵל	leYa'akov beVeit El,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Joseph in prison[4]	לְיוֹסֵף בְּבֵית הָאֲסוּרִים	leYosef beveit ha'asurim,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
our ancestors at the Red Sea[5]	לַאֲבוֹתֵינוּ ולאמותינו עַל יַם סוּף	la'avoteinu ule'imoteinu al yam suf,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Moses at Horeb[6]	לְמֹשֶׁה בְּחוֹרֵב	leMosheh beChorev,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Aaron with the censer[7]	לְאַהֲרֹן בְּמַחְתָּה	le'Aharon bemachtah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!

[1] Genesis 22.
[2] Genesis 22.
[3] Genesis 28:10-22.
[4] Genesis 39:19.
[5] Exodus 14.
[6] In Exodus 3, God speaks to Moses at the Burning Bush on Mount Horeb.
[7] I.e., incense-burner; at Korach's rebellion, God proved that Aaron was favored (Numbers 17:35).

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May the one who answered Pinchas	מִי שֶׁעָנָה לְפִנְחָס	Mi she'anah leFin'chas
when he stood up among the assembly[1]	בְּקוּמוֹ מִתּוֹךְ הָעֵדָה	bekumo mitoch ha'edah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Joshua at Gilgal[2]	לִיהוֹשֻׁעַ בַּגִּלְגָּל	liYehoshu'ah baGilgal,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Samuel at Mitzpah[3]	לִשְׁמוּאֵל בַּמִּצְפָּה	liShemu'el baMitzpah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
David and his son Solomon	לְדָוִד וּשְׁלֹמֹה בְנוֹ	leDavid uShelomoh veno
in Jerusalem	בִּירוּשָׁלָיִם	viYerushalayim,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Elijah on Mount Carmel[4]	לְאֵלִיָּהוּ בְּהַר הַכַּרְמֶל	le'Eliyahu beHar haCarmel,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Elisha in Jericho[5]	לֶאֱלִישָׁע בִּירִיחוֹ	le'Elishah biYericho,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Jonah inside the fish	לְיוֹנָה בִּמְעֵי הַדָּגָה	leYonah bim'ei hadagah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Hezekiah in his sickness[6]	לְחִזְקִיָּהוּ בְּחָלְיוֹ	leChizkiyahu becholyo,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!

[1] To kill Kozbi and Zimri, Numbers 25:7 ff.
[2] While encamped at Gilgal (Joshua 5:10), Joshua overcame Jericho (6:20).
[3] When the Philistines attacked Israel at Mitzpah, they were decisively defeated (I Samuel 7:3-14).
[4] I Kings 18:20-46, when Elijah destroyed the priests of Baal.
[5] Elisha was in Jericho when he succeeded his master Elijah (II Kings 2).
[6] In II Kings 20:5, God promised the ailing king that he would live another fifteen years.

May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Chananiah, Misha'el and Azariah	לְחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה	leChananyah, Misha'el va'Azariah
in the fiery furnace[1]	בְּתוֹךְ כִּבְשַׁן הָאֵשׁ	betoch kivshan ha'esh,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Daniel in the lions' den[2]	לְדָנִיֵּאל בְּגוֹב הָאֲרָיוֹת	leDaniel begov ha'arayot,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Mordechai and Esther	לְמָרְדְּכַי וְאֶסְתֵּר	leMordechai ve'Ester,
in the capital, Shushan,	בְּשׁוּשַׁן הַבִּירָה	beShushan habirah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
Ezra in the exile[3]	לְעֶזְרָא בַּגּוֹלָה	le'Ezrah baGolah,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!
May the one who answered	מִי שֶׁעָנָה	Mi she'anah
all the righteous and pious,	לְכָל-הַצַּדִּיקִים וְהַחֲסִידִים	lechol hatzadikim vehachasidim
the innocent and right-minded,	וְהַתְּמִימִים וְהַיְשָׁרִים	vehat'mimim vehayesharim,
answer us!	הוּא יַעֲנֵנוּ	hu ya'anenu!

[1] Daniel 3:8-30. The miraculous survival of these three figures (known as Shadrach, Meshach and Abednego), who were doomed to be burned to death, convinced Nebuchadnezzar of God's power.
[2] Daniel 6 tells how Daniel was condemned to the lion's den for praying to God but miraculously survived.
[3] The king of Persia granted Ezra's request to return to Israel (Ezra 7).

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We conclude with an Aramaic summary of the previous prayer

Merciful One, who answers	רַחֲמָנָא דְּעָנֵי	Rachamana, de'anei
the humble, answer *us!*	לַעֲנִיֵּי עֲנִינָא	la'aniyei, aneina!
Merciful One, who answers	רַחֲמָנָא דְּעָנֵי	Rachamana, de'anei
the broken spirit, answer *us!*	לְמַכְּיכֵי רוּחָא עֲנִינָא	lemakichei ruchah, aneina!
Merciful One, who answers	רַחֲמָנָא דְּעָנֵי	Rachamana, de'anei
the broken-hearted, answer *us!*	לִתְבִירֵי לִבָּא עֲנִינָא	litvirei libah, aneina!
Merciful One, answer *us!*	רַחֲמָנָא עֲנִינָא	Rachamana, aneina!
Merciful One, pity *us!*	רַחֲמָנָא חוּס	Rachamana, chus!
Merciful One, deliver *us!*	רַחֲמָנָא פְּרוֹק	Rachamana, peruk!
Merciful One, save[1] *us!*	רַחֲמָנָא שֵׁזִיב	Rachamana, sheziv!
Merciful One, have mercy on us,	רַחֲמָנָא רַחֵם עָלָן	Rachamana, rachem alan
now, soon, quickly!	הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב	Hashtah ba'agalah, uvizman kariv!

On Shabbat, skip Avinu Malkenu; continue with "full" kaddish, page 644, and Aleinu, page 133.

Source of life! Sovereign! ▪ אָבִינוּ מַלְכֵּנוּ ▪ Avinu Malkenu

We stand as the ark is opened.

Source of life! Sovereign!	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
We have sinned in front of you!	חָטָאנוּ לְפָנֶיךָ	chatanu lefanecha!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
we have no ruler but you.	אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה	ein lanu melech ela atah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
act for us, for the sake of your reputation.	עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ	aseh imanu lema'an shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
grant us a good new year.[2]	חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה	chadesh aleinu shanah tovah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take away from us all harsh laws.	בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת	bateil me'aleinu kol gezerot kashot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring to nothing our enemies' plans.	בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ	bateil mach'shevot son'einu.

[1] שֵׁזִיב is the Aramaic word for the Hebrew "saved/הִצִּיל/hitzil" as in the Targum for Ex. 18:10.
[2] "Make new for us a good year."

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy our foes' intentions.	הָפֵר עֲצַת אוֹיְבֵינוּ	hafer atzat oyveinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy all trouble and enemies for us.	כַּלֵּה כָּל-צַר וּמַשְׂטִין מֵעָלֵינוּ	kaleh kol tzar umastin me'aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
stop the mouths	סְתוֹם פִּיּוֹת	stom piyot
of our enemies and accusers.	מַשְׂטִינֵינוּ וּמְקַטְרְגֵינוּ	mastineinu umekatregeinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remove sickness, war and famine,	כַּלֵּה דֶבֶר וְחֶרֶב וְרָעָב	kaleh dever vecherev vera'av
captivity, ruin, sin and devastation	וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד	ush'vi umashchit ve'avon ush'mad
for the children of your contract.	מִבְּנֵי בְרִיתֶךָ	mibnei veritecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
keep the plague away from your people.[1]	מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ	mena magefa minachalatecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and pardon all our sins.	סְלַח וּמְחַל לְכָל-עֲוֹנוֹתֵינוּ	selach umechal lechol avonoteinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and ignore	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our misdeeds and our sins	פִּשְׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
committed before you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
in your great mercy, erase	מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים	mechok berachamecha harabim
every record of our guilt.[2]	כָּל שִׁטְרֵי חוֹבוֹתֵינוּ	kol shitrei chovoteinu.

[1] "Your inheritance"—we sometimes refer to ourselves as God's "inheritance," perhaps in the hope that God will treasure us from generation to generation.

[2] Or, "All documents *that record* our indebtedness *to guilt*." The metaphor is financial; שְׁטַר חוֹב can mean a bill or promissory note.

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The leader chants the next nine verses aloud, following the congregation

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring us back, fully repentant,	הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה	hachazirenu bit'shuva shelema
to you.	לְפָנֶיךָ	lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
send complete healing	שְׁלַח רְפוּאָה שְׁלֵמָה	shelach refu'ah shelema
to our sick.	לְחוֹלֵי עַמֶּךָ	lecholei amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
tear up our harsh sentence.[1]	קְרַע רַע גְּזַר דִּינֵנוּ	kera ro'a gezar dinenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us with favor.[2]	זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ	zochrenu bezikaron tov lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book of good life.	כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים	kotvenu besefer chayim tovim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of rescue and salvation.	גְּאֻלָּה וִישׁוּעָה	ge'ulah vishu'ah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of livelihood and fulfillment.	פַּרְנָסָה וְכַלְכָּלָה	parnasah vechalkalah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book of merit.	כָּתְבֵנוּ בְּסֵפֶר זְכֻיּוֹת	kotvenu besefer zechuyot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of forgiveness and pardon.	סְלִיחָה וּמְחִילָה	selichah umechilah.

We continue silently

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
make salvation flower for us soon.	הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב	hatzmach lanu yeshu'ah bekarov.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
give pride[3] to your people Israel.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ	hareim keren Yisra'el amecha.

[1] "Tear up the harshness of the decree in our court-case"—we imagine that God has passed sentence, that it is unfavorable, that it is written and recorded, and still we ask God to nullify it.

[2] "Remember us with good memory before you."

[3] "Raise the horn."

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring your anointed one.[1]	הָרֵם קֶרֶן מְשִׁיחֶךָ	hareim keren Meshichecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our hands from your blessings.	מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ	maleh yadeinu mibir'chotecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our pantries with plenty.	מַלֵּא אֲסָמֵינוּ שָׂבָע	maleh asameinu savah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
hear our voice,	שְׁמַע קוֹלֵנוּ	shema kolenu,
be kind and merciful to us.	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
graciously and with favor accept	קַבֵּל בְּרַחֲמִים וּבְרָצוֹן	kabel berachamim uveratzon
our prayer.	אֶת-תְּפִלָּתֵינוּ	et tefilateinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
open heaven's gates	פְּתַח שַׁעֲרֵי שָׁמַיִם	petach sha'arei shamayim
to *receive* our prayer.	לִתְפִלָּתֵנוּ	litfilatenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
don't sent us away	נָא אַל תְּשִׁיבֵנוּ	na al teshivenu
from you emptyhanded.	רֵיקָם מִלְּפָנֶיךָ	rekam milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember—we're *only* dust.	זְכֹר כִּי עָפָר אֲנָחְנוּ	zechor ki afar anachnu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
may this be	תְּהֵא הַשָּׁעָה הַזֹּאת	tehei hasha'ah hazot
a time of mercy	שְׁעַת רַחֲמִים	she'at rachamim
and favor from you.	וְעֵת רָצוֹן מִלְּפָנֶיךָ	ve'et ratzon milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take pity on us,	חֲמוֹל עָלֵינוּ	chamol aleinu
our children and our babies.	וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ	ve'al olaleinu vetapenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of those	עֲשֵׂה לְמַעַן	aseh lema'an
who died to show your holiness.[2]	הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ	harugim al shem kodshecha.

[1] "Raise the horn of your anointed one," an appeal for God to send the Messiah.

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Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those slaughtered for your unity.[1]	טְבוּחִים עַל יִחוּדֶךָ	tevuchim al yichudecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those who came through fire and water	בָּאֵי בָאֵשׁ וּבַמַּיִם	ba'ei va'esh uvamayim
to show your holiness.	עַל קִדּוּשׁ שְׁמֶךָ	al kiddush shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
let us see retribution	נְקוֹם לְעֵינֵינוּ	nekom le'eineinu
for your servants' spilled blood.[2]	נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ	nikmat dam avadecha hashafuch.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation	עֲשֵׂה לְמַעַנְךָ	aseh lema'an'cha
if not for our sake!	אִם לֹא לְמַעֲנֵנוּ	im lo lema'aneinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation; save us.	עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	aseh lema'ancha, vehoshi'enu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your great mercy.	עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים	aseh lema'an rachamecha harabim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation—	עֲשֵׂה לְמַעַן שְׁמֶךָ	aseh lema'an shim'cha
great, mighty and awesome—	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol hagibor vehanora
by which we are called.[3]	שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
be gracious and answer us,	חָנֵּנוּ וַעֲנֵנוּ	chonenu va'anenu
though we have done nothing *to earn*	כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
your favor; be just and kind to us—	עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד	aseh imanu tzedakah vachesed,
and save us!	וְהוֹשִׁיעֵנוּ	vehoshi'enu.

The ark is closed, and the leader says "full" kaddish, page 644

[2] "those killed for the sake of the reputation of your holiness"—the martyrs who died to show their faith in God's holiness.

[1] Martyrs who by their deaths declared God's oneness.

[2] Birnbaum omits לְעֵינֵינוּ, one of many slight variations in different versions of this poem.

[3] "By which we are called"—Birnbaum; "proclaimed upon us"—Scherman. The meaning is uncertain.

Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

The Sovereign of all	׀ עָלֵינוּ לְשַׁבֵּחַ	׀ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next two lines.	
For they bow to futility and emptiness	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק	Shehem mishtachavim lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."
We bend the knee	וַאֲנַחְנוּ ׀ כּוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[3]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.

[1] For our note on Aleinu, see page 670.

[2] "We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes." If you dislike the idea that Jews are a "chosen" people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שֶׁלּוֹ for שֶׁלֹּא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

[3] We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who "stretches out the heavens, / supports the earth below;" / whose own dwelling place / *is* in the sky above / and whose power is present / in the loftiest heights.

This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יהוה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יָקָר יִתֵּנוּ	yekar yitenu,

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And they will all accept	וְיִקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	et ol malchutecha,
that soon you may rule them	וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	vetimloch aleihem mehera
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
For this is your reign,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	Ki hamalchut shelcha hi,
and forever and ever	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 642.

Psalm 27

[1] *A psalm* of David:	לְדָוִד	LeDavid
God lights my way and saves me from alarm.	יהוה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא	Adonai ori veyish'i, mimi irah?
God is my life-force. Who can do me harm?	יהוה מָעוֹז־חַיַּי מִמִּי אֶפְחָד	Adonai ma'oz chayai, mimi efchad?
[2] When evil people came	בִּקְרֹב עָלַי מְרֵעִים	Bikrov alai mere'im
my flesh to eat,	לֶאֱכֹל אֶת־בְּשָׂרִי	le'echol et besari
My irksome foes slipped,	צָרַי וְאֹיְבַי לִי	tzarai ve'oy'vai li
fell down at my feet.[1]	הֵמָּה כָשְׁלוּ וְנָפָלוּ	hemah kashlu venafalu.
[3] Though I'm besieged,	אִם־תַּחֲנֶה עָלַי מַחֲנֶה	Im tachaneh alai machaneh
I won't give in to fear.	לֹא־יִירָא לִבִּי	lo yirah libi;
Though I face war,	אִם־תָּקוּם עָלַי מִלְחָמָה	im takum alai milchamah
I stand by this idea.	בְּזֹאת אֲנִי בוֹטֵחַ	bezot ani vote'ach.

[1] "A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!"

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[4] One thing I asked of God,	אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	Achat sha'alti me'et Adonai,
for this I pray:	אוֹתָהּ אֲבַקֵּשׁ	otah avakesh:
To sit in God's own house	שִׁבְתִּי בְּבֵית־יהוה	shivti beveit Adonai
living each day,	כָּל־יְמֵי חַיַּי	kol yemei chayai,
To view God's grace,	לַחֲזוֹת בְּנֹעַם־יהוה	lachazot beno'am Adonai
and in *God's* Temple stay.[1]	וּלְבַקֵּר בְּהֵיכָלוֹ	ulevaker beheichalo.
[5] For *God* will keep me safe in evil days,	כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	Ki yitzpeneni besuko beyom ra'ah,
Hide me in secret tent	יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ	yastireni beseter oholo
on mountain raised.	בְּצוּר יְרוֹמְמֵנִי	betzur yeromemeni.
[6] And now I'm high above	וְעַתָּה יָרוּם רֹאשִׁי	Ve'atah yarum roshi
my enemies round;	עַל אֹיְבַי סְבִיבוֹתָי	al oy'vai sevivotai
I'll offer in *God's* tent	וְאֶזְבְּחָה בְאָהֳלוֹ	ve'ezbechah ve'oholo
my joyful sound.[2]	זִבְחֵי תְרוּעָה	zivchei teru'ah;
With song to God my music will resound.[3]	אָשִׁירָה וַאֲזַמְּרָה לַיהוה	ashirah va'azamrah lAdonai.
[7] God, hear my cry,	שְׁמַע־יהוה קוֹלִי אֶקְרָא	Shema Adonai, koli ekrah;
and answer in your grace.	וְחָנֵּנִי וַעֲנֵנִי	vechoneni va'aneni.
[8] My heart implored you, *God*, "O seek my face,"	לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי	Lecha amar libi, "Bakshu fanai."
As I seek yours.	אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ	Et panecha Adonai avakesh.

[1] "If an *army* camp camps against me, my heart will not fear. If war rises against me, this is what I'll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in *God's* Temple."

[2] "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

[3] "For *God* will hide me in *God's* shelter on a bad day, conceal me in the secrecy of *God's* tent, lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in *God's* tent sacrifices of joyous shouting, I'll sing and make music to God."

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[9] Don't hide your face from me,	אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	Al tas'ter panecha mimeni,
Don't send away your servant angrily.[1]	אַל־תַּט־בְּאַף עַבְדֶּךָ	al tat be'af avdecha.
You helped me;	עֶזְרָתִי הָיִיתָ	Ezrati hayita:
don't spurn or abandon me.[2]	אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי	al titsheni, ve'al ta'azveni.
O God, you save me, *time and time again.*	אֱלֹהֵי יִשְׁעִי	Elohei yish'i—
[10] My parents left me,	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי	Ki avi ve'imi azavuni,
God will take me in.[3]	וַיהוה יַאַסְפֵנִי	vAdonai ya'asfeni.
[11] Show me your way, *God*,	הוֹרֵנִי יהוה דַּרְכֶּךָ	Horeni Adonai darkecha,
set me on level ground	וּנְחֵנִי בְּאֹרַח מִישׁוֹר	unecheni be'orach mishor
To stand against those who can boss me around![4]	לְמַעַן שׁוֹרְרָי	lema'an shorerai.
[12] Don't turn me over to my enemies,	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי	Al titneni benefesh tzarai,
False witnesses,	כִּי קָמוּ־בִי	ki kamu vi
who breathe brutality.[5]	עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס	edei sheker vife'ach chamas.
[13] What had I been, had I not known I'd spy	לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת	Lulei he'emanti lir'ot
God's goodness here on earth before I die?	בְּטוּב־יהוה בְּאֶרֶץ חַיִּים	betuv Adonai be'eretz chayim.
[14] Wait for God, *wait and trust.*	◊ קַוֵּה אֶל־יהוה	◊ Kaveh el Adonai:
Though God come late,	חֲזַק וְיַאֲמֵץ לִבֶּךָ	chazak veya'ametz libecha:
Be strong, take heart.	וְקַוֵּה אֶל־יהוה	vekaveh el Adonai.
And wait for God, *just wait.*[6]		

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 642.

[1] "Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, 'Seek my face.' Lord, I shall seek your face! Don't hide your face from me; Don't turn your servant away in anger."
[2] "You have been my help: Don't throw me off, don't abandon me."
[3] "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."
[4] "God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"
[5] "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.
[6] "If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

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Be Great ▪ יִגְדַּל ▪ Yigdal

The living God be great,	יִגְדַּל אֱלֹהִים חַי	Yigdal Elohim chai
God's praise resound:	וְיִשְׁתַּבַּח	veyishtabach;
God is, and there's no end	נִמְצָא וְאֵין עֵת	nimtzah, ve'ein et
to where *God*'s found.	אֶל-מְצִיאוּתוֹ	el metzi'uto.
God is One; no unity	אֶחָד וְאֵין יָחִיד	Echad ve'ein yachid
like *God's* is found,	כְּיִחוּדוֹ	keyichudo;
Oneness beyond our ken,	נֶעְלָם וְגַם אֵין סוֹף	ne'elam, vegam ein sof
beyond all bound.	לְאַחְדּוּתוֹ	le'achduto.
Unseen of form,	אֵין לוֹ דְּמוּת הַגּוּף	Ein lo demut haguf,
without carnality;	וְאֵינוֹ גּוּף	ve'eino guf.
Beyond all measure	לֹא נַעֲרוֹךְ אֵלָיו	Lo na'aroch elav
is *God's* sanctity.	קְדֻשָּׁתוֹ	kedushato.
Old before any thing	קַדְמוֹן לְכָל דָּבָר	Kadmon lechol davar
that came to be;	אֲשֶׁר נִבְרָא	asher nivrah.
First, with no onset	רִאשׁוֹן וְאֵין רֵאשִׁית	Rishon, ve'ein reshit
to *God's* primacy.	לְרֵאשִׁיתוֹ	lereshito.
God's ruler of the universe,	הִנּוֹ אֲדוֹן עוֹלָם	Hino adon olam
and see!	לְכָל נוֹצָר	lechol notzar;
God shows each creature	יוֹרֶה גְּדֻלָּתוֹ	yoreh gedulato
grandeur, majesty.	וּמַלְכוּתוֹ	umalchuto.
Splendor and prophecy	שֶׁפַע נְבוּאָתוֹ	Shefa nevu'ato
in liberal measure	נָתָנוֹ	netano
God granted to his people,	אֶל אַנְשֵׁי סְגֻלָּתוֹ	el anshei segulato,
to *God* treasure.	וְתִפְאַרְתּוֹ	vetif'arto.
No one like Moses did in Israel rise,	לֹא קָם בְּיִשְׂרָאֵל	Lo kam beYisra'el
Prophet who saw *God's* form	כְּמֹשֶׁה עוֹד נָבִיא	keMoshe od navi,
with his own eyes.	וּמַבִּיט אֶת תְּמוּנָתוֹ	umabit et temunato.
True to *God's* people,	תּוֹרַת אֱמֶת	Torat emet
God gave them the guide	נָתַן לְעַמּוֹ אֵל	natan le'amo El
To truth—Torah,	עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ	al yad nevi'o ne'eman beto.
by prophet's hand supplied.		

God will not change,	לֹא יַחֲלִיף הָאֵל	Lo yachalif ha'El,
and *God's* faith will not sway	וְלֹא יָמִיר דָּתוֹ	velo yamir dato
For endless time, to any other way.	לְעוֹלָמִים לְזוּלָתוֹ	le'olamim, lezulato.
Our secret thoughts *God* searches out and knows;	צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ	Tzofeh veyode'ah setarenu;
When things are born,	מַבִּיט לְסוֹף דָּבָר	mabit lesof davar
God sees how they will close.	בְּקַדְמָתוֹ	bekadmato.
The good man gains	גּוֹמֵל לְאִישׁ חֶסֶד	Gomel le'ish chesed
his just reward in time;	כְּמִפְעָלוֹ	kemif'alo:
The bad *God* punishes	נוֹתֵן לְרָשָׁע רָע	noten lerasha rah
as fits the crime.	כְּרִשְׁעָתוֹ	kerish'ato.
The anointed, *God* at end of days	יִשְׁלַח לְקֵץ הַיָּמִין	Yishlach leketz hayamin
will send—	מְשִׁיחֵנוּ	meshichenu
Salvation for us	לִפְדוּת מְחַכֵּי	lifdot mechakei
who await the end.	קֵץ יְשׁוּעָתוֹ	ketz yeshu'ato.
God kindly will the dead	מֵתִים יְחַיֶּה אֵל	Metim yechayeh El
with life invest;	בְּרֹב חַסְדּוֹ	berov chasdo:
God's glorious name shall be	בָּרוּךְ עֲדֵי עַד	baruch adei ad
forever blessed.	שֵׁם תְּהִלָּתוֹ	shem tehilato.

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שַׁחֲרִית

Morning Service

We begin with Dawn Blessings and the Shema section, pages 143 to 252. The service continues with the Morning Silent Amidah, Morning Repeated Amidah, Torah Service, Musaf Silent Amidah and Musaf Repeated Amidah. We end the service with some additional readings.

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Dawn Blessings

How Fair ▪ מַה־טֹּבוּ ▪ Mah Tovu

Num 24:5 Jacob, how fair your dwellings are—	מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב	"Mah tovu ohalecha Ya'akov,
O Israel—your communities.	מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל	Mishkenotecha, Yisra'el."
Ps 5:8 With your great kindness,	וַאֲנִי בְּרֹב חַסְדֶּךָ	"Va'ani berov chasdecha
I come to your house;	אָבוֹא בֵיתֶךָ	avo veitecha;
I bow to your holy sanctuary	אֶשְׁתַּחֲוֶה אֶל־הֵיכַל־קָדְשְׁךָ	eshtachaveh el heichal kodshecha
in reverence to you.	בְּיִרְאָתֶךָ	beyir'atecha."
Ps 26:8 God, I love your residence,	יהוה אָהַבְתִּי מְעוֹן בֵּיתֶךָ	"Adonai, ahavti me'on beitecha,
the place where your glory dwells.	וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ	umekom mishkan kevodecha."
I will kneel and bow down,	וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה	Va'ani eshtachaveh ve'echra'ah,
bless before God, my maker.	אֶבְרְכָה לִפְנֵי יי עֹשִׂי	evrechah lifnei Adonai, osi.
Psalm 69:14 God, may my prayer to you	וַאֲנִי תְפִלָּתִי־לְךָ יהוה	Va'ani tefilati lecha Adonai
arrive at a welcome time;	עֵת רָצוֹן	et ratzon;
Sovereign, in kindness plentiful,	אֱלֹהִים בְּרָב־חַסְדֶּךָ	Elohim berov chasdecha,
answer me with salvation sure.[1]	עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ	aneni be'emet yish'echa.

Blessing for Tallit

We bless you, O Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
our God, who rules the world.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy with your laws	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
And told us to wrap ourselves in fringes.	וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת	vetzivanu lehit'atef batzitzit.

[1] The Hebrew is rather elliptical; lit., "And as for me, my prayer to you, Sovereign, *may it be* at an acceptable time; Sovereign, in the abundance of your kindness, answer me in the truth of your salvation."

Dawn Blessings • בִּרכוֹת הַשַּׁחַר • Bir'chot HaShachar[1]

We stand to thank God for a new day with these fifteen blessings When the leader leads each blessing, we respond "Amen." Blessings 2, 3 and 4 offer both traditional and alternative versions.

[1] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you taught the rooster	אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה	asher natan lasechvi vina
to tell day from night.	לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה אָמֵן	lehavchin bein yom uvein layla. Amen
[2] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you made me in your image.	שֶׁעָשַׂנִי בְּצַלְמוֹ אָמֵן	she'asani betzalmo. Amen
[3] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you made me a Jew.	שֶׁעָשַׂנִי יִשְׂרְאֵל אָמֵן	she'asani Yisra'el. Amen

Girls and ladies say "bat chorin," men and boys say "ben chorin":

[4] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you made me a free person.	שֶׁעָשַׂנִי בֶּן/בַּת-חוֹרִין אָמֵן	she'asani ben/bat chorin. Amen

Traditional negative blessings 2, 3 and 4

[2] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
even though you made me just one person.	שֶׁלֹּא עָשַׂנִי גּוֹי אָמֵן	shelo asani goy. Amen
[3] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
even though you did not make me a servant.	שֶׁלֹּא עָשַׂנִי עֶבֶד אָמֵן	shelo asani ahved. Amen
[4 for men] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
even though you did not make me a woman.	שֶׁלֹּא עָשַׂנִי אִשָּׁה אָמֵן	shelo asani ishah. Amen
[4 for women] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
who made me as you *really* want *people to be*.[2]	שֶׁעָשַׂנִי כִּרְצוֹנוֹ אָמֵן	she'asani kirtzono. Amen

[1] For our note on the Dawn Blessings, please see page 673.

[2] Often translated as "Who made me according to *God's* will," to be said with a sigh of resignation.

[5] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you restore our sight.	פּוֹקֵחַ עִוְרִים אָמֵן	poke'ach ivrim. Amen
[6] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you clothe the naked.	מַלְבִּישׁ עֲרוּמִים אָמֵן	malbish arumim. Amen
[7] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you remove our limitations.	מַתִּיר אֲסוּרִים אָמֵן	matir asurim. Amen
[8] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you set us up when we're bent over.	זוֹקֵף כְּפוּפִים אָמֵן	zokeif kefufim. Amen
[9] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you stretch the earth over the water.	רוֹקַע הָאָרֶץ עַל הַמָּיִם אָמֵן	roka ha'aretz al hamayim. Amen
[10] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you make everything I need.	שֶׁעָשָׂה לִי כָּל-צָרְכִּי אָמֵן	she'asah li kol tzorki. Amen
[11] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you guide each person's steps.	הַמֵּכִין מִצְעֲדֵי-גָבֶר אָמֵן	hamechin mitz'adei gahver. Amen
[12] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you brace Israel with courage.	אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה אָמֵן	ozer Yisra'el bigvurah. Amen
[13] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you crown Israel with splendor.	עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה אָמֵן	oter Yisra'el betif'arah. Amen
[14] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you give strength to the weary.	הַנּוֹתֵן לַיָּעֵף כֹּחַ אָמֵן	hanotein laya'ef ko'ach. Amen

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[15] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule the world;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
you drive sleep from our eyes	הַמַּעֲבִיר שֵׁנָה מֵעֵינַי	hama'avir sheinah me'einai
and slumber from our eyelids.	וּתְנוּמָה מֵעַפְעַפָּי אָמֵן	utenumah me'af'apai. Amen

We are seated ׀ and pray for God's help to stay away from trouble and temptation

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	Vihi ratzon milfanecha
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu
to make Torah our routine	שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ	shetargileinu beToratecha
and bind us to your rules,	וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ	vedabkeinu bemitzvotecha.
not to bring us into the clutches of error	וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא	Ve'al tevi'einu lo lidei chet
or wrongdoing or sin	וְלֹא לִידֵי עֲבֵרָה וְעָוֹן	velo lidei averah ve'avon
or temptation or disdain.	וְלֹא לִידֵי נִסָּיוֹן וְלֹא לִידֵי בִזָּיוֹן	velo lidei nisayon velo lidei vizayon.
Don't give us over to the evil urge,	וְאַל תַּשְׁלֵט-בָּנוּ יֵצֶר הָרָע	Ve'al tashlet banu yetzer harah
but keep us far from a bad person	וְהַרְחִיקֵנוּ מֵאָדָם רָע	vehar'chikeinu me'adam ra
and a bad companion.[1]	וּמֵחָבֵר רָע	umechaver ra.
Bind us to our good impulse	וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב	Vedabkeinu beyetzer hatov
and good deeds,	וּבְמַעֲשִׂים טוֹבִים	uvema'asim tovim
and make our nature bow to serve you.	וְכוֹף אֶת-יִצְרֵנוּ לְהִשְׁתַּעְבֵּד-לָךְ	vechof et yitzreinu lehishtabed lach.
Grant *this* today and every day	◊ וּתְנֵנוּ הַיּוֹם וּבְכָל-יוֹם	◊ Uteneinu hayom uvechol yom
for grace, kindness and mercy	לְחֵן לְחֶסֶד וּלְרַחֲמִים	lechen lechesed ulerachamim
in your eyes and the eyes of all who see us,	בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוֹאֵינוּ	be'einech uve'einei chol ro'einu
and reward us with *your* good kindness.	וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים	vetigmeleinu chasadim tovim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who rewards[2] with good kindness	גּוֹמֵל חֲסָדִים טוֹבִים	gomeil chasadim tovim
your people Israel.	לְעַמּוֹ יִשְׂרָאֵל אָמֵן	le'amo Yisra'el. Amen

[1] What makes us do something bad? We ask God to keep us out of trouble and away from those evil influences—bad places, bad people and bad impulses.

We speak of our "yetzer tov" and "yetzer ra," our good and evil impulse or inclination. The word "yetzer" is related to the Hebrew root for make, form or fashion (as you make a pot from clay). You might say the impulse is what makes us an instrument of good or evil.

[2] The idea of "gomel" is familiar today. People and companies that sense their own good fortune talk of "giving back" to the community. In the same way, this Hebrew word for "reward" and "repay" is part of the Hebrew

May Your Wish Be ▪ יְהִי רָצוֹן ▪ Yehi Ratzon

May your wish[1] be—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהַי	Adonai Elohai
and God of my ancestors—	וֵאלֹהֵי אֲבוֹתַי ואמותי	vElohei avotai ve'imotai
to protect me today and every day	שֶׁתַּצִּילֵנוּ הַיּוֹם וּבְכָל יוֹם	shetatzilenu hayom uvechol yom
from rude people and rude manners,	מֵעַזִּי פָנִים וּמֵעַזּוּת פָּנִים	me'azei fanim ume'azut panim,
from a bad person, a bad friend,	מֵאָדָם רָע וּמֵחָבֵר רָע	me'adam ra umechaver ra
a bad neighbor, a troublemaker,	וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע	umishachen ra umipega ra
a ruinous enemy,	וּמִשָּׂטָן הַמַּשְׁחִית	umisatan hamashchit
a harsh judgement	מִדִּין קָשֶׁה	midin kasheh
and a harsh judge—	וּמִבַּעַל דִּין קָשֶׁה	umiba'al din kasheh,
Jewish[2] or not Jewish.	בֵּין שֶׁהוּא בֶן בְּרִית	bein shehu ven b'rit
	וּבֵין שֶׁאֵינוֹ בֶן בְּרִית	uvein she'eino ven b'rit.

Some people study the Akedah, the Binding of Isaac, Genesis 22:1-19, with this introduction.

Introduction to the Akedah

O God—	אֱלֹהֵינוּ	Eloheinu
God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
think well of us,[3]	זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ	zochrenu bezikaron tov lefanecha,
take note of us	וּפָקְדֵנוּ	ufokdenu
with salvation and mercy	בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים	bifkudat yeshu'ah verachamim
from the ancient skies on high;[4]	מִשְּׁמֵי שְׁמֵי קֶדֶם	mishmei shemei kedem,

idiom for charity—"Gemilut chasadim" or "doing acts of lovingkindness." If you have the money, however hard you worked for it, you have an obligation to help others.

So does God have an obligation to reward us? Yes, our liturgy says repeatedly—not for our own merit, but because of the good deeds of our ancestors.

[1] These are the humble supplications of a person with little earthly power. We ask God to keep us from troublesome people—thieves, false accusers, drunk drivers, credit cheats, and so on.

[2] "Jewish" is literally "a child of the Covenant (or contract)" referring to the Jews' contract with God outlined in the Shema.

[3] "Remember us with a good (favorable) memory in your presence."

[4] "From the heavens of heavens of old."

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think for our sake, Sovereign God,	וּזְכָר לָנוּ יי אֱלֹהֵינוּ	uzechor lanu, Adonai Eloheinu,
of the love of *our* ancestors,	אַהֲבַת הַקַּדְמוֹנִים	ahavat hakadmonim,
Abraham, Isaac and Jacob,	אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל	Avraham, Yitzchak veYisra'el
your servants—	עֲבָדֶיךָ	avadecha,
the pact, the kindness	אֶת הַבְּרִית וְאֶת הַחֶסֶד	et habrit ve'et hachesed
and the promise	וְאֶת הַשְּׁבוּעָה	ve'et hashevu'ah
you swore to our father Abraham	שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ	shenishbatah le'Avraham avinu
on Mount Moriah,	בְּהַר הַמּוֹרִיָּה	beHar HaMori'ah,
the binding	וְאֶת הָעֲקֵדָה	ve'et ha'akedah
when he bound his son Isaac	שֶׁעָקַד אֶת יִצְחָק בְּנוֹ	she'akad et Yitzchak beno
on the horns of the altar,	עַל גַּבֵּי הַמִּזְבֵּחַ	al gabei hamizbe'ach,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:

The Binding of Isaac ▪ עֲקֵדָה ▪ Akedah

Genesis 22:1 After these things,	וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה	Vayehi achar hadvarim ha'eleh,
God tested Abraham	וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם	veha'Elohim nisah et Avraham,
and said to him, "Abraham."	וַיֹּאמֶר אֵלָיו אַבְרָהָם	vayomer elav, "Avraham":
He said, "I am here."	וַיֹּאמֶר הִנֵּנִי	vayomer, "Hineni."
4 On the third day,	בַּיּוֹם הַשְּׁלִישִׁי	Bayom hashlishi
Abraham raised his eyes	וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו	vayisa Avraham et einav
and saw the place far away.	וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק	vayar et hamakom merachok.
5 Abraham said to his servant lads,	וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו	Vayomer Avraham el ne'arav,
"You stay here with the donkey,	שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר	"Shevu lachem po im hachamor,
while I and the lad go up there	וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה	va'ani vehana'ar nel'cha ad koh,
and worship;	וְנִשְׁתַּחֲוֶה	venishtachaveh,
then we'll come back to you."	וְנָשׁוּבָה אֲלֵיכֶם	venashuvah aleichem."

[6] Abraham took	וַיִּקַּח אַבְרָהָם	Vayikach Avraham
the *fire*wood for the sacrifice	אֶת־עֲצֵי הָעֹלָה	et atzei ha'olah
and loaded it on Isaac his son.	וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ	vayasem al Yitzchak beno,
In his hand, he took the fire	וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ	vayikach beyado et ha'esh
and the knife,	וְאֶת־הַמַּאֲכֶלֶת	ve'et hama'achelet,
and the two of them walked on together.	וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו	vayelchu sheneihem yachdav.
[7] Isaac said to his father Abraham,	וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו	Vayomer Yitzchak el Avraham aviv
he said, "Dad,"	וַיֹּאמֶר אָבִי	vayomer, "Avi,"
and he said, "I'm here, son."	וַיֹּאמֶר הִנֵּנִי בְנִי	vayomer, "Hineni veni,"
He said, "Here are fire and wood,	וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים	vayomer, "Hineh ha'esh veha'etzim,
but where is the lamb for a sacrifice?"	וְאַיֵּה הַשֶּׂה לְעֹלָה	ve'ayeh haseh le'olah?"
[8] Abraham said,	וַיֹּאמֶר אַבְרָהָם	Vayomer Avraham,
"God will see to *God's* own lamb	אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה	"Elohim yir'eh lo haseh
for a sacrifice, son."	לְעֹלָה בְּנִי	le'olah, beni."
And the two of them walked on together.	וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו	Vayel'chu sheneihem yachdav.

[9] They came to the place	וַיָּבֹאוּ אֶל־הַמָּקוֹם	Vayavo'u el hamakom
that God had told him.	אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים	asher amar lo ha'Elohim,
There, Abraham built	וַיִּבֶן שָׁם אַבְרָהָם	vayiven sham Avraham
the altar;	אֶת־הַמִּזְבֵּחַ	et hamizbe'ach,
he arranged the wood,	וַיַּעֲרֹךְ אֶת־הָעֵצִים	vaya'aroch et ha'etzim,
tied up his son Isaac	וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ	vaya'akod et Yitzchak beno,
and placed him on the altar,	וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ	vayasem oto al hamizbe'ach,
on top of the wood.	מִמַּעַל לָעֵצִים	mima'al la'etzim.
[10] Abraham reached out his hand	וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ	Vayishlach Avraham et yado,
and took the knife	וַיִּקַּח אֶת־הַמַּאֲכֶלֶת	vayikach et hama'achelet
to slaughter his son.	לִשְׁחֹט אֶת־בְּנוֹ	lishchot et beno.
[11] Then God's messenger called him	וַיִּקְרָא אֵלָיו מַלְאַךְ יהוה	Vayikra elav malach Adonai
from the sky	מִן־הַשָּׁמַיִם	min hashamayim,
and said, "Abraham, Abraham!"	וַיֹּאמֶר אַבְרָהָם אַבְרָהָם	vayomer: "Avraham, Avraham!"
"I'm here," he said.	וַיֹּאמֶר הִנֵּנִי	Vayomer, "Hineni."

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[12] He said,	וַיֹּאמֶר	Vayomer,
“Don’t reach your hand toward the lad	אַל־תִּשְׁלַח יָדְךָ֨ אֶל־הַנַּ֜עַר	“Al tishlach yad’cha el hana’ar,
—don’t do anything to him—	וְאַל־תַּ֣עַשׂ לוֹ֮ מְאוּמָה֒	ve’al ta’as lo me’umah,
for now I know	כִּ֣י עַתָּ֗ה יָדַ֙עְתִּי֙	ki atah yadati
that you respect God;	כִּֽי־יְרֵ֤א אֱלֹהִים֙ אַתָּ֔ה	ki yereh Elohim atah,
you did not withhold	וְלֹ֥א חָשַׂ֖כְתָּ	velo chasachta
your son, your only one, from me.”	אֶת־בִּנְךָ֥ אֶת־יְחִידְךָ֖ מִמֶּֽנִּי	et bin’cha, et yechid’cha mimeni.”
[13] Abraham raised his eyes and saw	וַיִּשָּׂ֤א אַבְרָהָם֙ אֶת־עֵינָ֔יו וַיַּ֕רְא	Vayisa Avraham et einav, vayar,
—look!—a ram, behind *him,*	וְהִנֵּה־אַ֖יִל אַחַ֑ר	vehineh ayil achar
stuck in the thicket by his horns;	נֶאֱחַ֤ז בַּסְּבַךְ֙ בְּקַרְנָ֔יו	ne’echaz basvach bekarnav;
Abraham went	וַיֵּ֣לֶךְ אַבְרָהָ֔ם	vayelech Avraham
and took the ram	וַיִּקַּ֤ח אֶת־הָאַ֙יִל֙	vayikach et ha’ayil,
and raised it as a sacrifice instead of his son.	וַיַּעֲלֵ֥הוּ לְעֹלָ֖ה תַּחַ֥ת בְּנֽוֹ	vaya’alehu le’olah tachat beno.
[14] Abraham called	וַיִּקְרָ֣א אַבְרָהָ֔ם	Vayikra Avraham
that place by the name	שֵׁ֚ם הַמָּקוֹם֙ הַה֣וּא	shem hamakom hahu,
“God will see”;	יְהוָ֖ה יִרְאֶ֑ה	“Adonai Yir’eh”;
even today, people say,	אֲשֶׁ֥ר יֵאָמֵ֖ר הַיּ֣וֹם	asher ye’omer hayom,
“On God’s mountain it will appear.”	בְּהַ֥ר יְהוָ֖ה יֵרָאֶֽה	“Behar Adonai yera’eh.”

[15] God’s messenger called	וַיִּקְרָ֥א מַלְאַךְ־יְהוָ֛ה אֶל־אַבְרָהָ֖ם	Vayikra malach Adonai
Abraham again, from the sky	שֵׁנִ֑ית מִן־הַשָּׁמָֽיִם	el Avraham shenit min hashamayim.
[16] and said,	וַיֹּ֣אמֶר	Vayomer,
“‘I promise,’[1] says God,	בִּ֤י נִשְׁבַּ֙עְתִּי֙ נְאֻם־יְהוָ֔ה	“‘Bi nishbati,’ ne’um Adonai,
‘that because you did	כִּ֣י יַ֔עַן אֲשֶׁ֥ר עָשִׂ֖יתָ	‘ki ya’an asher asita
this thing—	אֶת־הַדָּבָ֣ר הַזֶּ֑ה	et hadavar hazeh,
you did not withhold	וְלֹ֥א חָשַׂ֖כְתָּ	velo chasachta
your son, your only one—	אֶת־בִּנְךָ֥ אֶת־יְחִידֶֽךָ	et bin’cha, et yechidecha,

[1] “I have sworn by myself,” or “I have staked my reputation on this promise.”

[17] that I will certainly bless you,	כִּי־בָרֵךְ אֲבָרֶכְךָ	ki yevarech avarech'cha,
certainly increase your descendants	וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ	veharbeh arbeh et zar'acha,
like the stars of the sky	כְּכוֹכְבֵי הַשָּׁמַיִם	kechochvei hashamayim
and the sand that is on the seashore,	וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם	vechachol asher al sefat hayam,
and your descendants shall possess	וְיִרַשׁ זַרְעֲךָ	veyirash zar'acha
their enemies' gate.	אֵת שַׁעַר אֹיְבָיו	et sha'ar oyvav.
[18] Through your descendants shall be blessed	וְהִתְבָּרֲכוּ בְזַרְעֲךָ	Vehitbar'chu vezar'acha
all nations of the world	כֹּל גּוֹיֵי הָאָרֶץ	kol goyei ha'aretz,
because you listened to my voice.'"	עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי	ekev asher shamata bekoli.'"
[19] Abraham returned to his lads;	וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו	Vayashav Avraham el ne'arav,
they rose and went together	וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו	vayakumu, vayel'chu yachdav
to Promise Well,	אֶל־בְּאֵר שָׁבַע	el Be'er Shava;
and Abraham settled at Promise Well.	וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע	vayeshev Avraham biVe'er Shava.
	פ	

Boss of The World ▪ רִבּוֹנוֹ שֶׁל עוֹלָם ▪ Ribono Shel Olam

Boss of the world,	רִבּוֹנוֹ שֶׁל עוֹלָם	Ribono shel olam,
may this be what you wish,	יְהִי רָצוֹן מִלְּפָנֶיךָ	yehi ratzon milfanecha,
Sovereign God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
God of our parents:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
that you remember	שֶׁתִּזְכֹּר לָנוּ	shetizkor lanu
our parents' pact.	בְּרִית אֲבוֹתֵינוּ ואמותינו	berit avoteinu ve'imoteinu
As our ancestor Abraham overcame	כְּמוֹ שֶׁכָּבַשׁ אַבְרָהָם אָבִינוּ	kemo shekavash Avraham avinu
his love for his only son	אֶת רַחֲמָיו מִבֶּן יְחִידוֹ	et rachamav miben yechido
and was willing to slaughter him	וְרָצָה לִשְׁחֹט אוֹתוֹ	veratzah lishchot oto
in order to do what you wanted,	כְּדֵי לַעֲשׂוֹת רְצוֹנֶךָ	kedei la'asot retzonecha;
so may your love overcome	כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ	ken yichbeshu rachamecha
your anger at us,	אֶת כַּעַסְךָ מֵעָלֵינוּ	et ka'as'cha me'aleinu,
your mercy overcome your *other* traits,	וְיִגְלוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ	veyigolu rachamecha al midotecha

so that you step with us inside	וְתִכָּנֵס אִתָּנוּ לִפְנִים	vetikanes itanu lifnim
the *strict* boundary of your justice.[1]	מִשּׁוּרַת דִּינֶךָ	mishurat dinecha,
Treat us,[2] sovereign God,	וְתִתְנַהֵג עִמָּנוּ יי אֱלֹהֵינוּ	vetitnaheg imanu, Adonai Eloheinu,
with love	בְּמִדַּת הַחֶסֶד	bemidat hachesed
and mercy.[3]	וּבְמִדַּת הָרַחֲמִים	uvemidat harachamim.
In your great goodness,	וּבְטוּבְךָ הַגָּדוֹל	Uvetuv'cha hagadol
let your anger relent	יָשׁוּב חֲרוֹן אַפֶּךָ	yashuv charon ap'cha
from your people, your city,	מֵעַמְּךָ וּמֵעִירֶךָ	me'am'cha ume'ir'cha
your land and your bequest;	וּמֵאַרְצֶךָ וּמִנַּחֲלָתֶךָ	ume'artzecha uminachalatecha.
fulfill for us, sovereign God,	וְקַיֵּם לָנוּ יי אֱלֹהֵינוּ	Vekayem lanu, Adonai Eloheinu,
the promise you made	אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ	et hadavar shehivtachtanu
through your servant Moses,	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
as it's said:	כָּאָמוּר	ka'amur:
Lev. 26:42 I remember my pact with Jacob	וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹוב	Vezacharti et beriti Ya'akov,
and my pact with Isaac;	וְאַף אֶת־בְּרִיתִי יִצְחָק	ve'af et beriti Yitzchak,
I remember my pact with Abraham,	וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר	ve'af et beriti Avraham ezkor;
and I remember the earth.	וְהָאָרֶץ אֶזְכֹּר	ve'ha'aretz ezkor.
A person should always	לְעוֹלָם יְהֵא אָדָם	Le'olam yehei adam
fear Heaven in secret[4] and in public,	יְרֵא שָׁמַיִם בְּסֵתֶר וּבַגָּלוּי	yerei shamayim beseter uvagalu'i
be grateful for the truth[5]	וּמוֹדֶה עַל הָאֱמֶת	umodeh al ha'emet
and speak truth deep inside	וְדוֹבֵר אֱמֶת בִּלְבָבוֹ	vedover emet bilvavo
and get up early to say this:	וַיַּשְׁכֵּם וְיֹאמַר	vayashkem veyomar:

[1] So that we get a more lenient punishment than we really deserve, a reference to the Babylonian Talmud, Berachot 7a.
[2] "Conduct yourself regarding us."
[3] "With the quality/trait/attribute of love and the attribute of mercy"
[4] "In secret" may refer to a time when saying Shema was illegal.
[5] Why be thankful for the truth? Troublemakers distort the truth to get us in trouble though our conscience is clear. Let's be grateful when truth clears us.

DRAFT

Ruler of Every World ▪ רִבּוֹן כָּל הָעוֹלָמִים ▪ Ribon Kol Ha'olamim

Ruler of every world![1]	רִבּוֹן כָּל הָעוֹלָמִים	Ribon kol ha'olamim!
It's not on account of our good deeds	לֹא עַל צִדְקוֹתֵינוּ	Lo al tzidkoteinu
that we plead	אֲנַחְנוּ מַפִּילִים	anachnu mapilim
for grace in your presence,	תַּחֲנוּנֵינוּ לְפָנֶיךָ	tachanuneinu lefanecha
but because of your great mercy.	כִּי עַל רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
What are we, what is our life,	מָה אֲנַחְנוּ מֶה חַיֵּינוּ	Mah anachnu, meh chayeinu,
our devotion, our righteousness,	מֶה חַסְדֵּנוּ מַה-צִּדְקֵנוּ	meh chasdenu, mah tzidkenu,
our salvation, our strength	מַה-יְּשׁוּעָנוּ מַה-כֹּחֵנוּ	mah yish'enu, mah kochenu,
or our power?	מַה-גְּבוּרָתֵנוּ	mah gevuratenu?
What are we to say to you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu?
Aren't all our heroes	הֲלֹא כָּל-הַגִּבּוֹרִים	Halo kol hagiborim
like nothing to you,	כְּאַיִן לְפָנֶיךָ	ke'ayin lefanecha,
famous people as if they never existed,	וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ	ve'anshei hashem kelo hayu,
learned people like the ignorant	וַחֲכָמִים כִּבְלִי מַדָּע	vachachamim kivli mada
and wise people like fools?	וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל	unevonim kivli haskel!
For all they achieved is chaos,	כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ	Ki rov ma'aseihem tohu,
their lives are worth nothing to you.	וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	vimei chayeihem hevel lefanecha,
Eccles 3:19 People are no better than beasts—	וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן	umotar ha'adam min hab'hemah ayin,
it's all useless."	כִּי הַכֹּל הָבֶל	ki hakol havel.

[1] This prayer was composed for Yom Kippur, when we all feel depressed. When the humble person sees the wonder of a new day, s/he feels unworthy and insignificant: as King Lear said to Edgar, "Unadulterated man is no more but such a poor, bare forked animal as thou art" (*King Lear* III.iv.109-111). Prayer—we often say the Hebrew root implies "self-judgement"—brings us both low and high, both to abject self-abhorrence (especially before breakfast) and triumphant joy.

But We Are Your People ▪ אֲבָל אֲנַחְנוּ עַמְּךָ ▪ Aval Anachnu Amcha

But[1] we are your people,	אֲבָל אֲנַחְנוּ עַמְּךָ	Aval anachnu amcha,
children of your contract,	בְּנֵי בְרִיתֶךָ	benei veritecha,
children of Abraham who loved you—	בְּנֵי אַבְרָהָם אֹהֲבְךָ	benei Avraham ohavcha
you made a promise to him	שֶׁנִּשְׁבַּעְתָּ לוֹ	shenishba'ta lo
on Mount Moriah—	בְּהַר הַמֹּרִיָּה	behar haMoriyah,
we are the seed of his dear Isaac	זֶרַע יִצְחָק יְחִידוֹ	zera Yitzchak yechido
who was tied on top of the altar,	שֶׁנֶּעֱקַד עַל גַּב הַמִּזְבֵּחַ	shene'ekad al gav hamizbe'ach,
the people of your son Jacob, your first-born—	עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ	adat Ya'akov bin'cha bechorecha
because of your love for him	שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ	sheme'ahavat'cha she'ahavta oto
and the joy you took in him	וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ	umisimchat'cha shesamachta bo
you called him	קָרָאתָ אֶת-שְׁמוֹ	kara'ta et shemo
"Israel" and "Jeshurun."[2]	יִשְׂרָאֵל וִישֻׁרוּן	Yisra'el viYeshurun.
And so we are bound	לְפִיכָךְ אֲנַחְנוּ חַיָּבִים	Lefichach anachnu chayavim
to thank you and praise you,	לְהוֹדוֹת לְךָ וּלְשַׁבֵּחֲךָ	lehodot lecha uleshabechacha,
to glorify, bless and sanctify you,	וּלְפָאֶרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ	ulefa'er'cha ulevarech ulekadesh,
and to give praise and thanks to your name.	וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ	velatet shevach vehodayah lishmecha.

[1] We have wallowed in the depths of misery, and now it's time to pull ourselves up from the mire by our spiritual bootstraps. We have inherited God's promise and love.

[2] Jacob became "Israel" in Genesis 35:10 after wrestling with the angel. "Jeshurun" is mentioned in Deuteronomy 32:15: "Jeshurun grew fat and kicked." The name comes from the Hebrew root for "straight" or "direct," and we like to interpret this as a name for Israel when it is morally upright. However, the only time the name is used in the Torah is here, when Jeshurun is a fat ass—oops, a well-fed donkey—and since it has enough to eat, it has become rebellious.

When Oliver Twist becomes refractory, Mr. Bumble explains why: "It's not Madness … it's Meat. … If you had kept the boy on gruel, ma'am, this would never have happened" (*Oliver Twist,* Chapter VII).

DRAFT

We are so lucky! How good is our lot,	אַשְׁרֵינוּ מַה-טּוֹב חֶלְקֵנוּ	Ashreinu mah tov chelkenu
how fair our fortune,	וּמַה-נָּעִים גּוֹרָלֵנוּ	umah na'im goralenu
how delightful our heritage.	וּמַה יָּפָה יְרוּשָּׁתֵנוּ	umah yafah yerushatenu.
We are so lucky that	◊ אַשְׁרֵינוּ שֶׁאֲנַחְנוּ	◊ Ashreinu she'anachnu
early and late,	מַשְׁכִּימִים וּמַעֲרִיבִים	mashkimim uma'arivim
morning and evening	עֶרֶב וָבֹקֶר	erev vavoker
we say twice a day:[1]	וְאוֹמְרִים פַּעֲמַיִם בְּכָל-יוֹם	ve'omrim pa'amayim bechol yom:

We join the leader, saying the next two lines aloud

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.
Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[3]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
It was you[4]	אַתָּה הוּא	Atah hu
back before the world was created,	עַד שֶׁלֹּא נִבְרָא הָעוֹלָם	ad shelo nivrah ha'olam;
it was you	אַתָּה הוּא	atah hu
since the world was created,	מִשֶּׁנִּבְרָא הָעוֹלָם	mishenivra ha'olam
it's you in this world	אַתָּה הוּא בָּעוֹלָם הַזֶּה	atah hu ba'olam hazeh,
and it's you in the World to Come.	וְאַתָּה הוּא לָעוֹלָם הַבָּא	ve'atah hu la'olam haba.

DRAFT

[1] From the depths of despair, we return to the heights of joy; this is the spirit in which we say Shema. Birnbaum (*Daily Prayer Book,* p. 23) says that Babylonian authorities forbade our reciting Shema because they saw our declaration of God's unity as a challenge to their beliefs.

[2] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

[3] This phrase is a response to hearing God's name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God's name on Yom Kippur (Mishnah Yoma, 3:9).

[4] In this passage, we express the eternity of the God we described in Shema.

Make your name holy	◊ קַדֵּשׁ אֶת-שִׁמְךָ	◊ Kadesh et shimcha
through the martyrs,[1]	עַל מַקְדִּישֵׁי שְׁמֶךָ	al makdishei shemecha,
and make it holy throughout your world;	וְקַדֵּשׁ אֶת-שִׁמְךָ בְּעוֹלָמֶךָ	vekadesh et shimcha be'olamecha,
and as you save us,	וּבִישׁוּעָתְךָ	uvishu'at'cha
raise and heighten our glory.[2]	תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ	tarim vetagbi'a karnenu.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes your name holy far and wide.[3]	מְקַדֵּשׁ אֶת-שִׁמְךָ בָּרַבִּים אָמֵן	mekadesh et shimcha barabim. Amen

It's You ▪ אַתָּה הוּא ▪ Atah Hu

It's you, Ruler, our God,	אַתָּה הוּא יי אֱלֹהֵינוּ	Atah hu Adonai Eloheinu
in heaven and earth,	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz,
in the high reaches of the sky.[4]	וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים	uvishmei hashamayim ha'elyonim.
Really, you are first	אֱמֶת אַתָּה הוּא רִאשׁוֹן	Emet, atah hu rishon
and you are last,	וְאַתָּה הוּא אַחֲרוֹן	ve'atah hu acharon,
and aside from you there is no God.[5]	וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים	umibal'adecha ein Elohim.
Gather those who hope in you	קַבֵּץ קַוֶּיךָ	Kabetz kovecha
from the four corners of the earth.[6]	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arba kanfot ha'aretz.
They'll see and know,	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all *creatures* that stir on the earth, that	כָּל-בָּאֵי עוֹלָם כִּי	kol ba'ei olam ki
II Kings 19:15 you are God, you alone,	אַתָּה־הוּא הָאֱלֹהִים לְבַדֶּךָ	atah hu haElohim levad'cha
for all the nations of the world;[7]	לְכֹל מַמְלְכוֹת הָאָרֶץ	lechol mamlechot ha'aretz.
You made	אַתָּה עָשִׂיתָ	Atah asita
heaven and earth,	אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	et hashamayim ve'et ha'aretz,

[1] Martyrs are people who died "al kidush hashem," to make God's name holy.
[2] Our "glory" is literally our "horn"—the weapon of the aggressive bull, and the "horn of plenty."
[3] "Among the many."
[4] "The heavens of the high heavens."
[5] Refers to Isaiah 44:6: "I am the first, and I am the last, and there is no God except for me."
[6] "The four corners of the earth" is figurative.
[7] God is for all nations, not just the Jews—a sentiment echoed in Aleinu.

the sea, and everything in them.	אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם	et hayam ve'et kol asher bam,
And who of those you formed	וּמִי בְכָל-מַעֲשֵׂה יָדֶיךָ	umi bechol ma'asei yadecha
above or below	בָּעֶלְיוֹנִים אוֹ בַּתַּחְתּוֹנִים	ba'elyonim o vatachtonim
can ask you, "What will you do?"	שֶׁיֹּאמַר לְךָ מַה תַּעֲשֶׂה	sheyomar lecha: "Mah ta'aseh?"
Heavenly source of life,	אָבִינוּ שֶׁבַּשָּׁמַיִם	Avinu shebashamayim,
be kind to us	עֲשֵׂה עִמָּנוּ חֶסֶד	asei imanu chesed
for the sake of your great name	בַּעֲבוּר שִׁמְךָ הַגָּדוֹל	ba'avur shimcha hagadol
which was pronounced upon us,	שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu,
and fulfill for us, ruling God,	וְקַיֵּם-לָנוּ יי אֱלֹהֵינוּ	vekayem lanu, Adonai Eloheinu,
what is written:	מַה שֶּׁכָּתוּב	mah shekatuv:
Zeph 3:20 "Then I will bring you	בָּעֵת הַהִיא אָבִיא אֶתְכֶם	"Ba'eit hahi avi et'chem
and then I will gather you,	וּבָעֵת קַבְּצִי אֶתְכֶם	uva'eit kabtzi et'chem,
to present you for fame and honor	כִּי־אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה	ki eten et'chem leshem velit'hilah
among all the peoples of the world,	בְּכֹל עַמֵּי הָאָרֶץ	bechol amei ha'aretz,
when I bring about your return	בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם	beshuvi et shevuteichem
before your own eyes," says God.[1]	לְעֵינֵיכֶם אָמַר יהוה	le'eineichem," amar Adonai.

To conclude the section of dawn blessings, we study traditional texts. Many people study the sacrificial system with sources from the Torah, Talmud and Mishnah. We follow the lead of Sim Shalom with Rabbinic texts on lovingkindness and other suitable topics.

[1] This promise of salvation is the last verse of the Book of Zephaniah. And has it not come true (despite daily problems of reality) with the founding of the State of Israel?

Rabbinic Texts

Avot deRabbi Natan, 4:5

Once,	פַּעַם אַחַת הָיָה	Pa'am achat hayah
Raban Yochanan ben Zakkai[1]	רַבָּן יוֹחָנָן בֶּן-זַכַּאי	Raban Yochanan ben Zakkai
was leaving Jerusalem;	יוֹצֵא מִירוּשָׁלַיִם	yotzeh miY'rushalayim,
Rabbi Yehoshuah walked	וְהָיָה רַבִּי יְהוֹשֻׁעַ	vehaya Rabi Yehoshuah
behind him *as his student*	הוֹלֵךְ אַחֲרָיו	holech acharav,
and saw the Temple ruined.	וְרָאָה אֶת-בֵּית הַמִּקְדָּשׁ חָרֵב	vera'ah et Beit Hamikdash charev.
Rabbi Yehoshuah said:	אָמַר רַבִּי יְהוֹשֻׁעַ	Amar Rabi Yehoshuah:
"Alas for us! It's ruined,	אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב	"Oy lanu al zeh, shehu charev,
the place where people atoned	מָקוֹם שֶׁמְּכַפְּרִים בּוֹ	makom shemechaprim bo
for Israel's sins."	עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל	avonoteihem shel Yisra'el!"
Raban Yochanan said to him,	אָמַר לוֹ רַבָּן יוֹחָנָן	Amar lo Raban Yochanan:
"Child, don't get upset.	בְּנִי אַל יְרַע לְךָ	"Beni, al yera lecha.
We have another atonement,	יֵשׁ לָנוּ כַּפָּרָה אַחֶרֶת	Yesh lanu kaparah acheret,
as good as this.	שֶׁהִיא כְּמוֹתָהּ	shehi kemotah.
What is it? Acts of kindness,	וְאֵיזוֹ? גְּמִילוּת חֲסָדִים	Ve'ezo? Gemilut chasadim,
As it's said:	שֶׁנֶּאֱמַר	Shene'emar:
Hosea 6:6 'I want kindness, not sacrifice!'"	כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח	'Ki chesed chafatzti velo zavach!'"

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
"What does this quotation mean:	מַאי דִּכְתִיב	"Mai dichtiv,
Micah 6:8 'Humanity, you know what's right[2]	הִגִּיד לְךָ אָדָם מַה־טּוֹב	'Higid lecha, Adam, mah tov,
and what God wants of you:	וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ	umah Adonai doresh mim'cha:
only to act justly,	כִּי אִם־עֲשׂוֹת מִשְׁפָּט	ki im asot mishpat
to act with lovingkindness,	וְאַהֲבַת חֶסֶד	ve'ahavat chesed,
and to be modest about doing right.'[3]	וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ	vehatzne'ah lechet im Elohecha.'"?

[1] We credit Yochanan ben Zakkai with saving Judaism after the destruction of the Temple. He escaped from the siege of Jerusalem, faced the Roman general Vespasian, and secured permission to found an academy in Yavneh. He founded Rabbinic Judaism.

[2] "It has been told you, O earthling, what is good."

[3] "And to walk humbly with your God"; when you are "walking with God," be modest!

DRAFT

‘To act justly,’	עֲשׂוֹת מִשְׁפָּט	‘Asot mishpat,’
this *refers to* the legal system.	זֶה הַדִּין	zeh hadin.
‘Lovingkindness,’	וְאַהֲבַת חֶסֶד	‘Ve’ahavat chesed,’
this *refers to performing* acts of kindness.	זוֹ גְּמִילוּת חֲסָדִים	zo gemilut chasadim.
‘To be modest about doing right,’	וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ	‘Vehatzne’ah lechet im Elohecha,’
this *means* taking out the dead *for burial*	זוֹ הוֹצָאַת הַמֵּת	zo hotza’at hamet
and bringing the bride to the wedding canopy *with all that she needs.”*	וְהַכְנָסַת כַּלָּה לְחוּפָּה	vehachnasat kalah lechupah.”

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
“A person who gives charity is a great person,	גָּדוֹל הָעוֹשֶׂה צְדָקָה	“Gadol ha’oseh tzedakah
more than *one who brings* all the sacrifices,	יוֹתֵר מִכָּל-הַקָּרְבָּנוֹת	yoter mikol hakorbanot,
as we are told:	שֶׁנֶּאֱמַר	shene’emar,
Prov 21:3 ‘Acting with charity and justice	עֲשֹׂה צְדָקָה וּמִשְׁפָּט	‘Asoh tzedakah umishpat
is what God chooses above sacrifices.’”	נִבְחָר לַיהוָה מִזָּבַח	nivchar lAdonai mizavach.’”

And Rabbi Elazar said,	וְאָמַר רַבִּי אֶלְעָזָר	Ve’amar Rabi Elazar,
“Charity doesn’t pay—	אֵין צְדָקָה מִשְׁתַּלֶּמֶת	“Ein tzedakah mishtalemet
except according to the kindness of the act,	אֶלָּא לְפִי חֶסֶד שֶׁבָּהּ	elah lefi chesed shebah,
as we are told:	שֶׁנֶּאֱמַר	shene’emar:
Hosea 10:12 ‘Sow for yourselves in charity,	זִרְעוּ לָכֶם לִצְדָקָה	‘Zir’u lachem litzdakah;
and reap according to kindness.’”	קִצְרוּ לְפִי־חֶסֶד	kitzru lefi chesed.’”

Our Rabbis taught:	תָּנוּ רַבָּנָן	Tanu Rabanan:
“In three ways	בִּשְׁלֹשָׁה דְּבָרִים	“Bishloshah devarim
is the performance of kindness	גְּדוֹלָה גְּמִילוּת חֲסָדִים	gedolah gemilut chasadim
greater than charity.	יוֹתֵר מִן הַצְּדָקָה	yoter min hatzedakah.
Charity is *giving* your money,	צְדָקָה בְּמָמוֹנוֹ	Tzedakah bemamono,
but kindness	גְּמִילוּת חֲסָדִים	gemilut chasadim
is giving yourself or your money.	בֵּין בְּגוּפוֹ בֵּין בְּמָמוֹנוֹ	bein begufo, bein bemamono.

Charity is *giving* to the poor,	צְדָקָה לָעֲנִיִּים	Tzedakah la'oniyim;
but kindness	גְּמִילוּת חֲסָדִים	gemilut chasadim
can be given to either poor or rich.	בֵּין לָעֲנִיִּים בֵּין לָעֲשִׁירִים	bein la'oniyim, bein la'ashirim.
Charity is for the living,	צְדָקָה לַחַיִּים	Tzedakah lachayim;
but kindness	גְּמִילוּת חֲסָדִים	gemilut chasadim
is for both the living and the dead."	בֵּין לַחַיִּים בֵּין לַמֵּתִים	bein lachayim, bein lametim."

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar:
"Anyone who acts with charity and justice	כָּל-הָעוֹשֶׂה צְדָקָה וּמִשְׁפָּט	"Kol ha'oseh tzedakah umishpat
is like one who has filled	כְּאִילּוּ מִילֵּא	ke'ilu mileh
the entire world with kindness,	כָּל-הָעוֹלָם כּוּלּוֹ חֶסֶד	kol ha'olam kulo chesed,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Psalm 33:5 'When one loves charity and justice,	אֹהֵב צְדָקָה וּמִשְׁפָּט	'Ohev tzedakah umishpat
God's kindness has filled the earth.'	חֶסֶד יהוה מָלְאָה הָאָרֶץ	chesed Adonai malah ha'aretz.'"

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
"What does this quotation mean:	מַאי דִּכְתִיב	"Mai dichtiv:
Prov 31:26 'She opens her lips with wisdom,	פִּיהָ פָּתְחָה בְחָכְמָה	'Piha pat'chah vechochmah,
the Torah of kindness is on her tongue.'	וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ	vetorat chesed al leshonah'?
So, is there a Torah of kindness	וְכִי יֵשׁ תּוֹרָה שֶׁל חֶסֶד	Vechi yesh Torah shel chesed
and another Torah	וְיֵשׁ תּוֹרָה	veyesh Torah she'einah
without kindness? *No! There's only one Torah!*	שֶׁאֵינָהּ שֶׁל חֶסֶד	shel chesed?
Following Torah for its own sake,	אֶלָּה תּוֹרָה לִשְׁמָהּ	Elah Torah lishmah,
this is the Torah of kindness;	זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד	zo hi Torat chesed,
following Torah for some other motive,	שֶׁלֹּא לִשְׁמָהּ	shelo lishmah,
this is the Torah without kindness!"	זוֹ הִיא תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד	zo hi Torah she'einah shel chesed!"
And some say,	אִיכָּא דְּאָמְרִי	Ikah de'amrei,
"Torah for the sake of learning,	תּוֹרָה לְלַמְּדָהּ	"Torah lelamdah,
this is the Torah of kindness;	זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד	zo hi Torah shel chesed;
Torah for some other motive than learning,	שֶׁלֹּא לְלַמְּדָהּ	shelo lelamdah,
this is Torah without kindness!"	זוֹ הִיא תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד	zo hi Torah she'einah shel chesed."

DRAFT

Sifre Deuteronomy, Ekev

Deut 11:22 "To follow all *God's* ways."	לָלֶכֶת בְּכָל־דְּרָכָיו	"Lalechet bechol derachav,"
These are the ways	אֵילוּ דַּרְכֵי	eilu dar'chei
of the Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	haKadosh Baruch Hu,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Ex 34:6-7 "God, God,	יהוָה ׀ יהוָה	Adonai, Adonai,
is a God both merciful and gracious,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun
patient, and great in kindness and truth,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet
ensuring mercy for thousands *of generations,*	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim
tolerating sin, transgression and wrong,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah
and cleansing *people of their guilt ...* "	וְנַקֵּה׃	venakeh.
Just as God, who is everywhere,	מָה הַמָּקוֹם	Mah haMakom
is called "merciful and gracious."	נִקְרָא רַחוּם וְחַנּוּן	nikrah rachum vechanun,
so should you be merciful and gracious.	אַף אַתָּה הֱוֵי רַחוּם וְחַנּוּן	af atah hevei rachum vechanun.
Just as the Holy One, whom we bless,	מָה הַקָּדוֹשׁ בָּרוּךְ הוּא	Mah haKadosh Baruch Hu
is called "righteous,"	נִקְרָא צַדִּיק	nikrah tzadik,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Psalm 145:17 "Righteous is God in all *God's* ways"	צַדִּיק יהוה בְּכָל־דְּרָכָיו	'Tzadik Adonai bechol derachav,'
so should you be righteous.	אַף אַתָּה הֱוֵי צַדִּיק	af atah hevei tzadik.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
is called "kind,"	נִקְרָא חָסִיד	nikrah chasid,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Psalm 145:17 "And kind in all *God's* works"	וְחָסִיד בְּכָל־מַעֲשָׂיו	'Vechasid bechol ma'asav,'
so should you be kind.	אַף אַתָּה הֱוֵי חָסִיד	af atah hevei chasid.

Babylonian Talmud, Sotah, 14a

Rabbi Chamah said,	אָמַר רַבִּי חֲמָא	Amar Rabi Chamah
quoting Rabbi Chaninah:	בְּרַבִּי חֲנִינָא	beRabi Chaninah,
"What does this quotation mean:	מַאי דִּכְתִיב	"Mai dichtiv,
Deut 13:5 'After your ruling God shall you walk.'	אַחֲרֵי יהוָה אֱלֹהֵיכֶם תֵּלֵכוּ	'Acharei Adonai Eloheichem telechu.'
Really, is it possible for a human	וְכִי אֶפְשָׁר לוֹ לְאָדָם	Vechi efshar lo le'adam
to walk after the divine presence?	לַהֲלֹךְ אַחַר שְׁכִינָה	lahaloch achar Shechinah?

Surely, *it means* to conduct oneself	אֶלָּא לַהֲלֹךְ	Elah lahaloch
in accordance with the *character* traits	אַחַר מִדּוֹתָיו	achar midotav
of the Holy One, whom we bless.	שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא	shel haKadosh Baruch Hu.
Just as *God* clothes the naked,	מָה הוּא מַלְבִּישׁ עֲרֻמִּים	Mah hu malbish arumim,
so should you clothe the naked.	אַף אַתָּה הַלְבֵּשׁ עֲרֻמִּים	af atah halbesh arumim.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
visited the sick;	בִּקֵּר חוֹלִים	biker cholim;
so should you visit the sick.	אַף אַתָּה בַּקֵּר חוֹלִים	af atah baker cholim.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
comforted the mourners;	נִחֵם אֲבֵלִים	nichem avelim;
so should you comfort mourners.	אַף אַתָּה נַחֵם אֲבֵלִים	af atah nachem avelim.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
buried the dead;	קָבַר מֵתִים	kavar metim;
so should you bury the dead.	אַף אַתָּה קְבוֹר מֵתִים	af atah kevor metim.”
Rav Simlai explained:	דָּרַשׁ רַב שִׁמְלָאִי	Darash Rav Simla’i:
“As for Torah—	תּוֹרָה	“Torah,
its beginning is a kind deed,	תְּחִילָתָהּ גְּמִילוּת חֲסָדִים	techilatah gemilut chasadim,
and its end is a kind deed.	וְסוֹפָהּ גְּמִילוּת חֲסָדִים	vesofah gemilut chasadim.
Its beginning is a kind deed,	תְּחִילָתָהּ גְּמִילוּת חֲסָדִים	Techilatah gemilut chasadim,
as is written:	דִּכְתִיב	dichtiv:
Genesis 3:21 ‘Ruling God made	וַיַּעַשׂ יְהוָה אֱלֹהִים	‘Vaya’as Adonai Elohim
the man and his wife	לְאָדָם וּלְאִשְׁתּוֹ	le’Adam ule’ishto
garments of skin, and clothed them.’	כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם	kotnot or, vayalbishem.”
And its end is a kind deed,	וְסוֹפָהּ גְּמִילוּת חֲסָדִים	Vesofah gemilut chasadim,
as is written:	דִּכְתִיב	dichtiv:
Deut 34:6 ‘*God* buried *Moses* in the valley,	וַיִּקְבֹּר אֹתוֹ בַּגַּי	‘Vayikbor oto vagai,
in the land of Moab.’”[1]	בְּאֶרֶץ מוֹאָב	be’eretz Mo’av.

[1] Jewish texts I have seen omit the sheva under the yod in בַּגַּי, but it’s in the Westminster Leningrad Codex.

Interpreting Torah[1]

Rabbi Ishmael says:	רַבִּי יִשְׁמָעֵאל אוֹמֵר	Rabi Yishma'el omer:
By thirteen types *of inferences*	בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת	bishlosh esreh midot
the Torah may be explained:	הַתּוֹרָה נִדְרֶשֶׁת	haTorah nidreshet.
[1] From an easy case to a strict case, *and vice versa.*	מִקַּל וָחֹמֶר	Mikal vachomer.
[2] From a similar phrase *in two places.*	וּמִגְּזֵרָה שָׁוָה	Umigzerah shavah.
[3] From a general principle *derived*	מִבִּנְיַן אָב	Mibinyan av
from a single text	מִכָּתוּב אֶחָד	mikatuv echad,
and from a general principle	וּמִבִּנְיַן אָב	umibinyan av
derived from two *related* texts.	מִשְּׁנֵי כְתוּבִים	mishnei chetuvim.
[4] From an *ostensibly* general rule	מִכְּלָל וּפְרָט	Miklal ufrat.
restricted to specific cases.		
[5] And from an *ostensibly* specific	וּמִפְּרָט וּכְלָל	Umiprat uchelal.
case expanded to a general rule.		
[6] A general principle followed by specifics	כְּלָל וּפְרָט	Klal ufrat
and then another general principle:[2]	וּכְלָל	uchlal—
you can only rule	אִי אַתָּה דָּן	ee ata dan
that it applies to the specific cases.	אֶלָּא כְּעֵין הַפְּרָט	elah ke'ein haprat.
[7] From a general rule	מִכְּלָל	Miklal
that needs a specific case *to explain it*	שֶׁהוּא צָרִיךְ לִפְרָט	shehu tzarich lifrat
and from a specific case	וּמִפְּרָט	umiprat
that needs a general rule *to explain it.*	שֶׁהוּא צָרִיךְ לִכְלָל	shehu tzarich lichlal.

[1] The thirteen principles of scriptural interpretation are from *Sifra,* a work that explains *Leviticus,* and they give insight into the exegetical methods of our sages.
[2] Leviticus 14:9 gives an example of this principle.

[8] Anything that was	כָּל דָּבָר שֶׁהָיָה	Kol davar shehaya
included in a general rule	בִּכְלָל	bichlal
but was taken out of that rule	וְיָצָא מִן הַכְּלָל	veyatza min haklal
to demonstrate something,	לְלַמֵּד	lelamed,
it does not refer only to itself,	לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא	lo lelamed al atzmo yatza,
but to make a point	אֶלָּא לְלַמֵּד	elah lelamed
about the general rule.[1]	עַל הַכְּלָל כֻּלּוֹ יָצָא	al haklal kulo yatza.
[9] Anything that was included in a general rule	כָּל דָּבָר שֶׁהָיָה בִּכְלָל	Kol davar shehayah bichlal
but was used for a specific case	וְיָצָא לִטְעוֹן טַעַן אֶחָד	veyatza lit'on to'an echad
similar to the general rule,	שֶׁהוּא כְּעִנְיָנוֹ	shehu che'inyano,
it was used to make the rule more lenient,	יָצָא לְהָקֵל	yatza lehakel,
not more stringent.	וְלֹא לְהַחֲמִיר	velo lehachamir.
[10] Anything that was	כָּל דָּבָר שֶׁהָיָה	Kol davar shehayah
included in a general rule	בִּכְלָל	bichlal
but was used	וְיָצָא	veyatza
for a specific case that is different,	לִטְעוֹן טַעַן אַחֵר	lit'on to'an acher
not like the general rule,	שֶׁלֹּא כְּעִנְיָנוֹ	shelo che'inyano,
it was used to make the rule more lenient	יָצָא לְהָקֵל	yatza lehakel,
and more stringent.	וּלְהַחֲמִיר	ulehachamir.
[11] Anything that was included in a general rule	כָּל דָּבָר שֶׁהָיָה בִּכְלָל	Kol davar shehayah bichlal
but was taken out	וְיָצָא	veyatza
to be considered as a new topic,	לִדּוֹן בַּדָּבָר הֶחָדָשׁ	lidon badavar hechadash,
you can't	אִי אַתָּה יָכוֹל	ee atah yachol
put it back into the general rule	לְהַחֲזִירוֹ לִכְלָלוֹ	lehachaziro lich'lalo,
until *holy* scripture puts it back	עַד שֶׁיַּחֲזִירֵנוּ הַכָּתוּב	ad sheyachazirenu hakatuv
into its general rule, explicitly.	לִכְלָלוֹ בְּפֵרוּשׁ	lich'lalo beferush.
[12] A topic explained by its context,	דָּבָר הַלָּמֵד מֵעִנְיָנוֹ	Davar halamed me'inyano,
and a topic explained by what follows.	וְדָבָר הַלָּמֵד מִסּוֹפוֹ	vedavar halamed misofo.

[1] "Any thing that was in a general rule and came out of the general rule (i.e., was used by itself) to teach (i.e., to make a point), not to teach about itself did it come out (i.e., it was not taken by itself only to make a point about itself), but to teach about the whole general rule did it come out (i.e., it was taken in order to make a point that applies to the general rule)."

[13] And in the same way, two *scriptural* passages	וְכֵן שְׁנֵי כְתוּבִים	Vechen, shnei chetuvim
that contradict each other—	הַמַּכְחִישִׁים זֶה אֶת זֶה	hamach'chishim zeh et zeh—
their meaning is unclear until there is	עַד שֶׁיָּבוֹא	ad sheyavo
a third passage	הַכָּתוּב הַשְּׁלִישִׁי	hakatuv hashlishi
that reconciles them.	וְיַכְרִיעַ בֵּינֵיהֶם	veyachri'a beineihem.

Choose one of the following two passages

May This Be ▪ יְהִי רָצוֹן ▪ Yehi Ratzon

May this be what you want,	◊ יְהִי רָצוֹן מִלְּפָנֶיךָ	◊ Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to grant our rights in your Torah,	שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ	shetiten chelkenu beToratecha,
that we may join the students	וְנִהְיֶה מִתַּלְמִידָיו	venih'yeh mitalmidav
of Aaron the *High* Priest,	שֶׁל אַהֲרֹן הַכֹּהֵן	shel Aharon hakohen,
who loved peace and sought peace,	אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם	ohev shalom verodef shalom,
loved all creatures	אוֹהֵב אֶת הַבְּרִיּוֹת	ohev et habriyot
and brought them to the Torah.	וּמְקָרְבָן לַתּוֹרָה	umekorvan laTorah.

May This Be ▪ יְהִי רָצוֹן ▪ Yehi Ratzon

May this be what you want,	◊ יְהִי רָצוֹן מִלְּפָנֶיךָ	◊ Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעֲבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

Mourners and those observing Yahrzeit rise to lead Teacher's Kaddish, page 646.

Daily Psalms

In addition to the daily psalm, we add Psalm 27 (page 175), and many add Psalm 30 (page 187).
Instead of or in addition to the daily psalm, some say Psalm 32 or 51 for Yom Kippur.
After each of these psalms, mourners rise to lead Mourners' Kaddish, page 642.

Psalm 24, for Sunday

Today is the first *day* of the week,	הַיּוֹם יוֹם רִאשׁוֹן בַּשַּׁבָּת	Hayom yom rishon bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] A psalm by David.	לְדָוִד מִזְמוֹר	LeDavid mizmor:
God's is the world, with all it holds,	לַיהוָה הָאָרֶץ וּמְלוֹאָהּ	LAdonai ha'aretz um'lo'ah,
The land on which all people dwell,[1]	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,
[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell.[2]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יהוה	Mi ya'aleh vehar Adonai,
To reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	"Neki chapayim uvar levav,
Without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
Their vow is their intent.[3]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah."
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יהוה	Yisa verachah me'et Adonai,
Defending them in every trial.[4]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
Seek only, *God*, to be with you. Selah.[5]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.
[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
The glorious sovereign is nigh![6]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.

[1] "To God belongs the world and its contents, the lived-on land and its inhabitants."
[2] "For *God* founded it above waters, and established it above rivers.
[3] "The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully."
[4] "Such a person will bear a blessing from God, vindication from the God of his/her salvation."
[5] "This is the generation of his (Jacob's) generations (i..e., these are Jacob's distant descendants), who seek your presence—Jacob!" As for the meaning of "Selah," if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.

DRAFT

[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, *who fights for us,*	יהוה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
Unfailingly victorious![1]	יהוה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.
[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
The glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, *who fights for us;*	יהוה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[2] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

Psalm 48, for Monday

Today is the second *day* of the week,	הַיּוֹם יוֹם שֵׁנִי בַּשַּׁבָּת	Hayom yom sheni bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] A song, a tune, for Korach's sons.[3]	שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח	Shir mizmor livnei Korach.
[2] Great is God and greatly praised	גָּדוֹל יהוה וּמְהֻלָּל מְאֹד	Gadol Adonai umehulal me'od
in God's town, *God's* holy hill.	בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ	be'ir Eloheinu, har kodsho.
[3] A lovely place, joy of all the earth,	יְפֵה נוֹף מְשׂוֹשׂ כָּל־הָאָרֶץ	Yefeh nof, mesos kol ha'aretz,
is Mount Zion, far to the North,[4]	הַר־צִיּוֹן יַרְכְּתֵי צָפוֹן	Har Tziyon, yarketei tzafon,
a great king's city.	קִרְיַת מֶלֶךְ רָב	kiryat melech rav.
[4] In *all* its citadels, God is acknowledged	אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע	Elohim be'armenoteha nodah
as *the strongest* citadel *of all*.[5]	לְמִשְׂגָּב	lemisgav.

[6] "Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter." No earthly gate is high enough to admit God.

[1] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."

[2] "Who is this ruler of glory? God of armies: *God* is the ruler of glory."

[3] This psalm may be written by Korach's descendants (just as many psalms are "by" King David), or it may have been used by them in the Temple service.

[4] In the northern part of Jerusalem.

[5] "God, among its strongholds, is known as a stronghold." בְּאַרְמְנוֹתֶיהָ may be translated as "in its palaces" instead of "strongholds": a royal residence is both luxurious, a palace, and well-protected, a stronghold. The great fortresses of Jerusalem, where the great king lives, concede that it's safer to be with God than to seek shelter in any citadel.

[5] For look, the kings congregated,	כִּי־הִנֵּה הַמְּלָכִים נוֹעֲדוּ	Ki hineh hamlachim no'adu,
they came over together;	עָבְרוּ יַחְדָּו	avru yachdav.
[6] They saw and were astonished,	הֵמָּה רָאוּ כֵּן תָּמָהוּ	hemah ra'u, ken tamahu;
they panicked and ran away,	נִבְהֲלוּ נֶחְפָּזוּ	nivhalu, nechpazu;
[7] Trembling gripped them there,	רְעָדָה אֲחָזָתַם שָׁם	re'adah achazatam sham,
pangs, like a woman in labor—	חִיל כַּיּוֹלֵדָה	chil kayoledah.
[8] With an east wind	בְּרוּחַ קָדִים	Beru'ach kadim
you shatter the ships of Tarshish.	תְּשַׁבֵּר אֳנִיּוֹת תַּרְשִׁישׁ	teshaber oniyot Tarshish.
[9] We had heard of it, then we saw it,[1]	כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ	Ka'asher shamanu, ken ra'inu
in the city of the Ruler of Hosts,	בְּעִיר־יְהוָה צְבָאוֹת	be'ir Adonai Tzeva'ot,
in the city of our God—	בְּעִיר אֱלֹהֵינוּ	be'ir Eloheinu—
may God establish it forever. Selah.	אֱלֹהִים יְכוֹנְנָהּ עַד־עוֹלָם סֶלָה	Elohim yechoneneha ad olam. Selah.
[10] God, we thought of your kindness	דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ	Diminu, Elohim, chasdecha
inside your sanctuary.	בְּקֶרֶב הֵיכָלֶךָ	bekerev heichalecha.
[11] Like your reputation, God,	כְּשִׁמְךָ אֱלֹהִים	Keshim'cha, Elohim,
your praise reaches the world's end;	כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ	ken tehilat'cha al katzvei eretz:
righteousness fills your right hand.	צֶדֶק מָלְאָה יְמִינֶךָ	tzedek mal'ah yeminecha.
[12] Mount Zion will rejoice,	יִשְׂמַח הַר־צִיּוֹן	Yismach Har Tziyon,
Judah's daughters celebrate	תָּגֵלְנָה בְּנוֹת יְהוּדָה	tagelnah benot Yehudah
because of your judgements![2]	לְמַעַן מִשְׁפָּטֶיךָ	lema'an mishpatecha.
[13] Surround Zion, encircle her,	סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ	Sobu Tziyon vehakifuha,
count off her towers.	סִפְרוּ מִגְדָּלֶיהָ	sifru migdaleha.
[14] Study the fortifications,	שִׁיתוּ לִבְּכֶם לְחֵילָהּ	Shitu libchem lecheilah
inspect the top of[3] her strongholds	פַּסְגוּ אַרְמְנוֹתֶיהָ	pasgu armenoteha,
so you can tell future generations[4]	לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן	lema'an tesapru ledor acharon.

[1] "As we had heard, so did we see."
[2] I.e., when God executes judgement on bad people.
[3] פַּסְגוּ is a plural imperative, "Be *at* the top her towers *with your eyes*."
[4] "The last generation."

[15] That this is God:	◊ כִּי זֶה אֱלֹהִים	◊ Ki zeh Elohim,
our God is forever:	אֱלֹהֵינוּ עוֹלָם וָעֶד	Eloheinu olam va'ed;
God will guide us beyond death.	הוּא יְנַהֲגֵנוּ עַל־מוּת	hu yenahagenu al mut.

Psalm 82, for Tuesday

Today is the third *day* of the week,	הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת	Hayom yom shelishi bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] A tune by Assaf.[1]	מִזְמוֹר לְאָסָף	Mizmor leAssaf.
God stands in the courthouse[2]	אֱלֹהִים נִצָּב בַּעֲדַת־אֵל	Elohim nitzav be'adat El,
judging among the judges.[3]	בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט	bekerev elohim yishpot.
[2] "How long will you judge unfairly,	עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל	"Ad matai tishpetu avel
bringing satisfaction to the wicked? Selah![4]	וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה	ufenei resha'im tis'u? Selah.
[3] Judge the poor and the orphan;	שִׁפְטוּ־דַל וְיָתוֹם	Shiftu dal veyatom;
do justice for the humble and destitute.	עָנִי וָרָשׁ הַצְדִּיקוּ	ani varash hatzdiku.
[4] Rescue the poor and needy	פַּלְטוּ־דַל וְאֶבְיוֹן	Paltu dal ve'evyon;
save them from the power of the wicked."	מִיַּד רְשָׁעִים הַצִּילוּ	miyad resha'im hatzilu.
[5] They don't know, don't understand—	לֹא יָדְעוּ וְלֹא יָבִינוּ	Lo yad'u, velo yavinu;
they walk in darkness,	בַּחֲשֵׁכָה יִתְהַלָּכוּ	bachashecha yit'halachu—
weakening the world's foundations.[5]	יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ	yimotu kol mosdei aretz.
[6] I told them, "You are judges,	אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם	Ani amarti, "Elohim atem,
all of you children of the Most High;	וּבְנֵי עֶלְיוֹן כֻּלְּכֶם	uvenei Elyon kul'chem.
[7] *even so,* you will die like *any* mortal	אָכֵן כְּאָדָם תְּמוּתוּן	Achen, ke'adam temutun,
and fall like some *petty* potentate."	וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ	uche'achad hasarim tipolu."

[1] Psalms 73-83 are לְאָסָף, to or for or by Assaf.
[2] "In the congregation of God"; presumably, because true justice is a divine attribute, the place where justice is dispensed is a place where people congregate to acknowledge God.
[3] While אֱלֹהִים is often a term for God, sometimes it seems to refer to human judges. When applied to God, it suggests divine justice (rather than compassion).
[4] "And raise the face of the wicked," making them the opposite of our word "downcast."
[5] "All the foundations of the world are moved." If justice is one of the founding principles of the world, unjust judges may weaken the very existence of the world.

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[8] O God, arise and judge the world,	קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ	Kumah, Elohim, shaftah ha'aretz,
bringing your rule to every nation.[1]	כִּי־אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם	ki atah tin'chal bechol hagoyim.

Psalm 94, for Wednesday

Today is the fourth *day* of the week,	הַיּוֹם יוֹם רְבִיעִי בַּשַּׁבָּת	Hayom yom revi'i bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] God of vengeance, God!	אֵל־נְקָמוֹת יהוה	El nekamot, Adonai,
God of vengeance, show yourself!	אֵל נְקָמוֹת הוֹפִיעַ	El nekamot, hofi'a.
[2] Arise, judge of the world:	הִנָּשֵׂא שֹׁפֵט הָאָרֶץ	Hinaseh, shofet ha'aretz,
give the arrogant what they deserve!	הָשֵׁב גְּמוּל עַל־גֵּאִים	hashev gemul al ge'im.
[3] How long will the wicked, O God,	עַד־מָתַי רְשָׁעִים יהוה	Ad matai resha'im, Adonai,
how long will the wicked rejoice?	עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ	ad matai resha'im ya'alozu?
[4] They bluster and brag,	יַבִּיעוּ יְדַבְּרוּ עָתָק	Yabi'u, yedabru atak;
they boast, all *these* evildoers.	יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן	yit'amru kol po'alei aven.
[5] They bully your people	עַמְּךָ יהוה יְדַכְּאוּ	Am'cha, Adonai, yedak'u,
and humiliate your own.	וְנַחֲלָתְךָ יְעַנּוּ	venachalat'cha ye'anu.
[6] They kill the widow and stranger,	אַלְמָנָה וְגֵר יַהֲרֹגוּ	Almanah veger yaharogu,
murder the orphan.	וְיתוֹמִים יְרַצֵּחוּ	vitomim yerachetzu.
[7] They say, "God won't see;	וַיֹּאמְרוּ לֹא יִרְאֶה־יָהּ	Vayomru, "Lo yir'eh Yah,
Jacob's God won't know!"	וְלֹא־יָבִין אֱלֹהֵי יַעֲקֹב	velo yavin Elohei Ya'akov."
[8] Wise up, you brutes among the people;	בִּינוּ בֹעֲרִים בָּעָם	Binu, bo'arim ba'am,
fools, when will you realize?	וּכְסִילִים מָתַי תַּשְׂכִּילוּ	uchesilim, matai taskilu?
[9] *God* gave us ears: *you think God* can't hear?	הֲנוֹטַע אֹזֶן הֲלֹא יִשְׁמָע	Hanotah ozen, halo yishmah?
God made the eye: can *God* not see?[2]	אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט	Im yotzer ayin, halo yabit?
[10] *God* punishes nations: will *God* not chide,	הֲיֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ	Hayoser goyim, halo yochi'ach,
who teaches humans whatever they know!	הַמְלַמֵּד אָדָם דָּעַת	hamelamed adam da'at?

[1] "For you shall inherit all nations" implies that God will control and impose God's beneficial will upon the nations.

[2] "The one who planted ears *in our heads, God, do you think God* won't hear *what you say? Do you seriously think* that the one who formed the eye will not look *at what you do*?"

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[11] God knows people's thoughts,	יהוה יָדֵעַ מַחְשְׁבוֹת אָדָם	Adonai yode'ah machshevot adam,
how silly they are.	כִּי־הֵמָּה הָבֶל	ki hemah havel.
[12] Lucky is the person whom God chides	אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ יָהּ	Ashrei hagever asher teyasrenu Yah
and teaches from *God's* law—	וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ	umiTorat'cha telamdenu,
[13] To be at peace in evil days	לְהַשְׁקִיט לוֹ מִימֵי רָע	lehashkit lo mimei rah
until a grave is dug for the wicked!	עַד יִכָּרֶה לָרָשָׁע שָׁחַת	ad yikareh larashah shachat.
[14] God will not desert *God's* people	כִּי לֹא־יִטֹּשׁ יהוה עַמּוֹ	Ki lo yitosh Adonai amo,
nor abandon *God's* own.	וְנַחֲלָתוֹ לֹא יַעֲזֹב	venachalato lo ya'azov.
[15] The verdict will return to justice,	כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט	Ki ad tzedek yashuv mishpat,
and all the upright will follow it.	וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב	ve'acharav kol yishrei lev.
[16] Who will stand up to the wicked,	מִי־יָקוּם לִי עִם־מְרֵעִים	Mi yakum li im mere'im,
stand with me against evildoers?	מִי־יִתְיַצֵּב לִי עִם־פֹּעֲלֵי אָוֶן	mi yityatzev li im po'alei aven?
[17] If God had not helped me,	לוּלֵי יהוה עֶזְרָתָה לִּי	Lulei Adonai ezratah li,
my spirit would soon have been at peace!	כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי	kim'at shochnah dumah nafshi!
[18] Had I said, "My foot has slipped,"	אִם־אָמַרְתִּי מָטָה רַגְלִי	Im amarti, "Matah ragli,"
your kindness, God, had nurtured me.	חַסְדְּךָ יהוה יִסְעָדֵנִי	chasdecha, Adonai, yis'adeni.
[19] When I am absorbed in my thoughts,[1]	בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי	Berov sar'apai bekirbi,
your comforts bring me delight.	תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשִׁי	tan'chumecha yesha'ashu nafshi.
[20] Can an unjust court be your companion	הַיְחָבְרְךָ כִּסֵּא הַוּוֹת	Hayechovrecha kiseh havot,
since it makes mischief the law?[2]	יֹצֵר עָמָל עֲלֵי־חֹק	yotzer amal alei chok?
[21] They conspire against the just	יָגוֹדּוּ עַל־נֶפֶשׁ צַדִּיק	Yagodu al nefesh tzadik,
and condemn innocent blood.	וְדָם נָקִי יַרְשִׁיעוּ	vedam naki yarshi'u.
[22] But God is my stronghold,	וַיְהִי יהוה לִי לְמִשְׂגָּב	Vihi Adonai li lemisgav,
my God is my safe refuge.[3]	וֵאלֹהַי לְצוּר מַחְסִי	vElohai letzur machsi.
[23] *God* will turn their evil against them,	וַיָּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם	Vayashev aleihim et onam,
cut them off in their wickedness;	וּבְרָעָתָם יַצְמִיתֵם	uvera'atam yatzmitem,
God, our God, will cut them off!	יַצְמִיתֵם יהוה אֱלֹהֵינוּ	yatzmitem Adonai Eloheinu!

[1] "There being many thoughts within me"—this may refer to the distractions of an active brain, or the meditations of a peaceful heart.
[2] "Could your companion be the *official* seat of evil, *which* makes trouble *founded* upon law?"
[3] "The rock of my protection," for one may feel safe hiding behind a rock.

When reciting the Daily Psalm for Wednesday, add Psalm 95:1-3

Psalm 95:1-3 Come, sing for joy to God on high,	לְכוּ נְרַנְּנָה לַיהוָה	Lechu neranena lAdonai;
On whose salvation we rely.[1]	נָרִיעָה לְצוּר יִשְׁעֵנוּ	nari'ah letzur yish'enu.
[2] Approach God with a thankful heart	נְקַדְּמָה פָנָיו בְּתוֹדָה	Nekadmah fanav betodah
With songs of praise *to take your part.*	בִּזְמִרוֹת נָרִיעַ לוֹ	Bizmirot, nari'ah lo.
[3] For a great God is Adonai,	◊ כִּי אֵל גָּדוֹל יהוה	◊ Ki El gadol Adonai
Above all powers[2] ruling high,	וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים	Umelech gadol al kol elohim.

Psalm 81, for Thursday

Today is the fifth *day* of the week,	הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת	Hayom yom chamishi bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] For the conductor, on the gittit,[3] by Asaf.	לַמְנַצֵּחַ עַל־הַגִּתִּית לְאָסָף	Lamnatze'ach, al hagittit, le'Asaf.
[2] To God, our refuge, sing in joy,	הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ	Harninu lElohim uzenu,
To Jacob's God call out in glee:	הָרִיעוּ לֵאלֹהֵי יַעֲקֹב	Hari'u lElohei Ya'akov.
[3] Raise your voice and beat the drum,	שְׂאוּ־זִמְרָה וּתְנוּ־תֹף	Se'u zimrah utenu tof
With harp and lyre *for harmony.*[4]	כִּנּוֹר נָעִים עִם־נָבֶל	Kinnor na'im im nahvel.
[4] Let shofar blasts hail the new moon[5]	תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר	Tik'u vachodesh shofar,
To mark our day's festivity.	בַּכֶּסֶה לְיוֹם חַגֵּנוּ	Bakeseh leyom chageinu.
[5] For this is Israel's rule,	כִּי חֹק לְיִשְׂרָאֵל הוּא	Ki chok leYisra'el hu,
Studied in God's own school![6]	מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב	Mishpat lElohei Ya'akov.
[6] Joseph heard this law when he	עֵדוּת בִּיהוֹסֵף שָׂמוֹ	Edut biY'hosef samo
Left foreign tongue in Egypt land	בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם	Betzeto al eretz Mitzrayim,
(A language hard to understand)![7]	שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע	Sefat lo yadati eshmah.

[1] "Sing to the rock of our salvation"; the rock is a firm foundation for our faith
[2] "Powers"—the Hebrew could be "gods" or "heavenly powers."
[3] What is a "gittit"? Nobody is sure; perhaps a musical instrument popular in Goliath's town of Gat (גת).
[4] The drum could be like a tambourine, the kinnor is a type of lyre; in Sumer, a lyre could be a big thing you rest on the ground. As for נָבֶל, lyre, the root נבל (shameful) is derogatory; perhaps jokingly the Mishnah on Psalms says it gets its name because its sound shames (מְנַבֵּל) other instruments.
[5] The new moon may refer to Rosh Hashanah, when we use this verse for evening kiddush.
[6] "A judgement for the God of Jacob."

[7] I freed his shoulder from its toil,	הֲסִירוֹתִי מִסֶּבֶל שִׁכְמוֹ	Hasiroti misevel shichmo,
From servant's pail I took his hand.	כַּפָּיו מִדּוּד תַּעֲבֹרְנָה	Kapav midud ta'avorna.
[8] You cried in pain, I set you free,	בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ	Batzarah karata va'achaltzeka;
In thunder met your mute demand.[1]	אֶעֱנְךָ בְּסֵתֶר רַעַם אֶבְחָנְךָ	E'en'cha beseter ra'am evchan'cha
You opposed me, even so,	עַל־מֵי מְרִיבָה סֶלָה	Al mei merivah. Selah.
Where Meribah's waters flow. Selah.[2]		
[9] My people, if you heed my call	שְׁמַע עַמִּי וְאָעִידָה בָּךְ	Shema ami, ve'a'idah bach;
Israel, listen to me now!	יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי	Yisra'el, im tishmah li,
[10] No heathen deities will you take,	לֹא־יִהְיֶה בְךָ אֵל זָר	Lo yih'yeh vecha el zar,
To foreign gods you shall not bow.	וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר	Velo tishtachaveh le'el nechar.
[11] I am your God: I raised you, I,	אָנֹכִי יהוה אֱלֹהֶיךָ	Anochi Adonai Elohecha,
From Egypt. *I fulfilled my vow.*[3]	הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם	Hama'al'cha me'eretz Mitzrayim:
Gape, *like the bird's young brood:*	הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ	Har'chev picha va'amalehu.
I'll fill you full of food.[4]		
[12] My people would not hear my voice.	וְלֹא־שָׁמַע עַמִּי לְקוֹלִי	Velo shama ami lekoli,
No, Israel cared no whit for me.	וְיִשְׂרָאֵל לֹא־אָבָה לִי	VeYisra'el lo avah li.
[13] I let them chase their every lust	וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם	Va'ashalchehu bishrirut libam,
And follow their own vanity.	יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם	Yel'chu bemo'atzoteichem.
[14] I wish my people heeded me,	לוּ עַמִּי שֹׁמֵעַ לִי	Lu ami shome'ah li,
And Israel walked my way *of purity.*	יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ	Yisra'el bidrachai yehalechu.
[15] In a flash, I'd trounce their foes,	כִּמְעַט אויְבֵיהֶם אַכְנִיעַ	Kim'at oyveihem achni'ah
My hand would crush their woes.[5]	וְעַל צָרֵיהֶם אָשִׁיב יָדִי	Ve'al tzareihem ashiv yadi.

[7] "Testimony with-Y'hoseph (tradition says Joseph's name became Y'hoseph—with an extra letter ה, possible symbol of divine favor—after he refused Potiphar's wife in Gen. 39) *God*-placed / on-his-departing up-from-the-land Egypt / a-language *that* I-knew-not I-heard."

[1] Translators differ over who was thunder and who was mute: did Israel cry out with thunderous voice and God answer quietly, or did Israel cry out quietly and God answer in thunder? We can appreciate the Psalmist's contrast between God's public salvation and the Israelites' private pain.

[2] God tested the Israelites at Meribah (Num. 20).

[3] God promised Abraham that his descendants would suffer and be saved (Gen. 15).

[4] As God fed them with quails and manna in the desert (Num. 11).

[5] I would turn my hand against their troubles / oppressors.

[16] God's enemies will crawl	מְשַׂנְאַי יהוה	Mesan'ei Adonai
cringing[1] from their tricks;	יְכַחֲשׁוּ־לוֹ	yechachashu lo,
their time *for punishment* is ever *fixed*.	וִיהִי עִתָּם לְעוֹלָם	Vihi itam le'olam.
[17] But you shall feast on choicest cream of wheat,	◊ וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה	◊ Vaya'achilehu mechelev chitah,
On honey from the Rock—all you can eat![2]	וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָּ	Umitzur devash asbi'eka.

Psalm 93, for Friday

Today is the sixth day of the week,	הַיּוֹם יוֹם שִׁשִּׁי בַּשַּׁבָּת	Hayom yom shishi bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] God reigns, enrobed in regal grace,	יהוה מָלָךְ גֵּאוּת לָבֵשׁ	Adonai malach: ge'ut lavesh,
Robed in grace and cloaked in power;	לָבֵשׁ יהוה עֹז הִתְאַזָּר	lavesh Adonai, oz hit'azar.
Earth cannot slip in *God's* embrace;	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	Af tikon tevel bal timot.
[2] Firm is your throne from the first hour;	נָכוֹן כִּסְאֲךָ מֵאָז	Nachon kis'acha me'az,
Eternal is your place.	מֵעוֹלָם אָתָּה	me'olam atah.
[3] God, streams have raised,	נָשְׂאוּ נְהָרוֹת יהוה	Nas'u neharot, Adonai,
yes raised their voice;	נָשְׂאוּ נְהָרוֹת קוֹלָם	nas'u neharot kolam,
The rivers crash and roar:	יִשְׂאוּ נְהָרוֹת דָּכְיָם	yis'u neharot dochyam.
[4] Let mighty waters make their noise,	מִקֹּלוֹת מַיִם רַבִּים	Mikolot mayim rabim
The breakers on the shore:	אַדִּירִים מִשְׁבְּרֵי־יָם	adirim mishberei yam,
God's strength is more, much more!	אַדִּיר בַּמָּרוֹם יהוה	adir bamarom Adonai.
[5] Your promises will be fulfilled:	◊ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	◊ Edotecha ne'emnu me'od
Your sacred house you shall rebuild,	לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ	levet'cha na'avah kodesh,
Sovereign, for evermore.	יהוה לְאֹרֶךְ יָמִים	Adonai, le'orech yamim.

[1] The root כחש means deceive and become weak, "cringe" and "tricks" suggest both meanings.
[2] The fatty or creamy part of the wheat berry is a delicacy (sorry, kids); at least, it beats a spoonful of bran! Honey from the Rock is perhaps solid sweetener or rock candy; who knows?

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Psalm 92, for Shabbat

Today is the holy rest-day,	הַיּוֹם שַׁבָּת קֹדֶשׁ	Hayom Shabbat kodesh,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] A psalm, a song for Shabbat:[1]	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat:
[2] O God, to you our thanks are due,	טוֹב לְהֹדוֹת לַיהוָה	Tov lehodot lAdonai
To sing on high your praise,	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן	Ulezamer leshimcha elyon
[3] Each day to express your gentleness,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	Lehagid baboker chasdecha
Each night your faithful ways;	וֶאֱמוּנָתְךָ בַּלֵּילוֹת	Ve'emunat'cha baleilot.
[4] With song tuned to the lyre, each hears	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל	Aley asor va'aley nahvel,
The ten-stringed music of the spheres.[2]	עֲלֵי הִגָּיוֹן בְּכִנּוֹר	Aley higayon bechinor
[5] Your deeds, O Sovereign, bring me cheer,	כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	Ki simachtani Adonai befo'olecha,
Joy in your works I've found;	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן	Bema'asei yadecha aranen.
[6] How grand, O God, your deeds appear,	מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	Mah gadlu ma'asecha Adonai,
How deep your thoughts profound.	מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ	Me'od amku machshevotecha.
[7] The ignoramus can't conceive,	אִישׁ־בַּעַר לֹא יֵדָע	Ish ba'ar lo yeda
For this the fool is too naive:	וּכְסִיל לֹא־יָבִין אֶת־זֹאת	Uchesil lo yavin et zot:
[8] Though thugs spread like a noxious weed	בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב	Bifro'ach resha'im kemo esev
And villains propagate their seed,	וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	Vayatzitzu kol po'alei aven
Toward endless ruin *they proceed*.[3]	לְהִשָּׁמְדָם עֲדֵי־עַד	Lehishamdam adei ad.
[9] And you … Supremacy …	וְאַתָּה מָרוֹם	Ve'atah marom
Eternally … Divinity.[4]	לְעֹלָם יהוה	Le'olam Adonai.

[1] This is the only psalm that's associated with a day, and our tradition understands this association surprisingly. This psalm is "for the day of Shabbat / לְיוֹם הַשַּׁבָּת / leyom haShabbat": When a psalm is "for David / לְדָוִד / le-David," we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

[2] Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

[3] "When bad people flourish like grass (in-the-flowering/fruiting-of bad-people like herbal-growth), / and all malefactors sprout, / *it's only* for their destruction eternally."

[4] This elliptical verse of four words is the center of the psalm. If you skip the first verse, "A psalm, a song for Shabbat," there are seven verses and 52 words before this short verse, and the same number after. These four words—You … Height … Forever … God—perhaps help the mind light on the immanent and the transcendent, the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is di-

[10] For see! O God, your enemies—	כִּי הִנֵּה אֹיְבֶיךָ יהוה	Ki hineh oy'vecha, Adonai,
Your enemies shall be lost,	כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	Ki hineh oy'vecha yovedu
All sunk in their iniquities	יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן	Yitpardu kol po'alei aven.
From place to place be tossed.[1]		
[11] Like proud-horned ox I'll stand upright,	וַתָּרֶם כִּרְאֵים קַרְנִי	Vatarem kir'eim karni
anointed with rich flowing oil;	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן	Baloti beshemen ra'anan
[12] My enemies will—in my sight—	וַתַּבֵּט עֵינִי בְּשׁוּרָי	Vatabet eini beshurai
Though they attack *be beaten back;*	בַּקָּמִים עָלַי מְרֵעִים	Bakamim alay mere'im.
I'll hear *their plans all foiled.*[2]	תִּשְׁמַעְנָה אָזְנָי	Tishma'na oznai!
[13] The righteous flourish like the palm	צַדִּיק כַּתָּמָר יִפְרָח	Tzaddik katamar yifrach
As Lebanon's lofty cedar soars;	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה	Ke'erez baL'vanon yisgeh,
[14] Rooted in the house of God,	שְׁתוּלִים בְּבֵית יהוה	Shetulim beveit Adonai
They blossom in God's *inner* courts;	בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ	Bechatzrot Eloheinu yafrichu.
[15] They bear fruit when they're elderly,	◊ עוֹד יְנוּבוּן בְּשֵׂיבָה	◊ Od yenuvun beseivah
Fertile and fresh eternally,	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ	Deshenim vera'ananim yiheyu.
[16] To show God is reliable,	לְהַגִּיד כִּי־יָשָׁר יהוה	Lehagid, ki yashar Adonai
My *steady* rock, impeccable.	צוּרִי וְלֹא־עַוְלָתָה בּוֹ	Tzuri velo avlata bo.

After the daily psalm, mourners and those observing yahrzeit lead Mourners' Kaddish, page 642.

Psalm 32

Some say this for Yom Kippur. It's a good poem for someone who regrets faults that went unpunished.

[1] A teaching-poem[3] by David:	לְדָוִד מַשְׂכִּיל	LeDavid maskil:
Lucky is one whose fault is borne,	אַשְׁרֵי נְשׂוּי־פֶּשַׁע	Ashrei nesu'i peshah,
With wrongs concealed *from penalty,*[4]	כְּסוּי חֲטָאָה	kesu'i chata'ah

vine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

[1] "They shall disperse themselves, all workers of wickedness."

[2] "May my eye look upon my foes *being destroyed* when they rise against me, evildoers; listen, my ears, *to their discomfiture!*"

[3] If the Hebrew word מַשְׂכִּיל is related to the root שכל, common sense, it may mean a poem that imbues people with שכל, common sense or intelligence, as in verse 8.

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[2] Lucky is one—	אַשְׁרֵי אָדָם	Ashrei adam
Whose sins God never calculates	לֹא יַחְשֹׁב יהוה לוֹ עָוֹן	lo yachshov Adonai lo avon
(Though *God* bears no dishonesty).[1]	וְאֵין בְּרוּחוֹ רְמִיָּה	ve'ein berucho remiyah.
[3] When *of my faults* I said no word,	כִּי־הֶחֱרַשְׁתִּי	Ki hecherashti
My power ebbed, I sobbed all day,[2]	בָּלוּ עֲצָמַי בְּשַׁאֲגָתִי כָּל־הַיּוֹם	balu atzamai besha'agati kol hayom.
[4] For day and night I felt your might:	כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ	Ki yomam valaila tichbad alai yadecha:
My moist *loam* turned to arid *clay*.[3]	נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קָיִץ	nehpach leshadi becharvonei kayitz.
Selah.	סֶלָה	Selah.
[5] I spoke my faults, my sins I bared.	חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא־כִסִּיתִי	Chatati odi'acha va'avoni lo chisiti;
"I'll tell God of my sins," I said;	אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה	Amarti "odeh alei fesha'ai lAdonai."
You bore all wrongs *that I declared.* Selah.	וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה	Ve'atah nasata avon chatati. Selah.
[6] Let all devout ones frame to you—	עַל־זֹאת יִתְפַּלֵּל כָּל־חָסִיד	Al zot, yitpalel kol chasid elecha
When you are found—their speech;	אֵלֶיךָ לְעֵת מְצֹא	le'et metzo.
Though surging torrents overflow	רַק לְשֵׁטֶף מַיִם רַבִּים	Rak leshetef mayim rabim
God lies beyond their reach.[4]	אֵלָיו לֹא יַגִּיעוּ	elav lo yagi'u.

[4] "Happy/Lucky the-tolerated-of-sin (one who hasn't been punished yet), hidden of transgression." Happy used to refer to someone who benefited from happenstance, so it's like the modern word lucky. The poet is feeling pretty good because he knows he's done wrong but hasn't had to pay for it—yet.

[1] "Lucky *is* a-man *of whom* God does not calculate his wrongdoing, and in his spirit/character is no deception:; the spirit/character might be the man's, might be God's, and in this translation we attribute it to God. So the poet still thinks God's letting him off, but a little voice tells him this can't go on for long because God's going to get at the truth.

[2] "When/because I was silent *about my faults* my bones weakened while I moaned (some say "roared") all the day." I like to think this means that the poet failed to admit his faults and as this tool a toll on his energy and equanimity, reducing him to a sniveling weakling.

[3] "For day and night would-be-heavy upon-me your-hand/power (you treated me heavy-handedly); was-turned my-moisture into/through the-drynesses/heats-of summer (my moisture/energy withered)." I was a sniveling weakling because God treated me pretty roughly, and all my energy dried up. Selah is of uncertain meaning.

[4] "Upon-this/for-this-*reason*, let-pray every devout-one to-you at-a-time *of* finding. Only/however at-overflowing-of water abundant, to-him not can-they-reach." "At-a-time *of* finding," i.e., a time when God can be found or reached through devout prayer, as imagined in Psalm 69:14; TB Berachot 8a discusses the phrase. Any time is good for prayer, but sometimes God seems more accessible or responsive than others. Poor Claudius, trying to repent: "My words fly up, my thoughts remain below" (Hamlet, 3:3). However, prayer is difficult because even with torrents of tears we can't be confident that we'll bridge the gap between human and divine.

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[7] You shield me—from my foe defend—	אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי	Atah seter li mitar titzreni;
Surrounding me with boisterous friends.[1] Selah.	רָנֵי פַלֵּט תְּסוֹבְבֵנִי סֶלָה	ranei falet tesoveveni. Selah.
[8] I'll make you wise—	אַשְׂכִּילְךָ	Askil'cha
the proper path advise—	וְאוֹרְךָ בְּדֶרֶךְ־זוּ תֵּלֵךְ	ve'or'cha bederech zu telech;
And guide you, ever watching with my eyes.[2]	אִיעֲצָה עָלֶיךָ עֵינִי	i'atzah alecha eini.
[9] Don't be like horse or mule,	אַל־תִּהְיוּ כְּסוּס כְּפֶרֶד	Al tiheyu kesus, kefered:
brute with no sense	אֵין הָבִין	ein havin,
With bit and bridle decked—	בְּמֶתֶג־וָרֶסֶן עֶדְיוֹ	bemeteg varesen edyo
to curb offense.[3]	לִבְלוֹם בַּל קְרֹב אֵלֶיךָ	livlom kerov elecha.
[10] The wicked ample grief endure	רַבִּים מַכְאוֹבִים לָרָשָׁע	Rabim machovim larashah,
But God's believers	וְהַבּוֹטֵחַ בַּיהוָה	vehabote'ach bAdonai,
live in joy.[4]	חֶסֶד יְסוֹבְבֶנּוּ	chesed yesovevenu.
[11] Rejoice in God, just folk, and cheer,	שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים	Simchu vAdonai vegilu tzadikim
Rejoice, all you whose thoughts are clear.[5]	וְהַרְנִינוּ כָּל־יִשְׁרֵי־לֵב	veharninu kol yishrei lev.

[1] "You *are* a hiding-place for me; from trouble/enemy you save/protect me; *with* joyful shouts of rescue you surround me." I presume the shouts of rescue are from the rescue party whooping and hollering as they swoop in to save the embattled poet.

[2] I shall give you understanding and show you on which path you are to go; I shall provide advice for you *with* my eye"; i.e., (assuming that God speaks verses 8 and 9) God promises to watch the poet and set him on the right path. "I shall give you understanding," from the same root as the name for this type of poem.

[3] Some translators find the last line of this verse difficult. לִבְלוֹם means to restrain, as with a bridle or bit; בַּל קְרֹב אֵלֶיךָ is "lest to-come-close to-you"; this could mean that the bridle prevents the animal from aapproaching its master with rebellious intentions, or it could mean that the bridle restricts the animal lest it fail to approach at the master's wish.

[4] "Many pains/headaches *are* for the wicked *person,* while the one who trusts in God, kindness surrounds him."

[5] Rejoice in God and take delight, righteous ones, and shout for joy everyone of the upright heart."

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Psalm 51

This is a good poem for someone who feels guilty.

[1] For the leader, a poem by David,	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד	Lamnatze'ach, mizmor leDavid,
[2] When Nathan the prophet came to him,	בְּבוֹא־אֵלָיו נָתָן הַנָּבִיא	Bevo'o elav Nathan Hanavi,
after he came in to BatSheva.[1]	כַּאֲשֶׁר־בָּא אֶל־בַּת־שָׁבַע	ka'asher ba el BatSheva.
[3] Be kind to me, God, as you are kind;	חָנֵּנִי אֱלֹהִים כְּחַסְדֶּךָ	Choneni, Elohim, kechasdecha,
in your great mercy wipe away my wrong.	כְּרֹב רַחֲמֶיךָ מְחֵה פְשָׁעָי	kerov rachamecha mecheh pasha'ai.
[4] Thoroughly[2] rinse off my sin	הֶרֵב כַּבְּסֵנִי מֵעֲוֹנִי	Herev kabseni me'avoni,
and clean off my wrongdoing.	וּמֵחַטָּאתִי טַהֲרֵנִי	umechatati tahareni.
[5] For I admit my wrong,	כִּי־פִשְׁעִי אֲנִי אֵדָע	Ki fesha'i ani edah,
and I am always aware of my sin.[3]	וְחַטָּאתִי נֶגְדִּי תָמִיד	vechatati negdi tamid.
[6] I have wronged you, only you,[4]	לְךָ לְבַדְּךָ חָטָאתִי	Lecha levad'cha chatati,
and done what you consider evil.	וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי	veharah be'einecha asiti
Now you will pronounce a just sentence;	לְמַעַן תִּצְדַּק בְּדָבְרֶךָ	lema'an titzdak bedovrecha,
you will be just in your judgement.	תִּזְכֶּה בְשָׁפְטֶךָ	tizkeh veshoftecha.
[7] Look, I was born for wrong;	הֵן־בְּעָוֹן חוֹלָלְתִּי	Hen ba'avon cholalti,
for sin my mother conceived me.[5]	וּבְחֵטְא יֶחֱמַתְנִי אִמִּי	uvechet yechamatni imi.
[8] Look, you want honesty deep inside me,	הֵן־אֱמֶת חָפַצְתָּ בַּטֻּחוֹת	Hen emet chafatzta vatuchot,
and you will teach me wisdom in my heart.[6]	וּבְסָתֻם חָכְמָה תוֹדִיעֵנִי	uvesatum chochmah todi'eni.

[1] 2 Sam. 11-12. Overcome by lust on seeing BatSheva bathing, David arranged for her husband's death and took her as his wife. Nathan rebuked David, and David repented.

[2] The Hebrew text as written has the word הרבה; this is read as הֶרֵב and understood to come from the root רב, "much" or "many" and therefore "thoroughly."

[3] "And my sin is across from me, all the time."

[4] The poet does not mention Uriah, whose death David arranged; BatSheva, deprived of her husband; and BatSheva's baby, who died as a punishment for David. However, the poet may consider that any wrong is a wrong against God above all, for God can exact punishment whereas the people whom David wronged cannot call him to account. Maybe BatSheva can complain, but how easily can a widow berate the king?

[5] Some understand this verse to imply that humans are born with a burden of sin and that sex is sinful. But, the Hebrew can be understood in different ways. The poet may simply mean that, like all people, the poet has faults. Verse 12 contradicts the idea that all humans are born in sin.

[6] "Look, truth/honesty/integrity you have desired for my innards/kidneys (i.e., God wants a human being to be honest through and through), and in my concealed part wisdom shall you make known to me."

[9] Cleanse me with hyssop,[1] and I'll be clean;	תְּחַטְּאֵנִי בְאֵזוֹב וְאֶטְהָר	Techatenu ve'ezov, ve'et'har;
wash me, and I'll be whiter than snow.	תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין	techabseni, umisheleg albin.
[10] Make me hear joy and gladness	תַּשְׁמִיעֵנִי שָׂשׂוֹן וְשִׂמְחָה	Tashmi'eni sason vesimchah;
so that the bones you crushed can rejoice.	תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ	tagelnah atzamot dikita.
[11] Hide your face from my sins	הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי	Has'ter panecha me'chata'ai,
and wipe away all my wrongs.	וְכָל־עֲוֹנֹתַי מְחֵה	vechol avonotai mecheh.
[12] You created me, God, with a pure heart;	לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים	Lev tahor berah li, Elohim,
renew inside me an upright spirit!	וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי	veru'ach nachon chadesh bekirbi.
[13] Don't send me away from you	אַל־תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ	Al tashlicheni milfanecha,
nor remove your holy spirit from me.	וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי	veru'ach kodshecha al tikach mimeni.
[14] Restore to me the delight of your salvation,	הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ	Hashivah li sasson yishecha,
so that a generous mood can sustain me.[2]	וְרוּחַ נְדִיבָה תִסְמְכֵנִי	veru'ach nedivah tismecheni.
[15] *Then* I can teach sinners your ways,	אֲלַמְּדָה פֹשְׁעִים דְּרָכֶיךָ	Alamdah foshim derachecha,
and wrongdoers will return to you.	וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ	vechata'im elecha yashuvu.
[16] Free me from guilt, God,	הַצִּילֵנִי מִדָּמִים אֱלֹהִים	Hatzileni midamim, Elohim,
God of my salvation,	אֱלֹהֵי תְשׁוּעָתִי	Elohei teshu'ati;
so my tongue can sing your righteousness.	תְּרַנֵּן לְשׁוֹנִי צִדְקָתֶךָ	teranen leshoni tzidkatecha.
[17] Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai, sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.
[18] I would bring sacrifices if you wanted	כִּי לֹא־תַחְפֹּץ זֶבַח וְאֶתֵּנָה	Ki lo tachpotz zevach, ve'etenah;
but you want no burnt-offering.[3]	עוֹלָה לֹא תִרְצֶה	olah lo tirtzeh.
[19] God's *favorite* sacrifices are a broken spirit;	זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה	Zivchei Elohim ru'ach nishbarah;
the broken, crushed heart	לֵב־נִשְׁבָּר וְנִדְכֶּה	lev nishbar venidkeh,
God will not spurn.	אֱלֹהִים לֹא תִבְזֶה	Elohim lo tivzeh.
[20] *God,* in your favor mend Zion,	הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן	Hetivah virtzon'cha et Tziyon;
rebuild Jerusalem's walls.	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָ͏ִם	tivneh chomot Yerushala'im.

[1] Hyssop was used for the ceremonies that restored people to the community after they had recovered from leprosy (Lev. 14) or had come into contact with the dead (Num. 19).

[2] "A spirit of generosity"; i.e., if the poet is happy again, he or she can feel generous toward others.

[3] "For you don't want a sacrifice; otherwise, I would bring *one;* a burnt-offering you do not want."

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[21] Then you will delight in	אָז תַּחְפֹּץ	Az tachpotz
the sacrifices of the righteous,	זִבְחֵי־צֶדֶק	zivchei tzedek,
burnt-offering and whole-offering;	עוֹלָה וְכָלִיל	olah vechalim;
then they will send bulls up on your altar.	אָז יַעֲלוּ עַל־מִזְבַּחֲךָ פָּרִים	az ya'alu al mizbachachah farim.

We continue with Psalm 27 for the season of repentance.

Psalm 27

[1] *A psalm* of David:	לְדָוִד	LeDavid
God lights my way and saves me from alarm.	יהוה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא	Adonai ori veyish'i, mimi irah?
God is my life-force. Who can do me harm?	יהוה מָעוֹז־חַיַּי מִמִּי אֶפְחָד	Adonai ma'oz chayai, mimi efchad?
[2] When evil people came	בִּקְרֹב עָלַי מְרֵעִים	Bikrov alai mere'im
my flesh to eat,	לֶאֱכֹל אֶת־בְּשָׂרִי	le'echol et besari
My irksome foes slipped,	צָרַי וְאֹיְבַי לִי	tzarai ve'oy'vai li
fell down at my feet.[1]	הֵמָּה כָּשְׁלוּ וְנָפָלוּ	hemah kashlu venafalu.
[3] Though I'm besieged,	אִם־תַּחֲנֶה עָלַי מַחֲנֶה	Im tachaneh alai machaneh
I won't give in to fear.	לֹא־יִירָא לִבִּי	lo yirah libi;
Though I face war,	אִם־תָּקוּם עָלַי מִלְחָמָה	im takum alai milchamah
I stand by this idea.	בְּזֹאת אֲנִי בוֹטֵחַ	bezot ani vote'ach.
[4] One thing I asked of God,	אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	Achat sha'alti me'et Adonai,
for this I pray:	אוֹתָהּ אֲבַקֵּשׁ	otah avakesh:
To sit in God's own house	שִׁבְתִּי בְּבֵית־יהוה	shivti beveit Adonai
living each day,	כָּל־יְמֵי חַיַּי	kol yemei chayai,
To view God's grace,	לַחֲזוֹת בְּנֹעַם־יהוה	lachazot beno'am Adonai
and in *God's* Temple stay.[2]	וּלְבַקֵּר בְּהֵיכָלוֹ	ulevaker beheichalo.

[1] "A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!"

[2] "If an *army* camp camps against me, my heart will not fear. If war rises against me, this is what I'll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in *God's* Temple."

[5] For *God* will keep me safe in evil days,	כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	Ki yitzpeneni besuko beyom ra'ah,
Hide me in secret tent	יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ	yastireni beseter oholo
on mountain raised.	בְּצוּר יְרוֹמְמֵנִי	betzur yeromemeni.
[6] And now I'm high above	וְעַתָּה יָרוּם רֹאשִׁי	Ve'atah yarum roshi
my enemies round;	עַל אֹיְבַי סְבִיבוֹתַי	al oy'vai sevivotai
I'll offer in *God's* tent	וְאֶזְבְּחָה בְאָהֳלוֹ	ve'ezbechah ve'oholo
my joyful sound.[1]	זִבְחֵי תְרוּעָה	zivchei teru'ah;
With song to God my music will resound.[2]	אָשִׁירָה וַאֲזַמְּרָה לַיהוה	ashirah va'azamrah lAdonai.
[7] God, hear my cry,	שְׁמַע־יהוה קוֹלִי אֶקְרָא	Shema Adonai, koli ekrah;
and answer in your grace.	וְחָנֵּנִי וַעֲנֵנִי	vechoneni va'aneni.
[8] My heart implored you, *God*, "O seek my face,"	לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי	Lecha amar libi, "Bakshu fanai."
As I seek yours.	אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ	Et panecha Adonai avakesh.
[9] Don't hide your face from me,	אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	Al tas'ter panecha mimeni,
Don't send away your servant angrily.[3]	אַל־תַּט־בְּאַף עַבְדֶּךָ	al tat be'af avdecha.
You helped me;	עֶזְרָתִי הָיִיתָ	Ezrati hayita:
don't spurn or abandon me.[4]	אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי	al titsheni, ve'al ta'azveni.
O God, you save me, *time and time again.*	אֱלֹהֵי יִשְׁעִי	Elohei yish'i—
[10] My parents left me,	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי	Ki avi ve'imi azavuni,
God will take me in.[5]	וַיהוה יַאַסְפֵנִי	vAdonai ya'asfeni.
[11] Show me your way, *God*,	הוֹרֵנִי יהוה דַּרְכֶּךָ	Horeni Adonai darkecha,
set me on level ground	וּנְחֵנִי בְּאֹרַח מִישׁוֹר	unecheni be'orach mishor
To stand against those who can boss me around![6]	לְמַעַן שׁוֹרְרָי	lema'an shorerai.

[1] "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

[2] "For *God* will hide me in *God's* shelter on a bad day, conceal me in the secrecy of *God's* tent, lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in *God's* tent sacrifices of joyous shouting, I'll sing and make music to God."

[3] "Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, 'Seek my face.' Lord, I shall seek your face! Don't hide your face from me; Don't turn your servant away in anger."

[4] "You have been my help: Don't throw me off, don't abandon me."

[5] "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."

[6] "God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"

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[12] Don't turn me over to my enemies,	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי	Al titneni benefesh tzarai,
False witnesses,	כִּי קָמוּ־בִי	ki kamu vi
who breathe brutality.[1]	עֵדֵי־שֶׁקֶר וְיִפֵּחַ חָמָס	edei sheker vife'ach chamas.
[13] What had I been, had I not known I'd spy	לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת	Lulei he'emanti lir'ot
God's goodness here on earth before I die?	בְּטוּב־יהוה בְּאֶרֶץ חַיִּים	betuv Adonai be'eretz chayim.
[14] Wait for God, *wait and trust.*	◊ קַוֵּה אֶל־יהוה	◊ Kaveh el Adonai:
Though God come late,	חֲזַק וְיַאֲמֵץ לִבֶּךָ	chazak veya'ametz libecha:
Be strong, take heart.	וְקַוֵּה אֶל־יהוה	vekaveh el Adonai.
And wait for God, *just wait.*[2]		

Song of Glory ▪ אַנְעִים זְמִירוֹת ▪ Anim Zemirot

Some communities open the ark for this poem, either here or at the end of the service.

This poem is usually attributed to Judah heChasid, one of the leading Jewish mystics of central Europe in the Middle Ages. Since he was too humble to sign his works, the attribution is not certain. He died in 1217. The poem is notable for its anthropomorphic imagery and its yearning for closeness to God, characteristics which are not to every spiritual taste. The poem is generally considered very holy and is reserved for special occasions (Shabbat and festivals, in many communities), and we open the ark to recite it, responsively.

The poet begins by speaking of great longing for God.

I will make pleasant psalms	אַנְעִים זְמִירוֹת	**A**n'im zemirot
and compose songs	וְשִׁירִים אֶעֱרוֹג	veshirim e'erog
because my soul longs for you.	כִּי אֵלֶיךָ נַפְשִׁי תַּעֲרוֹג	ki elecha nafshi ta'arog.
My soul longs for shelter in your hand,	נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ	**N**afshi chamda betzel yadecha,
to grasp every mystery of your secret.	לָדַעַת כָּל-רָז סוֹדֶךָ	lada'at kol raz sodecha.
When I speak of your glory,	מִדֵּי דַבְּרִי בִכְבוֹדֶךָ	**M**idei dabri bichvodecha
my heart longs for your love.	הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ	homeh libi el dodecha.
So I shall utter your praises	עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת	**A**l ken adaber becha nichbadot,
and praise your name	וְשִׁמְךָ אֲכַבֵּד	veshimcha achabed
in songs of love.	בְּשִׁירֵי יְדִידוֹת	beshirei yedidot.

[1] "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.

[2] "If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

I will speak of your glory	אֲסַפְּרָה כְּבוֹדֶךָ	**A**saprah chevod'cha
though I do not see you;	וְלֹא רְאִיתִיךָ	velo re'iticha;
I'll compare you, describe you	אֲדַמְּךָ אֲכַנְּךָ	adam'cha, achan'cha
though I do not know you.	וְלֹא יְדַעְתִּיךָ	velo yedaticha.

Though God is beyond description, the poet continues, our sacred writings use images to allude to God's nature, offering many different comparisons to suggest aspects of God's mysterious unity.

In the writings of your prophets,	בְּיַד נְבִיאֶיךָ	**B**eyad nevi'echa,
in your servants' mysteries	בְּסוֹד עֲבָדֶיךָ	besod avadecha,
you hinted at the glory of	דִּמִּיתָ הַדַּר	dimita hadar
your splendid power.	כְּבוֹד הוֹדֶךָ	kevod hodecha.
Your greatness and might	גְּדֻלָּתְךָ וּגְבוּרָתֶךָ	**G**edulat'cha ugevuratecha
they told through the power of your deeds.	כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ	kinu letokef pe'ulatecha.
They gave hints of you,	דִּמּוּ אוֹתְךָ	**D**imu ot'cha
but *did not explain* your true nature;	וְלֹא כְּפִי יֶשְׁךָ	velo chefi yeshcha,
they explained you through your deeds.	וַיַּשְׁווּךָ לְפִי מַעֲשֶׂיךָ	vayashvucha lefi ma'asecha.
They hinted at you in many images,	הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת	**H**imshilucha berov chezyonot,
but you are One	הִנְּךָ אֶחָד	hin'cha echad
in all those comparisons.	בְּכָל-דְּמְיוֹנוֹת	bechol dimyonot.
They saw in you	וַיֶּחֱזוּ בְךָ	**V**ayechezu vecha
both maturity and youthful vigor,	זִקְנָה וּבַחֲרוּת	zikna uvacharut,
the hair of your head	וּשְׂעַר רֹאשֶׁךָ	us'ar roshcha
both gray and black!	בְּשֵׂיבָה וְשַׁחֲרוּת	beseva veshacharut.
Maturity in the day of judgment,	זִקְנָה בְּיוֹם דִּין	**Z**ikna beyom din
youth in the day of battle,	וּבַחֲרוּת בְּיוֹם קְרָב	uvacharut beyom kerav,
like a man of war	כְּאִישׁ מִלְחָמוֹת	ke'ish mil'chamot
with powerful hands.	יָדָיו לוֹ רָב	yadav lo rav.

Writing in this tradition, the poet now offers new images to suggest God's nature as the poet understands it.

God fastened a helmet of victory[1]	חָבַשׁ כּוֹבַע יְשׁוּעָה	**Ch**avash kova yeshu'ah
on *God's* head;	בְּרֹאשׁוֹ	berosho;
God's right arm won victory,	הוֹשִׁיעָה לוֹ יְמִינוֹ	hoshi'ah lo yemino
God's sacred arm.	וּזְרוֹעַ קָדְשׁוֹ	uzero'ah kodsho.

[1] "Helmet of victory" could be headgear of salvation, a more spiritual than military image.

DRAFT

With dew-drops of light	טַלְלֵי אוֹרוֹת	**T**alelei orot
God's head is filled;	רֹאשׁוֹ נִמְלָא	rosho nimla,
the locks of *God's* hair	קְוֻצּוֹתָיו	kevutzotav
are *filled with* the rains of the night.	רְסִיסֵי לָיְלָה	resisei laylah.
God will be glorified through me	יִתְפָּאֵר בִּי	**Y**itpa'er bi
because *God* likes me,	כִּי חָפֵץ בִּי	ki chafetz bi,
and *God* will be for me	וְהוּא יִהְיֶה לִי	vehu yiheyeh li
like a crown of pride.	לַעֲטֶרֶת צְבִי	la'ateret tzevi.
Like fine, yellow gold,	כֶּתֶם טָהוֹר פָּז	**K**etem tahor paz
so appears *God's* head,	דְּמוּת רֹאשׁוֹ	demut rosho,
and stamped on the forehead	וְחַק עַל מֵצַח	vechak al metzach
is the glory of *God's* divine name.	כְּבוֹד שֵׁם קָדְשׁוֹ	kevod shem kodsho.
For grace and for glory,	לְחֵן וּלְכָבוֹד	**L**echen ulechavod
with pride of splendor	צְבִי תִפְאָרָה	tzevi tif'arah,
God's people *Israel*	אֻמָּתוֹ לוֹ	umato lo
have adorned *God* with a crown.	עִטְרָה עֲטָרָה	itra atarah.
The braids of *God's* head	מַחְלְפוֹת רֹאשׁוֹ	**M**achlefot rosho
are like a young person's;	כְּבִימֵי בְחֻרוֹת	kevimei vechurot,
Song 5:11 *God's* locks are black and curly.	קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת	kevutzotav taltalim shechorot.
The place of justice, *the Temple*,	נְוֵה הַצֶּדֶק	**N**eveh hatzedek
is the dwelling of *God's* splendor—	בֵּית תִּפְאַרְתּוֹ	beit tif'arto,
may it rise	יַעֲלֶה נָא	ya'aleh nah
to *be God's* chief delight.	עַל רֹאשׁ שִׂמְחָתוֹ	al rosh simchato.
May *God's* treasured *people be*	סְגֻלָּתוֹ תְּהִי	**S**egulato tehi
a crown in *God's* hand	בְּיָדוֹ עֲטֶרֶת	veyado ateret,
and a royal diadem,	וּצְנִיף מְלוּכָה	utzenif melucha
they who are the pride of *God's* splendor.	צְבִי תִפְאֶרֶת	tzevi tiferet.
They are a burden whom *God* carried	עֲמוּסִים נְשָׂאָם	**A**musim nesa'am
and adorned with a crown;	עֲטֶרֶת עִנְדָּם	ateret indam,
because they were dear	מֵאֲשֶׁר יָקְרוּ	me'asher yakru
in *God's* sight, *God* honored them.	בְּעֵינָיו כִּבְּדָם	ve'einav kibdam.

God's splendor is on me,	פְּאֵרוֹ עָלַי	**P**e'ero alai,
and my splendor is on *God;*	וּפְאֵרִי עָלָיו	ufe'eri alav,
and *God* is close to me	וְקָרוֹב אֵלַי	vekarov elai
when I call on *God.*	בְּקָרְאִי אֵלָיו	bekor'i elav.
God is bright and ruddy	צַח וְאָדוֹם	**T**zach ve'adom
in red-stained clothes,	לִלְבוּשׁוֹ אָדוֹם	lilvusho adom,
from treading the wine-press	פּוּרָה בְּדָרְכוֹ	purah vedor'cho
when coming from Edom.[1]	בְּבוֹאוֹ מֵאֱדוֹם	bevo'o me'Edom.
The tefillin knot	קֶשֶׁר תְּפִלִּין	**K**esher tefilin
God showed *Moses,* the meek one,	הֶרְאָה לֶעָנָו	her'ah le'anav;
when a likeness of God	תְּמוּנַת יי	temunat Adonai
was before *Moses'* eyes.[2]	לְנֶגֶד עֵינָיו	leneged einav.
God takes pleasure in *God's* people *Israel;*	רוֹצֶה בְּעַמּוֹ	**R**otzeh be'amo
and will bring honor to the lowly;	עֲנָוִים יְפָאֵר	anavim yefa'er,
God is enthroned on praises,	יוֹשֵׁב תְּהִלּוֹת	yoshev tehilot,
to be glorified in them.	בָּם לְהִתְפָּאֵר	bam lehitpa'er.
Your word begins with truth,	רֹאשׁ דְּבָרְךָ אֱמֶת	**R**osh devar'cha emet
calling since the beginning	קוֹרֵא מֵרֹאשׁ	korei merosh,
to generation after generation;	דּוֹר וָדוֹר	dor vador
seek the people who seek you.	עַם דּוֹרְשֶׁךָ דְּרוֹשׁ	am doresh'cha derosh.
Please accept my many	שְׁית הֲמוֹן	**Sh**it hamon
songs to you	שִׁירַי נָא עָלֶיךָ	shirai na alecha,
and bring my happy cry close to you.	וְרִנָּתִי תִּקְרַב אֵלֶיךָ	verinati tikrav elecha.
Let my praise be	תְּהִלָּתִי תְּהִי	**T**ehilati tehi
a crown for your head	לְרֹאשְׁךָ עֲטֶרֶת	leroshcha ateret,
and my prayer be accepted like incense.	וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת	utefilati tikon ketoret.

[1] See Isaiah 63:1-2, where God is pictured as a blood-stained warrior returning from taking revenge on the people of Edom (אֱדוֹם, the place-name Edom, is from the same grammatical root as אדם, red).

[2] Tradition holds that Exodus 33:23, "you will see what's behind me," means that God showed Moses the tefillin-knot on the back of God's head.

Let the prayer of the poor be as dear	תִּיקַר שִׂירַת-רָשׁ	**T**ikar shirat rash
in your sight	בְּעֵינֶיךָ	be'einecha,
as the song sung	כַּשִּׁיר יוּשַׁר	kashir yushar
over your offerings.[1]	עַל קָרְבָּנֶיךָ	al korbanecha.
May my blessing rise up *like incense*	בִּרְכָתִי תַּעֲלֶה	**B**ir'chati ta'aleh
to the head of the One who gives food,	לְרֹאשׁ מַשְׁבִּיר	lerosh mashbir,
Creator, Source of Life,	מְחוֹלֵל וּמוֹלִיד	mecholel umolid
who is just and mighty.	צַדִּיק כַּבִּיר	tzadik kabir.
And when I bless you,	וּבְבָרְכָתִי	**U**vevir'chati
nod your head to me,[2]	תְּנַעֲנַע לִי רֹאשׁ	tena'anah li rosh,
and take *my blessing* to you	וְאוֹתָהּ קַח לְךָ	ve'otah kach lecha
like the very best *incense* spices.	כִּבְשָׂמִים רֹאשׁ	kivsamim rosh.
May you find my prayer sweet	יֶעֱרַב נָא שִׂיחִי עָלֶיךָ	**Y**e'erav na sichi alech,
for my soul longs for you.	כִּי נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ	ki nafshi ta'arog elecha.

The ark is closed

1 Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Psalm 106:2 Who can tell God's mighty deeds,	מִי יְמַלֵּל גְּבוּרוֹת יהוה	Mi yemalel gevurot Adonai,
Or set to words all of God's praise?	יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ	yashmi'a kol tehilato?

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 642.

[1] I.e., let my devotion be accepted like the sacrifices in the Temple.

[2] A reference to Babylonian Talmud, Berachot 7a, where God nods, accepting the blessing of Rabbi Yishma'el ben Elisha.

Psalm 30

[1] A psalm, a song to dedicate the Temple,	מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת	Mizmor shir chanukat haBayit
by David:	לְדָוִד	leDavid:
[2] I exalt you, God; you raised me tall;	אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי	Aromimcha Adonai ki dilitani,
My enemies could not cheer my fall.[1]	וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי	velo simachta oyvai li.
[3] O God, to you I screamed in pain,	יהוה אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ	Adonai Elohai shivati elecha,
My God, you made me well again.	וַתִּרְפָּאֵנִי	vatirpa'eni.
[4] O God, you raised my soul from She'ol,	יהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי	Adonai he'elita min She'ol nafshi,
so I survived the Pit alive.[2]	חִיִּיתַנִי מִיָּרְדִי־בוֹר	chiyitani miyordi vor.
[5] To God sing out, all you devout,	זַמְּרוּ לַיהוה חֲסִידָיו	Zamru lAdonai chasidav,
Give thanks for holiness, speak out![3]	וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ	vehodu lezecher kodsho.
[6] *God's* anger flashes past,	כִּי רֶגַע בְּאַפּוֹ	Ki rega be'apo,
God's favor ever lasts;	חַיִּים בִּרְצוֹנוֹ	chayim birtzono,
If weeping spends the night,	בָּעֶרֶב יָלִין בֶּכִי	ba'erev yalin bechi,
Joy comes with morning light.[4]	וְלַבֹּקֶר רִנָּה	velaboker rinah.
[7] Poised and composed, I would say	וַאֲנִי אָמַרְתִּי בְשַׁלְוִי	Va'ani amarti veshalvi
I could never be pushed away.[5]	בַּל־אֶמּוֹט לְעוֹלָם	bal emot le'olam.
[8] O God, should you grant favor,	יהוה בִּרְצוֹנְךָ	Adonai birtzoncha
You'd stand me high, a tower of power;[6]	הֶעֱמַדְתָּה לְהַרְרִי עֹז	he'emad'ta lehar'ri oz,
But should you hide your face,	הִסְתַּרְתָּ פָנֶיךָ	histarta fanecha,
I'd be abashed, *in terror cower*.	הָיִיתִי נִבְהָל	hayiti nivhal.
[9] To you, God, I shall call,	אֵלֶיךָ יהוה אֶקְרָא	Elecha Adonai ekra,
To my ruler bring my plea:	וְאֶל־אֲדֹנָי אֶתְחַנָּן	ve'el Adonai et'chanan.

[1] "I will make you high, God, because you picked me up and did not let my enemies rejoice over me."
[2] "You made me live despite my going down *into the* Pit."
[3] You might translate this line, "give thanks for *God's* holiness," but that omits the word זכר, "memory of" (זכר refers not only to memory but also to thinking about or even pronouncing. The phrase seems to mean, "Give thanks for/by/through meditating/remembering/pronouncing *God's* holiness."
[4] "Because a moment in *God's* anger, *brings* a lifetime in *God's* favor; at evening weeping may *come and* stay overnight, and in the morning rejoicing."
[5] "And I said in my confidence, 'Lest I be moved forever.'"
[6] "You would cause *me* to stand, to raise *me* like a mountain of my strength"; the Hebrew is rather elliptical.

DRAFT

[10] Could my silence serve a purpose,	מַה־בֶּצַע בְּדָמִי	Mah betzah bedomi
Deep in my sepulcher;	בְּרִדְתִּי אֶל־שָׁחַת	berid'ti el shachat,
As *dry* dust could I thank you,	הֲיוֹדְךָ עָפָר	hayodcha afar,
Your constant faith aver?[1]	הֲיַגִּיד אֲמִתֶּךָ	hayagid amitecha.
[11] God, hear me graciously,	שְׁמַע־יהוה וְחָנֵּנִי	Shema Adonai vechoneini,
God, be a help to me!	יהוה הֱיֵה־עֹזֵר לִי	Adonai heyeh ozer li.
[12] You changed to dance my mournful care,[2]	הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי	Hafachta mispedi lemachol li,
For sack-cloth gave me joy to wear.[3]	פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה	pitachta saki, vat'azreini simchah.
[13] That my best part[4] may sing *your praise,*	◊ לְמַעַן יְזַמֶּרְךָ כָבוֹד	◊ Lema'an yezamer'cha chavod
and not fall dumb;	וְלֹא יִדֹּם	velo yidom,
O God, my God, I'll bring you thanks	יהוה אֱלֹהַי	Adonai Elohai
for endless time to come.	לְעוֹלָם אוֹדֶךָּ	le'olam odeka.

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 642.

DRAFT

[1] "What profit *could there be* in *spilling* my blood (or in my silence), in my going down into my grave (or destruction); would dust thank (or acknowledge) you, would it tell your faithfulness?" Those who think בְּדָמִי means "in *spilling* my blood" will transliterate the word "bed**a**mi"; those who think it means "in my silence" will transliterate it "bed**o**mi." Perhaps the poet intends both meanings.

[2] מִסְפְּדִי, mourning, lament, funeral oration.

[3] שַׂקִּי is "my sackcloth" or mourning clothes—today we use an armband of black crepe or a black ribbon. "Opened my sackcloth (took off my mourning clothes) and girded me with joy."

[4] כָּבוֹד, honor, glory; hence, the best of human nature.

Poems and Songs

Blessed Is the One Who Spoke ▪ בָּרוּךְ שֶׁאָמַר ▪ Baruch She'amar

We rise. Those wearing a tallit hold the front tzitziyot.

The congregation responds "Amen" but not "Baruch hu uvaruch shemo" from here to the amidah.

Blessed is the one who spoke—	׀ בָּרוּךְ שֶׁאָמַר	׀ Baruch she'amar
and the world came into being!	וְהָיָה הָעוֹלָם	vehaya ha'olam!
Blessed is the one.	בָּרוּךְ הוּא	Baruch hu.
Blessed is the maker of creation.	בָּרוּךְ עֹשֶׂה בְרֵאשִׁית	Baruch oseh vereishit,
…who says and does,	בָּרוּךְ אוֹמֵר וְעוֹשֶׂה	baruch omer ve'oseh,
…who breaks and makes,	בָּרוּךְ גּוֹזֵר וּמְקַיֵּם	baruch gozeir um'kayem,
…who pities the earth,	בָּרוּךְ מְרַחֵם עַל הָאָרֶץ	baruch merachem al ha'aretz,
…who pities all creatures,	בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת	baruch merachem al habriyot,
…who rewards the God-fearing,	בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו	baruch meshalem sachar tov lire'av,
…who lives forever and lasts in glory,	בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח	baruch chai la'ad vekayam lanetzach,
…who ransoms and rescues,	בָּרוּךְ פּוֹדֶה וּמַצִּיל	baruch podeh umatzil,
Blessed is *God's* name.	בָּרוּךְ שְׁמוֹ	baruch shemo.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
God, the merciful source of life,	הָאֵל הָאָב הָרַחֲמָן	ha'El, ha'av harachaman,
hailed by your people,	הַמְּהֻלָּל בְּפִי עַמּוֹ	ham'hulal befi amo
praised and lauded by the tongues	מְשֻׁבָּח וּמְפֹאָר	meshubach umefo'ar
of your saints and servants.	בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו	bilshon chasidav va'avadav.
And with songs of your servant David	וּבְשִׁירֵי דָוִד עַבְדֶּךָ	Uveshirei David avdecha
we shall hail you, God, our God,	נְהַלֶּלְךָ יי אֱלֹהֵינוּ	nehalelcha Adonai Eloheinu
in praise and melody.	בִּשְׁבָחוֹת וּבְזִמְרוֹת	bishvachot uvizmirot.
We shall magnify and praise you,	נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ	Negadelcha, uneshabechacha,
glorify you and honor your name	וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ	unefa'er'cha, venazkir shimcha
and crown you as our ruler, O God,	וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ	venamlichecha malkeinu Eloheinu,

only life of the worlds.	◊ יָחִיד חֵי הָעוֹלָמִים	◊ yachid chei ha'olamim.
Sovereign praised and glorified—	מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר	Melech meshubach umefo'ar
forever is your name great.	עֲדֵי עַד שְׁמוֹ הַגָּדוֹל	adei ad shemo hagadol.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
ruler hailed with praises.	מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת אָמֵן	melech mehulal batishbachot. Amen

Kiss the tzitziyot and release them; then sit down

I Chronicles 16:8-36[1]

1 Chron 16:8-36 Give thanks to God,	׀ הוֹדוּ לַיהוה	׀ Hodu lAdonai
call on *God's* name.	קִרְאוּ בִשְׁמוֹ	kir'u vishmo,
Make all the peoples know *God's* deeds.	הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו	hodi'u va'amim alilotav.
9 Sing to *God*, make songs to *God*,	שִׁירוּ לוֹ זַמְּרוּ־לוֹ	Shiru lo, zamru lo,
Speak of all *God's* miracles.	שִׂיחוּ בְּכָל־נִפְלְאֹתָיו	sichu bechol nifle'otav.
10 Share praises in *God's* holy name,	הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ	Hit'halelu beshem kodsho,
Let them rejoice, who ask for God.	יִשְׂמַח לֵב מְבַקְשֵׁי יהוה	yismach lev mevakshei Adonai.
11 Seek out God and power divine,	דִּרְשׁוּ יהוה וְעֻזּוֹ	Dirshu Adonai ve'uzo,
Seek *God's* presence all the time.	בַּקְּשׁוּ פָנָיו תָּמִיד	bakshu fanav tamid.
12 Think of the wonders *God* has done,	זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה	Zichru nifle'otav asher asah,
The signs and judgements *God* decreed.	מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ	moftav umishpetei fihu.
13 Israel's children work for *God*,	זֶרַע יִשְׂרָאֵל עַבְדּוֹ	Zera Yisra'el avdo,
God's chosen people, Jacob's seed.	בְּנֵי יַעֲקֹב בְּחִירָיו	benei Ya'akov bechirav.
14 This is God, our sovereign,	הוּא יהוה אֱלֹהֵינוּ	Hu Adonai Eloheinu,
Whose judgements are in all the earth.	בְּכָל־הָאָרֶץ מִשְׁפָּטָיו	bechol ha'aretz mishpatav.
15 Think always of our pact with *God*,	זִכְרוּ לְעוֹלָם בְּרִיתוֹ	Zichru le'olam berito,
A rule to last a thousand ages,	דָּבָר צִוָּה לְאֶלֶף דּוֹר	davar tzivah le'elef dor.
16 That *God* promised to Abraham,	אֲשֶׁר כָּרַת אֶת־אַבְרָהָם	Asher karat et-Avraham,
And *God's* oath to Isaac,	וּשְׁבוּעָתוֹ לְיִצְחָק	ushevu'ato leYitzchak.
17 That *God* set as Jacob's law,	וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק	Vaya'amideha leYa'akov lechok,
For Israel an eternal pledge,	לְיִשְׂרָאֵל בְּרִית עוֹלָם	leYisra'el berit olam.

[1] We recall a happy day in Jewish history, when the Ark was brought to Jerusalem. This was David's song of praise at that time, and it's very close to some of the psalms. Verses 8-22 are almost identical to Psalm 105:1-16. Verses 23-33 are almost identical to Psalm 96. The last verses are in Psalm 106, verses 1, 47 and 48.

[18] "Canaan's land I give to you;	לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן	Lemor lecha eten eretz Kena'an,
This part is your inheritance."	חֶבֶל נַחֲלַתְכֶם	chevel nachalat'chem.
[19] When you numbered but a few,	בִּהְיוֹתְכֶם מְתֵי מִסְפָּר	Biheyot'chem metei mispar,
A small group who were staying there,	כִּמְעַט וְגָרִים בָּהּ	kim'at vegarim bah.
[20] And they trudged from land to land,	וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי	Vayit'halchu migoy el goy
From state to state they made their way,	וּמִמַּמְלָכָה אֶל־עַם אַחֵר	umimamlacha el am acher.
[21] *God* let no one do them harm—	לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם	Lo hini'ach le'ish le'oshkam
God reprimanded kings for them!	וַיּוֹכַח עֲלֵיהֶם מְלָכִים	vayochah aleihem melachim.
[22] "Don't touch my anointed ones,	אַל־תִּגְּעוּ בִּמְשִׁיחָי	"Al tig'u bimshichai
And don't harm my prophets."	וּבִנְבִיאַי אַל־תָּרֵעוּ	uvin'vi'ai al tarei'u."
[23] Sing to God, sing every place,[1]	שִׁירוּ לַיהוה כָּל־הָאָרֶץ	Shiru lAdonai kol ha'aretz,
Declare each day the savior's grace.[2]	בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ	basru miyom el yom yeshu'ato.
[24] Tell *God's* renown to every race,	סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ	Sap'ru vagoyim et kevodo
God's wonders among every folk;	בְּכָל־הָעַמִּים נִפְלְאֹתָיו	bechol ha'amim nifle'otav.
[25] For great is God and greatly praised,	◊ כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד	◊ Ki gadol Adonai umehulol me'od,
No other can such awe evoke.[3]	וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים	venorah hu al kol elohim.
[26] Those other "gods" are but a joke[4]—	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים	Ki kol elohei ha'amim elilim,
While *our* God did the heavens form.	וַיהוה שָׁמַיִם עָשָׂה	vAdonai shamayim asah.
[27] Glory and majesty herald *God*,	הוֹד וְהָדָר לְפָנָיו	Hod vehadar lefanav,
Strength and joy *God's* place adorn.[5]	עֹז וְחֶדְוָה בִּמְקֹמוֹ	oz vechedvah bimkomo.
[28] People, wherever you were born,	הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים	Havu lAdonai mishpechot amim,
Declare God's honor and *God's* fame![6]	הָבוּ לַיהוה כָּבוֹד וָעֹז	havu lAdonai kavod va'oz.

[1] "Sing to God, all the earth."
[2] "Publicize from day to day *God's* saving."
[3] "And awesome is *God* above all the gods."
[4] "But a joke" The word "elilim" seems to imply worthless or ineffective deities, so the literal translation is: "For all the gods of other peoples are worthless deities."
[5] "Glory and majesty are before *God*; strength and joy are in *God's* place."
[6] "Ascribe to God, clans of peoples, ascribe to God glory and power."

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[29] Declare the glory of *God's* name,	הָבוּ לַיהוה כְּבוֹד שְׁמוֹ	Havu lAdonai kevod shemo;
Bring offerings, come before *God;*[1]	שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו	se'u min'cha uvo'u lefanav.
To God bow down in sacred space.	הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ	Hishtachavu lAdonai b'hadrat kodesh.
[30] Tremble, earth, before *God's* face;	חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ	Chilu milfanav kol ha'aretz;
Earth cannot slip in *God's* embrace.[2]	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	af tikon tevel bal timot,
[31] Sky will delight	יִשְׂמְחוּ הַשָּׁמַיִם	Yismechu hashamayim
and earth rejoice,	וְתָגֵל הָאָרֶץ	vetagel ha'aretz,
God's sovereignty all folk will voice.[3]	וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ	veyomru vagoyim, "Adonai malach!"
[32] The teeming sea will roar, the lea[4]	יִרְעַם הַיָּם וּמְלוֹאוֹ	Yir'am hayam um'lo'o;
And all its creatures will exult,	יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ	ya'alotz hasadeh vechol asher bo.
[33] And forests answer joyfully	אָז יְרַנְּנוּ עֲצֵי הַיָּעַר	Az yeranenu atzei haya'ar
As God comes near	מִלִּפְנֵי יהוה כִּי־בָא	milifnei Adonai ki va
to judge earth*'s sphere*.[5]	לִשְׁפּוֹט אֶת־הָאָרֶץ	lishpot et ha'aretz.
[34] Give thanks to God for *God* is good,	הוֹדוּ לַיהוה כִּי טוֹב	Hodu lAdonai ki tov,
Because forever lasts *God's* love.	כִּי לְעוֹלָם חַסְדּוֹ	ki le'olam chasdo.
[35] And say, "Save us, O saving God,	וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Ve'imru, "Hoshi'enu Elohei yish'enu,
Unite us, save us from our foes,	וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם	vekabtzenu vehatzilenu min hagoyim,
That we may thank your holy name	לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ	lehodot leshem kodshecha,
That we may praise your glory.	לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ	lehishtabe'ach bit'hilatecha.
[36] Blessed is God, Israel's God,	בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל	Baruch Adonai Elohei Yisra'el
From now until eternity."	מִן־הָעוֹלָם וְעַד הָעוֹלָם	min ha'olam ve'ad ha'olam."
And all the people said:	וַיֹּאמְרוּ כָל־הָעָם	Vayomru chol ha'am:
"Amen!" and "Praise to God!"	אָמֵן וְהַלֵּל לַיהוה	"Amen vehalel lAdonai."
Psalm 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.

[1] "Ascribe to God the glory of *God's* name; take an offering and come before *God*."
[2] "*God* fixed the earth so that it cannot slip."
[3] "And they will say among the peoples, 'God is (or has become) king.'"
[4] A lea is a field or meadow.
[5] "Before God, because *God* is coming to judge the world."

Psalm 99:9 Exalt God, our ruler,	◊ רוֹמְמוּ יהוה אֱלֹהֵינוּ	◊ Rom'mu Adonai Eloheinu
and bow at *God's* holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	ki kadosh Adonai Eloheinu.

Additional Psalm Verses

We continue with more verses from Psalms.

Psalm 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[1]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Psalm 40:12 God,	אַתָּה יהוה	Atah Adonai
don't keep your compassion from me—	לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי	lo tichla rachamecha mimeni;
your kindness and faithfulness	חַסְדְּךָ וַאֲמִתְּךָ	chasdecha va'amit'cha
always protect me.	תָּמִיד יִצְּרוּנִי	tamid yitzruni.
Psalm 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יהוה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
Psalm 68:35-36 Grant that God is mighty,[2]	תְּנוּ עֹז לֵאלֹהִים	Tenu oz lElohim;
whose majesty is over Israel	עַל־יִשְׂרָאֵל גַּאֲוָתוֹ	al Yisra'el ga'avato,
and whose power is in the clouds;	וְעֻזּוֹ בַּשְּׁחָקִים	ve'uzo bash'chakim.
God, no building can match your splendor.[3]	נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ	Nora Elohim mimikdashecha;
It's Israel's God,	אֵל יִשְׂרָאֵל הוּא	El Yisra'el hu,
who grants power and strength to the people.	נֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם	noten oz veta'atzumot la'am.
Blessed is God!	בָּרוּךְ אֱלֹהִים	Baruch Elohim!

[1] "And-*God who is* merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back *God's*-anger and-not will-awaken all *God's*-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יְכַפֵּר is in "Yom Kippur"; the concept we translate as "atonement" also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

[2] "Grant might to God."

[3] "God is (or God: you are) more awesome than your holy places" or "God is awesome from your holy places." I prefer the first interpretation, where the psalmist says that the sense of awe we feel where we hold religious services is a poor shadow of the awe that God deserves. The second interpretation implies that holy places are the source of God's awesomeness.

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Psalm 94:1-2 God is a God of revenge:	אֵל־נְקָמוֹת יהוה	El nekamot Adonai:
God of revenge, show yourself!	אֵל נְקָמוֹת הוֹפִיעַ	El nekamot, hofi'a!
Rise, judge of the earth,	הִנָּשֵׂא שֹׁפֵט הָאָרֶץ	Hinaseh shofet ha'aretz,
Give the proud what they deserve!	הָשֵׁב גְּמוּל עַל־גֵּאִים	hashev gemul al ge'im.
Psalm 3:9 To God belongs salvation, while	לַיהוָה הַיְשׁוּעָה	lAdonai hayeshuah,
Your blessing's on your nation. Selah.[1]	עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה	al amcha virchatecha. Selah.
Psalm 46:8 The God of hosts is on our side;	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu;
Jacob's God is our defense. Selah.	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Psalm 84:13 Oh God, with hosts at your command,	יהוה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[2]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Psalm 20:10 God, save us: for at our demand,	יהוה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[3]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.
Psalm 28:9 Save your people	הוֹשִׁיעָה אֶת־עַמֶּךָ	Hoshi'a et amecha
and bless your heritage,	וּבָרֵךְ אֶת־נַחֲלָתֶךָ	uvarech et nachalatecha,
care for them and carry them forever.[4]	וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם	ur'em venas'em ad ha'olam.
Psalm 33:20-22 Our soul longed for God,	נַפְשֵׁנוּ חִכְּתָה לַיהוה	Nafshenu chikta lAdonai,
who is our help and our protection,	עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא	ezrenu umaginenu hu,
in whom our heart will find delight,	כִּי־בוֹ יִשְׂמַח לִבֵּנוּ	ki vo yismach libenu,
in whose holy name we trust.	כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ	ki veshem kodsho vatachnu.
May your kindness, God, touch us[5]	יְהִי־חַסְדְּךָ יהוה עָלֵינוּ	Yehi chasdecha Adonai aleinu,
because we put our trust in you.	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.
Psalm 85:8 God, show us your kindness	הַרְאֵנוּ יהוה חַסְדֶּךָ	Har'einu, Adonai, chasdecha,
and grant us your salvation.	וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ	veyesh'acha titen lanu.
Psalm 44:27 Get up and help us,	קוּמָה עֶזְרָתָה לָנוּ	Kumah, ezratah lanu,
and save us to show your kindness.[6]	וּפְדֵנוּ לְמַעַן חַסְדֶּךָ	ufedeinu lema'an chasdecha.

[1] "Salvation belongs to God; your blessing is on your people, Selah."
[2] "The Lord of Hosts, happy is the person who trusts in you."
[3] "Lord, bring salvation! The king will answer us on the day when we call."
[4] "Care for"—the Hebrew is used for a shepherd's work; "carry"—the Hebrew can mean "lift up" or "bear with."
[5] Or "be upon us."
[6] "Save" is "redeem"—to get someone out of trouble, pay off an obligation or take notice of someone. "To show your kindness" can also mean "for the sake of your kindness."

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Psalm 81:11 I am the ruler, your God,	אָנֹכִי יהוה אֱלֹהֶיךָ	Anochi Adonai Elohecha,
who lifts you from the Land of Egypt:	הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם	hama'alcha me'eretz Mitzrayim:
open your mouth and I will fill it!	הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ	har'chev picha va'amal'ehu.
Psalm 144:15 Happy is the nation like this,	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	Ashrei ha'am shekacha lo,
Happy is the nation that worships God.	אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו	ashrei ha'am sheAdonai Elohav.
Psalm 13:6 And me, I trusted in your kindness,	◊ וַאֲנִי בְחַסְדְּךָ בָטַחְתִּי	◊ Va'ani bechasdecha vatachti—
that my heart will enjoy your salvation:	יָגֵל לִבִּי בִּישׁוּעָתֶךָ	yagel libi bishu'atecha:
I will sing to God, who gave me my reward.	אָשִׁירָה לַיהוה כִּי גָמַל עָלָי	ashira lAdonai ki gamal alai.

Psalm 19

[1] For the Conductor: a psalm of David.	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד	LaMenatze'ach: mizmor leDavid.
[2] The skies declare God's glory,	הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל	Hashamayim mesaprim kevod El,
their expanse tells God's handiwork.[1]	וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ	uma'aseh yadav magid haraki'ah.
[3] Day shares speech with day,[2]	יוֹם לְיוֹם יַבִּיעַ אֹמֶר	Yom leyom yabi'a omer
and night communicates[3] with night;	וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת	velaylah lelaylah yechaveh da'at.
[4] without speech, without a word:	אֵין־אֹמֶר וְאֵין דְּבָרִים	Ein omer, ve'ein devarim
their voice cannot be heard.	בְּלִי נִשְׁמָע קוֹלָם	beli nishma kolam.
[5] Their voice crossed the world,	בְּכָל־הָאָרֶץ יָצָא קָוָּם	Bechol ha'aretz yatza kavam
their words reached Land's End;	וּבִקְצֵה תֵבֵל מִלֵּיהֶם	uviktzei tevel mileihem;
In them God pitched the sun's tent.[4]	לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם	lashemesh sam ohel bahem—
[6] And like a bridegroom,	וְהוּא כְּחָתָן	Vehu kechatan
the sun leaves its canopy,	יֹצֵא מֵחֻפָּתוֹ	yotzei mechupato,
rejoices like an athlete to run a race.	יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח	yasis kegibor larutz orach.

[1] "The skies (or heavens) declare (or count) the glory of God, and the work of *God's* hands recites/tells the expanse *of the sky*."
[2] יַבִּיעַ from נבע—pour out, gush forth, express.
[3] יְחַוֶּה from לְחַוּוֹת—state, make known, relate; דָּעַת—knowledge.
[4] קָו—voice; "For the sun, *God* set a tent in them." Some place this half-line with verse 6, not verse 5. The sun's tent could be among the silent words, or somewhere in the lands of day and night.

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[7] It starts at the end of the sky	מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ	Miktzei hashamayim motza'o,
and comes[1] to its other edge,	וּתְקוּפָתוֹ עַל־קְצוֹתָם	utekufato al ketzotam,
and nothing is hidden from its heat.	וְאֵין נִסְתָּר מֵחַמָּתוֹ	ve'ein nistar mechamato.
[8] God's law is perfect,	תּוֹרַת יהוה תְּמִימָה	Torat Adonai temimah,
restoring the soul.	מְשִׁיבַת נָפֶשׁ	meshivat nafesh;
God's testimony[2] is faithful,	עֵדוּת יהוה נֶאֱמָנָה	edut Adonai ne'emanah,
making bright the dimwit.	מַחְכִּימַת פֶּתִי	machkimat peti;
[9] God's commands are right	פִּקּוּדֵי יהוה יְשָׁרִים	Pikudei Adonai yesharim,
and gladden the heart.	מְשַׂמְּחֵי־לֵב	mesamchei lev.
God's rule is clean;	מִצְוַת יהוה בָּרָה	Mitzvat Adonai barah,
it brightens the eyes.	מְאִירַת עֵינָיִם	me'irat einayim;
[10] God's fear is pure,	יִרְאַת יהוה טְהוֹרָה	Yir'at Adonai tehorah,
lasting forever.	עוֹמֶדֶת לָעַד	omedet la'ad;
God's decrees are truth,	מִשְׁפְּטֵי־יהוה אֱמֶת	mishpetei Adonai emet,
all of them right.	צָדְקוּ יַחְדָּו	tzadku yachdav.
[11] Lovelier than gold,	הַנֶּחֱמָדִים מִזָּהָב	Hanechemadim mizahav,
lots of gold;	וּמִפַּז רָב	umipaz rav,
sweeter than honey,	וּמְתוּקִים מִדְּבַשׁ	umetukim midvash
the oozing comb.	וְנֹפֶת צוּפִים	venofet tzufim;
[12] Even I[3] am bright with them;	גַּם־עַבְדְּךָ נִזְהָר בָּהֶם	Gam avdecha nizhar bahem
it's well worth keeping them.	בְּשָׁמְרָם עֵקֶב רָב	beshomram ekev rav.

[1] "Its תְּקוּפָה (circuit) is up to *the skies'* other edge."
[2] עֵדוּת is really a synonym for Torah.
[3] "Your servant," a humble way in which the poet refers to himself or herself.

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[13] Mistakes—who understands them?	שְׁגִיאוֹת מִי־יָבִין	Shegi'ot mi yavin,
Cleanse me from hidden *faults*.	מִנִּסְתָּרוֹת נַקֵּנִי	ministarot nakeni.
[14] Keep your servant from the proud;[1]	גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ	Gam mizeidim chasoch avdecha:
don't let them boss me.	אַל־יִמְשְׁלוּ־בִי	al yimshelu vi;
Then I'll be perfect	אָז אֵיתָם	az eitam,
and cleared of the great crime.	וְנִקֵּיתִי מִפֶּשַׁע רָב	venikeiti mipesha rav.
[15] Let my words match your will,	◊ יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	◊ Yiheyu leratzon imrei fi
my thoughts come to you,[2]	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock and redeemer.	יהוה צוּרִי וְגֹאֲלִי	Adonai tzuri vego'ali.

Psalm 34

[1] Of David:	לְדָוִד	LeDavid:
when he changed his behavior	בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ	beshanoto et ta'mo
to seem mad in front of Avimelech,[3]	לִפְנֵי אֲבִימֶלֶךְ	lifnei Avimelech,
who sent him away.	וַיְנָרֲשֵׁהוּ וַיֵּלַךְ	vay'garshehu vayelach.
[2] I will bless God at all times;	אֲבָרֲכָה אֶת־יהוה בְּכָל־עֵת	**A**var'cha et-Adonai bechol et;
God's praise *will be* always in my mouth.	תָּמִיד תְּהִלָּתוֹ בְּפִי	tamid tehilato befi.
[3] In God my soul will find praise;	בַּיהוָה תִּתְהַלֵּל נַפְשִׁי	**B**Adonai tit'halel nafshi;
the poor will hear and rejoice.	יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ	yishme'u anavim veyismachu.
[4] Make God great with me	גַּדְּלוּ לַיהוָה אִתִּי	**G**adlu lAdonai iti,
and together we'll exalt[4] God's name.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו	uneromamah shemo yachdav.
[5] I sought God; God answered me	דָּרַשְׁתִּי אֶת־יהוה וְעָנָנִי	**D**arashti et Adonai ve'anani,
and saved me from all my fears.	וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי	umikol megurotai hitzilani.
[6] They *who* looked to God shone *with joy*;	הִבִּיטוּ אֵלָיו וְנָהָרוּ	**H**ibitu elav venaharu,
their faces were never downcast.[5]	וּפְנֵיהֶם אַל־יֵחָפֵרוּ	ufeneihem al yechparu.

[1] Or "from faults of pride; / don't let them control me."
[2] "Let the words of my mouth be to *your* liking, and the thought of my heart *be* in your presence."
[3] See I Sam 21:11-16, where David escapes from Achish, the king of Gath. Maybe Achish also had the royal name Avimelech.
[4] The Hebrew word means "make high," from the root רם, and so does "exalt."
[5] Or "They looked to him and were radiant, and their faces were never downcast." Or "Look to him and be radiant; their faces (i.e., those of other people who did this) were never downcast."

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[7] This beggar cried, and God heard	זֶה עָנִי קָרָא וַיהוָה שָׁמֵעַ	**Z**eh ani kara vAdonai shame'ah,
and saved him from all his troubles.	וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ	umikol tzarotav hoshi'o.
[8] God's angel[1] camps	חֹנֶה מַלְאַךְ־יהוה	**C**honeh mal'ach Adonai
around those who fear *God*, to save them.	סָבִיב לִירֵאָיו וַיְחַלְּצֵם	saviv lire'av, vayechaltzem.
[9] Taste, and see how good is God;	טַעֲמוּ וּרְאוּ כִּי־טוֹב יהוה	**T**a'amu ure'u ki tov Adonai;
lucky is the hero who flees to *God*.[2]	אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ	ashrei hagever yecheseh bo.
[10] Stand in awe of God, you holy ones;	יְרָאוּ אֶת־יהוה קְדֹשָׁיו	**Y**'ru et Adonai kedoshav,
Those who fear God never lack.	כִּי־אֵין מַחְסוֹר לִירֵאָיו	ki ein machsor lire'av.
[11] Even lion cubs go poor and hungry,	כְּפִירִים רָשׁוּ וְרָעֵבוּ	**K**efirim rashu vera'evu,
but those who seek God	וְדֹרְשֵׁי יהוה	vedorshei Adonai
will lack nothing that's good.	לֹא־יַחְסְרוּ כָל־טוֹב	lo yachseru chol tov.
[12] Come on, children; listen to me:	לְכוּ־בָנִים שִׁמְעוּ־לִי	**L**echu vanim, shim'u li:
the fear of God will teach you.	יִרְאַת יהוה אֲלַמֶּדְכֶם	yir'at Adonai alamedchem.
[13] Who is it that enjoys life,	מִי־הָאִישׁ הֶחָפֵץ חַיִּים	**M**i ha'ish hechafetz chayim,
Loves each day to see *what* good *it holds?*	אֹהֵב יָמִים לִרְאוֹת טוֹב	ohev yamim lir'ot tov.
[14] Keep bad words from your tongue	נְצֹר לְשׁוֹנְךָ מֵרָע	**N**etsor leshoncha merah
and lies from your lips.[3]	וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה	usefatecha midaber mirmah.
[15] Turn from bad and do good,	סוּר מֵרָע וַעֲשֵׂה־טוֹב	**S**ur merah va'aseh tov,
look for peace and go after it.	בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ	bakesh shalom verodfehu.
[16] God's eyes are on the righteous	עֵינֵי יהוה אֶל־צַדִּיקִים	**E**inei Adonai el tzadikim,
and God's ears are *tuned* to their cry.	וְאָזְנָיו אֶל־שַׁוְעָתָם	ve'oznav el shav'atam.
[17] God is watching those who do wrong,	פְּנֵי יהוה בְּעֹשֵׂי רָע	**P**enei Adonai be'osei ra,
to wipe all traces of them from the earth.[4]	לְהַכְרִית מֵאֶרֶץ זִכְרָם	lehachrit me'eretz zichram.
[18] They cried; God listened	צָעֲקוּ וַיהוָה שָׁמֵעַ	**T**za'aku, vAdonai shame'ah,
and saved them from all their trouble.	וּמִכָּל־צָרוֹתָם הִצִּילָם	umikol tzarotam hitzilam.

[1] What is an angel? A messenger, perhaps—or the method by which a message comes from God. The term "angel" could be a symbol of what happens when we perceive God's influence in the world.
[2] "Lucky/happy is the strong person who finds shelter in him." Even the most powerful or accomplished people are sometimes on the run, and they find shelter in God.
[3] "Lock up your tongue from *speaking* bad, and your lips from speaking deceit."
[4] "To root out their memory from the earth."

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[19] God is close when your heart is broken[1]	קָרוֹב יהוה לְנִשְׁבְּרֵי־לֵב	**K**arov Adonai lenishberei lev,
and saves you when your spirit is crushed.	וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ	ve'et dakei ru'ach yoshi'ah.
[20] The good *suffer* many evils,	רַבּוֹת רָעוֹת צַדִּיק	**R**abot ra'ot tzadik,
and God saves them from every one.	וּמִכֻּלָּם יַצִּילֶנּוּ יהוה	umikulam yatzilenu Adonai.
[21] *God* guards every bone in their body;	שֹׁמֵר כָּל־עַצְמוֹתָיו	**S**homer kol atzmotav;
not one of them is broken.	אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה	achat mehenah lo nishbarah.
[22] But evil brings death to the wicked,	תְּמוֹתֵת רָשָׁע רָעָה	**T**emotet rashah ra'ah,
and enemies of the good are condemned.	וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ	veson'ei tzadik yeshamu.
[23] *God* is watching out for *God's* servants;	◊ פּוֹדֶה יהוה נֶפֶשׁ עֲבָדָיו	◊ Podeh Adonai nefesh avadav,
all who take shelter in God will survive.[2]	וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ	velo ye'shemu kol hachosim bo.

Psalm 90

[1] A prayer of Moses, God's agent:[3]	תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים	Tefilah leMosheh, ish ha'Elohim.
God, you have been our shelter	אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ	Adonai, ma'on atah hayita lanu
from generation to generation.	בְּדֹר וָדֹר	bedor vador—
[2] Before the hills were born,	בְּטֶרֶם הָרִים יֻלָּדוּ	Beterem harim yuladu
before you made the earth and the livable world,	וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל	vat'cholel eretz vetevel:
from forever to forever you are God.	וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל	ume'olam ad olam atah El.
[3] You turn a person back into pulp,[4]	תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא	Tashev enosh ad dacah,
saying, "Return, humanity."	וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם	vatomer, "Shuvu, venei adam!"
[4] For a thousand years to you	כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ	Ki elef shanim be'einecha
are like yesterday—gone—	כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר	keyom etmol—ki ya'avor—
like one night's work.	וְאַשְׁמוּרָה בַלָּיְלָה	ve'ashmurah valaylah.
[5] They rush past like sleep:	זְרַמְתָּם שֵׁנָה יִהְיוּ	Zeramtam shenah yiheyu,
in the morning they wither like grass.[5]	בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף	baboker kechatzir yachalof.

[1] "To those whose heart is broken."

[2] "*God* takes note of the person/soul of those who serve *God,* and they will not be destroyed, all who take shelter in *God."*

[3] "The man of God." But what is a "man of God"? Someone who carries out God's will, as Moses did when God sent him to save Jacob's descendants.

[4] Picture a decomposing body returning to primeval mush, or picture the soft embryo.

[5] זרם —flow, pour down, sweep away, flood; חלף—change, vanish, pass away; or come anew, shoot forth.

[6] In the morning, it blossoms and sprouts,	בַּבֹּקֶר יָצִיץ וְחָלָף	Baboker yatzitz vechalaf,
but in the evening it wilts and shrivels.	לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ	la'erev yemolel veyavesh.
[7] For we are destroyed by your fury	כִּי־כָלִינוּ בְאַפֶּךָ	Ki chalinu ve'apecha,
and scared by your anger.	וּבַחֲמָתְךָ נִבְהָלְנוּ	uvachamat'cha nivhalnu.
[8] You have set down our sins before you,	שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ	Shata avonoteinu lenegdecha,
our dark faults in the light of your presence.	עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ	alumeinu lim'or panecha.
[9] All our days *we* faced your anger;[1]	כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ	Ki chol yameinu panu ve'evratecha,
we finished our years like a sigh.	כָּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה	kilinu shaneinu chemo hegeh.
[10] Our years of life	יְמֵי־שְׁנוֹתֵינוּ	Yemei shenoteinu—
have seventy years	בָהֶם שִׁבְעִים שָׁנָה	vahem shiv'im shanah,
and eighty years for extra strength:	וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה	ve'im bigvurot shemonim shanah.
their pride[2] is pain and trouble,	וְרָהְבָּם עָמָל וָאָוֶן	Veroh'bam amal va'aven,
for life hurries by, and we are gone.[3]	כִּי־גָז חִישׁ וַנָּעֻפָה	ki gaz chish vena'ufah.
[11] Who knows your anger's power	מִי־יוֹדֵעַ עֹז אַפֶּךָ	Mi yode'ah oz apecha
or how much to dread your disfavor?[4]	וּכְיִרְאָתְךָ עֶבְרָתֶךָ	ucheyir'at'cha evratecha?
[12] Teach us to use each day,	לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע	Limnot yameinu ken hoda,
to bring our hearts to wisdom.[5]	וְנָבִא לֵבָב חָכְמָה	venavi levav chochmah.
[13] Come back, God—how long will it be?—	שׁוּבָה יהוה עַד־מָתָי	Shuvah Adonai—ad matai?
and take pity on us, your servants.	וְהִנָּחֵם עַל־עֲבָדֶיךָ	vehinachem al avadecha.
[14] Fill us at dawn with your kindness;	שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ	Sab'einu vaboker chasdecha,
we'll rejoice and be happy	וּנְרַנְּנָה וְנִשְׂמְחָה	uneranenah venismechah
every day.	בְּכָל־יָמֵינוּ	bechol-yameinu.
[15] Give us joy to equal our days of pain,	שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ	Samcheinu kimot initanu
the years we have seen trouble.	שְׁנוֹת רָאִינוּ רָעָה	shenot ra'inu ra'ah.

[1] "For all our days turned towards your עֶבְרָה, anger."
[2] רהב—boast; רָהְבָּם—what they boast about, their pride.
[3] Tough Hebrew. גז is shear, clip, cut short; חִישׁ is quickly. נָעֻפָה is from the same root as wing. Maybe the image is like sheep shearing, "A hurried shearing, and we are blown away (by the wind, like little bits of clipped hair)." Maybe we can imagine the barber's shop: "A quick trim, and we're tossed in the air."
[4] "Or—as it should be feared—your opposition."
[5] "To-portion/apportion/count our-days indeed/yes make-known / and-we-shall-bring heart wisdom."

[16] So your work will be shown to your servants,	יֵרָאֶה אֶל־עֲבָדֶיךָ פָּעֳלֶךָ	Yera'eh el avadecha fo'olecha
your splendor to their children.	וַהֲדָרְךָ עַל־בְּנֵיהֶם	vahadar'cha al beneihem.
[17] May we feel God's tenderness;	◊ וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ	◊ Vihi no'am Adonai Eloheinu aleinu,
may *God* confirm our efforts;	וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ	uma'asei yadeinu konenah aleinu,
God, confirm our efforts.[1]	וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ	uma'asei yadeinu koneneihu.

Psalm 91

The psalm asks how God protects those who truly love and trust God. The answer is a mystery understood from the perspective of heaven; it's among God's secrets. Can the faithful step on a rattlesnake? Maybe, but don't try it in real life! These promises become "true" in the divine perspective of those who reach spiritual heights and dwell among divine mysteries.[2]

[1] Whoever dwells with God on high	יֹשֵׁב בְּסֵתֶר עֶלְיוֹן	Yoshev beseter elyon,
In sacred shelter will find ease.[3]	בְּצֵל שַׁדַּי יִתְלוֹנָן	betzel Shadai yitlonan.
[2] "My God, my home, my castle," I	אֹמַר לַיהוָה מַחְסִי וּמְצוּדָתִי	Omar lAdonai, "Machsi um'tzudati,
Tell God, "upon you I rely."[4]	אֱלֹהַי אֶבְטַח־בּוֹ	Elohai; evtach bo."
[3] From fowler's snare God will release	כִּי הוּא יַצִּילְךָ	Ki hu yatzil'cha
You, saving you from dread disease.[5]	מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת	mipach yakush, midever havot.
[4] You hide beneath God's sheltering wing;	בְּאֶבְרָתוֹ יָסֶךְ לָךְ	Be'evrato yasech lach,
Your shield and armor 'gainst all harm	וְתַחַת־כְּנָפָיו תֶּחְסֶה	vetachat kenafav tech'se
Is God's own trusty arm.[6]	צִנָּה וְסֹחֵרָה אֱמִתּוֹ	tzina vesochera amito.

[1] A tough passage, yielding the traditional translation: "yea, the work of our hands establish thou it." Literally, "and the work of our hands (i.e., whatever we manage to achieve in our lifetime), *God,* make it last for our sake, and the work of our hands, make it last."

[2] The psalm has 16 verses. In the translation, four Hebrew verses make up each stanza. The rhyme scheme is ABAABBCDD (except for the second line of Stanza Four), and C becomes A in the next stanza. This interwoven rhyme ties the stanzas together. Each stanza ends with a shorter line. The psalm has many voices—the Psalmist, God, the audience—and it switches from first to second to third person. The translation follows those changes of voice except in the final stanza.

[3] "Whoever dwells in the High One's secret *place* will/can sleep in the Almighty's shade."

[4] "I say to God, 'My shelter! My fortress! My God in whom I trust'" or "I say: 'To God belongs my shelter, my fortress/stronghold—my God whom I trust.'"

[5] "For God will deliver you from the bird trap (פַּח—snare or trap; יָקוּשׁ or יָקוּשׁ—fowler, someone who catches birds for a living), from the ruinous plague (הַוּוֹת—trouble, destruction)."

[6] "God will cover you under *God's* wing; beneath God's pinions you will hide; shield and armor are *God's* truth/forearm." אֱמִתּוֹ comes from אֱמֶת (truth) and/or אַמָּה (forearm/cubit and other meanings).

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[5] For you, dread nights no terror bring	לֹא־תִירָא מִפַּחַד לָיְלָה	Lo tira mipachad laylah;
Nor arrows shot in light of day,[1]	מֵחֵץ יָעוּף יוֹמָם	mechetz ya'uf yomam.
[6] Nor, through the gloom, the sickening	מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ	Midever ba'ofel yahaloch,
Nor noontime torment lingering.[2]	מִקֶּטֶב יָשׁוּד צָהֳרָיִם	miketev yashud tzohorayim.
[7] Though pestilence fells the array	יִפֹּל מִצִּדְּךָ אֶלֶף	Yipol mitzid'cha elef,
Of myriads at your side—while they	וּרְבָבָה מִימִינֶךָ	urevavah miminecha
Succumb, you are untouched, secure.[3]	אֵלֶיךָ לֹא יִגָּשׁ	elecha lo yigash.
[8] But look, and see within your view	רַק בְּעֵינֶיךָ תַבִּיט	Rak be'einecha tabit,
The wicked get their due.[4]	וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה	veshilumat resha'im tir'eh.

[9] Say, "God, you are my shelter*ing shore!*	כִּי־אַתָּה יהוה מַחְסִי	Ki atah Adonai machsi;
You've made on high your dwelling," and [5]	עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ	elyon samta me'onecha.
[10] You'll host no evil visitor,	לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה	Lo t'uneh elecha ra'ah,
No sickness dares approach your door.[6]	וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ	venega lo yikrav be'oholecha.
[11] Heaven's messengers by *God's* command	כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ	Ki mal'achav yetzaveh lach,
Will guard your step where'er you stand;[7]	לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ	lishmor'cha bechol derachecha.
[12] They'll bear you in their hands, to ride	עַל־כַּפַּיִם יִשָּׂאוּנְךָ	Al kapayim yisa'un'cha,
High above the path rough-hewn,	פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ	pen tigof ba'even raglecha.
With jagged boulders strewn.[8]		

[1] "You shall not be afraid of the terror of night, or of the arrow that will fly in the day."
[2] "Of the plague that will walk around in the gloom or the sickness/epidemic that torments (acts like a demon in) the noon."
[3] "A thousand will fall at your side, and a myriad at your right hand—*the sickness* won't touch you."
[4] "Only glimpse with your eyes, and you'll see wicked people get what's coming to them." וְשִׁלֻּמַת רְשָׁעִים is the "payment" or "recompense" of the wicked.
[5] "For *if you say,* 'God, you are my refuge,' you have made the High One your dwelling (or made your dwelling on high)." As we get to the second half of the psalm, we take up the idea introduced at the beginning: Whoever dwells on high is protected by God. Now the Psalmist says, if you declare that you rely on God, you'll be in that position. In the verse translation, "shore" is added for the rhyme; מַחְסִי means "my shelter."
[6] "Evil will not come upon you, and sickness will not approach your tent."
[7] "For God will tell the angels for you to guard you in all your ways (wherever you go)."
[8] "They will bear you on their hands lest your foot should strike a stone."

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[13] On lion and cub you'll boldly stride	עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ	Al shachal vafeten tidroch,
And trample on the poisonous snake.[1]	תִּרְמֹס כְּפִיר וְתַנִּין	tirmos kefir vetanin.
[14] Says God: "You sought me: I replied	כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ	Ki vi chashak va'afaltehu,
To guard you—in my name you cried.[2]	אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי	asagvehu ki yada shemi.
[15] I wipe your tears; in all your grief	יִקְרָאֵנִי וְאֶעֱנֵהוּ	Yikra'eini ve'e'eneihu
I'm at your side to bring relief	עִמּוֹ־אָנֹכִי בְצָרָה	imo anochi vetzarah,
And honor, and to grant your wish—[3]	אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ	achaltzeihu va'achabdeihu.
[16] Long life and full. You'll live to see	◊ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	◊ Orech yamim asbi'eihu
Me bring you liberty!"[4]	וְאַרְאֵהוּ בִּישׁוּעָתִי	ve'ar'eihu bishu'ati.
Long life and full. You'll live to see	אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	Orech yamim asbi'eihu
Me bring you liberty!	וְאַרְאֵהוּ בִּישׁוּעָתִי	ve'ar'eihu bishu'ati.

Psalm 135

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Hail God's name,	הַלְלוּ אֶת־שֵׁם יהוה	Halelu et shem Adonai,
Hail it, God's servants,	הַלְלוּ עַבְדֵי יהוה	Halelu avdei Adonai,
[2] Who stand in God's house	שֶׁעֹמְדִים בְּבֵית יהוה	She'omdim beveit Adonai,
in the courtyards of our God's house.	בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ	bechatzrot beit Eloheinu.
[3] Hail God, for God is good;	הַלְלוּ־יָהּ כִּי־טוֹב יהוה	Haleluyah ki tov Adonai;
sing to *God's* name—it's pleasant *to do*.	זַמְּרוּ לִשְׁמוֹ כִּי נָעִים	zamru lishmo, ki na'im.
[4] For Jacob, God chose him;	כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ	Ki Ya'akov bachar lo Yah,
God took Israel as a treasure.	יִשְׂרָאֵל לִסְגֻלָּתוֹ	Yisra'el lisgulato.
[5] I know God is great,	כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יהוה	Ki ani yadati ki gadol Adonai,
our ruler is above all other gods.	וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים	va'adoneinu mikol Elohim.

[1] "You'll step on lion and snake, trample on lion's cub and serpent." **Important:** do not try this at home.
[2] God speaks in the rest of this psalm, speaking in the third person ("he"). The verse translation changes this to the second person ("you"). "Because *he* longed for me, and I'll save him, I'll protect him because he knew my name (i.e., called for my help)."
[3] "He will call me; I, *God,* will answer him. I am with him in trouble. I will release him and make him honored."
[4] "I'll satisfy him with long life, and show him my salvation." We repeat the last verse of the psalm.

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[6] God does whatever *God* wants	כֹּל אֲשֶׁר־חָפֵץ יהוה עָשָׂה	Kol asher chafetz Adonai, asah—
in heaven and earth,	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz,
on the sea and in the deep.	בַּיַּמִּים וְכָל־תְּהוֹמוֹת	bayamim vechol tehomot.
[7] *God* lifts clouds from land's end,	מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ	Ma'aleh nesi'im miktzei ha'aretz,
makes lightning for the rain,	בְּרָקִים לַמָּטָר עָשָׂה	berakim lamatar asah,
brings wind from *God's* storehouses.	מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו	motzei ru'ach me'otzrotav.
[8] *God* struck Egypt's firstborn,	שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם	Shehikah bechorei Mitzrayim,
both human and animal,	מֵאָדָם עַד־בְּהֵמָה	me'adam ad behemah.
[9] Sent signs and wonders	שָׁלַח אֹתוֹת וּמוֹפְתִים	Shalach otot umoftim
right inside your land, O Egyptians,	בְּתוֹכֵכִי מִצְרָיִם	betochechi Mitzrayim,
among Pharaoh and his servants.	בְּפַרְעֹה וּבְכָל־עֲבָדָיו	beFar'oh uvechol avadav.
[10] *God* struck many peoples	שֶׁהִכָּה גּוֹיִם רַבִּים	Shehikah goyim rabim,
and killed mighty kings—	וְהָרַג מְלָכִים עֲצוּמִים	veharag melachim atzumim.
[11] Sichon the Amorites' king	לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	LeSichon, melech ha'Emori,
and Og king of Bashan	וּלְעוֹג מֶלֶךְ הַבָּשָׁן	ule'Og, melech haBashan,
and all the states of Kena'an,	וּלְכֹל מַמְלְכוֹת כְּנָעַן	ulechol mamlechot Kena'an.
[12] And gave their land as an inheritance,	וְנָתַן אַרְצָם נַחֲלָה	Venatan artzam nachalah,
an inheritance to *God's* people Israel.	נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ	nachalah leYisra'el amo.
[13] God, your fame is forever,	יהוה שִׁמְךָ לְעוֹלָם	Adonai, shimcha le'olam;
your memory passes from parent to child.	יהוה זִכְרְךָ לְדֹר־וָדֹר	Adonai, zichrecha ledor vador.
[14] For God will judge God's people	כִּי־יָדִין יהוה עַמּוֹ	Ki yadin Adonai amo,
and be kind to God's servants.	וְעַל־עֲבָדָיו יִתְנֶחָם	ve'al avadav yitnecham.
[15] Other peoples serve silver and gold,[1]	עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב	Atzabei hagoyim kesef vezahav,
idols made by people.	מַעֲשֵׂה יְדֵי אָדָם	ma'asei yedei adam.
[16] They have mouths but can't speak,	פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ	Peh lahem, velo yedabeiru,
they have eyes but can't see,	עֵינַיִם לָהֶם וְלֹא יִרְאוּ	einayim lahem velo yir'u.
[17] ears but can't hear,	אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ	Oznayim lahem velo ya'azinu,
a nose but no breath.	אַף אֵין־יֶשׁ־רוּחַ בְּפִיהֶם	af ein yesh ru'ach befihem.

[1] "Their toils/pains are silver and gold." עצב is toil or pain: worshippers take pains to serve these idols, vainly hoping for favor and sure only of toil and disappointment.

[18] People become like the idols they make,[1]	כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם	Kemohem yiheyu oseihem,
anyone who places trust in them.	כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם	kol asher bote'ach bahem.
[19] Israel's people bless God, *not idols*,	בֵּית יִשְׂרָאֵל בָּרֲכוּ אֶת־יהוה	Beit Yisra'el bar'chu et Adonai,
Aaron's family bless God.	בֵּית אַהֲרֹן בָּרֲכוּ אֶת־יהוה	beit Aharon bar'chu et Adonai.
[20] Levi's family[2] bless God,	◊ בֵּית הַלֵּוִי בָּרֲכוּ אֶת־יהוה	◊ Beit haLevi bar'chu et Adonai,
Those who fear God, bless God.	יִרְאֵי יהוה בָּרֲכוּ אֶת־יהוה	yir'ei Adonai bar'chu et Adonai.
[21] God is blessed from Zion,	בָּרוּךְ יהוה מִצִּיּוֹן	Baruch Adonai miTziyon,
God who dwells in Jerusalem—	שֹׁכֵן יְרוּשָׁלָם	shochen Yerushalayim.
Hail God!	הַלְלוּ־יָהּ	Haleluyah.

Psalm 136

We stand for this psalm of praise and gratitude.

[1] Thank God for being good,	׀ הוֹדוּ לַיהוָה כִּי־טוֹב	׀ Hodu lAdonai ki tov
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);
[2] Thank the God of gods	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	Hodu lElohei ha'elohim
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);
[3] Thank the Ruler of rulers	הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים	Hodu lAdonei ha'adonim
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);
[4] Who has done great wonders alone	לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ	Le'oseh nifla'ot gedolot levado
(*God's* kindness lasts forever).	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo).
[5] Who made heaven with insight	לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה	Le'oseh hashamayim bitvunah
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[6] And spread earth on water	לְרֹקַע הָאָרֶץ עַל־הַמָּיִם	Leroka ha'aretz al hamayim
(*God's* kindness lasts forever),	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo),
[7] Who made great lights—	לְעֹשֵׂה אוֹרִים גְּדֹלִים	Le'oseh orim g'dolim
(*God's* kindness lasts forever),	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo),
[8] The sun to rule by day	אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם	Et hashemesh lememshelet bayom
(*God's* kindness lasts forever),	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo),

[1] "Like them (the idols) will become their makers": those who make idols will become like the idols; they will lose their humanity, their ability to see and speak and breathe.

[2] "The house of Levi" includes the house of Aaron, since Aaron (like Moses) was a Levite.

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[9] The moon and stars	אֶת־הַיָּרֵחַ וְכוֹכָבִים	Et hayare'ach vechochavim
to rule at night	לְמֶמְשְׁלוֹת בַּלָּיְלָה	lememshelot balayla
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);
[10] Who struck Egypt through their first-born	לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם	Lemakeh Mitzrayim bivchoreihem
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[11] And led Israel from their midst	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	Vayotze Yisra'el mitocham
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[12] With a strong hand and outstretched arm	בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה	Beyad chazaka uvizro'ah netuya
(*God's* kindness lasts forever),	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo),
[13] Who cut the Reed Sea in parts	לְגֹזֵר יַם־סוּף לְגָזָרִים	Legozer yam suf ligzarim
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[14] And brought Israel through the middle	וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ	Vehe'evir Yisra'el betocho
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[15] And tumbled Pharaoh and his forces	וְנִעֵר פַּרְעֹה וְחֵילוֹ	Veni'er Par'oh vecheilo
into the Reed Sea	בְּיַם־סוּף	veyam suf
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);
[16] Who guided our people in the desert	לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר	Lemolich amo bamidbar
(*God's* kindness lasts forever),	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo),
[17] Who struck down great kings	לְמַכֵּה מְלָכִים גְּדֹלִים	Lemakeh melachim gedolim
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[18] And killed mighty kings	וַיַּהֲרֹג מְלָכִים אַדִּירִים	Vayaharog melachim adirim
(*God's* kindness lasts forever)—	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)—
[19] Sichon, the Amorites' king	לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	LeSichon melech haEmori
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[20] And Og, king of Bashan	וּלְעוֹג מֶלֶךְ הַבָּשָׁן	UleOg melech haBashan
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[21] And gave their land as an inheritance,	וְנָתַן אַרְצָם לְנַחֲלָה	Venatan artzam lenachalah,
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[22] Inheritance to God's servant Israel	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	Nachalah leYisra'el avdo
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);

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[23] Who remembered us when we were down	שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ	Shebshiflenu zachar lanu
(*God's* kindness lasts forever)	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo)
[24] And got us out of trouble	וַיִּפְרְקֵנוּ מִצָּרֵינוּ	Vayifrekenu mitzarenu
(*God's* kindness lasts forever).	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo).
[25] God gives food to every creature	◊ נֹתֵן לֶחֶם לְכָל־בָּשָׂר	◊ Noten lechem lechol basar
(*God's* kindness lasts forever);	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo);
[26] Thank the God of heaven	הוֹדוּ לְאֵל הַשָּׁמָיִם	Hodu le'El hashamayim
(*God's* kindness lasts forever).	כִּי לְעוֹלָם חַסְדּוֹ	(ki le'olam chasdo).

We are seated ⸸

Psalm 33

[1] You righteous, rejoice in God;	רַנְּנוּ צַדִּיקִים בַּיהוָה	Ranenu, tzadikim, bAdonai,
for upright people, giving praise feels right.	לַיְשָׁרִים נָאוָה תְהִלָּה	la'y'sharim nava tehilah.
[2] Give thanks to God with the harp,	הוֹדוּ לַיהוָה בְּכִנּוֹר	Hodu lAdonai bechinor,
play for God on the ten-stringed lyre.	בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ	benevel asor zamru lo.
[3] Sing to *God* a new song;	שִׁירוּ־לוֹ שִׁיר חָדָשׁ	Shiru lo shir chadash,
add shouts to make the music better!	הֵיטִיבוּ נַגֵּן בִּתְרוּעָה	hetivu nagen bitru'ah.
[4] For God's word is direct	כִּי־יָשָׁר דְּבַר־יהוה	Ki yashar devar Adonai,
and all *God's* works are made with truth.	וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה	vechol ma'asehu be'emunah.
[5] *God* loves justice and judgement;	אֹהֵב צְדָקָה וּמִשְׁפָּט	Ohev tzedakah umishpat,
God's kindness fills the earth.	חֶסֶד יהוה מָלְאָה הָאָרֶץ	chesed Adonai mal'ah ha'aretz.
[6] Heaven was made by God's word	בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ	Bidvar Adonai shamayim na'asu
and all its hosts by *God's* breath.	וּבְרוּחַ פִּיו כָּל־צְבָאָם	uveru'ach piv kol tzeva'am.
[7] *God* masses seas in heaping waves[1]	כֹּנֵס כַּנֵּד מֵי הַיָּם	Koness kaned mei hayam
and stores in vaults the surging deeps.	נֹתֵן בְּאֹצָרוֹת תְּהוֹמוֹת	noten be'otzarot tehomot.
[8] All the earth *stands* in fear of God,	יִירְאוּ מֵיהוה כָּל־הָאָרֶץ	Yir'u me'Adonai kol ha'aretz,
all those who dwell on earth.	מִמֶּנּוּ יָגוּרוּ כָּל־יוֹשְׁבֵי תֵבֵל	mimenu kol yoshvei tevel.
[9] For *God* spoke, and so it was;	כִּי הוּא אָמַר וַיֶּהִי	Ki hu amar, vayehi:
Gave the order, and it was done.[2]	הוּא־צִוָּה וַיַּעֲמֹד	hu tziva, vaya'amod.

[1] כַּנֵּד—"like a mound/heap/jar." The idea is that God has complete control of this slippery, surging stuff; it goes wherever God wants to put it, whether into mountainous waves or into currents far below the surface. Literally, "*God* gathers like a heap (or inserts as *in* a jar) the waters of the sea, places into storehouses the deeps."

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[10] God has upset the nations' *evil* plots,	יהוה הֵפִיר עֲצַת־גּוֹיִם	Adonai hefir atzat goyim,
thwarted the peoples' *wicked* plans,	הֵנִיא מַחְשְׁבוֹת עַמִּים	heni machshevot amim.
[11] But God's plan stands forever,	עֲצַת יהוה לְעוֹלָם תַּעֲמֹד	Atzat Adonai le'olam ta'amod,
God's strategy lasts from age to age.	מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר	machshevot libo ledor vador.
[12] Lucky the people who worship God,	אַשְׁרֵי הַגּוֹי אֲשֶׁר־יהוה אֱלֹהָיו	Ashrei hagoy asher Adonai Elohav,
the people God chose to possess.	הָעָם בָּחַר לְנַחֲלָה לוֹ	ha'am bachar lenachalah lo.
[13] From heaven, God looked down	מִשָּׁמַיִם הִבִּיט יהוה	Mishamayim hibit Adonai,
and saw all of humanity.	רָאָה אֶת־כָּל־בְּנֵי הָאָדָם	ra'ah et-kol-benei ha'adam.
[14] From where *God* sits, *God* watched	מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ	Mimchon shivto hishgi'ach,
all those who dwell on earth—	אֶל כָּל־יוֹשְׁבֵי הָאָרֶץ	el kol yoshvei ha'aretz.
[15] *God* forms their hearts as one	הַיֹּצֵר יַחַד לִבָּם	Hayotzer yachad libam,
and understands all they do.	הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם	hamechin el kol ma'aseihem.
[16] No king is saved by a great army,	אֵין־הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל	Ein hamelech nosha berov chayil,
no hero rescued by great strength.	גִּבּוֹר לֹא־יִנָּצֵל בְּרָב־כֹּחַ	gibor lo yinatzel berov ko'ach.
[17] A horse can never keep you free	שֶׁקֶר הַסּוּס לִתְשׁוּעָה	Sheker hasus litshu'ah,
nor can its great power rescue you.[1]	וּבְרֹב חֵילוֹ לֹא יְמַלֵּט	uverov cheilo lo yimalet.
[18] See, God's eye is on those who fear *God*,	הִנֵּה עֵין יהוה אֶל־יְרֵאָיו	Hineh, ein Adonai el yere'av,
those who hope for God's kindness,	לַמְיַחֲלִים לְחַסְדּוֹ	lamyachalim lechasdo.
[19] *Hoping God will* save their souls from death	לְהַצִּיל מִמָּוֶת נַפְשָׁם	Lehatzil mimavet nafsham,
and keep them alive in famine.	וּלְחַיּוֹתָם בָּרָעָב	ulechayotam bera'av.
[20] Our souls wait for God,	◊ נַפְשֵׁנוּ חִכְּתָה לַיהוָה	◊ Nafsheinu chiktah lAdonai,
who helps and protects us.	עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא	ezreinu umagineinu hu.
[21] We find delight in God,	כִּי־בוֹ יִשְׂמַח לִבֵּנוּ	Ki vo yismach libeinu,
in whose holy name we place our trust.	כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ	ki veshem kodsho vatachnu.
[22] God, let your kindness be with us,	יְהִי־חַסְדְּךָ יהוה עָלֵינוּ	Yehi chasdecha Adonai aleinu,
just as we have hoped for you.	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.

[2] וַיַּעֲמֹד is from the root for "stand"; God gave the command, and—one might say—it became a "standing order."

[1] שֶׁקֶר "vain"—"a horse is useless for saving"; מלט "rescue."

Psalm 92

[1] A psalm, a song for Shabbat:[1]	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat:
[2] O God, to you our thanks are due,	טוֹב לְהֹדוֹת לַיהוָה	Tov lehodot lAdonai
To sing on high your praise,	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן	Ulezamer leshimcha elyon
[3] Each day to express your gentleness,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	Lehagid baboker chasdecha
Each night your faithful ways;	וֶאֱמוּנָתְךָ בַּלֵּילוֹת	Ve'emunat'cha baleilot.
[4] With song tuned to the lyre, each hears	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל	Aley asor va'aley nahvel,
The ten-stringed music of the spheres.[2]	עֲלֵי הִגָּיוֹן בְּכִנּוֹר	Aley higayon bechinor
[5] Your deeds, O Sovereign, bring me cheer,	כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	Ki simachtani Adonai befo'olecha,
Joy in your works I've found;	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן	Bema'asei yadecha aranen.
[6] How grand, O God, your deeds appear,	מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	Mah gadlu ma'asecha Adonai,
How deep your thoughts profound.	מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ	Me'od amku machshevotecha.
[7] The ignoramus can't conceive,	אִישׁ־בַּעַר לֹא יֵדָע	Ish ba'ar lo yeda
For this the fool is too naive:	וּכְסִיל לֹא־יָבִין אֶת־זֹאת	Uchesil lo yavin et zot:
[8] Though thugs spread like a noxious weed	בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב	Bifro'ach resha'im kemo esev
And villains propagate their seed,	וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	Vayatzitzu kol po'alei aven
Toward endless ruin *they proceed*.[3]	לְהִשָּׁמְדָם עֲדֵי־עַד	Lehishamdam adei ad.
[9] And you … Supremacy …	וְאַתָּה מָרוֹם	Ve'atah marom
Eternally … Divinity.[4]	לְעֹלָם יהוה	Le'olam Adonai.

[1] This is the only psalm that's associated with a day, and our tradition understands this association surprisingly. This psalm is "for the day of Shabbat / לְיוֹם הַשַּׁבָּת / leyom haShabbat": When a psalm is "for David / לְדָוִד / le-David," we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

[2] Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

[3] "When bad people flourish like grass (in-the-flowering/fruiting-of bad-people like herbal-growth), / and all malefactors sprout, / *it's only* for their destruction eternally."

[4] This elliptical verse of four words is the center of the psalm. If you skip the first verse, "A psalm, a song for Shabbat," there are seven verses and 52 words before this short verse, and the same number after. These four words—You … Height … Forever … God—perhaps help the mind light on the immanent and the transcendent, the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is divine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

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[10] For see! O God, your enemies—	כִּי הִנֵּה אֹיְבֶיךָ יהוה	Ki hineh oy'vecha, Adonai,
Your enemies shall be lost,	כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	Ki hineh oy'vecha yovedu
All sunk in their iniquities	יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן	Yitpardu kol po'alei aven.
From place to place be tossed.[1]		
[11] Like proud-horned ox I'll stand upright,	וַתָּרֶם כִּרְאֵים קַרְנִי	Vatarem kir'eim karni
anointed with rich flowing oil;	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן	Baloti beshemen ra'anan
[12] My enemies will—in my sight—	וַתַּבֵּט עֵינִי בְּשׁוּרָי	Vatabet eini beshurai
Though they attack *be beaten back;*	בַּקָּמִים עָלַי מְרֵעִים	Bakamim alay mere'im.
I'll hear *their plans all foiled.*[2]	תִּשְׁמַעְנָה אָזְנָי	Tishma'na oznai!
[13] The righteous flourish like the palm	צַדִּיק כַּתָּמָר יִפְרָח	Tzaddik katamar yifrach
As Lebanon's lofty cedar soars;	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה	Ke'erez baL'vanon yisgeh,
[14] Rooted in the house of God,	שְׁתוּלִים בְּבֵית יהוה	Shetulim beveit Adonai
They blossom in God's *inner* courts;	בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ	Bechatzrot Eloheinu yafrichu.
[15] They bear fruit when they're elderly,	◊ עוֹד יְנוּבוּן בְּשֵׂיבָה	◊ Od yenuvun beseivah
Fertile and fresh eternally,	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ	Deshenim vera'ananim yiheyu.
[16] To show God is reliable,	לְהַגִּיד כִּי־יָשָׁר יהוה	Lehagid, ki yashar Adonai
My *steady* rock, impeccable.	צוּרִי וְלֹא־עַוְלָתָה בּוֹ	Tzuri velo avlata bo.

Psalm 93

[1] God reigns, enrobed in regal grace,	יהוה מָלָךְ גֵּאוּת לָבֵשׁ	Adonai malach: ge'ut lavesh,
Robed in grace and cloaked in power;	לָבֵשׁ יהוה עֹז הִתְאַזָּר	lavesh Adonai, oz hit'azar.
Earth cannot slip in *God's* embrace;	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	Af tikon tevel bal timot.
[2] Firm is your throne from the first hour;	נָכוֹן כִּסְאֲךָ מֵאָז	Nachon kis'acha me'az,
Eternal is your place.	מֵעוֹלָם אָתָּה	me'olam atah.
[3] God, streams have raised,	נָשְׂאוּ נְהָרוֹת יהוה	Nas'u neharot, Adonai,
yes raised their voice;	נָשְׂאוּ נְהָרוֹת קוֹלָם	nas'u neharot kolam,
The rivers crash and roar:	יִשְׂאוּ נְהָרוֹת דָּכְיָם	yis'u neharot dochyam.

[1] "They shall disperse themselves, all workers of wickedness."
[2] "May my eye look upon my foes *being destroyed* when they rise against me, evildoers; listen, my ears, *to their discomfiture!*"

[4] Let mighty waters make their noise,	מִקֹּלוֹת מַיִם רַבִּים	Mikolot mayim rabim
The breakers on the shore:	אַדִּירִים מִשְׁבְּרֵי־יָם	adirim mishberei yam,
God's strength is more, much more!	אַדִּיר בַּמָּרוֹם יהוה	adir bamarom Adonai.

[5] Your promises will be fulfilled:	◊ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	◊ Edotecha ne'emnu me'od
Your sacred house you shall rebuild,	לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ	levet'cha na'avah kodesh,
Sovereign, for evermore.	יהוה לְאֹרֶךְ יָמִים	Adonai, le'orech yamim.

Let God's Glory ▪ יְהִי כְבוֹד ▪ Yehi Chevod

This is a collection of verses from different psalms (and one verse from Exodus).
The theme is that God has the power and the glory, and that we rely on God to rescue us in mercy.

Ps. 104:31 May God's glory last forever;	יְהִי כְבוֹד יהוה לְעוֹלָם	Yehi chevod Adonai le'olam;
may God enjoy what *God* has made.	יִשְׂמַח יהוה בְּמַעֲשָׂיו	yismach Adonai bema'asav.
Ps. 113:2-4 Let God's name be blessed	יְהִי שֵׁם יהוה מְבֹרָךְ	Yehi shem Adonai mevorach
from now to eternity;	מֵעַתָּה וְעַד־עוֹלָם	me'atah ve'ad olam.
from sunrise to sunset	מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ	Mimizrach shemesh ad mevo'o
may God's name be praised;	מְהֻלָּל שֵׁם יהוה	mehulal shem Adonai.
God is high above all nations;	רָם עַל־כָּל־גּוֹיִם יהוה	Ram al kol goyim Adonai,
God's glory is higher than the sky!	עַל הַשָּׁמַיִם כְּבוֹדוֹ	al hashamayim kevodo.
Psalm 135:13 God, your fame is forever,	יהוה שִׁמְךָ לְעוֹלָם	Adonai, shimcha le'olam;
your memory *passes* from parent to child.	יהוה זִכְרְךָ לְדֹר־וָדֹר	Adonai, zichrecha ledor vador.
Psalm 103:19 God's throne is set in the sky[1]	יהוה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ	Adonai bashamayim hechin kis'o,
and *God's* government rules all.	וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה	umalchuto bakol mashalah.
1 Chron. 16:31 Let the sky be happy	יִשְׂמְחוּ הַשָּׁמַיִם	Yismechu hashamayim
and the earth rejoice,	וְתָגֵל הָאָרֶץ	vetagel ha'aretz,
and let the nations admit[2]	וְיֹאמְרוּ בַגּוֹיִם	veyomru vagoyim,
God is the ruler!	יהוה מָלָךְ	"Adonai malach."
Ps 10:16 God reigns; *Ps 93:1* *our* God has ever reigned;	יהוה מֶלֶךְ יהוה מָלָךְ	Adonai melech, Adonai malach,
Ex. 15:18 God's reign eternal will not cease.[3]	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

[1] "God set *God's* throne in the sky/heavens."
[2] Or "Let them say among the *other* nations"; i.e., let everyone accept God's power.
[3] "God reigns; God has reigned; God will reign forever and ever."

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Psalm 10:16 God is the eternal ruler;	יהוה מֶלֶךְ עוֹלָם וָעֶד	Adonai melech olam va'ed;
other peoples disappeared from *God's* land.	אָבְדוּ גוֹיִם מֵאַרְצוֹ	avdu goyim me'artzo.
Psalm 33:10 God upset the nations' *evil* plots,	יהוה הֵפִיר עֲצַת־גּוֹיִם	Adonai hefir atzat goyim,
thwarted the peoples' *wicked* plans,	הֵנִיא מַחְשְׁבוֹת עַמִּים	heni machshevot amim.
Prov. 19:21 The human heart is full of schemes,	רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ	Rabot machashavot belev ish,
but God's plan is the one that stands.	וַעֲצַת יהוה הִיא תָקוּם	va'atzat Adonai hi takum.
Psalm 33:11 God's plan stands for ever,	עֲצַת יהוה לְעוֹלָם תַּעֲמֹד	Atzat Adonai le'olam ta'amod,
God's strategy lasts from age to age.	מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר	machshevot libo ledor vador.
Psalm 33:9 For *God* spoke, and so it was;	כִּי הוּא אָמַר וַיֶּהִי	Ki hu amar, vayehi:
gave the order, and it was done.[1]	הוּא־צִוָּה וַיַּעֲמֹד	hu tziva, vaya'amod.
Psalm 132:13 God chose Zion,	כִּי־בָחַר יהוה בְּצִיּוֹן	Ki vachar Adonai beTziyon,
God wanted it as a place to stay.	אִוָּה לְמוֹשָׁב לוֹ	iva lemoshav lo.
Psalm 135:4 For Jacob, God chose him;	כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ	Ki Ya'akov bachar lo Yah,
God took Israel as a treasure.	יִשְׂרָאֵל לִסְגֻלָּתוֹ	Yisra'el lisgulato.
Psalm 94:14 God won't desert the chosen people	כִּי לֹא־יִטֹּשׁ יהוה עַמּוֹ	Ki lo yitosh Adonai amo,
or abandon *God's* own inheritance.[2]	וְנַחֲלָתוֹ לֹא יַעֲזֹב	venachalato lo ya'azov.
Psalm 78:38 *God* is merciful, excuses sin	◊ וְהוּא רַחוּם יְכַפֵּר עָוֹן	◊ Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[3]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Psalm 20:10 God, save us: for at our demand,	יהוה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[4]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

[1] וַיַּעֲמֹד is from the root for "stand"; God gave the command, and—one might say—it became a "standing order."

[2] "For will-not-desert God *God's*-people and *God's*-inheritance not *God*/it will-leave"—i.e., "God won't abandon the people," and/or "The people won't abandon God."

[3] "And-*God who is* merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back *God's*-anger and-not will-awaken all *God's*-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יְכַפֵּר is in "Yom Kippur"; the concept we translate as "atonement" also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

[4] "Lord, bring salvation! The king will answer us on the day when we call."

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The service continues with several psalms: "Ashrei," psalm 145, preceded and followed by verses from other psalms, and the rest of the psalms in the Book of Psalms, psalms 146 to 150.

Psalm 145 ▪ אַשְׁרֵי ▪ Ashrei

Ps 84:5 Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	Ashrei yoshvei veitecha;
Forever they will praise you.	עוֹד יְהַלְלוּךָ סֶלָה	Od yehalelucha selah.
Ps 144:15 Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler.	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav.

1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוָה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדַל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוָה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.

[1] "And for his greatness there is no probing/examination."

[11] **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.
[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them	וְאַתָּה נוֹתֵן־לָהֶם	Ve'ata noten lahem
their food in its time,	אֶת־אָכְלָם בְּעִתּוֹ	et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**T**zadik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.

[Ps 115:18] And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	Me'ata ve'ad olam Halleluyah!

[1] This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
[2] I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.
[3] "In all his ways."
[4] "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."

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Psalm 146

[1] Hail God!	הַלְלוּ־יָהּ	Haleluyah!
My soul, hail God!	הַלְלִי נַפְשִׁי אֶת־יהוה	Haleli nafshi et-Adonai.
[2] I will hail God while I live,	אֲהַלְלָה יהוה בְּחַיָּי	Ahalelah Adonai bechayay,
I'll sing to God as long as I last.	אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי	azamrah lElohay be'odi.
[3] Don't put your trust in prophets,	אַל־תִּבְטְחוּ בִנְדִיבִים	Al tivtechu vin'divim—
in someone with no power to save,	בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה	beven adam she'ein lo teshu'ah.
[4] Who turns to dirt when breath is gone,	תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ	Tetzei rucho, yashuv le'admato:
whose thoughts vanish on that day!	בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו	bayom hahu avdu eshtonotav.
[5] Lucky is one helped by Jacob's God,	אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ	Ashrei she'El Ya'akov be'ezro;
whose hope is in the Ruler, God,	שִׂבְרוֹ עַל־יהוה אֱלֹהָיו	shivro al Adonai Elohav,
[6] Who makes sky and earth,	עֹשֶׂה שָׁמַיִם וָאָרֶץ	Oseh shamayim va'aretz,
the sea and all its contents,	אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם	et hayam ve'et kol asher bam,
who keeps faith forever,	הַשֹּׁמֵר אֱמֶת לְעוֹלָם	hashomer emet le'olam,
[7] Makes justice for the wronged,	עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים	Oseh mishpat la'ashukim,
gives food to the starving—	נֹתֵן לֶחֶם לָרְעֵבִים	notein lechem lar'eivim.
God frees the constrained;	יהוה מַתִּיר אֲסוּרִים	Adonai, matir asurim;
[8] God gives sight to the blind;	יהוה פֹּקֵחַ עִוְרִים	Adonai, pokei'ach ivrim;
God straightens those who are bent over;	יהוה זֹקֵף כְּפוּפִים	Adonai, zokeif kefufim;
God loves the righteous;	יהוה אֹהֵב צַדִּיקִים	Adonai, ohev tzadikim;
[9] God protects the alien,	◊ יהוה שֹׁמֵר אֶת־גֵּרִים	◊ Adonai, shomer et gerim,
supports the mourner and the widow,	יָתוֹם וְאַלְמָנָה יְעוֹדֵד	yatom ve'almanah ye'oded,
and twists the path of the wicked.	וְדֶרֶךְ רְשָׁעִים יְעַוֵּת	vederech resha'im ye'avet.
[10] God will rule forever—	◊ יִמְלֹךְ יהוה לְעוֹלָם	◊ Yimloch Adonai le'olam,
Zion, your God *will rule* from age to age:	אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר	Elohayich, Tziyon, ledor vador:
hail God!	הַלְלוּ־יָהּ	Haleluyah!

Psalm 147

[1] Hail God!	הַלְלוּיָהּ	Haleluyah!
It's good to make music to our God—	כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ	Ki tov zamrah Eloheinu,
pleasant and pretty is praise!	כִּי־נָעִים נָאוָה תְהִלָּה	ki na'im nava tehilah.
[2] God rebuilds Jerusalem,	בּוֹנֵה יְרוּשָׁלַם יהוה	Boneh Yerushalayim Adonai,
gathers Israel's scattered people.	נִדְחֵי יִשְׂרָאֵל יְכַנֵּס	nidchei Yisra'el yechanes.
[3] Healing shattered hearts,	הָרוֹפֵא לִשְׁבוּרֵי לֵב	Harofeh lishvurei lev
God bandages their pain.	וּמְחַבֵּשׁ לְעַצְּבוֹתָם	umechabesh le'atzvotam.
[4] *God alone* can number the stars,	מוֹנֶה מִסְפָּר לַכּוֹכָבִים	Moneh mispar lekochavim,
giving all of them their names.	לְכֻלָּם שֵׁמוֹת יִקְרָא	lechulam shemot yikra.
[5] Our God is great and very powerful,	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ	Gadol Adoneinu verav ko'ach,
with infinite understanding.	לִתְבוּנָתוֹ אֵין מִסְפָּר	litvunato ein mispar.
[6] *God* sustains the oppressed	מְעוֹדֵד עֲנָוִים יהוה	Me'oded anavim Adonai,
and knocks the wicked to the ground.	מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ	mashpil resha'im adei aretz.
[7] Respond to God with thanks,	עֱנוּ לַיהוָה בְּתוֹדָה	Enu lAdonai betodah,
with the harp make music to our God—	זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר	zamru lEloheinu bechinor,
[8] Who covers the sky with clouds	הַמְכַסֶּה שָׁמַיִם בְּעָבִים	Ham'chaseh shamayim be'avim,
prepares rain for the ground	הַמֵּכִין לָאָרֶץ מָטָר	hamechin la'aretz matar,
and makes the hills grow grass,	הַמַּצְמִיחַ הָרִים חָצִיר	hamatzmi'ach harim chatzir.
[9] Who gives the animal its food,	נוֹתֵן לִבְהֵמָה לַחְמָהּ	Noten livhemah lachmah,
answers the call of the raven's brood.	לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ	livnei orev asher yikra'u.
[10] *God* cares not for the horse's might,	לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ	Lo vigvurat hasus yechpatz,
admires no-one for *strong* legs,	לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה	lo beshokei ha'ish yirtzeh;
[11] *But* cares for those who fear God,	רוֹצֶה יהוה אֶת־יְרֵאָיו	Rotzeh Adonai et yerei'av,
those who hope for *God's* kindness.	אֶת־הַמְיַחֲלִים לְחַסְדּוֹ	et hamyachalim lechasdo.
[12] Jerusalem, praise your ruler;	שַׁבְּחִי יְרוּשָׁלַם אֶת־יהוה	Shabchi, Yerushalayim, et Adonai!
Zion, hail your God:	הַלְלִי אֱלֹהַיִךְ צִיּוֹן	haleli Elohayich, Tziyon!
[13] *God* fortified the bars of your gates,	כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ	Ki chizak berichei she'arayich,
blessed your children in your midst,	בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ	berach banayich bekirbech.

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[14] *God* grants your borders peace,	הַשָּׂם־גְּבוּלֵךְ שָׁלוֹם	Hasam gevulech shalom,
to fill you with the cream of wheat,[1]	חֵלֶב חִטִּים יַשְׂבִּיעֵךְ	chelev chitim yasbi'ech,
[15] Sends to earth divine command—	הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ	Hashole'ach imrato aretz,
God's word runs fast *to take effect!*[2]	עַד־מְהֵרָה יָרוּץ דְּבָרוֹ	ad meherah yarutz devaro,
[16] *God* brings snow—it's like wool—	הַנֹּתֵן שֶׁלֶג כַּצָּמֶר	Hanoten sheleg katzamer,
and scatters frost, like ashes,	כְּפוֹר כָּאֵפֶר יְפַזֵּר	kefor ka'efer yefazer,
[17] Sows hail—like crumbs:[3]	מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים	Mashlich karcho kefitim—
who can stand up to its cold?	לִפְנֵי קָרָתוֹ מִי יַעֲמֹד	lifnei karato mi ya'amod?
[18] *God* sends the word, and they melt;	יִשְׁלַח דְּבָרוֹ וְיַמְסֵם	Yishlach devaro veyamsem,
brings divine breath, and water flows,	יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם	yashev rucho—yizlu mayim.
[19] Telling divine words to Jacob,	מַגִּיד דְּבָרָיו לְיַעֲקֹב	Magid devarav leYa'akov,
statutes and judgments to Israel.	חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל	chukav umishpatav leYisra'el.
[20] God did not do this for every nation,	◊ לֹא עָשָׂה כֵן לְכָל־גּוֹי	◊ Lo asah chen lechol goy,
so they did not know such judgements:	וּמִשְׁפָּטִים בַּל־יְדָעוּם	umishpatim bal yeda'um:
Hail God!	הַלְלוּיָהּ	Haleluyah!

Psalm 148

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Hail God from the sky;	הַלְלוּ אֶת־יהוה מִן־הַשָּׁמַיִם	Halelu et Adonai min hashamayim
hail God in the heights.	הַלְלוּהוּ בַּמְּרוֹמִים	haleluhu bamromim.
[2] Hail God, all *God's* angels,	הַלְלוּהוּ כָּל־מַלְאָכָיו	Haleluhu chol malachav,
Hail God, all *God's* armies,[4]	הַלְלוּהוּ כָּל־ צְבָאָיו	haleluhu kol tzeva'av,
[3] Hail God, you sun and moon,	הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ	Haleluhu shemesh veyare'ach,
Hail God, all you bright stars.	הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר	haleluhu kol kochvei or

[1] I.e., a peaceful land yields good harvests, since the residents don't have to feed the army.

[2] Dahood interprets this verse in terms of weather—the swiftly moving noise from the sky is thunder, and it comes between a verse about harvest and another about winter—but he notes that many translators follow Isaiah 55:10-11 and connect the weather with God's commandment. To me, the psalm suggests that weather, human power and divine justice all spring from one source.

[3] The Old English poem *The Seafarer* calls hail "the coldest of grains" (line 33); the ancients felt the weather more keenly than we with our warm clothes and insulated houses.

[4] Today we think of **צבא** as an army, but it could mean something less military—a group of people engaged in public service.

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[4] Hail God, the highest heavens,[1]	הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם	Haleluhu shemei hashamayim,
and the water that lies even higher![2]	וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם	vehamayim asher me'al hashamayim.
[5] Hail God's name,	יְהַלְלוּ אֶת־שֵׁם יהוה	Yehalelu et shem Adonai,
for God gave the order, and it was done.	כִּי הוּא צִוָּה וְנִבְרָאוּ	ki hu tzivah venivra'u.
[6] God made *the order* stand forever;	וַיַּעֲמִידֵם לָעַד לְעוֹלָם	Vaya'amidem la'ad le'olam,
God gave a statute, never to lapse.	חָק־נָתַן וְלֹא יַעֲבוֹר	chok natan velo ya'avor.
[7] Praise God from the earth,	הַלְלוּ אֶת־יהוה מִן־הָאָרֶץ	Halelu et Adonai min ha'aretz,
sea monsters and all the deep *seas*.	תַּנִּינִים וְכָל־תְּהֹמוֹת	taninim vechol tehomot.
[8] Fire and thunder, snow and mist,	אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר	Esh uvarad, sheleg vekitor,
stormy winds follow God's orders.	רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ	ru'ach se'arah osah devaro.
[9] The mountains and all the hills,	הֶהָרִים וְכָל־גְּבָעוֹת	Heharim vechol geva'ot,
the fruit tree and every cedar tree,	עֵץ פְּרִי וְכָל־אֲרָזִים	etz peri vechol arazim.
[10] The beast and all the cattle,	הַחַיָּה וְכָל־בְּהֵמָה	Hachayah vechol behemah,
the insect and the winged bird—	רֶמֶשׂ וְצִפּוֹר כָּנָף	remes vetzipor kanaf.
[11] Rulers on earth and all their folk,	מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים	Malchei eretz vechol le'umim,
chiefs and every earthly judge,	שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ	sarim vechol shoftei aretz.
[12] Young men and young women too,	בַּחוּרִים וְגַם־בְּתוּלוֹת	Bachurim vegam betulot,
the elderly with the young—	זְקֵנִים עִם־נְעָרִים	zekenim im ne'arim.
[13] *Let them* all praise God's name,	יְהַלְלוּ אֶת־שֵׁם יהוה	Yehalelu et shem Adonai,
for *God's* name alone is exalted:	כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:
God's glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
[14] And *God* will bring us greatness,	◊ וַיָּרֶם קֶרֶן לְעַמּוֹ	◊ Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Hail God!	הַלְלוּ־יָהּ	Haleluyah!

[1] "The heavens of the heavens" or "the skies of the skies."

[2] "And the water that is higher than the skies."

[3] "And he will raise a horn for his people" (possibly raising their heads so they can be proud); this idiom seems to imply greatness. "Glory for those who feel God's kindness"—חֲסִידָיו can mean "those who love him" or "those who are gracious toward him"; or it can mean "those who experience his love/kindness." We usually translate the word as "righteous," referring to the most devout and religious people.

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Psalm 149

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Sing God a new song—	שִׁירוּ לַיהוָה שִׁיר חָדָשׁ	Shiru lAdonai shir chadash,
God's praise—among the righteous.	תְּהִלָּתוֹ בִּקְהַל חֲסִידִים	tehilato bikhal chasidim.
[2] Let Israel rejoice in *God's* works;	יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו	Yismach Yisra'el be'osav,
Zion's children celebrate *God's* rule;	בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם	benei Tziyon yagilu vemalkam.
[3] Hail *God's* name with dance,	יְהַלְלוּ שְׁמוֹ בְמָחוֹל	Yehalelu shemo vemachol,
cymbals and harp; make music for God.	בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ	betof vechinor yezamru lo.
[4] For *God* takes delight in *God's* people	כִּי־רוֹצֶה יהוה בְּעַמּוֹ	Ki rotzeh Adonai be'amo,
and will honor the humble with salvation.	יְפַאֵר עֲנָוִים בִּישׁוּעָה	yefa'er anavim bishu'ah.
[5] The righteous will exult in glory;	יַעְלְזוּ חֲסִידִים בְּכָבוֹד	Ya'lzu chasidim bechavod,
they'll chuckle in bed,	יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם	yeranenu al mishkevotam.
[6] With high praise of God in their throat	רוֹמְמוֹת אֵל בִּגְרוֹנָם	Romemot El bigronam,
and the sharpened sword in their hands	וְחֶרֶב פִּיפִיּוֹת בְּיָדָם	vecherev pifiyot beyadam.
[7] To take revenge on the nations	לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם	La'asot nekamah bagoyim,
and bring punishment to the peoples,	תּוֹכֵחֹת בַּל־אֻמִּים	tochechot bal'umim,
[8] To put their chiefs in chains	◊ לֶאְסֹר מַלְכֵיהֶם בְּזִקִים	◊ Le'sor malcheihem bezikim,
and their leaders in iron fetters,	וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל	venichbedeihem bechavlei varzel,
[9] To make them suffer the written	לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב	la'asot bahem mishpat katuv,
sentence—	הָדָר הוּא לְכָל־חֲסִידָיו	hadar hu lechol chasidav:
God *is* magnificent for the righteous:	הַלְלוּ־יָהּ	Haleluyah!
Hail God!		

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Psalm 150

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Hail God for holiness,	הַלְלוּ־אֵל בְּקָדְשׁוֹ	Halelu El bekodsho,
Hail *God* for far-reaching power,	הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ	Haleluhu birki'ah uzo.
[2] Hail *God* as a role model,[1]	הַלְלוּהוּ בִּגְבוּרֹתָיו	Haleluhu vigvurotav,
Hail *God* according to God's greatness,	הַלְלוּהוּ כְּרֹב גֻּדְלוֹ	haleluhu kerov gudlo.
[3] Hail *God* with the trumpet blast,	הַלְלוּהוּ בְּתֵקַע שׁוֹפָר	Haleluhu beteka shofar,
Hail *God* with harp and lyre,	הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר	haleluhu benevel vechinor.
[4] Hail *God* with cymbals and dance,	הַלְלוּהוּ בְתֹף וּמָחוֹל	Haleluhu vetof umachol,
Hail *God* with strings and song,	הַלְלוּהוּ בְּמִנִּים וְעוּגָב	haleluhu beminim ve'ugav.
[5] Hail *God* with loud music,	◊ הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע	◊ Haleluhu vetziltzelei shama,
Hail *God* with loud voices![2]	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה	haleluhu betziltzelei teru'ah.
[6] Let every living thing hail God—	◊ כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	◊ Kol han'shamah tehalel Yah,
Hail God!	הַלְלוּ־יָהּ	Haleluyah!
Let every living thing hail God—Hail God!	כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ	Kol han'shamah tehalel Yah, Haleluyah!

To complete the section of psalms, we add these verses

Psalm 89:53 May God be blessed forever—	בָּרוּךְ יהוה לְעוֹלָם	Baruch Adonai le'olam:
this is really true!	אָמֵן וְאָמֵן	amen ve'amen.
Psalm 135:21 May God be blessed from Zion,	בָּרוּךְ יהוה מִצִּיּוֹן	Baruch Adonai miTziyon,
God who lives in Jerusalem: Halleluyah!	שֹׁכֵן יְרוּשָׁלָם הַלְלוּיָהּ	shochen Yerushalayim: Halleluyah!
Psalm 72:18-19 May God, God, be blessed—	בָּרוּךְ יהוה אֱלֹהִים	Baruch Adonai Elohim,
Israel's God,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
who alone makes miracles;	עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ	oseh nifla'ot levado;
and *God's* famous name be blessed forever,	◊ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם	◊ uvaruch shem kevodo le'olam,
and may *God's* glory fill the whole world:	וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ	veyimaleh chevodo et kol ha'aretz:
Let it really be so!	אָמֵן וְאָמֵן	amen ve'amen.

[1] Role model? Yes! גְּבוּרוֹת is the name we give to the second blessing of the amidah; it means "power" or "heroic acts," but that blessing shows God as healer, liberator and supporter, not as some kind of military hero or sports figure.

[2] The last psalm of all reminds us of the music of the Temple; in sad memory of its loss, Jewish services were for centuries (and still are in most cases) without instrumental accompaniment.

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To conclude this section of the service, with its heightened language of psalms and praise, we give three famous examples of praise. First, David's final praise and prayer; next, the Levites' song of praise in Nechemiah's account of the Jewish people returning to Torah in Ezra's time; finally—a fitting conclusion for praise—the Song of the Sea, the ancient poem sung when the Israelites escaped from Egypt and its powerful army. We stand until the end of the Song of the Sea, page 226.

I Chron. 29:10-13

[10] And David blessed God	וַיְבָרֶךְ דָּוִיד אֶת־יהוה ׀	׀ Vayevarech David et Adonai
in sight of the whole congregation.	לְעֵינֵי כָל־הַקָּהָל	le'einei kol hakahal,
David said,	וַיֹּאמֶר דָּוִיד	vayomer David:
"Blessed are you, God,	בָּרוּךְ אַתָּה יהוה	"Baruch ata Adonai
God of Israel our ancestor,	אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ	Elohei Yisra'el avinu,
from eternity to eternity.	מֵעוֹלָם וְעַד־עוֹלָם	me'olam ve'ad olam.
[11] Yours, God, are greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
power, splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatif'eret
success and glory—	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod—
yes, everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz—
Yours, God, is *all power of* governing	לְךָ יהוה הַמַּמְלָכָה	lecha Adonai hamamlacha
and the appointment of every leader.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
[12] Wealth and honor come from you,	וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ	Veha'osher vehakavod milfanecha,
and you govern everything;	וְאַתָּה מוֹשֵׁל בַּכֹּל	ve'atah moshel bakol,
strength and might are in your hand,	וּבְיָדְךָ כֹּחַ וּגְבוּרָה	uveyadcha ko'ach ugevurah,
and you hold *the power*	וּבְיָדְךָ	uveyadcha
to make anything great or strong.	לְגַדֵּל וּלְחַזֵּק לַכֹּל	legadel ulechazek lakol.
[13] So now, our God,	וְעַתָּה אֱלֹהֵינוּ	Ve'ata Eloheinu,
we thank you	מוֹדִים אֲנַחְנוּ לָךְ	modim anachnu lach
and acclaim your splendid reputation."[1]	וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ	umehalelim leshem tif'artecha."

[1] The Hebrew says "the name (reputation) of your splendor."

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Nehemiah 9:6-11

[6] You alone are God;	אַתָּה־הוּא יהוה לְבַדֶּךָ	Atah hu Adonai levadecha;
you made the heavens,	אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם	atah asita et hashamayim,
the skies above and all their hosts,	שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם	shemei hashamayim vechol tzeva'am,
earth and everything on it,	הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ	ha'aretz vechol asher aleha,
the seas and everything in them,	הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם	hayamim vechol asher bahem,
and you give life to them all;	וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם	ve'atah mechayeh et kulam
and the hosts of heaven	וּצְבָא הַשָּׁמַיִם	utzeva hashamayim
bow to you.	לְךָ מִשְׁתַּחֲוִים	lecha mishtachavim.
[7] You are God, the divinity,	◊ אַתָּה־הוּא יהוה הָאֱלֹהִים	◊ Atah hu Adonai ha'Elohim
who chose Abram	אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם	asher bacharta be'Avram
and brought him from Ur of the Chaldees	וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים	vehotzeto me'Ur Kasdim
and made his name Abraham;	וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם	vesamta shemo Avraham;
[8] and you found his heart	וּמָצָאתָ אֶת־לְבָבוֹ	umatzata et levavo
faithful to you.[1]	נֶאֱמָן לְפָנֶיךָ	ne'eman lefanecha.
You gave him your promise	וְכָרוֹת עִמּוֹ הַבְּרִית	Vecharot imo habrit
to give the land of the Canaanites,	לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי	latet et eretz haKena'ani
Hittites, Amorites, Perizites	הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי	haChiti, ha'Emori, vehaPerizi,
Jebusites and Girgashites—	וְהַיְבוּסִי וְהַגִּרְגָּשִׁי	vehaYevusi vehaGirgashi—
to give *that land* to his descendants.	לָתֵת לְזַרְעוֹ	latet lezar'o.
And you kept your promise	וַתָּקֶם אֶת־דְּבָרֶיךָ	Vatakem et devarecha
because you are just.	כִּי צַדִּיק אָתָּה	ki tzadik atah.
[9] You saw our parents' pain in Egypt,	וַתַּרְא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם	Vatereh et oni avoteinu beMitzrayim
heard their screaming at the Reed Sea,[2]	וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף	ve'et za'akatam shamata al Yam Suf.

[1] Many siddurim break the paragraph here, in the middle of verse 8.
[2] Cries of terror when they saw the Egyptian army after them!

[10] You placed signs and wonders	וַתִּתֵּן אֹתֹת וּמֹפְתִים	Vatiten otot umoftim
in front of Pharaoh and his servants,	בְּפַרְעֹה וּבְכָל־עֲבָדָיו	beFar'oh uvechol avadav
all the people of his land.	וּבְכָל־עַם אַרְצוֹ	uvechol am artzo;
You knew they bossed *the Israelites* around.	כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם	ki yadata ki hezidu aleihem,
So you made yourself famous that very day.	וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה	vata'as lecha shem kehayom hazeh.
[11] You split the sea before them;	◊ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם	◊ Vehayam bakata lifneihem,
they crossed through the sea on dry land,	וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה	vaya'avru vetoch hayam bayabashah,
while the pursuing *soldiers*	וְאֶת־רֹדְפֵיהֶם	ve'et rodfeihem
you plunged into the depths	הִשְׁלַכְתָּ בִּמְצוֹלֹת	hishlachta vimtzolot,
like a stone into stormy seas.	כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים	kemo even bemayim azim.

The Song of the Sea[1] ▪ שִׁירַת הַיָּם ▪ Shirat Hayam

Exodus 14:30-31 On that day, God rescued	וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא	Vayosha Adonai bayom hahu
the Israelites from the Egyptians.	אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם	et Yisra'el miyad Mitzrayim,
The Israelites saw the Egyptians	וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם	vayar Yisra'el et Mitzrayim
dead on the seashore.	מֵת עַל־שְׂפַת הַיָּם	met al sefat hayam.
[31] The Israelites saw the great power[2]	◊ וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה	◊ Vayar Yisra'el et hayad hagdolah
God used on Egypt;	אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם	asher asah Adonai beMitzrayim
the people perceived God,	וַיִּירְאוּ הָעָם אֶת־יהוה	vayir'u ha'am et Adonai
and they believed in God	וַיַּאֲמִינוּ בַּיהוה	vaya'aminu bAdonai
and in *God's* servant Moses.	וּבְמֹשֶׁה עַבְדּוֹ	uveMoshe avdo.
Ex 15:1-18 Then Moses sang with the Israelites	אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Az yashir Moshe uvenei Yisra'el
this song to God—	אֶת־הַשִּׁירָה הַזֹּאת לַיהוה	et hashirah hazot lAdonai
these are the words:[3]	וַיֹּאמְרוּ לֵאמֹר	vayomru lemor:
I will sing to God,	אָשִׁירָה לַיהוה	Ashira lAdonai
who is higher than the proud[4]	כִּי־גָאֹה גָּאָה	ki ga'o ga'ah,
and tossed[5] horse and rider into the sea.	סוּס וְרֹכְבוֹ רָמָה בַיָּם	sus verochvo ramah vayam.

[1] Also known as the Song of Moses.
[2] "The great hand."
[3] Literally, the Hebrew idiom says "and they spoke, saying."
[4] The root of גָּאֹה גָּאָה means "proud" or "high." The phrase implies that God is intensely exalted, and that God is higher than the arrogant enemies who have now been humbled.
[5] The Hebrew root רם means "high," so this is ironic: God raised the enemy, then tossed them down.

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[2] My strength and song are God,	עָזִּי וְזִמְרָת יָהּ	Ozi vezimrat Yah,
who is my salvation:	וַיְהִי־לִי לִישׁוּעָה	vayehi li lishu'ah.
this is my God whom I praise,	זֶה אֵלִי וְאַנְוֵהוּ	Zeh Eli ve'anvehu,
my ancestors' God, whom I exalt.	אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ	Elohei avi, va'arom'menhu.
[3] God is a warrior	יהוה אִישׁ מִלְחָמָה	Adonai ish mil'chamah,
whom you call "God."	יהוה שְׁמוֹ	"Adonai" shemo.
[4] Pharaoh's chariots and army,	מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ	Markevot Par'oh vecheilo
God threw *them* into the sea,	יָרָה בַיָּם	yarah vayam,
and the pick of *Pharaoh's* captains	וּמִבְחַר שָׁלִשָׁיו	umivchar shalishav
drowned in the Reed Sea.	טֻבְּעוּ בְיַם־סוּף	tub'u veYam Suf.
[5] Deep water covered them;	תְּהֹמֹת יְכַסְיֻמוּ	Tehomot yechasyumu;
they fell in the depths like a stone.	יָרְדוּ בִמְצוֹלֹת כְּמוֹ־אָבֶן	yardu vimtzolot kemo aven.
[6] God, your right hand is awesome in power.	יְמִינְךָ יהוה נֶאְדָּרִי בַכֹּחַ	Yemin'cha, Adonai, nedari bako'ach:
God, your right hand shatters the foe.	יְמִינְךָ יהוה תִּרְעַץ אוֹיֵב	Yemin'cha, Adonai, tir'atz oyev.
[7] In your great majesty	וּבְרֹב גְּאוֹנְךָ	Uverov ge'on'cha
you crush those who resist you;	תַּהֲרֹס קָמֶיךָ	taharos kamecha.
you send your anger	תְּשַׁלַּח חֲרֹנְךָ	Teshalach charon'cha,
to devour them like straw.[1]	יֹאכְלֵמוֹ כַּקַּשׁ	yochlemo kakash.
[8] You snorted,[2]	וּבְרוּחַ אַפֶּיךָ	Uveru'ach apecha
and the waters piled up,	נֶעֶרְמוּ מַיִם	ne'ermu mayim,
the streams stood like a wall,	נִצְּבוּ כְמוֹ־נֵד נֹזְלִים	nitzvu chemo ned nozlim,
deep water congealed in the sea's heart.	קָפְאוּ תְהֹמֹת בְּלֶב־יָם	kaf'u tehomot belev yam.
[9] The enemy said,	אָמַר אוֹיֵב	Amar oyev,
"I will chase and catch *them,*	אֶרְדֹּף אַשִּׂיג	"Erdof, asig,
I'll split the spoil	אֲחַלֵּק שָׁלָל	achalek shalal;
to gorge my greed.	תִּמְלָאֵמוֹ נַפְשִׁי	timla'emo nafshi;
I will draw my sword;	אָרִיק חַרְבִּי	arik charbi,
my hand will beggar them."[3]	תּוֹרִישֵׁמוֹ יָדִי	torisheimo yadi!"

[1] The image could be of a beast eating straw, or a fire burning up dried grass and stubble.
[2] "And in the breath of your nostril/anger."
[3] שלל—treasure, plunder, spoil. רש—poor, beggar. The enemy seems motivated by greed.

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[10] You breathed your wind,	נָשַׁפְתָּ בְרוּחֲךָ	Nashafta veruchacha
and the sea covered them.	כִּסָּמוֹ יָם	kisamo yam;
They sank like lead	צָלְלוּ כָּעוֹפֶרֶת	tzalelu ka'oferet
in the towering waters.	בְּמַיִם אַדִּירִים	bemayim adirim.
[11] God, who of all the gods is like you?	מִי־כָמֹכָה בָּאֵלִם יהוה	Mi chamocha ba'elim, Adonai?
Who is like you, magnificent in holiness,	מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh,
praised in awe,[1] working wonders?	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	nora tehilot, oseh feleh?
[12] You stretched out your right hand:	נָטִיתָ יְמִינְךָ	Natita yemin'cha
the earth swallowed them.	תִּבְלָעֵמוֹ אֶרֶץ	tivla'emo aretz.
[13] With your love you led *us*,	נָחִיתָ בְחַסְדְּךָ	Nachita vechasdecha;
you saved this people,	עַם־זוּ גָּאָלְתָּ	am zu ga'alta.
with your power you guided *us*	נֵהַלְתָּ בְעָזְּךָ	Nehalta ve'ozcha
to your holy center.[2]	אֶל־נְוֵה קָדְשֶׁךָ	el nevei kodshecha.
[14] Other nations heard and were upset:	שָׁמְעוּ עַמִּים יִרְגָּזוּן	Sham'u amim, yirgazun:
panic seized the Philistines.	חִיל אָחַז יֹשְׁבֵי פְלָשֶׁת	chil achaz yoshvei Pelashet.
[15] Edom's chiefs were downcast;	אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם	Az nivhalu alufei Edom,
trembling gripped Moab's leaders;	אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד	eilei Mo'av yochazemo ra'ad;
all the Canaanites melted *in dismay.*	נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן	namogu kol yoshvei Chena'an.
[16] Fear and trembling fall on them,	תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד	Tipol aleihem eimatah vafachad.
before your great power	בִּגְדֹל זְרוֹעֲךָ	Bigdol zero'acha
they are silent as stone	יִדְמּוּ כָּאָבֶן	yidmu ka'aven
until your people pass, God,	עַד־יַעֲבֹר עַמְּךָ יהוה עַד־	ad ya'avor amcha, Adonai,
until we pass, the people you have taken.	יַעֲבֹר עַם־זוּ קָנִיתָ	ad ya'avor am zu kanita.
[17] Lead them, plant them	תְּבִאֵמוֹ וְתִטָּעֵמוֹ	Tevi'emo vetita'emo
in the mountain you inherit—	בְּהַר נַחֲלָתְךָ	behar nachalat'cha.
God, the place you made as your home,	מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יהוה	Machon leshivtecha pa'alta, Adonai.
Adonai's sanctuary that you fixed yourself.	מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ	Mikdash Adonai konenu yadecha.

[1] "Awesome of praises."

[2] נוה has two meanings: resting place/dwelling/pasture, and beauty. You could translate this phrase as "the dwelling place of your holiness," referring to the Temple (perhaps as prophecy). However, as the Children of Israel stood on the shore after their rescue, they might well feel they were at the very center of God's power.

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[18] God will rule forever and ever.	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
[18] God will rule forever and ever.[1]	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

Some add one more verse and conclude the Song of the Sea with Exodus 15:19

Ex. 15:19 Pharaoh's horse went in	כִּי בָא סוּס פַּרְעֹה	Ki vah sus Par'oh
with his chariot and horsemen, into the sea;	בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם	berichbo uvefarashav bayam,
then God brought back on them	וַיָּשֶׁב יהוה עֲלֵהֶם	vayashev Adonai aleihem
the waters of the sea,	אֶת־מֵי הַיָּם	et mei hayam,
while the children of Israel	וּבְנֵי יִשְׂרָאֵל הָלְכוּ	uvenei Yisra'el hal'chu vayabashah
walked on dry land, in the middle of the sea.	בַּיַּבָּשָׁה בְּתוֹךְ הַיָּם	betoch hayam.

The leader concludes this part of the service with more scriptural verses

Psalm 22:29 God has the power to rule	◊ כִּי לַיהוָה הַמְּלוּכָה	◊ Ki lAdonai ham'lucha
and governs the *other* nations.	וּמֹשֵׁל בַּגּוֹיִם	umoshel bagoyim
Obadiah 1:21 The rescuers will climb Mount Zion	וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן	Ve'alu moshi'im beHar Tziyon
to judge Mount Esau—	לִשְׁפֹּט אֶת־הַר עֵשָׂו	lishpot et Har Esav,
and God will be the governor.	וְהָיְתָה לַיהוָה הַמְּלוּכָה	vehayta lAdonai hamluchah.
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

We are seated

[1] We repeat the last verse, verse 18, so as to mark the end of the poem.

The Life Force ▪ נְשָׁמַת ▪ Nishmat

The life force of every living thing	נְשָׁמַת כָּל-חַי	׀ Nishmat kol chai
will bless your name,	תְּבָרֵךְ אֶת-שִׁמְךָ	tevarech et shimcha
our sovereign God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and every creature's spirit	וְרוּחַ כָּל-בָּשָׂר	veru'ach kol basar
will praise and exalt	תְּפָאֵר וּתְרוֹמֵם	tefa'er ut'romem
the thought of you, our ruler, forever.	זִכְרְךָ מַלְכֵּנוּ תָּמִיד	zichrecha malkenu tamid.
From eternity to eternity	מִן-הָעוֹלָם וְעַד-הָעוֹלָם	Min ha'olam ve'ad ha'olam
you are God;	אַתָּה אֵל	ata El,
and but for you we have no ruler,	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibaladecha ein lanu melech,
redeemer, and savior,	גּוֹאֵל וּמוֹשִׁיעַ	go'el umoshi'a,
who notices, brings success,	פּוֹדֶה וּמַצִּיל	podeh umatzil,
sustains, and takes pity	וּמְפַרְנֵס וּמְרַחֵם	um'farnes um'rachem
in every time of trouble and distress.	בְּכָל-עֵת צָרָה וְצוּקָה	bechol et tzara vetzuka.
We have no ruler but you:	אֵין-לָנוּ מֶלֶךְ אֶלָּא אָתָּה	Ein lanu melech ela ata
God of the first and last,	אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים	Elohei harishonim veha'acharonim
God of all creatures,	אֱלוֹהַּ כָּל-בְּרִיּוֹת	Elo'ah kol b'riyot
ruler of all generations,	אָדוֹן כָּל-תּוֹלָדוֹת	adon kol toladot
hailed with a multitude of praises,	הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת	hamhulal berov hatishbachot
guiding the world with kindness	הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד	ham'naheg olamo bechesed
and its creatures with compassion.	וּבְרִיּוֹתָיו בְּרַחֲמִים	uv'riyotav berachamim.
God neither slumbers nor sleeps;	וַיי לֹא-יָנוּם וְלֹא-יִישָׁן	VAdonai lo yanum velo yishan,
waking the sleepers	הַמְּעוֹרֵר יְשֵׁנִים	ham'orer y'shenim
and rousing the slumberers,	וְהַמֵּקִיץ נִרְדָּמִים	vehamekitz nirdamim
giving speech to the mute,	וְהַמֵּשִׂיחַ אִלְּמִים	vehamesi'ach ilmim
and freeing the bound,	וְהַמַּתִּיר אֲסוּרִים	vehamatir asurim
supporting those who fall,	וְהַסּוֹמֵךְ נוֹפְלִים	vehasomech noflim
and lifting up those who are bent over;	וְהַזּוֹקֵף כְּפוּפִים	vehazokef kefufim;
to you alone do we give thanks.	לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים	lecha levad'cha anachnu modim.

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Even if our mouths were	אִלּוּ פִינוּ	Ilu finu
filled with song like the sea,	מָלֵא שִׁירָה כַּיָּם	maleh shirah kayam
our tongues with joy	וּלְשׁוֹנֵנוּ רִנָּה	ulshonenu rinah
like the multitude of waves,	כַּהֲמוֹן גַּלָּיו	kahamon galav
our lips with praise	וְשִׂפְתוֹתֵינוּ שֶׁבַח	vesiftoteinu shevach
like the expanse of the heavens,	כְּמֶרְחֲבֵי רָקִיעַ	kemer'chavei rakiah
our eyes bright	וְעֵינֵינוּ מְאִירוֹת	ve'eneinu me'irot
like the sun and moon,	כַּשֶּׁמֶשׁ וְכַיָּרֵחַ	kashemesh vechayare'ach
our hands spread out	וְיָדֵינוּ פְרוּשׂוֹת	veyadenu ferusot
like eagles in the sky,	כְּנִשְׁרֵי שָׁמָיִם	kenishrei shamayim
and our legs swift as gazelles—	וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת	veragleinu kalot ka'ayalot—
we wouldn't be adequate	אֵין אֲנַחְנוּ מַסְפִּיקִים	ein anachnu maspikim
to thank you, our ruling God	לְהוֹדוֹת לְךָ יי אֱלֹהֵינוּ	lehodot lecha Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu
and to bless your name	וּלְבָרֵךְ אֶת-שְׁמֶךָ	ulevarech et shemecha
for even one of the millions	עַל-אַחַת מֵאֶלֶף אֶלֶף	al achat me'alef elef
and billions and trillions[1]	אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת	alfei alafim veribei revavot
of favors you have done	פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ	pe'amim hatovot she'asita
for our ancestors and for us.	עִם-אֲבוֹתֵינוּ ואמותינו וְעִמָּנוּ	im avoteinu ve'imoteinu ve'imanu.
You saved us from Egypt,	מִמִּצְרַיִם גְּאַלְתָּנוּ	MiMitzrayim ge'altanu
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and took us from the house of slavery.	וּמִבֵּית עֲבָדִים פְּדִיתָנוּ	umibeit avadim peditanu;
You fed us when we were hungry	בְּרָעָב זַנְתָּנוּ	bera'av zantanu
and sustained us when we had plenty;	וּבְשָׂבָע כִּלְכַּלְתָּנוּ	uv'sava kilkaltanu
and you rescued us from the sword	וּמֵחֶרֶב הִצַּלְתָּנוּ	umecherev hitzaltanu
and saved us from the plague,	וּמִדֶּבֶר מִלַּטְתָּנוּ	umidever milat'tanu
and you guarded us	וּמֵחֳלָיִם רָעִים	umecholayim ra'im
from severe and lasting diseases.	וְנֶאֱמָנִים דִּלִּיתָנוּ	vene'emanim dilitanu.

[1] What are these numbers? "The thousand thousand of thousands of thousands and many myriads." I take a myriad to be 10,000; but at any rate the numbers are huge.

Until now your mercy has helped us	עַד-הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ	Ad hena azarunu rachamecha
and your kindness has not left us;	וְלֹא-עֲזָבוּנוּ חֲסָדֶיךָ	velo azavunu chasadecha
and don't abandon us,	וְאַל-תִּטְּשֵׁנוּ	ve'al titshenu
ruling God, forever.	יי אֱלֹהֵינוּ לָנֶצַח	Adonai Eloheinu lanetzach.
And so the limbs you formed for us	עַל-כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ	Al ken evarim shepilagta banu
and the spirit and soul	וְרוּחַ וּנְשָׁמָה	veru'ach un'shama
you breathed in our nostrils,	שֶׁנָּפַחְתָּ בְּאַפֵּינוּ	shenafachta ve'apeinu
the tongue you put in our mouths,	וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ	velashon asher samta befinu,
they will thank, bless,	הֵן הֵם יוֹדוּ וִיבָרְכוּ	hen hem yodu vivar'chu
praise, laud, exalt,	וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ	vishabchu vifa'aru virom'mu
worship, sanctify	וְיַעֲרִיצוּ וְיַקְדִּישׁוּ	veya'aritzu veyakdishu
and pay homage to your name, O our ruler.	וְיַמְלִיכוּ אֶת-שִׁמְךָ מַלְכֵּנוּ	veyamlichu et shimcha, malkenu.
For every mouth will thank you,	כִּי כָל-פֶּה לְךָ יוֹדֶה	Ki chol peh lecha yodeh
and every tongue will promise you,	וְכָל-לָשׁוֹן לְךָ תִשָּׁבַע	vechol lashon lecha tishava
and every knee will kneel to you,	וְכָל-בֶּרֶךְ לְךָ תִכְרַע	vechol berech lecha tichra
and everything which stands	וְכָל-קוֹמָה	vechol koma
will bow down to you,	לְפָנֶיךָ תִשְׁתַּחֲוֶה	lefanecha tishtachaveh,
and every heart will fear you,	וְכָל-לְבָבוֹת יִירָאוּךָ	vechol levavot yira'ucha
and all their innards and kidneys	וְכָל-קֶרֶב וּכְלָיוֹת	vechol kerev uchlayot
will sing to your name.	יְזַמְּרוּ לִשְׁמֶךָ	yezamru lishmecha.
As it is said,	כַּדָּבָר שֶׁכָּתוּב	Kadavar shekatuv,
All my bones shall say,	כָּל עַצְמוֹתַי תֹּאמַרְנָה	Kol atzmotai tomarna:
'God, who is like you?	יהוה מִי כָמוֹךָ	'Adonai, mi chamocha?
You save the poor person from the mugger,[1]	מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ	Matzil ani mechazak mimenu,
the pauper and beggar from the thief.'	וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ	ve'ani ve'evyon migozlo.'
Who is like you, who can equal you,	מִי יִדְמֶה לָּךְ וּמִי יִשְׁוֶה-לָּךְ	Mi yidmeh lach umi yishveh lach
and who can compare to you?	וּמִי יַעֲרָךְ-לָּךְ	umi ya'aroch lach?
O God—great, mighty, and awesome—	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	Ha'El hagadol hagibor vehanorah
Gen 14:22 God on high, who owns sky and land.	אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ	El elyon, koneh shamayim va'aretz.

[1] "From one who is too strong for him."

We'll hail you and praise you	◊ נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ	◊ Nehalelcha uneshabech'cha
and laud you	וּנְפָאֶרְךָ	unefa'er'cha
and bless your holy name,	וּנְבָרֵךְ אֶת-שֵׁם קָדְשֶׁךָ	unevarech et shem kodshecha
as it is said:	כָּאָמוּר	ka'amur:
Psalm 103:1 *A psalm* of David:	לְדָוִד	LeDavid:
Bless God, O my soul;	בָּרֲכִי נַפְשִׁי אֶת־יהוה	Bar'chi nafshi et Adonai
and all my innards, *God's* holy name.	וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ	vechol keravai et shem kodsho.
God, in the power of your strength,	הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ	Ha'El beta'atzumot uzecha
great in the glory of your name,	הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ	hagadol bichvod shemecha
mighty forever,	הַגִּבּוֹר לָנֶצַח	hagibor lanetzach
awesome for your fearsome deeds—	וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ	vehanorah benor'otecha—

The leader for the morning service begins chanting here

The ruler,	◊ הַמֶּלֶךְ	◊ hamelech
sitting[1] on a high and lofty throne,	יוֹשֵׁב עַל-כִּסֵּא רָם וְנִשָּׂא	yoshev al kiseh ram venisah,
who occupies eternity,	שׁוֹכֵן עַד	shochen ad
is called high and sacred.[2]	מָרוֹם וְקָדוֹשׁ שְׁמוֹ	marom vekadosh shemo.
And it's written,	וְכָתוּב	Vechatuv:
Psalm 33:1 You righteous, rejoice in God;	רַנְּנוּ צַדִּיקִים בַּיהוה	Ranenu, tzadikim, bAdonai,
for upright people, giving praise feels right.	לַיְשָׁרִים נָאוָה תְהִלָּה	la'y'sharim nava tehilah.
You'll be hailed by honest mouths,	◊ בְּפִי יְשָׁרִים תִּתְרוֹמָם	◊ Befi **y**esharim titromam
blessed by words of the righteous,	וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ	uv'divrei **tz**adikim tit**b**arach
honored by tongues of the devoted	וּבִלְשׁוֹן חֲסִידִים תִּתְקַדָּשׁ	uvilshon **ch**asidim tit**k**adash
and made holy among holy ones.[3]	וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלָּל	uv'kerev **k**edoshim tit'**h**alal.

[1] The rest of the year, we say "the ruler, who sits / הַמֶּלֶךְ הַיּוֹשֵׁב / hamelech hayoshev," but on Rosh Hashanah and Yom Kippur, we change the text to imply that God's court is in session today—and we stand accused!

[2] Or, "'exalted' and 'holy' is *God's* name."

[3] Look at the first Hebrew letter of the second word in the last four lines of this section. The letters spell יצחק, Isaac, perhaps a reference to the person who composed the prayer. The four words of this acrostic mean upright, righteous, devout and holy, perhaps showing a progression towards God. Now look at the third letter of the last word in each line: it spells רבקה, Rivkah, Isaac's wife—the rest of the year the Rivkah words are in a different order, but for Rosh Hashanah and Yom Kippur somehow Rivkah's name is more prominent. Some say this all refers to Genesis 25:21, "Isaac prayed on behalf of his wife because she was barren"; the word for "behalf of"

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And in the gatherings of myriads	וּבְמַקְהֲלוֹת רִבְבוֹת	Uvemak'halot riv'vot
of your people Israel,	עַמְּךָ בֵּית יִשְׂרָאֵל	amcha beit Yisra'el
joyfully will your name be glorified, ruler,	בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ	berina yitpa'ar shimcha malkenu
in every generation;	בְּכָל-דּוֹר וָדוֹר	bechol dor vador;
for this is the duty of all creatures	שֶׁכֵּן חוֹבַת כָּל-הַיְצוּרִים	sheken chovat kol hay'tzurim
before you, ruling God	לְפָנֶיךָ יי אֱלֹהֵינוּ	lefanecha, Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to thank, hail, praise,	◊ לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ	◊ lehodot lehalel leshabe'ach
glorify, honor, adorn,	לְפָאֵר לְרוֹמֵם לְהַדֵּר	lefa'er leromem lehader
bless, exalt, and sing praises,	לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס	levarech le'aleh ulkales
more than words of song and praise	עַל-כָּל-דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת	al kol divrei shirot vetishbechot
by David the child of Jesse,	דָּוִד בֶּן-יִשַׁי	David ben Yishai
your servant, your anointed.	עַבְדְּךָ מְשִׁיחֶךָ	avd'cha meshichecha.

We stand ⁞.

May Your Name Be Praised ▪ יִשְׁתַּבַּח שִׁמְךָ ▪ Yishtabach Shimcha

May your name be praised for ever,	⁞ יִשְׁתַּבַּח שִׁמְךָ לָעַד	⁞ Yishtabach shimcha la'ad
our ruler—	מַלְכֵּנוּ	malkenu,
God, the ruler	הָאֵל הַמֶּלֶךְ	ha'El hamelech
who is great and holy—	הַגָּדוֹל וְהַקָּדוֹשׁ	hagadol vehakadosh
in sky and on earth.	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz;
Because to you, ruling God	כִּי-לְךָ נָאֶה יי אֱלֹהֵינוּ	ki lecha na'eh, Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
we should give song and praise,	שִׁיר וּשְׁבָחָה	shir ush'vacha,
acclamation and music,	הַלֵּל וְזִמְרָה	hallel vezimrah,
power and government,	עֹז וּמֶמְשָׁלָה	oz umemshalah,
victory, greatness, and strength,	נֶצַח גְּדֻלָּה וּגְבוּרָה	netzach gedulah ug'vurah,
praise and glory,	תְּהִלָּה וְתִפְאֶרֶת	tehilah vetif'eret,
holiness and royalty,	קְדֻשָּׁה וּמַלְכוּת	kedushah umalchut,

is נכח, an acrostic for נִשְׁמַת כָּל-חַי, "the soul of every living thing," which begins this section, and so the references to Isaac and Rivkah allude to an example of heartfelt and effective prayer in the Torah.

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blessing and thanks,	◊ בְּרָכוֹת וְהוֹדָאוֹת	◊ berachot vehoda'ot
from now to eternity.	מֵעַתָּה וְעַד-עוֹלָם	me'atah ve'ad olam.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
God and ruler great in praises,	אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת	El melech, gadol batishbachot,
God of thanks, ruler of wonders,	אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת	El hahoda'ot, Adon hanifla'ot,
who favors musical songs,	הַבּוֹחֵר בְּשִׁירֵי זִמְרָה	habocher beshirei zimrah:
sovereign and God, life of all worlds.	מֶלֶךְ אֵל חֵי הָעוֹלָמִים אָמֵן	melech El, chei ha'olamim. Amen

Psalm 130

We chant this psalm responsively, leader then congregation.

[1] A song of going up:	שִׁיר הַמַּעֲלוֹת	Shir hama'alot:
From the depths *of despair* I called to you, God:	מִמַּעֲמַקִּים קְרָאתִיךָ יהוה	Mima'amakim karaticha, Adonai.
[2] "God, hear my voice,	אֲדֹנָי שִׁמְעָה בְקוֹלִי	Adonai, shim'ah bekoli:
listen attentively[1]	תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת	tihyena oznecha kashuvot
to the sound of my pleas!"	לְקוֹל תַּחֲנוּנָי	lekol tachanunai.
[3] If you consider our sins, God—	אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ	Im avonot tishmor Yah,
O God, who will survive?[2]	אֲדֹנָי מִי יַעֲמֹד	Adonai, mi ya'amod?
[4] But pardon dwells with you,	כִּי־עִמְּךָ הַסְּלִיחָה	Ki im'cha haselichah,
so that you can be feared.	לְמַעַן תִּוָּרֵא	lema'an tivareh.
[5] God, I waited, my whole self waited,	קִוִּיתִי יהוה קִוְּתָה נַפְשִׁי	Kiviti, Adonai, kivta nafshi,
and in God's word do I hope.	וְלִדְבָרוֹ הוֹחָלְתִּי	velidvaro hochalti.
[6] My self waits for God	נַפְשִׁי לַאדֹנָי	Nafshi lAdonai
more eagerly than sentries wait for morning,	מִשֹּׁמְרִים לַבֹּקֶר	mishomrim laboker,
sentries for morning!	שֹׁמְרִים לַבֹּקֶר	shomrim laboker.
[7] Let Israel hope in God,	יַחֵל יִשְׂרָאֵל אֶל־יהוה	Yachel Yisra'el el Adonai,
for kindness is with God,	כִּי־עִם־יהוה הַחֶסֶד	ki im Adonai hachesed,
and ample redemption is with God.	וְהַרְבֵּה עִמּוֹ פְּדוּת	veharbeh imo fedut.
[8] God will redeem Israel	וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל	Vehu yifdeh et Yisra'el
from all its sins!	מִכֹּל עֲוֹנֹתָיו	mikol avonotav.

The leader leads "half" kaddish, page 641.

[1] "Let your ears be attentive" or "Let your ears be listening."
[2] "Who could stand up?"

Morning Service

Call to Prayer ▪ בָּרְכוּ ▪ Bar'chu

Rise as the leader begins the call to prayer.

Bless God, the blessed one.	׀ בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

First Blessing for Shema

Open the ark.

We bless you, God,	׀ בָּרוּךְ אַתָּה יי	׀ Baruch atah Adonai
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who opens for us the gates of mercy	הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים	hapote'ach lanu sha'arei rachamim
and brightens the eyes	וּמֵאִיר עֵינֵי	ume'ir einei
of those who wait for *God's* pardon,	הַמְחַכִּים לִסְלִיחָתוֹ	ham'chakim lislichato
who forms light, creates darkness,	יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ	yotzer or uvoreh choshech,
makes peace and creates all things. אָמֵן	עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל	oseh shalom uvoreh et hakol.
Eternal light is in *God,* the store of life;	אוֹר עוֹלָם בְּאוֹצַר חַיִּים	Or olam be'otzar chayim;
"Light from dark," said *God,* and so it was!	אוֹרוֹת מֵאֹפֶל אָמַר וַיְהִי	"Orot me'ofel" amar, vayehi!

Close the ark.

Continue here on weekdays; on Shabbat, skip to "Every Thing Will Give You Thanks" page 235.

God is the one who gives light to the world	הַמֵּאִיר לָאָרֶץ	Hame'ir la'aretz
and those who live there, in mercy,	וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים	veladarim aleha berachamim,
who in goodness renews every day,	וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם	uvetuvo mechadesh bechol yom
forever, the work of Creation.	תָּמִיד מַעֲשֵׂה בְרֵאשִׁית	tamid ma'aseh vereshit.
How great are your works, God;	מָה רַבּוּ מַעֲשֶׂיךָ יי	Mah rabu ma'asecha, Adonai;
you made them all with wisdom;	כֻּלָּם בְּחָכְמָה עָשִׂיתָ	kulam bechochmah asita,
the earth is full of belonging to you!	מָלְאָה הָאָרֶץ קִנְיָנֶךָ	mal'ah ha'aretz kinyanecha!

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the Ruler on high—	הַמֶּלֶךְ הַמְרוֹמָם	Hamelech hamromam,
peerless[1] since ancient times—	לְבַדּוֹ מֵאָז	levado me'az,
who is praised and glorified,	הַמְשֻׁבָּח וְהַמְפוֹאָר	hamshubach vehamfo'ar,
exalted since the world began.	וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם	vehamitnaseh mimot olam.
Eternal God, in your great mercy,	אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים	Elohei olam, berachamecha harabim
have mercy on us,	רַחֵם עָלֵינוּ	rachem aleinu,
Ruler of our strength, Rock of our refuge,	אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ	adon uzeinu, tzur misgabeinu,
Shield of our salvation,	מָגֵן יִשְׁעֵנוּ	magen yish'einu,
where we take shelter.[2]	מִשְׂגָּב בַּעֲדֵנוּ	misgav ba'adeinu.

Blessed God, with vast design,	אֵל בָּרוּךְ גָּדוֹל דֵּעָה	**E**l **b**aruch, **g**adol **d**e'ah,
Planned and made the sunshine bright.	הֵכִין וּפָעַל זָהֳרֵי חַמָּה	**h**echin **u**fa'al **z**ohorei **ch**amah.
Created good for great renown,	טוֹב יָצַר כְּבוֹד לִשְׁמוֹ	**T**ov **y**atzar, **k**evod **l**ishmo;
Placed lights around *God's* regal might.[3]	מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ	**m**e'orot **n**atan **s**evivot **u**zo.
The chiefs[4] of *God's* host are holy ones,	פִּנּוֹת צְבָאָיו קְדוֹשִׁים	**P**inot **tz**eva'av **k**edoshim
who exalt the Almighty,	רוֹמְמֵי שַׁדַּי	**r**omemei **Sh**addai;
ever relating God's glory	תָּמִיד מְסַפְּרִים כְּבוֹד אֵל	**t**amid mesaprim kevod El
and *God's* holiness.	וּקְדֻשָּׁתוֹ	ukedushato.

Be blessed, O Ruler, our God,	תִּתְבָּרַךְ יי אֱלֹהֵינוּ	Titbarach, Adonai Eloheinu,
beyond the praise of your handiwork,	עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ	al shevach ma'asei yadecha,
above the luminaries you created—	וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ	ve'al me'orei or she'asita,
let them praise you.	יְפָאֲרוּךָ סֶלָה	yefa'arucha. Selah.

On weekdays, skip to "Be Blessed, Our Rock" on page 239.

[1] לְבַדּוֹ means "alone"—i.e., God has no companion; no being can compare.
[2] "Shelter for us."
[3] The acrostic poem seems terse, and the rhyme ends after sixteen words. The translation is similarly brief. "The sunshine bright" is "the splendors of the sun"; "created good" implies that the whole world is good; "for great renown" is "for the glory of his name," i.e., God's reputation.
[4] פִּנָּה means "corner," so it refers to the chief part.

Every Thing Will Give You Thanks ▪ הַכֹּל יוֹדוּךָ ▪ Hakol Yoducha

Every thing will give you thanks,	הַכֹּל יוֹדוּךָ	Hakol yoducha,
and every thing will give you praise,	וְהַכֹּל יְשַׁבְּחוּךָ	vehakol yeshab'chucha,
And every thing will say:	וְהַכֹּל יֹאמְרוּ	vehakol yomru:
"Nothing is holy like God!"	אֵין קָדוֹשׁ כַּיי	"Ein kadosh kAdonai!"
Every thing will exalt you (selah)[1]	הַכֹּל יְרוֹמְמוּךָ סֶלָה	Hakol yeromemucha, selah,
creator of every thing—	יוֹצֵר הַכֹּל	yotzer hakol,
God who opens every day	הָאֵל הַפּוֹתֵחַ בְּכָל-יוֹם	haEl hapote'ach bechol yom
the doors of dawn's gates,[2]	דַּלְתוֹת שַׁעֲרֵי מִזְרָח	daltot sha'arei mizrach
parts the shutters of the sky,	וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ	uvoke'a chalonei raki'ah,
sends the sun from its couch	מוֹצִיא חַמָּה מִמְּקוֹמָהּ	motzi chamah mimkomah
and the moon from its bed,	וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ	ulevanah mimchon shivtah,
who gives light to the whole world	וּמֵאִיר לָעוֹלָם כֻּלּוֹ	ume'ir la'olam kulo,
and to the creatures you made	וּלְיוֹשְׁבָיו שֶׁבָּרָא	uleyoshvav shebarah,
with your attribute of mercy,[3]	בְּמִדַּת רַחֲמִים	bemidat rachamim.
who gives light to the world	הַמֵּאִיר לָאָרֶץ	Hame'ir la'aretz
and those who live there, in mercy,	וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים	veladarim aleha berachamim,
who in goodness renews, every day,	וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל-יוֹם	uvetuvo mechadesh bechol yom
forever, the work of Creation—	תָּמִיד מַעֲשֵׂה בְרֵאשִׁית	tamid ma'aseh vereshit,
the ruler on high—	הַמֶּלֶךְ הַמְרוֹמָם	Hamelech hamromam,
peerless[4] since ancient times—	לְבַדּוֹ מֵאָז	levado me'az,
who is praised and glorified,	הַמְשֻׁבָּח וְהַמְפוֹאָר	hamshubach vehamfo'ar,
exalted since the world began,	וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם	vehamitnaseh mimot olam—
eternal God.	אֱלֹהֵי עוֹלָם	Elohei olam.
In your abundant mercy,	בְּרַחֲמֶיךָ הָרַבִּים	Berachamecha harabim
have mercy on us,	רַחֵם עָלֵינוּ	rachem aleinu,

[1] Selah is an untranslatable word. We don't know what it means, though many guesses are made.

[2] A door in a gate, you ask? Certainly. A large city gate could have a small door, a postern, to let one person in or out.

[3] God has different attributes and appears to us in different ways, as philosophers and mystics try to explain. Some say that God's overflow of "love" (or "mercy") was the immediate cause of creation.

[4] לְבַדּוֹ means "alone"—i.e., God has no companion; no being can compare.

DRAFT

ruler of our strength, rock of our refuge,	אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ	adon uzeinu, tzur misgabeinu,
shield of our salvation, where we take shelter.[1]	מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ	magen yish'einu, misgav ba'adeinu.
There is nothing like you, nothing but you,	אֵין כְּעֶרְכֶּךָ וְאֵין זוּלָתֶךָ	Ein ke'erkecha, ve'ein zulatecha;
nothing without you—who is like you?	אֶפֶס בִּלְתֶּךָ וּמִי דּוֹמֶה לָּךְ	efes biltecha, umi domeh lach.
Nothing can match you, ruling God,	◊ אֵין כְּעֶרְכֶּךָ יי אֱלֹהֵינוּ	◊ Ein ke'erkecha Adonai Eloheinu
in this world;	בָּעוֹלָם הַזֶּה	ba'olam hazeh,
there is nothing but you, ruler,	וְאֵין זוּלָתְךָ מַלְכֵּנוּ	ve'ein zulat'cha malkeinu
for the life of the World to Come.	לְחַיֵּי הָעוֹלָם הַבָּא	lechayey ha'olam habah.
Nothing is without you, redeemer,	אֶפֶס בִּלְתֶּךָ גּוֹאֲלֵנוּ	Efes biltecha, go'aleinu
to the Messianic Era,	לִימוֹת הַמָּשִׁיחַ	limot haMashi'ach,
and no one can compare to you, savior,	וְאֵין דּוֹמֶה לְּךָ מוֹשִׁיעֵנוּ	ve'ein domeh lecha, moshi'einu,
when bringing life to the dead.	לִתְחִיַּת הַמֵּתִים	lit'chiyat hametim.

God, Ruler ▪ אֵל אָדוֹן ▪ El Adon

God, ruler	אֵל אָדוֹן	**E**l adon
over all *your* works,	עַל כָּל-הַמַּעֲשִׂים	al kol hama'asim,
blessed and praised	בָּרוּךְ וּמְבֹרָךְ	**B**aruch um'vorach
by every spirit,	בְּפִי כָּל-נְשָׁמָה	befi kol neshamah.
whose greatness and goodness	גָּדְלוֹ וְטוּבוֹ	**G**odlo vetuvo
fill the world;	מָלֵא עוֹלָם	malei olam:
who is surrounded by	דַּעַת וּתְבוּנָה	**D**a'at utevunah
knowledge and understanding,	סוֹבְבִים אוֹתוֹ	sovevim oto.
who rises	הַמִּתְגָּאֶה	**H**amitga'eh
above the holy beings,	עַל חַיּוֹת הַקֹּדֶשׁ	al chayot hakodesh,
and who is splendid in glory—	וְנֶהְדָּר בְּכָבוֹד	**V**eneh'dar bechavod
more than the Chariot.	עַל הַמֶּרְכָּבָה	al hamerkavah.
Merit and justice	זְכוּת וּמִישׁוֹר	**Z**echut umishor
are before *God's* throne;	לִפְנֵי כִסְאוֹ	lifnei chis'o;
kindness and mercy	חֶסֶד וְרַחֲמִים	**Ch**esed verachamim
precede *God's* glory.	לִפְנֵי כְבוֹדוֹ	lifnei chevodo.

[1] "Shelter for us."

DRAFT

Good are the lights	טוֹבִים מְאוֹרוֹת	**T**ovim me'orot
that our God created:	שֶׁבָּרָא אֱלֹהֵינוּ	shebarah Eloheinu:
God made them with knowledge,	יְצָרָם בְּדַעַת	**Y**etzaram beda'at,
understanding and foresight.	בִּבִינָה וּבְהַשְׂכֵּל	bevinah uvehaskel.
Strength and power	כֹּחַ וּגְבוּרָה	**K**o'ach ug'vurah
God gave them,	נָתַן בָּהֶם	natan bahem,
to govern	לִהְיוֹת מוֹשְׁלִים	**L**ih'yot moshlim
the world below.	בְּקֶרֶב תֵּבֵל	bekerev tevel.
They are full of brilliance	מְלֵאִים זִיו	**M**ele'im ziv
and bring out their brightness;	וּמְפִיקִים נֹגַהּ	umefikim nogah,
their light beautifies	נָאֶה זִיוָם	**N**a'eh zivam
the whole world.	בְּכָל-הָעוֹלָם	bechol ha'olam.
They rejoice as they go out	שָׂמֵחִים בְּצֵאתָם	**S**emechim betzeitam
and delight in their return:	וְשָׂשִׂים בְּבוֹאָם	vesasim bevo'am;
in fear, they perform	עוֹשִׂים בְּאֵימָה	**O**sim be'eimah
their owner's will.	רְצוֹן קוֹנָם	retzon konam.
Splendor and glory	פְּאֵר וְכָבוֹד	**P**e'eir vechavod
they bring to *God's* name,	נוֹתְנִים לִשְׁמוֹ	notnim lishmo;
joy and happiness	צָהֳלָה וְרִנָּה	**Tz**oholah verinah
to think of *God's* sovereignty.	לְזֵכֶר מַלְכוּתוֹ	lezecher malchuto.
God called to the sun,	קָרָא לַשֶּׁמֶשׁ	**K**arah lashemesh,
and it beamed light;	וַיִּזְרַח אוֹר	vayizrach or;
God saw, and arranged	רָאָה וְהִתְקִין	**R**a'ah vehitkin
the course of the moon.	צוּרַת הַלְּבָנָה	tzurat hal'vanah.
They bring *God* praise,	שֶׂבַח נוֹתְנִים לוֹ	**Sh**evach notnim lo
all the host on high,	כָּל-צְבָא מָרוֹם	kol tzeva marom;
splendor and greatness—	תִּפְאֶרֶת וּגְדֻלָּה	**T**if'eret ugedulah
the seraphim, the ofanim	שְׂרָפִים וְאוֹפַנִּים	serafim ve'ofanim
and the holy beings.	וְחַיּוֹת הַקֹּדֶשׁ	vechayot hakodesh.

DRAFT

They bring praise[1]

to the God who rested from all work.	לָאֵל אֲשֶׁר שָׁבַת מִכָּל-הַמַּעֲשִׂים	La'El asher shavat mikol hama'asim.
On the seventh day, *God* rose	בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה	Bayom hashvi'i hit'alah
and sat on the throne of glory.	וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ	veyashav al kisei chevodo.
With splendor *God* clothed	תִּפְאֶרֶת עָטָה	Tif'eret atah
the day of rest,	לְיוֹם הַמְּנוּחָה	leyom hamenuchah,
called it a delight, the Sabbath day.	עִנֵּג קָרָא לְיוֹם הַשַּׁבָּת	oneg karah leyom haShabbat.
This is the seventh day's praise:	זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי	Zeh shevach shelayom hashvi'i:
that then God rested from all *God's* work.	שֶׁבּוֹ שָׁבַת אֵל מִכָּל מְלַאכְתּוֹ	shebo shavat El mikol melachto,
And the seventh day	וְיוֹם הַשְּׁבִיעִי	veyom hash'vi'i
gives praise and speaks:	מְשַׁבֵּחַ וְאוֹמֵר	meshabe'ach ve'omer:
Ps 92:1-2 "A psalm, a song of the seventh day:	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת	"Mizmor, shir leyom haShabbat:
O God, to you our thanks are due…"	טוֹב לְהֹדוֹת לַיהוה	Tov lehodot lAdonai…"
And so let them all praise and bless God—	לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל	Lefichach yefa'aru vivar'chu la'El
all *God's* creatures—	כָּל-יְצוּרָיו	kol yetzurav.
giving praise, honor, and greatness	שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ	Shevach, yekar ugedulah yitnu,
to God, the ruler, who creates everything,	לָאֵל מֶלֶךְ יוֹצֵר כֹּל	la'El melech, yotzer kol,
who gives a heritage of rest	הַמַּנְחִיל מְנוּחָה	hamanchil menuchah
to *God's* people Israel with divine holiness	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato
on the holy Sabbath day.	בְּיוֹם שַׁבַּת קֹדֶשׁ	beyom Shabbat kodesh.
Your name, ruling God—	שִׁמְךָ יי אֱלֹהֵינוּ	Shimcha, Adonai Eloheinu,
let it be made holy;	יִתְקַדַּשׁ	yitkadash,
and may thoughts of you, our ruler,	וְזִכְרְךָ מַלְכֵּנוּ	vezichrecha, malkeinu,
be made glorious,	יִתְפָּאַר	yitpa'ar
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al
and on the earth below.	וְעַל הָאָרֶץ מִתָּחַת	ve'al ha'aretz mitachat.
Savior, you should be praised	תִּתְבָּרַךְ מוֹשִׁיעֵנוּ	Titbarach, moshi'einu,
more than any of your works,	עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ	al shevach ma'asei yadechah,
more than the lights you made—	וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ	ve'al me'orei or she'asita
may they honor you *too*—selah!	יְפָאֲרוּךָ סֶלָה	yefa'arucha—selah!

[1] This section continues the thought from the previous section, El Adon.

Be Blessed, Our Rock • תִּתְבָּרַךְ צוּרֵנוּ • Titbarach, Tzureinu

Be blessed,	תִּתְבָּרַךְ	Titbarach,
our rock, ruler, redeemer,	צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ	tzureinu, malkeinu vego'aleinu,
maker of the holy ones.	בּוֹרֵא קְדוֹשִׁים	borei kedoshim.
May your name be ever praised, our ruler	יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ	Yishtabach shimcha la'ad, malkeinu,
who forms the ministering angels,[1]	יוֹצֵר מְשָׁרְתִים	yotzer meshartim,
whose ministering angels all	וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם	va'asher meshartav kulam
stand at the peak of the universe	עוֹמְדִים בְּרוּם עוֹלָם	omdim berum olam
and declare in awe,	וּמַשְׁמִיעִים בְּיִרְאָה	umashmi'im beyir'ah,
together, aloud, the words of	יַחַד בְּקוֹל דִּבְרֵי	yachad bekol divrei
Jer. 10:10 the living God who rules the world.	אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם	Elohim chayim umelech olam.
They are all loved, they are all pure,	כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים	Kulam ahuvim, kulam berurim,
they are all powerful,	כֻּלָּם גִּבּוֹרִים	kulam giborim,
and they all perform in fear and awe	וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבְיִרְאָה	vechulam osim be'eimah uveyir'ah
the will of their owner.	רְצוֹן קוֹנָם	retzon konam.
And they all open their mouths	◊ וְכֻלָּם פּוֹתְחִים אֶת-פִּיהֶם	◊ Vechulam pot'chim et pihem
in holiness and purity,	בִּקְדֻשָּׁה וּבְטָהֳרָה	bikdushah uvetohorah,
in song and chant,	בְּשִׁירָה וּבְזִמְרָה	beshirah uvezimrah,
and they bless and praise,	וּמְבָרְכִים וּמְשַׁבְּחִים	umevar'chim umeshabchim
honor and adore,	וּמְפָאֲרִים וּמַעֲרִיצִים	umefa'arim uma'aritzim
grant holiness and government	וּמַקְדִּישִׁים וּמַמְלִיכִים	umakdishim umamlichim

Congregation and leader recite the next three lines aloud

to the name of the ruling God—	אֶת-שֵׁם הָאֵל הַמֶּלֶךְ	et shem haEl hamelech
great, mighty and awesome—	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol, hagibor vehanorah,
it is holy![2]	קָדוֹשׁ הוּא	kadosh hu.
And they all accept	וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם	Vechulam mekablim aleihem
the yoke of heaven's rule,	עֹל מַלְכוּת שָׁמַיִם	ol malchut shamayim,
one from the other;	זֶה מִזֶּה	zeh mizeh,
they grant permission, each to the other,	וְנוֹתְנִים רְשׁוּת זֶה לָזֶה	venotnim reshut, zeh lazeh,

[1] "Ministering" angel is from the root for service or utility. These are the angels who don't "only stand and wait," in John Milton's words.

[2] Or "He is holy." Psalm 99:3 says "Let them give thanks to your name, great and awesome—it is holy!"

to sanctify their maker	◊ לְהַקְדִּישׁ לְיוֹצְרָם	◊ lehakdish leyotzram
with serene spirit,[1] with pure speech	בְּנַחַת רוּחַ בְּשָׂפָה בְרוּרָה	benachat ru'ach, besafah verurah,
and holy melody, all as one;	וּבִנְעִימָה קְדוּשָׁה כֻּלָּם כְּאֶחָד	uvin'imah kedoshah, kulam ke'echad
they respond and declare in awe:[2]	עוֹנִים וְאוֹמְרִים בְּיִרְאָה	onim ve'omrim beyir'ah:

Congregation and leader recite the next two lines (the angels' part) aloud

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
And the *holy* beings sing out,	◊ וְהַחַיּוֹת יְשׁוֹרְרוּ	◊ Vehachayot yeshoreru
cherubs praise,	וּכְרוּבִים יְפָאֵרוּ	ucheruvim yefa'eru
seraphs shout with joy,	וּשְׂרָפִים יָרֹנּוּ	userafim yaronu
and erels bless	וְאֶרְאֵלִים יְבָרֵכוּ	ve'erelim yevarechu
before every *holy* being, ofan and cherub,	פְּנֵי כָל חַיָּה וְאוֹפָן וּכְרוּב	penei kol chayah ve'ofan ucheruv
facing the seraphs[3]	לְעֻמַּת שְׂרָפִים	le'umat serafim;
across from them, give praise and say:	לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים	le'umatam meshabchim ve'omrim:

Congregation and leader say the next two lines (the angels' part) aloud

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."

[1] "With quietness of spirit," with equanimity, unperturbed (because they know they have the right to engage in praising their maker).

[2] The chorus of angels is pictured as responsive—one group begins and the others respond.

[3] Some people find Jewish angelology helps them understand the distance between us and God. Perhaps it's only reasonable to speculate on stages in the distance from this world to the Creator (as Plato did in the *Timaeus*). Experts on the subject distinguish different ranks of angelic beings. "Holy beings / חַיּוֹת הַקֹּדֶשׁ / chayot ha-Kodesh" are at the top of some lists, closest to God. Our translation is shorthand: the term probably means "beings of the Holy One," pieces or evidences of God's existence, perhaps referring to the fleeting experience of divinity treasured by mystics. A "Cherub / כְּרוּב / cheruv" has wings and is mentioned in the Torah; the Hebrew word also means cabbage, perhaps because its outer leaves can look like wings, perhaps because the high-fiber vegetable generates a propellant gas, and perhaps purely by coincidence. "Seraph / שָׂרָף" is related to the Hebrew for burning or flaming; "erel / אֶרְאֵל" has no obvious connection with another Hebrew word; "ofan / אוֹפָן" may imply whirling or wheeling, and in modern Hebrew the double plural means bicycle. People who gaze at the sky sometimes see things flying, flaming and spinning, and perhaps the heavenly bodies inspire the terminology of angelology.

DRAFT

They bring melodies to blessed God,	לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ	Le’El baruch ne’imot yitenu,
to the ruling, living, abiding God	לַמֶּלֶךְ אֵל חַי וְקַיָּם	lamelech El chay vekayam
they pronounce songs	זְמִירוֹת יֹאמֵרוּ	zemirot yomeru
and declare praises,	וְתִשְׁבָּחוֹת יַשְׁמִיעוּ	vetishbachot yashmi’u,
for *God* alone works mighty deeds,	כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת	Ki hu levado po’el gevurot,
creates innovations, prevails in wars,	עֹשֶׂה חֲדָשׁוֹת בַּעַל מִלְחָמוֹת	oseh chadashot, ba’al mil’chamot,
sows righteousness, grows salvation,	זוֹרֵעַ צְדָקוֹת מַצְמִיחַ יְשׁוּעוֹת	zore’ah tzedakot, matzmi’ach yeshu’ot
and creates cures;	בּוֹרֵא רְפוּאוֹת	borei refu’ot,
awesome in praises,	נוֹרָא תְהִלּוֹת	norah tehilot,
God is the ruler of miracles	אֲדוֹן הַנִּפְלָאוֹת	adon hanifla’ot,
who renews in goodness	הַמְחַדֵּשׁ בְּטוּבוֹ	hamchadesh betuvo
every day, forever,	בְּכָל-יוֹם תָּמִיד	bechol yom tamid
the work of creation, as *the Psalm* says:	מַעֲשֵׂה בְרֵאשִׁית כָּאָמוּר	ma’asei vereshit, ka’amur:
Psalm 136:7 To the one who makes great lights,	לְעֹשֵׂה אוֹרִים גְּדֹלִים	Le’oseh orim gedolim,
whose kindness lasts forever.”	כִּי לְעוֹלָם חַסְדּוֹ	ki le’olam chasdo.
O, make a new light shine on Zion,	◊ אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר	◊ Or chadash al Tziyon ta’ir,
and let us all be worthy of its light—soon!	וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ	venizkeh chulanu meherah le’oro.
We bless you, God	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who creates the lights.	יוֹצֵר הַמְּאוֹרוֹת אָמֵן	yotzer ham’orot. Amen

DRAFT

Second Blessing for Shema

With great love have you loved us,	אַהֲבָה רַבָּה אֲהַבְתָּנוּ	Ahavah raba ahavtanu
O Ruler, our God;	יי אֱלֹהֵינוּ	Adonai Eloheinu,
with great compassion—and more—	חֶמְלָה גְדוֹלָה וְיתֵרָה	chemlah gedolah viteirah
have you pitied us,	חָמַלְתָּ עָלֵינוּ	chamalta aleinu,
source of life and power,	אָבִינוּ מַלְכֵּנוּ	avinu malkeinu,
for the sake of our ancestors	בַּעֲבוּר אֲבוֹתֵינוּ ואמותינו	ba'avur avoteinu ve'imoteinu
who trusted you—	שֶׁבָּטְחוּ בְךָ	shebat'chu vecha—
and you taught them laws of life—	וַתְּלַמְּדֵם חֻקֵּי חַיִּים	vatlamdeim chukei chayim—
so be kind to us and teach us!	כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ	ken techoneinu utelamdeinu.
Merciful source of life,	אָבִינוּ הָאָב הָרַחֲמָן	Avinu, ha'av harachaman,
the Kind One, pity us	הַמְרַחֵם רַחֵם עָלֵינוּ	hamrachem, rachem aleinu,
and let our hearts grasp and understand,	וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל	veten belibenu lehavin ulehaskil,
listen, learn, and teach,	לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד	lishmo'a, lilmod, ulelamed,
observe, perform, and fulfill	לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם	lishmor vela'asot ulekayem
every word of the study of your Torah	אֶת-כָּל-דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ	et kol divrei talmud Toratecha
with love.	בְּאַהֲבָה	be'ahava.
Brighten our eyes in your Torah,	וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ	Veha'er eineinu beToratecha,
and fasten our hearts to your rules,	וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ	vedabek libeinu bemitzvotecha,
and unite our hearts	וְיַחֵד לְבָבֵנוּ	veyached levavenu
to love and revere your name,	לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ	le'ahavah uleyir'ah et shemecha,
and we shall never be ashamed.	וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד	velo nevosh le'olam va'ed.
Because in your holy name,	כִּי בְשֵׁם קָדְשְׁךָ	Ki veshem kodshecha
great and awesome, we place our trust,	הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ	hagadol vehanorah, batachnu,
we shall gladly enjoy your salvation.	נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ	nagilah venismecha bishu'atecha.

Gather the four tzitziyot on the tallit and hold them[1]

Bring us in peace	◊ וַהֲבִיאֵנוּ לְשָׁלוֹם	◊ Vahavi'enu leshalom
from the four corners of the earth,	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz,
and walk us proudly to our land,	וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ	vetolichenu komemiyut le'artzenu,
for the God who works salvation is you.	כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה	ki eil po'el yeshu'ot atah
You chose us	וּבָנוּ בָחַרְתָּ	uvanu vacharta
from all peoples and languages	מִכָּל-עַם וְלָשׁוֹן	mikol am velashon,
and brought us close to your great name	וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל	vekeravtanu leshimcha hagadol
in truth (selah),	סֶלָה בֶּאֱמֶת	selah be'emet,
to thank you	לְהוֹדוֹת לְךָ	lehodot lecha
and to declare your unity in love.	וּלְיַחֶדְךָ בְּאַהֲבָה	uleyachedcha be'ahavah.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who chooses your people Israel	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	habocher be'amo Yisra'el
in love.	בְּאַהֲבָה אָמֵן	be'ahavah. Amen

DRAFT

[1] We gather the tzitziyot in the left hand, opposite the heart, between the ring finger and little finger.

Shema (First Paragraph)

Add this line when praying without a minyan[1]

God is the reliable ruler.	אֵל מֶלֶךְ נֶאֱמָן	El melech ne'eman.

We cover our eyes with our right hand for the next two lines

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה	אֶחָד Adonai Eloheinu; Adonai echad.

On Yom Kippur, say the next two lines aloud[3]

Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[4]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
Deut. 6:5-9 You are to love your ruling God	וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart,	בְּכָל־לְבָבְךָ	bechol levav'cha,
your whole self	וּבְכָל־נַפְשְׁךָ	uvechol nafshecha,
and all your resources.	וּבְכָל־מְאֹדֶךָ	uvechol me'odecha.
[6] These words	וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today *must b*e	אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל־לְבָבֶךָ	al levavecha.

DRAFT

[1] Add three words to make up the number of words in Shema to 248, the number (tradition tells us) of parts in the body—so we declare our love for God with every part of our body. When praying with a congregation, we add three words at the end of Shema.

[2] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

[3] These lines are stuck into Moses' farewell talk. Where do they come from, and why are they here? This is what people said when God's name was pronounced (by the High Priest on Yom Kippur, Mishnah Yoma 4:2); some say Jacob spoke these words on his deathbed, or that Moses heard them from the angels. Except on Yom Kippur, we say the words in an undertone because they interrupt Moses' talk.

[4] This phrase is a response to hearing God's name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God's name on Yom Kippur (Mishnah Yoma, 3:9).

[7] Repeat them to your children,	וְשִׁנַּנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדִבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ	uveshochbecha, uvekumecha.
[8] Tie them as a sign on your hand,	וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ	Ukeshartam le'ot al yadecha,
let them be on your forehead between your eyes,	וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
[9] and write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen	וְהָיָה	Vehayah
if you listen well to my commands,	אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
which I	אֲשֶׁר אָנֹכִי	asher anochi
tell you today,	מְצַוֶּה אֶתְכֶם הַיּוֹם	metzaveh et'chem hayom,
to love God, your God,	לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
and to serve *God* with your whole heart	וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם	ule'ovdo, bechol levav'chem,
and all your resources:	וּבְכָל־נַפְשְׁכֶם	uvechol nafshechem.
[14] I will give your land its rain	וְנָתַתִּי מְטַר־אַרְצְכֶם	Venatati metar artzechem
at the right time, early and late rains,	בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
so you can harvest your grain	וְאָסַפְתָּ דְגָנֶךָ	ve'asafta deganecha,
and wine and oil.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ	vetirosh'cha, veyitz'harecha.
[15] I will provide grass in your fields	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	Venatati esev besad'cha
for your cattle,	לִבְהֶמְתֶּךָ	livhemtecha,
so you can eat your fill.	וְאָכַלְתָּ וְשָׂבָעְתָּ	ve'achalta vesava'ta.
[16] But take care!	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
Don't be misled,[1] to turn *from me*	פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם	pen yifteh levavchem, vesartem
and serve other gods	וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
and worship them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.

[1] "Lest your heart (the thinking part) be misled."

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[17] Then God will be angry[1] at you	וְחָרָה אַף־יְהוָה בָּכֶם	Vecharah af Adonai bachem,
and close up the sky:	וְעָצַר אֶת־הַשָּׁמַיִם	ve'atzar et hashamayim,
there will be no rain,	וְלֹא־יִהְיֶה מָטָר	velo yih'yeh matar,
the earth will not yield its produce,	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	veha'adamah lo titen et yevulah,
and you will soon perish	וַאֲבַדְתֶּם מְהֵרָה	va'avadtem meherah
from the good land	מֵעַל הָאָרֶץ הַטֹּבָה	me'al ha'aretz hatovah
which God gives you.	אֲשֶׁר יְהוָה נֹתֵן לָכֶם	asher Adonai noten lachem.
[18] Set these words	וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה	Vesamtem et devarai eileh
on your heart and soul,	עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם	al levav'chem ve'al nafshechem,
tie them as a sign on your hand,	וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם	ukeshartem otam le'ot al yed'chem,
and place them on your forehead	וְהָיוּ לְטוֹטָפֹת	vehayu letotafot
between your eyes.	בֵּין עֵינֵיכֶם	bein eineichem.
[19] Teach them to your children,	וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם	Velimadtem otam et beneichem,
talking about them	לְדַבֵּר בָּם	ledaber bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ	uvshochbecha uvekumecha.
[20] Write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.
[21] So that you and your children may spend a	לְמַעַן יִרְבּוּ יְמֵיכֶם	Lema'an yirbu yemeichem
long time,[2] on the land	וִימֵי בְנֵיכֶם עַל הָאֲדָמָה	vimei veneichem al ha'adamah
that God promised	אֲשֶׁר נִשְׁבַּע יְהוָה	asher nishbah Adonai
to your parents, to give them,	לַאֲבֹתֵיכֶם לָתֵת לָהֶם	la'avoteichem, latet lahem,
—as long as[3] the sky is above the land!	כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ	kimei hashamayim al ha'aretz.

[1] "God's nose will blaze against you."
[2] "So that your days may be many, and your children's days…"
[3] "Like the days of."

Shema (Third Paragraph)

*··Hold the tzitziyot in both hands and kiss them when saying "**tzitzit**" and the last word in this section, "**emet**" ·*
*Some people pass the tzitziyot over their eyes when saying "**ur'item oto.**"*

Numbers 15:37 God told Moses:	וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר	Vayomer Adonai el Moshe lemor:
38 "Talk to the children of Israel,	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem,
they should make fringes	וְעָשׂוּ לָהֶם **צִיצִת**	ve'asu lahem **tzitzit**
on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם	al kanfei vigdeihem
as long as their people last.[1]	לְדֹרֹתָם	ledorotam.
On the corner fringe, they should put	וְנָתְנוּ עַל־**צִיצִת** הַכָּנָף	Venatnu al **tzitzit** hakanaf
a blue thread.	פְּתִיל תְּכֵלֶת	petil techelet.
39 That will be your fringe.	וְהָיָה לָכֶם לְ**צִיצִת**	Vehayah lachem le**tzitzit**
You will look at it	**וּרְאִיתֶם אֹתוֹ**	**ur'item oto**,
and remember all of God's rules,	וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה	uzechartem et kol mitzvot Adonai,
and you will perform them;	וַעֲשִׂיתֶם אֹתָם	va'asitem otam,
you should not follow your heart	וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם	velo taturu acharei levav'chem
nor your eyes—	וְאַחֲרֵי עֵינֵיכֶם	ve'acharei eineichem
for you stray after them!	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם	asher atem zonim achareihem;
40 Rather, remember	לְמַעַן תִּזְכְּרוּ	lema'an tizkeru,
and perform all my commands	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי	va'asitem et kol mitzvotai,
and be holy to your God.	וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם	viheyitem kedoshim lEloheichem.
41 I am the Ruler, your God,	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai Eloheichem,
who brought you	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeti et'chem
from Egypt,	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
to be your God.	לִהְיוֹת לָכֶם לֵאלֹהִים	liheyot lachem lElohim.
I am	אֲנִי	Ani
the Ruler, your God."	◊ יהוה אֱלֹהֵיכֶם	◊ Adonai Eloheichem."
It's true…	**אֱמֶת…**	**Emet**…

[1] "For their generations."

Blessing After Shema[1]

For us, your word will ever be	…וְיַצִּיב וְנָכוֹן וְקַיָּם	… veyatziv venachon vekayam
True, sure and lasting certainty,	וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב	veyashar vene'eman ve'ahuv vechaviv
Beloved and liked, pleasant and sweet,	וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר	venechmad vena'im venorah ve'adir
Inspiring, noble, ready, meet	וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה	umetukan umekubal vetov veyafeh
And good, *in* beauteous *harmony*.[2]	הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד	hadavar hazeh aleinu le'olam va'ed.
It's true: the eternal God is our ruler,	אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ	Emet Elohei olam malkenu
Jacob's rock is our protecting savior.	צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ	tzur Ya'akov magen yish'enu.
From age to age, *God* endures,	◊ לְדֹר וָדֹר הוּא קַיָּם	◊ Ledor vador hu kayam
God's name endures, *God's* throne is secure,	וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן	ushemo kayam vechis'o nachon,
God's rule and truth	וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ	umalchuto ve'emunato
endure forever.	לָעַד קַיֶּמֶת	la'ad kayamet.
And *God's* words live and endure,	וּדְבָרָיו חָיִים וְקַיָּמִים	Udevarav chayim vekayamim,
true and pleasant,	נֶאֱמָנִים וְנֶחֱמָדִים	ne'emanim venechemadim
forever and ever and ever,	לָעַד וּלְעוֹלְמֵי עוֹלָמִים	**la'ad** ule'olmei olamim
for our ancestors and for us,	עַל אֲבוֹתֵינוּ ואמותינו וְעָלֵינוּ	al avoteinu ve'imoteinu ve'aleinu,
for our children, our descendants—	עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ	al baneinu ve'al doroteinu—
for every generation	וְעַל כָּל-דּוֹרוֹת	ve'al kol dorot
born to your servant Israel.	זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ	zera Yisra'el avadecha.
For the first and last *generations*,	עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים	Al harishonim ve'al ha'acharonim,
it's something good and enduring	דָּבָר טוֹב וְקַיָּם	davar tov vekayam,
forever and ever,	לְעוֹלָם וָעֶד	le'olam va'ed.
true and reliable,	אֱמֶת וֶאֱמוּנָה	Emet ve'emunah,
a rule that will never pass away.	חֹק וְלֹא יַעֲבֹר	chok, velo ya'avor.

[1] This blessing develops the theme of redemption from Egypt which concludes Shema. In the responsive portions, we re-enact the drama of the Exodus.

[2] "True (from the last word of Shema), sure, correct, enduring, right, certain, belived, liked, pleasant, sweet, inspiring, exact, welcome, noble, good, and lovely is this, our duty (this thing, upon us), forever and ever."

DRAFT

It's true: you are	אֱמֶת שָׁאַתָּה הוּא	Emet sha'atah hu
O Ruler, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
our ruler,	◊ מַלְכֵּנוּ	◊ malkenu
ruler of our ancestors,	מֶלֶךְ אֲבוֹתֵינוּ ואמותינו	melech avoteinu ve'imoteinu,
our redeemer,	גּוֹאֲלֵנוּ	go'alenu,
redeemer of our ancestors,	גּוֹאֵל אֲבוֹתֵינוּ ואמותינו	go'eil avoteinu ve'imoteinu,
our maker,	יוֹצְרֵנוּ	yotzrenu,
rock of our salvation,	צוּר יְשׁוּעָתֵנוּ	tzur yeshu'atenu,
who cares for us and saves us;	פּוֹדֵנוּ וּמַצִּילֵנוּ	podenu umatzilenu,
your reputation is eternal;	מֵעוֹלָם שְׁמֶךָ	me'olam shemecha;
there is no god but you.	אֵין אֱלֹהִים זוּלָתֶךָ	ein elohim zulatecha.

Our Help • Ezrat Avoteinu

You have helped our ancestors	עֶזְרַת אֲבוֹתֵינוּ ואמותינו	Ezrat avoteinu ve'imoteinu
since the beginning,	אַתָּה הוּא מֵעוֹלָם	atah hu me'olam,
shield and savior	מָגֵן וּמוֹשִׁיעַ	magen umoshi'a
for their children after them	לִבְנֵיהֶם אַחֲרֵיהֶם	livneihem achareihem
in every generation.	בְּכָל-דּוֹר וָדוֹר	bechol dor vador.
You dwell at the top of the world,	בְּרוּם עוֹלָם מוֹשָׁבֶךָ	Berum olam moshavecha,
and your judgments and righteousness	וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ	umishpatecha vetzidkat'cha
reach to the end of the earth.	עַד אַפְסֵי אָרֶץ	ad afsei aretz.
Happy is someone	אַשְׁרֵי אִישׁ	Ashrei ish
who listens to your rules,	שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ	sheyishma lemitzvotecha,
your teaching and your words,	וְתוֹרָתְךָ וּדְבָרְךָ	veTorat'cha udvar'cha
and takes them to heart.	יָשִׂים עַל לִבּוֹ	yasim al libo.
It's true, you are your people's ruler,	אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ	Emet ata hu adon le'amecha
a powerful sovereign to fight for them.[1]	וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם	umelech gibor lariv rivam.

[1] "To dispute their dispute."

It's true, you are the first	אֱמֶת אַתָּה הוּא רִאשׁוֹן	Emet ata hu rishon
and you are the last	וְאַתָּה הוּא אַחֲרוֹן	ve'ata hu acharon,
and but for you we have no	וּמִבַּלְעָדֶיךָ אֵין לָנוּ	umibaladecha ein lanu
ruler, redeemer or savior.[1]	מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ	melech go'el umoshi'a.
You rescued us from Egypt,	מִמִּצְרַיִם גְּאַלְתָּנוּ	MiMitzrayim ge'altanu,
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and freed us from slavery.[2]	וּמִבֵּית עֲבָדִים פְּדִיתָנוּ	umibeit avadim peditanu.
You killed all their first-born,	כָּל-בְּכוֹרֵיהֶם הָרָגְתָּ	Kol bechoreihem haragta
but saved your own *people's* first-born;	וּבְכוֹרְךָ גָּאָלְתָּ	uvechor'cha ga'alta,
you split the Reed Sea	וְיַם סוּף בָּקַעְתָּ	veYam Suf bakata
and drowned the wicked,	וְזֵדִים טִבַּעְתָּ	vezedim tibata,
but you brought your favorites across.	וִידִידִים הֶעֱבַרְתָּ.	vididim he'evarta.
Psalm 106:11 The waters covered their enemies,	וַיְכַסּוּ־מַיִם צָרֵיהֶם	Vayechasu mayim tzareihem—
not one of whom survived.	אֶחָד מֵהֶם לֹא נוֹתָר	echad mehem lo notar.
For this your beloved gave praise	עַל זֹאת שִׁבְּחוּ אֲהוּבִים	Al zot shibchu ahuvim
and exalted God,	וְרוֹמְמוּ אֵל	veromemu El
and your favorites offered	וְנָתְנוּ יְדִידִים	venatnu yedidim
chants, songs and praises,	זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת	zemirot, shirot vetishbachot,
blessings and thanks	בְּרָכוֹת וְהוֹדָאוֹת	berachot vehoda'ot
to ruling God who lives and lasts,	לַמֶּלֶךְ אֵל חַי וְקַיָּם	lamelech El chay vekayam
high and exalted,	רָם וְנִשָּׂא	ram venisa,
great and awesome,	גָּדוֹל וְנוֹרָא	gadol venora,
who humbles the proud	מַשְׁפִּיל גֵּאִים	mashpil ge'im
and exalts the humble,	וּמַגְבִּיהַּ שְׁפָלִים	umagbi'ah shefalim,
sets prisoners free	מוֹצִיא אֲסִירִים	motzi asirim
and rescues the oppressed,	וּפוֹדֶה עֲנָוִים	ufodeh anavim,
helps the poor	וְעוֹזֵר דַּלִּים	ve'ozer dalim
and answers *God's* people	וְעוֹנֶה לְעַמּוֹ	ve'oneh le'amo
when they cry out!	בְּעֵת שַׁוְּעָם אֵלָיו	be'et shav'am elav.

[1] Isaiah 44:6 says: "I am first and last, and except for me there is no God."
[2] "And from the house of slavery you freed us."

We rise, to be ready for the amidah

Bring praises to God on high,	׀ ◊ תְּהִלּוֹת לְאֵל עֶלְיוֹן	׀ ◊ Tehilot le'El elyon,
the Blessed One, who is blessed.	בָּרוּךְ הוּא וּמְבֹרָךְ	baruch hu, umevorach.
Moses and the Children of Israel	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Moshe uvenei Yisra'el
sang you a song in great joy,	לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה	lecha anu shira besimchah rabah,
and they all said:	וְאָמְרוּ כֻלָּם	ve'amru chulam:

Congregation and leader recite the next three lines aloud

Ex 15:11 "Who is like you among gods, Ruler?	מִי־כָמֹכָה בָּאֵלִם יהוה	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working wonders?"	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	norah tehilot, oseh feleh?"

The leader continues

With a new song,	◊ שִׁירָה חֲדָשָׁה	◊ Shira chadasha
the rescued ones praised your name	שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ	shibchu ge'ulim leshimcha
on the sea shore;	עַל שְׂפַת הַיָּם	al sefat hayam;
together they all gave thanks,	יַחַד כֻּלָּם הוֹדוּ	yachad kulam hodu
acclaimed your sovereignty and declared:	וְהִמְלִיכוּ וְאָמְרוּ	vehimlichu ve'amru.

Congregation and leader recite the next line aloud

Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

Take three steps back, ready for the amidah[1]

Congregation, then leader:

Rock of Israel,	◊ צוּר יִשְׂרָאֵל	◊ Tzur Yisra'el
rise to help Israel,	קוּמָה בְּעֶזְרַת יִשְׂרָאֵל	kumah be'ezrat Yisra'el,
and deliver—as you promised—	וּפְדֵה כִנְאֻמֶךָ	ufedeh chin'umecha
Judah and Israel.	יְהוּדָה וְיִשְׂרָאֵל	Yehudah veYisra'el.
Our savior *is* called God of Armies,	גֹּאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ	Go'aleinu, Adonai Tzeva'ot shemo,
the Holy One of Israel!	קְדוֹשׁ יִשְׂרָאֵל	kedosh Yisra'el.
We bless you, sovereign, who saves Israel.[2]	בָּרוּךְ אַתָּה יי גָּאַל יִשְׂרָאֵל	Baruch atah Adonai, ga'al Yisra'el.

[1] The Amidah is an audience with God. To prepare for this audience, many congregations take three steps back to remove ourselves from the distractions of this world. When we begin the Amidah, we take three steps forward, as if to enter God's presence.

[2] We do not make an interruption between the blessings after Shema and the Amidah, even to say "Amen," so (in many congregations) we conclude the blessing with the leader.

DRAFT

After the Shema section, the service continues with the Morning Silent Amidah, Morning Repeated Amidah, Torah Service, Musaf Silent Amidah and Musaf Repeated Amidah.
We end the service with some additional readings.

On Yom Kippur, continue on pages 51 to 73 (Silent Amidah), then page 252 (Repeated Morning Amidah).

Morning Silent Amidah for Yom Kippur

The Silent Amidah is on pages 51 to 73.

Morning Amidah: Repetition

Stand as the Ark is opened. Some omit the references to the Matriarchs.

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[1]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

[1] "For their children's children"

[2] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

DRAFT

Tutored by the wise and discerning,	מְסוֹד חֲכָמִים וּנְבוֹנִים	Misod chachamim unevonim,
instructed by experts,	וּמִלֶּמֶד דַּעַת מְבִינִים	umilemed da'at mevinim,
I voice my prayer and petition[1]	אֶפְתְּחָה פִי בִּתְפִלָּה וּבְתַחֲנוּנִים	eftecha fi bitfilah uvetachanunim,
to plea and seek favor	לְחַלּוֹת וּלְחַנֵּן	lechalot ulechanen
from the ruler full of mercy	פְּנֵי מֶלֶךְ מָלֵא רַחֲמִים	penei melech malei rachamim
who forgives and pardons sinners.	מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים	mochel vesole'ach la'avonim.

The ark is closed, so we are seated. Congregation, then leader, say the next four lines

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה אָמֵן	magen Avraham ufoked Sarah. Amen

2. Might • גְּבוּרוֹת • Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[3]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[4]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.

[1] "From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition…" In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

[2] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

[3] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[4] "Kind embrace" is literally "abundant mercies."

DRAFT

Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

Congregation, then leader, say the next three lines

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[1]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

3. Holiness ▪ קְדוּשָׁה ▪ Kedushah

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
Psalm 22:4 You are holy,	וְאַתָּה קָדוֹשׁ	Ve'atah kadosh,
dwelling *above* Israel's praises.	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el.
God, please …	אֵל נָא	El nah!

[1] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

DRAFT

The ark is opened for the first additional poem, so we stand ⦙

Additional Poems

We add alphabetical acrostic poems (some congregations add more than these)
The congregation begins the responsive chanting of the first poem, Atah Hu Eloheinu.

You Are Our God ▪ אַתָּה הוּא אֱלֹהֵינוּ ▪ Atah Hu Eloheinu

You are our God,	אַתָּה הוּא אֱלֹהֵינוּ	**A**tah hu Eloheinu,
in the sky and on the land	בַּשָּׁמַיִם וּבָאָרֶץ	**b**ashamayim uva'aretz;
mighty and respected.	גִּבּוֹר וְנַעֲרָץ	**g**ibor vena'aratz.
More spectacular than *a parade of* 10,000 *troops*,[1]	דָּגוּל מֵרְבָבָה	**D**agul mer'vavah,
God gave the word *at the Creation*, and it was done!	הוּא שָׂח וַיֶּהִי	**h**u sach, vayehi!
God gave the command, and *all* things were created,	וְצִוָּה וְנִבְרָאוּ	**V**etzivah venivra'u;
to *God's* great renown.	זִכְרוֹ לָנֶצַח	**z**ichro lanetzach.
Living forever,	חַי עוֹלָמִים	**Ch**ai olamim,
God's sight is pure.	טָהוֹר עֵינַיִם	**t**ehor einayim.
God sits in council	יוֹשֵׁב סֵתֶר	**Y**oshev seter;
with a crown of salvation.	כִּתְרוֹ יְשׁוּעָה	**k**itro yeshu'ah.
Clothed in justice,	לְבוּשׁוֹ צְדָקָה	**L**evusho tzedakah;
wrapped in righteous indignation.	מַעֲטֵהוּ קִנְאָה	**m**a'atehu kin'ah.
Adorned with revenge,	נָאֱפַד נְקָמָה	**N**e'epad nekamah;
God's secret is integrity.	סִתְרוֹ יֹשֶׁר	**s**itro yosher.
God's plan is faithfulness,	עֲצָתוֹ אֱמוּנָה	**A**tzato emunah;
the implementation truth.	פְּעֻלָּתוֹ אֱמֶת	**p**e'ulato emet.
Righteous and upright,	צַדִּיק וְיָשָׁר	**Tz**adik veyashar,
close to those who call in truth,	קָרוֹב לְקוֹרְאָיו בֶּאֱמֶת	**k**arov lekor'av be'emet.
High and exalted,	רָם וּמִתְנַשֵּׂא	**R**am umitnaseh,
dwelling among clouds.	שׁוֹכֵן שְׁחָקִים	**sh**ochen shechakim.
God suspends the earth over nothingness,	תּוֹלֶה אֶרֶץ עַל בְּלִימָה	**T**oleh eretz al belimah,
alive, established,	חַי וְקַיָּם	chay vekayam,
awesome, exalted and holy.	נוֹרָא וּמָרוֹם וְקָדוֹשׁ	norah umarom vekadosh.

[1] Or, "Pre-eminent among a myriad"; דָּגוּל is from the word for flag, so we can imagine a huge army with all its pennants fluttering in the wind—an impressive sight, but God is far more impressive.

DRAFT

We close the ark and open it again for the next poem.

Say This About God ▪ אִמְרוּ לֵאלֹהִים ▪ Imru lElohim

This poem praises God's power and mercy.

And so,	וּבְכֵן	Uvechen
Psalm 66:3 Say *this* about God,	אִמְרוּ[2] לֵאלֹהִים	Imru lElohim,
"How awesome are your works!"[1]	מַה־נּוֹרָא מַעֲשֶׂיךָ	"Mah norah ma'asecha!"
Psalm 66:3 Say *this* about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim!
Nahum 1:3 Patient but very powerful,	אֶרֶךְ אַפַּיִם וּגְדָל־כֹּחַ	**E**rech apayim ugedal ko'ach,
Psalm 65:7 Preparing mountains with power,[3]	מֵכִין הָרִים בְּכֹחַ	mechin harim becho'ach,
Job 9:4 Wise-hearted and very strong,	חֲכַם לֵבָב וְאַמִּיץ כֹּחַ	chacham levav ve'amitz ko'ach,
Isaiah 40:29 Granting strength to the weary;	נֹתֵן לַיָּעֵף כֹּחַ	noten laya'ef koach;
So let *God* be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps.147:7 Great is our ruler, and very powerful!	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ	gadol adoneinu, verav ko'ach!
Psalm 66:3 Say *this* about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim!

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[1] "נוֹרָא / norah / awesome" is singular whereas "מַעֲשֶׂיךָ / ma'asecha / your work**s**" is plural. Some understand this to imply that each of God's works is individually awesome. Cohen (*The Psalms,* 204) notes, "A peculiarity of this Psalm is the use of the plural up to the end of verse 12 and the subsequent use of the singular."

[2] Scherman (*Yom Kippur,* p. 390) credits *Machzor Kol Bo* for noting that אִמְרוּ is an acrostic of אֵל מֶלֶךְ רַחוּם וְחַנּוּן / El, melech, rachum vechanun / "God, Sovereign, merciful and gracious," consistent with the theme of the poem: that God is all-powerful, yet deigns to view God's creatures with compassion.

[3] This quotation is not exact; the psalm has "בְּכֹחוֹ / bechocho / with *God's* power" whereas the poem has "בְּכֹחַ / becho'ach / with power."

Amos 9:6 Building layers in the skies,	בּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָיו	**B**oneh vashamayim ma'alotav,
Psalm 104:13 Watering hills from clouds above,	מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו	mashkeh harim me'aliyotav,
Psalm 111:4 *God* made *God's* wonders famous,	זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו	zecher asah lenifle'otav,
1 Sam 2:3 *God* is the *sole* judge of *God's* deeds![1]	וְלוֹ נִתְכְּנוּ עֲלִלוֹתָיו	velo nitkenu alilotav;
So let *God* be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps. 104:3 Who rests *God's* chambers on water.[2]	הַמְקֹרֶה בַמַּיִם עֲלִיּוֹתָיו	ham'kareh vamayim aliyotav!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
Praised and exalted in skies above,	גֵּאֶה וְגָבוֹהַּ בִּשְׁמֵי מַעְלָה	**G**e'eh vegavo'ah bishmei ma'lah,
Psalm 104:2 Wearing light like a garment,	עֹטֶה־אוֹר כַּשַּׂלְמָה	oteh or kasalmah,
To *God belong* power and greatness,	לוֹ הַגְּבוּרָה וְהַגְּדֻלָּה	lo hag'vurah vehag'dulah,
might and governance;[3]	וְהָעֹז וְהַמֶּמְשָׁלָה	veha'oz vehamemshalah;
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Psalm 103:19 Whose sovereignty rules all.	וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה	Umalchuto bakol mashalah!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
Honored by myriads of holy ones,[4]	דָּגוּל מֵרִבְבוֹת קֹדֶשׁ	**D**agul merivevot kodesh,
Glorious in holiness,	וְנֶאְדָּר בַּקֹּדֶשׁ	vene'dar bakodesh,
God's path *leads* to holiness;	דַּרְכּוֹ בַקֹּדֶשׁ	darko vakodesh;
They bow to *God* in the holy place.	וּמִשְׁתַּחֲוִים לוֹ בְּהַדְרַת קֹדֶשׁ	mishtachavim lo behadrat kodesh;
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Psalm 68:25 The paths of my God, my ruler,	הֲלִיכוֹת אֵלִי מַלְכִּי	Halichot Eli malki
lead toward holiness!	בַּקֹּדֶשׁ	vakodesh!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

[1] "And by-*God* are-assessed *God's*-deeds," i.e., we can't judge God's work. The source is I Samuel 2:3, but whereas the original reads, "and by *God* are judged all *human* deeds" (עֲלוֹת, deeds) the poet made the deeds belong to God (עֲלוֹתָיו, *God's* deeds), not to humans.

[2] To create the world, God separates upper and lower waters (Gen. 1:6). The poet imagines that God lives above the upper waters.

[3] An allusion to 1 Chronicles 29:11, which includes the phrase הַגְּדֻלָּה וְהַגְּבוּרָה.

[4] Or, "Fêted with banners, more than the myriad *troops of the armies of* holy *angels*." דֶּגֶל usually means a flag (or banner). מֵרִבְבוֹת קֹדֶשׁ is from Deut. 33:2. נֶאְדָּר בַּקֹּדֶשׁ is from Ex. 15:11.

DRAFT

God's glory covers the sky,	הוֹדוֹ כִסָּה שָׁמַיִם	**H**odo kisah shamayim,
Psalm 136:6 Who spreads earth on water,	רֹקַע הָאָרֶץ עַל־הַמָּיִם	rokah ha'aretz al hamayim,
Who thunders from the sky—	יַרְעֵם מִשָּׁמַיִם	yar'em mishamayim,
Jeremiah 15:16 Readying a downpour![1]	לְקוֹל תִּתּוֹ הֲמוֹן מַיִם בַּשָּׁמָיִם	lekol tito hamon mayim bashamayim
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Isaiah 40:22 Who spreads the sky like a thin *sheet*!	הַנּוֹטֶה כַּדֹּק שָׁמַיִם	hanoteh chadok shamayim!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

Isaiah 40:12 The earth has three parts;[2]	וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ	**V**echol bashalish afar ha'aretz,
God's hand founded the land,	יָדוֹ יָסְדָה אֶרֶץ	yado yasdah eretz,
God's right hand spanned the great sky[3]	וִימִינוֹ טִפְּחָה שְׁמֵי עֶרֶץ	vimino tip'chah shemei eretz,
And placed them without a gap.	וְהֶעֱמִידָם בְּלִי פֶרֶץ	vehe'emidam beli feretz.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Isaiah 40:22 Who dwells above the circling Earth.	הַיּוֹשֵׁב עַל־חוּג הָאָרֶץ	hayoshev al chug ha'aretz!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

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[1] "At the sound of *God's* placing a great deal of water in the sky"; i.e., the sound of thunder is the sound of God getting rain in position to drench the earth. Other lines in this stanza are closely similar to Habakkuk 3:3 (כִּסָּה הוֹדוֹ שָׁמַיִם) and II Samuel 22:14 (יַרְעֵם מִן־שָׁמַיִם).

[2] If the earth has three parts, they could be land to live on, land that can't sustain life, and water. Literally, "And-all in-threes *is* dust-of the-Earth." The point of this statement is that God did a good job of making this planet.

[3] Similar to Isaiah 48:14, אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם

God's throne is blazing flames,	זֹהַר כִּסְאוֹ שְׁבִיבֵי אֵשׁ	**Z**ohar kis'o sevivei esh,
God's servants flashes of flame,	מְשָׁרְתָיו לוֹהֲטֵי אֵשׁ	meshartav lohatei esh,
"The fire was bright and shot lightning";	נֹגַהּ לָאֵשׁ וּמַבְרִיק הָאֵשׁ	nogah la'esh umavrik esh,
Before *God* flow streams of flame. [1]	לְפָנָיו נִמְשָׁכִים נַהֲרֵי אֵשׁ	lefanav nimshachim naharei esh.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Who is a fire that consumes fire![2]	אֵשׁ אוֹכְלָה אֵשׁ	esh ochlah esh!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

Living forever,	חַי עוֹלָמִים	**Ch**ai olamim,
God formed the world with י and ה,[3]	צָר בְּיָהּ עוֹלָמִים	tzar beYah olamim,
Desired a lasting dwelling,	אִוָּה בֵּית עוֹלָמִים	ivah beit olamim
A place for you (God) to dwell forever.[4]	מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים	machon leshivtecha olamim.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Daniel 7:9 The Ancient of Days!	עַתִּיק יוֹמִין	Atik Yomin!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

DRAFT

[1] "… Blazing flames" is based on the Aramaic of Daniel 7:9 "*God's* throne was aflame with fire / כָּרְסְיֵהּ שְׁבִיבִין דִּי־נוּר / carseyeh shevivin di nur." "… Flashes of flame" is based on Psalm 104:4, "*God's* ministers are flaming fire / מְשָׁרְתָיו אֵשׁ לֹהֵט / meshartav esh lohet." "The fire was bright…" refers to Ezekiel, 1:13: "There was a brightness to the fire, and from the fire emerged lightning. / וְנֹגַהּ לְאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָּרָק / venogah la'esh, umin ha'esh yotzeh varak." "Streams of flame" is based on the Aramaic of Daniel 7:10, "A river of fire flowed, emerging before *God* / נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי / nehar di nur nagged venafek min kodomohi."

[2] A reference to Deut 4:24: "For the ruler your God is a 'consuming fire / אֵשׁ אֹכְלָה / esh ochlah,' a zealous God."

[3] A reference to the idea that God formed the world using the letters of God's name.

[4] "Living forever" from Daniel 12:7, "He swore by the one who lives forever / וַיִּשָּׁבַע בְּחֵי הָעוֹלָם / vayishavah bechei olamim." "… Formed the world…" is a pun based on Isaiah 26:4, "For in God, the Boss, is the everlasting rock / כִּי בְיָהּ יהוה צוּר עוֹלָמִים / ki beYah Adonai tzur olamim." "Desired" is from Psalm 132:13; "a place for you to dwell" is from Exodus 15:17.

Pure of sight,	טָהוֹר עֵינַיִם	**T**ehor einayim,
Surrounded by ample water,	סְבִיבֹתָיו חַשְׁרַת מַיִם	sevivotav chashrat mayim,
Opaque clouds and impenetrable mists,	עָבֵי שְׁחָקִים חֶשְׁכַת מַיִם	avei shechakim cheshchat mayim,
The *angels* who bear *God's* chariot—	טַעֲנֵי מֶרְכַּבְתּוֹ	to'anei merkavto—
Even their backs are full of eyes.	גַּבֹּתָם מְלֵאֹת עֵינַיִם	gabotam mele'ot einayim.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Psalm 19:9 God's rule is clear,	מִצְוַת יהוה בָּרָה	mitzvat Adonai barah,
giving light to the eyes.	מְאִירַת עֵינָיִם	me'irat einayim!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
God knows what is hidden in darkness,	יוֹדֵעַ מַה בְּסִתְרֵי חֹשֶׁךְ	**Y**ode'ah mah besitrei choshech,
From *God* no darkness is concealed;	לֹא יַחֲשִׁיךְ מֶנּוּ כָּל חֹשֶׁךְ	lo yachashich me'nu kol choshech,
Job 28:3 *God* set the limit for darkness,	קֵץ שָׂם לַחֹשֶׁךְ	ketz sam lachoshech,
Turning into morning *light*	הוֹפֵךְ לַבֹּקֶר	hofech laboker
Darkness and obscurity.	צַלְמָוֶת וְחשֶׁךְ	tzalmavet vachoshech.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Isaiah 45:7 Who forms light and creates darkness!	יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ	yotzer or uvorei choshech!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
God placed *God's* throne for justice,	כּוֹנֵן כִּסְאוֹ לַמִּשְׁפָּט	**K**onen kis'o lamishpat,
God's throne is fixed on right and justice,	מְכוֹן כִּסְאוֹ צֶדֶק וּמִשְׁפָּט	mechon kis'o tzedek umishpat,
God of justice,	אֱלֹהֵי הַמִּשְׁפָּט	Elohei hamishpat,
Whose hand grasps justice.	תּוֹחֵז יָדוֹ בְּמִשְׁפָּט	tochez yado bemishpat.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Isaiah 5:16 The God of Armies has been exalted	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
in justice!	בַּמִּשְׁפָּט	bamishpat!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

DRAFT

Sovereignty comes to *God*	לוֹ יָאֱתָה מְלוּכָה	**L**o ya'atah meluchah,
Living forever, comforting the crushed,[1]	שׁוֹכֵן עַד וְאֶת דַּכָּא	shochen ad ve'et dakah,
Turning humanity back to pulp,	מֵשִׁיב אֱנוֹשׁ עַד דַּכָּא	meshiv enosh ad dakah,
Saying,	וְאוֹמֵר	ve'omer,
"Come back, with humble spirit."	שׁוּבוּ בְרוּחַ נְמוּכָה	"Shuvu beru'ach nemucha."
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Psalm 22:29 For ruling belongs to God!	כִּי לַיהוָה הַמְּלוּכָה	ki lAdonai hamluchah!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
Psalm 66:7 Ruling the earth with power,	מֹשֵׁל בִּגְבוּרָתוֹ עוֹלָם	**M**oshel bigvurato olam,
Everything is seen and not hidden,	הַכֹּל צָפוּי וְלֹא נֶעְלָם	hakol tzafu'i velo ne'lam,
This is *God's* reputation forever:	זֶה שְׁמוֹ לְעוֹלָם	zeh shemo le'olam,
God's mercy lasts forever and ever.	חַסְדּוֹ מֵעוֹלָם וְעַד עוֹלָם	chasdo me'olam ve'ad olam.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Psalm 41:14 Blessed be God, God of Israel,	בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל	Baruch Adonai, Elohei Yisra'el,
From eternity to eternity![2]	מֵהָעוֹלָם וְעַד הָעוֹלָם	meha'olam ve'ad ha'olam.
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
Who treats 1,000 generations kindly,	נוֹצֵר חֶסֶד לְאֶלֶף דּוֹר	**N**otzer chesed le'elef dor,
Fights *God's* foes in every generation,	לוֹחֵם קָמָיו מִדּוֹר דּוֹר	lochem kamav midor dor,
Rebuilds the hut of *God's* anointed;[3]	מֵקִים סֻכַּת מְשִׁיחוֹ לְגִדּוֹר	mekim sukat meshicho ligdor,
Light dwells with *God.*	הָאוֹר חוֹנֶה עִמּוֹ בְּמָדוֹר	ha'or choneh imo bemador.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
This is *God's* fame in every generation!	זֶה זִכְרוֹ לְדֹר דֹּר	zeh zichro ledor dor!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

[1] "With the *people who are* crushed."

[2] Or, "from this world to the *other* world," which could be the World to Come. עוֹלָם can connote both space and time.

[3] "Raises the hut (sukkah) of *God's* anointed, to fence it in"; one day (the poet implies) God will bring the Messiah, restore his residence (here we use the humble term "hut") and build a fence around it.

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Who sustains the highest and lowest,	סוֹבֵל עֶלְיוֹנִים וְתַחְתּוֹנִים	**S**ovel elyonim vetachtonim,
Psalm 69:34 Hears the vulnerable,	שֹׁמֵעַ אֶל־אֲבְיוֹנִים	shome'ah el evyonim,
Attends to words of prayer,	מַאֲזִין שִׂיחַ חִנּוּנִים	ma'azin si'ach chinunim,
Listens to the sound of song.	מַקְשִׁיב שָׁוַע רְנָנִים	makshiv shevah renanim.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Deut 10:17 God of gods	אֱלֹהֵי הָאֱלֹהִים	Elohei ha'elohim
and Boss of bosses!	וַאֲדֹנֵי הָאֲדֹנִים	va'adonei ha'adonim!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
Mighty and strong, a warrior	עָזּוּז וְגִבּוֹר אִישׁ מִלְחָמָה	**I**zuz vegibor ish mil'chamah,
Who punishes enemies, controls anger,	נוֹקֵם לְצָרָיו וּבַעַל חֵמָה	nokem letzarav uva'al chemah,
Cuts down *God's* foes, confuses them,	מַכְרִית קָמָיו בִּמְהוּמָה	machrit kamav bim'humah,
Yells at them with a thundering noise.	נוֹהֵם עֲלֵיהֶם בִּנְהִימָה	nohem aleihem binhimah.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ex. 15:3 God is a warrior!	יהוה אִישׁ מִלְחָמָה	Adonai ish mil'chamah!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.
God worked and produced everything,	פָּעַל וְעָשָׂה הַכֹּל	**P**a'al ve'asah hakol,
Can grant greatness and glory to anyone,	בְּיָדוֹ לְגַדֵּל וּלְחַזֵּק לַכֹּל	beyado legadel ulechazek lakol,
All eyes turn to *God with hope,*	אֵלָיו יְשַׂבְּרוּ עֵינֵי כֹל	elav yesabru einei kol,
And *God's* eyes view everything.	וְעֵינָיו מְשׁוֹטְטוֹת בַּכֹּל	ve'einav meshotetot bakol.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
High above all!	עֶלְיוֹן עַל כֹּל	Elyon al kol!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

Righteous in every way,	צַדִּיק בְּכָל דְּרָכָיו	**Tz**adik bechol derachav,
Upright, yet "peeping through the lattice,"[1]	יָשָׁר מֵצִיץ מֵחֲרָכָיו	yashar metzitz mecharakav,
Longing for the nation who accept *God's* rule—	חָפֵץ בְּעַם מַמְלִיכָיו	chafetz be'am mamlichav,
Those who bless *God* will inherit the world!	יִירְשׁוּ אֶרֶץ מְבֹרָכָיו	yirshu eretz mevorachav.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Bless God, all *God's* angels!	בָּרְכוּ יי כָּל מַלְאָכָיו	Bar'chu Adonai kol malachav!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

Is. 41:4 Calling generations from their source,[2]	קֹרֵא הַדֹּרוֹת מֵרֹאשׁ	**K**oreh hadorot merosh,
Telling the end from the beginning,	מַגִּיד אַחֲרִית מֵרֹאשׁ	magid acharit merosh,
God chose the humble people[3]	בָּחַר בְּאֹם דַּלַּת רֹאשׁ	bachar be'om dalat rosh,
Who every day explore *God's* power.	עֻזּוֹ יוֹם יוֹם לִדְרוֹשׁ	uzo yom yom lidrosh.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
I Chron 29:11 Who is raised up as the chief of all!	הַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	hamitnaseh lechol lerosh!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

Isaiah 57:15 High and exalted, dwelling eternally,	רָם וְנִשָּׂא שֹׁכֵן עַד	**R**am venisah, shochen ad,
They trust *God* forever;	בִּטְחוּ בוֹ עֲדֵי עַד	bit'chu bo adei ad,
God's glory consults the holy council;[4]	כְּבוֹדוֹ בְּסוֹד קְדוֹשִׁים וְעַד	kevodo besod kedoshim vi'ad,
God's holiness is known to the people.	וּלְעַם קְדוֹשׁוֹ נוֹעַד	ule'am kedosho no'ad.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps. 104:32 Who looks at the earth, and it shudders!	הַמַּבִּיט לָאָרֶץ וַתִּרְעָד	hamabit la'aretz vatir'ad!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

[1] Based on *Song of Songs* 2:9, "*I thought I had lost my beloved, but he was* standing behind our wall, watching through the windows, peeping through the lattice holes." This interplay of loss and assurance pertains to our relationship with God. God is upright, so when we sin we feel that God must reject us. Still, the poet says, God continues to watch for us "through the lattice."

[2] "Who calls (or summons) the generations (or future generations) from the head (or source, or beginning." The poet may mean that God planned all future generations when creating Adam and Eve, or that God summons each child from its parents (and is therefore responsible for every birth).

[3] "The people with bowed heads."

[4] "*God's* glory meets with (or calls a meeting of) the council of holy ones (angels)." The poet imagines God as sovereign, surrounded by a council of top advisors.

DRAFT

Whose path *crosses* mighty waters,	שֶׁבִּילוֹ בְּמַיִם רַבִּים	**Sh**evilo bemayim rabim,
Whose skies drip raindrops,	שְׁמָיו מַרְעִיף רְבִיבִים	shamav mar'if revivim,
Whose unity is declared morn and eve	שְׁמוֹ מְיַחֲדִים שַׁחַר וַעֲרָבִים	shemo meyachadim shachar va'aravim,
At the entrance of the crowded *synagogue*.	בְּשַׁעַר בַּת רַבִּים	besha'ar bat rabim.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
II Samuel 6:2 God of Hosts,	יהוה צְבָאוֹת	Adonai Tzeva'ot,
seated *with* cherubim!	יֹשֵׁב הַכְּרֻבִים	yoshev hakeruvim!
Psalm 66:3 Say this about God!	אִמְרוּ לֵאלֹהִים	Imru lElohim.

Whose glory fills the earth,	תְּהִלָּתוֹ מָלְאָה הָאָרֶץ	**T**ehilato mal'ah ha'aretz,
Who removes destruction and doom,	מַעֲבִיר כְּלָיוֹן וָחֶרֶץ	ma'avir kilayon vacheretz,
Withholds anger, fury and execution, and	מֵשִׁיב אַף וְחָרוֹן וָקֶרֶץ	**m**eshiv af vecharon vakeretz,
Favors the cry of those who pray to *God.*	שֶׁוַּע מְחַנְנָיו יֵרֶץ	**sh**eva mechanenav yiretz.
So let God be glorified,	לָכֵן יִתְגָּאֶה	**l**achen yitga'eh,
Psalm 8:2 "Ruler, God,	יהוה אֲדֹנֵינוּ	Adonai, adoneinu,
How great is your reputation	מָה־אַדִּיר שִׁמְךָ	**M**ah adir shim'cha
in all the earth!"[1]	בְּכָל־הָאָרֶץ	bechol ha'aretz!

The ark stays open as we continue with the next poem

[1] The name Meshulam is worked into the last few verses with the words מֵשִׁיב, שֶׁוַּע, לָכֵן and מָה.

Great Are God's Works[1] ▪ גְּדוֹלִים מַעֲשֵׂי אֱלֹהֵינוּ ▪ Gedolim Ma'asei Eloheinu

Great are the works of our God!	וּבְכֵן גְּדוֹלִים מַעֲשֵׂי אֱלֹהֵינוּ	Uvechen gedolim ma'asei Eloheinu!
The work of our God!	מַעֲשֵׂה אֱלֹהֵינוּ	Ma'aseh Eloheinu!
No-one above can compare to *God,*	אֵין מִי בַּשַּׁחַק יַעֲרֹךְ-לוֹ	**E**in mi vashachak ya'aroch lo,
Nor can petty deities resemble *God;*	בִּבְנֵי אֵלִים יִדְמֶה לּוֹ	**b**ivnei eilim yidmeh lo,
God chose a residence so very high	גְּבוֹהִים עִלָּה לְמוֹשָׁב לוֹ	**g**evohim ilah lemoshav lo,
That earthlings look like bugs![2]	דָּרֵי גֵיא כַּחֲגָבִים לְמוּלוֹ	**d**arei gei kachagavim lemulo.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Deut 32:4 the rock, whose work is perfect—	הַצּוּר תָּמִים פָּעֳלוֹ	hatzur, tamim po'olo!
The work of our God!	מַעֲשֵׂה אֱלֹהֵינוּ	ma'aseh Eloheinu!
Job 25:2 Authority and fear belong to *God,*	הַמְשֻׁל וָפַחַד עִמּוֹ	**H**amshel vafachad imo,
Yet great is *God's* saving power;	וְהַרְבֵּה פְּדוּת עִמּוֹ	**v**eharbeh fedut imo,
Loud and soft *prayers are directed* to *God,*	זַעַק וְלַחַשׁ עִמּוֹ	**z**a'ak velachash imo,
Who hurries to listen from *God's* high place.	חָשׁ וּמַאֲזִין מִמְּרוֹמוֹ	**ch**ash uma'azin mimromo.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Isaiah 48:2 God is called God of Armies!	יהוה צְבָאוֹת שְׁמוֹ	Adonai Tzeva'ot shemo!
The work of our God!	מַעֲשֵׂה אֱלֹהֵינוּ	ma'aseh Eloheinu!
Ps. 111:5 *God* grants food to the God-fearing,	טֶרֶף נָתַן לִירֵאָיו	**T**eref natan lire'av,
Ps. 76:12 Who bring tribute to the one they fear;	יוֹבִילוּ שַׁי לְמוֹרָאָיו	**y**ovilu shai lemora'av,
Even the grouped troops of *God's* hosts	כְּתֵי גְדוּדֵי צְבָאָיו	**k**itei gedudei tzeva'av,
Do not view the glory of *God's* appearance.	לֹא יָשׁוּרוּ כְּבוֹד מַרְאָיו	**l**o yashuru kevod mar'av.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps. 33:18 See, God views the God-fearing!	הִנֵּה עֵין יהוה אֶל־יְרֵאָיו	Hineh, ein Adonai el yere'av!
The work of our God!	מַעֲשֵׂה אֱלֹהֵינוּ	ma'aseh Eloheinu!

[1] Another alphabetical acrostic attributed to Meshulam ben Klonymos, this poem is "abridged from the original which contained a stanza מעשה אנוש after each paragraph beginning with מעשה אלהים (Birnbaum, *High Holyday Prayer Book,* p. 652).

[2] "The heights, he raised *them* for a residence for himself; dwellers in the valley (i.e., on earth far below) *appear* like grasshoppers in relation to *the height of God's residence."* The reference to grasshoppers recalls Num. 13:23, where the scouts sent by Moses to inspect the land are alarmed on seeing gigantic Nephilim, who make them feel like grasshoppers.

God makes winds into messengers,	מַלְאָכָיו עֹשֶׂה רוּחוֹת	**M**alachav oseh ruchot,
Sanctified in songs and praises,	נִקְדָּשׁ בְּשִׁירוֹת וְתִשְׁבָּחוֹת	**n**ikdash beshirot vetishbachot,
Hearing the outpouring of prayers,	סוֹכֵת שְׁפִיכַת שִׂיחוֹת	**s**ochet shefichat sichot,
Answering and providing relief.	עוֹנֶה וּמַעֲמִיד רְוָחוֹת	**o**neh uma'amid revachot.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Num. 16:22 God of spirits!	אֱלֹהֵי הָרוּחוֹת	Elohei haruchot!
The work of our God!	מַעֲשֵׂה אֱלֹהֵינוּ	ma'aseh Eloheinu!
God rescues those who rely on *God,*[1]	פּוֹדֶה מִשַּׁחַת עֲמוּסָיו	**P**odeh mishachat amusav,
The Rock, who knows who trusts in *God,*	צוּר יוֹדֵעַ חוֹסָיו	**tz**ur yode'ah chosav,
Holy, working wonders,	קָדוֹשׁ מַפְלִיא נִסָּיו	**k**adosh mafli nisav,
Kind to those who please or anger *God.*	רַחוּם לִמְרַצָּיו וּמַכְעִיסָיו	**r**achum limratzav umachisav.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps. 145:9 Who is kind to all *God's* works	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	verachamav al kol ma'asav!
····· *The ark is closed as we turn from praising God to viewing human limitations* ·····		
The work of humanity—	מַעֲשֵׂה אֱנוֹשׁ	Ma'aseh enosh,
Its plans are but scheming,	תַּחְבֻּלוֹתָיו מְזִמָּה	**t**achbulotav mezimah,
Its dwelling is in deceit,	שִׁבְתּוֹ בְּתוֹךְ מִרְמָה	**sh**ivto betoch mirmah,
Its *death*-bed is maggot-filled,	רְפִידָתוֹ רִמָּה	**r**efidato rimah,
Buried in a cleft of the ground.	קָבוּר בִּסְעִיף אֲדָמָה	**k**avur bis'if adamah.
So how can *a human* be glorified,	וְאֵיךְ יִתְגָּאֶה	ve'eich yitga'eh,
Ps. 144:4 A human is like a puff of wind!	אָדָם לַהֶבֶל דָּמָה	adam lahevel damah!
Whereas the work of our God!	אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ	Aval ma'aseh Eloheinu!
····· *The ark is opened again* ·····		
Who hears cries *of prayer,*	שׁוֹמֵעַ שְׁוָעוֹת	**Sh**ome'ah sheva'ot,
Who turns toward *Israel's* prayer service,	שׁוֹעֶה עֶרֶךְ שִׁוּעוֹת	**sh**o'eh erech shu'ot,
Whose teachings bring pleasure,	תּוֹרוֹתָיו מְשַׁעְשְׁעוֹת	**t**orotav meshashe'ot,
Whose strategy is a helmet of salvation![2]	תַּכְסִיסוֹ כּוֹבַע יְשׁוּעוֹת	**t**achsiso kovah yeshu'ot.
So let God be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps. 68:21 God is our God of salvation!	הָאֵל לָנוּ אֵל לְמוֹשָׁעוֹת	ha'El lanu El lemosha'ot!

[1] "*God* rescues from destruction those whom *God* sustains."

[2] The poet follows Isaiah (59:17) and pictures God as a warrior with a helmet of salvation.

The ark is closed, then re-opened for the next poem

Who Arranges Judgement ▪ לְאֵל עוֹרֵךְ דִּין ▪ Le'El Orech Din

Congregation, followed by the leader, two lines at a time.

So let everything crown you as ruler,	וּבְכֵן לְךָ הַכֹּל יַכְתִּירוּ	Uvechen lecha hakol yach'tiru,
God, who arranges judgement!	לְאֵל עוֹרֵךְ דִּין	le'**E**l orech din!
probing *our* hearts on Judgement Day,	לְבוֹחֵן לְבָבוֹת בְּיוֹם דִּין	le**v**ochen levavot beYom Din,
uncovering deep *secrets* in justice,	לְגוֹלֶה עֲמֻקוֹת בַּדִּין	le**g**oleh amukot badin,
speaking justly on Judgement Day,	לְדוֹבֵר מֵישָׁרִים בְּיוֹם דִּין	le**d**over meisharim beYom Din,
expressing wisdom in justice,	לְהוֹגֶה דֵּעוֹת בַּדִּין	le**h**ogeh de'ot badin,
ancient and acting with compassion	לְוָתִיק וְעוֹשֶׂה חֶסֶד	le**v**atik ve'oseh chesed
on Judgement Day,	בְּיוֹם דִּין	beYom Din,
recalling *God's* agreement in justice,	לְזוֹכֵר בְּרִיתוֹ בַּדִּין	le**z**ocher berito badin,
pitying *God's* works on Judgement Day,	לְחוֹמֵל מַעֲשָׂיו בְּיוֹם דִּין	le**ch**omel ma'asav beYom Din,
purifying those whom *God* protects in justice,	לְטַהֵר חוֹסָיו בַּדִּין	le**t**aher chosav badin,
knowing thoughts on Judgement Day,	לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין	le**y**ode'a machashavot beYom Din,
suppressing *God's* anger in justice,	לְכוֹבֵשׁ כַּעֲסוֹ בַּדִּין	le**ch**ovesh ka'aso badin,
robed in virtue on Judgement Day,	לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין	le**l**ovesh tzedakot beYom Din,
forgiving sins in justice,	לְמוֹחֵל עֲוֹנוֹת בַּדִּין	le**m**ochel avonot badin,
awesome in praise on Judgement Day,	לְנוֹרָא תְּהִלּוֹת בְּיוֹם דִּין	le**n**orah tehilot beYom Din,
forgiving *God's* flock in justice,	לְסוֹלֵחַ לַעֲמוּסָיו בַּדִּין	le**s**ole'ach la'amusav badin,
answering those who ask *God for help*	לְעוֹנֶה לְקוֹרְאָיו	le'**o**neh lekorav
on Judgement Day,	בְּיוֹם דִּין	beYom Din,
performing mercy in justice,	לְפוֹעֵל רַחֲמָיו בַּדִּין	le**f**o'el rachamav badin,
viewing secrets on Judgement Day,	לְצוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין	le**tz**ofeh nistarot beYom Din,
possessing *God's* servants in justice,	לְקוֹנֶה עֲבָדָיו בַּדִּין	le**k**oneh avadav badin,
with mercy for *God's* people on Judgement Day	לְרַחֵם עַמּוֹ בְּיוֹם דִּין	le**r**achem amo beYom Din,
guarding those who love *God* in justice,	לְשׁוֹמֵר אוֹהֲבָיו בַּדִּין	le**sh**omer ohavav badin,
supporting *God's* wholehearted followers	לְתוֹמֵךְ תְּמִימָיו	le**t**omech temimav
on Judgement Day!	בְּיוֹם דִּין	beYom Din!

3. Responsive Kedushah

The ark is closed, but we remain standing for the responsive kedushah, which the leader introduces with this prayer.

So let our Kedushah *prayer* reach you,	◊ וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה	◊ Uvechen ulecha ta'aleh kedushah
for you, O our God, are the ruler,	כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ	ki atah Eloheinu melech,
who grants pardon and forgiveness!	מוֹחֵל וְסוֹלֵחַ	mochel vesole'ach!
We respect and hallow you	נַעֲרִיצְךָ וְנַקְדִּישְׁךָ	Na'aritzcha venakdishcha
as in the secret speech of holy seraphs	כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ	kesod si'ach sarfei kodesh
who make your name holy in holiness;	הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ	hamakdishim shimcha bakodesh,
for your prophet Isaiah wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa,
Isaiah 6:3 And one called to the other, and said:	וְקָרָא ׀ זֶה אֶל ׀ זֶה וְאָמַר	Vekarah ׀ zeh el ׀ zeh ve'amar.

Congregation recites the next paragraph, and the leader repeats from ◊

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
God's glory fills the world;	◊ כְּבוֹדוֹ מָלֵא עוֹלָם	◊ Kevodo malei olam,
God's ministers ask each other,	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	meshartav sho'alim zeh lazeh:
"Where is the source of *God's* glory?"	אַיֵּה מְקוֹם כְּבוֹדוֹ	"Ayei mekom kevodo?"
They respond "Blessed!"	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	Le'umatam "Baruch" yomeru.

Congregation recites the next paragraph, and the leader repeats from ◊

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
May *God* turn in mercy	◊ מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים	◊ Mimkomo hu yifen berachamim,
and be gracious to the people	וְיָחוֹן עַם	veyachon am
who declare the unity of *God's* name	הַמְיַחֲדִים שְׁמוֹ	hamyachadim shemo,
evening and morning every single day—	עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד	erev vavoker, bechol yom tamid,
twice a day—with love	פַּעֲמַיִם בְּאַהֲבָה	pa'amayim be'ahava
saying "Shema."[1]	שְׁמַע אוֹמְרִים	"Shema" omrim.

[1] Shema declares the unity of God's name, and we say it each day in our evening and morning services.

Congregation recites the next paragraph, and the leader repeats from ◊

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.
God is our God, source of our life,	◊ הוּא אֱלֹהֵינוּ הוּא אָבִינוּ	◊ Hu Eloheinu, hu avinu,
our sovereign, our savior,	הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ	hu malkeinu, hu moshi'einu,
who will mercifully declare to us	וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו	vehu yashmi'einu berachamav
again, for all the world to see,	שֵׁנִית לְעֵינֵי כָּל-חָי	shenit, le'einei kol chai,
Num 15:41 "To be your God."	לִהְיוֹת לָכֶם לֵאלֹהִים	"Lihyot lachem lElohim."
Num 15:41 "I am the Ruler, your God."	אֲנִי יהוה אֱלֹהֵיכֶם	"Ani Adonai Eloheichem."

Leader says this

The truly mighty one is our champion	אַדִּיר אַדִּירֵנוּ	Adir adirenu
Psalm 8:2 God, our God,	יהוה אֲדֹנֵינוּ	Adonai, Adoneinu,
how great is your reputation, world-wide!	מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz!
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Congregation, then leader

And in your holy writings, this is written:	וּבִדְבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and leader

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

[1] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

The leader continues

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never leave our lips,	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	mipinu lo yamush le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה	Ki El melech gadol vekadosh atah.

Pity Your Creatures ▪ חֲמוֹל עַל מַעֲשֶׂיךָ ▪ Chamol al Ma'asecha

Take pity on your creatures,	חֲמוֹל עַל מַעֲשֶׂיךָ	Chamol al ma'asecha
and delight in your creatures.	וְתִשְׂמַח בְּמַעֲשֶׂיךָ	vetismach bema'asecha,
Let those who rely on you say,	וְיֹאמְרוּ לְךָ חוֹסֶיךָ	veyomru lecha chosecha,
when you vindicate *us,* who are your burden,	בְּצַדֶּקְךָ עֲמוּסֶיךָ	betzadek'cha amusecha,
"Be acknowledged holy, ruler,	תֻּקְדַּשׁ אָדוֹן	"Tukdash, Adon,
more *holy* than all your creatures."[1]	עַל כָּל מַעֲשֶׂיךָ	al kol ma'asecha!"
For those who hallow you—	כִּי מַקְדִּישֶׁיךָ	Ki makdishecha
you have hallowed them through your holiness;[2]	בִּקְדֻשָּׁתְךָ קִדַּשְׁתָּ	bikdushat'cha kidashta,
pleasant to *God,* the holy one,	נָאֶה לְקָדוֹשׁ	na'eh lakadosh,
is praise from the holy.	פְּאֵר מִקְדּוֹשִׁים	pe'er mikdoshim.

When nobody speaks up for what is right	בְּאֵין מֵלִיץ יֹשֶׁר	Be'ein melitz yosher
against one who relates *our* wrongdoing,	מוּל מַגִּיד פֶּשַׁע	mul magid pesha,
God, speak up for Jacob*'s descendants*	תַּגִּיד לְיַעֲקֹב	tagid leYa'akov
in this matter of law and justice—	דְּבַר חֹק וּמִשְׁפָּט	devar chok umishpat,
declare us innocent,	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat,
O sovereign of justice.	הַמֶּלֶךְ הַמִּשְׁפָּט	hamelech hamishpat.

[1] Or, "Be sanctified, Sovereign, by all your creatures."
[2] Holiness is reciprocal, it seems; we become holy by declaring God's holiness.

May our sovereign still recall the love[1]	עוֹד יִזְכָּר-לָנוּ אַהֲבַת אֵיתָן	Od yizkor lanu ahavat Eitan,
of steadfast *Abraham*;[2]	אֲדוֹנֵנוּ	Adonenu,
for the sake of *Isaac* who was tied up,[3]	וּבַבֶּן הַנֶּעֱקַד	uvaben hane'ekad
may *God* silence the accuser;	יַשְׁבִּית מְדַיְּנֵנוּ	yashbit medainenu,
for the merit of simple *Jacob*,[4]	וּבִזְכוּת הַתָּם	uviz'chut hatam
may awesome *God* exonerate us;[5]	יוֹצִיא אָיוֹם לְצֶדֶק דִּינֵנוּ	yotzi ayom letzedek dinenu,
for today is holy to our ruler.	כִּי קָדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ	ki kadosh hayom la'Adoneinu!

Let your reputation, then, be hallowed,	וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ	Uvechen yitkadash shimcha,
sovereign God, more than	יי אֱלֹהֵינוּ	Adonai, Eloheinu,
your people, Israel*'s descendants,*	עַל יִשְׂרָאֵל עַמֶּךָ	al Yisra'el amecha
your city, Jerusalem,	וְעַל יְרוּשָׁלַיִם עִירֶךָ	ve'al Yerushalayim irecha
the seat of your glory, Zion,	וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	ve'al Tziyon mishkan kevodecha
the kingdom of the line of David,	וְעַל מַלְכוּת בֵּית דָּוִד	ve'al mal'chut bet David
your anointed,	מְשִׁיחֶךָ	meshichecha
your dwelling-place or your sanctuary.	וְעַל מְכוֹנְךָ וְעַל הֵיכָלֶךָ	ve'al mechon'cha, ve'al hechalecha.

You alone shall be exalted;	תִּשְׂגַּב לְבַדֶּךָ	Tusgav levadecha
you alone shall rule everything,	וְתִמְלֹךְ עַל כֹּל בְּיִחוּד	vetimloch al kol beyichud,
as your prophet says:	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל-כָּל-הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

[1] "The love you had for him" or "the love he had for you"—or both.
[2] "Still may *he* remember for us the love of the steadfast one—*may* our ruler *remember!"*
[3] Isaac was tied on the altar, as we read in Genesis 22.
[4] Jacob seems to be the model of a devious person, yet the Torah calls him "simple" (Gen. 25:27). Perhaps his inclination was to be straightforward, but he was placed in situations which forced him to be devious in order to survive.
[5] "May the awesome one make our judgement come out to exoneration"; i.e., may God clear us of the accusations we face.

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The Holiness Blessing Continues

Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל-כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata.

And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[4] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[5] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,

[1] Awe and reverence for God are gifts not universally enjoyed.
[2] "Let them all be formed into a single society" or "May they all be formed …"
[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.
[4] Some say, "Good hope/וְתִקְוָה טוֹבָה/vetikvah tovah."
[5] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

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joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[1] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[2],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[3]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.
So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וְיָשָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[4]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[5] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.
Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[6]	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

[1] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[2] David, the son of Jesse, was anointed as king.

[3] We pray for the Messianic Era, not as something remote, but as something we want right now!

[4] "End like smoke."

[5] Or "proud government," or "arrogant administration."

[6] Or "your holy words."

DRAFT

You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you,	וְאֵין אֱלוֹהַ מִבַּלְעָדֶיךָ	ve'ein elo'ah mibal'adecha,
as it's written:	כַּכָּתוּב	kakatuv:
Isaiah 5:16 The God of Hosts[1] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[2]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

4. Holiness of This Day ▪ קְדוּשַׁת הַיּוֹם ▪ Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[3]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

[1] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[2] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

[3] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ ואמותינו	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
on this Day of Atonement.	בְּיוֹם הַכִּפּוּרִים הַזֶּה	beYom haKipurim hazeh
Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on this day for good;	בּוֹ לְטוֹבָה	bo letovah;
think of us for blessing;	וּפָקְדֵנוּ בוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים	vehoshi'enu vo lechayim.
And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

DRAFT

Remember Your Mercies ▪ זְכֹר־רַחֲמֶיךָ ▪ Zechor Rachamecha

Psalm 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יהוה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
Psalm 79:8 "Don't recall *to our discredit*	אַל־תִּזְכָּר־לָנוּ	"Al tizkor lanu
the sins of *our* first *ancestors;*	עֲוֹנֹת רִאשֹׁנִים	avonot rishonim;
quick, let your mercies reach us first,[1]	מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ	maher, yekadmunu rachamecha
for we are very low!"	כִּי דַלּוֹנוּ מְאֹד	ki dalonu me'od."
Think of us, God,	זָכְרֵנוּ יי	Zochrenu, Adonai,
when you favor your people;	בִּרְצוֹן עַמֶּךָ	birtzon amecha,
take note of us when you bring salvation.[2]	פָּקְדֵנוּ בִּישׁוּעָתֶךָ	pokdenu bishu'atecha.
Psalm 74:2 "Think of your congregation,	זְכֹר עֲדָתְךָ	"Zechor adat'cha
that became yours long ago,	קָנִיתָ קֶדֶם	kanita kedem,
that you rescued to be yours in future,[3]	גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ	ga'alta shevet nachalatecha;
Mount Zion, where you have lived."	הַר־צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ	Har Tziyon zeh shachanta bo."
Remember, God,	זְכֹר יי	Zechor, Adonai,
your love for Jerusalem,	חִבַּת יְרוּשָׁלָיִם	chibat Yerushalayim;
your love for Zion—	אַהֲבַת צִיּוֹן	ahavat Tziyon
don't forget *it*, ever!	אַל תִּשְׁכַּח לָנֶצַח	al tishkach lanetzach.
Psalm 137:7 "Remember, God, for Edom's children	זְכֹר יהוה לִבְנֵי אֱדוֹם	"Zechor, Adonai, livnei Edom
that day in Jerusalem when they said,	אֵת יוֹם יְרוּשָׁלַם הָאֹמְרִים	et yom Yerushalayim, ha'omrim:
'Strip it, strip it to its foundation!'"	עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ	'Aru, aru ad hayesod bah!'"
Ps. 102:14 You will rise and take pity on Zion;	אַתָּה תָקוּם תְּרַחֵם צִיּוֹן	Atah takum, terachem Tziyon,
it's time to be kind to her: the time is now!	כִּי־עֵת לְחֶנְנָהּ כִּי־בָא מוֹעֵד	ki et lechen'nah, ki vah mo'ed.

[1] I.e., before God's anger reaches us.
[2] Psalm 106:4 has the same idea in the singular.
[3] "*Whom* you redeemed *so that they could become* the tribe of your inheritance."

Ex 32:13 "Remember Abraham, Isaac,	זְכֹר לְאַבְרָהָם לְיִצְחָק	"Zechor le'Avraham, leYitzchak
and Israel,[1] your servants,	וּלְיִשְׂרָאֵל עֲבָדֶיךָ	uleYisra'el, avadecha,
to whom you made your promise,	אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ	asher nishbata lahem bach,
saying to them:	וַתְּדַבֵּר אֲלֵהֶם	vat'daber alehem:
'I will increase your descendants	אַרְבֶּה אֶת־זַרְעֲכֶם	'Arbeh et zar'achem
like the stars of the sky,	כְּכוֹכְבֵי הַשָּׁמָיִם	kechochvei hashamayim,
and all this land I have told you,	וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי	vechol ha'aretz hazot, asher amarti,
I will give to your descendants,	אֶתֵּן לְזַרְעֲכֶם	Eten lezar'achem
and it will be theirs forever.'"	וְנָחֲלוּ לְעֹלָם	venachalu le'olam.'"
Deut 9:27 "Remember your servants,	זְכֹר לַעֲבָדֶיךָ	"Zechor la'avadecha
Abraham, Isaac, and Jacob.	לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב	le'Avraham, leYitzchak uleYa'akov.
Don't turn to this people's harshness	אַל־תֵּפֶן אֶל־קְשִׁי הָעָם הַזֶּה	Al tefen el keshi ha'am hazeh
and evil and sin."	וְאֶל־רִשְׁעוֹ וְאֶל־חַטָּאתוֹ	ve'el rish'o ve'el chatato."

The next two verses are said responsively, leader then congregation

Num 12:11 Please don't burden us	אַל־נָא תָּשֶׁת עָלֵינוּ	"Al na tashet aleinu
with sin, though we have been foolish	חַטָּאת אֲשֶׁר נוֹאַלְנוּ	chatat, asher no'alnu
and have sinned.[2]	וַאֲשֶׁר חָטָאנוּ	va'asher chatanu."
We have sinned, O our Rock;	חָטָאנוּ צוּרֵנוּ	Chatanu tzurenu,
forgive us, O our Creator!	סְלַח-לָנוּ יוֹצְרֵנוּ	selach lanu, yotzreinu!

[1] The quotations on this page from Exodus and Deuteronomy mention the Patriarchs but not Matriarchs; because these are Torah quotations, we have not added references to the Matriarchs.

[2] These are Aaron's words to Moses, asking forgiveness for himself Miriam. God was angry with them for questioning Moses' special relationship with God.

DRAFT

Remember the Pact ▪ זְכָר-לָנוּ בְּרִית ▪ Zechor Lanu Brit

Remember for our sake the agreement	זְכָר-לָנוּ בְּרִית	Zechor lanu brit
with our ancestors, as you said:	אָבוֹת ואמהות כַּאֲשֶׁר אָמַרְתָּ	avot ve'imahot ka'asher amarta:
Lev. 26:42 I remember my pact with Jacob	וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב	Vezacharti et beriti Ya'akov,
and my pact with Isaac;	וְאַף אֶת־בְּרִיתִי יִצְחָק	ve'af et beriti Yitzchak,
I remember my pact with Abraham,	וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר	ve'af et beriti Avraham ezkor;
and I remember the earth.	וְהָאָרֶץ אֶזְכֹּר	ve'ha'aretz ezkor.
Remember for our sake your agreement	זְכָר-לָנוּ בְּרִית	Zechor lanu brit
with the earliest *Jewish people,*	רִאשׁוֹנִים	rishonim,
as you said:	כַּאֲשֶׁר אָמַרְתָּ	ka'asher amarta:
Lev 26:45 "I will remember for their sake	וְזָכַרְתִּי לָהֶם	"Vezacharti lahem
my pact with their early ancestors	בְּרִית רִאשֹׁנִים	berit rishonim
whom I brought	אֲשֶׁר הוֹצֵאתִי־אֹתָם	asher hotzeti otam
from the Land of Egypt	מֵאֶרֶץ מִצְרַיִם	me'Eretz Mitzrayim
in the eyes of all the *world's* peoples,	לְעֵינֵי הַגּוֹיִם	le'einei hagoyim,
to be their God:	לִהְיוֹת לָהֶם לֵאלֹהִים	lih'yot lahem lElohim:
I am God."	אֲנִי יהוה	ani Adonai."
Do *this* for us,	עֲשֵׂה עִמָּנוּ	Aseh imanu
as you promised:	כְּמָה שֶׁהִבְטַחְתָּנוּ	kemah shehivtachtanu:
Lev 26:44 "In spite of this,	וְאַף־גַּם־זֹאת	"Ve'af gam zot,
when they are in their enemies' land,	בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם	bih'yotam be'eretz oyvayhem,
I won't have spurned them *so completely,*	לֹא־מְאַסְתִּים	lo me'astim
nor *so* abhorred them, as to utterly destroy them	וְלֹא־גְעַלְתִּים לְכַלֹּתָם	velo ge'altim lechalotam,
and break my agreement with them,	לְהָפֵר בְּרִיתִי אִתָּם	lehafer briti itam,
for I am God, their God."	כִּי אֲנִי יהוה אֱלֹהֵיהֶם	ki ani Adonai Eloheihem."

DRAFT

Take pity on us and don't destroy us,	רַחֵם עָלֵינוּ וְאַל-תַּשְׁחִיתֵנוּ	Rachem aleinu ve'al tashchiteinu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 4:31 "For your God is merciful,[1]	כִּי אֵל רַחוּם יהוה אֱלֹהֶיךָ	"Ki el rachum Adonai Elohecha;
God won't discard or destroy you,	לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ	lo yarpecha, velo yashchitecha
nor forget the pact with your ancestors,	וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ	velo yishkach et berit avotecha
that *God* swore to them."	אֲשֶׁר נִשְׁבַּע לָהֶם	asher nishbah lahem."
Clear[2] our hearts	מוֹל אֶת-לְבָבֵנוּ	Mol et levavenu
to love and respect your name	לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ	le'ahavah uleyir'ah et shemecha,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Deut 30:6 "The Ruler your God will clear	וּמָל יהוה אֱלֹהֶיךָ	"Umal Adonai Elohecha
your heart and your children's hearts	אֶת-לְבָבְךָ וְאֶת-לְבַב זַרְעֶךָ	et levav'cha ve'et levav zar'echa,
so as to love the Ruler your God	לְאַהֲבָה אֶת-יהוה אֱלֹהֶיךָ	le'ahavah et Adonai Elohecha
with your whole heart and your whole self	בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ	bechol levav'cha uvechol nafshecha,
so that you may live!"	לְמַעַן חַיֶּיךָ	lema'an chayecha."
Release us from captivity, pity us,	הָשֵׁב שְׁבוּתֵנוּ וְרַחֲמֵנוּ	Hashev shevutenu, verachamenu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 30:3 "The Ruler, your God, will release you	וְשָׁב יהוה אֱלֹהֶיךָ	"Veshav Adonai Elohecha
from captivity and take pity on you,	אֶת-שְׁבוּתְךָ וְרִחֲמֶךָ	et shevutecha, verichamecha;
bring you back and gather you in	וְשָׁב וְקִבֶּצְךָ	veshav vekibetz'cha
from all the nations where *God* scattered you,	מִכָּל-הָעַמִּים אֲשֶׁר הֱפִיצְךָ	mikol ha'amim asher hefitz'cha
your ruling God."	יהוה אֱלֹהֶיךָ שָׁמָּה	Adonai Elohecha shamah."
Collect those of us who are scattered,[3]	קַבֵּץ נִדָּחֵנוּ	Kabetz nidachenu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 30:4 "Even if you are scattered	אִם-יִהְיֶה נִדַּחֲךָ	"Im yih'yeh nidachacha
as far as the horizon,[4]	בִּקְצֵה הַשָּׁמָיִם	biktzeh hashamayim,
from there *God* will gather you,	מִשָּׁם יְקַבֶּצְךָ	misham yekabetz'cha
your ruling God,	יהוה אֱלֹהֶיךָ	Adonai Elohecha,
and from there God will take you."	וּמִשָּׁם יִקָּחֶךָ	umisham yikachecha."

[1] "For a merciful God is God, your God."
[2] מול also means "circumcise"—remove the covering that blocks the finer feelings of the heart.
[3] "Our scattered ones."
[4] "If your being scattered *is* to the edge of the sky/heaven."

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Let us find you when we seek *you,*	הִמָּצֵא לָנוּ בְּבַקָּשָׁתֵנוּ	Himatzeh lanu bevakashatenu,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Deut 4:29 "From there you will seek	וּבִקַּשְׁתֶּם מִשָּׁם	"Uvikashtem misham
your ruling God—	אֶת־יְהוָה אֱלֹהֶיךָ	et Adonai Elohecha
and you will find *God*, if you search	וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ	umatzata ki tidreshenu
with your whole heart	בְּכָל־לְבָבְךָ	bechol levav'cha
and with your whole self."	וּבְכָל־נַפְשֶׁךָ	uvechol nafshecha."

Wipe Away Our Sins ▪ מְחֵה פְשָׁעֵינוּ ▪ Mecheh Fesha'einu

Clear away our sins for your sake,	מְחֵה פְשָׁעֵינוּ לְמַעַנְךָ	Mecheh fesha'einu lema'an'cha
as you said:	כַּאֲשֶׁר אָמַרְתָּ	ka'asher amarta:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
Wipe away our sins	מְחֵה פְשָׁעֵינוּ	Mecheh fesha'einu
like cloud and mist, as you said:	כָּעָב וְכֶעָנָן כַּאֲשֶׁר אָמַרְתָּ	ka'av veche'anan,ka'asher amarta:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
Make our sins white	הַלְבֵּן חֲטָאֵינוּ	Halben chata'einu
as snow, as *pure* wool,	כַּשֶּׁלֶג וְכַצֶּמֶר	kasheleg vechatzemer
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Isaiah 1:18 "'Let's talk this over,'	לְכוּ־נָא וְנִוָּכְחָה	"'Lechu nah venivach'cha;'
says God.	יֹאמַר יהוה	yomar Adonai,
'Even if your sins are scarlet,	אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים	'im yih'yu chata'eichem kashanim,
they will become white as snow;	כַּשֶּׁלֶג יַלְבִּינוּ	kasheleg yalbinu,
if they are red as crimson,	אִם־יַאְדִּימוּ כַתּוֹלָע	im yadimu chatolah
they will become white as *pure* wool.'"	כַּצֶּמֶר יִהְיוּ	katzemer yih'yu.'"

Sprinkle pure water on us,	זְרוֹק עָלֵינוּ מַיִם טְהוֹרִים	Zerok aleinu mayim tehorim
and make us pure, as it is written:	וְטַהֲרֵנוּ כְּמָה שֶׁכָּתוּב	vetaharenu, kemah shekatuv:
Ezek. 36:25 "I will sprinkle on you pure water;	וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים	"Vezarakti aleichem mayim tehorim
you will be purified of all your sins,	וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם	utehartem mikol tumoteichem
and of all your idolatries I will purify you."	וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם	umikol giluleichem ataher et'chem."
Cleanse our sins today	כַּפֵּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה	Kaper chata'einu bayom hazeh,
and make us pure, as it is written:	וְטַהֲרֵנוּ כְּמָה שֶׁכָּתוּב	vetaharenu, kemah shekatuv:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."
Bring us to your holy mountain, and	◊ הֲבִיאֵנוּ אֶל הַר קָדְשֶׁךָ	◊ Havi'enu el har kodshecha,
make us happy in your prayer house,	וְשַׂמְּחֵנוּ בְּבֵית תְּפִלָּתֶךָ	vesamchenu beveit tefilatecha,
as it is written:	כְּמָה שֶׁכָּתוּב	kemah shekatuv:
Isa. 56:7 "I will bring them to my holy hill	וַהֲבִיאוֹתִים אֶל־הַר קָדְשִׁי	"Vahavi'otim el har kodshi,
and make them happy in my temple;[2]	וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי	vesimachtim beveit tefilati,
their offerings and sacrifices	עוֹלֹתֵיהֶם וְזִבְחֵיהֶם	oloteichem vezivcheihem
will be accepted on my altar,	לְרָצוֹן עַל־מִזְבְּחִי	leratzon al mizbechi,
for my Temple will be known as a temple	כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא	ki veiti beit tefilah yikareh
for all peoples!"	לְכָל־הָעַמִּים	lechol ha'amim."

Hear our Prayer! ▪ שְׁמַע קוֹלֵנוּ ▪ Shema Kolenu

Open the ark; we recite most of these verses responsively, leader first.[3]

1 Responsively

Hear our voice, Sovereign God,	שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ	Shema kolenu, Adonai Eloheinu,
pity us and be merciful to us,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	vekabel berachamim uveratzon
our prayer,	אֶת-תְּפִלָּתֵנוּ	et tefilatenu,

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

[2] "My house of prayer."

[3] The first verse is from the weekday Amidah, the second from Lamentations, and the next seven verses are based on Psalms, but changed from singular ("Help me!") to plural ("Help us!").

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2 Responsively

Lam 5:21 God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[1]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

3 Quietly[2]

Hear our spoken words, God,	אֲמָרֵינוּ הַאֲזִינָה יי	Amareinu ha'azina, Adonai;
and understand our silent prayer.[3]	בִּינָה הֲגִיגֵנוּ	binah hagigenu.

4 Quietly

May our spoken words match your will,	יִהְיוּ לְרָצוֹן אִמְרֵי-פִינוּ	Yih'yu leratzon imrei finu
our silent prayer come to you,[4]	וְהֶגְיוֹן לִבֵּנוּ לְפָנֶיךָ	vehegyon libenu lefanecha,
God, our rock and redeemer.	יי צוּרֵנוּ וְגוֹאֲלֵנוּ	Adonai, tzurenu vego'alenu.

5 Responsively

Don't send us away from you,	אַל-תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ	Al tashlichenu milfanecha,
nor take your holy spirit from us.[5]	וְרוּחַ קָדְשְׁךָ אַל-תִּקַּח מִמֶּנּוּ	veru'ach kodshecha al tikach mimenu.

6 Responsively

Don't discard us when we are old,	אַל-תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה	Al tashlichenu le'et ziknah;
nor leave us when our power is gone.[6]	כִּכְלוֹת כֹּחֵנוּ אַל-תַּעַזְבֵנוּ	kichlot kochenu al ta'azvenu.

7 Congregation continues quietly

Don't discard us, Ruling God;	אַל-תַּעַזְבֵנוּ יי אֱלֹהֵינוּ	Al ta'azvenu, Adonai Eloheinu;
nor be distant from us.[7]	אַל-תִּרְחַק מִמֶּנּוּ	al tirchak mimenu.

8

Give us an encouraging sign;[8]	עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה	Aseh imanu ot letovah,
let our enemies see it and be ashamed	וְיִרְאוּ שׂוֹנְאֵינוּ וְיֵבֹשׁוּ	veyir'u son'einu veyevoshu,
because you, God,	כִּי אַתָּה יי	ki atah, Adonai,
have given us help and comfort.[9]	עֲזַרְתָּנוּ וְנִחַמְתָּנוּ	azartanu venichamtanu.

[1] "Bring us back to you, Lord, and we shall come back; renew our days as of old"—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.
[2] Following my teacher, Rev. Louis Klein; however, ArtScroll says this is recited responsively.
[3] Based on Psalm 5:2. "Silent prayer" is also thoughts or meditation.
[4] "Let the words of our mouth be to *your* liking, and the thought of our heart [be] in your presence"; based on Psalm 19:15.
[5] Based on Psalms 51:13.
[6] Based on Psalm 71:9.
[7] Based on Psalm 38:22.
[8] "A sign for good"; i.e., a sign that something good is in store for us, despite our enemies' hopes.
[9] When they see that God is on our side, they'll know they were wrong to hate us.

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9 The leader concludes the "Shema Kolenu" section by repeating this verse after the congregation.

We have put our hope in you, God:	◊ כִּי לְךָ יי הוֹחָלְנוּ	◊ Ki lecha, Adonai, hochalnu;
you will answer, ruling God.[1]	אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ	atah ta'aneh, Adonai Eloheinu.

The ark is closed, and we are seated ׀

Do Not Discard Us ▪ אַל תַּעַזְבֵנוּ ▪ Al Ta'azvenu

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
don't discard or abandon us,	אַל תַּעַזְבֵנוּ וְאַל תִּטְּשֵׁנוּ	al ta'azvenu ve'al tit'shenu,
nor leave us in disgrace,	וְאַל תַּכְלִימֵנוּ	ve'al tachlimenu,
nor cancel your agreement with us.	וְאַל תָּפֵר בְּרִיתְךָ אִתָּנוּ	ve'al tafer brit'cha itanu.
Bring us to your Torah,	קָרְבֵנוּ לְתוֹרָתֶךָ	Karvenu leToratecha;
teach us your rules,	לַמְּדֵנוּ מִצְוֹתֶיךָ	lamdenu mitzvotecha;
show us your way:	הוֹרֵנוּ דְרָכֶיךָ	horenu derachecha
convince us to show you respect.[2]	הַט לִבֵּנוּ לְיִרְאָה אֶת שְׁמֶךָ	hat libenu leyir'ah et shemecha.
And clear[3] our hearts to love you,	וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבָתֶךָ	Umol et levavenu le'ahavatecha,
so that we return to you truly	וְנָשׁוּב אֵלֶיךָ בֶּאֱמֶת	venashuv elecha be'emet,
and whole-heartedly.	וּבְלֵב שָׁלֵם	uvelev shalem.
For your imposing reputation,	וּלְמַעַן שִׁמְךָ הַגָּדוֹל	Ulema'an shim'cha hagadol
blot out and forgive our sins,	תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ	tim'chal vetislach la'avonenu,
as is written in your holy words:	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 25:11 "For your reputation, God,	לְמַעַן־שִׁמְךָ יהוה	"Lema'an shim'cha, Adonai,
you will forgive my sin, although it is huge."	וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא	vesalachta la'avoni, ki rav hu!"

We Are Your People ▪ כִּי אָנוּ עַמֶּךָ ▪ Ki Anu Amecha

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
pardon us,	סְלַח לָנוּ	selach lanu,
forgive us, clear our obligation![4]	מְחַל-לָנוּ כַּפֶּר-לָנוּ	mechal lanu, kaper lanu!

[1] Based on Psalm 38:16.

[2] "Turn/incline our hearts"—influence the internal, thinking part of us—"to fear your name/reputation"—to do what is right because we understand what God requires of us.

[3] מול also means "circumcise"—remove the covering that blocks the finer feelings of the heart.

[4] כַּפֶּר, often translated "atone," can have a financial sense of paying off debts. In a world of justice, our sins

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For we are your people and you, our God;	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ	Ki anu amecha, ve'atah Eloheinu;
we are your children, you, our source of life.	אָנוּ בָנֶיךָ וְאַתָּה אָבִינוּ	anu vanecha, ve'atah avinu.
We are your workers, you, our boss;	אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ	Anu avadecha, ve'atah adonenu;
we are your community, you, our heritage.[1]	אָנוּ קְהָלֶיךָ וְאַתָּה חֶלְקֵנוּ	anu kehalecha, ve'atah chelkenu.
We are your inheritance, you, our destiny;[2]	אָנוּ נַחֲלָתֶךָ וְאַתָּה גּוֹרָלֵנוּ	Anu nachalatecha, ve'atah goralenu;
we are your flock, you, our shepherd.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ	anu tzonecha ve'atah ro'enu.
We are your vineyard, you, our keeper;	אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ	Anu charmecha, ve'atah notrenu;
We are your work, you, our maker.	אָנוּ פְעֻלָּתֶךָ וְאַתָּה יוֹצְרֵנוּ	anu fe'ulatecha, ve'atah yotzrenu.
We are dear to you,[3] you, our beloved;	אָנוּ רַעְיָתֶךָ וְאַתָּה דוֹדֵנוּ	Anu rayatecha, ve'atah dodenu;
we are your chosen, you, our close *friend.*	אָנוּ סְגֻלָּתֶךָ וְאַתָּה קְרוֹבֵנוּ	anu segulatecha, ve'atah krovenu.
We are your people, you, our ruler;	אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵּנוּ	Anu amecha, ve'atah malkenu;
We pray to you; you answer us! [4]	אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ	anu ma'amirecha, ve'atah ma'amirenu.
We are insolent,	◊ אָנוּ עַזֵּי פָנִים	◊ Anu azei fanim,
but you are compassionate and kind.	וְאַתָּה רַחוּם וְחַנּוּן	ve'atah rachum vechanun.
We are obstinate,	אָנוּ קְשֵׁי עֹרֶף	Anu keshei oref,
but you are patient.	וְאַתָּה אֶרֶךְ אַפַּיִם	ve'atah erech apayim.
We are sinful,	אָנוּ מְלֵאֵי עָוֹן	Anu melei'ei avon,
but you are merciful.	וְאַתָּה מָלֵא רַחֲמִים	ve'atah maleh rachamim.
We—our days are like a passing shadow,	אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר	Anu yameinu ketzel oveir,
but you are *God,*	וְאַתָּה הוּא	ve'atah hu,
and your years will have no end.[5]	וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ	ush'notecha lo yitamu!

leave us with an obligation. In the time of the Temple, we could clear that obligation through the sacrificial system. Now, we ask God to hear our prayers and clear the obligation for us.

[1] Or "portion," the part of the world's bounty that falls to us.

[2] Or "lot," our winnings in the lottery of life.

[3] רַעְיָתֶךָ—"your beloved," or dear friends.

[4] מַאֲמִירֶיךָ is from לְהַאֲמִיר, to cause someone to speak: "we are the ones whom you cause to speak (God inspires us to speak in prayer), and you are the ones who cause you to speak *in response* (God responds for our sake)." The ArtScroll machzor uses "designated"—spoken for.

[5] This paragraph juxtaposes ideas from two psalms, 144:4 and 102:28.

Confession ▪ וִדּוּי ▪ Vidui

During the repetition of the amidah, we add a confession to the fourth blessing.

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
may our prayer approach you,	תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ	tavo lefanecha tefilatenu,
and don't hide from our appeal!	וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ	ve'al tit'alam mit'chinatenu,
After all, we are not	שֶׁאֵין אֲנַחְנוּ	she'ein anachnu
so confident or obstinate	עַזֵּי פָנִים וּקְשֵׁי עֹרֶף	azei fanim ukeshei oref
as to claim in your presence—	לוֹמַר לְפָנֶיךָ	lomar lefanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu:
that we are right	צַדִּיקִים אֲנַחְנוּ	tzadikim anachnu,
and have done no wrong.	וְלֹא חָטָאנוּ	velo chata'nu,
But *no; indeed,* we have sinned!	אֲבָל אֲנַחְנוּ חָטָאנוּ	aval anachnu chata'nu.

Short Confession ▪ אָשַׁמְנוּ ▪ Ashamnu

For each phrase, strike the left side of your chest (close to your heart) with your right fist

We have become guilty:	אָשַׁמְנוּ	**A**shamnu
we have been disloyal,[1]	בָּגַדְנוּ	**B**agadnu
we have robbed,	גָּזַלְנוּ	**G**azalnu
we have slandered.	דִּבַּרְנוּ דֹפִי	**D**ibarnu dofi.
We have brought people to sin	הֶעֱוִינוּ	**H**e'evinu
and made others do wrong;	וְהִרְשַׁעְנוּ	**V**ehirshanu
we have sinned knowingly,	זָדְנוּ	**Z**adnu
we have victimized the weak,	חָמַסְנוּ	**CH**amasnu
we have smeared *others* with *our* lies.	טָפַלְנוּ שֶׁקֶר	**T**afalnu sheker.

[1] From בּוֹגֵד, traitor or deceiver. Exodus 21:8 describes the master who does not treat a slave-girl properly, בְּבִגְדוֹ בָהּ, "by treating her with deceit." From the same root, בֶּגֶד means an article of clothing, with the connotation that one's outer show of goodness may hide evil designs or deeds. As King Lear says, "Through tatter'd clothes small vices do appear; Robes and furr'd gowns hide all" (4.6.166-7).

DRAFT

We have given bad advice:	יָעַצְנוּ רָע	**Y**a'atzNu ra
we have lied,	כָּזַבְנוּ	**K**izavnu
we have made light of serious matters,	לָצְנוּ	**L**atznu
we have rebelled,	מָרַדְנוּ	**M**aradnu
we have derided,	נָאַצְנוּ	**N**i'atznu
we have turned away,	סָרַרְנוּ	**S**ararnu
we have talked ourselves into sin,[1]	עָוִינוּ	**A**vinu
we have knowingly done wrong,	פָּשַׁעְנוּ	**P**ashanu
we have hurt *others*,	צָרַרְנוּ	**TZ**ararnu
we have been obstinate.	קִשִּׁינוּ עֹרֶף	**K**ishinu oref.
We have been bad,	רָשַׁעְנוּ	**R**ashanu
we have become corrupt,	שִׁחַתְנוּ	**SH**ichatnu
we have become repugnant,[2]	תִּעַבְנוּ	**T**i'avnu
we have strayed—	תָּעִינוּ	**T**a'inu
you have let us drift away.[3]	תִּעְתָּעְנוּ	**T**i'tanu.

This ends the Short Confession

We have turned away from your rules	סַרְנוּ מִמִּצְוֹתֶיךָ	Sarnu mimitzvotecha
and from your good judgements	וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים	umimishpatecha hatovim,
but it has done us no good.[4]	וְלֹא שָׁוָה לָנוּ	velo shava lanu,
Nechemiah 9:33 But you are right	וְאַתָּה צַדִּיק	ve'atah tzadik
in everything that comes to us,	עַל כָּל־הַבָּא עָלֵינוּ	al kol haba aleinu,
for you have acted faithfully	כִּי־אֱמֶת עָשִׂיתָ	ki emet asita,
while we have done bad.	וַאֲנַחְנוּ הִרְשָׁעְנוּ	va'anachnu hirsha'nu.

[1] In this alphabetical catalog of sins, it is hard to know whether each Hebrew term is intended to convey a distinct meaning. Some people may distinguish between two words for sin—עָוֹן, sin that we commit through rationalization, when our intentions are generally good, and פֶּשַׁע, sin that we commit by ignoring or rejecting what we know to be right. Others may say that both Hebrew words have the same meaning.

[2] Like food that spoils (becomes corrupt), we have become distasteful or repugnant.

[3] God does not prevent us from sinning. God has given us free will to do good or bad, so we are responsible for our own actions.

[4] שָׁוָה, to be worthwhile—it has not been worth the trouble of straying from God's rules; we would have done better for ourselves to observe them.

We have acted badly and sinned,	הִרְשַׁעְנוּ וּפָשַׁעְנוּ	Hirshanu ufashanu,
so we are not saved.	לָכֵן לֹא נוֹשַׁעְנוּ	lachen lo noshanu.
Inspire us[1]	וְתֵן בְּלִבֵּנוּ	Veten belibenu
to give up the evil path,	לֶעָזוֹב דֶּרֶךְ רָשַׁע	la'azov derech resha,
and hurry our salvation,	וְחִישׁ לָנוּ יְשׁוּעָה	vechish lanu yesha,
as your prophet *Isaiah* writes:	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Isaiah 55:7 "The wicked will give up their *wicked* ways,[2]	יַעֲזֹב רָשָׁע דַּרְכּוֹ	"Ya'azov rasha darko,
the evil will abandon *their evil* plans	וְאִישׁ אָוֶן מַחְשְׁבֹתָיו	ve'ish aven machshevotav,
and come back to God for mercy,[3]	וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ	veyashov el Adonai, virachamehu,
to our God, who is great in forgiveness."	וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ	ve'el Eloheinu, ki yarbeh lislo'ach."

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive and pardon our sins	סְלַח וּמְחַל לַעֲוֹנוֹתֵינוּ	selach umechal la'avonoteinu
on this day of	בְּיוֹם	beYom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveYom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פִּשְׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as they stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
Bend[4] our will	וְכֹף אֶת יִצְרֵנוּ	Vechof et yitzrenu
that we may submit to you,	לְהִשְׁתַּעְבֵּד-לָךְ	lehishtabed lach,
subdue our stubbornness	וְהַכְנַע עָרְפֵּנוּ	vehachna orpenu
that we may return to you	לָשׁוּב אֵלֶיךָ	lashuv elecha,
and renew our conscience[5]	וְחַדֵּשׁ כִּלְיוֹתֵינוּ	vechadesh kilyoteinu
that we may obey your orders.	לִשְׁמוֹר פִּקֻּדֶיךָ	lishmor pikudecha.

[1] "Put it in our hearts …"—i.e., inspire or motivate us.
[2] "The wicked *man* will abandon his path."
[3] "That *God* may take pity on him."
[4] כף means "force," as in "bend someone to your will"; the root gives us the noun for spoon, palm of the hand, hip-socket—something that looks as if pushed and shaped into a container.
[5] "Kidneys," "innards"—the thinking and feeling parts of our body.

DRAFT

Clear[1] our hearts	וּמוֹל אֶת-לְבָבֵנוּ	Umol et levavenu
to love and respect your name	לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ	le'ahavah uleyir'ah et shemecha,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Deut 30:6 "The Ruler your God will clear	וּמָל יהוָה אֱלֹהֶיךָ	"Umal Adonai Elohecha
your heart and your children's hearts	אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ	et levav'cha ve'et levav zar'echa,
so as to love the Ruler your God	לְאַהֲבָה אֶת־יהוָה אֱלֹהֶיךָ	le'ahavah et Adonai Elohecha
with your whole heart and your whole self	בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ	bechol levav'cha uvechol nafshecha,
so that you may live!"	לְמַעַן חַיֶּיךָ	lema'an chayecha."

Sins intended and unintended—	הַזְּדוֹנוֹת וְהַשְּׁגָגוֹת	Hazdonot vehashgagot
you know them *all,*	אַתָּה מַכִּיר	atah makir,
sins done willingly or under compulsion,	הָרָצוֹן וְהָאֹנֶס	haratzon veha'ones,
sins public and private:	הַגְּלוּיִם וְהַנִּסְתָּרִים	hageluyim vehanistarim:
in your presence they are clearly known.	לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים	lefanecha hem geluyim vidu'im.
What are we, what is our life,	מָה אָנוּ מֶה חַיֵּינוּ	Mah anu, meh chayeinu,
our devotion, our righteousness,	מֶה חַסְדֵּנוּ מַה-צִּדְקֵנוּ	meh chasdenu, mah tzidkenu,
our salvation, our strength	מַה-יְּשׁוּעָתֵנוּ מַה-כֹּחֵנוּ	mah yish'enu, mah kochenu,
or our power?	מַה-גְּבוּרָתֵנוּ	mah gevuratenu?
What are we to say to you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu?
Aren't all our heroes	הֲלֹא כָּל-הַגִּבּוֹרִים	Halo kol hagiborim
like nothing to you	כְּאַיִן לְפָנֶיךָ	ke'ayin lefanecha,
and famous people as if they never were	וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ	ve'anshei hashem kelo hayu,
and learned people like the ignorant	וַחֲכָמִים כִּבְלִי מָדָע	vachachamim kivli mada
and wise people like fools?	וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל	unevonim kivli haskel!
For all they achieved is chaos,	כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ	Ki rov ma'aseihem tohu,
their lives are worth nothing to you	וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	vimei chayeihem hevel lefanecha,
Eccles 3:19 People are no better than beasts—	וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן	umotar ha'adam min hab'hemah ayin,
it's all useless."	כִּי הַכֹּל הָבֶל	ki hakol havel.

[1] מול also means "circumcise"—remove the covering that blocks the finer feelings of the heart.

DRAFT

What can we say before you	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha,
who sit on high,	יוֹשֵׁב מָרוֹם	yoshev marom,
and what can we tell you,	וּמַה-נְּסַפֵּר לְפָנֶיךָ	umah nesaper lefanecha,
cloud-dweller;	שׁוֹכֵן שְׁחָקִים	shochen shechakim;
surely, all things, private and public,	הֲלֹא כָּל-הַנִּסְתָּרוֹת וְהַנִּגְלוֹת	Halo kol hanistarot vehaniglot
you *already* know!	אַתָּה יוֹדֵעַ	atah yode'ah.

Your eternal reputation *is as one*	◊ שִׁמְךָ מֵעוֹלָם	◊ Shim'cha me'olam
who ignores transgression.	עוֹבֵר עַל פֶּשַׁע	oveir al pesha.
Listen to our cries	שַׁוְּעָתֵנוּ תַּאֲזִין	Shav'atenu ta'azin
as we stand before you in prayer:	בְּעָמְדֵנוּ לְפָנֶיךָ בִּתְפִלָּה	be'omdenu lefanecha bitfilah.
Ignore the sin	תַּעֲבוֹר עַל פֶּשַׁע	Ta'avor al pesha
of the people who turn from sin;	לְעַם שָׁבֵי פֶשַׁע	le'am shavei fesha;
blot out our sin	תִּמְחֶה פִּשְׁעֵינוּ	tim'cheh fesha'einu
from your sight!	מִנֶּגֶד עֵינֶיךָ	mineged einecha.

You know the secrets of the universe	אַתָּה יוֹדֵעַ רָזֵי עוֹלָם	Atah yode'ah razei olam,
and the hidden secrets of every living thing.	וְתַעֲלוּמוֹת סִתְרֵי כָל-חָי	veta'alumot sitrei kol chai;
You *Prov 20:27* "search every place inside us"	אַתָּה חוֹפֵשׂ כָּל־חַדְרֵי־בָטֶן	atah "chofess kol chadrei vaten"
and *Jer 11:20* "probe our kidneys and heart!"[1]	וּבוֹחֵן כְּלָיוֹת וָלֵב	u-"vochein kelayot valev."
Nothing is hidden from you;	אֵין דָּבָר נֶעְלָם מִמֶּךָּ	Ein davar ne'lam mimeka,
nothing is out of your sight.	וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ	ve'ein nistar mineged einecha,
And so, may it be your will,	וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ	uvechein yehi ratzon milfanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to forgive our every sin	שֶׁתִּסְלַח לָנוּ עַל כָּל-חַטֹּאתֵינוּ	shetislach lanu al kol chatoteinu
and pardon our every wrongdoing	וְתִמְחַל לָנוּ עַל כָּל-עֲוֹנוֹתֵינוּ	vetimchal lanu al kol avonoteinu,
and absolve our every trespass—	וּתְכַפֶּר-לָנוּ עַל כָּל-פִּשָׁעֵינוּ	utechaper lanu al kol pesha'einu…

[1] This can be taken literally or figuratively: "You search all the rooms in our belly (i.e., all the secret places inside us) and test our kidneys and heart (i.e., the seats of thought and emotion). God probes our thoughts and emotions, and we have no place to hide anything from God.

Long Confession ▪ עַל חֵטְא ▪ Al Chet

This poem is an alphabetical acrostic listing what we may have done wrong, as a community or as individuals. Different editions have minor variations in the spelling of words or the order of lines. The first ten verses take us through the first ten letters of the Hebrew alphabet; the acrostic letter appears twice in each verse.
For each phrase, strike the left side of your chest (close to your heart) with your right fist.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
both when forced and by choice	בְּאֹנֶס וּבְרָצוֹן	be'**o**ness uveratzon,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through a hard heart.	בְּאִמּוּץ הַלֵּב	be'**i**mutz halev.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
without knowing	בִּבְלִי דָעַת	bivli da'at,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in speaking.	בְּבִטּוּי שְׂפָתָיִם	be**v**itui sefatayim.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by revealing nakedness[1]	בְּגִלּוּי עֲרָיוֹת	be**g**ilui arayot,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
openly or in private.	בְּגָלוּי וּבַסָּתֶר	be**g**alui uvasater.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with knowledge or deceit	בְּדַעַת וּבְמִרְמָה	be**d**a'at uvemirmah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in speaking.[2]	בְּדִבּוּר פֶּה	be**d**ibur peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
through cheating a neighbor	בְּהוֹנָאַת רֵעַ	be**h**ona'at re'ah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in thinking things over.[3]	בְּהַרְהוֹר הַלֵּב	be**h**arhor halev.

[1] Through sexual immorality; some would say this refers to wearing revealing clothing, surfing Internet porno sites, watching movies or prime time TV. Yom Kippur is a time to think about where we should draw the line on appropriate dress and on treating ourselves and others with respect.

[2] בְּבִטּוּי שְׂפָתַיִם refers to utterance of the lips; בְּדִבּוּר פֶּה refers to speaking with the mouth. It's hard to know if these expressions are intended to cover distinct sins, or if they are variations of one idea expressed in diferent words, chosen for the sake of the acrostic pattern.

[3] Or "in meditation of the heart"—sometimes we act wrongly even when we think carefully.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in meeting for illicit sex	בְּוָעִידַת זְנוּת	biv'idat zenut,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with lip-service confession.	בְּוִדּוּי פֶּה	bevidui peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by snubbing parents and teachers	בְּזִלְזוּל הוֹרִים וּמוֹרִים	bezilzul horim umorim,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
on purpose or by mistake.	בְּזָדוֹן וּבִשְׁגָגָה	bezadon uvishgagah.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by the power of our hands[1]	בְּחֹזֶק יָד	bechozek yad,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by desecrating God's name.	בְּחִלּוּל הַשֵּׁם	bechilul hashem.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with impure lips	בְּטֻמְאַת שְׂפָתַיִם	betum'at sefatayim,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through silly talk.	בְּטִפְשׁוּת פֶּה	betifshut peh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by the evil inclination	בְּיֵצֶר הָרָע	beyetzer hara,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with or without our knowledge.	בְּיוֹדְעִים וּבִלֹּא יוֹדְעִים	beyod'im uvelo yod'im.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The next part of the poem takes us through six more Hebrew letters

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with denial and deceit	בְּכַחַשׁ וּבְכָזָב	bechachash uvechazav,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with bribery.	בְּכַפַּת שֹׁחַד	bechapat shochad.

[1] For example, by misusing power or by violence.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with scorn	בְּלָצוֹן	bel**a**tzon,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with slander.	בְּלָשׁוֹן הָרָע	bel**a**shon harah.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in business,	בְּמַשָּׂא וּבְמַתָּן	be**m**asah uvematan,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in eating and drinking.	בְּמַאֲכָל וּבְמִשְׁתֶּה	be**m**a'achal uvemishteh.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with interest and usury[1]	בְּנֶשֶׁךְ וּבְמַרְבִּית	be**n**eshech uvemarbit,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by being haughty.[2]	בִּנְטִיַּת גָּרוֹן	bi**n**tiyat garon.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
in conversation[3]	בְּשִׂיחַ שִׂפְתוֹתֵינוּ[5]	be**s**i'ach siftoteinu,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through ogling.[4]	בְּשִׂקּוּר עָיִן	be**s**ikur ayin.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with arrogant looks[6]	בְּעֵינַיִם רָמוֹת	be'**ei**nayim ramot,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with impertinence.[7]	בְּעַזּוּת מֵצַח	be'**a**zut metzach.

[1] Deut 23:20, "לֹא־תַשִּׁיךְ לְאָחִיךָ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כֹּל דָּבָר אֲשֶׁר יִשָּׁךְ" / "You are not to charge your brother interest on a loan: interest on money, interest on food, interest on anything for which interest is charged."

[2] "By stretching up the neck."

[3] "With the speech of our lips," usually taken to refer to gossip. This stanza uses שׂ instead of ס; both letters have the same sound. Switching them reflects Rashi's note on Lev. 19:16 that letters formed by the same organ of speech are interchangeable.

[4] Or "looking where we should not look"; this may refer to various kinds of inappropriate prying or staring or gazing or ogling.

[5] The poet uses שׂ instead of ס again.

[6] "High eyes."

[7] Other translations include "effrontery" and "brazenness," which seem close to the Yiddish term chutzpah.

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And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The next section takes us to the end of the Hebrew alphabet.

For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by discarding restrictions[1]	בִּפְרִיקַת עֹל	bi**f**rikat ol,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in the legal system.[2]	בִּפְלִילוּת	bi**f**lilut.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by tricking[3] a neighbor	בִּצְדִיַּת רֵעַ	bi**tz**diyat re'ah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by jealousy.[4]	בִּצָּרוּת עָיִן	be**tz**arut ayin.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by making light *of serious things*	בְּקַלוּת רֹאשׁ	be**k**alut rosh,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
by being stiff-necked.	בְּקַשְׁיוּת עֹרֶף	be**k**ashyut oref.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
by running to do wrong	בְּרִיצַת רַגְלַיִם לְהָרַע	be**r**itzat raglayim leharah,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
through gossip.	בִּרְכִילוּת	bi**r**'chilut.
For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with a false promise,	בִּשְׁבוּעַת שָׁוְא	bi**sh**vu'at shav,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
with groundless hatred.	בְּשִׂנְאַת חִנָּם	be**s**in'at chinam.

[1] "Throwing off the yoke."

[2] Perhaps this refers to our litigious impulse to run to the courts, or to our involvement in twisting justice. The word for pray, להתפלל, comes from the same root as פְּלִילוּת; some consider prayer a kind of self-judgement.

[3] צְדִיָּה is related to the word for trap, as in trapping animals for food.

[4] "Narrowing our eyes."

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For the sin we sinned at you	עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	Al chet shechatanu lefanecha
with a loan,	בִּתְשׂוּמֶת יָד	bit'sumet yad,
and for the sin we sinned at you	וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ	ve'al chet shechatanu lefanecha
in confusion.	בְּתִמְהוֹן לֵבָב	betimhon levav.
And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The end of the poem recalls the punishments for different sins, :. which were part of the ancient Jewish legal system.

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a burnt offering.	עוֹלָה	olah.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a sin offering.	חַטָּאת	chatat.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
a variable offering.[1]	קָרְבָּן עוֹלֶה וְיוֹרֵד	korban olah veyored.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
an offering for a definite or possible sin.	אָשָׁם וַדַּאי וְתָלוּי	asham vadai vetalui.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
being whipped for rebelliousness.	מַכַּת מַרְדּוּת	makat mardut.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
forty lashes.	מַלְקוּת אַרְבָּעִים	malkut arba'im.
And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
death imposed by Heaven.	מִיתָה בִּידֵי שָׁמַיִם	mitah bidei shamayim.

[1] The value of the offering depended on the sinner's means.

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
being cut off from the community, childless.	כָּרֵת וַעֲרִירִי	karet va'ariri.

Some congregations add the next two lines to conclude the Long Confession:.

And for them all, forgiving God,	וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת	Ve'al kulam, Elo'ah selichot
forgive us, pardon us, redeem us!	סְלַח-לָנוּ מְחַל-לָנוּ כַּפֶּר-לָנוּ	selach lanu, mechal lanu, kaper lanu!

The "Long Confession" ends here; we continue our confessional meditation

And for the sins	וְעַל חֲטָאִים	Ve'al chata'im
for which our punishment was	שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם	she'anu chayavim aleihem
the court's four death penalties:	אַרְבַּע מִיתוֹת בֵּית דִּין	arbah mitot beit din,
stoning, burning, beheading and strangling,	סְקִילָה שְׂרֵפָה הֶרֶג וְחֶנֶק	sekilah, serefah, hereg, vechenek,
for a positive commandment	עַל מִצְוַת עֲשֵׂה	al mitzvat aseh
or a negative commandment	וְעַל מִצְוַת לֹא תַעֲשֶׂה	ve'al mitzvat lo ta'aseh,
whether we can make it right	בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה	bein sheyesh bah kum aseh,
or cannot make it right,	וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה	uvein she'ein bah kum aseh,
the *sins* we know of	אֶת-הַגְּלוּיִם לָנוּ	et hageluyim lanu,
and those we don't know of.	וְאֶת-שֶׁאֵינָם גְּלוּיִם לָנוּ	ve'et she'einam geluyim lanu.
Those we know of,	אֶת-הַגְּלוּיִם לָנוּ	Et hageluyim lanu
we already told you about them	כְּבָר אֲמַרְנוּם לְפָנֶיךָ	kevar amarnum lefanecha
and confessed them to you;	וְהוֹדִינוּ לְךָ עֲלֵיהֶם	vehodinu lecha aleihem,
and those we don't know of,	וְאֶת-שֶׁאֵינָם גְּלוּיִם לָנוּ	ve'et she'einam geluyim lanu,
to you they are clear and known,	לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים	lefanecha hem geluyim vidu'im,
as it says *in Deuteronomy:*	כַּדָּבָר שֶׁנֶּאֱמַר	kadavar shene'emar:
Deut 29:28 "Hidden *things*	הַנִּסְתָּרֹת	"Hanistarot
are for the Ruler, our God,	לַיהוָה אֱלֹהֵינוּ	lAdonai Eloheinu,
and the ones that are seen[1]	וְהַנִּגְלֹת	vehaniglot
are for us and our children, forever,	לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם	lanu ulevaneinu ad olam,
to carry out all the words	לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי	la'asot et kol divrei
of this Torah."	הַתּוֹרָה הַזֹּאת	haTorah hazot.

[1] Or "revealed." What is hidden and revealed? In this verse, it's unclear, but some commentators say it refers to sins: God will deal with sins that are kept secret, but those that are known in public are for the community to deal with. This verse is famous because of mysterious dots written in the Torah scroll above לָנוּ וּלְבָנֵינוּ.

Your Servant David ▪ וְדָוִד עַבְדְּךָ ▪ VeDavid Avdecha

Your servant David said to you:	וְדָוִד עַבְדְּךָ אָמַר לְפָנֶיךָ	VeDavid avdecha amar lefanecha:
Ps 19:13 "Who can detect mistakes?	שְׁגִיאוֹת מִי־יָבִין	"Shegiyot mi yavin;
clear me from undetected sins."[1]	מִנִּסְתָּרוֹת נַקֵּנִי	ministarot nakeni!"
Clear us, Ruling God,	נַקֵּנוּ יי אֱלֹהֵינוּ	Nakenu, Adonai Eloheinu,
of all our faults,	מִכָּל-פִּשָּׁעֵינוּ	mikol pesha'einu,
and purify us of our blemishes,	וְטַהֲרֵנוּ מִכָּל-טֻמְאוֹתֵינוּ	vetaharenu mikol tum'oteinu;
and sprinkle pure water on us	וּזְרוֹק עָלֵינוּ מַיִם טְהוֹרִים	uzerok aleinu mayim tehorim,
to cleanse us,	וְטַהֲרֵנוּ	vetaharenu,
as your prophet *Ezekiel* wrote:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Ezek. 36:25 "I will sprinkle on you pure water;	וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים	"Vezarakti aleichem mayim tehorim
you will be purified of all your sins,	וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם	utehartem mikol tumoteichem
and of all your idolatries I will purify you."	וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם	umikol giluleichem ataher et'chem."

Jacob, Do Not Fear ▪ אַל תִּירָא יַעֲקֹב ▪ Al Tira, Ya'akov

Jacob, do not fear;	אַל תִּירָא יַעֲקֹב	Al tira, Ya'akov;
come back, mischievous people;	שׁוּבוּ שׁוֹבָבִים	shuva, shovevim;
come back, Israel!	שׁוּבָה יִשְׂרָאֵל	shuva, Yisra'el.
Ps. 121:4 See, God neither dozes nor sleeps,	הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן	Hineh lo yanum velo yishan
the guardian of Israel!	שׁוֹמֵר יִשְׂרָאֵל	shomer Yisra'el.
As your prophet says:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
Hosea 14:2 Come back, Israel,	שׁוּבָה יִשְׂרָאֵל	Shuva, Yisra'el,
all the way to God, your God,	עַד יהוה אֱלֹהֶיךָ	ad Adonai Elohecha,
for you have stumbled in your sin.	כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ	ki chashalta ba'avonecha.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Hosea 14:3 Take *your* things with you,	קְחוּ עִמָּכֶם דְּבָרִים	Kechu imachem devarim,
and come back to God.	וְשׁוּבוּ אֶל־יהוה	veshuvu el Adonai.
Tell *God,* 'Be tolerant of all *our* sin,	אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן	Imru elav, 'Kol tisah avon
and accept *whatever* good *we do,*	וְקַח־טוֹב	vekach tov,
and *what we owe you in* sacrificial bulls	וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ	uneshalmah farim sefateinu.'
we shall pay *with the prayers of* our lips.'		

[1] Undetected sins is literally "hidden things."

You Are Merciful • וְאַתָּא רַחוּם • Ve'atah Rachum

But you are merciful,	וְאַתָּא רַחוּם	Ve'atah, rachum,
you accept those who repent.	מְקַבֵּל שָׁבִים	mekabel shavim,
Regarding repentance,	וְעַל הַתְּשׁוּבָה	ve'al hat'shuvah
you gave us your promise long ago;[1]	מֵרֹאשׁ הִבְטַחְתָּנוּ	merosh hivtachtanu,
regarding repentance,	וְעַל הַתְּשׁוּבָה	ve'al hat'shuvah
we look to you with hope.[2]	עֵינֵינוּ מְיַחֲלוֹת לָךְ	eineinu meyachalot lach.
With the love, sovereign God,	וּמֵאַהֲבָתְךָ יי אֱלֹהֵינוּ	Ume'ahavat'cha, Adonai Eloheinu,
you have had for your people Israel,	שֶׁאָהַבְתָּ אֶת יִשְׂרָאֵל עַמֶּךָ	she'ahavta et Yisra'el amecha,
with the compassion, Ruler,	וּמֵחֶמְלָתְךָ מַלְכֵּנוּ	umechemlat'cha, malkenu,
you have had for the children of *those with whom you made* your pact,	שֶׁחָמַלְתָּ עַל בְּנֵי בְרִיתֶךָ	shechamalta al benei veritecha,
you granted us, sovereign God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
this day— Shabbat	אֶת-יוֹם הַשַּׁבָּת הַזֶּה	et yom haShabbat hazeh
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Cleansing,	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh,
to blot out sin, to forgive iniquity	לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן	limchilat chet velislichat avon
and to atone for transgression.	וּלְכַפָּרַת פָּשַׁע	ulechaparat pashah.

Repetition continues with "This Special Day": morning amidah, continue below; additional amidah, skip to page 465; afternoon amidah, skip to page 529.

[1] מֵרֹאשׁ—"from the beginning," perhaps referring to Creation, or to God's promise after the Flood, or to the assurances in Deuteronomy 30:1-11.

[2] "Our eyes are waiting expectantly for you."

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This Special Day ▪ יוֹם אֲשֶׁר ▪ Yom Asher

This alphabetical acrostic works forward through the first half of the Hebrew alphabet and backward through the second half. A poem with similar theme and structure, but incomplete as an acrostic, is in the additional and afternoon services.

It's a day when our guilt	יוֹם אָשֵׁר אָשְׁמֵנוּ	Yom **a**sher ashamenu
is sunk deep and shut away;	יֻצְלַל וְיֻסְגַּר	yutzlal veyusgar;
today you forgive the whole congregation	הַיּוֹם תִּסְלַח לְכָל עֲדַת	hayom **t**islach lechol adat
of the children of Israel,	בְּנֵי יִשְׂרָאֵל	benei Yisra'el,
and the stranger who lives *with them,*	וְלַגֵּר הַגָּר	velager hagar,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Num 15:26 "And *sin* will be forgiven	וְנִסְלַח	"Venislach
for the whole Jewish community[1]	לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל	lechol adat benei Yisra'el
and for the stranger among them;	וְלַגֵּר הַגָּר בְּתוֹכָם	velager hagar betocham,
for all of the people, it was a mistake."[2]	כִּי לְכָל־הָעָם בִּשְׁגָגָה	ki lechol ha'am bishgagah."

It's a day when you tolerate and forgive	יוֹם בָּגְדֵנוּ תִּשָּׂא וְתִסְלַח	Yom **b**ogdenu tisah vetislach;
our deceit. Today your name is trusted,	הַיּוֹם שִׁמְךָ יֵאָמֵן	hayom **sh**imcha ye'amen,
good and forgiving God,	אֵל טוֹב וְסַלָּח	El tov vesalach,
as is written in your holy words:	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 86:5 "For you, Ruler, are	כִּי־אַתָּה אֲדֹנָי	"ki atah, Adonai,
good and forgiving, very merciful	טוֹב וְסַלָּח וְרַב־חֶסֶד	tov vesalach, verav chesed
to all who call on you."	לְכָל־קֹרְאֶיךָ	lechol kor'echa."

[1] "For all the congregation of the children of Israel."

[2] When the community neglects to offer the prescribed sacrifices, they can find forgiveness. This is explained immediately after the Israelites listen to the spies, are condemned to die in the wilderness, and rush off to battle against Moses' orders.

It's a day when our flouting your laws	יוֹם גָּעַלְנוּ חֻקֶּיךָ	Yom **g**a'alnu chukecha
you should forget and overlook.	שַׁכַּח וַעֲזוֹב	shakach va'azov;
Today, pity us and we shall return *to you,*	הַיּוֹם רַחֲמֵנוּ וְנָשׁוּב	hayom **r**achamenu venashuv,
abandoning the way of wickedness,	וְדֶרֶךְ רֶשַׁע נַעֲזוֹב	vederech resha na'azov,
as your prophet *Isaiah* wrote:	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Isaiah 55:7 "The wicked will give up their *wicked* ways,[1]	יַעֲזֹב רָשָׁע דַּרְכּוֹ	"Ya'azov rasha darko,
the evil will abandon *their evil* plans	וְאִישׁ אָוֶן מַחְשְׁבֹתָיו	ve'ish aven machshevotav,
and come back to God for mercy,[2]	וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ	veyashov el Adonai, virachamehu,
to our God, who readily forgives."	וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ	ve'el Eloheinu, ki yarbeh lislo'ach."

It's a day to (please) tolerate our faults.	יוֹם דָּפְיֵנוּ אָנָּא שָׂא נָא	Yom **d**ofyenu, ana sah na!
Today, listen to our pleas	הַיּוֹם קָשׁוֹב תַּחֲנוּנֵינוּ	Hayom **k**eshov tachanunenu,
and graciously forgive *us,*	וּבְתַחֲנוּן סְלַח נָא	uvetachanun selach na,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Num 14:19 "Oh, forgive this people's sin	סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	"Selach na la'avon ha'am hazeh
according to the greatness of your grace,	כְּגֹדֶל חַסְדֶּךָ	kegodel chasdecha,
and as you bore this people	וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה	vecha'asher nasa'ta la'am hazeh
from Egypt to here";	מִמִּצְרַיִם וְעַד־הֵנָּה	miMitzrayim ve'ad henah";
and there it was said:[3]	וְשָׁם נֶאֱמַר	vesham ne'emar:
Num 14:20 "God said,	וַיֹּאמֶר יהוה	"Vayomer Adonai,
'I have forgiven, as you said.'"	סָלַחְתִּי כִּדְבָרֶךָ	'Salachti kidvarecha.'"

To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
Forgiving and pardoning *God,*	מוֹחֵל וְסוֹלֵחַ	Mochel vesole'ach,
pardon us for your reputation's sake![4]	סְלַח נָא לְמַעַן שִׁמְךָ	selach nah lema'an shemecha!

[1] "The wicked *man* will abandon his path."
[2] "That *God* may take pity on him."
[3] When the spies/travelers came back from checking out the Promised Land, the people lost heart and complained. God got angry, and Moses begged for their forgiveness.
[4] "For the glory of your name, be found for us; forgiving and pardoning one, forgive, please, for the sake of your name." God's "name" is God's reputation—the way in which people speak of God. We implore God to be

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The day you were gracious to humble *Moses,*	יוֹם חָנַנְךָ עָנָו	Yom **ch**inenach anav
remember *that day* for our sake.	בַּעֲדֵנוּ תִּזְכּוֹר	ba'adeinu tizkor.
Today, pardon our iniquities	הַיּוֹם סְלַח לַעֲוֹנֵינוּ	Hayom **s**elach la'avoneinu,
and don't remember *our* sinning,	וְחֵטְא אַל תִּזְכּוֹר	vechet al tizkor,
as is written in your holy scripture,	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Ps 79:8 "Don't recall *to our discredit*	אַל־תִּזְכָּר־לָנוּ	"Al tizkor lanu
the sins of *our* first *ancestors;*	עֲוֹנֹת רִאשֹׁנִים	avonot rishonim;
quick, let your mercies reach us first,[1]	מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ	maher, yekadmunu rachamecha
for we are very low!"	כִּי דַלּוֹנוּ מְאֹד	ki dalonu me'od."
It's a day when our error should be	יוֹם טָעוּתֵנוּ יְבֻקַּשׁ וָאָיִן	Yom **t**a'utenu yevukash va'ayin.
searched for and *found* non-existent!		
Today, uphold your promise	הַיּוֹם נְאֻם הָקֵם	Hayom **n**e'um hakem,
that sin will be sought out but won't exist,	יְבֻקַּשׁ עָוֹן וָאָיִן	yevukash avon va'ayin,
as your prophet *Jeremiah* wrote:	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Jeremiah 50:20 "In those days, at this time,"	בַּיָּמִים הָהֵם וּבָעֵת הַהִיא	"Bayamim hahem uva'et hahi,
says God,	נְאֻם־יהוה	ne'um Adonai,
"Israel's transgression will be sought out,	יְבֻקַּשׁ אֶת־עֲוֹן יִשְׂרָאֵל	yevukash et avon Yisra'el
but they won't exist;	וְאֵינֶנּוּ	ve'einenu;
and Judah's sins,	וְאֶת־חַטֹּאת יְהוּדָה	ve'et chatat Yehudah,
but they won't be found,	וְלֹא תִמָּצֶאינָה	velo timatzena,
when I pardon those whom I allow to stay."	כִּי אֶסְלַח לַאֲשֶׁר אַשְׁאִיר	ki eslach la'asher ash'ir."

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merciful because we call God merciful and we want God to prove that the nice reputation is justified. "Be found for us" means that God's presence should no longer be hidden from us, as we were warned in Deut. 31:16-17.

[1] I.e., before God's anger reaches us.

It's a day when those who seek you,	יוֹם יִדְרְשׁוּךָ	Yom **y**idreshucha
the One who refines and cleanses.	מְצָרֵף וּמְטַהֵר	metzaref umetaher,
Today, from all our sins	הַיּוֹם מִכָּל חַטֹּאתֵינוּ	Hayom **m**ikol chatoteinu
cleanse us,	אוֹתָנוּ תְּטַהֵר	otanu tetaher,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Lev 16:30 "For on this day, *the tenth of Tishrei,*	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
cleansing will be performed for you,	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
purifying you	לְטַהֵר אֶתְכֶם	letaher et'chem
from all your sins	מִכֹּל חַטֹּאתֵיכֶם	mikol chatoteichem
before God: you will be cleansed."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."

It's a day when we pray that you should	יוֹם כָּל תִּשָּׂא עָוֹן	Yom **k**ol tisah avon
tolerate all *our* iniquity.[1]	בְּתַחֲנוּן אֲבָטֶה	betachanun avateh.
Today, listen to our cries,	הַיּוֹם לְשַׁוְעָתֵנוּ אְזֶן הַטֵּה	Hayom **l**eshavatenu ozen hateh,
as is written in your holy scripture,	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Daniel 9:18-19 Get ready,[2] God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	Hateh, Elohai, oznecha, ushamah;
open your eyes and look at our ruin	פְּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ	pekach einecha, ure'eh shomemoteinu,
and that of the city known by your name.	וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	veha'ir asher nikra shimcha aleha.
Not because of our merits do we	כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ	Ki lo al tzidkoteinu anachnu
pray our pleas to you,	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ	mapilim tachanunenu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people.[3]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha.

[1] "A day *when* "you-should-tolerate all *our* iniquity" in *our* prayer we say.
[2] "Incline your ear."
[3] I.e., their fortunes indicate God's nature: if they survive, God is merciful.

To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
God, who listens to prayer,	שׁוֹמֵעַ תְּפִלָּה	Shome'ah tefilah,
hear our prayer for your name's sake!	שְׁמַע תְּפִלָּתֵנוּ לְמַעַן שְׁמֶךָ	shema tefilatenu lema'an shemecha!

Who Is a God Like You? ▪ מִי־אֵל כָּמוֹךָ ▪ Mi El Kamocha

This partial alphabetical acrostic, attributed to Eleazar HaKallir, has different versions for the morning, additional and afternoon services. We say this poem responsively; the leader begins and the congregation repeats each verse.

Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
I shall praise you with a loud voice,	אַהֲלֶלְךָ בְּקוֹל רָם	**A**halel'cha bekol ram,
protector of Abraham!	מָגֵן אַבְרָהָם	magen Avraham!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
You have the power to bring death,	בְּיָדְךָ מַמְתִּים	**B**eyad'cha mamtim,
God who brings life from death!	מְחַיֶּה הַמֵּתִים	mechayeh hametim!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
I will seek *to view* your greatness,	גָּדְלְךָ אֶדְרֹשׁ	**G**odlecha edrosh,
holy Ruler!	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Seeking words of knowledge,	דּוֹרֵשׁ אִמְרֵי דַעַת	**D**oresh imrei da'at,
you grant knowledge![1]	חוֹנֵן הַדָּעַת	chonen hada'at!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
You say "Come back,"	הָאוֹמֵר שׁוּבָה	**H**a'omer "Shuvah!"
and you delight in *people's* return to goodness!	הָרוֹצֶה בִּתְשׁוּבָה	harotzeh bitshuvah!

[1] God gives us a brain so that we can use it to praise God in our thoughts, words and deeds.

Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Forgiving and pardoning,	וּמוֹחֵל וְסוֹלֵחַ	**U**mochel vesole'ach,
you grant plenty of pardons!	הַמַּרְבֶּה לִסְלוֹחַ	hamarbeh lislo'ach!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
With a voice of joy and thanks,	קוֹל רִנָּה וְתוֹדוֹת	**K**ol rinah vetodot,
it's good to give you thanks!	הַטּוֹב לְךָ לְהוֹדוֹת	hatov lecha lehodot!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
O exalted *God,* bless our congregation,[1]	רָם בָּרֵךְ קְהַל הֲמוֹנָי	**R**am barech kehal hamonay,
may God bless you!	יְבָרֶכְךָ יי	yevarech'cha Adonai!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Your presence is peace,	שְׁכִינָתְךָ שָׁלוֹם	**Sh**echinat'cha shalom,
God who makes peace!	עוֹשֶׂה הַשָּׁלוֹם	oseh hashalom!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
May blessing come to you	תָּבֹא בְרָכָה עֲלֵיכֶם	**T**avo verachah aleichem,
as we say a prayer for you!	וְנֹאמַר תְּפִלָּה עֲלֵיכֶם	venomar tefilah aleichem!

Ignore The Sin ▪ תַּעֲבוֹר עַל פֶּשַׁע ▪ Ta'avor Al Pesha

Ignore the sin	תַּעֲבוֹר עַל פֶּשַׁע	Ta'avor al pesha
of the people who turn from sin;	לְעַם שָׁבֵי פֶּשַׁע	le'am shavei fesha;
As your prophet says:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
Micah 7:18-19 "Who is a god like you, tolerating sin	מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן	"Mi el kamocha, noseh avon
and passing over bad deeds	וְעֹבֵר עַל־פֶּשַׁע	ve'over al pesha
for what remains of your heritage?	לִשְׁאֵרִית נַחֲלָתוֹ	lish'erit nachalato?
God did not stay angry forever	לֹא־הֶחֱזִיק לָעַד אַפּוֹ	Lo hechezik la'ad apo
because *God* wants kindness.	כִּי־חָפֵץ חֶסֶד הוּא	ki chafetz chesed hu.

[1] "The gathering of my multitudes"

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God will return and be merciful to us;	יָשׁוּב יְרַחֲמֵנוּ	Yashuv yerachamenu,
and cover our sins.	יִכְבֹּשׁ עֲוֹנֹתֵינוּ	yichbosh avonoteinu,
And you'll send into the sea's depths	וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם	vetashlich bimtzulot yam
all their bad deeds."	כָּל־חַטֹּאתָם	kol chatotam."
(And all the sins of your people,	וְכָל-חַטֹּאת עַמְּךָ	Vechol chatot am'cha
the descendants of Israel,	בֵּית יִשְׂרָאֵל	bet Yisra'el
cast them to a place	תַּשְׁלִיךְ בִּמְקוֹם	tashlich bimkom
where they won't be remembered,	אֲשֶׁר לֹא יִזָּכְרוּ	asher lo yizochru
won't be noticed,	וְלֹא יִפָּקְדוּ	velo yipokdu
won't come to mind[1] ever again!)[2]	וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם	velo ya'alu al lev le'olam.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago.[3]	מִימֵי קֶדֶם	mimei kedem.

The Fourth Blessing Continues

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."

[1] "Rise up to the heart"—assuming the heart is where we do some of our thinking.
[2] This sentence is inserted into the quotation from Micah.
[3] Micah 7:20 is the last verse of his book.

And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."

Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[2]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

[2] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

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Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים אָמֵן	veYom haKipurim. Amen

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.
	אָמֵן	Amen.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

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6. We Give Thanks ▪ מוֹדִים ▪ Modim

We bow at the waist for the word "modim" and straighten up at "Adonai."
When the leader recites this prayer of thanks, we say our own prayer of thanks, shaded below.

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ ׀	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

The congregation says this shaded prayer of thanks.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ ׀	׀ Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'ata hu ׀ Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu, yotzer bereshit.
Blessings and thanks *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.

Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	ule'ovdecha belevav shalem;
—for which we thank you.	עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ	al she'anachnu modim lach.
Blessed is the God of thanks.	בָּרוּךְ אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The leader continues

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

The leader pauses for the congregation to say this paragraph, then repeats it

Source of life, ruler,	אָבִינוּ מַלְכֵּנוּ	Avinu, malkeinu,
remember your mercy	זְכוֹר רַחֲמֶיךָ	zechor rachamecha
and overcome your anger.	וּכְבוֹשׁ כַּעַסְךָ	uchevosh ka'as'cha,
Remove epidemic and bloodshed,	וְכַלֵּה דֶּבֶר וְחֶרֶב	vechaleh dever vecherev
hunger and captivity, depravity and sin,	וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן	vera'av ush'vi umashchit ve'avon
destruction, plague and misfortune,	וּשְׁמַד וּמַגֵּפָה וּפֶגַע רַע	ushemad umagefa ufega rah,
all sickness,	וְכָל מַחֲלָה	vechol machalah
obstacle and disagreement,	וְכָל תְּקָלָה וְכָל קְטָטָה	vechol tekalah vechol ketatah,
every kind of punishment,	וְכָל מִינֵי פֻּרְעָנִיּוֹת	vechol minei furaniyot,
all persecution and baseless hatred	וְכָל גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם	vechol gezerah ra'ah vesin'at chinam
from us and from all the descendants of	מֵעָלֵינוּ וּמֵעַל כָּל בְּנֵי	me'aleinu ume'al kol benei
those with whom you made your agreement!	בְרִיתֶךָ	veritecha!

The leader pauses for the congregation to say the next two lines, then repeats them

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.

Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.

We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי ׀	׀ Baruch ׀ atah ׀ Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

The Priests' Blessing[1] ▪ בִּרכַּת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God smile at you[2]	יָאֵר יהוה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God let you perceive God's presence[3]	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon.

7. Peace ▪ שָׁלוֹם ▪ Shalom

Grant peace on earth,[4]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
[2] "May God send the light of *God's* face/presence toward you"
[3] "May God raise *God's* face toward you"
[4] "On earth" is added in the Conservative liturgy.

DRAFT

Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָּנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

The leader pauses while the congregation says the next six lines, then repeats them

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes peace.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

Add "Avinu Malkenu" except on Shabbat. The ark is opened, and we stand

Source of life! Sovereign! ▪ אָבִינוּ מַלְכֵּנוּ ▪ Avinu Malkenu

Source of life! Sovereign!	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
We have sinned in front of you!	חָטָאנוּ לְפָנֶיךָ	chatanu lefanecha!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
we have no ruler but you.	אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה	ein lanu melech ela atah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
act for us, for the sake of your reputation.	עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ	aseh imanu lema'an shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
grant us a good new year.[1]	חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה	chadesh aleinu shanah tovah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take away from us all harsh laws.	בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת	bateil me'aleinu kol gezerot kashot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring to nothing our enemies' plans.	בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ	bateil mach'shevot son'einu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy our foes' intentions.	הָפֵר עֲצַת אוֹיְבֵינוּ	hafer atzat oyveinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy all trouble and enemies for us.	כַּלֵּה כָּל-צַר וּמַשְׂטִין מֵעָלֵינוּ	kaleh kol tzar umastin me'aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
stop the mouths	סְתוֹם פִּיּוֹת	stom piyot
of our enemies and accusers.	מַשְׂטִינֵינוּ וּמְקַטְרְגֵינוּ	mastineinu umekatregeinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remove sickness, war and famine,	כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב	kaleh dever vecherev vera'av
captivity, ruin, sin and devastation	וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד	ush'vi umashchit ve'avon ush'mad
for the children of your contract.	מִבְּנֵי בְרִיתֶךָ	mibnei veritecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
keep the plague away from your people.[2]	מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ	mena magefa minachalatecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and pardon all our sins.	סְלַח וּמְחַל לְכָל-עֲוֹנוֹתֵינוּ	selach umechal lechol avonoteinu.

[1] "Make new for us a good year."

[2] "Your inheritance"—we sometimes refer to ourselves as God's "inheritance," perhaps in the hope that God will treasure us from generation to generation.

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and ignore	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our misdeeds and our sins	פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
committed before you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
in your great mercy, erase	מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים	mechok berachamecha harabim
every record of our guilt.[1]	כָּל שִׁטְרֵי חוֹבוֹתֵינוּ	kol shitrei chovoteinu.

The leader chants the next nine verses aloud, following the congregation

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring us back, fully repentant,	הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה	hachazirenu bit'shuva shelema
to you.	לְפָנֶיךָ	lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
send complete healing	שְׁלַח רְפוּאָה שְׁלֵמָה	shelach refu'ah shelema
to our sick.	לְחוֹלֵי עַמֶּךָ	lecholei amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
tear up our harsh sentence.[2]	קְרַע רַע גְּזַר דִּינֵנוּ	kera ro'a gezar dinenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us with favor.[3]	זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ	zochrenu bezikaron tov lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book of good life.	כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים	kotvenu besefer chayim tovim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of rescue and salvation.	גְּאֻלָּה וִישׁוּעָה	ge'ulah vishu'ah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of livelihood and fulfillment.	פַּרְנָסָה וְכַלְכָּלָה	parnasah vechalkalah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book of merit.	כָּתְבֵנוּ בְּסֵפֶר זְכֻיּוֹת	kotvenu besefer zechuyot.

[1] Or, "All documents *that record* our indebtedness *to guilt*." The metaphor is financial; שְׁטַר חוֹב can mean a bill or promissory note.

[2] "Tear up the harshness of the decree in our court-case"—we imagine that God has passed sentence, that it is unfavorable, that it is written and recorded, and still we ask God to nullify it.

[3] "Remember us with good memory before you."

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Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of forgiveness and pardon.	סְלִיחָה וּמְחִילָה	selichah umechilah.

We continue silently

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
make salvation flower for us soon.	הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב	hatzmach lanu yeshu'ah bekarov.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
give pride[1] to your people Israel.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ	hareim keren Yisra'el amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring your anointed one.[2]	הָרֵם קֶרֶן מְשִׁיחֶךָ	hareim keren Meshichecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our hands from your blessings.	מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ	maleh yadeinu mibir'chotecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our pantries with plenty.	מַלֵּא אֲסָמֵינוּ שָׂבָע	maleh asameinu savah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
hear our voice,	שְׁמַע קוֹלֵנוּ	shema kolenu,
be kind and merciful to us.	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
graciously and with favor accept	קַבֵּל בְּרַחֲמִים וּבְרָצוֹן	kabel berachamim uveratzon
our prayer.	אֶת-תְּפִלָּתֵינוּ	et tefilateinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
open heaven's gates	פְּתַח שַׁעֲרֵי שָׁמַיִם	petach sha'arei shamayim
to *receive* our prayer.	לִתְפִלָּתֵנוּ	litfilatenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
don't sent us away	נָא אַל תְּשִׁיבֵנוּ	na al teshivenu
from you emptyhanded.	רֵיקָם מִלְּפָנֶיךָ	rekam milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember—we're *only* dust.	זְכֹר כִּי עָפָר אֲנָחְנוּ	zechor ki afar anachnu.

[1] "Raise the horn."

[2] "Raise the horn of your anointed one," an appeal for God to send the Messiah.

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Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
may this be	תְּהֵא הַשָּׁעָה הַזֹּאת	tehei hasha'ah hazot
a time of mercy	שְׁעַת רַחֲמִים	she'at rachamim
and favor from you.	וְעֵת רָצוֹן מִלְּפָנֶיךָ	ve'et ratzon milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take pity on us,	חֲמוֹל עָלֵינוּ	chamol aleinu
our children and our babies.	וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ	ve'al olaleinu vetapenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of those	עֲשֵׂה לְמַעַן	aseh lema'an
who died to show your holiness.[1]	הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ	harugim al shem kodshecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those slaughtered for your unity.[2]	טְבוּחִים עַל יִחוּדֶךָ	tevuchim al yichudecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those who came through fire and water	בָּאֵי בָאֵשׁ וּבַמָּיִם	ba'ei va'esh uvamayim
to show your holiness.	עַל קִדּוּשׁ שְׁמֶךָ	al kiddush shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
let us see retribution	נְקוֹם לְעֵינֵינוּ	nekom le'eineinu
for your servants' spilled blood.[3]	נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ	nikmat dam avadecha hashafuch.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation	עֲשֵׂה לְמַעַנְךָ	aseh lema'an'cha
if not for our sake!	אִם לֹא לְמַעֲנֵנוּ	im lo lema'aneinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation; save us.	עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	aseh lema'ancha, vehoshi'enu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your great mercy.	עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים	aseh lema'an rachamecha harabim.

[1] "those killed for the sake of the reputation of your holiness"—the martyrs who died to show their faith in God's holiness.
[2] Martyrs who by their deaths declared God's oneness.
[3] Birnbaum omits לְעֵינֵינוּ, one of many slight variations in different versions of this poem.

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation—	עֲשֵׂה לְמַעַן שִׁמְךָ	aseh lema'an shim'cha
great, mighty and awesome—	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol hagibor vehanora
by which we are called.[1]	שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
be gracious and answer us,	חָנֵּנוּ וַעֲנֵנוּ	chonenu va'anenu
though we have done nothing *to earn your favor;* be just and kind to us—	כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
	עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד	aseh imanu tzedakah vachesed,
and save us!	וְהוֹשִׁיעֵנוּ	vehoshi'enu.

The ark is closed.
The leader says "full" kaddish, page 644.
Some congregations conclude the morning service with the daily psalm, pages 165 to 174, and Psalm 27, page 175; others say these psalms after the additional service.
Mourners' kaddish after these psalms is on page 642.

DRAFT

[1] "By which we are called"—Birnbaum; "proclaimed upon us"—Scherman. The meaning is uncertain.

DRAFT

קְרִיאַת הַתּוֹרָה

Torah Service

Like the Children of Israel in the Wilderness,
we carry the Torah in procession
and listen carefully to its words.

DRAFT

Torah Service

Taking out the Scroll ▪ הוֹצָאַת סֵפֶר הַתּוֹרָה ▪ Hotza'at Sefer HaTorah

The leader sings, and we join in[1]

Psalm 86:8 O God, there is no god like you,	אֵין־כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי	Ein kamocha va'elohim Adonai
And none can do what you do.	וְאֵין כְּמַעֲשֶׂיךָ	ve'ein kema'asecha.
Ps. 145:13 Your rule guides every distant space,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	Malchut'cha malchut kol olamim,
Your government guides every age.	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	umemshaltecha bechol dor vador.
Ps 10:16 God reigns; *Ps 93:1 our* God has ever reigned;	יהוה מֶלֶךְ יהוה מָלָךְ	Adonai melech, Adonai malach,
Ex. 15:18 God's reign eternal will not cease.[2]	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Ps 29:11 God chose us and will give us strength;	יהוה עֹז לְעַמּוֹ יִתֵּן	Adonai oz le'amo yiten;
God's people will be blessed in peace.	יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם	Adonai yevarech et amo vashalom.
God, who are compassion's store,[3]	אַב הָרַחֲמִים	Av harachamim
Psalm 51:20 With your favor Zion mend,	הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן	heitivah virtzon'cha et Tziyon.
Jerusalem's ruined walls restore:	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָם	Tivneh chomot Yerushalayim.
For on you only we depend,	כִּי בְךָ לְבַד בָּטָחְנוּ	Ki vecha levad batachnu,
Sovereign God, exalted high,	מֶלֶךְ אֵל רָם וְנִשָּׂא	Melech El, ram venisah:
ruler of worlds.	אֲדוֹן עוֹלָמִים	Adon olamim.

We rise as the ark is opened; the leader sings

Num 10:35 And when the Ark moved out,	׀ וַיְהִי בִּנְסֹעַ הָאָרֹן	׀ Vayehi binso'ah ha'aron,
Moses would say:	וַיֹּאמֶר מֹשֶׁה	vayomer Moshe:
"God, rise and scatter your enemies,	קוּמָה ׀ יהוה וְיָפֻצוּ אֹיְבֶיךָ	"Kuma Adonai, veyafutzu oy'vecha,
and those who hate you will run from you."	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ	veyanusu mesan'echa mipanecha."

We sing together

Isaiah 2:3 "For Torah will spread from Zion,	כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה	"Ki miTziyon tetzeh Torah
God's word from Jerusalem."	וּדְבַר־יהוה מִירוּשָׁלָם	ud'var Adonai mirushala'im."

[1] Who sings what? The answer varies from one congregation to another. When I was growing up, the chazan sang the first four lines from Psalms and the congregation waited to join in the rest—except for one man with a very loud voice, who drowned out the chazan. It bothered me at the time, but now I see this was one person's way of praising God, and I was fortunate to witness it. Many congregations stand at this point, while others wait until "Vayehi Binso'ah."

[2] "God reigns; God has reigned; God will reign forever and ever."

[3] "Compassion's store" is literally, "Father (or parent) of mercy (or mercies)." God is the source of compassion or mercy; the kindnesses which we experience in this world are (perhaps) sparks of divine goodness.

DRAFT

Blessed is the one who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

We sing this three times (but omit on Shabbat)

Ex 34:6-7 "God, God,	יהוָה ׀ יהוָה	Adonai, Adonai,
is a God both merciful and gracious,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun
patient, and great in kindness and truth,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet
ensuring mercy for thousands *of generations,*	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim
tolerating sin, transgression and wrong,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah
and cleansing *people of their guilt …"*	וְנַקֵּה׃	venakeh.

This too we sing three times but omit on Shabbat

Psalm 69:14 God, may my prayer to you	וַאֲנִי תְפִלָּתִי־לְךָ יהוה	Va'ani tefilati lecha Adonai
arrive at a welcome time;	עֵת רָצוֹן	et ratzon;
Sovereign, in kindness plentiful,	אֱלֹהִים בְּרָב־חַסְדֶּךָ	Elohim berov chasdecha,
answer me with salvation sure.[1]	עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ	aneni be'emet yish'echa.

Berich Shemei • בְּרִיךְ שְׁמֵהּ

Many congregations add this section, from the Zohar commentary on Vayakhel, silently.

Blessed be the reputation	בְּרִיךְ שְׁמֵהּ	Berich shemei
of the world's ruler,	דְּמָרֵא עָלְמָא	demarei almah,
blessed be your crown and your place.	בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ	berich kitrach ve'atrach.
May your goodwill be	יְהֵא רְעוּתָךְ	Yehei re'utach
with your people Israel forever;	עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם	im amach Yisra'el le'alam,
the salvation of your right hand	וּפֻרְקַן יְמִינָךְ	ufurkan yeminach
reveal to your people	אַחֲזֵי לְעַמָּךְ	achazei le'amach
in your holy Temple,	בְּבֵית מִקְדָּשָׁךְ	beveit mikdeshach,
to give us benefit	וּלְאַמְטוֹיֵי לַנָא	ule'amtoyei lanah
from the goodness of your light	מִטּוּב נְהוֹרָךְ	mituv nehorach,
and to accept our prayers with mercy.	וּלְקַבֵּל צְלוֹתַנָא בְּרַחֲמִין	ulekabel tzelotanah berachamin.
May your will be	יְהֵא רַעֲוָא קֳדָמָךְ	Yehei ra'avah kodamach
to grant us a life of goodness	דְּתוֹרִיךְ לַן חַיִּין בְּטִיבוּתָא	ditorich lan chayim betivutah

[1] The Hebrew is rather elliptical; lit., "And as for me, my prayer to you, Sovereign, *may it be* at an acceptable time; Sovereign, in the abundance of your kindness, answer me in the truth of your salvation."

DRAFT

and that I may be appointed	וְלֶהֱוֵא אֲנָא פְּקִידָא	velehevei anah pekidah
among the righteous	בְּגוֹ צַדִּיקַיָּא	bego tzadikayah
to grant me mercy and protect me	לְמִרְחַם עֲלַי וּלְמִנְטַר יָתִי	lemir'cham alai ulemintar yati
and all that belongs to me	וְיָת כָּל-דִּי לִי	veyat kol di li
and to your people Israel.	וְדִי לְעַמָּךְ יִשְׂרָאֵל	vedi le'amach Yisra'el.
It's *God* who feeds everything	אַנְתְּ הוּא זָן לְכֹלָּא	Ant hu zan lecholah
and sustains everything.	וּמְפַרְנֵס לְכֹלָּא	umefarnes lecholah.
It's *God* who rules over all.	אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא	Ant hu shalit al kolah.
It's *God* who rules over sovereigns,	אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא	Ant hu dishalit al malchayah,
and sovereignty is yours.	וּמַלְכוּתָא דִּי-לָךְ הִיא	umalchutah di lach hi.
I am a servant	אֲנָא עַבְדָּא	Anah avdah
of the holy one, who is blessed,	דְּקוּדְשָׁא בְּרִיךְ הוּא	dikudshah berich hu,
before whom I bow down	דְּסָגִידְנָא קַמֵּהּ	disageidnah kamei
and before whose dear Torah I bow	וּמְקַמָּא דִּיקָר אוֹרַיְתֵהּ	umikamah dikar Oraytei
at all times.	בְּכָל עִדָּן וְעִדָּן	bechol idan ve'idan.
I do not place my trust in people,	לָא עַל אֱנָשׁ רָחֵיצְנָא	Lah al enash rachetznah,
nor on angels	וְלָא עַל בַּר אֱלָהִין	velah al bar elahin
do I rely,	סָמֵיכְנָא	samechnah,
but on the God of heaven,	אֶלָּא בֶּאֱלָהָא דִּשְׁמַיָּא	elah beElahah dishmayah,
who is the real God,	דְּהוּא אֱלָהָא קְשׁוֹט	dehu Elahah keshot,
whose Torah is true	וְאוֹרַיְתֵהּ קְשׁוֹט	ve'Oraitei keshot,
whose prophets are accurate,	וּנְבִיאוֹהִי קְשׁוֹט	unevi'ohi keshot.
and who is generous with acts	◊ וּמַסְגֵּא לְמֶעְבַּד	◊ Umasgei leme'bad
of goodness and truth.	טָבְוָן וּקְשׁוֹט	tav'van ukeshot.
God is the one I trust,	בֵּהּ אֲנָא רָחֵץ	Bei anah rachetz
and to whose holy and precious	וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא	velishmei kadishah yakirah
name I voice praises.	אֲנָא אֵמַר תֻּשְׁבְּחָן	anah emar tushbechan.
God, won't you	יְהֵא רַעֲוָא קֳדָמָךְ	Yehei ra'avah kodamach
open my heart to your Torah,	דְּתִפְתַּח לִבָּאִי בְּאוֹרַיְתָא	detiftach liba'i be'Oraitah,
and fulfill my innermost longings,	וְתַשְׁלִים מִשְׁאֲלִין דִּלְבָּאִי	vetashlim mish'alin deliba'i,
and those of all Israel,	וְלִבָּא דְכָל-עַמָּךְ יִשְׂרָאֵל	veliba dechol amach Yisra'el
for good, for life and for peace. Amen.	לְטַב וּלְחַיִּין וְלִשְׁלָם אָמֵן	letav, ulechayin velishlam. Amen.

DRAFT

Removing the Scroll

Two scrolls are taken from the ark; the leader takes the scroll for the first reading. Leader, then congregation:

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

Leader, then congregation

One is our God, great is our ruler:	אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ	Echad Eloheinu, gadol Adoneinu:
holy and *awesome* is God's name.	קָדוֹשׁ וְנוֹרָא שְׁמוֹ	kadosh venorah shemo.

The leader turns to face the ark, bows and raises the Torah

Psalm 34:4 Glorify God with me,	גַּדְּלוּ לַיהוה אִתִּי	Gadlu lAdonai iti,
and let us exalt[2] *God's* name together.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו	unerom'mah shemo yachdav.

The Torah scrolls are marched through the congregation[3]

I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Psalm 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.
Psalm 99:9 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
and bow at *God's* holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	ki kadosh Adonai Eloheinu.

[1] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

[2] The Hebrew word from the root רָם means "make high" and so does "exalt."

[3] The Torah is usually marched to the north when taken out, and to the south when returned. Many people move to the front of the congregation to touch the Torah mantle with tzitziyot or a prayer book, which they kiss to show affection for the pre-eminent symbol of our faith. (Some refrain from such touching and kissing because they think it smacks of idolatry.) We are seated when the Torah is placed on the table. The general rule is that we stand while the Torah is raised and bow as it passes before us.

DRAFT

Leader

May the source of mercy	אַב הָרַחֲמִים	Av harachamim,
take pity on our people (*God's* burden),	הוּא יְרַחֵם עַם עֲמוּסִים	hu yerachem am amusim,
recall the contract with *our* mighty *ancestors*,	וְיִזְכֹּר בְּרִית אֵיתָנִים	veyizkor berit eitanim,
save our souls	וְיַצִּיל נַפְשׁוֹתֵינוּ	veyatzil nafshoteinu
from the bad times,	מִן הַשָּׁעוֹת הָרָעוֹת	min hasha'ot hara'ot,
drive out the bad impulse	וְיִגְעַר בְּיֵצֶר הָרַע	veyig'ar beyetzer hara
from those who are sustained *by God*,	מִן הַנִּשׂוּאִים	min han'su'im,
graciously let us survive forever,	וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים	veyachon otanu lifleitat olamim,
and fulfill our longings	וִימַלֵּא מִשְׁאֲלוֹתֵינוּ	viymaleh mish'aloteinu
with a good measure	בְּמִדָּה טוֹבָה	bemidah tovah
of salvation and mercy.	יְשׁוּעָה וְרַחֲמִים	yeshu'a verachamim.

The Torah scroll for the first reading is placed on the Shulchan (reading desk).

A gabbai (one who supervises the reading) or the Torah reader recites the next passage and names the first person called to the Torah.[1]

May *God* help, protect and save	וְיַעֲזוֹר וְיָגֵן וְיוֹשִׁיעַ	Veya'azor, veyagen veyoshia
all who seek shelter in *God*,	לְכָל הַחוֹסִים בּוֹ	lechol hachosim bo.
and let's all say, "Amen!"	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen
Everyone, give greatness to our God	הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ	Hakol havu godel lEloheinu
and glory to the Torah.	וּתְנוּ כָבוֹד לַתּוֹרָה	utenu chavod laTorah.
Kohen, come close. Stand up …	כֹּהֵן קְרַב יַעֲמֹד	Kohen kerav: ya'amod …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[2]	Ploni ben bat Ploni …
the kohen.	הַכֹּהֵן	Hakohen.
Blessed is *God,* who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

[1] We call several adults for an "aliyah," the honor of observing the reading : seven people on Shabbat morning, six on Yom Kippur, five on Rosh Hashanah, four on Rosh Chodesh and festivals, and three for afternoon Torah readings. Traditionally, we call a Kohen (one of the priestly family descended from Aaron), a Levi (Levites were ministers in the Temple), and the rest from other tribes. We may add extras ("hosafot") and conclude with "acharon," a "final" honoree; a Kohen or Levi may be given the acharon honor. The last aliyah is "maftir," for the person who reads the Haftarah. We call people by their Hebrew names—so-and-so son/daughter of so-and-so.

[2] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

DRAFT

Congregation, then gabbai (or Torah reader)

[Deut 4:4] And you who hold fast	וְאַתֶּם֙ הַדְּבֵקִ֔ים	Ve'atem had'vekim
to God, your Ruler,	בַּיהוָ֥ה אֱלֹהֵיכֶ֖ם	bAdonai Eloheichem,
all of you are alive today.	חַיִּ֣ים כֻּלְּכֶ֔ם הַיּ֖וֹם	chayim kulchem hayom.

Torah Blessings ▪ בִּרְכוֹת הַתּוֹרָה ▪ Bir'chot HaTorah

Each honoree recites the call to prayer[1]; we respond, and the honoree repeats our response

Bless God, the blessed one.	׀ בָּרְכוּ ׀ אֶת־יְיָ הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יְיָ הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יְיָ הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

The honoree continues

We bless you, God;	בָּרוּךְ אַתָּה יְיָ	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk,	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים	asher bachar banu mikol ha'amim
And showed us Torah ways.[2]	וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	venatan lanu et Torato.
Blessed are you, God,	בָּרוּךְ אַתָּה יְיָ	Baruch ata Adonai,
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

After the Torah portion is read, the honoree concludes with this blessing

We bless you, God,	בָּרוּךְ אַתָּה יְיָ	Baruch ata Adonai
Your rule does time transcend;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
Your Torah true you gave us,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	asher natan lanu Torat emet
Planted life that has no end.[3]	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayei olam nata betocheinu.
Blessed are you, God,	בָּרוּךְ אַתָּה יְיָ	Baruch ata Adonai,
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

[1] Some say the honoree should hold the Torah scroll handles (atzei chayim); some advise that the honoree should keep the Torah unrolled so the reader won't have to look for the place, but the honoree should look away from the scroll so as not to imply that the words of the Call to Prayer are written in the scroll; some touch the beginning of the passage to be read with a tallit, then kiss the tallit; some touch the outside of the scroll instead, so as not to rub the writing, risking damage to the scroll.

[2] "We bless you, God, our God, ruler of time/world/eternity, who chose us from all other peoples and gave us the Torah."

[3] "Who gave us the Torah of truth and planted eternal life in our midst."

DRAFT

_____ Blessings for Torah Honorees ▪ מִי שֶׁבֵּרַךְ ▪ Mi Sheberach _____

Blessings may be added for those called to the Torah—for one who has recovered from a serious illness or returned from a risky journey; for naming a baby; for the general well-being of one called to the Torah, for one who is sick, and so on. This format is for Torah honorees:

May *God* who blessed our fathers	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
and our mothers,	ואמותינו	ve'imoteinu
Sarah, Rebecca, Rachel and Leah,	שרה רבקה רחל ולאה	Sarah, Rivkah, Rachel, veLe'ah,
Bless …	הוּא יְבָרֵךְ אֶת	hu yevarech et
So-and-so, child of So-and-so	פְּלוֹנִי בֶּן/בַּת פְּלוֹנִי[1]	Ploni ben/bat Ploni
____ child of _____,	_____ בֶּן/בַּת_____	_____ ben/bat_____,

The blessing for Torah honorees continues; use the shaded words for women.
The formula for those honored with Hagbahah and Gelilah is on page 334.

who came up *for an aliyah* today	שֶׁעָלָה שֶׁעָלְתָה הַיּוֹם	she'alah she'altah hayom
to honor God's presence,	לִכְבוֹד הַמָּקוֹם	lichvod haMakom
the Torah	וְלִכְבוֹד הַתּוֹרָה	velichvod haTorah
	Some add the next line on Shabbat	
and this Shabbat.	וְלִכְבוֹד הַשַּׁבָּת	velichvod haShabat.
and this Judgement Day.[2]	וְלִכְבוֹד יוֹם הַדִּין	velichvod Yom haDin.
May the Holy One (whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
protect him her	יִשְׁמְרֵהוּ יִשְׁמְרֶהָ	yishmerehu yishmereha
and save him her	וְיַצִּילֵהוּ וְיַצִּילֶהָ	veyatzilehu veyatzileha
from all trouble and sorrow,	מִכָּל צָרָה וְצוּקָה	mikol tzarah vetzukah
affliction and sickness,	וּמִכָּל נֶגַע וּמַחֲלָה	umikol negah umachalah,
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all his her work,	בְּכָל מַעֲשֵׂי יָדָיו יָדֶיהָ	bechol ma'asei yadav yadeha,
write down his her *name*	וְיִכְתְּבֵהוּ וְיִכְתְּבֶהָ	veyichtevehu veyichtevehu
and seal his her *name*	וְיַחְתְּמֵהוּ וְיַחְתְּמֶהָ	veyachtemehu veyachtemehu
for a good life on this Judgement Day,	לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין	lechayim tovim bezeh yom hadin
with all his her fellow Jews,	עִם כָּל יִשְׂרָאֵל אֶחָיו אֲחֶיהָ	im kol Yisra'el echav acheha
and let's say, "Amen."	וְנֹאמַר אָמֵן	venomar, "Amen." Amen

[1] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.
[2] We refer to Judgement Day on both Rosh Hashanah and Yom Kippur.

DRAFT

Thanks after Peril ▪ בִּרְכַּת הַגּוֹמֵל ▪ Birkat HaGomel

One who has survived danger or sickness may add this blessing.

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu Melech ha'olam,
who grants goodness to the undeserving	הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת	hagomel lechayavim tovot,
and granted me every goodness.	שֶׁגְּמָלַנִי כָּל-טוֹב אָמֵן	shegemalani kol tov. Amen

The congregation responds to the blessing:

For men

May *God,* who granted you every goodness,	מִי שֶׁגְּמָלְךָ כָּל-טוֹב	Mi shegmalcha kol tov,
continue to grant you every goodness. Selah.	הוּא יִגְמָלְךָ כָּל-טוֹב סֶלָה	hu yigmolcha kol tov. Selah.

For women

May *God,* who granted you every goodness,	מִי שֶׁגְּמָלֵךְ כָּל-טוֹב	Mi shegmalech kol tov,
continue to grant you every goodness. Selah.	הוּא יִגְמָלֵךְ כָּל-טוֹב סֶלָה	hu yigmalech kol tov. Selah.

DRAFT

Torah Reading: Leviticus 16

On Shabbat, we call seven people to observe the reading; on other days, six.

The reading explains the annual ritual cleansing of the sanctuary performed on Yom Kippur, the High Priest's clothes, and the sacrifices, but not in chronological order. On Yom Kippur, the High Priest performed parts of the service in white garments in the Holy of Holies; on other days, he wore gold garments and did not enter the Holy of Holies. The Torah describes the steps of the service performed in white garments in the Holy of Holies first, then the steps performed in gold garments.

Rashi on Lev. 16:23 lists the steps of the service and the changes of garments: 1. gold garments—morning offering; 2. white—High Priests's bull offering, goat for Azazel, Yom Kippur incense offering; 3. gold—rams of High Priest and of the people, and some musaf (additional) offerings; 4. white—removing ladle and fire-pan; 5. gold—rest of the offerings.

[1] God spoke to Moses	וַיְדַבֵּר יהוה אֶל־מֹשֶׁה	Vayedaber Adonai el Moshe
after the death of Aaron's two sons,[1]	אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן	acharei mot shenei benei Aharon
when they approached God, and died.	בְּקָרְבָתָם לִפְנֵי־יהוה וַיָּמֻתוּ	bekorvatam lifnei Adonai vayamutu.
[2] God said to Moses,	וַיֹּאמֶר יהוה אֶל־מֹשֶׁה	Vayomer Adonai el Moshe,
"Tell Aaron your brother	דַּבֵּר אֶל־אַהֲרֹן אָחִיךָ	"Daber el Aharon achicha,
not to come at any *unstipulated* time	וְאַל־יָבֹא בְכָל־עֵת	ve'al yavo bechol et
to the sanctuary inside the partition,	אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת	el hakodesh mibeit laparochet
in front of the cover[2]	אֶל־פְּנֵי הַכַּפֹּרֶת	el penei hakaporet
on the Ark, so he won't die,	אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת	asher al ha'aron, velo yamut,
for I appear in the cloud	כִּי בֶּעָנָן אֵרָאֶה	ki be'anan era'eh
over that cover *for the Ark.*	עַל־הַכַּפֹּרֶת	al hakaporet.
[3] With this shall Aaron come	בְּזֹאת יָבֹא אַהֲרֹן	Bezot yavo Aharon
to the holy *place*:	אֶל־הַקֹּדֶשׁ	el hakodesh,
with a young bull as a sin-offering	בְּפַר בֶּן־בָּקָר לְחַטָּאת	befar ben bakar lechatat
and a ram for an upward-offering.[3]	וְאַיִל לְעֹלָה	ve'ayil le'olah.

[1] Aaron's sons Nadav and Avihu died when they brought unauthorized fire as part of the sanctuary inauguration service. It's not clear whether their death was a punishment or a reward.

[2] A partition divided the sanctuary from the Holy of Holies (Ex. 26:31-33), and a cover was placed over the Ark (Ex. 25:17; 26:34). The word for "cover," כַּפֹּרֶת may be related to the root כפר, cleansing or atonement.

[3] עֹלָה/olah is often translated as "burnt offering." This makes some sense since the root על means "up"; a burnt offering goes "up" in smoke. However, perhaps it is equally sensible to understand this sacrifice was a way to approach God in the sky above by sending a gift upwards.

Second reading on Shabbat

[4] He is to wear a holy linen tunic	כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ	Ketonet bad kodesh yilbash,
and linen pants on his body,	וּמִכְנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ	umichnesei vad yiheyu al besaro,
tie on a linen sash	וּבְאַבְנֵט בַּד יַחְגֹּר	uve'avnet bad yachgor,
and wear a linen turban.[1]	וּבְמִצְנֶפֶת בַּד יִצְנֹף	uvemitznefet bad yitznof.
These are holy garments.	בִּגְדֵי־קֹדֶשׁ הֵם	Bigdei kodesh hem.
He is to wash his body with water	וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ	Verachatz bamayim et besaro,
and then put on the *garments.*	וּלְבֵשָׁם	ulevesham.
[5] From the Jewish community *funds*[2]	וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל	Ume'et adat Benei Yisra'el
shall he take two male goats	יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים	yikach shnei se'irei izim
as a sin-offering	לְחַטָּאת	lechatat
and one ram for an upward-offering.	וְאַיִל אֶחָד לְעֹלָה	ve'ayil echad le'olah.
[6] Aaron is to bring	וְהִקְרִיב אַהֲרֹן	Vehikriv Aharon
the bull that belongs to him	אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ	et par hachatat asher lo,
and atone for himself and his household.	וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ	vechiper ba'ado uve'ad beito.

[1] Regular priests had four garments, while the High Priest had eight. For parts of the Yom Kippur service the High Priest wore the four garments of the regular priest; for other parts, not specified in this section of the Torah, he wore his full regalia.

[2] "And from the congregation of the children of Israel …" These goats and this ram were provided by the community, so we assume they—and not Aaron or anyone else—paid for them.

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Second reading (third on Shabbat)

[7] Then he is to take the two male goats	וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם	Velakach et shnei hase'irim,
and stand them before God	וְהֶעֱמִיד אֹתָם לִפְנֵי יהוה	vehe'emid otam lifnei Adonai,
at the door of the appointment tent.[1]	פֶּתַח אֹהֶל מוֹעֵד	petach ohel mo'ed.
[8] On the two goats, Aaron is to place lots,	וְנָתַן אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִם גֹּרָלוֹת	Venatan Aharon al shnei hase'irim goralot,
one lot *inscribed* "For God"	גּוֹרָל אֶחָד לַיהוָה	goral echad "LAdonai"
and one lot *inscribed* "For Azazel."[2]	וְגוֹרָל אֶחָד לַעֲזָאזֵל	vegoral echad "LAzazel."
[9] Aaron is to bring the goat	וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר	Vehikriv Aharon et hasa'ir
to which fell the lot "For God"	אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה	asher alah alav hagoral "LAdonai,"
and make it a sin-offering.	וְעָשָׂהוּ חַטָּאת	ve'asahu chatat.
[10] And the goat to which fell	וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו	Vehasa'ir asher alah alav
the lot "For Azazel"[3]	הַגּוֹרָל לַעֲזָאזֵל	hagoral "LAzazel"
is to remain alive, in front of God,[4]	יָעֳמַד־חַי לִפְנֵי יהוה	ya'omad chai lifnei Adonai,
to be used for cleansing,[5]	לְכַפֵּר עָלָיו	lechaper alav,
by sending it to Azazel, to the desert.	לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה	leshalach oto lAzazel, hamidbarah.
[11] Aaron is to bring	וְהִקְרִיב אַהֲרֹן	Vehikriv Aharon
the sin-offering bull that he owns	אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ	et par hachatat asher lo,
and atone for himself and his household,	וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ	vechiper ba'ado uve'ad beito,
and slaughter his own sin-offering bull.	וְשָׁחַט אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ	veshachat et par hachatat asher lo.

[1] Often called the "Tent of Meeting," the location and purpose of the אֹהֶל מוֹעֵד / Ohel Mo'ed may be uncertain. Ex. 27:21 places it "outside the partition"; in Ex. 33:7 ff. Moses moves it outside the camp. Ex. 40:34-48 says that when the cloud covered the אֹהֶל מוֹעֵד / Ohel Mo'ed , God's glory filled the sanctuary, and Moses could not enter this tent. Perhaps there were two (or more) of these tents, and perhaps the Torah's view of location is more subtle than we often think. As for its purpose, in Num. 7:89 it seems to be the place where Moses communicates with God or "meets" with God—hence "Tent of Meeting." However, Ex. 40 makes it next to and part of the sanctuary. The word מוֹעֵד suggests a special time, such as a festival (for example, Lev. 23:4 and 23:44); for that reason we use the term "appointment tent," a tent for Moses' appointments with God and/or a tent for use on special days. Today, we could call it God's office.

[2] The Torah does not make clear who, what or where is Azazel.

[3] Whether Azazel is a place, a person or a concept is unclear.

[4] "In front of God" may mean in front of the appointment tent, implying that God is in the tent during this service.

[5] "To effect cleansing upon (or with) it."

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Third reading (fourth on Shabbat)

[12] He is to take a shovelful	וְלָקַח מְלֹא־הַמַּחְתָּה	Velakach melo hamachtah
of glowing coals from the altar,	גַּחֲלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ	gachalei esh me'al hamizbe'ach
in front of God,	מִלִּפְנֵי יהוה	milifnei Adonai,
and a palmful[1]	וּמְלֹא חָפְנָיו	umelo chofnav
of fine-ground incense-spices	קְטֹרֶת סַמִּים דַּקָּה	ketoret samim dakah
and bring it inside the partition.	וְהֵבִיא מִבֵּית לַפָּרֹכֶת	vehevi mibeit laparochet.
[13] He is to place the incense on the fire	וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ	Vanatan et haketoret al ha'esh
in front of God;[2]	לִפְנֵי יהוה	lifnei Adonai,
then the cloud of incense will cover	וְכִסָּה ו עֲנַן הַקְּטֹרֶת	vechisah anan haketoret
the cover that is on the Ark,	אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדֻת	et hakaporet asher al ha'Edut,
and he need not die.	וְלֹא יָמוּת	velo yamut.
[14] He is to take *some* of the bull's blood	וְלָקַח מִדַּם הַפָּר	Velakach midam hapar,
and sprinkle it with his finger	וְהִזָּה בְאֶצְבָּעוֹ	vehizah ve'etzba'o
on the cover, toward the East,	עַל־פְּנֵי הַכַּפֹּרֶת קֵדְמָה	al penei hakaporet, kedmah,
and in front of the cover	וְלִפְנֵי הַכַּפֹּרֶת	velifnei hakaporet
he is to sprinkle seven times	יַזֶּה שֶׁבַע־פְּעָמִים	yazeh shevah pe'amim
part of the blood with his finger.	מִן־הַדָּם בְּאֶצְבָּעוֹ	min hadam be'etzba'o.
[15] *Next,* he is to slaughter the sin-offering goat	וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת	Veshachat et se'ir hachatat
that belongs to the people,	אֲשֶׁר לָעָם	asher la'am,
bring its blood inside the partition,	וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת	vehevi et damo el mibeit laparochet,
and do *with* its blood	וְעָשָׂה אֶת־דָּמוֹ	ve'asah et damo
what he did with the bull's blood,	כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר	ka'asher asah ledam hapar,
sprinkle it on the cover	וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת	vehizah oto al hakaporet
and in front of the cover.	וְלִפְנֵי הַכַּפֹּרֶת	velifnei hakaporet.

[1] Rashi explains this was the amount he could scoop up in his palm with three fingers, not using his thumb or little finger.

[2] God's location leaves some room for speculation.

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[16] This cleanses[1] the sanctuary,	וְכִפֶּר עַל־הַקֹּדֶשׁ	Vechiper al hakodesh
from the ritual impurity of the Children of Israel,	מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל	mitum'ot benei Yisra'el
and from their ritual errors, for all their sins;	וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם	umipish'eihem, lechol chatotam;
this is also effective[2] for the appointment tent	וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד	vechen ya'aseh le'ohel mo'ed,
that stays with them	הַשֹּׁכֵן אִתָּם	hashochen itam
in the middle of their ritual impurities.	בְּתוֹךְ טֻמְאֹתָם	betoch tum'otam.
[17] Every *other* person must not be	וְכָל־אָדָם לֹא־יִהְיֶה	Vechol adam lo yih'yeh
in the appointment tent	בְּאֹהֶל מוֹעֵד	be'ohel mo'ed
when *Aaron* comes to cleanse the sanctuary,	בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ	bevo'o lechaper bakodesh,
until he comes out	עַד־צֵאתוֹ	ad tzeto
and has carried out cleansing	וְכִפֶּר	vechiper
for himself and his household	בַּעֲדוֹ וּבְעַד בֵּיתוֹ	ba'ado uve'ad beito
and the whole congregation of Israel.	וּבְעַד כָּל־קְהַל יִשְׂרָאֵל	uve'ad kol kehal Yisra'el.
	Fourth reading (fifth on Shabbat)	
[18] He is to come out to the altar	וְיָצָא אֶל־הַמִּזְבֵּחַ	Veyatzah el hamizbe'ach
that is in front of God and cleanse it	אֲשֶׁר לִפְנֵי־יהוה וְכִפֶּר עָלָיו	asher lifnei Adonai, vechiper alav,
and take *some* of the bull's blood	וְלָקַח מִדַּם הַפָּר	velakach midam hapar
and *some* of the goat's blood	וּמִדַּם הַשָּׂעִיר	umidam hasa'ir,
and put it on the corners of the altar,	וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ	venatan al karnot hamizbe'ach
around.	סָבִיב	saviv.
[19] He is to sprinkle upon it	וְהִזָּה עָלָיו	Vehizah alav
some of the blood with his finger	מִן־הַדָּם בְּאֶצְבָּעוֹ	min hadam be'etzba'o
seven times;	שֶׁבַע פְּעָמִים	sheva pe'amim,
this will purify and sanctify *the altar*	וְטִהֲרוֹ וְקִדְּשׁוֹ	vetiharo vekidashto
from the sins of the Children of Israel.	מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל	mitum'ot Benei Yisra'el.

[1] Or, "He (i.e., Aaron) cleanses."

[2] Or, "And he is to do the same …" This would suggest that Aaron is to perform the same procedure twice; in fact, the procedure is performed once, and it brings about a ritual cleansing of both the sanctuary and the appointment tent.

[20] When he has finished cleansing	וְכִלָּה מְכַפֵּר	Vechilah mikaper
the sanctuary, the appointment tent	אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד	et hakodesh ve'et ohel mo'ed
and the altar,	וְאֶת־הַמִּזְבֵּחַ	ve'et hamizbe'ach,
he is to bring the living goat.	וְהִקְרִיב אֶת־הַשָּׂעִיר הֶחָי	vehikriv et hasa'ir hechai.
[21] Aaron is to lay his two hands	וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָיו	Vesamach Aharon et shtei yadav
on the living goat's head	עַל רֹאשׁ הַשָּׂעִיר הַחָי	al rosh hasa'ir hachai,
and confess over it	וְהִתְוַדָּה עָלָיו	vehitvadah alav
all the Children of Israel's misdeeds	אֶת־כָּל־עֲוֹנֹת בְּנֵי יִשְׂרָאֵל	et kol avonot Benei Yisra'el
and all their mistakes,	וְאֶת־כָּל־פִּשְׁעֵיהֶם	ve'et kol pish'eihem,
all their ritual impurity,	לְכָל־חַטֹּאתָם	lechol chatotam,
and set them on the goat's head,	וְנָתַן אֹתָם עַל־רֹאשׁ הַשָּׂעִיר	venatan otam al rosh hasa'ir,
and *then* send *the goat,*	וְשִׁלַּח	veshilach
by someone *picked* for this time,[1] into the desert.	בְּיַד־אִישׁ עִתִּי הַמִּדְבָּרָה	beyad ish iti hamidbarah.
[22] The goat shall carry on itself	וְנָשָׂא הַשָּׂעִיר עָלָיו	Venasah hasa'ir alav
all their misdeeds to a separate land;	אֶת־כָּל־עֲוֹנֹתָם אֶל־אֶרֶץ גְּזֵרָה	et kol avonotam el eretz gezerah,
he will send the goat to the desert.	וְשִׁלַּח אֶת־הַשָּׂעִיר בַּמִּדְבָּר	veshilach et hasa'ir bamidbar.
[23] Aaron is to come	וּבָא אַהֲרֹן	Uvah Aharon
to the appointment tent	אֶל־אֹהֶל מוֹעֵד	el ohel mo'ed,
and remove the linen clothes	וּפָשַׁט אֶת־בִּגְדֵי הַבָּד	ufashat et bigdei habad
he wore when he came to the sanctuary,	אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ	asher lavash bevo'o el hakodesh,
and leave them there.	וְהִנִּיחָם שָׁם	vehinicham sham.
[24] He is to wash his body with water	וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם	Verachatz et besaro vamayim
in a holy place,	בְּמָקוֹם קָדוֹשׁ	bemakom kadosh,
put on his clothes and go out	וְלָבַשׁ אֶת־בְּגָדָיו וְיָצָא	velavash et begadav, veyatzah,
and perform his upward-offering	וְעָשָׂה אֶת־עֹלָתוֹ	ve'asah et olato
and the people's upward-offering,	וְאֶת־עֹלַת הָעָם	ve'et olat ha'am,
carrying out cleansing for himself	וְכִפֶּר בַּעֲדוֹ	vechiper ba'ado
and for the people.	וּבְעַד הָעָם	uve'ad ha'am.

[1] "By the hand of a timely person"; this could mean someone picked for the occasion and appointed in advance, or someone convenient at the time.

Fifth reading (sixth on Shabbat)

[25] The fat of the sin-offering	וְאֶת חֵלֶב הַחַטָּאת	Ve'et chelev hachatat
he must make smoke on the altar.	יַקְטִיר הַמִּזְבֵּחָה	yaktir hamizbechah.
[26] *The person* who sends the goat	וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר	Vehamshale'ach et hasa'ir
to Azazel	לַעֲזָאזֵל	laAzazel
is to wash his clothes	יְכַבֵּס בְּגָדָיו	yechabess begadav
and wash his body with water;	וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם	verachatz et besaro bamayim,
afterwards he can enter the camp.	וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה	ve'acharei chen yavo el hamachaneh.
[27] The sin-offering bull	וְאֶת פַּר הַחַטָּאת	Ve'et par hachatat
and the sin-offering goat	וְאֶת ו שְׂעִיר הַחַטָּאת	ve'et se'ir hachatat
whose blood was brought	אֲשֶׁר הוּבָא אֶת־דָּמָם	asher huvah et damam
to cleanse the sanctuary,	לְכַפֵּר בַּקֹּדֶשׁ	lechaper bakodesh,
these he is to take out, outside the camp,	יוֹצִיא אֶל־מִחוּץ לַמַּחֲנֶה	yotzi el michutz lamachaneh,
and burn them in fire,	וְשָׂרְפוּ בָאֵשׁ	vesarfu va'esh
their skin, their flesh	אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם	et orotam, ve'et besaram,
and their dung.	וְאֶת־פִּרְשָׁם	ve'et pirsham.
[28] Whoever burns them is to launder his clothes	וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו	Vehasoref otam yechabess begadav
and wash his body with water;	וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם	verachatz et besaro bamayim,
afterwards,	וְאַחֲרֵי־כֵן	ve'acharei chen
he may enter the camp.	יָבוֹא אֶל־הַמַּחֲנֶה	yavo el hamachaneh.
[29] This will be an enduring rule for you:	וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם	Vehaytah lachem lechukat olam:
in the seventh month,	בַּחֹדֶשׁ הַשְּׁבִיעִי	bachodesh hashevi'i,
on the tenth of the month,	בֶּעָשׂוֹר לַחֹדֶשׁ	be'asor lachodesh,
humble yourselves;	תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם	ta'anu et nafshoteichem,
do no work,	וְכָל־מְלָאכָה לֹא תַעֲשׂוּ	vechol melachah lo ta'asu,
neither the citizen	הָאֶזְרָח	ha'ezrach,
nor the alien who lives among you.	וְהַגֵּר הַגָּר בְּתוֹכְכֶם	vehager hagar betochechem.
[30] For on this day	כִּי־בַיּוֹם הַזֶּה	Ki vayom hazeh
cleansing will be performed for you,	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
purifying you	לְטַהֵר אֶתְכֶם	letaher et'chem
from all your sins	מִכֹּל חַטֹּאתֵיכֶם	mikol chatoteichem
before God: you will be cleansed."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru.

DRAFT

Sixth reading (seventh on Shabbat)

[31] For you, this is a day to stop everything;[1]	שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם	Shabbat shabbaton hi lachem;
you are to humble yourselves;	וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם	ve'initem et nafshoteichem;
this is an enduring rule.	חֻקַּת עוֹלָם	chukat olam.
[32] The priest shall peform cleansing—	וְכִפֶּר הַכֹּהֵן	Vechiper hakohen
the one whom he will anoint	אֲשֶׁר־יִמְשַׁח אֹתוֹ	asher yimshach oto,
and give the authority	וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ	va'asher yemaleh et yado
to be priest in place of his father;	לְכַהֵן תַּחַת אָבִיו	lechahen tachat aviv,
he is to don the linen clothes,	וְלָבַשׁ אֶת־בִּגְדֵי הַבָּד	velavash et bigdei habad,
the holy clothes.	בִּגְדֵי הַקֹּדֶשׁ	bigdei kodesh.
[33] *This priest* is to cleanse the sanctuary	וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ	Vechiper et mikdash hakodesh
and the appointment tent;	וְאֶת־אֹהֶל מוֹעֵד	ve'et ohel mo'ed,
he is to cleanse the altar,	וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר	ve'et hamizbe'ach yechaper,
and for the priests	וְעַל הַכֹּהֲנִים	ve'al hakohanim
and all the people he shall cleanse.	וְעַל־כָּל־עַם הַקָּהָל יְכַפֵּר	ve'al kol am Yisra'el yechaper.
[34] For you, this will be	וְהָיְתָה־זֹּאת לָכֶם	Vehayta zot lachem
an enduring rule,	לְחֻקַּת עוֹלָם	lechukat olam,
to cleanse the Children of Israel	לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל	lechaper al benei Yisra'el
from all their sins, once a year;	מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה	mikol chatotam, achat bashanah;
and *Aaron* did	וַיַּעַשׂ	vaya'as
as God commanded Moses.	כַּאֲשֶׁר צִוָּה יהוה אֶת־מֹשֶׁה	ka'asher tzivah Adonai et Moshe.

After the reading from the first scroll, both scrolls are placed on the desk, and the leader (or Torah reader) says "half" kaddish, page 641.

[1] "A Sabbath-like sabbath." The word שַׁבָּת is (probably) related to the Modern Hebrew word for work stoppage or strike.

DRAFT

Raising the Scroll ▪ הַגְבָּהָה ▪ Hagbah

When the Torah reading is finished, two people are called to the bimah.
One will raise the scroll for all to see, the other will wrap the scroll in its coverings.
Some congregations bless them with this formula.

May *God* who blessed our fathers	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
Bless …	הוּא יְבָרֵךְ אֶת	hu yevarech et …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[1]	Ploni ben bat Ploni …
who will come up	בַּעֲבוּר שֶׁיַּעֲלֶה שֶׁתַּעֲלֶה	ba'avur sheya'aleh sheta'aleh
to raise the Torah, and	לְהַגְבָּהַת הַתּוֹרָה וְאֶת	lehagbahat haTorah ve'et …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי	Ploni ben bat Ploni …
who will come up	בַּעֲבוּר שֶׁיַּעֲלֶה שֶׁתַּעֲלֶה	ba'avur sheya'aleh sheta'aleh
to wrap the Torah.	לִגְלִילַת הַתּוֹרָה	liglilat haTorah
As a result,	בִּשְׂכַר זֶה	Bis'char zeh
may the Holy One (whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
protect and save them	יִשְׁמְרֵם וְיַצִּילֵם	yishmerem veyatzilem
from all trouble and sorrow,	מִכָּל צָרָה וְצוּקָה	mikol tzarah vetzukah
affliction and sickness,	וּמִכָּל נֶגַע וּמַחֲלָה	umikol negah umachalah,
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all their work,	בְּכָל מַעֲשֵׂה יְדֵיהֶם	bechol ma'asei yedeihem,
with all their fellow Jews,	עִם כָּל יִשְׂרָאֵל אֲחֵיהֶם	Im kol Yisra'el acheihem
and let's say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

When the scroll is raised, the congregation sings

Deut. 4:44 This is the Torah Moses set	וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה	Vezot haTorah asher sam Moshe
before the children of Israel.	לִפְנֵי בְּנֵי יִשְׂרָאֵל	lifnei b'nei Yisra'el.
Num 9:23 God spoke it: Moses wrote it down.[2]	עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה	Al pi Adonai: beyad Moshe.

We use two scrolls for the morning Torah reading, so people don't have to wait while we roll the scroll from the main Torah reading to the Maftir reading. We raise each scroll and wrap it after we finish reading from it.

[1] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

[2] Tradition holds that God dictated the Torah and Moses wrote the entire five books by hand; the end of it, the part about his death, with his tears (B.T. Menachot 30a). However, in its original context, the phrase "Moses wrote it down" really means, "Moses saw God's orders carried out"; it refers not to the writing of the Torah, but to the people's travels in the wilderness: God gave the order to move on or rest; Moses saw that it was carried out.

Maftir: Numbers 29:7-11[1]

Num. 29:7-8 On the tenth *day*	וּבֶעָשׂוֹר	Uve'asor
of this seventh month	לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה	lachodesh hashvi'i hazeh
you shall have a holy meeting	מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם	mikrah kodesh yiheyeh lachem,
and humble yourselves;	וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם	ve'initem et nafshoteichem;
you must do no work *at all.*	כָּל־מְלָאכָה לֹא תַעֲשׂוּ	kol melachah lo ta'asu.
Make an upward offering to God,	וְהִקְרַבְתֶּם עֹלָה לַיהוָה	Vehikravtem olah lAdonai,
a nice smell:	רֵיחַ נִיחֹחַ	re'ach nicho'ach:
one male young bull, one ram,	פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד	par ben bakar echad, ayil echad,
and seven year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה	kevasim benei shanah shivah,
flawless ones, your own.	תְּמִימִם יִהְיוּ לָכֶם	temimim yiheyu lachem.
9 Their grain-offering	וּמִנְחָתָם	Umin'chatam
is fine flour mixed with oil,	סֹלֶת בְּלוּלָה בַשָּׁמֶן	solet belulah vashamen,
$^{3}/_{10}$ of an ephah for a bull,	שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר	shelosh esronim lapar,
$^{2}/_{10}$ *of an ephah* for each ram,	שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד	shenei esronim la'ayil ha'echad,
10 $^{1}/_{10}$ of an ephah for each lamb	עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד	isaron isaron lakeves ha'echad,
of the seven lambs.	לִשְׁבָעַת הַכְּבָשִׂים	leshivat hakevasim.
11 Also, one male goat for a sin-offering,	שְׂעִיר־עִזִּים אֶחָד חַטָּאת	Se'ir izim echad chatat,
in addition to the Yom Kippur sin-offering	מִלְּבַד חַטַּאת הַכִּפֻּרִים	milvad chatat haKipurim
and the daily upward-offering	וְעֹלַת הַתָּמִיד	ve'olat hatamid
with its grain-offering and their drink-offerings.	וּמִנְחָתָהּ וְנִסְכֵּיהֶם	umin'chatah, veniskeihem.

[1] Many of the terms in this short section deserve explanation: "meeting" implies that people are called together, and some translations use "convocation"; "trumpet-day" or day of blowing the shofar; the "upward offering," might be lifted "up" during the ceremony or burnt so that it goes "up" in smoke; "nice smell," may imply that God enjoys the smell because it shows we are fulfilling our obligations; an "ephah" is usually considered about 10 gallons; "sin-offering" and "atone" raise the question whether the community did something wrong.

DRAFT

The Haftarah ▪ הַפְטָרָה

This blessing introduces the haftarah.[1]

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who chose	אֲשֶׁר בָּחַר	asher bachar
good prophets,	בִּנְבִיאִים טוֹבִים	bin'vi'im tovim
and accepted their words,	וְרָצָה בְדִבְרֵיהֶם	veratzah vedivreihem
which *were* spoken in truth.	הַנֶּאֱמָרִים בֶּאֱמֶת	hane'emarim be'emet.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who chooses Torah,	הַבּוֹחֵר בַּתּוֹרָה	habocher baTorah
your servant Moses,	וּבְמֹשֶׁה עַבְדּוֹ	uveMoshe avdo
and your people Israel,	וּבְיִשְׂרָאֵל עַמּוֹ	uveYisra'el amo
and prophets of truth and justice.	וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק אָמֵן	uvin'vi'ei ha'emet vatzedek. Amen

Haftarah: Isaiah 57:14-58:14

[14] He said, "Make a road, make a road,	וְאָמַר סְלּוּ־סְלּוּ	Ve'amar, "Solu, solu,
clear a path,	פַּנּוּ־דָרֶךְ	panu darech,
clear obstacles from my people's way!"	הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי	harimu michshol miderech ami!"
[15] So speaks the high and exalted one	כִּי כֹה אָמַר רָם וְנִשָּׂא	Ki cho amar ram venisah,
who endures forever, known as holy:	שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ	shochen ad, vekadosh shemo,
"Exalted and holy is where I dwell,	מָרוֹם וְקָדוֹשׁ אֶשְׁכֹּן	"Marom vekadosh eshkon,
yet I am also with the crushed, low spirit,	וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ	ve'et dakah ushefal ru'ach,
to revive the spirits of the downcast	לְהַחֲיוֹת רוּחַ שְׁפָלִים	lehachayot ru'ach shefalim,
and to revive the heart of the crushed.	וּלְהַחֲיוֹת לֵב נִדְכָּאִים	ulehachayot lev nidka'im.
[16] I shall not always struggle	כִּי לֹא לְעוֹלָם אָרִיב	Ki lo le'olam ariv,
nor be angry forever:	וְלֹא לָנֶצַח אֶקְצוֹף	velo lanetzach ektzof,
human spirit is unwrapped before me;	כִּי־רוּחַ מִלְּפָנַי יַעֲטוֹף	ki ru'ach milfanai ya'atof
I made the individual people.[2]	וּנְשָׁמוֹת אֲנִי עָשִׂיתִי	uneshamot ani asiti.

[1] The Haftarah is a reading from the Prophets; its origin is undertain, but we often say that we added readings from the Prophets at a time when the civil authorities forbade the reading of the Torah. The Hebrew word **הפטרה** has connotations of both "start" and "stop"!

[2] "And the souls/breaths/persons I made"; God acknowledges that all humans have a divine source and (we may hope) God will have compassion on God's creation.

DRAFT

[17] I grew angry at *humanity's* sin of greed;	בַּעֲוֹן בִּצְעוֹ קָצַפְתִּי	Ba'avon bitzo katzafti,
I struck them, turned away in anger,	וְאַכֵּהוּ הַסְתֵּר וְאֶקְצֹף וַיֵּלֶךְ	ve'akehu, haster ve'ektzof,
yet they returned to their inclination.[1]	שׁוֹבָב בְּדֶרֶךְ לִבּוֹ	vayelech shovev bederech libo.
[18] I have seen *humanity's* ways,	דְּרָכָיו רָאִיתִי	Derachav ra'iti,
yet shall I heal them, guide them,	וְאֶרְפָּאֵהוּ וְאַנְחֵהוּ	ve'erpa'ehu ve'an'chehu,
and grant comfort for them	וַאֲשַׁלֵּם נִחֻמִים לוֹ	va'ashalem nichumim lo
and their mourners."	וְלַאֲבֵלָיו	vela'avelav.
[19] Says *the* creator of speech,[2]	בּוֹרֵא נִיב שְׂפָתָיִם	Boreh niv sefatayim,
"Peace, peace	שָׁלוֹם ׀ שָׁלוֹם	"Shalom, shalom
to far and near,"	לָרָחוֹק וְלַקָּרוֹב	larachok velakarov,"
says God, "and I heal them.	אָמַר יְהוָה וּרְפָאתִיו	amar Adonai, "urefativ.
[20] But evil people	וְהָרְשָׁעִים	Veharsha'im
are like the turbulent sea,	כַּיָּם נִגָּרֹשׁ	kayam nigrash,
which cannot be calm;	כִּי הַשֶּׁקֶט לֹא יוּכָל	ki hashket lo yuchal,
its waves toss muck and mud—	וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט	vayigreshu meimav refesh vatit—
[21] there is no rest," says my God,	אֵין שָׁלוֹם אָמַר אֱלֹהָי	ein shalom," amar Elohai,
"for the wicked."	לָרְשָׁעִים	"lar'sha'im."
[58:1] "Give a full-throated cry! [3] Don't hold back!	קְרָא בְגָרוֹן אַל־תַּחְשֹׂךְ	"Kera vegaron,al tachshoch;
Raise your voice like the shofar;	כַּשּׁוֹפָר הָרֵם קוֹלֶךָ	kashofar harem kolecha,
tell my people their transgression	וְהַגֶּד לְעַמִּי פִּשְׁעָם	vehaged le'ami pish'am,
and Jacob's descendants their sin.	וּלְבֵית יַעֲקֹב חַטֹּאתָם	uleveit Ya'akov chatotam.
[2] They seek me every day	וְאוֹתִי יוֹם יוֹם יִדְרֹשׁוּן	Ve'oti yom yom yidreshun,
and yearn for knowledge of my ways	וְדַעַת דְּרָכַי יֶחְפָּצוּן	veda'at derachai yechpatzun
like a people who have done right,	כְּגוֹי אֲשֶׁר־צְדָקָה עָשָׂה	kegoi asher tzedakah asah
have not abandoned their God's decisions;	וּמִשְׁפַּט אֱלֹהָיו לֹא עָזָב	umishpetei Elohav lo azav;
they ask me for righteous rules	יִשְׁאָלוּנִי מִשְׁפְּטֵי־צֶדֶק	yish'aluni mishpetei tzedek,
and yearn to approach God.	קִרְבַת אֱלֹהִים יֶחְפָּצוּן	kirvat Elohim yechpatzun.

[1] "Yet *humanity* went and returned to the way of its heart": even though God punished them, they returned to their evil ways.
[2] "Creator of the fruit/utterance of the lips."
[3] "Cry out with *your* throat."

[3] *They ask,* 'Why did we fast if you didn't see	לָמָּה צַמְנוּ וְלֹא רָאִיתָ	"Lamah tzamnu velo ra'ita,
or humble ourselves when you didn't notice?'[1]	עִנִּינוּ נַפְשֵׁנוּ וְלֹא תֵדָע	ininu nafshenu velo teda?"
I answer, 'Look, on your fast day	הֶן בְּיוֹם צֹמְכֶם	"Hen, beyom tzomchem
you hunt for bargains[2]	תִּמְצְאוּ־חֵפֶץ	timtze'u chefetz,
and bully all your employees.'	וְכָל־עַצְּבְיֵכֶם תְּנַגֹּשׂוּ	vechol atzveichem tingosu!"
[4] Look, your fast is quarreling and bickering[3]	הֶן לְרִיב וּמַצָּה תָּצוּמוּ	Hen, lariv umatzah tatzumu,
striking *someone* with a fistful of evil.	וּלְהַכּוֹת בְּאֶגְרֹף רֶשַׁע	ulehakot be'egrof resha.
You do not fast today	לֹא־תָצוּמוּ כַיּוֹם	Lo tatzumu chayom
so as to get your voice heard on high!	לְהַשְׁמִיעַ בַּמָּרוֹם קוֹלְכֶם	lehashmi'a bamarom kol'chem."
[5] Is this the *kind of* fast I would choose—	הֲכָזֶה יִהְיֶה צוֹם אֶבְחָרֵהוּ	Hachazeh yih'yeh tzom evcharehu,
A day when a person plays humble,	יוֹם עַנּוֹת אָדָם נַפְשׁוֹ	yom anot adam nafsho,
bows the head like a *bent* reed,	הֲלָכֹף כְּאַגְמֹן רֹאשׁוֹ	halachof ke'agmon rosho
and spreads sackcloth and ashes?	וְשַׂק וָאֵפֶר יַצִּיעַ	vesak va'efer yatzi'a;
You call this a fast,	הֲלָזֶה תִּקְרָא־צוֹם	halazeh tikrah tzom,
a day that pleases God?	וְיוֹם רָצוֹן לַיהוָה	veyom ratzon lAdonai?
[6] Hey, this is the fast I would choose:	הֲלוֹא זֶה צוֹם אֶבְחָרֵהוּ	Halo zeh tzom evcharehu:
unbolt the chains of wickedness,	פַּתֵּחַ חַרְצֻבּוֹת רֶשַׁע	pate'ach chartzubot reshah,
unfasten the bonds of oppression,	הַתֵּר אֲגֻדּוֹת מוֹטָה	hater agudot motah,
set free the broken *people*	וְשַׁלַּח רְצוּצִים חָפְשִׁים	veshalach retzutzim chofshim,
and break every yoke!	וְכָל־מוֹטָה תְּנַתֵּקוּ	vechol motah tenateku!
[7] It's sharing your food with the hungry,	הֲלוֹא פָרֹס לָרָעֵב לַחְמֶךָ	Halo faros lara'ev lachmecha
bringing the homeless into your house,	וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת	va'aniyim merudim tavi vayit,
clothing the naked when you see them,	כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ	ki tir'eh arom vechisito
not ignoring your own flesh!	וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם	umibsar'cha lo tit'alam!
[8] Then shall your light break through like dawn	אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ	Az yibakah kashachar orecha
and your healing will grow[4] quickly;	וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח	va'aruchat'cha meherah titzmach,
your righteousness will precede you,	וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ	vehalach lefanecha tzidkecha,
and God's glory protect *your rear*.[5]	כְּבוֹד יהוה יַאַסְפֶךָ	kevod Adonai ya'asfecha.

[1] "Why have we fasted and you have not seen, *why have we* humbled ourselves and you would not know?"
[2] "You find things"—i.e., you spend time looking for things to buy.
[3] In addition to "unleavened bread," the word מַצָּה means "strife, quarrel, contention."
[4] תִצְמָח—bud or sprout, like a plant.

[9] Then when you call, God will answer,	אָז תִּקְרָא וַיהוָה יַעֲנֶה	Az tikrah, vAdonai ya'aneh,
when you cry out, God will say, "I am here"—	תְּשַׁוֵּעַ וְיֹאמַר הִנֵּנִי	teshavah, vayomer "Hineni"—
if you remove from your midst	אִם־תָּסִיר מִתּוֹכְךָ	im tasir mitoch'cha
the yoke *of oppression*,	מוֹטָה	motah,
pointing fingers *in blame*, and speaking evil.	שִׁלַּח אֶצְבַּע וְדַבֶּר־אָוֶן	shelach etzbah vedaber aven.
[10] When you reach out[1] to help the weary	וְתָפֵק לָרָעֵב נַפְשֶׁךָ	Vetafek lara'ev nafshecha,
and meet the needs of the disheartened,[2]	וְנֶפֶשׁ נַעֲנָה תַּשְׂבִּיעַ	venefesh na'anah tasbi'ah,
then your light will stream forth in the dark;	וְזָרַח בַּחֹשֶׁךְ אוֹרֶךָ	vezarach bachoshech orecha,
even your dark *will be bright* as noonday.	וַאֲפֵלָתְךָ כַּצָּהֳרָיִם	va'afelat'cha katzohorayim.
[11] Then God will always guide you	וְנָחֲךָ יהוה תָּמִיד	Venachacha Adonai tamid,
and grant your needs even in drought[3]	וְהַשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ	vehisbi'a betzachtzachot nafshecha
give strength to your body,	וְעַצְמוֹתֶיךָ יַחֲלִיץ	ve'atzmotecha yachalitz,
so you shall be like a watered garden,	וְהָיִיתָ כְּגַן רָוֶה	vehayita kegan raveh
a spring of water	וּכְמוֹצָא מַיִם	uchemotzah mayim
whose waters never fail.	אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו	asher lo yechazvu meimav.
[12] Some of you will *re*build ancient ruins,	וּבָנוּ מִמְּךָ חָרְבוֹת עוֹלָם	Uvanu mim'cha chorvot olam
re-erect the foundations of ages past;	מוֹסְדֵי דוֹר־וָדוֹר תְּקוֹמֵם	mosdei dor-vador tekomem.
you'll be called Repairer of Broken Walls,	וְקֹרָא לְךָ גֹּדֵר פָּרֶץ	Vekorah lecha Goder Peretz,
Restorer of Neighborhood Lanes.[4]	מְשֹׁבֵב נְתִיבוֹת לָשָׁבֶת	Meshovev Netivot Lashavet.

[5] יַאַסֶפְךָ—"it will gather you in," as if bringing up the rear to keep the stragglers with the group.

[1] "Extend yourself"

[2] "The humbled person/soul."

[3] i.e., in bad economic times—for an agricultural society, drought is an economic disaster.

[4] "The one who walls up a gap *in the town's defensive wall,* the one who restores the paths for dwelling." We normally think of houses for dwelling, but "paths for dwelling" implies a group of houses with paths among them, forming a settled community

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[13] If you avoid going about on Shabbat	אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ	Im tashiv miShabbat raglecha,
to conduct your business on my holy day,	עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי	asot chafatzecha beyom kodshi,
and call Shabbat a delight,	וְקָרָאתָ לַשַּׁבָּת עֹנֶג	vekarata laShabbat oneg,
sanctifying *your* honored God,	לִקְדוֹשׁ יהוה מְכֻבָּד	likdosh Adonai mechubad,
giving more honor to *this day*	וְכִבַּדְתּוֹ	vechibadti
than to your *regular* pursuits—	מֵעֲשׂוֹת דְּרָכֶיךָ	me'asot derachecha,
hunting for bargains and chatting away[1]—	מִמְצֹא חֶפְצְךָ וְדַבֵּר דָּבָר	mimtzo cheftzecha vedaber davar,
[14] then you will find delight in God,	אָז תִּתְעַנַּג עַל־יהוה	Az tit'anag al Adonai,
who will let you ride on Earth's heights	וְהִרְכַּבְתִּיךָ עַל־בָּמֳתֵי אָרֶץ	vehirkavticha al bomotei aretz,
and will let you enjoy[2]	וְהַאֲכַלְתִּיךָ	veha'achalticha
your ancestor Jacob's heritage."	נַחֲלַת יַעֲקֹב אָבִיךָ	nachalat Ya'akov avicha,
God's has personally declared *this*.[3]	כִּי פִּי יהוה דִּבֵּר	ki pi Adonai diber.

Blessings After the Haftarah

1. Confidence of God's Promise

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God who rules forever,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
rock of all worlds,	צוּר כָּל־הָעוֹלָמִים	tzur kol ha'olamim
righteous in every age,	צַדִּיק בְּכָל־הַדּוֹרוֹת	tzadik bechol hadorot
the faithful God,	הָאֵל הַנֶּאֱמָן	ha'El hane'eman,
who says and who does,	הָאוֹמֵר וְעוֹשֶׂה	ha'omer ve'oseh
who speaks and fulfills,	הַמְדַבֵּר וּמְקַיֵּם	ham'daber um'kayem
whose every word is true and just.	שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק	shekol devarav emet vatzedek.

[1] "And *if you* honor it more than *you would if you were* to do your *normal* ways (activities, pursuits), *which are* finding things you want *to buy* and speaking *idle* talk."

[2] "*God* will cause you to eat Jacob's heritage"—i.e., you will be able to use the fruits of the land promised to Jacob.

[3] "For the mouth of God has spoken *this."*

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Faithful are you,	נֶאֱמָן אַתָּה הוּא	Ne'eman atah hu
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and faithful are your words;	וְנֶאֱמָנִים דְּבָרֶיךָ	vene'emanim devarecha
and no single word of yours	וְדָבָר אֶחָד מִדְּבָרֶיךָ	vedavar echad mid'varecha
will come back unfulfilled [1]	אָחוֹר לֹא יָשׁוּב רֵיקָם	achor lo yashuv reikam
for you are the ruling God,	כִּי אֵל מֶלֶךְ	ki El melech
faithful and merciful:	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah:
blessed are you, God,	בָּרוּךְ אַתָּה יי	baruch atah Adonai
the God who is faithful in every word.	הָאֵל הַנֶּאֱמָן בְּכָל-דְּבָרָיו	ha'El hane'eman bechol devarav.
	אָמֵן	Amen

2. Zion

Take pity on Zion	רַחֵם עַל צִיּוֹן	Rachem al Tziyon
for that is the foundation of our life;	כִּי הִיא בֵּית חַיֵּינוּ	ki hi beit chayeinu
and for the humiliated spirit[2]	וְלַעֲלוּבַת נֶפֶשׁ	vela'aluvat nefesh
bring salvation quickly, in our days.	תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ	toshi'a bimherah veyameinu.
We bless you, ruler	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who makes Zion happy with her children.	מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ אָמֵן	mesame'ach Tziyon bevaneha. Amen

3. The Messianic Era

Make us happy, ruling God,	שַׂמְּחֵנוּ יי אֱלֹהֵינוּ	Samchenu Adonai Eloheinu
through Elijah the prophet, your servant,	בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ	BeEliyahu Hanavi avdecha
and with the rule of David's line,	וּבְמַלְכוּת בֵּית דָּוִד	uvemalchut beit David
your anointed *king*[3]	מְשִׁיחֶךָ	meshichecha
—let it come soon and delight our hearts.	בִּמְהֵרָה יָבֹא וְיָגֶל לִבֵּנוּ	bimherah yavoh veyagel libeinu
May no stranger sit on his throne,	עַל-כִּסְאוֹ לֹא-יֵשֵׁב זָר	al kis'o lo yeshev zar
and let no others inherit his glory.	וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת-כְּבוֹדוֹ	velo yin'chalu od acherim et kevodo

[1] "And not one word of your words will come back empty."

[2] "The humiliated spirit" is Zion and by extension the Jewish people, humiliated time and again by the blows of history; yet this also gives voice to the personal anguish of those of us who face trouble and sorrow in our daily lives.

[3] By Jewish tradition, Elijah will herald the approach of the Messiah, and the Messiah will be descended from David's royal line.

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For in your holy name you promised him	כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ	ki veshem kodshecha nishbata lo
that his light would not be snuffed out	שֶׁלֹּא יִכְבֶּה נֵרוֹ	shelo yichbeh nero
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who protects David.	מָגֵן דָּוִד אָמֵן	magen David. Amen

4. Thanks

For the Torah, and the service,	עַל-הַתּוֹרָה וְעַל-הָעֲבוֹדָה	Al haTorah, ve'al ha'avodah,
and the prophets	וְעַל הַנְּבִיאִים	ve'al han'vi'im,
and for this Shabbat day,	וְעַל-יוֹם הַשַּׁבָּת הַזֶּה	ve'al yom haShabbat hazeh,
and for this Day of Cleansing	וְעַל-יוֹם הַכִּפּוּרִים הַזֶּה	ve'al Yom haKipurim hazeh
that you gave us, sovereign God,	שֶׁנָּתַתָּ-לָנוּ יי אֱלֹהֵינוּ	shenatata lanu, Adonai Eloheinu,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdusha velimnucha,
for pardon, forgiveness and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchila velislicha ulechaparah,
for glory and splendor —	לְכָבוֹד וּלְתִפְאֶרֶת	lechavod uletif'aret.
for all of these, sovereign God,	עַל-הַכֹּל יי אֱלֹהֵינוּ	Al hakol Adonai Eloheinu
we thank you	אֲנַחְנוּ מוֹדִים לָךְ	anachnu modim lach
and bless you	וּמְבָרְכִים אוֹתָךְ	umevar'chim otach
(may your name be blessed in every	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל-חַי	yitbarach shimcha befi chol chai
mouth always and for ever;	תָּמִיד לְעוֹלָם וָעֶד	tamid le'olam va'ed—
your word is true and stands forever.)	וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד	udevar'cha emet vekayam la'ad.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Cleansing.	וְיוֹם הַכִּפּוּרִים אָמֵן	veYom haKipurim. Amen

Shabbat Prayers

On Shabbat, we add prayers while the Torah scrolls are out of the ark.
Prayers may be added for our country,[1] for peace, etc.

For Community Leaders[2]

May deliverance come from heaven—	יְקוּם פֻּרְקָן מִן שְׁמַיָּא	Yekum purkan min shemayah
grace, kindness, and mercy,	חִנָּא וְחִסְדָּא וְרַחֲמֵי	chinah vechisdah verachamei
long life, ample food	וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי	vechayei arichei umezonei revichei
help from above	וְסִיַּעְתָּא דִשְׁמַיָּא	vesiyata dishmaya
bodily health and lofty vision,	וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעֲלָיָא	uvaryut gufah unehorah ma'alyah,
living and upright children,	זַרְעָא חַיָּא וְקַיָּמָא	zar'ah chaya vekayamah,
descendants who won't die out	זַרְעָא דִּי לָא יִפְסֵק	zar'ah di la yifsuk
or come to nothing	וְדִי לָא יִבְטֵל	vedi la yivtul
in the words of Torah—	מִפִּתְגָּמֵי אוֹרַיְתָא	mipitgamei Oraytah

We pray for scholars and community leaders

for the teachers and leaders	לְמָרָנָן וְרַבָּנָן	lemaranan verabanan
of *our* sacred community,	חֲבוּרְתָא קַדִּישְׁתָא	chavuratah kadishatah,
in the land of Israel,	דִּי בְאַרְעָא דְיִשְׂרָאֵל	di ve'arah deYisra'el,
or any land of *our* exile,	וְדִי בְכָל אַרְעָת גָּלְוָתָנָא	vedi bechol arah galvatana,
for the leaders in Torah study,	לְרֵישֵׁי כַלֵּי	lereishei chalei,
the Exilarchs, *leaders of our exiled communities,*	וּלְרֵישֵׁי גָּלְוָתָא	ulereishei galvatah,
leaders of the academies	וּלְרֵישֵׁי מְתִיבָתָא	ulereishei metivatah,
and judges at the gates,	וּלְדַיָּנֵי דִי בָבָא	uledayanei di vavah,
for all their students,	לְכָל-תַּלְמִידֵיהוֹן	lechol talmideihon,
all their students' students,	וּלְכָל תַּלְמִידֵי תַּלְמִידֵיהוֹן	ulechol talmidei talmideihon,
and all those who study Torah,	וּלְכָל-מָן דְּעָסְקִין בְּאוֹרַיְתָא	ulechol man de'askin beOraytah.

[1] A prayer for the country is a long-standing tradition supported by Pirkei Avot 3:2, where Rabbi Chananya says (in the unforgettable British translation): "Pray for the welfare of the government, for but for the fear thereof, men would swallow each other alive." One might well improvise a prayer in the vernacular along these lines: "God who protects us, guard our President, ministers and justices, grant them wisdom, and inspire them to pursue justice and righteousness for our nation and the world."

[2] Traditionally, we have two separate prayers, one for community leaders and the other for members of the congregation. Both are said silently, in Aramaic (or, let's face it, not said at all), so why not combine them.

DRAFT

We pray for members of this congregation

and for all this holy congregation,	וּלְכָל-קְהָלָא קַדִּישָׁא הָדֵין	ulechol kehala kadisha hadein
adults and children,	רַבְרְבַיָּא עִם זְעֵרָיָא	ravrevaya im ze'eraya,
babies and ladies.	טַפְלָא וּנְשַׁיָּא	taflah uneshayah.
May the ruler of the universe bless them,	מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְהוֹן	Malka de'alma yevarech yat'hon
make their lives full	יָפִישׁ חַיֵּיהוֹן	yapish chayehon
and their days sufficient,	וְיַסְגֵּא יוֹמֵיהוֹן	veyasgei yomehon
grant length to their years	וְיִתֵּן אַרְכָא לִשְׁנֵיהוֹן	veyiten ar'cha lishneihon
and save them and rescue them	וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן	vetitparkun vetishtezvun
from any distress	מִן כָּל-עָקָא	min kol aka
and from any bad diseases.	וּמִן כָּל-מַרְעִין בִּישִׁין	umin kol mar'in bishin.
May the guide in heaven	מָרָן דִּי בִשְׁמַיָּא	Maran di vishmaya
be their help	יְהֵא בְסַעְדְּהוֹן	yehei vesa'd'hon
at every time and season,	כָּל-זְמַן וְעִדָּן	kol zeman ve'idan
and let us say, "Amen."	וְנֵאמַר אָמֵן אָמֵן	venomar "Amen." Amen

For The Congregation

May *God* who blessed our ancestors	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
and our mothers,	ואמותינו	ve'imoteinu
Sarah, Rebecca, Rachel and Leah,	שרה רבקה רחל ולאה	Sarah, Rivkah, Rachel, veLe'ah,
bless	הוּא יְבָרֵךְ	hu yevarech
all of this holy congregation	אֶת-כָּל-הַקָּהָל הַקָּדוֹשׁ הַזֶּה	et kol hakahal hakadosh hazeh
with all *other* holy congregations,	עִם כָּל-קְהִלּוֹת הַקֹּדֶשׁ	im kol kehilot hakodesh,
them, their sons and daughters	הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם	hem uveneihem uvenoteihem
and all that is theirs,	וְכל אֲשֶׁר לָהֶם	vechol asher lahem

and those who dedicate	וּמִי שֶׁמְּיַחֲדִים	umi shem'yachadim
synagogues for prayer	בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה	batei chenesiyot litfilah,
and those who enter them to pray,	וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל	umi sheba'im betocham lehitpalel,
those who donate lamps for light,	וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר	umi shenotnim ner lama'or
wine for kiddush and havdalah,	וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה	veyayin lekidush ulehavdalah
bread for visitors	וּפַת לָאוֹרְחִים	ufat la'or'chim
and charity for the poor,	וּצְדָקָה לָעֲנִיִּים	utzedakah la'aniyim,
and all those who work	וְכָל-מִי שֶׁעוֹסְקִים	vechol mi she'oskim
for the needs of the community	בְּצָרְכֵי צִבּוּר	betzor'chei tzibur
and to build the land of Israel faithfully.	וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בֶּאֱמוּנָה	uvevinyan eretz Yisra'el be'emunah.
May the Holy One	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh baruch Hu
give them their reward,	יְשַׁלֵּם שְׂכָרָם	yeshalem secharam
remove from them all disease,	וְיָסִיר מֵהֶם כָּל-מַחֲלָה	veyasir mehem kol machalah
cure their entire bodies,	וְיִרְפָּא לְכָל-גּוּפָם	veyirpah lechol gufam
forgive all their sins	וְיִסְלַח לְכָל-עֲוֹנָם	veyislach lechol avonam
and send blessing and success	◊ וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	◊ veyishlach berachah vehatzlachah
to all they do,	בְּכָל-מַעֲשֵׂה יְדֵיהֶם	bechol ma'asei yedeihem
with all Israel, their family;	עִם כָּל-יִשְׂרָאֵל אֲחֵיהֶם	im kol Yisra'el acheihem
and let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar "Amen." Amen

Prayer for Israel

Divine source of life,	אָבִינוּ שֶׁבַּשָּׁמַיִם	Avinu shebashamayim,
firm support and redeemer of Israel,	צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ	tzur Yisra'el vego'alo,
bless the State of Israel,	בָּרֵךְ אֶת מְדִינַת יִשְׂרָאֵל	barech et Medinat Yisra'el,
first flowering of our redemption.	רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ	reshit tzemichat ge'ulatenu.
Protect it with your loving wing,	הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ	Hagen aleha be'evrat chasdecha,
spread over it your sheltering peace,	וּפְרוֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ	uferos aleha sukat shelomecha,
and grant your light and your truth	וּשְׁלַח אוֹרְךָ וַאֲמִתֶּךָ	ushelach or'cha va'amit'cha
to its leaders, ministers and advisors;	לְרָאשֶׁיהָ שָׂרֶיהָ וְיוֹעֲצֶיהָ	lerasheha, sareha veyo'atzeha,
guide them	וְתַקְּנֵם	vetaknem be'etzah tovah
with your good counsel.	בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	milfanecha.

Strengthen	חַזֵּק אֶת יְדֵי	Chazek et yedei
those who defend our holy land,	מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ	meginei eretz kodshenu,
bring them redemption,	וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה	vehanchilem Eloheinu yeshu'ah,
crown them with victory,	וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם	va'ateret nitzachon te'atrem,
grant peace in the land	וְנָתַתָּ שָׁלוֹם בָּאָרֶץ	venatata shalom ba'aretz
and eternal joy to its inhabitants.	וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ	vesimchat olam leyoshveha.

As for the members of our community,	וְאֶת אֲחֵינוּ	Ve'et acheinu
all the Jewish people,	כָּל בֵּית יִשְׂרָאֵל	kol beit Yisra'el,
please care for them	פְּקָד-נָא	pekod nah
in every land where they are dispersed,	בְּכָל אַרְצוֹת פְּזוּרֵיהֶם	bechol artzot pezureihim,
lead them soon in dignity	וְתוֹלִיכֵם מְהֵרָה קוֹמְמִיוּת	vetolichem meherah komemiyut
to Zion your city	לְצִיּוֹן עִירֶךָ	leTziyon irecha
and to Jerusalem	וְלִירוּשָׁלַיִם	veliYerushalayim
where your reputation dwells,	מִשְׁכַּן שְׁמֶךָ	mishkan shemecha,
as is written	כַּכָּתוּב	kakatuv
in the Torah of your servant Moses:	בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ	beTorat Moshe avdecha:
Deut 30:4 "Even if you are scattered	אִם־יִהְיֶה נִדַּחֲךָ	"Im yih'yeh nidachacha
as far as the horizon,[1]	בִּקְצֵה הַשָּׁמָיִם	biktzeh hashamayim,
from there *God* will gather you,	מִשָּׁם יְקַבֶּצְךָ	misham yekabetz'cha
your ruling God,	יהוה אֱלֹהֶיךָ	Adonai Elohecha,
and from there God will take you."	וּמִשָּׁם יִקָּחֶךָ	umisham yikachecha."
Deut 30:5 The Ruler your God will bring you	וֶהֱבִיאֲךָ יהוה אֱלֹהֶיךָ	vehevi'acha Adonai Elohecha
to the land your ancestors inherited,	אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ	el ha'aretz asher yarshu avotecha
and you will possess it;	וְיָרַשְׁתָּהּ	virishtah,
you will be more fortunate and numerous	וְהֵיטִבְךָ וְהִרְבְּךָ	veheitivcha vehirbecha
than your ancestors.	מֵאֲבֹתֶיךָ	me'avotecha.

[1] "If your being scattered *is* to the edge of the sky/heaven."

Deut 30:6 "The Ruler your God will clear	וּמָל יהוָה אֱלֹהֶיךָ	"Umal Adonai Elohecha
your heart and your children's hearts	אֶת־לְבָבְךָ וְאֶת־לֵבַב זַרְעֶךָ	et levav'cha ve'et levav zar'echa,
so as to love the Ruler your God	לְאַהֲבָה אֶת־יהוָה אֱלֹהֶיךָ	le'ahavah et Adonai Elohecha
with your whole heart and your whole self	בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ	bechol levav'cha uvechol nafshecha,
so that you may live!"	לְמַעַן חַיֶּיךָ	lema'an chayecha."
Unite our hearts in love	וְיַחֵד לְבָבֵנוּ לְאַהֲבָה	Veyached levavenu le'ahavah
and respect for your reputation,	וּלְיִרְאָה אֶת שְׁמֶךָ	uleyir'ah et shemecha,
to keep every word of your Torah.	וְלִשְׁמֹר אֶת כָּל דִּבְרֵי תוֹרָתֶךָ	velishmor et kol divrei Toratecha.

Quickly send us David's descendant,	וּשְׁלַח לָנוּ מְהֵרָה בֶּן דָּוִד	Ushelach lanu meherah ben David
your righteous anointed, to redeem *us,*	מְשִׁיחַ צִדְקֶךָ לִפְדוֹת	meshi'ach tzidkecha, lifdot
who wait for the time of your salvation.	מְחַכֵּי קֵץ יְשׁוּעָתֶךָ	mechakei ketz yeshu'atecha.
Appear in your splendid power	הוֹפַע בַּהֲדַר גְּאוֹן עֻזֶּךָ	Hofa bahadar ge'on uzecha
to all who live in your earth;	עַל כָּל יוֹשְׁבֵי תֵבֵל אַרְצֶךָ	al kol yoshvei tevel artzecha,
let every creature know	וְיֵדַע כָּל פָּעוּל	veyeda kol pa'ul
that you created it,	כִּי אַתָּה פְּעַלְתּוֹ	ki atah pe'alto,
let everything *ever* made understand	וְיָבִין כָּל יָצוּר	veyavin kol yatzur
that you made it;	כִּי אַתָּה יְצַרְתּוֹ	ki atah yetzarto,
let them all say—	וְיֹאמַר כֹּל	veyomar kol
all with breath in their nostrils—	אֲשֶׁר נְשָׁמָה בְּאַפּוֹ	asher neshamah be'apo:
"God, the God of Israel, is sovereign;	יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ	"Adonai Elohei Yisra'el melech,
Psalm 103:19 *God's* reign rules everything!"	וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה	umalchuto bakol mashalah."
And let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen

Prayer for U.S. Armed Forces

Divine source of life, we ask you to bless and sustain the brave men and women of our country's armed forces, the Army, Navy, Air Force, Marine Corps, Coast Guard and National Guard.

Grant them the courage and resources to serve their country with pride and dignity. May their cause be just, bringing peace instead of conflict.

Bring them victory in combat, and defend them in danger. Bestow comfort and strength on their spouses and loved ones, and when their duty is done, bring them home with honor, whole in heart and limb.

And let us say, "Amen!"

Prayer for Our Country

We rise.

May *God,* who grants saving power	׀ הַנּוֹתֵן תְּשׁוּעָה	׀ Hanoten teshu'ah
to earthly rulers,	לַמְּלָכִים	lamlachim—
and whose sovereignty	מַלְכוּתוֹ	malchuto
is eternal sovereignty,	מַלְכוּת כָּל עוֹלָמִים	malchut kol olamim—
bless and protect our country,	הוּא יְבָרֵךְ וְיִשְׁמֹר אֶת-אַרְצֵנוּ	hu yevarech veyishmor et artzenu
bestow wisdom on its leaders,	וְיִשְׁלַח חָכְמָה לְרָאשֶׁיהָ	veyishlach chochmah lerasheha,
and grant understanding to its inhabitants,	וְיִתֵּן בִּינָה לְיוֹשְׁבֶיהָ	veyiten binah leyoshveha,
to establish peace and freedom	לְקַיֵּם שָׁלוֹם וְחֵרוּת	lekayem shalom vecherut
in our country,	בְּאַרְצֵנוּ	be'artzenu,
and let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

We are seated.

Prayer for Israel's Defence Forces

May God who blessed our ancestors	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
bless and protect the fighters	הוּא יְבָרֵךְ וְיָגֵן אֶת חַיָּלֵי	hu yevarech vayagen et chayalei
of the Israel Defense Force,	צְבָא הֲגָנָה לְיִשְׂרָאֵל	Tzeva Haganah LeYisra'el,
who stand guard over our land	הָעוֹמְדִים עַל מִשְׁמַר אַרְצֵנוּ	ha'omdim al mishmar artzenu
from the border of Lebanon	מִגְּבוּל הַלְּבָנוֹן	migvul haLevanon
to the Egyptian desert,	וְעַד מִדְבַּר מִצְרַיִם	ve'ad midbar Mitzrayim,
from the Great Sea	וּמִן הַיָּם הַגָּדוֹל	umin Hayam Hagadol
to the approach of the Aravah,	עַד לְבוֹא הָעֲרָבָה	ad levo ha'Aravah,
on land, in the air, and on the sea.	בַּיַּבָּשָׁה בָּאֲוִיר וּבַיָּם	bayabashah, ba'avir uvayam.
May the Holy One (whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
guard and protect our soldiers	יִשְׁמֹר וְיַצִּיל אֶת חַיָּלֵינוּ	yishmor veyatzil et chayaleinu
from all trouble and sorrow,	מִכָּל צָרָה וְצוּקָה	mikol tzarah vetzukah
affliction and infirmity,	וּמִכָּל נֶגַע וּמַחֲלָה	umikol negah umachalah,
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all their endeavors,	בְּכָל מַעֲשֵׂי יְדֵיהֶם	bechol ma'asei yedeihem,
and may the *scriptural* text	וְיִקַּיֵּם בָּהֶם הַכָּתוּב	vikuyam bahem hakatuv:
be fulfilled through them:		

Deut. 20:4 For the Ruler your God *is the one*	כִּי יְהוָה אֱלֹהֵיכֶם	Ki Adonai eloheichem
who goes with you	הַהֹלֵךְ עִמָּכֶם	haholech imachem
to fight for you against your enemies,	לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם	lehilachem lachem im oyveichem,
to save you!	לְהוֹשִׁיעַ אֶתְכֶם	lehoshi'ah et'chem.
And let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen

Memorial Service ▪ יִזְכֹּר ▪ Yizkor

Some people leave the sanctuary for the Memorial Service if their parents are living, and return for Ashrei on page 354. It's customary to begin with selections from Psalms; Other responsive or solo readings may be added to help us remember our dear ones and reflect on our own lives.

Psalm 144:3-4 God, what is a human being?	יְהוָה מָה־אָדָם	Adonai, mah adam
Yet you notice us.	וַתֵּדָעֵהוּ	vateda'ehu,
What is a person? Yet you think of us.	בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ	ben enosh vat'chashvehu?
Humanity is like a breath,	אָדָם לַהֶבֶל דָּמָה	Adam lahevel damah;
our days like a passing shadow.	יָמָיו כְּצֵל עוֹבֵר	yamav ketzel over.
Psalm 90:6 In the morning, it blossoms and sprouts,	בַּבֹּקֶר יָצִיץ וְחָלָף	Baboker yatzitz vechalaf,
but in the evening it wilts and shrivels.	לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ	la'erev yemolel veyavesh.
Psalm 90:12 Teach us to use each day,	לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע	Limnot yameinu ken hoda,
to bring our hearts to wisdom.	וְנָבִא לְבַב חָכְמָה	venavi levav chochmah.
Psalm 37:37 Guard the perfect,	שְׁמָר־תָּם	Shemor tam
and watch over the upright,	וּרְאֵה יָשָׁר	ure'eh yashar
for that person's end is peace.	כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם	ki acharit le'ish shalom.
Psalm 49:16 Surely God will save my soul	אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי	Ach Elohim yifdeh nafshi
from the clutches of She'ol,	מִיַּד־שְׁאוֹל	miyad She'ol,
for *God* will take me in. Selah.	כִּי יִקָּחֵנִי סֶלָה	ki yikacheni. Selah.
Psalm 73:26 My own energy and courage failed,	כָּלָה שְׁאֵרִי וּלְבָבִי	Kalah she'eri ulevavi,
but my heart's strength and my portion,	צוּר־לְבָבִי וְחֶלְקִי	tzur levavi vechelki
is God—forever!	אֱלֹהִים לְעוֹלָם	Elohim le'olam.
Eccles. 12:7 Dust returns to the earth	וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ	Veyashov he'afar el ha'aretz
as it was before,	כְּשֶׁהָיָה	keshehayah,
while the spirit returns	וְהָרוּחַ תָּשׁוּב	veharu'ach tashuv
to God who gave it.	אֶל־הָאֱלֹהִים אֲשֶׁר נְתָנָהּ	el haElohim asher netanah.

DRAFT

Yizkor[1]

In memory of a man

May God remember		יִזְכֹּר אֱלֹהִים נִשְׁמַת	Yizkor Elohim nishmat
Father	my father, my teacher …	אָבִי מוֹרִי…	avi mori …
Husband	my dear husband …	בַּעְלִי הַיָּקָר …	ba'li hayakar …
Son	my dear son …	בְּנִי הַיָּקָר …	beni hayakar …
… [name],			… [name]
who has gone to his repose.		שֶׁהָלַךְ לְעוֹלָמוֹ	shehalach le'olamo.
May his soul		אָנָּא תְּהִי נַפְשׁוֹ	Ana tehi nafsho
be bound with the bond of life,		צְרוּרָה בִּצְרוֹר הַחַיִּים	tzerurah bitzror hachayim,
and may his rest be honor,		וּתְהִי מְנוּחָתוֹ כָּבוֹד	utehi menuchato kavod,
complete joy in your presence,		שֹׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ	sova semachot et panecha,
eternal bliss at your right hand.		נְעִימוֹת בִּימִינְךָ נֶצַח	ne'imot bimin'cha netzach.
Amen.		אָמֵן	Amen

In memory of a woman

May God remember		יִזְכֹּר אֱלֹהִים נִשְׁמַת	Yizkor Elohim nishmat
Mother	my mother, my teacher …	אִמִּי מוֹרָתִי …	imi morati …
Wife	my dear wife …	אִשְׁתִּי הַיְקָרָה …	ishti hayekarah …
Daughter	my dear daughter …	בִּתִּי הַיְקָרָה …	biti hayekarah …
… [name],			… [name]
who has gone to her repose.		שֶׁהָלְכָה לְעוֹלָמָהּ	shehalchah le'olamah.
May her soul		אָנָּא תְּהִי נַפְשָׁהּ	Ana tehi nafshah
be bound with the bond of life,		צְרוּרָה בִּצְרוֹר הַחַיִּים	tzerurah bitzror hachayim,
and may her rest be honor,		וּתְהִי מְנוּחָתָהּ כָּבוֹד	utehi menuchatah kavod,
complete joy in your presence,		שֹׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ	sova semachot et panecha,
eternal bliss at your right hand.		נְעִימוֹת בִּימִינְךָ נֶצַח	ne'imot bimin'cha netzach.
Amen.		אָמֵן	Amen

[1] This prayer has many variations, but this simple version is based on Singer's siddur. Variations may be added for other close relatives and friends.

DRAFT

Compassionate God ▪ אֵל מָלֵא רַחֲמִים ▪ El Malei Rachamim

The leader chants a prayer for all those whom we remember today. This version of the prayer[1] honors the memory of Holocaust victims and the fallen soldiers of the Israel Defense Forces.

God, full of compassion,	אֵל מָלֵא רַחֲמִים	El malei rachamim
dwelling on high,	שׁוֹכֵן בַּמְּרוֹמִים	shochein bamromim,
grant proper rest	הַמְצֵא מְנוּחָה נְכוֹנָה	hamtzei menuchah nechonah
in the shelter of your presence[2]	תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei haShechinah,
in the ranks of the saintly and pure,	בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים	bema'alot kedoshim utehorim,
radiant like the bright heavens,	כְּזֹהַר הָרָקִיעַ מַזְהִירִים	kezohar haraki'ah mazhirim,
to the souls	אֶת נִשְׁמוֹת	et nishmot
of the holy and pure,	הַקְּדוֹשִׁים וְהַטְּהוֹרִים	hakedoshim vehatehorim
our Jewish brothers and sisters,	אַחֵינוּ בְּנֵי יִשְׂרָאֵל	acheinu benei Yisra'el,
who were murdered and slaughtered,	שֶׁנֶּהֶרְגוּ וְשֶׁנִּשְׁחֲטוּ	shenehergu veshenishchatu
burned and butchered	וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּחוּ	veshenisrefu vshenitbechu
by the Nazis	עַל יְדֵי הַנָּאצִיִּים	al yedei haNatziyim
in the lands of *our* persecution—	בְּאַרְצוֹת הַשְׁמַד	be'artzot hashmad
their martyrdom declared your holiness![3]	עַל קִידּוּשׁ הַשֵּׁם	al kidush hashem,
and the souls	וְאֶת נִשְׁמוֹת	ve'et nishmot
of the men and women soldiers	הַחַיָּלִים וְהַחַיָּלוֹת	hachayalim vehachayalot
of the Israel Defense Force	שֶׁל צְבָא הַגָּנָה לְיִשְׂרָאֵל	shel Tzeva Haganah leYisra'el,
who gave their lives	שֶׁמָּסְרוּ נַפְשָׁם	shemasru nafsham
at the battle front	עַל שְׂדֵה הַקְּרָב	al sedei hakrav
for the sake of their land and people,	בְּעַד אַרְצָם וְעַמָּם	be'ad artzam ve'amam,
and *for* all those	וְכָל אֵלֶּה	vechol eleh
whom we have remembered today.	שֶׁהִזְכַּרְנוּ הַיּוֹם לִבְרָכָה	shehizkarnu hayom livrachah.

[1] Birnbaum (*High Holyday Prayer Book,* p. 732) notes that Israel Davidson, in his *Thesaurus of Mediaeval Hebrew Poetry,* lists twenty-two versions of this prayer. This version was given to me by my late teacher, Rev. Louis Klein.

[2] "Beneath the wings of Shechinah (God's presence)"

[3] "For the holiness of your name (reputation)"; martyrdom, in those rare cases when halacha requires it, is a way to demonstrate the power and holiness of our God. Or, one could translate, "for sanctifying *God's* name"—they were killed because they held to their belief.

As we pray	בַּעֲבוּר שֶׁאֲנַחְנוּ מִתְפַּלְלִים	Ba'avur she'anachnu mitpalelim
that their souls may ascend,	בְּעַד עֲלִיַּת נִשְׁמָתָם	be'ad aliyat nishmatam,
so, compassionate ruler,	לָכֵן בַּעַל הָרַחֲמִים	lachein, Ba'al Harachamim,
shelter them beneath your wings	הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ	hastirem beseter kenafecha
forever	לְעוֹלָמִים	le'olamim,
and gather their souls	וּצְרוֹר בִּצְרוֹר הַחַיִּים	utzeror bitzror hachayim
in the bond of life—	אֶת-נִשְׁמָתָם	et nishmatam—
may they rest in the Garden of Eden!	בְּגַן עֵדֶן תְּהֵא מְנוּחָתָם	beGan Eden tehei menuchatam!
God is their *true* inheritance,	יי הוּא נַחֲלָתָם	Adonai, hu nachalatam,
and may they rest in peace	וְיָנוּחוּ בְּשָׁלוֹם	veyanuchu veshalom
in their resting place,	עַל מִשְׁכָּבָם	al mishkavam,
and let us say: "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar: "Amen." Amen

Psalm 23

[1] David's psalm:	מִזְמוֹר לְדָוִד	Mizmor leDavid.
God is my shepherd; I have all I need,	יהוה רֹעִי לֹא אֶחְסָר	Adonai ro'i lo echsar.
[2] Grazing in lush, soft mead	בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי	Bin'ot deshe yarbitzeini,
By waters still and clear,	עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי	Al mei menuchot yenahaleni:
[3] From doubts and fears I'm freed.	נַפְשִׁי יְשׁוֹבֵב	Nafshi yeshovev
You guide me right,	יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק	Yancheni vema'gelei tzedek
to show your power is near.[1]	לְמַעַן שְׁמוֹ	lema'an shemo.
[4] When I walk in the vale of gloom, I fear	גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת	Gam ki elech begei tzalmavet,
No wrong, for you are here:	לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי	lo ira ra ki atah imadi.
Your staff won't let me stray;	שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ	Shivtecha umish'antecha
Your rod will bring me cheer.	הֵמָּה יְנַחֲמֻנִי	hemah yenachamuni.
[5] To spite my foes,	תַּעֲרֹךְ לְפָנַי שֻׁלְחָן	Ta'aroch lefanai shulchan
for me a feast you lay.[2]	נֶגֶד צֹרְרָי	neged tzorerai.

[1] "David's psalm. / God is my shepherd (I shall not lack), / laying me in lush grass, / leading me to placid waters, / reviving my spirit/soul, setting me in the circle of virtue / for *God's* reputation."
[2] "Though I walk in the vale of gloom, / I fear no wrong for you are with me; / your shepherd's staff and walking stick, / they comfort me. / You set the table before me, / in front of my foes."

You made me royal:	דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי	Dishanta vashemen roshi
it is too much. I say	כּוֹסִי רְוָיָה	kosi revayah.
[6] That good and love will stay	אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי	Ach tov vachesed yirdefuni
Close by me all my days,	כָּל־יְמֵי חַיָּי	kol yemei chayay,
And in your house I'll pray	וְשַׁבְתִּי בְּבֵית־יהוה	veshavti beveit Adonai
Forever, when I end	לְאֹרֶךְ יָמִים	le'orech yamim.
life's winding ways.[1]		

Mourner's Kaddish ▪ קַדִּישׁ יָתוֹם ▪ Kadish Yatom

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—(Amen)	שְׁמֵהּ רַבָּא	shemeh rabah—
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן	Ve'imru, "Amen."
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name, blessed may it be—	שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא	shemeh dekudshah, Berich hu.
far above all	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן	Ve'imru, "Amen."

[1] "You poured oil on my head *for a coronation ceremony;* / my cup overflows. / Goodness and mercy will follow me / every day of my life, / and I will sit in God's house / for a long time."

DRAFT

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven, and life,	מִן שְׁמַיָּא וְחַיִּים	min shemayah, vechayim,
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

··Take three steps back; bow left on "oseh shalom," right on "hu berachamav ya'aseh," forward on "aleinu." ·

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God mercifully bring peace	הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם	hu berachamav ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen." [1]	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

The Torah service continues with Ashrei.

Ashrei (Psalm 145) ▪ אַשְׁרֵי

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶלָה	Od yehalelucha selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
[1] David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
[2] **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
[3] **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[2]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
[4] **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
[5] **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.

[1] This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.
[2] "And for his greatness there is no probing/examination."

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[6] **V**oicing your awesome power,	וְעֶזּוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדוּלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
[7] **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
[8] **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יהוה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד	Erech apayim ug'dol chased.
[9] **T**o all creatures God is good,	טוֹב־יהוה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
[10] **Y**our creatures all will know you, God,	יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.
[11] **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.
[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them	וְאַתָּה נוֹתֵן־לָהֶם	Ve'ata noten lahem
their food in its time,	אֶת־אָכְלָם בְּעִתּוֹ	et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**Tz**adik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.

[1] This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
[2] I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.
[3] "In all his ways."

[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[1]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **Sh**eltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.
[Ps 115:18] And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	Me'ata ve'ad olam Halleluyah!

Returning the Torah ▪ הַכְנָסַת סֵפֶר הַתּוֹרָה ▪ Hachnasat Sefer HaTorah

One scroll is handed to the leader; someone else takes the second scroll, and we stand.

[Psalm 148:13] *Let them all* praise God's name,	⁞ יְהַלְלוּ אֶת־שֵׁם יהוה	⁞ Yehalelu et shem Adonai,
for *God's* name alone is exalted:	כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:

The leader begins the procession to return the scroll

[Ps. 148:13-14] *God's* glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
And *God* will bring us greatness,[2]	וַיָּרֶם קֶרֶן לְעַמּוֹ	Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Halleluyah!	הַלְלוּ־יָהּ	Halleluyah!

Psalm 24

On Shabbat, we sing Psalm 29 (page 358) instead of Psalm 24.

[1] A psalm by David.	לְדָוִד מִזְמוֹר	LeDavid mizmor:
God's is the world, with all it holds,	לַיהוָה הָאָרֶץ וּמְלוֹאָהּ	LAdonai ha'aretz um'lo'ah,
The land on which all people dwell,[4]	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,

[1] "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."
[2] "And *God* will raise a horn for *God's* people."
[3] ; "Glory for those who feel God's kindness"—חסידיו can mean "those who love *God*" or "those who are gracious toward *God*"; or it can mean "those who experience God's love/kindness." We usually translate the word as "righteous," referring to the most devout and religious people.
[4] "To God belongs the world and its contents, the lived-on land and its inhabitants."

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[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell.[1]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יהוה	Mi ya'aleh vehar Adonai,
To reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	Neki chapayim uvar levav,
Without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
Their vow is their intent.[2]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah.
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יהוה	Yisa verachah me'et Adonai,
Defending them in every trial.[3]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
Seek only, *God*, to be with you. Selah.[4]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.
[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
The glorious sovereign is nigh![5]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, who fights for us,	יהוה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
Unfailingly victorious![6]	יהוה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.
[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
The glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, who fights for us;	יהוה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[7] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

[1] "For *God* founded it above waters, and established it above rivers.

[2] "The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully."

[3] "Such a person will bear a blessing from God, vindication from the God of his/her salvation."

[4] "This is the generation of his (Jacob's) generations (i..e., these are Jacob's distant descendants), who seek your presence—Jacob!" As for the meaning of "Selah," if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.

[5] "Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter." No earthly gate is high enough to admit God.

[6] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."

[7] "Who is this ruler of glory? God of armies: *God* is the ruler of glory."

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Psalm 29 (Shabbat)

[1] A psalm of David:	׀ מִזְמוֹר לְדָוִד	׀ Mizmor leDavid:
To God, the mightiest people grant,	הָבוּ לַיהוה בְּנֵי אֵלִים	Havu lAdonai benei elim,
To God they grant glory and might;	הָבוּ לַיהוה כָּבוֹד וָעֹז	havu lAdonai kavod va'oz,
[2] To God they grant glory by right,	הָבוּ לַיהוה כְּבוֹד שְׁמוֹ	havu lAdonai kevod shemo,
To God they bow, a holy sight.[1]	הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ	hishtachavu lAdonai behadrat kodesh.
[3] God's voice will soar when waters roar,	קוֹל יהוה עַל־הַמָּיִם	Kol Adonai al hamayim,
The God of splendor lets them yell,	אֵל־הַכָּבוֹד הִרְעִים	El hakavod hir'im;
For God out-roars the oceans' swell.[2]	יהוה עַל־מַיִם רַבִּים	Adonai al mayim rabim.
[4] In all that's strong or fair,	קוֹל־יהוה בַּכֹּחַ	Kol Adonai bako'ach;
God's voice is somehow there.[3]	קוֹל יהוה בֶּהָדָר	kol Adonai behadar.
[5] God's *thunder* claps—the cedar snaps—	קוֹל יהוה שֹׁבֵר אֲרָזִים	Kol Adonai shover arazim,
Shattering the lofty tree	וַיְשַׁבֵּר יהוה	vayeshaber Adonai
In Lebanon where land leaps in air	אֶת־אַרְזֵי הַלְּבָנוֹן	et arzei haLevanon,
[6] With calf's agility,	וַיַּרְקִידֵם כְּמוֹ־עֵגֶל	vayarkidem kemo egel—
While Syrian hills dance their quadrilles	לְבָנוֹן וְשִׂרְיֹן	Levanon veSiryon—
Like oxen's progeny.[4]	כְּמוֹ בֶן־רְאֵמִים	kemo ven re'eimim.
[7] Lightning is God's voice too:	קוֹל־יהוה חֹצֵב	Kol Adonai chotzev,
Fire-blades slash and hew.[5]	לַהֲבוֹת אֵשׁ	lahavot esh.
[8] God's voice can make the desert quake,	קוֹל יהוה יָחִיל מִדְבָּר	Kol Adonai yachil midbar,
The Kadesh wasteland shake.	יָחִיל יהוה מִדְבַּר קָדֵשׁ	yachil Adonai midbar Kadesh.
[9] God's thunder startles *forest* deer,	קוֹל יהוה יְחוֹלֵל אַיָּלוֹת	Kol Adonai yecholel ayalot,
While trees shed all their leaves *in fear*	וַיֶּחֱשֹׂף יְעָרוֹת	vayechesof ye'arot,
And in *God's* shrine all cry, "Oh dear!"[6]	וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד	uveheichalo, kulo omer, "Kavod!"

[1] "Grant to God, O children of the powerful, grant to God glory and power; grant to God the glory of *God's* reputation; bow to God in *God's* splendor of holiness."
[2] "God's voice *is* above/more than the waters, the God of glory made it loud, Adonai *is* over the many waters."
[3] "God's voice *is* in strength; God's voice *is* in splendor."
[4] "God's voice shatters cedars; God has shattered the cedars of Lebanon. *God* will make them dance, Lebanon like a calf, Syria like a young horned beast."
[5] "God's voice hews, blades of flame."
[6] "Oh dear!" is literally, "Glory!"—presumably a cry of consternation.

[10] God, enthroned, sent forth the Flood;	יְהוָה לַמַּבּוּל יָשָׁב	Adonai lamabul yashav,
God's reign will never cease;	וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם	vayeshev Adonai melech le'olam.
[11] God with *God's* people ever stood,	◊ יְהוָה עֹז לְעַמּוֹ יִתֵּן	◊ Adonai oz le'amo yiten,
And blesses them with lasting peace.[1]	יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם	Adonai yevarech et amo vashalom.

The Torah scrolls are placed in the ark.

When The Ark Rested ▪ וּבְנֻחֹה יֹאמַר ▪ Uvenucho Yomar

Num 10:36 When *the ark* rested, *Moses* would say,	וּבְנֻחֹה יֹאמַר	Uvenucho yomar:
"Return, God,	שׁוּבָה יְהוָה	"Shuva, Adonai,
to the myriad thousands of Israel."	רִבְבוֹת אַלְפֵי יִשְׂרָאֵל	riv'vot alfei Yisra'el."
Psalm 132:8-10 Go up, God, to your resting place,	קוּמָה יְהוָה לִמְנוּחָתֶךָ	Kuma, Adonai, limnuchatecha,
you and the ark of your power.	אַתָּה וַאֲרוֹן עֻזֶּךָ	ata va'aron uzecha.
Let your priests wear righteousness,	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק	Kohanecha yilbeshu tzedek,
and your pious ones will sing with joy.	וַחֲסִידֶיךָ יְרַנֵּנוּ	vachasidecha yeranenu.
For the sake of your servant David,	בַּעֲבוּר דָּוִד עַבְדֶּךָ	Ba'avur David avdecha,
do not turn away the face of your anointed.	אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ	al tashev penei meshichecha.
Prov 4:2 For I gave you good guidance;	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם	Ki lekach tov natati lachem
don't abandon my Torah!	תּוֹרָתִי אַל־תַּעֲזֹבוּ	Torati al ta'azovu.
Prov 3:18 Cling to it, and it's a tree of life;	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ	Etz chayim hi lamachazikim bah,
those who grasp it are happy.[2]	וְתֹמְכֶיהָ מְאֻשָּׁר	vetomcheha me'ushar.
Prov 3:17 Torah ways are pleasant ways;	דְּרָכֶיהָ דַרְכֵי־נֹעַם	Deracheha dar'chei no'am
Peaceful are its paths always.	וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם	vechol netivoteha shalom.
Lam 5:21 God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[3]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

The ark is closed, and we are seated ǂ

[1] "God sat *enthroned* at the *time of the* Flood, God will sit as ruler forever. God gives strength to *God's* people; God will bless *God's* people with peace."

[2] "It's a tree of life to those who cling to it, and those who hold it up are happy." A wonderful thought: Torah is like a spiritual bank: it gives strength to the needy and happiness to those who give their strength to it.

[3] "Bring us back to you, Lord, and we shall come back; renew our days as of old"—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.

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מוּסַף

Additional Service

DRAFT

Leader's Prayer ▪ הִנֵּנִי ▪ Hineni

This prayer expresses the leader's humility and grave sense of responsibility on this solemn day.

Here I stand, a chronic underachiever,[1]	הִנֵּנִי הֶעָנִי מִמַּעַשׂ	Hineni he'ani mima'as,
shaking and scared, in fear *of the one who is*	נִרְעָשׁ וְנִפְחַד מִפַּחַד	nir'ash venifchad mipachad
crowned with the Jewish people's praises.[2]	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'al.
I have come to stand and plead	בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן	Bati la'amod ulehit'chanen
before you	לְפָנֶיךָ	lefanecha
on behalf of your people Israel,	עַל עַמְּךָ יִשְׂרָאֵל	al am'cha Yisra'el
who have sent me,	אֲשֶׁר שְׁלָחוּנִי	asher shelachuni
although I am not up to the task	אַף עַל פִּי שֶׁאֵינִי כְדַאי	af al pi she'eini chedai
nor suited for it.	וְהָגוּן לְכָךְ	vehagun lechach.
So I beg of you,	לָכֵן אֲבַקֵּשׁ מִמְּךָ	Lachen avakesh mim'cha,
God of Abraham and Sarah,	אֱלֹהֵי אַבְרָהָם ושרה	Elohei Avraham veSarah,
God of Isaac and Rebeccah,	אֱלֹהֵי יִצְחָק ורבקה	Elohei Yitzchak veRivkah,
and God of Jacob,[3] Rachel and Leah,	וֵאלֹהֵי יַעֲקֹב ורחל ולאה	vElohei Ya'akov veRachel veLe'ah,
Ex 34:6 "God, God,	יהוה יהוה	Adonai, Adonai,
merciful, compassionate divinity,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun
God of Israel,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
almighty, *Habakuk 1:7* powerful, awesome—	שַׁדַּי אָיֹם וְנוֹרָא	shadai, ayom venorah—
Please	הֱיֵה נָא	heyeh nah
Gen 24:42 prosper the path I tread[4]	מַצְלִיחַ דַּרְכִּי אֲשֶׁר אָנֹכִי הוֹלֵךְ	matzli'ach darki asher anochi holech,
as I approach you to stand and beg for mercy	לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים	la'amod ulevakesh rachamim
for myself and those who sent me.	עָלַי וְעַל שׁוֹלְחָי	alai ve'al sholchai.
Please, don't condemn them for my sins	וְנָא אַל תַּפְשִׁיעֵם בְּחַטֹּאתַי	Venah al tafshi'em bechatotai,
or make them liable for my wrongs—	וְאַל תְּחַיְּבֵם בַּעֲוֹנוֹתַי	ve'al techayvem ba'avonotai,
I *know I* am an offender, a sinner.	כִּי חוֹטֵא וּפוֹשֵׁעַ אָנִי	ki choteh ufoshe'ah ani.

[1] "Poor in deeds," i.e., having achieved nothing.
[2] "Who sits *on a throne* of (or *in judgement over)* the praises of Israel."
[3] Based on Ex. 3:6, Moses' encounter with God at the Burning Bush.
[4] From the prayer of Eliezer, Abraham's servant, who sought a wife for Abraham's son Isaac: "making-successful my-path which I walk."

Don't let them be humiliated for my sins	וְאַל יִכָּלְמוּ בְּפִשָּׁעַי	va'al yikalmu bifsha'ai
or be ashamed of me,	וְאַל יֵבוֹשׁוּ הֵם בִּי	ve'al yevoshu hem bi,
and let me not be ashamed in front of them.	וְאַל אֵבוֹשׁ אֲנִי בָּהֶם	ve'al evosh ani bahem.
Rather, accept my prayer	וְקַבֵּל תְּפִלָּתִי	Vekabel tefilati
like that of a seasoned professional[1]	כִּתְפִלַּת זָקֵן וְרָגִיל	kit'filat zaken veragil,
of appropriate age,	וּפִרְקוֹ נָאֶה	ufirko na'eh
fully experienced,[2]	וּזְקָנוֹ מְגֻדָּל	uzekano megudal
with pleasing voice,	וְקוֹלוֹ נָעִים	vekolo na'im
friendly with other people.	וּמְעֹרָב בְּדַעַת עִם הַבְּרִיּוֹת	ume'orav beda'at im habriyot.

Tell the prosecutor not to accuse me;[3]	◊ וְתִגְעַר בַּשָּׂטָן לְבַל יַשְׂטִינֵנִי	◊ Vetigar basatan leval yastineni,
when we skipped your rules, let it be[4]	וְיִהְי נָא דִלּוּגֵנוּ עָלֶיךָ	vihi nah dilugenu alecha
considered devotion;	אַהֲבָה	ahavah,
over all our sins	וְעַל כָּל פְּשָׁעִים	ve'al kol pesha'im
cover *them* with *your* love,	תְּכַסֶּה בְּאַהֲבָה	techaseh be'ahavah,
please turn every trouble and evil—	כָּל צָרוֹת וְרָעוֹת הֲפָךְ-נָא	kol tzarot vera'ot hafach nah
for us and all the Jewish community—	לָנוּ וּלְכָל יִשְׂרָאֵל	lanu ulechol Yisra'el
into joy and celebration,	לְשָׂשׂוֹן וּלְשִׂמְחָה	lesason ulesim'cha,
into life and peace;	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
they long for truth and peace.	הָאֱמֶת וְהַשָּׁלוֹם אֲהֵבוּ	ha'emet vehashalom ehavu,
And let there be no obstacle	וְלֹא יְהִי שׁוּם מִכְשׁוֹל	velo yehi shum michshol
to my prayer.	בִּתְפִלָּתִי	bit'filati.

[1] "Like the prayer of an elder (i.e., experienced person), a regular (i.e., one who does this often).
[2] "And his beard full grown."
[3] "Rebuke the adversary so that he will not accuse me"; the adversary is the prosecuting attorney in the court of God's justice, and you may recognize the familiar name Satan. In Jewish tradition, Satan is not an evil "angel" independent of God but instead symbolizes our understanding that God is aware of our failings and wrongdoing.
[4] "Please let our skipping/omission before you."

DRAFT

God, let this be what you want,	וִיהִי רָצוֹן מִלְּפָנֶיךָ יי	Vihi ratzon milfanecha, Adonai,
God of Abraham and Sarah,	אֱלֹהֵי אַבְרָהָם ושרה	Elohei Avraham veSarah,
God of Isaac and Rebeccah,	אֱלֹהֵי יִצְחָק ורבקה	Elohei Yitzchak veRivkah,
and God of Jacob,[1] Rachel and Leah,	וֵאלֹהֵי יַעֲקֹב ורחל ולאה	vElohei Ya'akov veRachel veLe'ah,
the great, powerful and awesome God,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	ha'El hagadol hagibor vehanorah
God on high;	אֵל עֶלְיוֹן	El elyon,
Ex 3:14 "I will be what I will be,"	אֶהְיֶה אֲשֶׁר אֶהְיֶה	"Ehyeh asher ehyeh,"
that all the messengers	שֶׁכָּל הַמַּלְאָכִים	shekol hamalachim
who carry prayers aloft	שֶׁהֵם מַעֲלֵי תְפִלּוֹת	shehem ma'alei tefilot
will bring my prayer	יָבִיאוּ תְפִלָּתִי	yavi'u tefilati
into your presence[2]	לִפְנֵי כִסֵּא כְבוֹדֶךָ	lifnei chisei chevodecha
and present it to you	וְיַצִּיגוּ אוֹתָהּ לְפָנֶיךָ	veyatzigu otah lefanecha
for the sake of	בַּעֲבוּר	ba'avur
all the righteous and devout,	כָּל הַצַּדִּיקִים וְהַחֲסִידִים	kol hatzadikim vehachasidim,
the blameless and upright,	הַתְּמִימִים וְהַיְשָׁרִים	hat'mimim vehayesharim,
and for the sake of	וּבַעֲבוּר	uva'avur
your great and awesome reputation.[3]	כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא	kevod shimcha hadagol vehanorah
For you listen to	◊ כִּי אַתָּה שׁוֹמֵעַ	◊ ki atah shome'ah
the prayer of your people, the Jews,	תְּפִלַּת עַמְּךָ יִשְׂרָאֵל	tefilat am'cha Yisra'el
with compassion.	בְּרַחֲמִים	berachamim.
We bless you, *God* who listens to prayer.	בָּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה	Baruch atah, shome'ah tefilah.

The leader says "half" kaddish, page 641.

[1] Based on Ex. 3:6, Moses' encounter with God at the Burning Bush.
[2] "Before your throne of glory."
[3] "The honor/glory of your great and awesome name."

Additional Service Silent Amidah

Psalm 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[1]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[3] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה	magen Avraham ufoked Sarah.

[1] "For their children's children"

[2] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

[3] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[1]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.
Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

[1] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[2] "Kind embrace" is literally "abundant mercies."

[3] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

DRAFT

3. Holiness ▪ קְדוּשָׁה ▪ Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל-כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִרָאוּךָ כָּל-הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata.
And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[4] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[5] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,

[1] Awe and reverence for God are gifts not universally enjoyed.
[2] "Let them all be formed into a single society" or "May they all be formed …"
[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.
[4] Some say, "Good hope/תִּקְוָה טוֹבָה/vetikvah tovah."
[5] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

DRAFT

joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[1] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[2],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[3]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.
So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וִישָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[4]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[5] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.
Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[6]	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam, Elohayich,
your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Tziyon,
from age to age: all hail to God.	לְדֹר וָדֹר הַלְלוּ-יָהּ	ledor vador: Halleluyah.

[1] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[2] David, the son of Jesse, was anointed as king.

[3] We pray for the Messianic Era, not as something remote, but as something we want right now!

[4] "End like smoke."

[5] Or "proud government," or "arrogant administration."

[6] Or "your holy words."

You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you,	וְאֵין אֱלוֹהַ מִבַּלְעָדֶיךָ	ve'ein elo'ah mibal'adecha,
as it's written:	כַּכָּתוּב	kakatuv:
Isaiah 5:16 The God of Hosts[1] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[2]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

4. Holiness of This Day ▪ קְדוּשַׁת הַיּוֹם ▪ Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[3]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

[1] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[2] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

[3] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

Because of our sins	וּמִפְּנֵי חַטָּאֵינוּ	Umipnei chata'einu
we were displaced from our land[1]	גָּלִינוּ מֵאַרְצֵנוּ	galinu me'artzenu,
and sent far away from our *own* ground.	וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ	venitrachaknu me'al admatenu.
So we cannot	וְאֵין אֲנַחְנוּ יְכוֹלִים	Ve'ein anachnu yecholim
perform our *sacrificial* duty	לַעֲשׂוֹת חוֹבוֹתֵינוּ	la'asot chovoteinu
in the dwelling you chose,	בְּבֵית בְּחִירָתֶךָ	beveit bechiratecha
the great and holy Temple	בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ	babayit hagadol vehakadosh
that bears your reputation	שֶׁנִּקְרָא שִׁמְךָ עָלָיו	shenikrah shimchah alav,
because of the *enemy* power[2]	מִפְּנֵי הַיָּד	mipnei hayad
sent against your sanctuary.	שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ	shenishtalcha bemikdashecha.
May this be your will—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu
merciful ruler	מֶלֶךְ רַחֲמָן	melech rachaman,
who brings children home—[3]	הַמֵּשִׁיב בָּנִים לִגְבוּלָם	hameshiv banim ligvulam—
to return and be merciful to us	שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ	shetashuv uterachem aleinu
and to your Temple	וְעַל מִקְדָּשְׁךָ	ve'al mikdashcha
in your great mercy,	בְּרַחֲמֶיךָ הָרַבִּים	berachamecha harabim,
to build it soon and make it famous.[4]	וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ	vetivnehu meherah utegadel kevodo.
Source of life, our Ruler,	אָבִינוּ מַלְכֵּנוּ	Avinu malkeinu,
reveal the glory of your rule	גַּלֵּא כְּבוֹד מַלְכוּתְךָ	galeh kevod malchut'cha
over us—do it soon!—	עָלֵינוּ מְהֵרָה	aleinu meherah,
and let it appear and be raised	וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ	vehofa vehinasei aleinu
above us for all to see.[5]	לְעֵינֵי כָּל-חָי	le'einei kol chay.

[1] Yes, we have suffered; yes, we have been victims; but yes, we have also brought trouble on ourselves. The Talmud (Gittin 55b) blames the destruction of Jerusalem on a single incident of personal animosity in the Jewish community. Apparently, mutual respect among Jews is the first requirement for our success.

[2] "The great and holy house (i.e. the Temple) upon which your name is called (i.e., that bears your reputation) because of the *enemy* hand (i.e., power)"

[3] This line is added in the Conservative liturgy to acknowledge the founding of the State of Israel.

[4] "And to make its glory great."

[5] "Our parent, our ruler, reveal/uncover the glory of your sovereignty upon us quickly, and let it appear and be raised above us in the eyes of all living *things."* The root גל gives us words for "roll" and "uncover"—rolling

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Gather our dispersed *people*	וְקָרֵב פְּזוּרֵינוּ	Vekarev pezureinu
from among the *other* nations	מִבֵּין הַגּוֹיִם	mibein hagoyim,
and bring them back, scattered	וּנְפוּצוֹתֵינוּ כַּנֵּס	unefutzoteinu kaness
all over the world.	מִיַּרְכְּתֵי-אָרֶץ	miyarktei aretz.
Bring us to Zion your city, in joy	וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה	Vahavi'enu leTziyon ir'cha berinah
and to Jerusalem your Temple[1]	וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ	veliYerushalayim beit mikdashcha
with lasting happiness,	בְּשִׂמְחַת עוֹלָם	besimchat olam,
Add this to recall the sacrificial system ...		
where our ancestors brought you	שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵיהֶם	et korbenot chovoteihem,
... or this to pray for its restoration, literally or metaphorically		
and we shall bring you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵינוּ	et korbenot chovoteinu,[2]
Continue here; add the shaded line on Shabbat		
the daily ones	תְּמִידִים כְּסִדְרָם	temidim kesidram
and the extra ones, properly—	וּמוּסָפִים כְּהִלְכָתָם	umusafim kehil'chatam,
and the extra offering of this Shabbat day	וְאֶת-מוּסַף יוֹם הַשַּׁבָּת הַזֶּה	Ve'et Musaf yom haShabbat hazeh
and the extra offering	וְאֶת-מוּסַף	ve'et Musaf
of this Day of Cleansing	יוֹם הַכִּפּוּרִים הַזֶּה	Yom haKipurim hazeh
Add this to recall the sacrificial system ...		
our ancestors brought to you	עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ	asu vehikrivu lefanecha
... or this to pray for its restoration, literally or metaphorically		
we shall perform and bring you	נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ	na'aseh venakriv lefanecha
Continue here		
lovingly, to observe your wishes,	בְּאַהֲבָה כִּמְצוַת רְצוֹנֶךָ	be'ahava kemitzvat retzonecha,
written in your Torah[2]	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha,

away the covering—and the word גלה takes us back to גלינו on page 370. There we were "rolled" off our land; here we pray to see God's glory be "rolled back" to reestablish us in our land.

[1] Don't be fooled. Zion isn't just a town, nor is Jerusalem just the Temple. These are all symbolic places; to be in any of them is to have our prayers answered.

[2] For this line, some siddurim read: "As you wrote for us in your Torah / כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ / kemo shekatavta aleinu beToratecha."

by Moses' hand,[1]	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
spoken by your glory:[2]	מִפִּי כְבוֹדֶךָ כָּאָמוּר	mipi chevodecha ka'amur:

Add the shaded section on Shabbat.

Num 28:9-10 And on the Shabbat day, *take*	וּבְיוֹם הַשַּׁבָּת	Uveyom haShabbat
two year-old lambs, perfect ones,	שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם	shnei chevasim benei shana, temimim,
and eight pounds[3] of fine flour	וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה	ushnei esronim solet mincha
mixed with oil, with its wine-offering;	בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ	belulah vashemen, venisko,
bring the Shabbat offering on its Shabbat,	עֹלַת שַׁבָּת בְּשַׁבַּתּוֹ	olat Shabbat beshabbato,
on top of the routine offering and its wine-offering.	עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ	al olat hatamid veniskah.

Num. 29:7-8 On the tenth *day*	וּבֶעָשׂוֹר	Uve'asor
of this seventh month	לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה	lachodesh hashvi'i hazeh
you shall have a holy meeting	מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם	mikrah kodesh yiheyeh lachem,
and humble yourselves;	וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם	ve'initem et nafshoteichem;
you must do no work *at all.*	כָּל־מְלָאכָה לֹא תַעֲשׂוּ	kol melachah lo ta'asu.
Make an upward offering to God,	וְהִקְרַבְתֶּם עֹלָה לַיהוָה	Vehikravtem olah lAdonai,
a nice smell:	רֵיחַ נִיחֹחַ	re'ach nicho'ach:
one male young bull, one ram,	פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד	par ben bakar echad, ayil echad,
and seven year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה	kevasim benei shanah shivah,
flawless ones, your own.	תְּמִימִם יִהְיוּ לָכֶם	temimim yiheyu lachem.
and their flour- and wine-offerings as stated:	וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר	umin'chatam veniskehem kimdubar:
12 pounds *of flour* for each bull,	שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר	shloshah esronim lapar
eight for each ram,	וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל	ushnei esronim la'ayil
four for each lamb,	וְעִשָּׂרוֹן לַכֶּבֶשׂ	ve'isaron lakeves
wine as its wine-offering, a goat to atone	וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר	veyayin kenisko vesa'ir lechaper
and two continual offerings, by their rules.	וּשְׁנֵי תְמִידִים כְּהִלְכָתָם	ushnei temidim kehil'chatam.

[1] By tradition, Moses wrote the Torah down in his own hand.

[2] "Through the mouth of your glory, as it is said"; i.e., God spoke, Moses wrote.

[3] "Two tenths *of an ephah";* an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Eight pounds would make a good half-dozen loaves of bread.

DRAFT

Add the shaded section on Shabbat.

They'll rejoice when you are ruler—[1]	יִשְׂמְחוּ בְמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם	Am mekadshei shevi'i, kulam
will be content and happy in your goodness.	יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ	yisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ	Uvashvi'i ratzita bo vekidashto,
and called it the delight of days,	חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ	chemdat yamim oto karata,
a memory of the work of creation.	זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפֻּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.

[1] Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

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And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."
Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[2]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

[2] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

Blessed are You, God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai,
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים	veYom haKipurim.

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֶּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

6. We Give Thanks ▪ מוֹדִים ▪ Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.
And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

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7. Peace ▪ שָׁלוֹם ▪ Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who makes peace.	עוֹשֵׂה הַשָּׁלוֹם	oseh hashalom.

Confession ▪ וִדוּי ▪ Vidui

To conclude the Silent Amidah, continue with Confession and Personal Prayers, pages 62 to 73.

[1] "On earth" is added in the Conservative liturgy.

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Additional Service: Amidah Repetition

We stand as the ark is opened. Some omit the references to the Matriarchs.

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[1]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Tutored by the wise and discerning,	מִסּוֹד חֲכָמִים וּנְבוֹנִים	Misod chachamim unevonim,
instructed by experts,	וּמִלֶּמֶד דַּעַת מְבִינִים	umilemed da'at mevinim,
I voice my prayer and petition[3]	אֶפְתְּחָה פִי בִּתְפִלָּה וּבְתַחֲנוּנִים	eftecha fi bitfilah uvetachanunim,
to plea and seek favor	לְחַלּוֹת וּלְחַנֵּן	lechalot ulechanen
from the ruler full of mercy	פְּנֵי מֶלֶךְ מָלֵא רַחֲמִים	penei melech malei rachamim
who forgives and pardons sinners.	מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים	mochel vesole'ach la'avonim.

[1] "For their children's children"

[2] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

[3] "From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition…" In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

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Congregation, then leader, say the next four lines

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[1] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian. אָמֵן	מָגֵן אַבְרָהָם ופוקד שרה	magen Avraham ufoked Sarah. Amen

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[2]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[3]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

[1] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

[2] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[3] "Kind embrace" is literally "abundant mercies."

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Congregation, then leader, say the next three lines

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[1]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

3. Holiness ▪ קְדוּשָׁה ▪ Kedushah

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
Psalm 22:4 You are holy,	וְאַתָּה קָדוֹשׁ	Ve'atah kadosh,
dwelling *above* Israel's praises.	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el.
God, please …	אֵל נָא	El nah!

[1] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

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We open the ark and stand, as we add poems to enhance the third blessing.

Say *this* about God ▪ אִמְרוּ לֵאלֹהִים ▪ Imru LElohim

This alphabetical acrostic—only eleven verses are in our liturgy—is attributed to Meshulam ben Kalonymos. In my opinion, attributions are uncertain because the Kalonymos family has more than one Meshulam and because poets can attribute their work to others—perhaps as a compliment, perhaps to win more authority and acceptance for their own work, perhaps believing they have "channeled" the older poet.

And so,	וּבְכֵן	Uvechen
Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
"How awesome are your works!"	מַה־נּוֹרָא מַעֲשֶׂיךָ	"Mah norah ma'asecha!"
Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
God, ruler of *God's* world	**א**ֵל מֶלֶךְ בְּעוֹלָמוֹ	**E**l melech be'olamo
Hastens the redemption of *God's* people	מְחִישׁ פְּדוּת עַמּוֹ	mechish pedut amo
To fulfil *God's* word	לְקַיֵּם דְּבַר נָאֱמוֹ	lekayem devar na'omo
Since forgiveness is with *God.*[1]	כִּי סְלִיחָה עִמּוֹ	ki selichah imo:
I Chron. 16:8 Thank God, call on *God's* name,[2]	הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ	Hodu lAdonai kir'u vishmo,
Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
Blessed and praised in greatness	**בָּ**רוּךְ וּמְהֻלָּל בְּרֹב גָּדְלוֹ	**B**aruch umehulal berov godlo,
Quickly forgiving *God's* people	מְחִישׁ סְלִיחָה לִקְהָלוֹ	mechish selichah lik'halo
To display *God's* greatness to all—	לְהַרְאוֹת לַכֹּל גָּדְלוֹ	leharot lakol godlo,
Whose hand can hold all waters[3]	מָדַד מַיִם בְּשָׁעֲלוֹ	madad mayim besho'olo:
I Chron. 16:9 Sing to *God*, make songs to *God*,	שִׁירוּ לוֹ זַמְּרוּ־לוֹ	Shiru lo, zamru lo.

[1] I.e., because God forgives, God will fulfill the promise to redeem us, even though we have sinned and broken our agreement with God.

[2] Each stanza ends with a quotation extracted from I Chronicles 16:8-17, and finally I Chron. 16:36. The entire passage from I Chronicles is in our early morning prayers, page 190; the poem is a meditation on that passage.

[3] מִי־מָדַד בְּשָׁעֲלוֹ מַיִם / Mi madad besho'olo mayim / Who has measured *the* waters in the palm of his hand? (Isaiah 40:12); Obviously, the answer to Isaiah's question is that nobody has that power—except God.

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Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
Saving *God's* holy people	גּוֹאֵל עַם קְדוֹשׁוֹ	**G**o'el am kedosho
To sanctify them with forgiveness,	בִּסְלִיחָה לְהַקְדִּישׁוֹ	bislichah lehakdisho,
Restoring the Temple	וּמְכוֹנֵן בֵּית מִקְדָּשׁוֹ	umechonen beit mikdasho
For the children of *God's* holy Abraham:	לְזֶרַע אַבְרָהָם קְדוֹשׁוֹ	lezerah Avraham kedosho:
I Chron. 16:10 Share praises in *God's* holy name.	הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ	Hit'halelu beshem kodsho.

Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
Prominent and praised for power,	דָּגוּל מְשֻׁבָּח בִּרְקִיעַ עֻזּוֹ	**D**agul meshubach birki'ah uzo,
Forgiving this people on this *day*	סוֹלֵחַ לְעַם זוּ בְּזוֹ	sole'ach le'am zu bezo
With a phrase of power and protection.	בִּדְבַר עֻזּוֹ וּמָעֻזּוֹ	bidvar uzo uma'uzo,
So, you worshipers who trust *God:*	לָכֵן עֲדַת מָעֻזּוֹ	lachen adat ma'uzo:
I Chron. 16:11 Seek out God and power divine!	דִּרְשׁוּ יהוה וְעֻזּוֹ	Dirshu Adonai ve'uzo.

Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
With spoken words *God* created all	הַכֹּל בְּמַאֲמָר עָשָׂה	**H**akol bema'amar asah,
And *God* has taken action and achieved;	וְהוּא פָּעַל וְעָשָׂה	vehu fa'al ve'asah,
God pardons the people whom *God* supports.	סוֹלֵחַ לְאוֹם עֲמוּסָה	sole'ach le'om amusah;
So, you people who find shelter in *God,*	לָכֵן עַם בּוֹ חָסָה	lachen am bo chasah:
I Chron. 16:12 Think of the wonders *God* has done.	זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה	Zichru nifle'otav asher asah.

Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
God endorses the prophet's prediction;[1]	וּמֵקִים דְּבַר עַבְדּוֹ	**U**mekim devar avdo;
God's glory is above land and sky,	עַל אֶרֶץ וְשָׁמַיִם הוֹדוֹ	al eretz veshamayim hodo;
Forgiving those who declare *God's* unity	סוֹלֵחַ לְעַם מְיַחֲדוֹ	sole'ach le'am meyachado,
Who are given the secret title:[2]	אֲשֶׁר נִקְרְאוּ בְּדָבַר סוֹדוֹ	asher nikre'u bidvar sodo:
I Chron. 16:13 The children of *God's* servant Israel.	זֶרַע יִשְׂרָאֵל עַבְדּוֹ	Zera Yisra'el avdo.

[1] "God confirms the word of *prophecy delivered by God's* servant."
[2] "Who are named (or called) through the matter (or word) of *God's* secret (or council)."

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Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
This is who spreads out the earth,	זֶה רוֹקַע הָאָרֶץ	**Z**eh rokah ha'aretz,
Who dwells above the earth's orbit,[1]	הַיּוֹשֵׁב עַל חוּג הָאָרֶץ	hayoshev al chug ha'aretz,
Forgiving the one nation on earth;	סוֹלֵחַ לְגוֹי אֶחָד בָּאָרֶץ	sole'ach legoy echad ba'aretz;
So, say to the earth's founder:	לָכֵן אִמְרוּ לְיוֹסֵד הָאָרֶץ	lachen imru leyosed ha'aretz:
I Chron. 16:14 This is the Ruler, our God,	הוּא יהוה אֱלֹהֵינוּ	Hu Adonai Eloheinu,
in all the earth.	בְּכָל־הָאָרֶץ	Bechol ha'aretz.

Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
Living *God*, in *God's* dwelling,	חַי בִּמְעוֹנָתוֹ	**Ch**ai bim'onato,
Merciful and kind to *God's* congregation,	חַנּוּן וְחוֹנֵן עֲדָתוֹ	chanun vechonen adato;
Will return in mercy to *God's* Temple.	יָשׁוּב בְּרַחֲמִים לְבֵיתוֹ	yashuv berachamim leveito.
So, to those who enter *God's* pact, *say:*	לָכֵן לְבָאֵי בִּבְרִיתוֹ	Lachen leva'ei bivrito,
I Chron. 16:15 Think always of our pact with *God*.	זִכְרוּ לְעוֹלָם בְּרִיתוֹ	Zichru le'olam berito.

Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
The descendants of *God's* own,	טַפֵּי נַחֲלָתוֹ	**T**apei nachalato,
The lambs of *God's* inheritance—	טְלָאֵי יְרֻשָּׁתוֹ	tela'ei yerushato,
God will fulfill *God's* promise for them	יְקַיֵּם עָלֵימוֹ אִמְרָתוֹ	yekayem aleimo imrato
As inscribed in *God's* Torah,	כְּחָקוּק בְּתוֹרָתוֹ	kechakuk beTorato:
I Chron. 16:16 Which *God* promised to Abraham,	אֲשֶׁר כָּרַת אֶת־אַבְרָהָם	Asher karat et-Avraham,
And *God's* oath *to Isaac.*	וּשְׁבוּעָתוֹ	Ushevu'ato.

[1] חוּג is a belt or circle, something round; the poet may be thinking of the earth's orbit, or of its round (or spherical) shape.

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Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
Advising the establishment of just laws	יוֹעֵץ מֵישָׁרִים לְחֹק	**Y**o'etz meisharim lechok,
To grant life to those who fear *God,*	יְרֵאָיו לְחַיִּים לָחֹק	yere'av lechayim lachok,
Pardoning sin, to erase it,	סוֹלֵחַ לַחֵטְא לִמְחֹק	sole'ach lachet limchok,
As shepherd *Moses* heard long ago;[1]	כְּנִשְׁמַע לְרוֹעֶה מֻרָחוֹק	kenishmah lero'eh merachok,
I Chron. 16:17 That *God* set as Jacob's law.	וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק	Vaya'amideha leYa'akov lechok,

Ps. 66:3 Say *this* about God,	אִמְרוּ לֵאלֹהִים	Imru lElohim,
Mighty, eternal God,	תַּקִּיף אֱלֹהֵי עוֹלָם	**T**akif Elohei le'olam
Whose promise stands forever	דְּבָרוֹ נִצָּב לְעוֹלָם	devaro nitzav le'olam,
Though *God* is hidden from all,	וְהוּא מִכֹּל נֶעְלָם	vehu mikol ne'lam,
While we praise *God's* name forever,	וְאֲנַחְנוּ מְהַלְלִים שְׁמוֹ לְעוֹלָם	va'anachnu mehalelim shemo le'olam,
I Chro 16:36 Blessed is the Ruler, Israel's God,	בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל	Baruch Adonai Elohei Yisra'el
From now until eternity.	מִן־הָעוֹלָם וְעַד הָעֹלָם	Min ha'olam ve'ad ha'olam.

The Work of Our God ▪ מַעֲשֵׂה אֱלֹהֵינוּ ▪ Ma'asei Eloheinu

And so, great are our God's works!	וּבְכֵן גְּדוֹלִים מַעֲשֵׂי אֱלֹהֵינוּ	Uvechen gedolim ma'asei Eloheinu!
The work of our God,	מַעֲשֵׂה אֱלֹהֵינוּ	Ma'aseh Eloheinu
*Who is c*hief of the council,	אַדִּיר בְּוִעוּדוֹ	**A**dir bevi'udo;
Glorious above and below,	בָּרוּם וּבְתַחַת הוֹדוֹ	**b**erum uvetachat hodo;
Revealed *prophetic* clarity to *God's* people,	גִּלָּה אוֹר לְעַבְדּוֹ	**g**ilah or le'avdo;
Fulfilling the promise to *God's* servant.	דָּבָר מֵקִים לְעַבְדּוֹ	**d**avar mekim le'avdo.
So let *God* be exalted *in these words:*	לָכֵן יִתְגָּאֶה	Lachen yitga'eh:
Deut.4:35 There is nothing except *God*[2]	אֵין עוֹד מִלְבַדּוֹ	Ein od milvado.

[1] "Advising equitable *laws* to be inscribed, *so as* to inscribe those who fear *God* for life, forgiving so as to blot out sin, as was heard for (by) shepherd *Moses* long ago (or, from a distance)." When Moses was working as a shepherd, he encountered the Burning Bush (Ex. 3) and God promised to rescue the descendants of Jacob. The story does not mention sin. Forgiving sin is in the story of the Scouts (Num. 14).

[2] Okay, I know what you're going to say: "If there is nothing except for God, what about evil, eh?" Because of your question, it's good to study Deut 4:35 carefully and ponder its implications.

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The work of our God	מַעֲשֵׂה אֱלֹהֵינוּ	Ma'aseh Eloheinu
Who knows all eternity	הַמַּכִּיר עוֹלְמֵי עַד	**H**amakir olmei ad
Numbers and counts infinitely;	וְסוֹפֵר וּמוֹנֶה עֲדֵי עַד	**v**esofer umoneh adei ad,
The splendor of *God's* dwelling is well-known,	זִיו מוֹשָׁבוֹ נוֹעַד	**z**iv moshavo no'ad,
Peering at the *spinning* earth to steady it.	חֶלֶד צוֹפֶה בְּמִסְעָד	**ch**eled tzofeh bemis'ad.
So let God be exalted in these words:	לָכֵן יִתְגָּאֶה	Lachen yitga'eh:
Ps. 104:32 When *God* looks at the earth, it trembles!	הַמַּבִּיט לָאָרֶץ וַתִּרְעָד	Hamabit la'aretz vatirad.

The work of our God	מַעֲשֵׂה אֱלֹהֵינוּ	Ma'aseh Eloheinu
Who sustains the earth,	טוֹעֵן עוֹלָמוֹ	**T**o'en olamo,
Knows *it well, for it is God's* footstool,	יוֹדֵעַ הֲדוֹמוֹ	**y**ode'ah hadomo,
Finalized its *creation* with the promise	כִּלְּלוֹ בְּנֶאֱמוֹ	**k**ilelo beno'omo,
To establish it forever.	לָעַד לַהֲקִימוֹ	**l**a'ad lahakimo.
So let God be exalted in these words:	לָכֵן יִתְגָּאֶה	Lachen yitga'eh:
Isa. 47:4 *God* is called "Ruler of Armies."	יהוה צְבָאוֹת שְׁמוֹ	Adonai Tzeva'ot shemo.

The work of our God	מַעֲשֵׂה אֱלֹהֵינוּ	Ma'aseh Eloheinu
Who controls *God's* creation,	מוֹשֵׁל בְּמִפְעָלוֹ	**M**oshel bemif'alo,
Who is higher than heaven,[1]	נוֹרָא עַל זְבוּלוֹ	**n**orah al zevulo,
Whose praise matches *God's* grandeur	סִלּוּדוֹ כְּגָדְלוֹ	**s**iludo kegodlo,
Whose power matches the size of *God's* army.	עֻזּוֹ כְּרֹב חֵילוֹ	**u**zo kerov cheilo.
So let God be exalted in these words:	לָכֵן יִתְגָּאֶה	Lachen yitga'eh:
Isa. 6:2 Seraphs stand facing *God.*	שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ	Serafim omdim mima'al lo.

[1] "More awesome than *God's* celestial abode."

DRAFT

The work of our God	מַעֲשֵׂה אֱלֹהֵינוּ	Ma'aseh Eloheinu
Whose splendor is in the sky above,[1]	פְּאֵרוֹ בִּשְׁמֵי מְעוֹנַי	**P**e'ero bishmei me'onai,
Who looks out and glances at my eyes,	צוֹפֶה וּמַבִּיט לְעֵינַי	**tz**ofeh umabit le'einai,
Whose reputation is praised by my companions,	קִלּוּס שְׁמוֹ בַּהֲמוֹנַי	**k**ilus shemo bahamonai,
Who overcomes my oppressors.	רוֹדֶה בְּקֶרֶב מוֹנַי	**r**odeh bekerev monai.
So let God be exalted in these words:	לָכֵן יִתְגָּאֶה	Lachen yitga'eh:
Ps. 111:2 Great are God's works.	גְּדֹלִים מַעֲשֵׂי יהוה	Gedolim ma'asei Adonai.

The Ark is closed as we turn from praising God to viewing human limitations

The work of humanity—	מַעֲשֵׂה אֱנוֹשׁ	Ma'aseh enosh,
Its plans are but scheming,	תַּחְבֻּלוֹתָיו מְזִמָּה	**t**achbulotav mezimah,
Its dwelling is in deceit,	שִׁבְתּוֹ בְּתוֹךְ מִרְמָה	**sh**ivto betoch mirmah,
Its *death*-bed is maggot-filled,	רְפִידָתוֹ רִמָּה	**r**efidato rimah,
Buried in a cleft of the ground.	קָבוּר בִּסְעִיף אֲדָמָה	**k**avur bis'if adamah.
So how can *a human* be glorified,	וְאֵיךְ יִתְגָּאֶה	ve'eich yitga'eh,
Ps. 144:4 A human is like a puff of wind!	אָדָם לַהֶבֶל דָּמָה	adam lahevel damah!

The Ark is reopened

Whereas the work of our God—	אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ	Aval ma'aseh Eloheinu!
Almighty, spreads land on nothing	שַׁדַּי רוֹקַע הָאָרֶץ עַל בְּלִימָה	**Sh**adai rokah ha'aretz al belimah,
To save its dwellers from disaster;	שׁוֹכְנֶיהָ בְּלִי הֱיוֹת לְשַׁמָּה	**sh**ochneha beli heyot leshamah,
God prepared earth on water,	תִּכֵּן עַל מַיִם אֲדָמָה	**t**iken al mayim adamah,
To exalt *God's* mighty reputation.	תַּקִּיף שְׁמוֹ לְרוֹמְמָה	**t**akif shemo leromemah.
So let *God* be glorified,	לָכֵן יִתְגָּאֶה	lachen yitga'eh,
Ps. 104:2 Wearing light like a garment,	עֹטֶה־אוֹר כַּשַּׂלְמָה	Oteh or kasalmah,

[1] "In the skies (or heavens) of my dwellings."

The Ark is closed, and opened for the next poem.

We Acknowledge The Force • וּנְתַנֶּה תֹּקֶף • Unetaneh Tokef[1]

So let our Kedushah *prayer* reach you,	◊ וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה	◊ Uvechen ulecha ta'aleh kedushah
for you, O our God, are the ruler,	כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ	ki atah Eloheinu melech,
who grants pardon and forgiveness!	מוֹחֵל וְסוֹלֵחַ	mochel vesole'ach!

The congregation continues silently

We acknowledge the force	וּנְתַנֶּה תֹּקֶף	Unetaneh tokef
of today's holiness—	קְדֻשַּׁת הַיּוֹם	kedushat hayom,
it's awe-inspiring and frightening.	כִּי הוּא נוֹרָה וְאָיוֹם	ki hu norah ve'ayom.
Today, your sovereignty is set up,	וּבוֹ תִנָּשֵׂא מַלְכוּתֶךָ	Uvo tinaseh mal'chutecha
your throne prepared in mercy,	וְיִכּוֹן בְּחֶסֶד כִּסְאֶךָ	veyikon bechesed kis'echa
and you are seated upon it in truth.	וְתֵשֵׁב עָלָיו בֶּאֱמֶת	veteshev alav be'emet.
True, you are	אֱמֶת כִּי אַתָּה הוּא	Emet ki atah hu
judge and prosecutor,	דַּיָּן וּמוֹכִיחַ	dayan umochi'ach,
expert and witness,	וְיוֹדֵעַ וָעֵד	veyode'ah va'ed,
reporter and recorder,	וְכוֹתֵב וְחוֹתֵם	vechotev vechotem,
teller and accountant;[2]	וְסוֹפֵר וּמוֹנֶה	vesofer umoneh,
you remember all that was forgotten.	וְתִזְכּוֹר כָּל הַנִּשְׁכָּחוֹת	vetizkor kol hanishkachot.
You open the Book of Memories;	וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת	Vetiftach et Sefer Hazichronot,
it is read aloud,	וּמֵאֵלָיו יִקָּרֵא	ume'elav yikareh,
and everyone has signed it.[3]	וְחוֹתַם יַד כָּל אָדָם בּוֹ	vechotam yad kol adam bo.

[1] The astonishing story of this moving poem is told by the ArtScroll editors, so we need not repeat it. The poem expands the metaphor of the book of life in which God writes all our deeds and records our sentence for the coming year. This seems deterministic, but the poet says that our deeds (repentance, prayer, and charity) can influence the outcome. Even so, we don't want to claim that our prayers directly influence God, like magic incantations. Accordingly, it seems to me, an understanding of freewill, predestination and human responsibility is a fitter theme for poetry than philosophy or theology, for poetry best allows for the interplay of competing theories with our feelings of truth about human experience.

[2] The poet ascribes to God all the roles required by the bureaucracy of a legal system.

[3] This metaphorical "book" contains all human actions. God does not have to read it out, once opened, it "reads itself" (Birnbaum's translation) because the truth of its record is self-evident, and everyone "signs" it to acknowledge that what it says of each person is true.

DRAFT

Leader:

There was a blast on a great shofar,	וּבְשׁוֹפָר גָּדוֹל יִתָּקַע	Uveshofar gadol yitakah,
and "a soft, tiny sound"[1] was heard.	וְקוֹל דְּמָמָה דַקָּה יִשָּׁמַע	vekol demamah dakah yishamah.
Angels panic,	וּמַלְאָכִים יֵחָפֵזוּן	Umalachim yechafezun
fear and trembling seize them;	וְחִיל וּרְעָדָה יֹאחֵזוּן	vechil ure'adah yochezun
they say, "It's Judgement Day,	וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין	veyomru, "Hineh Yom haDin,
when you assemble the host on high	לִפְקוֹד עַל צְבָא מָרוֹם	lifkod al tzevah marom
for judgement—	בַּדִּין	badin,
though *even* they won't be innocent	כִּי לֹא יִזְכּוּ	ki lo yizku
by your *ideal* standard of justice."[2]	בְּעֵינֶיךָ בַּדִּין	ve'einecha badin."
All *people* who have arrived on earth	וְכָל בָּאֵי עוֹלָם	Vechol ba'ei olam
pass before you like a flock of sheep.	יַעַבְרוּן לְפָנֶיךָ כִּבְנֵי מָרוֹן	ya'avrun lefanecha kivnei maron.
As a shepherd inspects his flock,[3]	◊ כְּבַקֶּרֶת רוֹעֶה עֶדְרוֹ	◊ Kevakarat ro'eh edro
makes each sheep pass under his crook,	מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ	ma'avir tzono tachat shivto,
so will you inspect, number and count,	כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה	ken ta'avir vetispor vetimneh,
assembling every human being,[4]	וְתִפְקוֹד נֶפֶשׁ כָּל חָי	vetifkod nefesh kol chay,
fixing every creature's fate	וְתַחְתּוֹךְ קִצְבָה לְכָל בְּרִיָּה	vetachtoch kitzvah lechol beriyah,
and recording their sentence.[5]	וְתִכְתּוֹב אֶת גְּזַר דִּינָם	vetichtov et gezar dinam.

[1] 1 Kings 19:12. When Elijah encounters God, God is not in the powerful forces of nature but in a "soft, tiny sound" (or, for those who love the King James version, "a still, small voice").

[2] "In your eyes (i.e., in your opinion, by your standard), in justice." The point is that even heavenly creatures cannot claim innocence when judged by an ideal standard; even the best of us have our faults and depend on God's compassion.

[3] Do not be surprised if whoever leads the service dwells on the Hebrew word עֶדְרוֹ; my teacher, Louis Klein, taught me that we sing this word with a *volekhel* (there's a Yiddish word for you! Sam Greenbaum heard from Sholom Kalib that it's a trilling sound with which shepherds in Eastern Europe would call to their sheep), in memory of a Chasidic master who would go into the fields to commune with God—in this poem, we see ourselves as part of the pastoral landscape.

[4] "And you will muster (or, take note of) the soul/spirit/personality of every living thing."

[5] "And you will write the decree of their judgement (i.e., their legal sentence)."

DRAFT

On Rosh Hashanah is written,	בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן	Berosh Hashanah yikatevun,
on Yom Kippur is sealed:	וּבְיוֹם צוֹם כִּפּוּר יֵחָתֵמוּן	uveyom tzom kipur yechatemun:
How many will pass on,	כַּמָּה יַעַבְרוּן	kama ya'avrun,
how many will be born,	וְכַמָּה יִבָּרְאוּן	vechama yibare'un,
who is to live,	מִי יִחְיֶה	mi yich'yeh,
who is to die,	וּמִי יָמוּת	umi yamut,
who *will die* at his term *of life*,	מִי בְקִצּוֹ	mi vekitzo,
who *will* not *die* at his term *of life*.	וּמִי לֹא בְקִצּוֹ	umi lo vekitzo;
Who *will die* by fire, who by water,	מִי בָאֵשׁ וּמִי בַמַּיִם	mi va'esh, umi vamayim,
who by the sword, who by a wild beast,	מִי בַחֶרֶב וּמִי בַחַיָּה	mi vacherev, umi vachayah,
who by famine, who by drought,	מִי בָרָעָב וּמִי בַצָּמָא	mi vara'av, umi vatzamah;
who by *violent* storm, who by plague,	מִי בָרַעַשׁ וּמִי בַמַּגֵּפָה	mi vara'ash, umi vamagefah,
who by strangling, who by stoning;	מִי בַחֲנִיקָה וּמִי בִסְקִילָה	mi vachanikah, umi viskilah;
who will be settled, who must stray,	מִי יָנוּחַ וּמִי יָנוּעַ	mi yanu'ach, umi yanu'ah,
who will be tranquil, who will be troubled,	מִי יִשָּׁקֵט וּמִי יִטָּרֵף	mi yishaket, umi yitaref,
who will be calm, who overstressed,	מִי יִשָּׁלֵו וּמִי יִתְיַסָּר	mi yishalev, umi yityasar,
who will be poor, who will be rich,	מִי יֵעָנִי וּמִי יֵעָשֵׁר	mi ye'ani, umi ye'asher,
who will fall and who will rise.	מִי יִשָּׁפֵל וּמִי יָרוּם	mi yishafel, umi yarum.
But repentance, prayer and charity	וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה	Uteshuvah, utefilah, utzedakah
ward off the evil of the sentence![1]	מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה	ma'avirin et ro'ah hagzerah!

[1] Some translate this as "avert the evil decree." Oops, that sounds like saying that our actions can reverse God's sentence—as if magic incantations can give us power over God. Tut, tut, such thinking is idolatrous, isn't it? So we translate "ward off the evil of the sentence": if we engage in repentance, prayer and charity—a life of proper conduct and right thinking—in times of trouble we can acknowledge the limits of our understanding and acknowledge that our suffering may yield some kind of benefit, to someone, some time.

Your Reputation is Your Praise ▪ כִּי כְשִׁמְךָ ▪ Ki Keshimcha

The congregation continues silently.

Your reputation is your praise:	כִּי כְשִׁמְךָ כֵּן תְּהִלָּתֶךָ	Ki keshimcha, ken tehilatecha,
hard to anger, easy to please.	קָשֶׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת	kasheh lich'os veno'ach lirtzot:
You seek no mortals' death,	כִּי לֹא תַחְפּוֹץ בְּמוֹת הַמֵּת	ki lo tachpotz bemot hamet,
but their return to life from *evil* ways.	כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָיָה	ki im beshuvo midarko vechayah.
You wait *for them* until their end:	וְעַד יוֹם מוֹתוֹ תְּחַכֶּה לוֹ	Ve'ad yom moto techakeh lo,
if they return, you accept them at once.	אִם יָשׁוּב מִיַּד תְּקַבְּלוֹ	im yashuv, miyad tekablo.
It's true: you are their creator,	אֱמֶת כִּי אַתָּה הוּא יוֹצְרָם	Emet ki atah hu yotzram,
you know their inclinations—	וְאַתָּה יוֹדֵעַ יִצְרָם	ve'atah yode'ah yitzram,
they are flesh and blood!	כִּי הֵם בָּשָׂר וָדָם	ki hem basar vadam.

An earthling is basically dirt	◊ אָדָם יְסוֹדוֹ מֵעָפָר	◊ Adam yesodo me'afar,
and ends as dirt,	וְסוֹפוֹ לֶעָפָר	vesofo le'afar.
risking life to get food. [1]	בְּנַפְשׁוֹ יָבִיא לַחְמוֹ	Benafsho yavi lachmo.
Humans are like a *cheap* broken pot,	מָשׁוּל כְּחֶרֶס הַנִּשְׁבָּר	Mashul kecheres hanishbar,
like withered grass or a fading blossom,	כְּחָצִיר יָבֵשׁ וּכְציץ נוֹבֵל	kechatzir yavesh, uchetzitz nohvel,
a fleeting shadow or vanished cloud,	כְּצֵל עוֹבֵר וּכְעָנָן כָּלָה	ketzel oveir, uche'anan kalah,
a blowing breeze,	וּכְרוּחַ נוֹשָׁבֶת	ucheru'ach noshavet,
or puff of dust,	וּכְאָבָק פּוֹרֵחַ	uche'avak pore'ach,
or an elusive dream.	וְכַחֲלוֹם יָעוּף	vechachalom ya'uf—
Whereas you are the ruler,	וְאַתָּה הוּא מֶלֶךְ	Ve'atah hu melech,
God who lives and endures!	אֵל חַי וְקַיָּם	El chai vekayam!

The ark is closed; we remain standing for the responsive kedushah

There is no limit to your years,	אֵין קִצְבָה לִשְׁנוֹתֶךָ	Ein kitzvah lishnotecha
no end to your length of days,	וְאֵין קֵץ לְאֹרֶךְ יָמֶיךָ	ve'ein ketz le'orech yamecha,
none to number your trappings of glory	וְאֵין לְשַׁעֵר מַרְכְּבוֹת כְּבוֹדֶךָ	ve'ein lesha'er markevot kevodecha
or explain the secret of your nature.[2]	וְאֵין לְפָרֵשׁ עִלּוּם שְׁמֶךָ	ve'ein lefaresh ilum shemecha.

[1] "A human's foundation is dirt, and his end is *to come* to dirt; he brings *himself* food by his spirit (i.e., he spends his life getting food, or gives up his soul to get food, or risks his life to get food)."

[2] "There is nobody who can estimate the *number of* chariots of your glory (i.e., the quantity and quality that attends God in heaven) or explain the hidden aspects of your name (i.e., essence, nature, or manifestation)."

DRAFT

Your reputation is fitting for you,	שִׁמְךָ נָאֶה לְךָ	Shim'cha na'eh lecha,
you are fitting for your reputation,	וְאַתָּה נָאֶה לִשְׁמֶךָ	ve'atah na'eh lishmecha,
and you have given us your name.[1]	וּשְׁמֵנוּ קָרָאתָ בִּשְׁמֶךָ	ushmenu karata bishmecha.
Take action for the sake of your reputation	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha
and make your reputation holy,	וְקַדֵּשׁ אֶת שִׁמְךָ	vekadesh et shim'cha
more than those who sanctify your reputation,[2]	עַל מַקְדִּישֵׁי שְׁמֶךָ	al makdishei shemecha
for the glory of your reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	ba'avur kevod shim'cha,
which is exalted and sanctified	הַנַּעֲרָץ וְהַנִּקְדָּשׁ	hana'aratz vehanikdash
in secret discussion of holy seraphs	כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ	Kesod si'ach sarfei kodesh,
who make your name holy in the holy place	הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ	hamakdishim shim'cha bakodesh,
—heaven-dwellers join earth-dwellers	דָּרֵי מַעְלָה עִם דָּרֵי מַטָּה	darei malah im darei matah,
in praise[3]		

3. Responsive Kedushah

As your prophet says:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
Isaiah 6:3 And one called to the other, and said:	וְקָרָא ׀ זֶה אֶל ׀ זֶה וְאָמַר	Vekarah ׀ zeh el ׀ zeh ve'amar.

Congregation recites the next paragraph, and the leader repeats from ◊

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
God's glory fills the world;	◊ כְּבוֹדוֹ מָלֵא עוֹלָם	◊ Kevodo malei olam,
God's ministers ask each other,	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	meshartav sho'alim zeh lazeh:
"Where is the source of *God's* glory?"	אַיֵּה מְקוֹם כְּבוֹדוֹ	"Ayei mekom kevodo?"
They respond "Blessed!"	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	Le'umatam "Baruch" yomeru.

God's "name" is what helps us express the little we can understand or perceive, but God's nature is hidden from our understanding.

[1] "And our name you have named in your name." Perhaps this simply means that El/אֵל in Israel/יִשְׂרָאֵל is a name for God. Perhaps it means that God has given the Jewish people (or all humanity) part of God's nature, with the ability to elevate themselves to a divine level of holiness.

[2] "Those who sanctify (make holy)" could be heavenly beings who praise God, or humans who rise to holiness and display God's holy nature (as far as this is possible) on earth.

[3] "Those who dwell on high *together* with those who dwell below." In the Kedushah part of our prayer, we praise God in the same terms as the heavenly beings. The metaphor of a court, where courtiers ("angels") surround God with praise in heaven, helps people in a monarchy imagine the awe and splendor experienced as we approach God.

DRAFT

Congregation recites the next paragraph, and the leader repeats from ◊

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
May *God* turn in mercy	◊ מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים	◊ Mimkomo hu yifen berachamim,
and be gracious to the people	וְיָחוֹן עַם	veyachon am
who declare the unity of *God's* name	הַמְיַחֲדִים שְׁמוֹ	hamyachadim shemo,
evening and morning every single day—	עֶרֶב וָבֹקֶר בְּכָל-יוֹם תָּמִיד	erev vavoker, bechol yom tamid,
twice a day—with love	פַּעֲמַיִם בְּאַהֲבָה	pa'amayim be'ahava
saying "Shema."[1]	שְׁמַע אוֹמְרִים	"Shema" omrim.

Congregation recites the next paragraph, and the leader repeats from ◊

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ | יהוה אֶחָד	Adonai Eloheinu; Adonai echad.
God is our God, source of our life,	◊ הוּא אֱלֹהֵינוּ הוּא אָבִינוּ	◊ Hu Eloheinu, hu avinu,
our sovereign, our savior,	הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ	hu malkeinu, hu moshi'einu,
who will mercifully save us	וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו	vehu yashmi'einu berachamav
again, for all the world to see,	שֵׁנִית לְעֵינֵי כָּל-חָי	shenit, le'einei kol chai,
Num 15:41 "To be your God."	לִהְיוֹת לָכֶם לֵאלֹהִים	"Lihyot lachem lElohim."
Num 15:41 "I am the Ruler, your God."	אֲנִי יהוה אֱלֹהֵיכֶם	"Ani Adonai Eloheichem."

Leader says this

The truly mighty one is our champion	אַדִּיר אַדִּירֵנוּ	Adir adirenu
Psalm 8:2 God, our God,	יהוה אֲדֹנֵינוּ	Adonai, Adoneinu,
how great is your reputation, world-wide!	מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz!
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

[1] Shema declares the unity of God's name, and we say it each day in our evening and morning services.

[2] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

DRAFT

Congregation, then leader

In your holy scripture is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and leader

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

The leader concludes

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never leave our lips,	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	mipinu lo yamush le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה	Ki El melech gadol vekadosh atah.

We may sit down, but we'll have to stand up again soon.

The Holiness Blessing Continues

Take pity on your creatures,	חֲמוֹל עַל מַעֲשֶׂיךָ	Chamol al ma'asecha
and delight in your creatures.	וְתִשְׂמַח בְּמַעֲשֶׂיךָ	vetismach bema'asecha,
Let those who rely on you say,	וְיֹאמְרוּ לְךָ חוֹסֶיךָ	veyomru lecha chosecha,
when you vindicate *us,* who are your burden,	בְּצַדֶּקְךָ עֲמוּסֶיךָ	betzadek'cha amusecha,
"Be acknowledged holy, ruler,	תֻּקְדַּשׁ אָדוֹן	"Tukdash, Adon,
more *holy* than all your creatures."[1]	עַל כָּל מַעֲשֶׂיךָ	al kol ma'asecha!"
For those who hallow you—	כִּי מַקְדִּישֶׁיךָ	Ki makdishecha
you have hallowed them through your holiness;[2]	בִּקְדֻשָּׁתְךָ קִדַּשְׁתָּ	bikdushat'cha kidashta,
pleasant to *God,* the holy one,	נָאֶה לְקָדוֹשׁ	na'eh lakadosh,
is praise from the holy.	פְּאֵר מִקְדּוֹשִׁים	pe'er mikdoshim.

Let your reputation, then, be hallowed,	וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ	Uvechen yitkadash shimcha,
sovereign God, more than	יי אֱלֹהֵינוּ	Adonai, Eloheinu,
your people, Israel*'s descendants,*	עַל יִשְׂרָאֵל עַמֶּךָ	al Yisra'el amecha
your city, Jerusalem,	וְעַל יְרוּשָׁלַיִם עִירֶךָ	ve'al Yerushalayim irecha

[1] Or, "Be sanctified, Sovereign, by all your creatures."
[2] Holiness is reciprocal, it seems; we become holy by declaring God's holiness.

the seat of your glory, Zion,	וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	ve'al Tziyon mishkan kevodecha
the kingdom of the line of David,	וְעַל מַלְכוּת בֵּית דָּוִד	ve'al mal'chut bet David
your anointed,	מְשִׁיחֶךָ	meshichecha
your dwelling-place or your sanctuary.	וְעַל מְכוֹנְךָ וְעַל הֵיכָלֶךָ	ve'al mechon'cha, ve'al hechalecha.
May our sovereign still recall the love[1]	עוֹד יִזְכָּר-לָנוּ אַהֲבַת אֵיתָן	Od yizkor lanu ahavat Eitan,
of steadfast *Abraham*;[2]	אֲדוֹנֵנוּ	Adonenu,
for the sake of *Isaac* who was tied up,[3]	וּבַבֶן הַנֶּעֱקַד	uvaben hane'ekad
may *God* silence the accuser;	יַשְׁבִּית מְדַיְּנֵנוּ	yashbit medainenu,
for the merit of simple *Jacob*,[4]	וּבִזְכוּת הַתָּם	uviz'chut hatam
may awesome *God* exonerate us;[5]	יוֹצִיא אָיוֹם לְצֶדֶק דִּינֵנוּ	yotzi ayom letzedek dinenu,
for today is holy to our ruler.	כִּי קָדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ	ki kadosh hayom la'Adoneinu!
When nobody speaks up for what is right	בְּאֵין מֵלִיץ יֹשֶׁר	Be'ein melitz yosher
against one who relates *our* wrongdoing,	מוּל מַגִּיד פֶּשַׁע	mul magid pesha,
God, speak up for Jacob*'s descendants*	תַּגִּיד לְיַעֲקֹב	tagid leYa'akov
in this matter of law and justice—	דְּבַר חֹק וּמִשְׁפָּט	devar chok umishpat,
declare us innocent,	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat,
O sovereign of justice.	הַמֶּלֶךְ הַמִּשְׁפָּט	hamelech hamishpat.
… the true arbiter of justice[6]	הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט	… ha'ochez beyad midat mishpat.

[1] "The love you had for him" or "the love he had for you"—or both.
[2] "Still may *he* remember for us the love of the steadfast one—*may* our ruler *remember!"*
[3] Isaac was tied on the altar, as we read in Genesis 22.
[4] Jacob seems to be the model of a devious person, yet the Torah calls him "simple" (Gen. 25:27). Perhaps his inclination was to be straightforward, but he was placed in situations which forced him to be devious in order to survive.
[5] "May the awesome one make our judgement come out to exoneration"; i.e., may God clear us of the accusations we face.
[6] "Who grasps in *God's* hand the quality of justice"; this implies that God controls justice—Birnbaum translates "holds the scale of justice in his hand" (p. 798)—that God is the source of justice and the one who, finally, decides whether a sentence is just.

DRAFT

Everyone Believes ▪ וְכֹל מַאֲמִינִים ▪ Vechol Ma'aminim

The ark is opened as we continue the third berachah with an acrostic poem.[1]

Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is a reliable God	אֵל אֱמוּנָה	**E**l emunah,
who probes and tests treasured secrets.	הַבּוֹחֵן וּבוֹדֵק גִּנְזֵי נִסְתָּרוֹת	ha**b**ochen uvodek ginzei nistarot.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
probes *our* innards,	בּוֹחֵן כְּלָיוֹת	**b**ochen klayot,
to save us from death, spare our ruin.	הַגּוֹאֵל מִמָּוֶת וּפוֹדֶה מִשַּׁחַת	ha**g**o'el mimavet ufodeh mishachat.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is a powerful redeemer,	גּוֹאֵל חָזָק	**g**o'el chazak,
sole judge of all earth's creatures.[2]	הַדָּן יְחִידִי לְבָאֵי עוֹלָם	ha**d**an yechidi leva'ei olam.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is the true judge,	דַּיַּן אֱמֶת	**d**ayan emet,
called "I shall be what I shall be."[3]	הֶהָגוּי בְּאֶהְיֶה אֲשֶׁר אֶהְיֶה	he**h**agui be-"Ehyeh asher ehyeh."
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
exists in past, present and future,	הָיָה וְהֹוֶה וְיִהְיֶה	**h**ayah vehoveh veyiheyeh,
never changing: this is *God's* praise.[4]	הַוַּדַּאי שְׁמוֹ כֵּן תְּהִלָּתוֹ	havadai shemo, ken tehilato!
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is all existence,	וְאֵין בִּלְתּוֹ	**v**e'ein bilto,
remembering worshipers kindly.[5]	הַזּוֹכֵר לְמַזְכִּירָיו טוֹבוֹת זִכְרוֹנוֹת	hazocher lemazkirav tovot zichronot.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
recalls *our* agreement,	זוֹכֵר הַבְּרִית	**z**ocher habrit,
allotting life for every living thing.	הַחוֹתֵךְ חַיִּים לְכָל חָי	ha**ch**otech chayim lechol chai.

[1] Each verse has two letters of the alphabetical acrostic. Verse two has both ב and ג (בּוֹחֵן and הַגּוֹאֵל), verse three has ג and ד (גּוֹאֵל and הַדָּן), and so on.

[2] "The only one who judges those who come *in*to the world."

[3] Exodus 3:14: this is the name by which God is revealed to Moses.

[4] "That *God* was, is, and will be; *God's* reputation is sure (i.e., God is well known to be immutable), and this is one reason for praising *God.*"

[5] "That *God is,* and there is nothing except for *God*, who remembers (or mentions) for those who make *God* remembered (or mentioned) good memories"—i.e., God remembers the good things about God's worshipers.

DRAFT

Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
lives and endures,	חַי וְקַיָּם	**ch**ai vekayam,
doing good to bad and good people.[1]	הַטּוֹב וּמֵטִיב לָרָעִים וְלַטּוֹבִים	hat**o**v umetiv lara'im velatovim.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is good to all,	טוֹב לַכֹּל	**t**ov lakol,
knowing every creature's inclination.	הַיּוֹדֵעַ יֵצֶר כָּל יְצוּרִים	hay**o**de'ah yetzer kol yetzurim.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
made them in the womb,	יוֹצְרָם בַּבָּטֶן	**y**otzram babaten,
omnipotent and all-inclusive.[2]	הַכֹּל יָכוֹל וְכוֹלְלָם יָחַד	ha**k**ol yachol vecholelam yachad.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is omnipotent,	כֹּל יָכוֹל	**k**ol yachol,
dwelling in secret shadow, almighty.	הַלָּן בְּסֵתֶר בְּצֵל שַׁדַּי	hal**a**n beseter betzel, shadai.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is alone, *matchless,*	לְבַדּוֹ הוּא	**l**evado hu,
granting power to rulers,	הַמַּמְלִיךְ מְלָכִים	ha**m**amlich melachim
yet retaining *true* sovereignty.	וְלוֹ הַמְּלוּכָה	velo hamluchah.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is the world's ruler,	מֶלֶךְ עוֹלָם	**m**elech olam,
kindly guiding every generation.	הַנּוֹהֵג בְּחַסְדּוֹ כָּל דּוֹר	ha**n**oheg bechasdo kol dor.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is always kind and	נוֹצֵר חֶסֶד	**n**otzer chased,
patient, ignoring those who provoke.[3]	הַסּוֹבֵל וּמַעֲלִים עַיִן מִסּוֹרְרִים	has**o**vel, uma'lim ayin misorerim.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is forgiving:	סוֹלֵחַ סֶלָה	**s**ole'ach selah,
God above looks down at the God-fearing.	הָעֶלְיוֹן וְעֵינוֹ אֶל יְרֵאָיו	ha'**e**lyon, ve'eino el yere'av.

[1] "Lives and endures; who is good, and does good to bad people and good people."
[2] "Who can do all *things* and includes all of them together."
[3] "Maintains kindness, is tolerant and averts the eye from those who try to provoke."

Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
answers quiet prayer,[1]	עוֹנֶה לָחַשׁ	**o**neh lachash,
welcoming the repentant.[2]	הַפּוֹתֵחַ שַׁעַר לִדוֹפְקֵי בִּתְשׁוּבָה	ha**p**ote'ach sha'ar ledofkei bitshuvah.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is open-handed,	פְּתוּחָה יָדוֹ	**p**etuchah yado,
seeking sinners, wishing them worthy.[3]	הַצּוֹפֶה לְרָשָׁע וְחָפֵץ בְּהִצָּדְקוֹ	ha**tz**ofeh lerasha vechafetz behitzadko.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is righteous and upright,	צַדִּיק וְיָשָׁר	**tz**adik veyashar,
short in anger, long in patience.[4]	הַקָּצַר בְּזַעַם וּמַאֲרִיךְ אַף	ha**k**tzar beza'am uma'arich af.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is hard to anger, being kind	קָשֶׁה לִכְעוֹס הָרַחוּם	**k**asheh lich'os—ha**r**achum,
and putting kindness before anger.	וּמַקְדִּים רַחֲמִים לְרֹגֶז	umakdim rachamim lerogez
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is easy to please, being fair,	רַךְ לִרְצוֹת הַשָּׁוֶה	**r**ach lirtzot—ha**sh**aveh,
giving equal treatment to great and small.	וּמַשְׁוֶה קָטֹן וְגָדוֹל	umashveh katon vegadol.
Everyone believes that *God*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is the just judge,	שׁוֹפֵט צֶדֶק	**sh**ofet tzedek,
who is pure and treats the pure honestly.	הַתָּם וּמִתַּמֵּם עִם תְּמִימִים	ha**t**am, umitamem im temimim.
Everyone believes that *God's*	וְכֹל מַאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
work is perfect!	תָּמִים פָּעֳלוֹ	**t**amim po'olo.

[1] Quiet prayer such as Hannah's, as told in the haftarah for the first day of Rosh Hashanah.
[2] "Opening the gate to those who knock in repentance."
[3] "Scouting for the bad person and desiring him or her to become righteous."
[4] "Who shortens anger and lengthens patience." אַף means "nose," and it's often associated with anger rather than patience (presumably because angry people flare their nostrils—you can see their anger in their nose), but here it means that a long time passes before God's nose is inflamed with anger.

DRAFT

You alone shall be exalted;	תִּשְׂגַּב לְבַדֶּךָ	Tusgav levadecha
you alone shall rule everything,	וְתִמְלֹךְ עַל כֹּל בְּיִחוּד	vetimloch al kol beyichud,
as your prophet says:	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa:
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

The ark is closed, and we are seated

Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל־כָּל־מַה־שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִרָאוּךָ כָּל־הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל־מַה־שֶּׁבָּרָאתָ	al kol mah shebarata.

And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[4] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[5] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,

[1] Awe and reverence for God are gifts not universally enjoyed.
[2] "Let them all be formed into a single society" or "May they all be formed …"
[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.
[4] Some say, "Good hope/וְתִקְוָה טוֹבָה/vetikvah tovah."

joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[1] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[2],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[3]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.

So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וִישָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[4]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[5] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.

DRAFT

[5] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

[1] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[2] David, the son of Jesse, was anointed as king.

[3] We pray for the Messianic Era, not as something remote, but as something we want right now!

[4] "End like smoke."

[5] Or "proud government," or "arrogant administration."

They All Will Come ▪ וְיֵאָתְיוּ ▪ Veye'etayu

This poem is an alphabetical acrostic on the third letter of each Hebrew phrase; the letter ז is used twice, and some omit the first of the ז lines.

They all will come to serve you	וְיֵאָתְיוּ כֹּל לְעָבְדֶךָ	Veye'**e**tayu kol le'ovdecha,
and bless your glorious reputation,	וִיבָרְכוּ שֵׁם כְּבוֹדֶךָ	vi**v**ar'chu shem kevodecha,
tell *distant* isles your righteousness,[1]	וְיַגִּידוּ בָאִיִּים צִדְקֶךָ	veya**g**idu va'iyim tzidkecha,
draw every ignorant nation,[2]	וְיִדְרְשׁוּךָ עַמִּים לֹא יְדָעוּךָ	veyi**d**reshucha amim lo yeda'ucha,
that the world's ends will praise you,	וִיהַלְלוּךָ כָּל אַפְסֵי אָרֶץ	vi**h**alelu kol afsei aretz,
saying, "God be ever magnified,"	וְיוֹאמְרוּ תָּמִיד יִגְדַּל יי	veyo**o**mru, "Tamid yigdal Adonai."
to you they'll bring their offerings,	וְיִזָּבְחוּ לְךָ אֶת זִבְחֵיהֶם	Veyi**z**bechu lecha et zivcheihem,
and *powerless* idols set aside.	וְיִזָּנְחוּ אֶת עֲצַבֵּיהֶם	veyi**z**nechu et atzabeihem,
Embarrassed with their statues,	וַיַחְפְּרוּ עִם פְּסִילֵיהֶם	veya**ch**peru im pesileihem,
in your service they unite,	וְיַטּוּ שְׁכֶם אֶחָד לְעָבְדֶךָ	veya**t**u sh'chem echad le'ovdecha,
fearing the sun, they seek you[3]	וְיִירָאוּךָ עִם שֶׁמֶשׁ	veyi**r**a'ucha im shemesh
	מְבַקְשֵׁי פָנֶיךָ	mevakshei fanecha,
to perceive your regal might.	וְיַכִּירוּ כֹּחַ מַלְכוּתֶךָ	veya**k**iru ko'ach mal'chutecha,
They'll teach the puzzled[4] understanding,	וְיִלַּמְדוּ תוֹעִים בִּינָה	vi**l**amdu to'im binah,
tell your *boundless* power,	וִימַלְלוּ אֶת גְּבוּרָתֶךָ	vi**m**alelu et gevuratecha,
exalt you *1 Chron.29:11* above every chief	וְיִנָּשְׂאוּךָ מִתְנַשֵּׂא לְכֹל לְרֹאשׁ	vi**n**as'ucha, mitnaseh lechol lerosh,
and, praying to you, cower.	וְיִסַּלְדוּ בְּחִילָה פָּנֶיךָ	vi**s**aldu bechilah panecha,
In glory they will crown you;	וְיַעֲטְרוּךָ נֵזֶר תִּפְאָרָה	vi'**a**trucha nezer tif'arah,
hills will burst with exaltation,	וְיִפָּצְחוּ הָרִים רִנָּה	veyi**f**tzechu harim rinah,
distant isles proclaim your reign,	וְיִצְּהֲלוּ אִיִּים בְּמָלְכֶךָ	veyi**tz**halu iyim bemolchecha,
and all accept their obligation.	וְיִקַּבְּלוּ עֹל מַלְכוּתְךָ עֲלֵיהֶם	vi**k**ablu ol mal'chut'cha aleihem,
They will exalt you among the peoples,	וִירוֹמְמוּךָ בְּקְהַל עָם	vi**r**omemucha bik'hal am,
people far away will hear and come,	וְיִשָּׁמְעוּ רְחוֹקִים וְיָבוֹאוּ	veyi**sh**me'u rechokim veyavo'u,
to accept that the crown of authority is yours.	וְיִתְּנוּ לְךָ כֶּתֶר מְלוּכָה	veyi**t**nu lecha keter meluchah!

[1] אִיִּים literally means islands, but it's used to mean the distant parts of the world.
[2] "And they will seek for you, peoples that did not know you."
[3] "And they will revere you with the sun, those who seek your presence." They will revere God as long as the sun exists, or revering the distant sun will be a step from idolatry toward monotheism.
[4] תּוֹעִים refers to people who are in error, have gone astray, are confused.

Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[1]	כַּכָּתוּב בִּדְבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you,	וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ	ve'ein elo'ah mibal'adecha,
as it's written:	כַּכָּתוּב	kakatuv:
Isaiah 5:16 The God of Hosts[2] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[3]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

4. Holiness of This Day • קְדוּשַׁת הַיּוֹם • Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

[1] Or "your holy words."

[2] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[3] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

DRAFT

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

Because of our sins	וּמִפְּנֵי חַטָּאֵינוּ	Umipnei chata'einu
we were displaced from our land[2]	גָּלִינוּ מֵאַרְצֵנוּ	galinu me'artzenu,
and sent far away from our *own* ground.	וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ	venitrachaknu me'al admatenu.
So we cannot	וְאֵין אֲנַחְנוּ יְכוֹלִים	Ve'ein anachnu yecholim
perform our *sacrificial* duty	לַעֲשׂוֹת חוֹבוֹתֵינוּ	la'asot chovoteinu
in the dwelling you chose,	בְּבֵית בְּחִירָתֶךָ	beveit bechiratecha
the great and holy Temple	בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ	babayit hagadol vehakadosh
that bears your reputation	שֶׁנִּקְרָא שִׁמְךָ עָלָיו	shenikrah shimchah alav,
because of the *enemy* power[3]	מִפְּנֵי הַיָּד	mipnei hayad
sent against your sanctuary.	שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ	shenishtalcha bemikdashecha.

DRAFT

[1] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

[2] Yes, we have suffered; yes, we have been victims; but yes, we have also brought trouble on ourselves. The Talmud (Gittin 55b) blames the destruction of Jerusalem on a single incident of personal animosity in the Jewish community. Apparently, mutual respect among Jews is the first requirement for our success.

[3] "The great and holy house (i.e. the Temple) upon which your name is called (i.e., that bears your reputation) because of the *enemy* hand (i.e., power)"

May this be your will—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu
merciful ruler	מֶלֶךְ רַחֲמָן	melech rachaman,
who brings children home—[1]	הַמֵּשִׁיב בָּנִים לִגְבוּלָם	hameshiv banim ligvulam—
to return and be merciful to us	שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ	shetashuv uterachem aleinu
and to your Temple	וְעַל מִקְדָּשְׁךָ	ve'al mikdashcha
in your great mercy,	בְּרַחֲמֶיךָ הָרַבִּים	berachamecha harabim,
to build it soon and make it famous.[2]	וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ	vetivnehu meherah utegadel kevodo.
Source of life, our Ruler,	אָבִינוּ מַלְכֵּנוּ	Avinu malkeinu,
reveal the glory of your rule	גַּלֵּא כְּבוֹד מַלְכוּתְךָ	galeh kevod malchut'cha
over us—do it soon!—	עָלֵינוּ מְהֵרָה	aleinu meherah,
and let it appear and be raised	וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ	vehofa vehinasei aleinu
above us for all to see.[3]	לְעֵינֵי כָּל-חָי	le'einei kol chay.
Gather our dispersed *people*	וְקָרֵב פְּזוּרֵינוּ	Vekarev pezureinu
from among the *other* nations	מִבֵּין הַגּוֹיִם	mibein hagoyim,
and bring them back, scattered	וּנְפוּצוֹתֵינוּ כַּנֵּס	unefutzoteinu kaness
all over the world.	מִיַּרְכְּתֵי-אָרֶץ	miyarktei aretz.
Bring us to Zion your city, in joy	וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה	Vahavi'enu leTziyon ir'cha berinah
and to Jerusalem your Temple[4]	וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ	veliYerushalayim beit mikdashcha
with lasting happiness,	בְּשִׂמְחַת עוֹלָם	besimchat olam,
	Add this to recall the sacrificial system ...	
where our ancestors brought you	שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵיהֶם	et korbenot chovoteihem,

[1] This line is added in the Conservative liturgy to acknowledge the founding of the State of Israel.
[2] "And to make its glory great."
[3] "Our parent, our ruler, reveal/uncover the glory of your sovereignty upon us quickly, and let it appear and be raised above us in the eyes of all living *things."* The root גל gives us words for "roll" and "uncover"—rolling away the covering—and the word גלה takes us back to גלינו on page 402. There we were "rolled" off our land; here we pray to see God's glory be "rolled back" to reestablish us in our land.
[4] Don't be fooled. Zion isn't just a town, nor is Jerusalem just the Temple. These are all symbolic places; to be in any of them is to have our prayers answered.

DRAFT

... or this to pray for its restoration, literally or metaphorically

and we shall bring you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵינוּ	et korbenot chovoteinu,[2]

Continue here; add the shaded line on Shabbat

the daily ones	תְּמִידִים כְּסִדְרָם	temidim kesidram
and the extra ones, properly—	וּמוּסָפִים כְּהִלְכָתָם	umusafim kehil'chatam,
and the extra offering of this Shabbat day	וְאֶת-מוּסַף יוֹם הַשַּׁבָּת הַזֶּה	Ve'et Musaf yom haShabbat hazeh
and the extra offering	וְאֶת-מוּסַף	ve'et Musaf
of this Day of Cleansing	יוֹם הַכִּפּוּרִים הַזֶּה	Yom haKipurim hazeh

Add this to recall the sacrificial system ...

our ancestors brought to you	עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ	asu vehikrivu lefanecha

... or this to pray for its restoration, literally or metaphorically

we shall perform and bring you	נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ	na'aseh venakriv lefanecha

Continue here

lovingly, to observe your wishes,	בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ	be'ahava kemitzvat retzonecha,
written in your Torah[1]	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha,
by Moses' hand,[2]	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
spoken by your glory:[3]	מִפִּי כְבוֹדֶךָ כָּאָמוּר	mipi chevodecha ka'amur:

Add the shaded lines on Shabbat

Num 28:9-10 And on the Shabbat day, *take*	וּבְיוֹם הַשַּׁבָּת	Uveyom haShabbat
two year-old lambs, perfect ones,	שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם	shnei chevasim benei shana, temimim,
and eight pounds[4] of fine flour	וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה	ushnei esronim solet mincha
mixed with oil, with its wine-offering;	בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ	belulah vashemen, venisko,
bring the Shabbat offering on its Shabbat,	עוֹלַת שַׁבָּת בְּשַׁבַּתּוֹ	olat Shabbat beshabbato,
on top of the routine offering and its wine-offering.	עַל־עוֹלַת הַתָּמִיד וְנִסְכָּהּ	al olat hatamid veniskah.

[1] For this line, some siddurim read: "As you wrote for us in your Torah / כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ / kemo shekatavta aleinu beToratecha."

[2] By tradition, Moses wrote the Torah down in his own hand.

[3] "Through the mouth of your glory, as it is said"; i.e., God spoke, Moses wrote.

[4] "Two tenths *of an ephah";* an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Eight pounds would make a good half-dozen loaves of bread.

DRAFT

Num. 29:7-8 On the tenth *day*	וּבֶעָשׂוֹר	Uve'asor
of this seventh month	לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה	lachodesh hashvi'i hazeh
you shall have a holy meeting	מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם	mikrah kodesh yiheyeh lachem,
and humble yourselves;	וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם	ve'initem et nafshoteichem;
you must do no work *at all.*	כָּל־מְלָאכָה לֹא תַעֲשׂוּ	kol melachah lo ta'asu.
Make an upward offering to God,	וְהִקְרַבְתֶּם עֹלָה לַיהוָה	Vehikravtem olah lAdonai,
a nice smell:	רֵיחַ נִיחֹחַ	re'ach nicho'ach:
one male young bull, one ram,	פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד	par ben bakar echad, ayil echad,
and seven year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה	kevasim benei shanah shivah,
flawless ones, your own.	תְּמִימִם יִהְיוּ לָכֶם	temimim yiheyu lachem.
and their flour- and wine-offerings as stated:	וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר	umin'chatam veniskehem kimdubar:
12 pounds *of flour* for each bull,	שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר	shloshah esronim lapar
eight for each ram,	וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל	ushnei esronim la'ayil
four for each lamb,	וְעִשָּׂרוֹן לַכֶּבֶשׂ	ve'isaron lakeves
wine as its wine-offering, a goat to atone	וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר	veyayin kenisko vesa'ir lechaper
and two continual offerings, by their rules.	וּשְׁנֵי תְמִידִים כְּהִלְכָתָם	ushnei temidim kehil'chatam.

Add the shaded section on Shabbat.

They'll rejoice when you are ruler—[1]	יִשְׂמְחוּ בְמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם	Am mekadshei shevi'i, kulam
will be content and happy in your goodness.	יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ	yisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ	Uvashvi'i ratzita bo vekidashto,
and called it the delight of days,	חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ	chemdat yamim oto karata,
a memory of the work of creation.	זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.

[1] Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

We open the ark and stand

The Sovereign of all	עָלֵינוּ לְשַׁבֵּחַ ׀	׀ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [1]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.

The leader (and congregants who wish to) kneels at "kor'im," brings forehead almost to floor at "umishtachavim" and stands up again for "melech."

We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* stretches out the heavens,	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu noteh shamayim
Supports the earth below;	וְיוֹסֵד אָרֶץ	veyosed aretz,
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[2]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.

[1] "We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes." If you dislike the idea that Jews are a "chosen" people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שֶׁלּוֹ for שֶׁלֹּא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

[2] We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who "stretches out the heavens, / supports the earth below;" / whose own dwelling place / *is* in the sky above / and whose power is present / in the loftiest heights.

DRAFT

This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יהוה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

We close the ark, and we are seated ׀

A Prayer for The Clergy

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
help them speak, the representatives[1]	הֱיֵה עִם פִּיפִיּוֹת שְׁלוּחֵי	heyeh im pifiyot shluchei
of your people, Israel's descendants,	עַמְּךָ בֵּית יִשְׂרָאֵל	am'cha beit Yisra'el,
who stand up to plead	הָעוֹמְדִים לְבַקֵּשׁ	ha'omdim levakesh
in prayer and supplication before you	תְּפִלָּה וְתַחֲנוּנִים מִלְּפָנֶיךָ	tefilah vetachanunim milfanecha
on behalf of your people, Israel's descendants.	עַל עַמְּךָ בֵּית יִשְׂרָאֵל	al am'cha beit Yisra'el.
Teach them what to say.	הוֹרֵם מַה שֶּׁיֹּאמְרוּ	Horem mah sheyomeru,
Make them understand how to speak.	הֲבִינֵם מַה שֶּׁיְּדַבְּרוּ	havinem mah sheyedaberu,
Respond to their requests.	הֲשִׁיבֵם מַה שֶּׁיִּשְׁאָלוּ	hashivem mah sheyishalu,
Make them know how to glorify *you.*	יַדְּעֵם הֵיךְ יְפָאֲרוּ	yad'em heich yefa'eru.
Let them walk in the glow of your presence,	בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן	Be'or panecha yehalechun,
bow to you,	בָּרֵךְ לְךָ יִכְרְעוּן	berech lecha yichre'un,
and bless your people through their words;	עַמְּךָ בְּפִיהֶם יְבָרְכוּן	am'cha befihem yevar'chun;
and through the blessings you pronounce	וּמִבִּרְכוֹת פִּיךָ	umibir'chot picha
may they all be blessed.	כֻּלָּם יִתְבָּרְכוּן	kulam yitbarechun.
May they bring your people before you	עַמְּךָ לְפָנֶיךָ יַעֲבִירוּן	Am'cha lefanecha ya'avirun,
while they pass among them—	וְהֵם בַּתָּוֶךְ יַעֲבְרוּן	vehem batavech ya'avorun.
your people's eyes rest on them	עֵינֵי עַמְּךָ בָּם תְּלוּיוֹת	Einei am'cha bam teluyot,
while they look longingly toward you.	וְעֵינֵיהֶם לְךָ מְיַחֲלוֹת	ve'eineihem lecha meyachalot.

[1] "Be with the mouths of those sent …"; we ask God to assist (be with) the speakers as they speak for the people.

DRAFT

They approach the holy ark	גָּשִׁים מוּל אָרוֹן הַקֹּדֶשׁ	Gashim mul aron hakodesh
in reverence,	בְּאֵימָה	be'eimah,
to make *you* forget anger and wrath,	לְשַׁכֵּךְ כַּעַס וְחֵמָה	leshakech ka'as vechemah.
while your people encircle them	וְעַמְּךָ מַסְבִּיבִים אוֹתָם	Ve'am'cha masbivim otam
like a wall,	כַּחוֹמָה	kachomah,
and you, from skies *above*,	וְאַתָּה מִן הַשָּׁמַיִם	ve'atah min hashamayim
watch them with merciful purpose.	תַּשְׁגִּיחַ אוֹתָם לְרַחֲמָה	tashgi'ach otam lerachamah.
They raise their eyes to you, to the sky,	עַיִן נוֹשְׂאִים לְךָ לַשָּׁמַיִם	Ayin nos'im lecha lashamayim,
pour out their hearts to you like water,	לֵב שׁוֹפְכִים נָכְחֲךָ כַּמָּיִם	lev shofchim nach'chacha kamayim,
while you listen from the skies,	וְאַתָּה תִּשְׁמַע מִן הַשָּׁמַיִם	ve'atah tishmah min hashamayim
not to stumble in their speech,	שֶׁלֹּא יִכָּשְׁלוּ בִלְשׁוֹנָם	shelo yikoshlu vilshonam
nor be trapped in their tongue,	וְלֹא יִנָּקְשׁוּ בְּשִׁנּוּנָם	velo yinokshu veshinunam
not to be shamed in their trust,	וְלֹא יֵבוֹשׁוּ בְּמַשְׁעֲנָם	velo yevoshu vemash'enam,
nor for their reticence to be disgraced through them;[1]	וְלֹא יִכָּלְמוּ בָּם שְׁאוֹנָם	velo yikolmu vam she'onam;
let their lips not say	וְאַל יֹאמַר פִּיהֶם	ve'al yomar pihem
anything against your will.	דָּבָר שֶׁלֹּא כִרְצוֹנֶךָ	davar shelo chirtzonecha.
For, ruling God, those whom you favor	כִּי חֲנוּנֶיךָ יְיָ אֱלֹהֵינוּ	Ki chanunecha, Adonai Eloheinu,
experience true favor,	הֵמָּה חֲנוּנִים	hemah chanunim,
and those whom you pity	וּמְרֻחָמֶיךָ	umeruchamecha,
experience true compassion,	הֵמָּה מְרֻחָמִים	hemah meruchamim
as you taught us, ruling God:	כְּמוֹ שֶׁיִּדַּעְנוּ יְיָ אֱלֹהֵינוּ	kemo sheyadanu, Adonai Eloheinu:
Whom you favor is favored,	אֶת אֲשֶׁר תָּחֹן יוּחָן	Et asher tachon yuchan,
whom you pity is pitied,	וְאֶת אֲשֶׁר תְּרַחֵם יְרֻחָם	ve'et asher terachem yerucham,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Exodus 33:19 "I shall favor whom I shall favor	וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן	"Vechanoti et asher achon,
and pity whom I shall pity."	וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם	verichamti et asher arachem."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:

[1] "In their trust," בְּמַשְׁעֲנָם is from מַשְׁעֵנָה, a support. The congregation relies on the chazan to speak for them, and they hope the chazan will represent them successfully. "Their reticence," שְׁאוֹנָם is from שְׁאוֹן, noise or tumult; this refers to the congregation's inarticulate and hesitant attempts to speak to God, as they rely on a trained chazan to represent them.

Psalm 69:7 Let them not be shamed through me,	אַל־יֵבֹשׁוּ בִי	Al yevoshu vi
those who wait for you,	קֹוֶיךָ	kovecha,
Ruler, God of hosts;	אֲדֹנָי יְהוִה צְבָאוֹת	Adonai Elohim tzeva'ot;
let them not be disgraced through me,	אַל־יִכָּלְמוּ בִי	al yikolmu vi
those who seek you,	מְבַקְשֶׁיךָ	mevakshecha,
God of Israel.	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el.

Hope in God ▪ אוֹחִילָה לָאֵל ▪ Ochilah la'El

The ark is opened, and we stand ׀

I place my hope in God	◊ אוֹחִילָה לָאֵל	◊ Ochilah la'El;
and beseech *God's* presence,	אַחַלֶּה פָנָיו	achaleh fanav;
asking from *God*	אֶשְׁאֵלָה מִמֶּנּוּ	esh'alah mimenu
an answer for *my* prayer[1]	מַעֲנֵה לָשׁוֹן	ma'aneh lashon,
as among the congregation	אֲשֶׁר בִּקְהַל עָם	asher bik'hal am
I sing *God's* power,	אָשִׁירָה עֻזּוֹ	ashirah uzo—
with an outpouring2 of joyful songs	אַבִּיעָה רְנָנוֹת	abi'ah renanot
for *the* sake of *God's* creatures.	בְּעַד מִפְעָלָיו	be'ad mif'alav.
Prov 16:1 "Human beings organize their thoughts,	לְאָדָם מַעַרְכֵי־לֵב	"Le'adam ma'archei lev,
but it's God who answers prayer."	וּמֵיהוה מַעֲנֵה לָשׁוֹן	ume'Adonai ma'aneh lashon."
Psalm 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יהוה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

The ark is closed, and we are seated ׀

[1] The phrase מַעֲנֵה לָשׁוֹן means "an answer of the tongue," implying that only God can answer the prayers which human beings express with their voices. Some understand the phrase to mean that God grants fluent speech for prayer rather than an answer to prayer.

[2] "I pour out joyful cries"; "אַבִּיעָה is from the root נבע, pour out, gush forth.

DRAFT

Piyutim

We enhance the fourth blessing with several acrostic piyutim, some more intricate than others. Some have four lines in each stanza, each with the same letter; some reverse the letters, starting at ת and working back to א. Another variation is to work backwards and forwards to the middle: ת and א in the first verse, ש and ב in the second, and so on. Acrostic poets don't hesitate to use שׂ for ס; the two letters have the same sound, but their numerical value is different, 300 and 60 respectively. Perhaps the poets consider this numerical substitution significant. Some of the poems rhyme, too.

Hebrew acrostics are sometimes tricky to follow in English transliteration because of silent letters (א and ע could be any English vowel) and because of letters that have two or more pronunciations (ב can be **b** or **v**, כ can be **ch** or **k**, פ can be **p** or **f**, ו can be **v** or **o** or **u**).

Longer poems often end with a name and the letters ח ז ק, "be strong." The name is usually considered to be the poet's, but if we are wary, we may feel that a poet may attribute his or her work to someone else as a compliment, or to claim the authority of a more respected poet, implying that the poet's inspiration comes from a purer and more authoritative source.

As part of the Yom Kippur service, a red strip of wool turned white (Mishnah Yoma 4:2 and 6:8), demonstrating the truth of Isaiah's prophecy: "Even if your sins… are red as crimson, they will become white as wool" (1:18). Some of the poets refer to this part of the service.

Amitz Ko'ach (pp. 411 ff.) is a poetic interpretation of the Yom Kippur temple service. The poet begins with creation, leading up to the priesthood and Temple service, which in the poet's view is (probably) the fulfillment of creation, now lost since the Temple was destroyed. The poet inserts passages from the Mishnah to give details of the High Priest's confessions and the sprinkling of the sacrificial blood. The poet devotes several stanzas to some of the later letters of the alphabet and finishes with the name Meshullam ben Klonymos.

Ke'Ohel Hanimtach (pp. 437 ff.) records the beautiful sight when the High Priest emerged from the Holy of Holies unscathed, and Ashrei Ayin weeps for what we have lost with the cessation of the Temple service.

The next twelve poems are relatively short. Their acrostic form is sometimes intricate, and they help us voice grief for our loss, contrition for our failures, and hope for God's mercy.

The final poem in this blessing is the story of the **Ten Martyrs** (pp. 457 ff.). Each stanza begins with a letter of the Hebrew alphabet and has four rhyming lines, often of uneven length. The poem tells of ten Torah scholars martyred to expiate the guilt of Joseph's ten brothers, who kidnapped him and sold him, so that they might have deserved the death penalty. The scholars were not contemporaries (Scherman, Yom Kippur, p. 586), but the poem tells the story as if they were. Perhaps this is to tug at our heartstrings more insistently, and perhaps it is to remind us that from the point of view of eternity, time is irrelevant. During the poem, God tells the angels to stop whining at apparent injustice. Some consider the poem crude in form, in content and in theology; some consider it a highlight of the Yom Kippur service; and some choose different poems to lament the martyrs of Jewish history.

Powerful in Strength ▪ אַמִּיץ כֹּחַ ▪ Amitz Ko'ach

This poem is an alphabetical acrostic with four lines in each verse. The poem begins by praising God's creative power, provides a history of the world up to the choice of levites as priests, and gives a detailed account of the High Priest's Yom Kippur service.

The High Priest brought several sacrifices—the daily morning and afternoon sacrifices, the special sacrifices for Yom Kippur; he offered incense and sprinkled blood as required; he changed from gold to white garments and back; he immersed himself five times and washed his hands and feet ten times; and he read from the Torah.

The careful procedure of this special day in the Jewish calendar symbolized the restoration of our proper relationship with God, a reason for universal rejoicing. The poet dwells on the details of the service, not only to review how the instructions in today's Torah reading were put into practice, as the Mishnah describes the procedure, in the First and Second Temples, but so that we can appreciate all that we have lost.

Nothing seems less spiritual than the flesh and blood of animal sacrifice, but by some paradox the effect and benefits of this sacrificial service were entirely spiritual. In some mysterious way, the blood that courses through our veins is connected to God.

O God, powerful in strength,	אַמִּיץ כֹּחַ	**A**mitz ko'ach,
grand, and great in power—[1]	כַּבִּיר וְרַב אוֹנִים	kabir verav onim,
who can match	אֲשֶׁר מִי יַעֲשֶׂה	**a**sher mi ya'aseh
your mighty deeds?—	כְּמַעֲשֵׂ גְּבוּרוֹתֶיךָ	kema'as gevurotecha;
with powerful skies you roofed	אֹמֶץ עֲלִיּוֹת קֵרִיתָ	**o**metz aliyot kerita
cold *waters,*	עַל קָרִים	al karim,
and established the inhabitable world	אַף יְסַדְתָּ תֵּבֵל	**a**f yisadta tevel
upon emptiness.	עַל בְּלִימָה	al belimah.

[1] Based on Isaiah 40:26, מֶרֹב אוֹנִים וְאַמִּיץ כֹּחַ. The poet uses phrases and words from Tanach and other traditional sources. Creativity, authorship and copyright would be alien concepts to a medieval liturgical poet, whose only aim is to convey truth received from authority. Medieval writers would compliment each other through quotation and translation, more interested in authority than authorship. Chaucer's Nun's Priest refers to his source to prove the value of his own words: "And certes, in the same book I rede, / Right in the next chapitre after this,— / I gabbe nat, so have I joye or blis—"

While the world was darkness,	בְּהְיוֹת עוֹלָם חֹשֶׁךְ	**B**iheyot olam choshech
death-shadow and gloom,	וְצַלְמָוֶת וְעֵיפָה	vetzalmavet ve'eifah,
when you donned your garment of light	בְּמַעֲטֵה לְבוּשָׁךְ אוֹר	**b**ema'ateh levushach or
you gave light[1] to the morning.	בֹּקֶר הִגַּהְתָּ	boker higah'ta;
You divided the proud *waters*	בֵּין זֵדוֹנִים חַצְתָּ	**b**ein zedonim chatzta
as if with "the awesome crystal";[2]	כְּקֶרַח הַנּוֹרָא	kekerach hanorah—
in the depths you gathered them[3]	בְּצוּל הִקְוִיתָם	**b**etzul hikvitam
so they could not overwhelm the earth.	לְבַל יְכַסּוּן חָלֶד	leval yechasun chaled.
You revealed the surface of the earth	גָּלִיתָ פְּנֵי נֶשִׁי	**G**ilita penei neshi
and it sprouted produce;	וְהֵנִיצָה תְנוּבָה	vehenitza tenuvah;
you planted a garden, *Eden,* in the East,	גַּן מִקֶּדֶם טָעְתָּ	**g**an mikedem ta'tah
to amuse those who uttered *praises* to you;	לְשַׁעֲשׁוּעַ מַאֲמִירֶיךָ	lesha'ashu'ah ma'amirecha;
you set the great lights	גְּדֹל מְאוֹרוֹת תַּתָּה	**g**odel me'orot tatah
in the sky *that declares* your power,	בִּרְקִיעַ עֻזֶּךָ	birki'ah uzecha;
and a host of constellations	גַּם צְבָא מַזָּרוֹת	**g**am tzevah mazarot
you commanded *to stand* with them.	עִמָּם צִוִּיתָ	imam tzivitah.

[1] הִגַּהְתָּ is from the root נגה, brighten or illumine.

[2] The waters are proud because (presumably) they are difficult to control. In Genesis 1:6, God divides them with a membrane or "firmament"; Ezekiel 1:22 refers to that firmament as the awesome crystal / הַקֶּרַח הַנּוֹרָא / hakerach hanorah." קֶרַח can also mean ice, so the sky may be considered cold—or frozen moisture.

[3] Birnbaum (*High Holyday Prayer Book,* p. 811) has הִתְוִיתָם from תְּוָה, lay out or outline, or confine; Scherman (*Yom Kippur,* p. 556) uses הִקְוִיתָם, a reference to the creation story in Genesis 1: 9, "Let the waters be gathered / יִקָּווּ הַמַּיִם / yikavu hamayim."

Plenty of swimming and flying creatures	דֵּי שָׂחִים וְדָאִים	**D**ei sachim veda'im
you formed from the water,	מִשֹּׁעַל צַרְתָּ	misho'al tzartah;
and the form of *Leviathan,* the fleeing *dragon,*[1]	דְּמְיוֹן בָּרִיחַ	**d**imyon bari'ach
a feast for *the pious,* who live in gardens *of Torah*.	לְכֶרֶת יוֹשְׁבֵי גַּנִּים	lecharet yoshvei ganim;
Sticky clods *of dirt* brought forth	דְּבוּקַת רְגָבִים הוֹצִיאָה	**d**evukat regavim hotzi'ah,
swarming and stomping *creatures;*	רוֹמְשִׂים וְשׁוֹאֲפִים	romsim vesho'afim;
the Bull Behemoth, that lives in reed and marsh,	דָּר קָנֶה וּבְצָה	**d**ar kaneh uvitzah
you formed as a meal for those call on you.	לַאֲרוּחַת קְרוּאֶיךָ	la'aruchat keru'echa.
You had prepared meat and drink,	הֲכַנְתָּ טֶבַח וָמֶסֶךְ	**H**echanta tevach vamesech,
but there was nobody to eat!	וְסוֹעֵד אָיִן	veso'ed ayin;
You formed a dummy from mud	הִקְרַצְתָּ גֹּלֶם מֵחֹמֶר	**h**ikratzta golem mechomer
in the likeness of your own stamp;	בְּתַבְנִית חוֹתָמֶךָ	betavnit chotamecha;
you blew into his *lifeless* matter	הָפַחְתָּ בְּחֶלְדּוֹ	**h**ipachta becheldo
a pure soul from your heaven;	טֹהַר נֶשֶׁם מִזְבּוּלֶךָ	tohar neshem mizvulecha;
he dozed off, and from his side[2]	הָרְדַּם וּמִצַּלְעוֹ	**h**urdam, umitzal'o
you set aside a helper for him.	עֵזֶר לוֹ יִעַדְתָּ	ezer lo yi'adta.

[1] Isaiah 27:1 mentions the mythical "Leviathan the fleeing serpent / לִוְיָתָן נָחָשׁ בָּרִחַ / Livyatan nachash bari'ach." Leviathan is "fleeing" either because it's being hunted (it's destined to become a feast for the chosen), or because snakes are always slithering around. Alternatively, בָּרִחַ may instead allude to בְּרִחַ / beri'ach, the ramrod-straight axis of the earth, compared to Leviathan because of the serpent's great size. Job 40 describes fire-breathing, scaly Leviathan and Behemoth; *Akdamut Milin,* the poem read on Shavu'ot, relates their struggle—and their destiny as a banquet for the righteous, washed down with wine made from grapes reserved from the time of Creation. לְכֶרֶת is from כרת, cut down or cut off; Leviathan will be cut down and cut up for the feast.

[2] Maybe it was a rib, but the Hebrew root צלע often means "side."

DRAFT

And you told him not to eat	וְצִוִּיתוֹ בְּלִי לְעוֹט	**V**etzivita beli le'ot
from the Tree of Knowledge;	מֵעֵץ הַדַּעַת	me'Etz haDa'at;
but he disregarded your rule, like a fool,	וְהֵפַר צִוּוּי כִּפֶּתִי	**v**ehefer tzivu'i kefeti
at the instigation of the reptile;	בְּהַשָּׂאַת זוֹחֵל	behasha'at zochel;
so he was punished with hard work	וְעֻנַּשׁ בְּזֵעַת אַף	**v**e'unash beze'at af
to earn a living;[1]	לִטְרוֹף חֻקּוֹ	litrof chuko;
she—who desired *the fruit*—with labor pangs;	וְאִוֶּלֶת בְּצִירִים	**v**e'ivelet betzirim,
and the crafty *snake,* with dirt for its food.	וְעָרוּם עָפָר לַחְמוֹ	ve'arum afar lachmo.

You let his semen cling	זֵרוּי רִבְעוֹ הִקְפִּיתָ	**Z**eru'i riv'o hikpeitah
inside the womb of desirous Eve;[2]	בְּבֶטֶן חוֹמֶדֶת	beveten chomedet;
she became pregnant, and bore	זָרְעָה וְהוֹלִידָה	**z**ar'ah veholidah
a farmer and a sheep-herd;	אִכָּר וְרוֹעֵה צֹאן	ikar vero'eh tzon;
they brought a sacrifice and a gift	זֶבַח וְשַׁי הִגִּישׁוּ	**z**evach vashai higishu
to the One Ruler;	לְמוֹלֵךְ יַחַד	lemulach yachad;
you detested the older *brother, Cain,*	זָעַמְתָּ בָּרַב	**z**a'amta barav,
and turned to the gift of the younger, *Abel.*	וְשַׁעְתָּ תְּשׁוּרַת צָעִיר	veshatah teshurat tza'ir.

Cain's pity, his compassion, became spoiled,	חֶמֶל רַחֲמָיו שְׁחֵת	**Ch**emel rachamav shichet
and he broke *his* brother's neck;	וְעָרַף אָח	ve'araf ach;
he appealed to you *after his sentence*,	חִלָּה פָנֶיךָ	**ch**ilah fanecha,
and you granted him a sign *to help him bear it;*	וְשַׂמְתָּ לוֹ אוֹת	vesamtah lo ot;
the third generation began	חָלוּ שָׁלִישִׁים	**ch**alu shalishim
to use your name to call to an idol;[3]	קְרֹא בְּשִׁמְךָ לַסֶּמֶל	kero beshimcha lasemel;
you invoked the power of the surging *seas;*	חִיל נוֹזְלִים קָרָאתָ	**ch**il nozlim karata,
the Flood drowned them and they were destroyed.	וּשְׁטָפוּם וְאָבָדוּ	ushetafum ve'avadu.

[1] "He was punished with the sweat of his brow to get his necessity," i.e., he had to work hard to earn a living.
[2] "The scattering of his sexual activity, you caused to congeal inside the womb of the desiring lady." Eve desired the fruit, and according to Gen 3:16 she was doomed to desire Adam too.
[3] The generation of Enosh, Adam and Eve's grandson, began to worship using God's name, but they may have been worshipping idols; see Genesis 4:26.

Arrogant *people* went wrong	טָעוּ גֵּאִים	**T**a'u ge'im
and blurted out "Go away!" to you;	וּפָצוּ סוּר לְנֶגְדֶּךָ	ufatzu "Sur!" lenegdecha;
they drowned in the hot waters *of the Flood*	טָרְפוּ בְּחֹם הוֹמִים	**t**orfu bechom homim
scalded and cut off;	וְזֹרְבוּ נִצְמָתוּ	vezorvu, nitzmatu;
Noah, borne in the gopher-wood *ark*, was saved,	טָעוּן גֹּפֶר נוֹשַׁע	**t**a'un gofer noshah
as you *personally* closed *the ark* for his sake;	כְּסָגַרְתָּ בַּעֲדוֹ	kesagarta ba'ado;
you made his offspring fruitful,	טְפוּלָיו הִפְרֵיתָ	**t**efulav hifreitah,
and they covered the surface of the dry *land.*	וּמָלְאוּ פְנֵי צִיָּה	umal'u penei tziyah.
The united *people* made a plan	יָעֲצוּ נֶאֱחָדִים	**Y**a'atzu ne'echadim
to go all the way up to the sky;	לָרוּם עַד לַשַּׁחַק	larum ad lashachak;
they were scattered like chaff	יֻקְשׁוּ נֻפְּצוּ	**y**ukshu, nuptzu
in a stormy wind and tempest;	בְּרוּחַ סוּפָה וָסָעַר	beru'ach so'ah vasa'ar;
your dear *Abraham*, having come across *the river,*	יְדִיד אֲתוּי עֵבֶר	**y**edid atu'i ever
made you known in the world;	יִדְעֲךָ בָּעוֹלָם	yid'ach ba'olam;
the *child conceived in the* passion of his old age	יְחוּם זְקוּנָיו	**y**ichum zekunav
did he offer up to you as a total offering.	הֶעֱלָה לְךָ לְכָלִיל	he'elah lecha lechalil.
Like a perfect lamb *for a sacrifice*	כְּשֶׂה תָמִים	**K**eseh tamim
was the perfect man, *Jacob,* chosen;	בֻּחַר אִישׁ תָּם	buchar ish tam;
for he longed to stay in tents, *studying*,	כְּחָשַׁק יְשִׁיבַת אֹהָלִים	**k**echashak yeshivat ohalim
and was drawn to you;	וְנִמְשַׁךְ אַחֲרֶיךָ	venimshach acharecha;
fine *descendants*, the fruit of beauty,	כֹּשֶׁר חֲנִיטֵי יֹף	**k**osher chanitei yof
you brought from his loins;	הוֹצֵאתָ מֵחֲלָצָיו	hotzeta mechalatzav;
every one a true seed,	כֻּלּוֹ זֶרַע אֱמֶת	**k**ulo zerah emet
without fault.	וְאֵין דֹּפִי	ve'ein dofi.

DRAFT

You wanted Levi to serve you,	לְשָׁרֶתְךָ אִוִּיתָ לֵוִי	**L**esharet'cha ivita Levi,
a man devoted to you;	אִישׁ חֲסִידֶךָ	ish chasidecha,
you wished to set him apart from his people,	לְהַבְדִּיל מִגִּזְעוֹ	**l**ehavdil migiz'o,
sanctified for the Holy of Holies,	מֻקְדָּשׁ קֹדֶשׁ קָדָשִׁים	mukdash kodesh kodashim,
to tie the holy frontlet *on his forehead*	לְקִשּׁוֹר נֵזֶר קֹדֶשׁ	**l**ikshor nezer kodesh
and to wear the urim-lights,[1]	וְלַעֲטוֹת אוּרִים	vela'atot urim,
to stay in glory inside *the Temple*	לֵישֵׁב בִּכְבוֹדָה פְּנִימָה	**l**eshev bich'vudah penimah
for seven days.[2]	יָמִים שִׁבְעָה	yamim shiv'ah.
Those who firmly grasp *our* faith,	מַחֲזִיקֵי אֱמָנָה	**M**achazikei amanah,
a week before the tenth *of Tishri,*	שָׁבוּעַ קֹדֶם לֶעָשׂוֹר	shavu'ah kodem le'asor,
would take the leading priest from *his house,*	מַפְרִישִׁים כֹּהֵן הָרֹאשׁ	**m**afrishin kohen harosh
as was done for *Aaron's* installation.[3]	כְּדַת הַמִּלֻּאִים	kedat hamilu'im.
During this week, they sprinkle upon him	◊ מַזִּים עָלָיו	◊ **m**azim alav
purifying waters, to cleanse him;	מֵי חַטָּאת לְטַהֲרוֹ	mei chatat letaharo;
he throws *blood*, burns *incense* & cleans *lamps*	זוֹרֵק מַקְטִיר וּמֵיטִיב	zorek, maktir umetiv
to get accustomed to performing the service.[4]	לְהִתְרַגֵּל בָּעֲבוֹדָה	lehitragel ba'avodah.

[1] The frontlet and lights are part of the High Priest's vestments described in Exodus 28:27-30.

[2] "Seven days before Yom Kippur, they would separate the Kohen Gadol from his house" (Mishnah Yoma 1:1), and he would move to the Temple grounds for the week.

[3] When Aaron was installed as the first High Priest, he had to spend seven days at the Appointment Tent (Leviticus 8:33). Every year, the High Priest spent seven days on the Temple grounds; this reduced the risk that he'd become ritually impure, disqualified from performing the Yom Kippur service.

[4] Different priests participated in the service on most days. But on Yom Kippur, the High Priest had to perform the entire Yom Kippur service himself, so he practiced for seven days. The acrostic calls for a מ, not a ז, but the procedure as described in Mishnah Yoma 1:2 was to throw the blood, then burn incense, then clean the lamps.

DRAFT

Experts attend him,	נִלְוִים אֵלָיו נְבוֹנִים	**N**ilvim elav nevonim,
community leaders;[1]	יְשִׁישֵׁי שַׁעַר	yeshishei sha'ar;
they say to him,	נוֹאֲמִים לוֹ	**n**o'amim lo,
"Please read *the rules* aloud."	קְרָא נָא בְּפִיךָ	"Kerah nah befichah."
At dawn on the ninth *of Tishri,*	נֹגַהּ תְּשִׁיעִי	**N**ogah teshi'i,
they would stand him at the east gate;	יַעֲמִידוּהוּ בְּשַׁעַר קָדִים	ya'amiduhu besha'ar kadim;
the beautiful *animal*s for the day's sacrifices	נוֹי זִבְחֵי יוֹם	**n**oi zivchei yom
they would bring before him.	לְפָנָיו יַעֲבִירוּ	lefanav ya'aviru.
As sunset drew near,	סָמֶךְ בִּיאַת שֶׁמֶשׁ	**S**emech bi'at shemesh
they would limit his food;	צֵידוֹ יַמְעִיטוּ	tzeido yam'itu;
lest a *ritual* impurity—white *seminal emission*—	סַאַב לֹבֶן	**s**a'av loven
happen to him in his sleep.[2]	פֶּן בְּרֶדֶם יִקְרֵהוּ	pen beredem yikrehu;
The scholars of his tribe *of Levites* would	סָבֵי שִׁבְטוֹ	**s**avei shivto
bring and teach him the palmful of *incense;*[3]	לְלַמֵּד חֻפֶּן יוֹלִיכוּהוּ	lelamed chefen yolichuhu;
to make spices smoke inside *the Holy of Holies*	סַמִּים לְתַמֵּר בִּפְנִים	**s**amim letamer bifnim
they made him swear.[4]	אוֹתוֹ יַשְׁבִּיעוּ	oto yashbi'u.

[1] "Venerable men of the gate," i.e., respected elders accustomed to public service.

[2] A nighttime emission would make the High Priest ritually impure until the next evening (see Leviticus 15:16), so he would not be able to perform the Yom Kippur service. Mishnah Yoma 1:4 says they reduced his food so he would not become sleepy, and he had to stay up all night. The poet says they reduced his food because too much food can cause a wet dream.

[3] One particularly tricky part of the procedure was taking a "palmful" of incense, as mentioned in Leviticus 16 (today's Torah reading); Rashi explains he had to take the amount he could scoop up in his palm with three fingers, not using his thumb or little finger.

[4] In the time of the Second Temple, the literal-minded Sadducees argued that the High Priest should make the incense smoke before he entered the Holy of Holies, while the Pharisees (פְּרוּשִׁים, "interpreters")—whom we now call the Rabbis or Sages of Jewish tradition—held that it should smoke inside the Holy of Holies. The elders would make the High Priest swear that he was not a Sadducee and that he would follow the Pharisaic procedure.

DRAFT

His body heaved *with sobs;*	סָמַר בְּשָׂרוֹ	**S**amar besaro,
and he wept that they had suspected him;	וְהִדְמִיעַ כִּי נֶחֱשַׁד	vehidmi'ah ki necheshad;
they too turned aside	סָרוּ גַּם הֵם	**s**aru gam hem,
and spilled tears.[1]	וּבֶכֶה הִגִּירוּ	uvecheh higiru.
Words of the tradition,	שִׂיחַ מִדְרָשׁ	**S**i'ach midrash
oral and written, *did they* study;	בְּפֶה וּבִכְתָב הִגָּיון	befeh uvichtav higayon;
those around him would expound it,	סְבִיבָיו יְשַׁנְּנוּ	**s**evivav yeshanenu
to keep him awake until midnight.	לְעוֹרְרוֹ עַד חֲצוֹת	le'orero ad chatzot.
Glad to be able to remove the ashes	עָלְצוּ תְּרוֹם דֶּשֶׁן	**A**ltzu terom deshen
were the priests who drew the first lot;[2]	בְּפַיִס רִאשׁוֹן	befayis rishon;
they drew lots again for clearing ash	עוֹד יָפִיסוּ לְדִשּׁוּן	**o**d yafisu ledishun
from the inner *altar* and the lamp;	פְּנִימִי וּמְנוֹרָה	penimi umenorah;
for the incense *service,*	עֶקֶב קְטֹרֶת	**e**kev ketoret,
different priests would draw the third lot;	פַּיִס חֲדָשִׁים יְשַׁלְּשׁוּ	payis chadashim yeshal'shu;
for placing *animal* sections in order on the altar,	עָרוֹךְ נְתָחִים	**a**roch netachim,
all priests together would draw the fourth lot.	יַחַד פַּיִס הָרְבִיעִי	yachad payis harevi'i.

[1] The awkward moment when the elders made the High Priest swear he was not a Sadduccee left everyone in tears: the High Priest because his devotion to the correct procedure had been questioned, and the elders because they had raised the awkward question.

[2] As the number of priests increased, they drew lots to find out who would participate in the service. The first lot was for clearing the ashes.

"The rays of dawn have risen!"	עָלָה בְרַק הַשַּׁחַר	**"A**lah berak hashachar,"
When the lookout said *those words,*	כְּנֶם הַצּוֹפֶה	kenam hatzofeh,
they spread a linen screen before him	עָלָיו פֵּרְשׂוּ מָסַךְ בּוּץ	**a**lav per'su masach butz,
to screen him *from view;*	לְהַצְנִיעַ	lehatzne'ah;
removing his clothes, he immersed	עֵרָה סוּתוֹ טָבַל	**e**rah suto, taval,
and donned *his* golden *vestments;*	וְעָט זְהָבִים	ve'at zehavim;
he stood, washed hands and feet,[1]	עָמַד וְקִדֵּשׁ	**a**mad vekidesh,
and cut into the dawn daily sacrifice.	וְקֵרַץ תְּמִיד הַשַּׁחַר	vekeratz temid hashachar.
He picked *someone* to finish *this sacrifice*	פִּקֵּד לְמָרְקוֹ	**P**iked lemorko,
as he received *its blood* and splashed *it*;	וְהוּא קִבֵּל וְזָרַק	vehu kibel vezarak;
he left, burned incense, cleaned *the lamp,*	פֵּרַשׁ הִקְטִיר וְהֵיטִיב	**p**erash, hiktir vehetiv,
brought the sacrifice[2] and poured its libation;	הִקְרִיב וְנִסֵּךְ	hikriv venisech;
he finished the procedure for the burnt-offering,	פְּעֲלַת כְּלִיל הִשְׁלִים	**p**e'ulat kalil hishlim,
performing it in order.	וְעָשׂ כַּסֵּדֶר	ve'as kaseder;
They spread a white sheet	פֵּרְשׂוּ סָדִין לָבָן	**p**er'su sadin lavan
again, like the first.	עוֹד כְּבָרִאשׁוֹנָה	od kevarishonah.
They did this in the Temple's Parvah room;	פַּרְוָה בַּקֹּדֶשׁ	**P**arvah baKodesh,
there he washed and undressed,	שָׁם קִדֵּשׁ וּפָשַׁט	sham kidesh ufashat;
went to immerse himself,	פָּסַע וְטָבַל	**p**asah vetaval
donned white *garments* and washed;	לָבָנִים עָט וְקִדֵּשׁ	levanim at vekidesh;
these garments were top-of-the-line Pelusian *linen*,	פְּלוּסִים	**p**elusim,
worth eighteen maneh[3]	עֶרְכָּם מָנִים שְׁמוֹנָה עָשָׂר	erkam manim shemonah asar,
splendid *garments*, in which to serve	פְּאוּרִים לְשָׁרֵת בָּם	**p**e'urim lesharet bam
God, the ruler of glory.	לְמֶלֶךְ הַכָּבוֹד	lemelech hakavod.

[1] The word וְקִדֵּשׁ is literally "and sanctified," but here it means "wash." Mishnah Yoma 3:2 says: "Whoever defecated required immersion; whoever urinated had to wash (טָעוּן קִדּוּשׁ, 'was obligated for sanctification of') hands and feet."

[2] I.e., brought the parts of the sacrifice to the altar.

[3] Estimating the current value of Hebrew weights and measures is difficult. By some estimates, a "maneh" would be a kilogram of silver, so the garments would be worth an astronomical amount, familiar to anyone who shops for a wedding dress.

When *the High Priest's* bull was stood	פָּרוֹ מֻצָּב	**P**aro mutzav
between the hall and the altar,	בֵּין אוּלָם לַמִּזְבֵּחַ	bein ulam lamizbe'ach,
its face toward the *Mediterranean* sea,	פָּנָיו יָמָּה	**p**anav yamah,
its head to the south, but *the face* turned *west,*	וְרֹאשׁוֹ נֶגְבָּה מְעֻקָּם	verosho negbah, me'ukam,
the High Priest approached and lay his hands	◊ פָּגַשׁ וְסָמַךְ יָדָיו	◊ **p**agash vesamach yadav
on its head,	עַל רֹאשׁוֹ	al rosho;
acknowledged his own sins	פְּשָׁעָיו הוֹדָה	**p**esha'av hodah,
and did not hide *anything* in his heart.	וּבְחֻבּוֹ לֹא טָמָן	uvechubo lo taman.

Leader, then congregation

This is what he would say:	וְכַךְ הָיָה אוֹמֵר	Vechach hayah omer:
"Please, God,[1] I have sinned, been bad	אָנָּא הַשֵּׁם חָטָאתִי עָוִיתִי	"Anah, Hashem, chatati, aviti,
and transgressed against you,	פָּשַׁעְתִּי לְפָנֶיךָ	pashati lefanecha,
I and my household.	אֲנִי וּבֵיתִי	ani uveiti.
Please, in your reputation *for compassion,*	אָנָּא בַּשֵּׁם	Anah vashem,
cleanse the sins,	כַּפֶּר נָא לַחֲטָאִים	kaper nah lachata'im
the iniquities and transgressions	וְלַעֲוֹנוֹת וְלִפְשָׁעִים	vela'avonot velifsha'im
in which I have sinned and been bad	שֶׁחָטָאתִי וְשֶׁעָוִיתִי	shachatati veshe'aviti
and transgressed against you,	וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ	veshepashati lefanecha,
I and my household,	אֲנִי וּבֵיתִי	ani uveiti,
as is written	כַּכָּתוּב	kakatuv
in the Torah of your servant Moses,	בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ	beTorat Moshe avdecha
spoken by your glory:[2]	מִפִּי כְבוֹדֶךָ	mipi kevodecha:
Lev 16:30 'For on this day,	כִּי־בַיּוֹם הַזֶּה	'Ki vayom hazeh
cleansing will be performed for you,	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
purifying you	לְטַהֵר אֶתְכֶם	letaher et'chem
from all your sins before God.'"[3]	מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה	mikol chatoteichem lifnei Adonai.'"

[1] "The Name," used as a circumlocution to avoid pronouncing God's name.
[2] "From the mouth of your glory," i.e., spoken by God personally.
[3] The High Priest pronounced God's name; the people fell down in worship; and then the High Priest concluded with the final Hebrew word of this verse, "You will be cleansed."

Congregation, then leader

The priests, and the people	וְהַכֹּהֲנִים וְהָעָם	Vehakohanim, veha'am
who stood in the Temple courtyard,	הָעוֹמְדִים בָּעֲזָרָה	ha'omdim ba'azarah,
when they heard	כְּשֶׁהָיוּ שׁוֹמְעִים	keshehayu shom'im
the glorious and awesome name	אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא	et hashem hanichbad vehanorah
pronounced, emerging	מְפֹרָשׁ יוֹצֵא	meforash, yotzeh
from the High Priest's mouth,	מִפִּי כֹהֵן גָּדוֹל	mipi chohen gadol
in holiness and purity,	בִּקְדֻשָּׁה וּבְטָהֳרָה	bikdushah uvetohorah,

The leader and some congregants kneel, bow, touch foreheads to the floor, and rise for "Baruch"

they would kneel,	הָיוּ כוֹרְעִים	hayu kor'im
prostrate themselves and give thanks,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
falling on their faces,	וְנוֹפְלִים עַל פְּנֵיהֶם	venoflim al peneihim
saying:	וְאוֹמְרִים	ve'omrim:
"Blessed is that name;	בָּרוּךְ שֵׁם	"Baruch shem;
the glory of its reign	כְּבוֹד מַלְכוּתוֹ	kevod malchuto
lasts forever."	לְעוֹלָם וָעֶד	le'olam va'ed."

Leader

In addition, he would try	וְאַף הוּא הָיָה מִתְכַּוֵּן	Ve'af hu hayah mitkaven
to complete *pronouncing God's* name	לִגְמוֹר אֶת הַשֵּׁם	ligmor et hashem
just as they finished speaking their blessing[1]	כְּנֶגֶד הַמְבָרְכִים	keneged hamevar'chim,
and say to them *the last word of the verse,*	וְאוֹמֵר לָהֶם	ve'omer lahem:
Lev 16:30 "You will be cleansed."	תִּטְהָרוּ	"Tit'haru."
And you in your goodness	וְאַתָּה בְּטוּבְךָ	Ve'atah betuv'cha
would awaken your compassion	מְעוֹרֵר רַחֲמֶיךָ	me'orer rachamecha
and forgive your devout man, *the High Priest.*	וְסוֹלֵחַ לְאִישׁ חֲסִידֶךָ	vesole'ach le'ish chasidecha.

[1] "Simultaneously with those who pronounced the blessing."

DRAFT

We continue with the צ *section of the poem*

He stepped	צָעַד לֵילֵךְ לוֹ	**Tz**a'ad leilech lo
to the east of the courtyard;	לְמִזְרַח עֲזָרָה	lemizrach azarah;
a pair of male goats was there	צֶמֶד שְׂעִירִים שָׁם	**tz**emed se'irim sham
bought with community funds,	מֵהוֹן עֵדָה	mehon edah,
tied together,	צְמוּדִים אֶחוּיִם	**tz**emudim, achuyim,
of similar appearance and height,	שָׁוִים בְּתֹאַר וּבְקוֹמָה	shavim beto'ar uvekomah,
standing, to cleanse the sin of	צָגִים לְכַפֵּר עָוֹן	**tz**agim lechaper avon
the misbehaving community[1]	בַּת הַשּׁוֹבֵבָה	bat hashovevah.
He seized the golden lots,[2]	צֶהוּב חֲלָשִׁים טָרַף	**Tz**ehuv chalashim taraf
lifted them from the lottery box,	וְהֶעֱלָה מִקַּלְפִּי	vehe'elah mikalfi;
dropped them as lots—	צָנַח וְהִגְרִיל	**tz**anach vehigril
one for the exalted name, one for the cliff—[3]	לְשֵׁם גָּבוֹהַּ וְלַצּוּק	leshem gavohah velatzuk;
cried in a loud voice,	צָעַק בְּקוֹל רָם	**tz**a'ak bekol ram,
"A sin-offering for God";	לַיי חַטָּאת	"LAdonai chatat!"
people listening answered him	צוֹתְתָיו עָנוּ לוֹ	**tz**otetav anu lo,
and blessed *God's* reputation.	וּבֵרְכוּ אֶת הַשֵּׁם	uver'chu et hashem.
Yarn of crimson color he tied	צֶבַע זְהוֹרִית קָשַׁר	**Tz**evah zehorit kashar
on the head of the goat to be sent *to Azazel;*	בְּרֹאשׁ הַמִּשְׁתַּלֵּחַ	berosh hamishtale'ach;
he made sure the goat stood	צִיְּתוֹ אִמֵּן	**tz**igato imen
facing where it would be sent.	נֶגֶד בֵּית שִׁלּוּחַ	neged beit shilu'ach;
He *then* walked, to reach	◊ צָלַח וּבָא	◊ **tz**alach uvah
his bull a second time;	אֵצֶל פָּרוֹ שֵׁנִית	etzel paro shenit;
his *own* foulness and that of his tribe[4]	צַחֲנָתוֹ וְשֶׁלְמַטֵּהוּ	**tz**achanato veshelmatehu
he acknowledged before the Rock.[5]	פְּנֵי צוּר הִתְוַדָּה	penei tzur hitvadah.

[1] "The naughty girl (daughter)."

[2] Mishnah Yoma 3:4: the two lots were originally of wood, but "Ben Gamla made them of gold."

[3] One of the goats would be sacrificed to God, the other tossed off a cliff.

[4] **צַחֲנָתוֹ**: his own **צחנה** (stench). וְשֶׁלְ, and *the stench* of, מַטֵּהוּ, his tribe. Birnbaum and Silverman have this phrase while ArtScroll has צחן מטהו, the foulness of his tribe.

[5] The High Priest can think of two rocks. The High Priest confesses his sins before God, symbolized by a rock, but he is also aware that the goat for Azazel is destined to fall from literal rock, taking the people's sins.

DRAFT

Leader, then congregation

This is what he would say:	וְכַךְ הָיָה אוֹמֵר	Vechach hayah omer:
"Please, God,	אָנָּא הַשֵּׁם	"Anah, Hashem,
I have sinned, been bad	חָטָאתִי עָוִיתִי	chatati, aviti,
and transgressed against you,	פָּשַׁעְתִּי לְפָנֶיךָ	pashati lefanecha,
I and my household,	אֲנִי וּבֵיתִי	ani uveiti,
and the descendants of Aaron, *the priests,*	וּבְנֵי אַהֲרוֹן	uvenei Aharon,
your holy people.	עַם קְדוֹשֶׁךָ	am kedoshecha.
Please, in your reputation *for compassion,*	אָנָּא בַּשֵּׁם	Anah vashem,
cleanse the sins,	כַּפֶּר נָא לַחֲטָאִים	kaper nah lachata'im
the iniquities and transgressions	וְלַעֲוֹנוֹת וְלִפְשָׁעִים	vela'avonot velifsha'im
in which I have sinned and been bad	שֶׁחָטָאתִי וְשֶׁעָוִיתִי	shachatati veshe'aviti
and transgressed against you,	וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ	veshepashati lefanecha,
I and my household,	אֲנִי וּבֵיתִי	ani uveiti,
and the descendants of Aaron, *the priests,*	וּבְנֵי אַהֲרוֹן	uvenei Aharon,
your holy people.	עַם קְדוֹשֶׁךָ	am kedoshecha.
as is written	כַּכָּתוּב	kakatuv
in the Torah of your servant Moses,	בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ	beTorat Moshe avdecha
spoken by your glory:	מִפִּי כְבוֹדֶךָ	mipi kevodecha:
Lev 16:30 'For on this day,	כִּי־בַיּוֹם הַזֶּה	'Ki vayom hazeh
cleansing will be performed for you,	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
purifying you	לְטַהֵר אֶתְכֶם	letaher et'chem
from all your sins before God.'"	מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה	mikol chatoteichem lifnei Adonai.'"

Congregation, then leader

The priests, and the people	וְהַכֹּהֲנִים וְהָעָם	Vehakohanim, veha'am
who stood in the Temple courtyard,	הָעוֹמְדִים בָּעֲזָרָה	ha'omdim ba'azarah,
when they heard	כְּשֶׁהָיוּ שׁוֹמְעִים	keshehayu shom'im
the glorious and awesome name	אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא	et hashem hanichbad vehanorah
pronounced, emerging	מְפֹרָשׁ יוֹצֵא	meforash, yotzeh
from the High Priest's mouth,	מִפִּי כֹהֵן גָּדוֹל	mipi chohen gadol
in holiness and purity,	בִּקְדֻשָּׁה וּבְטָהֳרָה	bikdushah uvetohorah,

DRAFT

The leader and some congregants kneel, bow, touch foreheads to the floor, and rise for "Baruch"

they would kneel,	הָיוּ כּוֹרְעִים	hayu kor'im
prostrate themselves and give thanks,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
falling on their faces,	וְנוֹפְלִים עַל פְּנֵיהֶם	venoflim al peneihim
saying:	וְאוֹמְרִים	ve'omrim:
"Blessed is that name;	בָּרוּךְ שֵׁם	"Baruch shem;
the glory of its reign	כְּבוֹד מַלְכוּתוֹ	kevod malchuto
lasts forever."	לְעוֹלָם וָעֶד	le'olam va'ed."

Leader

In addition, he would try	וְאַף הוּא הָיָה מִתְכַּוֵּן	Ve'af hu hayah mitkaven
to complete *pronouncing God's* name	לִגְמוֹר אֶת הַשֵּׁם	ligmor et hashem
just as they finished speaking their blessing	כְּנֶגֶד הַמְבָרְכִים	keneged hamevar'chim,
and say to them *the last word of the verse,*	וְאוֹמֵר לָהֶם	ve'omer lahem:
Lev 16:30 "You will be cleansed."	תִּטְהֲרוּ	"Tit'haru."
And you in your goodness	וְאַתָּה בְּטוּבְךָ	Ve'atah betuv'cha
would awaken your compassion	מְעוֹרֵר רַחֲמֶיךָ	me'orer rachamecha
and forgive the tribe *of Levi,* your ministers.	וְסוֹלֵחַ לְשֵׁבֶט מְשָׁרְתֶיךָ	vesole'ach leshevet meshartecha.

We continue with the ק *section of the poem*

He took the sharp knife	קָח מַאֲכֶלֶת חַדָּה	**K**ach ma'achelet chadah
and slaughtered *the bull* properly;	וּשְׁחָטוֹ כַּסֵּדֶר	ushechato kaseder;
he received the blood in a bowl	קִבֵּל דָּם בְּמִזְרָק	**k**ibel dam bemizrak
and gave it to the person who stirred it—	וּנְתָנוֹ לַמְמָרֵס	unetano lamemares;
he prevented *the blood* from congealing	קְרִישָׁתוֹ יִמַּס	**k**erishato yimas
until it was time for sprinkling it—	עַד עֵת הַזָּיָה	ad et hazayah;
lest it should coagulate	קָפוּי פֶּן יְהִי	**k**afu'i pen yehi,
and *the opportunity for* pardon be missed.[1]	וְתָעֲדַר סְלִיחָה	veta'odar selichah.

[1] If the sacrifice could not be performed in all its details, including sprinkling the blood on the altar, the ceremony would not succeed in bringing pardon.

He scooped the measure of glowing coals	קוֹחַ לוּחֲשׁוֹת חָת	**K**o'ach lochashot chat
with a shovel of gold,	בְּמַחְתַּת פַּרְוַיִם	bemachtat parvayim,
light in weight, of thin metal,	קַלָּה וְגֶלֶד רַךְ	**k**alah vegeled rach
with a long handle;	וַאֲרוּכַת יָד	va'aruchat yad;
he placed inside it	קָדַר לְתוֹכָהּ	**k**adar letochah
three *kabs* of coals	שְׁלֹשֶׁת קַבִּין גֶּחָלִים	sheloshet kabin gechalim;
and was brought a ladle	קֵרְבוּ לוֹ בָּזָךְ	**k**ervu lo bazach,
and a ladleful of fine-ground *incense.*	וּגְדוּשַׁת דַּקָּה	ugedushat dakah.
He removed *some incense*, took a palmful,	קָלַט וְחָפַן	**K**alat vechafan
and emptied *it* into a ladle,	וְהֵרִיק לְתוֹךְ בָּזָךְ	veherik letoch bazach;
grasped the shovel in his right hand	קָפַץ מַחְתָּה בְּיָמִין	**k**afatz mach'tah beyamin
and the ladle in his left,	וּבָזָךְ בִּשְׂמֹאל	uvazach bismol;
made noise as he walked to the curtains[1]	קִישׁ צְעָדָיו לַפָּרֹכוֹת	**k**ish tze'adav laparochot
and approached the *ark's* handles;	וְקֵרַב לַבַּדִּים	vekerav labadim;
he placed incense between *the curtains*,	קְטֹרֶת שָׂם בֵּינֵימוֹ	**k**etoret sam beineimo
made smoke and then came out.	וְעִשֵּׁן וְיָצָא	ve'ishen veyatzah.
The young man who was stirring—	רוֹבֶה מְמָרֵס	**R**oveh memares
from him *the High Priest* took the blood.	מֶנּוּ נָטַל דָּם	menu natal dam;
Without pause, he entered *the Holy of Holies*	רָצַף וְנִכְנַס	**r**itzef venichnas
and stood between the protruding *ark-handles;*	וְקָם בֵּין שָׁדַיִם	vekam bein shadayim;
he dipped *his finger* for the pleasing sprinklings	◊ רָצוּי הַזָּיוֹת טָבַל	◊ **r**itzu'i hazayot taval
and flipped it as he counted,	וְהִצְלִיף בְּמִנְיָן	vehitzlif beminyan;
once *he flipped the blood* high up	רוּם מַעְלָה אַחַת	**r**um ma'alah achat
and seven times downward.	וּמַטָּה שֶׁבַע	umatah shevah.

[1] Scherman (*Yom Kippur,* p. 565) explains that two parallel curtains separated the Holy of Holies from the rest of the Temple, and the High Priest walked between them. Exodus 28:34-35 prescribes the bells and pomegranates around the hem of the High Priest's costume, to make noise when he was inside the Holy of Holies.

Leader, then congregation, count out the times the High Priest sprinkled the blood

This is how he counted:	וְכַךְ הָיָה מוֹנֶה	Vechach hayah moneh:
One.	אַחַת	Achat.
One, and one.	אַחַת וְאַחַת	Achat ve'achat.
One, and two.	אַחַת וּשְׁתַּיִם	Achat ushtayim.
One, and three.	אַחַת וְשָׁלֹשׁ	Achat veshalosh.
One, and four.	אַחַת וְאַרְבַּע	Achat ve'arbah.
One, and five.	אַחַת וְחָמֵשׁ	Achat vechamesh.
One, and six.	אַחַת וְשֵׁשׁ	Achat vashesh.
One, and seven.	אַחַת וְשֶׁבַע	Achat vashevah.

We continue with the ר *section of the poem*

He ran and set *the basin of blood* on its stand	רָץ וְהִנִּיחוֹ בַּכֶּן	**R**atz vehinicho
and slaughtered the goat *for Hashem;*	וְשָׁחַט שָׂעִיר	veshachat sa'ir;
gladly he received its blood	רְצָה וְקִבֵּל דָּמוֹ	**r**itzah vekibel damo
in a holy bowl;	בַּאֲגַן קֹדֶשׁ	ba'agan kodesh;
as usual, he would stand	◊ רִגֵּל וְעָמַד	◊ **r**igel ve'amad
in the place appointed for the Ark;	מְקוֹם וְעוּד אָרוֹן	mekom vi'ud aron;
he delighted in the sprinkling,	רְצָה הַזָּיוֹת	**r**itzah hazayot,
as he had done for the blood of the bull.	כְּמַעֲשֵׂה דַם פָּר	kema'aseh dam par.

Leader, then congregation, count out the times the High Priest sprinkled the blood

This is how he counted:	וְכַךְ הָיָה מוֹנֶה	Vechach hayah moneh:
One.	אַחַת	Achat.
One, and one.	אַחַת וְאַחַת	Achat ve'achat.
One, and two.	אַחַת וּשְׁתַּיִם	Achat ushtayim.
One, and three.	אַחַת וְשָׁלֹשׁ	Achat veshalosh.
One, and four.	אַחַת וְאַרְבַּע	Achat ve'arbah.
One, and five.	אַחַת וְחָמֵשׁ	Achat vechamesh.
One, and six.	אַחַת וְשֵׁשׁ	Achat vashesh.
One, and seven.	אַחַת וְשֶׁבַע	Achat vashevah.

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We continue with the ר *section of the poem*

He hurried and set down *the basin*	רָהַט וְהִנִּיחוֹ	**R**ahat vehinicho
and received the bull's blood;	וְדַם פָּר נָטַל	vedam par natal;
he scurried[1]	רָגְלָיו הֵרִיץ	**r**aglav heritz
to stand outside the separation *screen*;	וְצָג חוּץ לְבַדָּלֶת	vetzag chutz levodalet;
he sprinkled the embroidered curtain	רִקְמֵי פָרֹכֶת יַז	**r**ikmei farochet yaz
by the same rules as for the Ark cover;	כְּמִשְׁפַּט כַּפֹּרֶת	kemishpat kaporet;
excited, he sprinkled again[2]	רָגַשׁ וְשִׁנָּה וְהִזָּה	**r**agash veshinah vehizah
using the goat's blood.	מִדַּם שָׂעִיר	midam sa'ir.
He went back and mixed *the bloods*	שָׁב וּבָלָם	**Sh**av uvelalam
and cleansed *with sprinkling* the fine gold altar	וְחִטֵּא מִזְבֵּחַ סָגוּר	vechiteh mizbe'ach sagur;
seven times on its surface	שֶׁבַע עַל טָהֳרוֹ	**sh**eva al tohoro
and four times on its corners;[3]	וּבִקְרָנָיו אַרְבַּע	uvekaranav arbah;
intently, he came	◊ שָׁקַד וּבָא	**sh**akad uvah
to the live goat;	אֶצֶל שָׂעִיר חָי	etzel sa'ir hechai;
the people's unintentional and accidental *sins*	שִׁגְיוֹן עָם וּזְדוֹנוֹ	**sh**igyon am uzedono
he acknowledged to God.	יוֹדֶה לָאֵל	yodeh la'El.

Leader, then congregation

This is what he would say:	וְכָךְ הָיָה אוֹמֵר	Vechach hayah omer:
"Please, God,	אָנָּא הַשֵּׁם	"Anah, Hashem,
they have sinned, been bad	חָטְאוּ עָווּ	chat'u, avu,
and transgressed against you,	פָּשְׁעוּ לְפָנֶיךָ	pash'u lefanecha
your people, descendants of Israel.	עַמְּךָ בֵּית יִשְׂרָאֵל	am'cha beit Yisra'el.

[1] "He made his feet run."

[2] רָגַשׁ "he felt excited (or, he made noise)"; וְשִׁנָּה וְהִזָּה "and repeated and sprinkled."

[3] The root of "its surface / טָהֳרוֹ / tohoro" is the same root used for cleansing or purity. However, here it refers to the flat surface of the golden altar as distinct from its corners.

DRAFT

Please, in your reputation *for compassion,*	אָנָּא בַשֵּׁם	Anah vashem,
cleanse the sins,	כַּפֶּר נָא לַחֲטָאִים	kaper nah lachata'im
the iniquities and transgressions	וְלַעֲוֹנוֹת וְלִפְשָׁעִים	vela'avonot velifsha'im
in which they have sinned and been bad	שֶׁחָטְאוּ וְשֶׁעָווּ	shachat'u veshe'avu
and transgressed against you,	וְשֶׁפָּשְׁעוּ לְפָנֶיךָ	veshepash'u lefanecha,
your people, descendants of Israel.	עַמְּךָ בֵּית יִשְׂרָאֵל	am'cha beit Yisra'el.
as is written	כַּכָּתוּב	kakatuv
in the Torah of your servant Moses,	בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ	beTorat Moshe avdecha
spoken by your glory:	מִפִּי כְבוֹדֶךָ	mipi kevodecha:
Lev 16:30 'For on this day,	כִּי־בַיּוֹם הַזֶּה	'Ki vayom hazeh
cleansing will be performed for you,	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
purifying you	לְטַהֵר אֶתְכֶם	letaher et'chem
from all your sins before God.'"	מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה	mikol chatoteichem lifnei Adonai.'"

Congregation, then leader

the priests, and the people	וְהַכֹּהֲנִים וְהָעָם	Vehakohanim, veha'am
who stood in the Temple courtyard,	הָעוֹמְדִים בָּעֲזָרָה	ha'omdim ba'azarah,
when they heard	כְּשֶׁהָיוּ שׁוֹמְעִים	keshehayu shom'im
the glorious and awesome name	אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא	et hashem hanichbad vehanorah
pronounced, emerging	מְפֹרָשׁ יוֹצֵא	meforash, yotzeh
from the High Priest's mouth,	מִפִּי כֹהֵן גָּדוֹל	mipi chohen gadol
in holiness and purity,	בִּקְדֻשָּׁה וּבְטָהֳרָה	bikdushah uvetohorah,

The leader and some congregants kneel, bow, touch foreheads to the floor, and rise for "Baruch"

they would kneel,	הָיוּ כוֹרְעִים	hayu kor'im
prostrate themselves and give thanks,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
falling on their faces,	וְנוֹפְלִים עַל פְּנֵיהֶם	venoflim al peneihim
saying:	וְאוֹמְרִים	ve'omrim:
"Blessed is that name;	בָּרוּךְ שֵׁם	"Baruch shem;
the glory of its reign	כְּבוֹד מַלְכוּתוֹ	kevod malchuto
lasts forever."	לְעוֹלָם וָעֶד	le'olam va'ed."

DRAFT

Leader

In addition, he would try	וְאַף הוּא הָיָה מִתְכַּוֵּן	Ve'af hu hayah mitkave
to complete *pronouncing God's* name	לִגְמוֹר אֶת הַשֵּׁם	ligmor et hashem
just as they finished speaking their blessing	כְּנֶגֶד הַמְבָרְכִים	keneged hamevar'chim,
and say to them *the last word of the verse,*	וְאוֹמֵר לָהֶם	ve'omer lahem:
Lev 16:30 "You will be cleansed."	תִּטְהָרוּ	"Tit'haru."
And you in your goodness	וְאַתָּה בְּטוּבְךָ	Ve'atah betuv'cha
would awaken your compassion	מְעוֹרֵר רַחֲמֶיךָ	me'orer rachamecha
and forgive the Jewish community.[1]	וְסוֹלֵחַ לַעֲדַת יְשֻׁרוּן	vesole'ach la'adat Yeshurun.

We continue with the ש *section of the poem*

He sent *the goat*, "by one *picked* for this time,"[2]	שְׁגִרוֹ בְּיַד־אִישׁ עִתִּי	**Sh**igro beyad ish iti
to a wild[3] desert;	לְמִדְבָּר עָז	lemidbar az;
the shame of those *whose sins* stained this *goat*	שֶׁמֶץ כִּתְמֵי זוּ	**sh**emetz kitmei zu
the goat would carry to *its* exile;	שְׂאֵת לִגְזֵרָה	se'et ligzerah;
this person would push it off a rocky peak,	שֶׁן סֶלַע הֲדָפוֹ	**sh**en selah hadafo
to tumble down;	וְגֶלְגֵּל וְיָרַד	vegulgal veyarad;
its bones would smash	שַׁבְּרוּ עֲצָמָיו	**sh**ubru atzamav
as a clay pot shatters.[4]	כְּנֶפֶץ כְּלִי יוֹצֵר	kenefetz keli yotzer.

[1] "The congregation of Jeshurun." "Jeshurun" comes from the Hebrew root for "straight" or "direct," and we like to interpret this as a name for Israel when it is morally upright. However, the only time the name is used in the Torah is in Deuteronomy 32:15: "Jeshurun grew fat and kicked," a well-fed donkey which has become rebellious since it has enough to eat.

[2] "By one *picked* for this time" is a phrase from Leviticus 16:21; in Temple times, someone was appointed for this task before Yom Kippur.

[3] The root עז can mean powerful or intense, and it can also mean goat. So "מִדְבָּר עָז / midbar az" could mean "wild or harsh desert" as well as "goat desert."

[4] "Like the shattering of a vessel *made by* a potter."

DRAFT

He gripped the sharpened *knife,*	שְׁחוּזָה אָחַז	**Sh**echuzah achaz,
cut *into* the bull and goat;	פָּר וְשָׂעִיר קָרַע	par vesa'ir kara;
took out the proper organs[1]	שָׁלַף אֵמוּרִים	**sh**alaf emurim
and twisted the bodies together for burning;[2]	וּגְוִיּוֹת קָלַע לִשְׂרֹף	ugeviyot kalah lisrof;
he read out the day's *Torah* readings,	שָׁאַג סִדְרֵי יוֹם	**sh**a'ag sidrei yom,
washed himself and removed *his garments;*	קִדֵּשׁ וּפָשַׁט	kidesh ufashat;
he immersed himself a third time,	שָׁלֵשׁ וְטָבַל	**sh**ilesh vetaval,
then dressed in golden garments and washed.[3]	פַּזִּים עָט וְקִדֵּשׁ	pazim at vekidesh.

He followed this by sacrificing	תָּכַף וְעָשׂ	**T**achaf ve'as
his ram and the people's ram;	אֵילוֹ וְאֵיל עָם	eilo ve'eil am;
the cleansing-offering's fat and other offerings	תֶּרֶב חַטָּאת וּמוּסָפִין	**t**erav chatat umusafin
he brought as required.	הִקְרִיב כַּחֹק	hikriv kachok.
He continued:[4] he washed,	תָּר וְקִדֵּשׁ	**T**ar vekidesh,
undressed, immersed and washed,	פָּשַׁט טָבַל וְקִדֵּשׁ	pashat taval vekidesh,
he put on linen garments	תַּכְרִיךְ בַּדִּים עָט	**t**achrich badim at
and entered the Holy of Holies.	וְנִכְנָס לַדְּבִיר	venichnas lad'vir.

[1] "אֵמוּרִים /emurim" are the internal organs of a cleansing-offering that were removed as part of the sacrificial procedure. The word is related to the word for "word" or "speak," so it suggests that these parts were stated in a list, such as Leviticus 4:8 ff.

[2] After the sacrificial parts were removed, the bodies were taken outside the camp to be burned. The bull and goat were carried side by side, and their limbs were twisted together.

[3] The word for "washed" is קִדֵּשׁ / kidesh, which normally means "sanctified." The High Priest sanctified himself by washing hands and feet before and after he changed garments.

[4] תָּר from לָתוּר, to travel.

DRAFT

The incense vessels *in the Holy of Holies,*	תְּכוּנַת כְּלֵי קְטֹרֶת	**T**echunat kelei ketoret
he took out; then he washed;	הוֹצִיא וְקִדֵּשׁ	hotzi vekidesh;
he removed his *white* measured garments	תִּלְבֹּשֶׁת מַדָּיו הִפְשִׁיט	**t**ilboshet madav hifshit
and stored them away forever.	וְגָנַז נָצַח	veganaz netzach.
He got ready and immersed,	תִּרְגַּל וְטָבַל	**T**irgal vetaval,
then put on fine gold *garments,* washed,	חֲרוּצִים עָט וְקִדֵּשׁ	charutzim at vekidesh;
prepared the daily sacrifice and burned it,[1]	תָּמִיד הִסְדִּיר וְתִמֵּר	**t**amid hisdir vetimer,
then lit the lamps.	וְנֵרוֹת הֶעֱלָה	venerot he'elah.
The sacrificial services being concluded,	תֶּכֶל עֲבוֹדוֹת	**T**echel avodot,
he washed hands and feet;	יָד וָרֶגֶל קִדֵּשׁ	yad veregel kidesh;
he completed the five immersions	תִּמֵּם טְבִילוֹת חָמֵשׁ	**t**imem tevilot chamesh
and the ten *hand- and foot*-washings;	וְקִדּוּשִׁים עֲשָׂרָה	vekidushim asarah;
his appearance[2]	תֹּאַר מִגְמָתוֹ	**t**o'ar megamato
was like the sun rising in splendor;	כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָה	ketzet hashemesh bigvurah;
he was eager and happy	תָּקַף וְדָץ	**t**akaf vedatz,
and he dressed in his own garments.	וְעָטָה בִּגְדֵי הוֹנוֹ	ve'atah bigdei hono.
The perfected *nation* would accompany	תַּמָּה תְּלַוֶּה	**T**amah telaveh
their faithful representative home;	צִיר נֶאֱמָן לַבַּיִת	tzir ne'eman labayit;
they rejoiced on being informed	תָּגֶל בְּהִתְבַּשֵּׂר	**t**agel behitbaser
that the red *wool* had turned *white as* snow;	הֻשְׁלַג אֹדֶם תּוֹלָע	hushlag odem tolah;
the people were graced with salvation,	תַּעֲדֶה יֶשַׁע	**t**a'adeh yeshah,
donning a cloak of righteousness;	תַּעֲטֶה מְעִיל צְדָקָה	ta'ateh me'il tzedakah;
expressing delight,	תָּפִיק צָהֳלָה	**t**afik tzoholah,
speaking gladness and joy.	תַּבִּיעַ דִּיץ וְחֶדְוָה	tabi'ah ditz vechedvah.

[1] The root **תמר** means a palm tree, or, as a verb, to rise straight up. Here the poet uses the same root for burning a sacrifice, presumably because the smoke goes up. If you've seen a palm tree, you know they're not all vertical, but they don't have branches so they look (as Mark Twain observed) like a feather duster.

[2] "The appearance of his inclination," i.e., how he looked, or how he seemed to feel.

Steep heaven dripped	תְּלוּלֵי רוּם הִרְעִיפוּ	**T**elulei rum hir'ifu
drops of dew;	זַרְזִיף טַלָּם	zarzif talam;
the furrows of the fields filled with water	תַּלְמֵי שָׂדַי רָוּוּ	**t**almei sadai ravu
so they could yield their produce.	תֵּת יְבוּלָם	tet yevulam.
Some gave thanks—	תּוֹדָה נָתְנוּ	**T**odah natnu
those who harvest grain in peace,	אוֹסְפֵי זֶרַע שָׁלוֹם	osfei zerah shalom,
while others declared *their* praise—	תְּהִלָּה בִּשְּׂרוּ	**t**ehilah bisru
those who bear the sheaves with song.	נוֹשְׂאֵי אֲלֻמּוֹת בְּרֶנֶן	nos'ei alumot berenen.
The depths of the land of loveliness	תַּחְתִּיּוֹת אֶרֶץ צְבִי	**T**achtiyot eretz tsevi
make *their* song heard.[1]	זֶמֶר שְׁמֵעוּ	zemer shime'u.
Some acknowledge *God's* righteous acts—	תְּנוּ צִדְקוֹתָיו	**T**inu tzidkotav
those who walk on gravel paths;	חֲצַץ הוֹלְכֵי נְתִיבוֹת	chatzatz hol'chei netivot;
the hope of those whom he[2] represents—	תִּקְוַת שׁוֹלְחָיו	**t**ikvat shol'chav
their trust—*is* not disappointed.	אֱמוּן לֹא אַכְזָב	emun lo achzav.
Their expectation *is*	תּוֹחַלְתָּם	**T**ochaltam
Prov. 25:13 "cool as snow on a *hot* harvest day."	כְּצִנַּת־שֶׁלֶג בְּיוֹם קָצִיר	ketzinat sheleg beyom katzir.

[1] The "land of loveliness" is a term for Israel. The depths could mean the deep valleys, "singing" as rain-filled streams dance through them, or perhaps the subsoil, drenched with the rain.
[2] He—i.e., the High Priest. "Whom he represents" is literally "his senders," those by whom he is sent.

DRAFT

Having completed the alef-bet acrostic, the poet finishes with the name Meshulam ben Klonymos and Chazak (be strong!), ***Meshulam ByReby Klunymvs Chazak****.*[1]

משלם

From their filth[2] they were washed *clean,*	מְצוֹאָתָם רֻחָצוּ	**M**itzo'atam ruchatzu,
purged of the foulness of their stench.	מִטֶּנֶף צַחֲנָתָם זַכּוּ	mitenef tzachanatam zaku.
Fulfilled, candid, they were	שְׁלֵמִים תְּמִימִים	**Sh**elemim, temimim,
purified through the purity of his hands,[3]	בְּבֹר כַּפֵּמוֹ זֻכְּזָכוּ	bevor kapemo zuchzachu,
to indicate that the one who cleanses them is	לְהַגִּיד כִּי מְטַהֲרָם	**L**ehagid ki metaharam
Jer. 17:13 "the source of fresh water";	מְקוֹר מַיִם־חַיִּים	"mekor mayim chayim."
Jer. 17:13 "Israel's bathing pool"[4] cleans them,	מִקְוֵה יִשְׂרָאֵל מְנַקָּם	**M**ikveh Yisra'el menakam,
reliable waters!	מַיִם נֶאֱמָנוּ	mayim ne'emanu.

בי רבי

In purity and cleanliness	בְּטֹהַר וּבְנָקְיוֹן	**B**etohar uvenikayom
they are cleaned and purified.	יִנָּקוּ וְיֻטְהָרוּ	yinaku veyut'haru.
They are renewed like the newly awoken,[5]	יְחֻדְּשׁוּ כַּחֲדָשֵׁי בְקָרִים	**Y**echudshu kachadashei vekarim;
scrubbed clean of their stain.	מִכְתָּם יְצֻחָצוּ	miketem yetzuchatzachu.
High *praises* of God	רוֹמְמוֹת אֵל	**R**omemot El
they will voice with their throat,	יֶהְגּוּ בִגְרוֹנָם	yeh'gu vigronam,
They will speak joy with their tongue,	בִּלְשׁוֹנָם רֹן	**B**ilshonam ron,
in their mouths a new song!	בְּפִימוֹ שִׁיר חָדָשׁ	befimo shir chadash;
They delight in their *awe-struck* shuddering,	יָגִילוּ בְרַעַד	**Y**agilu vera'ad,
they serve *God* with respect.	יַעַבְדוּ בְיִרְאָה	ya'avodu beyir'ah.

[1] The "u" and "v" in "Klunymvs" are both the letter vav, which can sound like an English o or u.

[2] צוֹאָה (that which comes out) here refers to spiritual foulness but can often refers specifically to excrement.

[3] "they were purified through the purity of *the High Priest's* palms (the hollow of his cupped palms)."

[4] Today, "מִקְוֵה / mikveh" refers to the bathing pool used for ritual immersion, but the word implies a collection (as does "pool" in the office football pool) or gathering of water. In Genesis 1:9, the waters are gathered (יִקָּווּ הַמַּיִם / yikavu hamayim) so that dry land can appear

[5] This could refer to people, who wake refreshed each morning. However, Lamentations 3:23 mentions "the ones who are new for the mornings (i.e., new each morning) / חֲדָשִׁים לַבְּקָרִים / chadashim lab'karim," and some think this refers to angels, and that angels are renewed each morning. Perhaps this is what the poet had in mind.

DRAFT

קלונימוש

God, the holy one of Israel,	קָדוֹשׁ יִשְׂרָאֵל	**K**edosh Yisra'el
sanctifies the holy ones *who serve God,*	מְקַדְּשֵׁ קְדוֹשִׁים	mekadesh kedoshim
To repeat, to rejoice,	לְשַׁנֵּן לְרַנֵּן	**L**eshanen, leranen,
to bang the drum and the cymbals,	לְתוֹפֵף וּלְצַלְצֵל	letofef uletzaltzel,
To praise *God's* power in songs	וּלְנַצֵּחַ בְּנְגִינוֹת	**U**lenatze'ach binginot
and to compose sweet melodies.	וּלְהַנְעִים זֶמֶר	ulehan'im zemer.
Embraced	נֶחֱבָקִים	**N**echevakim
by the strength of *God's* uplifted right *hand,*	בְּעֹז יָמִין רוֹמֵמָה	be'oz yamin romemah,
Together supported	יַחַד נִתְמָכִים	**Y**achad nitmachim
by the *hand* filled with justice,	בִּמְלֵאָה צֶדֶק	bimle'ah tzedek,
Drawn	מְשׁוּכִים	**M**eshuchim
to approach *God's* gates with joy,	לָבֹא שְׁעָרָיו בִּרְנָנָה	lavo she'arav birnanah,
While delight and celebration	וְשָׂשׂוֹן וְשִׂמְחָה	**V**esason vesimchah
overtake them always,	יַשִּׂיגוּ נֶצַח	yasigu netzach,
As they rejoice and delight in *God's* reputation	שָׂשִׂים וְגָלִים בִּשְׁמוֹ	**S**asim vegalim bishmo
the entire day,	כָּל הַיּוֹם	kol hayom,

חזק

United in joy	חֲדִים בְּשִׂמְחָה	**Ch**adim besimchah
with *God's* presence.	אֶת פָּנָיו	et panav.
The radiance of their light	◊ זִיו אוֹרָם	◊ **Z**iv oram
will break through like the dawn;	כַּשַּׁחַר יִבָּקַע	kashachar yibakah;
They will raise their voice and shout for joy	קוֹלָם יִשְׂאוּ וְיָרֹנּוּ	**K**olam yis'u veyaronu
of the majesty of the Rock of Eternity.[1]	בִּגְאוֹן צוּר עוֹלָמִים	big'on tzur olamim.

Ps 144:15 Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	Ashrei ha'am shekachah lo;
Happy are they who worship God.	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."

[1] "Rock of Eternity" refers to God: "Rock" because God is reliable, while "olamim / עוֹלָמִים" can imply both space and time—"rock of the worlds" (perhaps this world and the World to Come), and "rock of eternities." If this sounds like a multitude of infinities and logically impossible, someone will say that God's greatness far outstrips all human thought, and perhaps this is a good answer to the conundrum.

DRAFT

The High Priest's Prayer ▪ תְּפִלָּתוֹ שֶׁל כֹּהֵן גָּדוֹל ▪ Tefilato Shel Kohen Gadol

He would declare a holiday—	וְיוֹם טוֹב הָיָה עוֹשֶׂה	Veyom tov hayah oseh
the High Priest—for all his friends,	כֹּהֵן גָּדוֹל לְכָל אוֹהֲבָיו	Kohen Gadol lechol ohavav
when he entered *the Holy of Holies* in peace	כְּשֶׁנִּכְנָס בְּשָׁלוֹם	keshenichnas beshalom
and came out in peace, unharmed.	וְיָצָא בְשָׁלוֹם בְּלִי פֶגַע	veyatzah veshalom, beli fegah.
This was his prayer,	וְכַךְ הָיְתָה תְּפִלָּתוֹ	Vechach haytah tefilato
the prayer of the High Priest	שֶׁל כֹּהֵן גָּדוֹל	shel Kohen Gadol
on the Day of Cleansing	בְּיוֹם הַכִּפּוּרִים	beYom haKipurim
on coming out of the Holy of Holies	בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקָּדָשִׁים	betzeto mibeit kodesh hakodashim
unharmed:	בְּלִי פֶגַע	beli fegah:
May this be your will—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God, God of our ancestors,	יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	Adonai Eloheinu vElohei avoteinu
to make this year	שֶׁתְּהֵא הַשָּׁנָה הַזֹּאת	shet'heh hashanah hazot
which is coming upon us	הַבָּאָה עָלֵינוּ	haba'ah aleinu
and the whole Jewish community,[1]	וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל	ve'al kol am'cha beit Yisra'el,
a year with a *full* granary,[2]	שְׁנַת אֹסֶם	shenat **o**sem,
a year of blessing,	שְׁנַת בְּרָכָה	shenat **b**erachah,
a year of favorable decrees from you,	שְׁנַת גְּזֵרוֹת טוֹבוֹת מִלְּפָנֶיךָ	shenat **g**ezerot tovot milfanecha,
a year of grain, wine and oil,	שְׁנַת דָּגָן תִּירוֹשׁ וְיִצְהָר	shenat **d**agan tirosh veyitzhar,
a year of ease and success,	שְׁנַת הַרְוָחָה וְהַצְלָחָה	shenat **h**arvachah vehatzlachah,
a year of congregating in your sanctuary,	שְׁנַת וְעוּד בֵּית מִקְדָּשֶׁךָ	shenat **v**i'ud beit mikdashecha,
a year of low prices,[3]	שְׁנַת זוֹל	shenat **z**ol,
a year of good living *granted* by you,	שְׁנַת חַיִּים טוֹבִים מִלְּפָנֶיךָ	shenat **ch**ayim tovim milfanecha,
a year of dew and rain	שָׁנָה טָלוּלָה וּגְשׁוּמָה	shanah **t**elulah ugeshumah
with warm temperatures,	עִם שְׁחוּנָה	im shechunah,
a year when favorite fruits sweeten	שְׁנַת יַמְתִּיקוּ מְגָדִים	shenat **y**amtiku megadim
their produce,	אֶת תְּנוּבָתָם	et tenuvatam,

[1] "The house or family of Israel (the nation, or the man whose life is recorded in Genesis)."

[2] I.e., a prosperous year with a good harvest that fills the storage silos; if Sukkot is a harvest festival, this prayer was a few days before harvest time.

[3] This is a prayer for abundance (זוֹל is related to words for gluttony, squandering and low prices), when prices will be relatively low and nobody will suffer from ruinous inflation caused by crop failures.

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a year of cleansing for all our sins,	שְׁנַת כַּפָּרָה עַל כָּל עֲוֹנוֹתֵינוּ	shenat **k**aparah al kol avonoteinu,
a year when you bless our food and water	שְׁנַת לַחְמֵינוּ וּמֵימֵינוּ תְּבָרֵךְ	shenat **l**achmenu umeimenu tevarech,
a year *good* for business,[1]	שְׁנַת מַשָּׂא וּמַתָּן	shenat **m**asah umatan,
a year when we visit our sanctuary,	שְׁנַת נָבוֹא לְבֵית מִקְדָּשֵׁנוּ	shenat **n**avo leveit mikdashenu,
a year of plenty,	שְׁנַת שֹׂבַע	shenat **s**ovah,
a year of delight,	שְׁנַת עֹנֶג	shenat **o**neg,
a year when you bless our offspring	שְׁנַת פְּרִי בִטְנֵנוּ	shenat **p**eri vitnenu
and our produce,[2]	וּפְרִי אַדְמָתֵנוּ תְּבָרֵךְ	uferi admatenu tevarech,
a year when you bless our comings & goings,	שְׁנַת צֵאתֵנוּ וּבוֹאֵנוּ תְּבָרֵךְ	shenat **tz**etenu uvo'enu tevarech,
a year when you save our community,	שְׁנַת קְהָלֵנוּ תּוֹשִׁיעַ	shenat **k**ehalenu toshi'ah,
a year when we enjoy your mercy,[3]	שְׁנַת רַחֲמֶיךָ יִכְמְרוּ עָלֵינוּ	shenat **r**achamecha yikamru aleinu,
a year of peace and calm,	שְׁנַת שָׁלוֹם וְשַׁלְוָה	shenat **sh**alom veshalvah
a year when you bring us rejoicing	שָׁנָה שֶׁתַּעֲלֵנוּ שְׂמֵחִים	shanah she**t**a'alenu semechim
to our land,	לְאַרְצֵנוּ	le'artzenu,
a year when your store of goodness	שְׁנַת אוֹצָרְךָ הַטּוֹב	shenat otzar'cha hatov
you open for us,	תִּפְתַּח לָנוּ	tiftach lanu,
a year when we will not contend—	שָׁנָה שֶׁלֹּא יִצְטָרְכוּ	shanah shelo yitztar'chu
your people Israel—	עַמְּךָ בֵּית יִשְׂרָאֵל	am'cha beit Yisra'el
one with another,	זֶה לָזֶה	zeh lazeh,
nor with a different people,	וְלֹא לְעַם אַחֵר	velo le'am acher,
when you grant your blessing	בְּתִתְּךָ בָּרָכָה	betit'cha verachah
to their achievements.	בְּמַעֲשֵׂה יְדֵיהֶם	bema'aseh yedeihem.
For those *who lived* in Sharon,[4]	וְעַל אַנְשֵׁי הַשָּׁרוֹן	Ve'al anshei haSharon
he would say *this prayer:*	הָיָה אוֹמֵר	hayah omer:
May this be your will—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God, God of our ancestors—	יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	Adonai Eloheinu vElohei avoteinu
that their homes not become their graves!	שֶׁלֹּא יֵעָשׂוּ בָּתֵּיהֶם קִבְרֵיהֶם	shelo ye'asu bateihem kivreihem.

[1] "Carryin/transporting and giving/delivery"—busy times for the delivery trucks!
[2] "A year when the fruit of our womb and the fruit of our ground you will bless."
[3] "A year when your mercies come upon us."
[4] Some say this refers to the Sharon valley, and that it was susceptible to earthquakes; others say this was a place where because of harsh weather and poor foundations houses required frequent reconstruction.

Like a Taut Tent ▪ כְּאֹהֶל הַנִּמְתָּח ▪ Ke'Ohel Hanimtach

Truly, how splendid	◊ אֱמֶת מַה נֶּהְדָּר	◊ Emet mah nehdar
was the High Priest when he came out	הָיָה כֹהֵן גָּדוֹל בְּצֵאתוֹ	hayah Chohen Gadol betzeto
of the location of the Holy of Holies	מִבֵּית קָדְשֵׁי הַקָּדָשִׁים	mibeit Kodshei Kodashim
in peace and unharmed!	בְּשָׁלוֹם בְּלִי פֶגַע	beshalom, beli fegah!

The leader chants each verse; some congregations sing together, others sing "mar'eh chohen."

This acrostic covers the first half of the Hebrew alphabet.

Like a tent, stretched out *to cover*	כְּאֹהֶל הַנִּמְתָּח	Ke'**o**hel hanimtach
those who live high above	בְּדָרֵי מַעְלָה	bedarei ma'lah
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like flashes of lightning that emerge	כְּבָרָקִים הַיּוֹצְאִים	Kiv**r**akim hayotzim
from the brilliance of the dynamic angels[1]	מִזִּיו הַחַיּוֹת	miziv hachayot
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like the grandeur of the fringes[2]	כְּגֹדֶל גְּדִילִים	Ke**g**odel gedilim
on the four corners *of a tallit*	בְּאַרְבַּע קְצָוֹת	be'arbah k'tzavot
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like the appearance of the *rain*bow	כִּדְמוּת הַקֶּשֶׁת	Ki**d**mut hakeshet
set in the cloud	בְּתוֹךְ הֶעָנָן	betoch he'anan
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like the splendor with which *God* clothed—	כְּהוֹד אֲשֶׁר הִלְבִּישׁ	Ke**h**od asher hilbish
God, the creator—the *first* creatures	צוּר לְיצוּרִים	tzur litzurim
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like a rose set	כְּוֶרֶד הַנָּתוּן	Ke**v**ered hanatun
in a lovely garden	בְּתוֹךְ גִּנַּת חֶמֶד	betoch ginat chemed
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like the wreath set	כְּזֵר הַנָּתוּן	Ke**z**er hanatun
on a ruler's forehead	עַל מֶצַח מֶלֶךְ	al metzach melech
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!

[1] In Jewish angelology, "חַיּוֹת / chayot" are one of the types of angels. Their name seems related to the word for life, so they may be livelier or more dynamic than some other angels.

[2] What's so great about the fringes (tzitziyot) on a tallit, since you can get a set for about ten bucks? Just looking at them reminds us of the entire body of Jewish law, as if we looked at and understood the whole Torah!

Like the grace granted	כְּחֶסֶד הַנִּתָּן	Kechesed hanitan
to the bridegroom's face	עַל פְּנֵי חָתָן	al penei chatan
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like the purity set	כְּטֹהַר הַנָּתוּן	Ketohar hanatun
in the *High Priest's* pure mitre	בְּצָנִיף טָהוֹר	betzanif tahor
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like *Moses* living in concealment[1]	כְּיוֹשֵׁב בְּסֵתֶר	Keyoshev beseter
to seek mercy from the Ruler	לְחַלּוֹת פְּנֵי מֶלֶךְ	lechalot penei melech
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!
Like a star that touches	כְּכוֹכָב הַנֹּגַהּ	Kechochav hanogah
the edge of the East	בִּגְבוּל מִזְרָח	bigvul mizrach
was the appearance of the Priest!	מַרְאֵה כֹהֵן	mar'eh chohen!

All these *sights were seen*	כָּל אֵלֶּה	Kol eleh
when the Temple was on its foundation	בִּהְיוֹת הַהֵיכָל עַל יְסוֹדוֹתָיו	biheyot haheichal al yesodotav
the holy sanctuary on its site	וּמִקְדַּשׁ הַקֹּדֶשׁ עַל מְכוֹנוֹתָיו	umikdash hakodesh al mechonotav
the High Priest stood and ministered;	וְכֹהֵן גָּדוֹל עוֹמֵד וּמְשָׁרֵת	veChohen Gadol omed umesharet;
his generation saw *it* and rejoiced!	דּוֹרוֹ רָאוּ וְשָׂמְחוּ	doro ra'u vesamachu!

[1] "Like the one who lives in hiding"; this may refer to Moses, who went back up on the Mountain, out of sight of the Children of Israel, after the incident of the Golden Calf (Exodus 32). There he secured God's pardon for the wayward people.

Happy The Eye ▪ אַשְׁרֵי עַיִן ▪ Ashrei Ayin

This acrostic can be said silently. Most of its verses use up two letters of the Hebrew alphabet.

Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
all these *sights.*	כָּל אֵלֶּה	kol eleh.
How even hearing of it	הֲלֹא לִמְשֻׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
our tent, *the Temple,*[1]	אָהֳלֵנוּ	**o**halenu
when our community rejoiced.	בְּשִׂמְחַת קְהָלֵנוּ	**b**esimchat kehalenu.
How even hearing of it	הֲלֹא לִמְשֻׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
our joy,	גִּילֵנוּ	**g**ileinu,
our community's happiness.	דִּיצַת קְהָלֵנוּ	**d**itzat kehalenu.
How even hearing of it	הֲלֹא לִמְשֻׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
the singers *in the Temple*	הַמְשׁוֹרְרִים	**h**ameshorerim
and all kinds of hymns.	וְכָל מִינֵי שִׁירִים	**v**echol minei shirim.
How even hearing of it	הֲלֹא לִמְשֻׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
the dwelling place in good repair	זְבוּל הַמְתֻּכָּן	**z**evul hametuchan
where the living *God* dwelled.	חַי בּוֹ שָׁכָן	**ch**ai bo shachan.
How even hearing of it	הֲלֹא לִמְשֻׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!

[1] "Our tent" is a humble epithet for the splendid Temple, but it's appropriate since the first sacrificial sanctuary was a portable structure in the desert.

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Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
the joy of the water-drawing festival,	שִׂמְחַת בֵּית הַשּׁוֹאֵבָה	**s**imchat beit hasho'evah,
a people drawing inspiration,	עַם שׁוֹאֲבֵת רוּחַ הַקֹּדֶשׁ	**a**m sho'evet ru'ach hakodesh,
a spirit of philanthropy.	רוּחַ נְדִיבָה	ru'ach nedivah.
How even hearing of it	הֲלֹא לִמְשֹׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
the *High* Priest speak *God's name* as written,	פְּרִישַׁת כֹּהֵן בְּרֶשֶׁם	**p**erishat kohen bereshem
crying, "Please, God!"	צוֹעֵק אָנָּא הַשֵּׁם	**tz**o'ek "Anah haShem!"
How even hearing of it	הֲלֹא לִמְשֹׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
the holy congregation	קָהָל קְדוֹשִׁים	**k**ehal kedoshim
praying in the Temple.[1]	רוֹגְשִׁים בְּבֵית קָדְשֵׁי הַקָּדָשִׁים	**r**ogshim beveit kodesh hakodashim.
How even hearing of it	הֲלֹא לִמְשֹׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
the red cord turned white[2]	שָׁנִי הַמְלֻבָּן	**sh**ani hameluban
on the sacrificial goat.	מִשְׁעִיר הַקָּרְבָּן	mise'ir hakorban.
How even hearing of it	הֲלֹא לִמְשֹׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!
Happy the eye that witnessed	אַשְׁרֵי עַיִן רָאֲתָה	Ashrei ayin ra'atah
daily sacrifices brought	תְּמִידִים קְרֵבִים	**t**emidim kerevim
at the crowded gate.	בְּשַׁעַר בַּת רַבִּים	besha'ar bat rabim.
How even hearing of it	הֲלֹא לִמְשֹׁמַע אֹזֶן	Halo lemishmah ozen
brings anguish to our heart!	דָּאֲבָה נַפְשֵׁנוּ	da'avah nafshenu!

[1] "Feeling emotion in the location of the Holy of Holies."

[2] You knew the service was a success and the sins cleared away when the red cord turned white, a miracle described in Mishnah Yoma 6:8.

But Our Ancestors' Transgressions ▪ אֲבָל עֲוֹנוֹת אֲבוֹתֵינוּ ▪ Aval Avonot Avoteinu

We interrupt the series of acrostic piyutim for a prayer of sadness and hope.

But our ancestors' transgressions	אֲבָל עֲוֹנוֹת אֲבוֹתֵינוּ	Aval avonot avoteinu
destroyed our *spiritual* home,	הֶחֱרִיבוּ נָוֶה	hecherivu naveh,
our own sins delayed its restoration.[1]	וְחַטֹּאתֵינוּ הֶאֱרִיכוּ קִצּוֹ	vechatoteinu he'erichu kitzo.
But let *our* remembering these things	אֲבָל זִכְרוֹן דְּבָרִים	Aval zichron devarim
be our forgiveness,	תְּהֵה סְלִיחָתֵנוּ	teheh selichatenu,
let our humility	וְעִנּוּי נַפְשֵׁנוּ	ve'inu'i nafshenu
be our cleansing.	תְּהֵה כַפָּרָתֵנוּ	teheh chaparatenu.
Therefore, in your great mercy	עַל כֵּן בְּרַחֲמֶיךָ הָרַבִּים	Al ken berachamecha harabim
you granted us	נָתַתָּ לָנוּ	natata lanu
this Day of Cleansing	אֶת יוֹם הַכִּפֻּרִים הַזֶּה	et Yom haKipurim hazeh
this day of blotting out sins	וְאֶת יוֹם מְחִילַת הֶעָוֹן הַזֶּה	ve'et yom mechilat he'avon hazeh
for forgiving sin and cleansing iniquity,	לִסְלִיחַת עָוֹן וּלְכַפָּרַת פָּשַׁע	lislichat avon ulechaparat pashah,
a day when eating is forbidden,	יוֹם אָסוּר בַּאֲכִילָה	yom asur ba'achilah,
a day when drinking is forbidden,	יוֹם אָסוּר בִּשְׁתִיָּה	yom asur bishtiyah,
a day when bathing[2] is forbidden,	יוֹם אָסוּר בִּרְחִיצָה	yom asur bir'chitzah,
a day when applying lotion is forbidden,	יוֹם אָסוּר בְּסִיכָה	yom asur besichah,
a day when sex is forbidden,[3]	יוֹם אָסוּר בְּתַשְׁמִישׁ הַמִּטָּה	yom asur betashmish hamitah,
a day when wearing shoes is forbidden	יוֹם אָסוּר בִּנְעִילַת הַסַּנְדָּל	yom asur bin'ilat hasandal,
a day to promote love and concord,	יוֹם שִׂימַת אַהֲבָה וְרֵעוּת	yom simat ahavah vere'ut,
a day to drop resentment and rivalry,	יוֹם עֲזִיבַת קִנְאָה וְתַחֲרוּת	yom azivat kin'ah vetacharut,
a day for you to forgive all our sins	יוֹם שֶׁתִּמְחַל לְכָל עֲוֹנוֹתֵינוּ	yom shetimchal lechol avonoteinu.
and in this time, in *our* trouble	וּבָעֵת וּבָעוֹנָה הַזֹּאת	Uva'et uva'onah hazot
it's clear and obvious in your presence,	גָּלוּי וְיָדוּעַ לְפָנֶיךָ	galu'i veyadu'ah lefanecha
in the presence of your glorious throne,	וְלִפְנֵי כִסֵּא כְבוֹדֶךָ	velifnei chiseh chevodecha
that we have no leader	שֶׁאֵין לָנוּ לֹא מְנַהֵל	she'ein lanu lo menahel
as in the old days,	כַּיָּמִים הָרִאשׁוֹנִים	kayamim harishonim,

[1] "Prolonged its end," i.e. extended the time of the Temple's destruction, putting off the end of that time. Once that "end" comes, the Temple can be restored.

[2] Bathing for pleasure is forbidden, but bathing to clean grime is fine; when in doubt, consult a rabbi.

[3] The quaint Hebrew idiom is literally "use of the bed."

no High Priest	לֹא כֹהֵן גָּדוֹל	lo chohen gadol
to bring a sacrifice,	לְהַקְרִיב קָרְבָּן	lehakriv korban
nor altar	וְלֹא מִזְבֵּחַ	velo mizbe'ach
on which to make our complete*ly burnt offering.*	לְהַעֲלוֹת עָלָיו כָּלִיל	leha'alot alav kalil.

No Fires Nor Offerings ▪ לֹא אִשִּׁים וְלֹא אָשָׁם ▪ Lo Ishim Velo Asham

We continue with more acrostic poems; this double acrostic laments the loss of Temple activities.

Because of our many sins we have no …	וּמֵרֹב עֲוֹנֵינוּ אֵין לָנוּ	Umerov avoneinu ein lanu …
no *sacrificial* fires nor guilt-offerings,	לֹא אִשִּׁים וְלֹא אָשָׁם	lo **i**shim velo **a**sham,
no *Ark*-poles nor *meal and oil* mixtures,	לֹא בַדִּים וְלֹא בְלוּלוֹת	lo **v**adim velo **v**elulot,
no *priestly* lottery nor burning coals,	לֹא גּוֹרָל וְלֹא גַּחֲלֵי אֵשׁ	lo **g**oral velo **g**achalei esh,
no sanctuary nor fine-ground *incense*,	לֹא דְּבִיר וְלֹא דַּקָּה	lo **d**evir velo **d**akah,
no Holy of Holies nor sprinkling,	לֹא הֵיכָל וְלֹא הַזָּיָה	lo **h**eichal velo **h**azayah,
no confession nor bull for sin-offering,	לֹא וִדּוּי וְלֹא פַּר חַטָּאת	lo **v**idu'i **v**elo far chatat,
no sacrifice nor throwing *of blood,*	לֹא זֶבַח וְלֹא זְרִיקָה	lo **z**evach velo **z**erikah,
no sin-offering nor fats,	לֹא חַטָּאת וְלֹא חֲלָבִים	lo **ch**atat velo **ch**alavim,
no immersion nor cleansing,	לֹא טְבִילָה וְלֹא טָהֳרָה	lo **t**evilah velo **t**ohorah,
no Jerusalem nor Lebanon forest,	לֹא יְרוּשָׁלַיִם וְלֹא יַעַר הַלְּבָנוֹן	lo Yerushalayim velo ya'ar haLevanon
no *Temple* basin nor its pedestal,[1]	לֹא כִּיּוֹר וְלֹא כַּנּוֹ	lo **ch**iyor velo **ch**ano
no frankincense nor surfaces-bread,[2]	לֹא לְבוֹנָה וְלֹא לֶחֶם הַפָּנִים	lo **l**evonah velo **l**echem hapanim,
no altar nor grain-offering,	לֹא מִזְבֵּחַ וְלֹא מִנְחָה	lo **m**izbe'ach velo **m**in'chah,
no pleasant *smell* nor poured-offerings,[3]	לֹא נִיחֹחַ וְלֹא נְסָכִים	lo **n**icho'ach velo **n**esachim,
no fine flour nor spices,	לֹא סֹלֶת וְלֹא סַמִּים	lo **s**olet velo **s**amim,
no appraisal[4] nor upward-offering,	לֹא עֵרֶךְ וְלֹא עוֹלָה	lo **e**rech velo **o**lah,
no curtain nor Ark-cover,	לֹא פָּרֹכֶת וְלֹא כַּפֹּרֶת	lo **f**arochet velo chaporet,
no Zion nor *High Priest's* golden headband,	לֹא צִיּוֹן וְלֹא צִיץ הַזָּהָב	lo **Tz**iyon velo **tz**itz hazahav,
no incense nor sacrifice,	לֹא קְטֹרֶת וְלֹא קָרְבָּן	lo **k**etoret velo **k**orban,
no incense-maker nor pleasant smell,	לֹא רוֹקֵחַ וְלֹא רֵיחַ נִיחֹחַ	lo **r**oke'ach velo **r**e'ach nicho'ach,

[1] This vessel held water which the priests used to wash their hands and feet.
[2] Bread baked weekly was on display; its name ("bread of faces") suggests it had many surfaces.
[3] Sacrifices sent a "pleasant smell" to God, anthropomorphic terms that may suggest God was pleased when, by bringing sacrifices, we did as we were instructed.
[4] Appraising the value of holy items (to determine compensation) is mentioned in Leviticus 5:15.

no optional nor completion offerings,	לֹא שַׁי וְלֹא שְׁלָמִים	lo **sh**ai velo **sh**elamim,
no thank-offering nor daily offerings.	לֹא תוֹדָה וְלֹא תְמִידִים	lo **t**odah velo **t**emidim.

Troubles Have Rushed Upon Us • תָּכְפוּ עָלֵינוּ צָרוֹת • Tachfu Aleinu Tzarot

This is a reverse alphabetical acrostic, lamenting the suffering of a vanquished people.

For through our sins	כִּי בַעֲוֹנוֹתֵינוּ	Ki ba'avonoteinu
and the sins of our ancestors	וּבַעֲוֹנוֹת אֲבוֹתֵינוּ	uva'avonot avoteinu
we are lacking all these *things*,	חָסַרנוּ כָּל אֵלֶּה	chasarnu kol eileh,
and since we are lacking all these …	וּמֵעֵת חָסַרנוּ כָּל אֵלֶּה	ume'eit chasarnu kol eileh,
troubles have rushed upon us,	**t**ָּכְפוּ עָלֵינוּ צָרוֹת	**t**ochfu aleinu tzarot,
travails have overcome us,	**t**ְלָאוֹת עָבְרוּ רֹאשֵׁנוּ	**t**ela'ot avru roshenu,
we sought salvation but *found* none,	**sh**ִחַרְנוּ יְשׁוּעָה וָאָיִן	**sh**icharnu yeshu'ah va'ayin,
sought peace but we have anger,	**sh**ָלוֹם וְהִנֵּה קְדָפָה	**sh**alom, vehineh kedafah,
those who stand against us increased,	**r**ַבּוּ הַקָּמִים עָלֵינוּ	**r**abu hakamim aleinu,
rose up and raised their heads *with pride*,	**r**ָמוּ וְגַם נָשְׂאוּ רֹאשׁ	**r**amu vegam nas'u rosh,
we felt awful while our oppressors celebrated,	**k**ָצְנוּ בְּעֹל עַלִּיזִים	**k**atznu be'ol alizim,
enduring them was hard for us,	**k**ָשֶׁה עָלֵינוּ סִבְלָם	**k**asheh aleinu sivlam,
the splendor of the land betrayed us,	**tz**ְבִי אֶרֶץ חָנְפָה עָלֵינוּ	**tz**evi eretz chanfah aleinu,
for it bloomed without blessing,[1]	**tz**ָמְחָה וְלֹא לִבְרָכָה	**tz**amchah velo livrachah,
we expected much and have little,	**p**ָּנִינוּ לְהַרְבֵּה וְהִנֵּה מְעָט	**p**aninu leharbeh, vehineh me'at,
scarcity arrived in our storehouses,	**p**ַּח נֶפֶשׁ בָּא בַּאֲסָמֵינוּ	**p**ach nefesh bah va'asameinu,
our olives robbed *us* of their oil,	**a**ָשְׁקוּ זֵיתִים שַׁמְנָם	**a**shku zeitim shamnam,
they produced, but failed to fill our need,	**a**ָשׂוֹתָם וְלֹא מָלְאוּ סָפֵק	**a**sotam, velo mal'u safek,
Though the vine bloomed in profusion,	**s**ָמַדַּר אִם יַרְבֶּה כֶּרֶם	**s**emadar im yarbeh cherem,
its wine did not *even* fill the wine-press,	**s**ָבְאוּ לֹא יַשְׂפִּיעַ יָקֶב	**s**av'o lo yashpi'ah yakev,
the shoots in the field were cursed,	**n**ֶאֱרְרוּ אִבֵּי שָׂדֶה	**n**e'er'ru ibei sadeh,
the flavor of *our* food was taken away,	**n**ִלְקְחוּ מַטְעַמֵּי אֹכֶל	**n**ilkechu mat'amei ochel,
in the sheep-pens, flocks dwindled—	**m**ִמְכְּלְאוֹת צֹאן עֲדָרִים דָּלְלוּ	**m**imichle'ot tzon adarim dalelu,
less wool, less fat, less lambing,	**m**ִגֵּז וּמְמִיץ וּמֵהֲרָיוֹן	**m**igez umimitz umeherayon,
we were left as the tail, not the head,	**l**ְזָנָב וְלֹא לְרֹאשׁ הוּשַׁתְנוּ	**l**ezanav velo lerosh hushatnu,
to become borrowers and not lenders,	**l**ַעֲבוֹט וְלֹא הָעֲבַט לָנוּ	**l**a'avot velo ho'ovat lanu,

[1] The land looked like it would yield a good harvest, but nothing came of it.

our strength was for naught, for chaos,	כֹּחֵנוּ לָרִיק וּבֶהָלָה
exhausted for no result,	כָּלָה מִבְּלִי שָׂכָר
the hand of every expert artisan	יַד כָּל עָמָל בְּכִשָּׁרוֹן
fell down with no-one to support it,	יָרְדָה וְאֵין מִי יַחֲזִיק
we drifted from sea to sea,	טָלְטַלְנוּ מִיָּם וְעַד יָם
their sustenance never satisfied;	טַרְפָּם לֹא מָצְאוּ סָפֵק
(*oh,* there was not enough!)[1]	(לֹא סֻפַּק לָמוֹ)
Gloom came to the wage-earner,	חָשֵׁכָה לְעֵין מִשְׂתַּכֵּר
hoping to be paid, but disappointed,[2]	חֻשַּׁב שְׂכָרוֹ לְמַפָּח
lender and borrower became angry,	זָעֲמוּ מַלְוֶה וְלוֶֹה
sending each other far away,	זֶה בָּזֶה שֻׁלְּחוּ מֵעָתָּה
weary were the hands of those who help,	וְנִלְאוּ יְדֵי מַמְצִיאֵי יָד
and the rich lacked compassion for the poor;	וְעָשִׁיר לֹא חוֹנֵן רָשׁ
yes, the land is sold to bad people—	הֵן אֶרֶץ נִמְכְּרָה בְּיַד רָעִים
crowds that came could find no space,	הָמוֹן בָּהּ לֹא מָצְאוּ רֶוַח
the holy Temple[3] was sacked,	דְּבִיר בֵּית אֱלֹהֵינוּ שָׁמֵם
our procedures brought no success,	דְּרָכֵינוּ מֵאֲנוּ לְהַצְלִיחַ
the joy of the Temple ceased,	גִּיל נָוֶה שָׁבַת
so how can we bring joy to our hearts?	גִּילָה לִלְבָבֵנוּ מַה נַּעַל
with no continual "meal" for our "parent"	בְּאֵין אֲרוּחַת אָב תָּמִיד
the children's bellies are empty,	בְּכֵן בֶּטֶן בָּנִים תֶּחְסָר
a houseowner is like a *roaming* stranger	אָדוֹן בַּיִת כְּאוֹרֵחַ בַּמָּלוֹן
with no place to call home.[4]	אֵיפֹה נִמְצָא מָנוֹחַ

kochenu larik uvehalah,	
kalah mibli sachar,	
yad kol amal bechishron	
yardah, ve'ein mi yachazik,	
tultalnu miyam ve'ad yam,	
tarpam lo matzu safek	
(lo supak lamo),	
chashechah le'ein mistaker,	
chushav secharo lemapach,	
zo'amu malveh veloveh,	
zeh bazeh shulchu me'atah,	
venil'u yedei mamtzi'ei yad,	
ve'ashir lo chonen rash;	
hen, eretz nimkerah beyad ra'im,	
hamon bah, lo matz'u revach,	
devir beit Eloheinu shamem,	
deracheinu me'anu lehatzli'ach,	
gil naveh shavat,	
gilah lilvavenu mah na'al,	
be'ein aruchat av tamid,	
bechen beten banim techsar,	
adon bayit ke'ore'ach bamalon,	
eifoh nimtzah mano'ach!	

[1] A difficult stanza: "We were displaced from sea to sea; their (the seas') sustenance (i.e., fish) did not reach (or find) satiety (i.e. the sea couldn't supply enough fish to satisfy our hunger); not was-enough for-it (i.e., there wasn't enough)"

[2] "Darkness *came* to the eye of the earner, whose expectation of wages came to disappointment."

[3] "The sanctuary of God's house."

[4] "The master of the house is like a *short-term* guest in an inn; where can rest be found?"

We Can't Describe Our Sorrows • תַּנּוֹת צָרוֹת לֹא נוּכַל • Tanot Tzarot Lo Nuchal

This reverse alphabetical acrostic laments our low position.

Since our Temple was destroyed,	וּמִשֶּׁחָרַב בֵּית מִקְדָּשֵׁינוּ	Umishecharev beit mikdasheinu,
we can't describe our sorrows,	תַּנּוֹת צָרוֹת לֹא נוּכַל	**t**anot tzarot lo nuchal,
daily ruin and wailing;	שֶׁבֶר בְּכָל יוֹם וַאֲנָחָה	**sh**ever bechol yom va'anachah,
we're always trembling,	רָבְתָה בָנוּ חַלְחָלָה	**r**avtah banu chal'chalah,
our horn *of pride* has fallen to the dust,	קֶרֶן יָרְדָה עַד עָפָר	**k**eren yardah ad afar,
our jealous enemies are now in power,[1]	צָרֵי עַיִן מָצְאוּ יָד	**tz**arei ayin matz'u yad,
liars have taken control,	פּוֹעֲלֵי שֶׁקֶר חַיִל עָשׂוּ	**p**o'alei sheker chayil asu,
charitable people are not seen,	עוֹשֵׂי צְדָקָה לֹא נִרְאוּ	**o**sei tzedakah lo nir'u,
those who hate unjust gain can't prevail,	שׂוֹנְאֵי בֶצַע לֹא עָמְדוּ	**s**on'ei vetzah lo amadu,
we are considered like a hollow vessel,	נִדְמִינוּ כִּכְלִי רִיק	**n**idminu kichli rik,
we are left stripped of everything,	מִכֹּל נִשְׁאַרְנוּ עֲרֻמִּים	**m**ikol nish'arnu arumim,
we have neither prophet nor visionary,	לֹא נָבִיא וְלֹא חָזוֹן בָּנוּ	**l**o navi velo chazon banu,
we feel our way and go like the blind,	כְּעִוְרִים נְגַשֵּׁשׁ וְנֵלֵךְ	**k**e'ivrim negashesh venelech,
daily we say, "What are we coming to?"	יוֹם יוֹם נֹאמַר מַה בְּסוֹפֵנוּ	**y**om yom nomar, "Mah besofenu?"
we've said, "Death is better than living!"	טוֹב מָוֶת מֵחַיִּים אָמָרְנוּ	**"T**ov mavet mechayim," amarnu,
our lives hang uncertainly,	חַיֵּינוּ תְּלוּיִם מִנֶּגֶד	**ch**ayenu teluyim mineged,
strangers lead, while we are at the back,	זָרִים לְרֹאשׁ וְאֲנַחְנוּ לְזָנָב	**z**arim lerosh ve'anachnu lezanav,
what can we do—our sins are done;	וּמַה נַּעֲשֶׂה וַחֲטָאֵינוּ עָשׂוּ	**u**mah na'aseh—vachata'einu asu,
yes, we are as if we never existed,	הֵן אָנוּ כְּלֹא הָיִינוּ	**h**en anu kelo hayinu,
brought low, shamed and crushed,	דַּלִּים נִבְזִים וּשְׁפָלִים	**d**alim nivzim ushefalim,
loathed, despised and scorned;	גְּעוּלִים מְאוּסִים וּבְזוּיִם	**g**e'ulim, me'usim uvezuyim,
foreigners control us,	בְּנֵי נֵכָר מָשְׁלוּ בָנוּ	**b**enei nechar mashlu vanu,
we say, "We're done for, we're abandoned!"	אָמַרְנוּ נִגְזַרְנוּ אָבָדְנוּ	**a**marnu, "Nigzarnu, avadnu!"
O God, ease our oppression	אָדוֹן הָקֵל עֻלֵּנוּ	Adon, hakel ulenu,
and send salvation to save us!	וּשְׁלַח יֵשַׁע לְגָאֳלֵנוּ	ushelach yeshah lego'olenu!

[1] "Those who troubled us with their eyes (i.e., they looked at us with envy) have found the hand (i.e., they have found a way to wield power)."

Don't Destroy Us ▪ אַל תַּעַשׂ עִמָּנוּ כָּלָה ▪ Al Ta'as Imanu Kalah

This double alphabetical acrostic—letters 1 and 22, 2 and 21, etc.—laments our shame and peril.

Our God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
don't destroy us completely,	אַל תַּעַשׂ עִמָּנוּ כָּלָה	**a**l ta'as imanu kalah,
restrain your hand from punishment	תֹּאחֵז יָדְךָ בַּמִּשְׁפָּט	**t**ochez yad'cha bamishpat,
when our charge is brought before you;	בְּבוֹא תוֹכֵחָה לְנֶגְדֶּךָ	**b**evo tochechah lenegdecha,
don't take our name off your *good* list,	שְׁמֵנוּ מִסִּפְרְךָ אַל תִּמַּח	**sh**emenu misifrecha al timach,
when you come to finalize the punishment,[1]	גְּשְׁתְּךָ לַחֲתוֹם מוּסָר	**g**ishtecha lachatom musar,
may your mercy precede your anger;	רַחֲמֶיךָ יְקַדְּמוּ רָגְזֶךָ	**r**achamecha yekadmu rogzecha,
by your standard, *our* deeds are inadequate,	דַּלּוּת מַעֲשִׂים בְּשׁוּרֶךָ	**d**alut ma'asim beshurecha,
so add some of your goodness *to vindicate us*[2]	קָרֵב צֶדֶק מֵאֵלֶיךָ	**k**arev tzedek me'elecha,
O parent, how can we cry to you;	הוֹרֵנוּ מַה שֶּׁנִּצְעַק לְפָנֶיךָ	**h**orenu mah shenitzak lefanecha,
order our salvation *to come* while we pray,	צַוֵּה יְשׁוּעָתֵנוּ בְּמַפְגִּיעַ	**tz**aveh yeshu'atenu bemafgi'ah,
release Jacob's people from captivity[3]	וְתָשִׁיב שְׁבוּת אָהֳלֵי תָם	**v**etashiv shevut oholei Tam,
see how his *tent*-doors are abandoned,	פְּתָחָיו רְאֵה כִּי שָׁמֵמוּ	**p**etachav re'eh ki shamemu,
remember, you said "it won't be forgotten,	זְכוֹר שַׂחְתְּ לֹא תִשָּׁכַח	**z**echor sachta: "Lo tishachach
the testimony of his offspring's lips,"	עֵדוּת מִפִּי זַרְעוֹ	**e**dut mipi zaro";
break the seal *that hides* the testimony,	חוֹתַם תְּעוּדָה תַּתִּיר	**ch**otem te'udah tatir,
release your secret through study,[4]	סוֹדְךָ שִׂים בְּלִמּוּדָהּ	**s**od'cha sim belimudah,
the navel, *which is* "a round goblet"—	טַבּוּר אַגַּן הַסַּהַר	**t**abur "agan hasahar,"
please "don't let the mixed wine be missing!"[5]	נָא אַל־יֶחְסַר הַמָּזֶג	**n**ah "al yechsar hamazeg,"

[1] "When you approach to seal (i.e., finalize) the punishment."

[2] "Bring close righteousness from you"; our problem is that we're faced with a stern judgement for our transgressions, and we have nothing to bring to our defense, so we ask God to share some of God's goodness or righteousness and "lend" it to us, so that we can be vindicated in the "court."

[3] "And return the captivity of the tents of the simple one (i.e., Jacob)." Although Jacob was devious in the Torah stories, our tradition considers him the "simple" one.

[4] "The seal of the testimony (i.e., Torah) release; your-secret place *in our reach* through-studying-it"; i.e., we have lost our understanding of Torah, so we ask God to make it accessible again through study.

[5] Based on *Song of Songs* 7:3, "Your navel is a round goblet; let not the mixed wine be wanting / שָׁרְרֵךְ אַגַּן הַסַּהַר אַל־יֶחְסַר הַמָּזֶג / shararech agan hasahar; al yechsar hamazeg." The Talmud (Sanhedrin 37a) sees this as a reference to the Sanhedrin (high praise for a court!); so the poet pleads for the full restoration of the Sanhedrin to

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sympathize with those who know you,	יְדַע אֵת אֲשֶׁר יְדָעוּךָ	**y**edah et asher yeda'ucha,
defeat the people who do not know you,	מַגֵּר עַם לֹא יְדָעוּךָ	**m**ager am lo yeda'ucha,
when you restore to *their* protected place	כִּי תָשִׁיב לִבְצָרוֹן	**k**i tashiv levitzaron
those who are trapped, deprived of hope!	לְכוּדִים אֲסִירֵי הַתִּקְוָה	**l**echudim, asirei hatikvah!

We Are Like Wanderers ▪ אָנוּ כְּתוֹעִים ▪ Anu Keto'im

A reverse alphabetical acrostic.

Yes, we are now …	וְהֵן אָנוּ עַתָּה	Vehen anu atah …
like wanderers with no place to go,	כְּתוֹעִים וְאֵין לְבַקֵּשׁ	ke**t**o'im, ve'ein levakesh,
like captives with no-one to bring us home,	כִּשְׁבוּיִם וְאֵין לְשׁוֹבֵב	ki**sh**'vuyim, ve'ein leshovev,
like starving people with no-one to feed *us*,	כִּרְעֵבִים וְאֵין לְהַאֲכִיל	ki**r**'evim, ve'ein leha'achil,
like *slaves* for sale, with no buyers,	כִּקְנוּיִם וְאֵין לִקְנוֹת	ki**k**'nuyim, ve'ein liknot,
like the thirsty, with no-one to give us drink,	כִּצְמֵאִים וְאֵין לְהַשְׁקוֹת	ki**tz**eme'im, ve'ein lehashkot,
like the ignorant, with no-one to teach us,	כִּפְתָאִים וְאֵין לְלַמֵּד	ki**f**'ta'im, ve'ein lelamed,
like the weary, with no-one to revive us,	כַּעֲיֵפִים וְאֵין לְהָשִׁיב	ka'**a**yefim, ve'ein lehashiv,
like the despised, with no-one to love us,	כִּשְׁנוּאִים וְאֵין לְאֵהוֹב	ki**s**'nu'im, ve'ein le'ehov,
like the rejected, with no-one to bring us in,	כִּנְהֻדָּפִים וְאֵין לְקָרֵב	ke**n**eh'dafim, ve'ein lekarev,
like fugitives, with no-one to release us,	כִּמְנֻדִּים וְאֵין לְהַתִּיר	ki**m**'nudim, ve'ein lehatir,
like captives without captors,	כִּלְקוּחִים וְאֵין אֲדוֹנִים	ki**l**ekuchim, ve'ein adonim,
like the cowed, with no-one to lift us up,	כִּכְפוּפִים וְאֵין לְזַקּוֹף	ki**ch**efufim, ve'ein lizkof,
like orphans without father *or mother,*	כִּיתוֹמִים וְאֵין לָהֶם אָב	ki**y**'tomim, ve'ein lahem av,
like the impure, with none to cleanse *us,*	כִּטְמֵאִים וְאֵין לְטַהֵר	kiteme'im, ve'ein letaher,
like those in want, with none to fill *our need,*	כַּחֲסֵרִים וְאֵין לְמַלֹּאת	ka**ch**aserim, ve'ein lemalot,
like the forgotten, with no-one to remember *us,*	כִּזְנוּחִים וְאֵין לְזַכּוֹר	ki**z**nuchim, ve'ein lizkor,
like the fretful, who have no rest,	כְּהוֹמִים וְאֵין לָהֶם מְנוּחָה	ke**h**omim, ve'ein lahem menuchah,
like the poor, with no-one to be kind,	כְּדַלִּים וְאֵין לְחָנְנָם	ke**d**alim, ve'ein lechonenam,
like foreigners, with no-one to welcome them,	כְּגֵרִים וְאֵין לְקַבֵּל	ke**g**erim, ve'ein lekabel,
like the despised, with no-one to honor them,	כִּבְזוּיִם וְאֵין לְכַבֵּד	ki**v**zuyim, ve'ein lechabed,
like mourners with no-one to give comfort,	כַּאֲבֵלִים וְאֵין לְנַחֵם	ka'**a**velim, ve'ein lenachem,
like people coerced, with no escape!	כַּאֲנוּסִים וְאֵין מָנוֹס	ka'**a**nusim, ve'ein manos!

guide Jewish society. The ancients, pagans as well as Jews, mixed their wine with water (for example, in *The Odyssey,* VII:179 ff.).

We Have Strayed; Don't Send Us Astray ▪ אִם תָּעִינוּ לֹא תַתְעֵנוּ ▪ Im Ta'inu Lo Tat'enu

Most of the lines in this reverse alphabetical acrostic use the acrostic letter twice. Each line follows the same pattern. We could translate the lines to show confidence in God's mercy, "Though we have strayed, you will not send us astray," or to say that maybe we haven't been so bad, "Even if we may have strayed," etc. However, our translation clearly admits our error and begs for compassion .

Our God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
We have strayed; don't send us astray.	אִם תָּעִינוּ לֹא תַתְעֵנוּ	Im **t**a'inu, lo ta**t**'einu.
We have slipped; don't throw us down.	אִם שָׁגַגְנוּ לֹא תַשְׁלֵנוּ	Im **sh**agagnu, lo ta**sh**lenu.
We have gone far; please stay close.	אִם רָחַקְנוּ קָרֵב נָא	Im **r**achaknu, karev nah.
We came close; don't be distant.	אִם קָרַבְנוּ לֹא תִרְחָק	Im **k**aravnu, lo tir'chak.
We have been crying; don't ignore *us.*	אִם צָעַקְנוּ לֹא תַעְלִים	Im **tz**a'aknu, lo ta'lim.
We have sinned; don't punish *us.*	אִם פָּשַׁעְנוּ לֹא תִפְרָע	Im **p**ashanu, lo ti**f**rah.
We have transgressed; don't hold it against us.	אִם עָוִינוּ לֹא תִטּוֹר	Im **a**vinu, lo titor.
We turned away *from you*; don't turn away *from us.*	אִם סָרְנוּ לֹא תָסוּר	Im **s**arnu, lo ta**s**ur.
We retaliated; don't bring *us* war.	אִם נָקַמְנוּ לֹא תִלְחָם	Im **n**akamnu, lo til'cham.
We rebelled; don't make us rebellious.	אִם מָרִינוּ לֹא תַמְרֵנוּ	Im **m**arinu, lo ta**m**renu.
We were scornful; don't oppress *us.*	אִם לָצְנוּ לֹא תִלְחָץ	Im **l**atznu, lo ti**l**chatz.
We lied; don't destroy *us.*	אִם כִּחַשְׁנוּ לֹא תְכַלֶּה	Im **k**ichashnu, lo te**ch**aleh.
We sank low; don't drown *us.*	אִם יָרַדְנוּ לֹא תַטְבִּיעַ	Im **y**aradnu, lo tatbi'ah.
We went wrong; don't sweep us away.	אִם טָעִינוּ לֹא תְטַאטְאֵנוּ	Im **t**a'inu, lo te**t**at'enu.
We injured *others;* don't injure *us.*	אִם חָבַלְנוּ לֹא תַחְבּוֹל	Im **ch**avalnu, lo ta**ch**bol.
We were haughty; don't remember!	אִם זָדְנוּ לֹא תִזְכּוֹר	Im **z**adnu, lo ti**z**kor.
We argued; don't reprove *us*.	אִם וָכַחְנוּ לֹא תוֹכִיחַ	Im **v**ikachnu, lo t**o**chi'ach.
We caused wrong; don't drive us away.	אִם הִרְשַׁעְנוּ לֹא תֶהְדּוֹף	Im **h**irshanu, lo te**h**'dof.
We knocked at your door; don't push us away.	אִם דָּפַקְנוּ לֹא תִדְחֶה	Im **d**afaknu, lo ti**d**cheh.
We felt disgust; don't feel disgust *at us.*	אִם גָּעַלְנוּ לֹא תִגְעָל	Im **g**a'alnu, lo ti**g**'al.
We have come, so don't despise *us,*	אִם בָּאנוּ לֹא תִמְאַס	Im **b**anu, lo tim'as.
We have sinned; don't leave us deserted.	אִם אָשַׁמְנוּ לֹא תְאַבֵּד	Im **a**shamnu, lo te'**a**bed.

We Never Got Our Heart's Desire • תַּאֲוַת לֵב לֹא הִשַּׂגְנוּ • Ta'avat Lev Lo Hisagnu

And because we have *committed so* many sins,	וּמֵרֹב עֲוֹנֵינוּ	Umerov avoneinu
we never got our heart's desire,	תַּאֲוַת לֵב לֹא הִשַּׂגְנוּ	**t**a'avat lev lo hisagnu,
we looked for peace, but anger arrived,	שָׂקֵט קִוִּינוּ וַיָּבֹא רֹגֶז	**sh**eket kivinu, vayavo rogez,
we hoped to rise, but now we're low.	רוּם קֶרֶן וְהִנֵּה שְׁפָלָה	**r**um keren, vehineh shefelah.
We said deliverance was close,	קָרְבָה יְשׁוּעָה אָמַרְנוּ	**K**orvah yeshu'ah amarnu,
but it became distant!	וְנִתְרַחֲקָה	venitrachakah!
We hunted for good, but it eluded us.	צָפִינוּ לְטוֹבָה וּבָרְחָה מִמֶּנּוּ	**Tz**ipinu letovah, uvar'chah mimenu.
Dismay came to our storehouses,	פַּח נֶפֶשׁ בָּא בַּאֲסָמֵינוּ	**P**ach nefesh bah va'asameinu,
regret to our every effort.	עִצָּבוֹן בְּמִשְׁלַח יָדֵינוּ	**i**tzavon bemishlach yadeinu.
Joy passed from the land,	שִׂמְחָה עָרְבָה מֵאָרֶץ	**S**imchah arvah me'aretz,
the produce of the field was cursed;	נָאֲרוּ יְבוּלֵי שָׂדֶה	**n**e'er'ru yevulei sadeh,
from great *effort we gleaned* little,	מְעַט מֵהַרְבֵּה נָבִיא	**m**e'at meharbeh navi,
enough food to be hungry, not to feel full;	לַחְמָהּ לְרָזוֹן וְלֹא לַשֹּׂבַע	**l**achmah lerazon, velo lesovah,
it was too weak to produce anything more.[1]	כֹּחָהּ לֹא תוֹסִיף תֵּת	**k**ochah lo tosif tet,
Those who worked the land collapsed,[2]	יְדֵי עֲמָלֶיהָ מוֹטָטוּ	**y**edei amaleha motatu,
they could not get *their* food from *the land,*	טַרְפָּם לֹא יִמְצְאוּ בָהּ	**t**arpam lo yimtze'u vah,
its richest delights[3] *went* to foreigners,	חֵלֶב מִשְׁמַנֶּיהָ לְזָרִים	**ch**elev mishmanehah lezarim,
its budding treats *went* to strangers,	זְמוֹרוֹת עֲדָנֶיהָ לְנָכְרִים	**z**emorot adanehah lenochrim,
the land was sold off to evil people,	וְנִמְכְּרָה אֶרֶץ בְּיַד רָעִים	**v**enimkerah eretz beyad ra'im,
but they found no great profit in it,	הוֹן בֶּצַע לֹא מָצְאוּ בָהּ	**h**on betzah lo matz'u vah,
we said nothing, even to seek a *helping* hand,	דְּמִינוּ גַּם מִמְּצוֹא יָד	**d**iminu, gam mimtzo yad,
gone is the reward of *our* worthy *ancestors.*	גָּלָה שְׂכַר הַיְצוּרִים	**g**alah sechar hayetzurim,
for our sins, God's Temple is ruined.	בַּעֲוֹנֵינוּ בֵּית מִקְדָּשׁ אֵל חָרֵב	**b**a'avoneinu bet mikdash El charev,
kindness has left every person.[4]	אָסַף חֶסֶד מִכָּל אֱנוֹשׁ	**u**saf chesed mikol enosh.

[1] "Its strength would not increase in giving"; i.e., the land was too exhausted to produce any more than subsistence rations.

[2] "The hands of the laborers faltered *in exhaustion,"* i.e., because they had to work so very hard to get anything out of the infertile land.

[3] "The cream (or fat) of its delicacies (or rich and oily bits)."

[4] "Kindness has been gathered up *and taken away* from every person."

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Declare Our Guilt Wiped Out ▪ תֹּאמַר לִמְחוֹת אֲשָׁמֵינוּ ▪ Tomar Limchot Ashameinu

God,	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Declare our guilt to be wiped out,	תֹּאמַר לִמְחוֹת אֲשָׁמֵינוּ	**t**omar lim'chot ashameinu,
bring our days to renewal,	תָּבֹא לְחַדֵּשׁ יָמֵינוּ	ta**v**o lechadesh yameinu,
reveal the year of our repose,	תְּגַלֶּה שְׁנַת שְׁלוֹמֵנוּ	te**g**aleh shenat shelomenu,
show the growth of our renown,	תַּדְגִּיל לְגַדֵּל אֶת שְׁמֵנוּ	ta**d**gil legadel et shemenu,
reject our enemies,[1]	תֶּהְדּוֹף מֵהַדּוֹם מִתְקוֹמְמֵינוּ	te**h**dof mehadom mitkomemeinu,
send light from above to exalt us,	תּוֹפִיעַ מְמָרוֹם לְרוֹמְמֵנוּ	t**o**fia mimarom leromemenu,
think of your mercy, to be merciful to us,	תִּזְכּוֹר רַחֲמֶיךָ לְרַחֵמֵנוּ	ti**z**kor rachamecha lerachamenu,
quickly bring one to comfort us,	תָּחִישׁ מְנַחֵם לְנַחֲמֵנוּ	ta**ch**ish menachem lenachamenu,
cleanse the filth of our bodies,	תְּטַהֵר שִׁמְצַת גְּוֵינוּ	te**t**aher shimtzat gevyenu,
proclaim that you are our God,	תְּיַדַּע כִּי אַתָּה הוּא אֱלֹהֵינוּ	te**y**adah ki atah hu Eloheinu,
atone for the sin of our pride,	תְּכַפֵּר עָוֹן זְדוֹנֵנוּ	te**ch**aper avon zedonenu,
restore our self-esteem to revive us,	תְּלוּי רֹאשׁ תִּתֵּן לְהַחֲיֵנוּ	te**l**u'i rosh titen lehachayenu,
clear away our obdurate defiance,	תִּמְחוֹל עִקְשׁוּת מְרִיֵנוּ	ti**m**chol ikshut mir'yenu,
promise that our fruit will be hardy,	תְּנָאוֹם לְהַעֲצִים פְּרִיֵנוּ	ti**n**'om leha'atzim pir'yenu,
hear the outpouring of our words,	תַּסְכִּית שְׂפִיכַת שִׂיחֵנוּ	ta**s**kit shefichat sichenu,
answer the plea of our voice,	תַּעֲנֶה עֶתֶר פִּצְחֵנוּ	ta'**a**neh eter pitzchenu,
turn to rebuilding our altar,	תִּפְנֶה לְקוֹמֵם מִזְבְּחֵנוּ	ti**f**neh lekomem mizbechenu,
vindicate the words of our lips,	תַּצְדִּיק נִיב שְׂפָתֵינוּ	ta**tz**dik niv sefateinu,
bring near the time of our Anointed,	תְּקָרֵב קֵץ מְשִׁיחֵנוּ	te**k**arev ketz Meshichenu,
accept the odor of our sacrifices,	תִּרְצֶה רֵיחַ נִיחוֹחֵנוּ	ti**r**'tzeh rei'ach nichochenu,
bring our scattered folk from distant regions,	תְּשׁוֹבֵב מִקְצָוֹת נִדָּחֵנוּ	te**sh**ovev miktzavot nidachenu,
brace us, keep us close as a belt![2]	תִּתְמְכֵנוּ וְכָאֵזוֹר תַּדְבִּיקֵנוּ	ti**t**mechenu vecha'ezor tadbikenu!

[1] "Push away from the stool *where your feet rest* those who rise up against us"—i.e., push our enemies far away from you.

[2] "Support us (like a construction brace) and make us stick to you as close as a belt (or girdle)."

_____ Let Your Light Brighten Our Doom ▪ אוֹרְךְ תַּזְרִיחַ לַחֲשֵׁכָה ▪ Or'cha Tazri'ach Lachashechah _____

Our God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
let your light brighten *our nation's* gloom,	אוֹרְךְ תַּזְרִיחַ לַחֲשֵׁכָה	**o**r'cha tazri'ach lachashechah.
with great mercy return to her,	בְּרַחֲמִים גְּדוֹלִים תָּשׁוּב אֵלֶיהָ	**b**erachamim gedolim tashuv eleha,
reveal to her your day of reckoning,[1]	גַּלֵּה לָהּ יוֹם נָקָם בְּלֵב	**g**aleh lah yom nakam belev,
send forth your word, to heal us,	דְּבָרְךְ תִּשְׁלַח וְתִרְפָּאֵנוּ	**d**evar'cha tishlach vetirpa'enu,
brighten your presence before us,	הָאֵר פָּנֶיךְ אֵלֵינוּ	**h**a'er panecha eleinu,
don't forget us forever,	וְאַל תִּשְׁכָּחֵנוּ לָנֶצַח	**v**e'al tishkachenu lanetzach,
recall the merit of "the ancient hills,"[2]	זְכוּת הָרְרֵי קֶדֶם זְכוֹר	**z**echut harerei kedem zechor,
don't recall the sins of the young,	חַטֹּאת נְעוּרִים אַל תִּזְכּוֹר	**ch**atot ne'urim al tizkor,
take impurity away from us,	טֻמְאָה מֵעָלֵינוּ תָּסִיר	**t**um'ah me'aleinu tasir,
don't forget those dear to you,	יְדִידוּת נַפְשְׁךְ אַל תִּשְׁכַּח	**y**edidut nafshechah al tishkach,
remember our new-wedded love,[3]	כְּלוּלוֹת אַהֲבָתֵנוּ תִּזְכּוֹר	**k**elulot ahavatenu tizkor,
when we followed you into the desert;	לֶכְתֵּנוּ אַחֲרֶיךְ בַּמִּדְבָּר	**l**echtech acharecha bamidbar;
draw us on, and we will run after you,	מָשְׁכֵנוּ וְנָרוּץ אַחֲרֶיךְ	**m**oshchenu, venarutz acharecha,
lead us, bring us to your chambers,	נָחֵנוּ וַהֲבִיאֵנוּ אֶל חֲדָרֶיךְ	**n**echenu, vahavi'enu el chadarecha,
feed us, support us, that we may live,	סְעָדֵנוּ וְסָמְכֵנוּ וְנִחְיֶה	**s**e'adenu, vesamchenu venichyeh,
for it's time that we should hear your voice;	עֵת כִּי תַשְׁמִיעֵנוּ קוֹלֶךְ	**e**t ki tashmi'enu kolecha;
split the roaring waves for us,	פְּצֵנוּ מִשְׁאוֹן גַּלִּים	**p**etzenu mish'on galim,
blow the swamp dry,[4]	צוּלָה תַחֲרִיב בְּאַפֶּךְ	**tz**ulah tachariv be'apecha,
rouse your anger against the proud,	קוּמָה בַּחֲרוֹנְךְ עַל גֵּאִים	**k**umah bacharon'cha al ge'im,
raise your power and exalt the despised,	רוּמָה עֻזֶּךְ וְרוֹמֵם שְׁפָלִים	**r**umah uzecha, veromem shefalim,
smash the force of evil,	שְׁבוֹר זְרוֹעַ רֶשַׁע	**sh**evor zero'ah reshah,
be the sole ruler for your worshipers,[5]	תִּמְלוֹךְ לְבַדְּךְ בְּקוֹרְאֵי שְׁמֶךְ	**t**imloch levadcha bekorei shemecha,

[1] Isaiah 63:4: "For a day of vengeance/reckoning is in my heart"; i.e., in God's plan.

[2] Presumably, the ancient hills are our ancestors of ancient times, who are compared to hills because of their prominence and steadfastness.

[3] God's relationship with Israel is compared to the love of a married couple, as in Jeremiah 2:2.

[4] "Break us *away* from the roaring of the waves," perhaps a reference to splitting the Reed Sea, and "dry the swamp with your nostril*s*," perhaps a continued reference to the Exodus, drying the seabed so the people could walk through on dry land.

[5] "Rule alone for those who call on your name *in worship."*

make known to all peoples	תּוֹדִיעַ לְעֵין כָּל אֲמִים	todi'ah le'ein kol umim
that there is no God but you	כִּי אֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ	ki ein Elo'ah mibal'adecha,
when you bring us to your holy mountain	כִּי תְבִיאֵנוּ לְהַר קָדְשֶׁךָ	ki tevi'enu lehar kodshecha,
and make us rejoice in your holy Temple.	וּתְשַׂמְּחֵנוּ בְּבֵית מִקְדָּשֶׁךָ	utesamchenu beveit mikdashecha.

Bring Light to The Widow's Gloom ▪ אֹפֶל אַלְמָנָה תָּאִיר ▪ Ofel Almanah Ta'ir

Our God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
bring light to the widow's gloom,	אֹפֶל אַלְמָנָה תָּאִיר	**o**fel **a**lmanah ta'**i**r,
shine into the griever's emptiness,	בְּהוּ בוֹכְיָה תַּבָּהִיק	**b**ohu **v**ochi'ah ta**v**'hik,
bring joy to the forlorn,	גִּיל גַּלְמוּדָה תַּגִּישׁ	**g**il **g**almudah ta**g**ish,
calm the welling of her tears,	דֶּלֶף דִּמְעָתָהּ תַּדְמִים	**d**elef **d**im'atah ta**d**mim,
bring glory to the ruined mountain,	הַר הַשָּׁמֵם תְּהַדֵּר	**h**ar **h**ashamem te**h**ader,
return and appear to it,	וְתָשׁוּב וְאֵלָיו תּוֹפִיעַ	**v**etashuv **v**e'elav t**o**fi'ah,
beam the glory of your dwelling,	זֹהַר זְבוּלֵךְ תַּזְרִיחַ	**z**ohar **z**evul'cha ta**z**ri'ach,
renew your wedding canopy's chamber,	חֲדַר חֻפָּתֵךְ תְּחַדֵּשׁ	**ch**adar **ch**upat'cha te**ch**adesh,
cleanse the filth of her impurity,	טֶנֶף טֻמְאָתָהּ תְּטַהֵר	**t**enef **t**um'atah te**t**aher,
establish the beauty of the treasured *city,*	יְפִי יִקְרַת תְּיַסְּדָהּ	**y**ofi **y**ikrat te**y**asdah,
affix the jewel of her glory,	כַּדְכֹּד כְּבוֹדָהּ תְּכוֹנְנָהּ	**k**adchod **k**evodah te**ch**onenah,
guide nations to her light,	לְאוֹרָהּ לְאֻמִּים תְּלַוֶּה	**l**e'orah **l**e'umim te**l**aveh,
O Ruler, fill her with your glory,	מֶלֶךְ מִכְבּוֹדֵךְ תְּמַלְּאָהּ	**m**elech, **m**ikvod'cha te**m**al'ah,
display her eternal victory,	נֵצַח נְצָחִים תְּנוֹסְסָהּ	**n**etzach **n**etzachim te**n**osesah,
satiate her with complete happiness,	שׂבַע שְׂמָחוֹת תַּשְׂבִּיעֶנָּה	**s**ovah **s**emachot tas**bi**'enah,
crown her with a cloud of *incense*-smoke,	עָנָן עָשָׁן תְּעַטְּרֶנָּה	**a**nan **a**shan te'**a**trenah,
beautify the corners of her doorways,	פִּנַּת פְּתָחֶיהָ תְּפָאֵר	**p**inat **p**etacheha te**fa**'er,
make flourish the renown of the humble,	צֶדֶק צָנוּעִים תַּצְמִיחַ	**tz**edek **tz**enu'im ta**tz**mi'ach,
spew out her congregation's opponents,[1]	קָמֵי קְהָלֶיהָ תָּקִיא	**k**amei **k**ehaleha ta**k**i,
set the crowd of feet a-running,	רֶגֶשׁ רַגְלִים תָּרִיץ	**r**egesh **r**egalim ta**r**itz,
bring back the tribes you neglected,	שְׁבָטִים שָׁכַחְתָּ תְּשׁוֹבֵב	**sh**evatim **sh**achachta te**sh**ovev,
call *them,* whistle, sound the shofar,	תִּקְרָא תְּשָׁרוֹק וְתִתְקַע	**t**ikrah, **t**ishrok ve**t**itkah,

[1] "Spew out those who rise up *against* her congregations."

as you bring them to your holy mountain	כִּי תְבִיאֵם לְהַר קָדְשֶׁךָ	ki tevi'em lehar kodshecha
and grant them joy in your prayer house.	וּתְשַׂמְּחֵם בְּבֵית תְּפִלָּתֶךָ	utesamchem beveit tefilatecha.

Grant a Good Ending • תִּתֵּן אַחֲרִית לְעַמֶּךָ • Titen Acharit Le'Amecha

Our God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
grant a *good* ending for your people,	תִּתֵּן אַחֲרִית לְעַמֶּךָ	titen acharit le'amecha,
bring the sanctuary back to us,	תָּשִׁיב מִקְדָּשׁ לְתוֹכֵנוּ	tashiv mikdash letochenu,
raise the mountain, highest of mountains,	תְּרוֹמֵם הַר מְרוֹם הָרִים	teromem har merom harim,
restore the pride of those who are cut off,	תְּקוֹמֵם קֶרֶן גְּדוּעָה	tekomem keren gedu'ah,
brighten the gloom of your favorite,	תַּצְהִיר מַחֲשַׁכֵּי אִוִּי	tatzhir machashakei ivu'i,
bring honor to the one who sits alone,	תְּפָאֵר יוֹשֶׁבֶת בָּדָד	tefa'er yoshevet badad,
crown her with sovereignty, you alone,	תַּעֲטֶה בָהּ מְלוּכָה לְבַדֶּךָ	ta'ateh vah meluchah levadecha,
remove shame from the city,	תָּסִיר חֶרְפָּה מֵעִיר	tasir cherpah me'ir,
shake the arrogant off of your dwelling,	תְּנַעֵר זֵדִים מִזְבוּלֶךָ	tena'er zedim mizvulecha,
vindicate your congregation,[1]	תַּמְצִיא צְדָקָה לַעֲדָתֶךָ	tamtzi tzedakah la'adatecha,
reassure your favorite,	תְּלַבֵּב אֶת רַעְיָתֶךָ	telabev et ra'yatecha,
seal a new pact with her,	תִּכְרוֹת לָהּ בְּרִית חֲדָשָׁה	tichrot lah berit chadashah,
consider her your dear one,	תְּיַקֵּר נַפְשָׁהּ בְּעֵינֶיךָ	teyaker nafshah be'einecha,
cleanse her with purifying water,	תְּטַהֲרֶנָּה בְּמַיִם טְהוֹרִים	tetaharena bemayim tehorim,
settle in the city *where* David settled,	תַּחֲנֶה בְּעִיר חָנָה דָּוִד	tachaneh be'ir chanah David,
straighten the height of the *bent* palm-tree,	תְּזַקֵּף קוֹמַת תְּמָרָה	tizkof komat temarah,
make everyone know *your* love for us,	תּוֹדִיעַ לַכֹּל אַהֲבָתֵנוּ	todi'ah lakol ahavateinu,
walk in the midst of our camp,	תְּהַלֵּךְ בְּקֶרֶב מַחֲנוֹתֵינוּ	tehalech bekerev machanoteinu,
seek redemption for our exile,	תִּדְרוֹשׁ גְּאֻלָּה לְגָלוּתֵנוּ	tidrosh ge'ulah legalutenu,
reveal that time when we will be yours,[2]	תְּגַלֶּה קֵץ לִקְנוֹתֵנוּ	tegaleh ketz liknotenu,
come quickly to bring us mercy,	תָּבֹא מְהֵרָה לְרַחֲמֵנוּ	tavo meherah lerachamenu,
say that we are yours,	תַּאֲמִירֵנוּ לָךְ	ta'amirenu lecha,
and we shall say you are ours!	וְנַאֲמִירְךָ לָנוּ	vena'amir'cha lanu!

[1] "Make justice/vindication emerge for your congregation." צְדָקָה is often translated as justice, or perhaps charity, but it also means being right in an argument or a court case, earning a favorable judgement.

[2] "Reveal the end/limit for our purchase" could mean two opposite ideas: reveal the time when we will no longer be owned *by our enemies*, or reveal the time when we will be owned by God.

DRAFT

We Strayed ▪ תָּעִינוּ מֵאַחֶיךָ ▪ Ta'inu Me'acharecha

And because we have *committed so* many sins,	וּמֵרֹב עֲוֹנֵינוּ	Umerov avoneinu
we strayed from following you,	תָּעִינוּ מֵאַחֶיךָ	**t**a'inu me'acharecha,
inadvertently violated your rules,	שָׁגַגְנוּ מִמִּצְוֹתֶיךָ	**sh**agagnu mimitzvotecha,
drifted far from the center of our lives,[1]	רָחַקְנוּ מִבֵּית חַיֵּינוּ	**r**uchaknu mibeit chayeinu,
botched common courtesy,[2]	קִלְקַלְנוּ אָרְחוֹת עוֹלָם	**k**ilkalnu or'chot olam,
our steps were not straight ahead,	צָעֲדֵינוּ לֹא יִשַּׁרְנוּ	**tz**e'adeinu lo yisharnu,
we damaged your holy reputation,[3]	פָּשַׁעְנוּ לְשֵׁם קָדְשֶׁךָ	**p**asha'nu leshem kodshecha,
we abandoned your Torah,	עָזַבְנוּ תוֹרָתֶךָ	**a**zavnu Toratecha,
we turned from your direct instructions,[4]	סָרְנוּ מֵאִמְרֵי פִיךָ	**s**arnu me'imrei ficha,
we insulted you by our actions,[5]	נִאַצְנוּךָ בְּמַעֲשֵׂה יָדֵינוּ	**n**i'atznucha bema'aseh yadeinu,
we resisted and rejected you,	מָרִינוּ וּמָרַדְנוּ בָךְ	**m**arinu umaradnu vach,
we did not listen to your prophets,	לֹא הִקְשַׁבְנוּ לְדִבְרֵי נְבִיאֶיךָ	**l**o hikshavnu ledivrei nevi'echa,
we angered you and did not seek you,	כִּעַסְנוּךָ וְלֹא בִקַּשְׁנוּךָ	**k**i'asnucha, velo vikashnucha,
we lost our feeling of respect for you,[6]	יָרֵאתָךָ מִלֵּב שָׁכַחְנוּ	**y**ir'at'cha milev shachachnu,
we acted so as to sully your purity,	טָהֳרָתְךָ בְּמַעֲשֵׂה יָדֵינוּ טִמֵּאנוּ	**t**ohorat'cha bema'asei yadeinu timenu,
we sinned at you, ruling God,	חָטָאנוּ לְךָ יי אֱלֹהֵינוּ	**ch**atanu lecha, Adonai Eloheinu,
we infuriated you with our multitude of sins,	זְעַמְנוּךָ בְּרֹב עֲוֹנֵינוּ	**z**e'amnucha berov avoneinu,
and we hardened our hearts,	וְאִמַּצְנוּ אֶת לְבָבֵנוּ	**v**e'imatznu et levavenu,
we stiffened our necks *to become stubborn,*	הִקְשִׁינוּ אֶת עָרְפֵּנוּ	**h**ikshinu et orpenu,
we tossed your word*s* behind, *to ignore them,*	דְּבָרְךָ אָחוֹר הִשְׁלַכְנוּ	**d**evar'cha achor hishlachnu,
we failed to declare your greatness,	גְּדֻלָּתְךָ לֹא הִגַּדְנוּ	**g**edulat'cha lo higadnu,
your Temple was destroyed through our sins,	בֵּיתְךָ נֶהֱרַס בַּעֲוֹנֵינוּ	**b**et'cha neheras ba'avoneinu,
your delight was demolished through our sins!	אִוִּיךָ נָתַץ בַּחֲטָאֵינוּ	**i**vuyach nutatz bachata'einu!

[1] "The house of our lives"; this could refer to the Temple, or a purely spiritual location.
[2] "The ways of the world" is an idiom for ordinary courtesy in human relations, like "the way of the world/ דֶּרֶךְ אֶרֶץ/derech eretz."
[3] When we who profess to follow God's way act badly, God's reputation is diminished.
[4] "The speaking of your mouth."
[5] "Through the work of our hands," i.e., by the things we did.
[6] "Fear/awe/respect for you from *our* heart*s* we forgot."

What can we say to excuse ourselves, ◊ מַה-נְּדַבֵּר וּמַה-נִּצְטַדָּק ◊ Mah nedaber umah nitztadak?
how answer *God,* from whom answers come? וּמַה נַּעֲנֶה לְמִמֶּנּוּ מַעֲנֶה Umah na'aneh lemimenu ma'aneh?
We took favors and paid with abuse; גְּמָלָנוּ טוֹבוֹת וְשִׁלַּמְנוּ רָעוֹת Gemalanu tovot veshilamnu ra'ot;
what right can we still have וּמַה יֶּשׁ-לָנוּ עוֹד צְדָקָה umah yesh lanu od tzedakah
to cry out, even now, to the Ruler? וְלִזְעוֹק עוֹד אֶל פְּנֵי הַמֶּלֶךְ vela'azok od el penei haMelech?

Remember Your Mercies ▪ זְכֹר־רַחֲמֶיךָ ▪ Zechor Rachamecha

Psalm 25:6 Remember your mercies, God, זְכֹר־רַחֲמֶיךָ יהוה Zechor rachamecha, Adonai,
and your kindnesses, וַחֲסָדֶיךָ vachasadecha,
for they have existed forever. כִּי מֵעוֹלָם הֵמָּה ki me'olam hemah.
Psalm 79:8 "Don't recall *to our discredit* אַל־תִּזְכָּר־לָנוּ "Al tizkor lanu
the sins of *our* first *ancestors;* עֲוֹנֹת רִאשֹׁנִים avonot rishonim;
quick, let your mercies reach us first,[1] מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ maher, yekadmunu rachamecha
for we are very low!" כִּי דַלּוֹנוּ מְאֹד ki dalonu me'od."
Think of us, God, זָכְרֵנוּ יי Zochrenu, Adonai,
when you favor your people; בִּרְצוֹן עַמֶּךָ birtzon amecha,
take note of us when you bring salvation.[2] פָּקְדֵנוּ בִּישׁוּעָתֶךָ pokdenu bishu'atecha.
Psalm 74:2 "Think of your congregation, זְכֹר עֲדָתְךָ "Zechor adat'cha
that became yours long ago, קָנִיתָ קֶדֶם kanita kedem,
that you rescued to be yours in future,[3] גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ ga'alta shevet nachalatecha;
Mount Zion, where you have lived." הַר־צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ Har Tziyon zeh shachanta bo."
Remember, God, *your* love for Jerusalem, זְכֹר יי חִבַּת יְרוּשָׁלָיִם Zechor, Adonai, chibat Yerushalayim;
never forget *your* love for Zion! אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לָנֶצַח ahavat Tziyon al tishkach lanetzach.
Psalm 137:7 "Remember, God, for Edom's children זְכֹר יהוה לִבְנֵי אֱדוֹם "Zechor, Adonai, livnei Edom
that day in Jerusalem when they said, אֵת יוֹם יְרוּשָׁלַם הָאֹמְרִים et yom Yerushalayim, ha'omrim:
'Strip it, strip it to its foundation!'" עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ 'Aru, aru ad hayesod bah!'"
Ps. 102:14 You will rise and take pity on Zion; אַתָּה תָקוּם תְּרַחֵם צִיּוֹן Atah takum, terachem Tziyon,
it's time to be kind to her: the time is now! כִּי־עֵת לְחֶנְנָהּ כִּי־בָא מוֹעֵד ki et lechen'nah, ki vah mo'ed.

[1] I.e., before God's anger reaches us.
[2] Psalm 106:4 has the same idea in the singular.
[3] "*Whom* you redeemed *so that they could become* the tribe of your inheritance."

Ex 32:13 "Remember Abraham, Isaac,	זְכֹר לְאַבְרָהָם֙ לְיִצְחָ֔ק	"Zechor le'Avraham, leYitzchak
and Israel,[1] your servants,	וּלְיִשְׂרָאֵ֖ל עֲבָדֶ֑יךָ	uleYisra'el, avadecha,
to whom you made your promise,	אֲשֶׁ֤ר נִשְׁבַּ֙עְתָּ֙ לָהֶ֣ם בָּ֔ךְ	asher nishbata lahem bach,
saying to them:	וַתְּדַבֵּ֥ר אֲלֵהֶ֖ם	vat'daber alehem:
'I will increase your descendants	אַרְבֶּ֣ה אֶת־זַרְעֲכֶ֔ם	'Arbeh et zar'achem
like the stars of the sky,	כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם	kechochvei hashamayim,
and all this land I have told you,	וְכָל־הָאָ֥רֶץ הַזֹּ֖את אֲשֶׁ֣ר אָמַ֑רְתִּי	vechol ha'aretz hazot, asher amarti,
I will give to your descendants,	אֶתֵּ֣ן לְזַרְעֲכֶ֔ם	Eten lezar'achem
and it will be theirs forever.'"	וְנָחֲל֖וּ לְעֹלָֽם	venachalu le'olam.'"
Deut 9:27 "Remember your servants,	זְכֹר֙ לַעֲבָדֶ֔יךָ	"Zechor la'avadecha
Abraham, Isaac, and Jacob.	לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּלְיַעֲקֹ֑ב	le'Avraham, leYitzchak uleYa'akov.
Don't turn to this people's harshness	אַל־תֵּ֣פֶן אֶל־קְשִׁ֤י הָעָם֙ הַזֶּ֔ה	Al tefen el keshi ha'am hazeh
and evil and sin."	וְאֶל־רִשְׁעוֹ֖ וְאֶל־חַטָּאתֽוֹ	ve'el rish'o ve'el chatato."

The next two verses are said responsively, leader then congregation

Num 12:11 Please don't burden us	אַל־נָ֣א תָּשֵׁ֔ת עָלֵ֖ינוּ	"Al na tashet aleinu
with sin, though we have been foolish	חַטַּ֣את אֲשֶׁר־נוֹאַ֑לְנוּ	chatat, asher no'alnu
and have sinned.[2]	וַאֲשֶׁ֥ר חָטָֽאנוּ	va'asher chatanu."

We have sinned, O our Rock;	חָטָאנוּ צוּרֵנוּ	Chatanu tzurenu,
forgive us, O our Creator!	סְלַח-לָנוּ יוֹצְרֵנוּ	selach lanu, yotzreinu!

[1] The quotations on this page from Exodus and Deuteronomy mention the Patriarchs but not Matriarchs; because these are Torah quotations, we have not added references to the Matriarchs.

[2] These are Aaron's words to Moses, asking forgiveness for himself Miriam. God was angry with them for questioning Moses' special relationship with God.

DRAFT

The Ten Martyrs ▪ אֵלֶּה אֶזְכְּרָה ▪ Eleh Ezkerah

In this poem, each stanza begins with a letter of the Hebrew alphabet and has four rhyming lines, often of uneven length. The acrostic in the final stanzas spells "Yehudah, be strong / יְהוּדָה חֲזַק / Yehudah, chazak!" The poem tells of ten Torah scholars maliciously martyred by the prevailing government, whose leader claimed that these scholars should yield their lives to expiate the guilt of Joseph's ten brothers, who deserved the death penalty for kidnapping (and selling) Joseph. The scholars were not contemporaries, but the poem tells the story as if they were. This poem may be recited responsively, congregation then leader.

When I remember these *things,*	אֵלֶּה אֶזְכְּרָה	**E**leh ezkerah,
I dissolve in tears,[1]	וְנַפְשִׁי עָלַי אֶשְׁפְּכָה	venafshi alai eshpechah,
when I remember how foreigners wolfed us down	כִּי בְלָעוּנוּ זָרִים	ki vela'unu zarim
like an unflipped *pan*cake …	כְּעֻגָה בְּלִי הֲפֻכָה	ke'ugah beli hafuchah,
… how in the days of the commander	כִּי בִימֵי הַשַׂר	ki bimei hasar
no stay *of execution* was granted	לֹא עָלְתָה אֲרוּכָה	lo altah aruchah
to the ten *martyrs* killed by the government.	לַעֲשָׂרָה הֲרוּגֵי מְלוּכָה	la'asarah harugei meluchah.
As he studied *our* holy book, *the Torah*—	בְּלָמְדוֹ סֵפֶר	**B**elomdo sefer
taught by the Sanhedrin, helpful as harvest[2]—	מִפִּי מְשׁוּלֵי עֲרֵמַת	mipi meshulei aremat,
he understood and asked precise questions	וְהֵבִין וְדִקְדֵּק	vehevin vedikdek
about the inscribed knowledge,	בְּדַת רְשׁוּמַת	bedat reshumat,
and looked at "These are the judgments"[3]	וּפָתַח בְּוְאֵלֶּה הַמִּשְׁפָּטִים	ufatach bi-"Ve'eleh hamishpatim"
and thought of a malicious plan on	וְחָשַׁב מְזִמַּת	vechashav mezimat,
"Someone who kidnaps and sells a person,	וְגֹנֵב אִישׁ וּמְכָרוֹ וְנִמְצָא	"Vegonev ish umecharo
caught red-handed, must die,"[4]	בְּיָדוֹ מוֹת יוּמָת	venimtzah veyado, mot yumat."

[1] "And-my-self/soul upon-me I-pour-out."

[2] "From the mouth of those *who are* compared to a sheaf of wheat," referring to the sages of the Sanhedrin whose work is beneficial to all, just as the harvest is beneficial to all. *Song of Songs* 7:3 says, "Your belly is a heap/sheaf of wheat / בִּטְנֵךְ עֲרֵמַת חִטִּים / bitnech aremat chitim," and the Talmud (Sanhedrin 37a) comments that just as everyone benefits from a heap of wheat, everyone benefits from the work of the Sanhedrin.

[3] Exodus 21:1: after the Ten Commandments are given in the Sedrah of Yitro, the Torah provides rules for civil society.

[4] Exodus 21:16: "And *if a person* steals a person and sells him, and this *kidnapped person* is found in his hand (under his control), he is surely to die." Joseph's brothers kidnapped him and sold him, but (as the malicious commander points out) they never suffered their punishment.

DRAFT

His anger rose against the great sages;	גָּבַהּ לֵב בִּגְדוֹלִים	**G**avah lev bigdolim
he gave orders to fill	וְצִוָּה לְמַלְאוֹת	vetzivah lemalot
his palace with shoes	פְּלָטֵרוֹ נְעָלִים	pelatero ne'alim,
and called to the ten	וְקָרָא לַעֲשָׂרָה	vekarah la'asarah
great sages,	חֲכָמִים גְּדוֹלִים	chachamim gedolim,
who understood our faith and its reasons	מְבִינֵי דָת וּטְעָמֶיהָ	mevinei dat ute'ameha
in intricate detail.	בְּפִלְפּוּלִים	befilpulim.
He said, "Pass judgement on this case properly,	דִּינוּ מִשְׁפָּט זֶה לַאֲשֶׁרוֹ	"**D**inu mishpat zeh la'ashuro,
and don't twist *your sentence*	וְאַל תְּעַוְּתוּהוּ	ve'al te'avtuhu
to give a crafty answer;	בְּכָזָב לְאָמְרוֹ	bechazav le'omro,
only issue *your judgement*	כִּי אִם הוֹצִיאוּהוּ	ki im hotzi'uhu
in truth and clarity:	לַאֲמִתּוֹ וּלְאוֹרוֹ	la'amito ule'oro:
Deut. 24:7 'When someone is found out,	כִּי־יִמָּצֵא אִישׁ	'Ki yimatzeh ish
having kidnapped one of his kinsmen,	גֹּנֵב נֶפֶשׁ מֵאֶחָיו	gonev nefesh me'echav,
one of the Children of Israel,	מִבְּנֵי יִשְׂרָאֵל	mibnei Yisra'el,
treated him harshly and sold him,'	וְהִתְעַמֶּר־בּוֹ וּמְכָרוֹ	vehit'amer bo, umecharo …'"
then, what's the penalty?"		
They answered him *by completing the verse,*	הֵם כְּעָנוּ לוֹ	**H**em ke'anu lo,
"That kidnapper is to die."	וּמֵת הַגַּנָּב הַהוּא	"Umet haganav hahu."
He said, "So what about your ancestors,	נָם אַיֵּה אֲבוֹתֵיכֶם	Nam, "Ayeh avoteichem,
who sold their brother *Joseph*—	אֲשֶׁר אֲחִיהֶם מְכָרוּהוּ	asher achihem mecharuhu?
sold him to the Ishmaelites' caravan,	לְאוֹרַחַת יִשְׁמְעֵאלִים סְחָרוּהוּ	Le'or'chat Yishme'elim secharuhu,
handed him over for the value of some shoes?"[1]	וּבְעַד נְעָלַיִם נְתָנוּהוּ	uve'ad na'alayim netanuhu."

[1]Gen 37:28 says, "Some Midianite men passed by, traders, and they pulled Joseph up from the pit, and they sold Joseph to Ishmaelites for 20 *pieces of* silver." There's a tradition that Joseph's brothers bought sandals with the 20 pieces of silver (Targum Yerushalmi on Genesis 37:28, alluding to Amos 2:6; or see the apocryphal *Testament of Zebulun,* I:18), as if nobody back at the tent would notice new shoes. Perhaps the appeal of shoe-shopping has crushed common sense, since antiquity.

"Now you can accept heaven's judgement upon you," *he continued,*	וְאַתֶּם קַבְּלוּ דִין שָׁמַיִם עֲלֵיכֶם	"**V**e'atem kablu din shamayim aleichem,
"for since your ancestors' times none *as worthy* as you have appeared;	כִּי מִימֵי אֲבוֹתֵיכֶם לֹא נִמְצָא כָּכֶם	ki mimei avoteichem lo nimtzah kachem,
if *your ancestors* were *still* living, I would have accused them before you;	וְאִם הָיוּ בַּחַיִּים הָיִיתִי דָנָם לִפְנֵיכֶם	ve'im hayu bachayim, hayiti danam lifneichem,
so *now* you can suffer for the transgression of your ancestors."	וְאַתֶּם תִּשְׂאוּ עֲוֹן אֲבוֹתֵיכֶם	ve'atem tisu avon avoteichem."
"Give us three days' time," *they said,* "until it's known whether this is decreed by *God* above; if we are liable and guilty, we shall endure the decree of *God, who is* full of mercy!"	זְמַן תְּנָה לָנוּ שְׁלֹשָׁה יָמִים עַד שֶׁנֵּדַע אִם נִגְזַר הַדָּבָר מִמְּרוֹמִים אִם אָנוּ חַיָּבִים וַאֲשֵׁמִים נִסְבּוֹל בִּגְזֵרַת מָלֵא רַחֲמִים	"**Z**eman tenah lanu shelosha yamim ad shenedah im nigzar hadavar mimromim. Im anu chayavim va'ashemim, nisbol bigzerat maleh rachamim."
They all trembled, sweated and shuddered; to Rabbi Ishma'el the High Priest they turned their eyes, *expecting him* to pronounce *God's* name and ascend to his master*'s presence* to find out whether this decree came from God.	חָלוּ וְזָעוּ וְנָעוּ כֻּלָּמוֹ עַל רַבִּי יִשְׁמָעֵאל כֹּהֵן גָּדוֹל נָתְנוּ עֵינֵימוֹ לְהַזְכִּיר אֶת הַשֵּׁם לַעֲלוֹת לַאֲדוֹנֵימוֹ לָדַעַת אִם יָצְאָה הַגְּזֵרָה מֵאֵת אֱלֹהֵימוֹ	**Ch**alu, veza'u, vena'u kulamo; al Rabbi Yishma'el, kohen gadol, natnu eineimo lehazkir et hashem la'alot la'adoneimo, lada'at im yatzah hag'zerah me'et Eloheimo.

DRAFT

Rabbi Ishmael purified himself	טָהֵר רַבִּי יִשְׁמָעֵאל עַצְמוֹ	**T**iher Rabbi Yishma'el atzmo,
and, in awe, pronounced the name;	וְהִזְכִּיר אֶת הַשֵּׁם בְּסִלּוּדִים	vehizkir et hashem besiludim,
he rose high above and questioned	וְעָלָה לַמָּרוֹם וְשָׁאַל	ve'alah lamarom vesha'al
Ezek. 9:11 the man clothed in linen.[1]	מֵאֵת הָאִישׁ לְבֻשׁ הַבַּדִּים	me'et ha-"ish levush habadim,"
He answered, "Accept this on yourselves,	וְנָם לוֹ קַבְּלוּ עֲלֵיכֶם	venam lo, "Kablu aleichem,
though you are righteous and favored,	צַדִּיקִים וִידִידִים	tzadikim vididim,
for I heard from behind the screen[2]	כִּי שָׁמַעְתִּי מֵאֲחוֹרֵי הַפַּרְגּוֹד	ki shamati me'achorei hapargod
that in this *case* you are trapped."	כִּי בְזֹאת אַתֶּם נִלְכָּדִים	ki vezot atem nilkadim."
He descended and told his companions	יָרַד וְהִגִּיד לַחֲבֵרָיו	**Y**arad vehigid lachaverav
God's answer;	מַאֲמַר אֵל	ma'amar El,
the wicked *commander* ordered	וְצִוָּה הַבְּלִיַּעַל	vetzivah habeliya'al
their deaths by force and power;	לְהָרְגָם בְּכֹחַ וְלָאֵל	lehargam becho'ach vela'el,
two of them were brought out first,	וּשְׁנַיִם מֵהֶם הוֹצִיאוּ תְחִלָּה	ushenayim mehem hotzi'u techilah,
two leaders of Israel,	שֶׁהֵם גְּדוֹלֵי יִשְׂרָאֵל	shehem gedolei Yisra'el,
Rabbi Ishma'el the High Priest	רַבִּי יִשְׁמָעֵאל כֹּהֵן גָּדוֹל	Rabbi Ishma'el, kohen gadol
and Rabban Shimon ben Gamli'el,	וְרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל	veRabban Shimon ben Gamli'el,
political leader of Israel.	נְשִׂיא יִשְׂרָאֵל	nesi Yisra'el.
To be beheaded first	כְּרוֹת רֹאשׁוֹ תְחִלָּה	**K**erot rosho techilah
was *Rabban Shimon's* persistent purpose;[3]	הִרְבָּה לִבְעוֹן	hirbah liv'on,
he said, "Kill me first,	וְנָם הָרְגֵנִי תְחִלָּה	venam, "Hargeni techilah,
so I won't see the death of	וְאַל אֶרְאֶה בְּמִיתַת	ve'al er'eh bemitat
the minister of *God*, who lives in the Temple,"	מְשָׁרֵת לְדָר בְּמָעוֹן	mesharet ledar bim'on,
so the snake ordered lots to be cast,	וּלְהַפִּיל גּוֹרָלוֹת צִוָּה צִפָּעוֹן	ulehapil goralot tzivah tzifon,
and the lot fell on Rabban Shimon.	וְנָפַל הַגּוֹרָל עַל רַבָּן שִׁמְעוֹן	venafal hagoral al Rabban Shimon.

[1] In Ezekiel 9:1-11, the "man clothed in linen" represents a merciless agent of destruction who punishes the sins of the Jewish community.
[2] The "curtain" is a Talmudic metaphor for the barrier that screens us from God (e.g., Hagigah 15a).
[3] "He-multiplied to-be-industrious," i.e., he persistently pursued this goal.

He hurried to shed blood like an ox;[1]	לְשָׁפוֹךְ דָּמוֹ מִהֵר כְּשׁוֹר פַּר	**L**ishpoch damo miher keshor par,
when his head was cut off,	וּכְשֶׁנֶּחְתַּךְ רֹאשׁוֹ	ucheshenechtach rosho,
Rabbi Ishma'el picked it up and wept over it	נְטָלוֹ וְצָרַח עָלָיו	netalo vetzarach alav
with a voice harsh, like a shofar:	בְּקוֹל מַר כַּשּׁוֹפָר	bekol mar kashofar:
"Oh, the tongue that was eager	אֵי הַלָּשׁוֹן הַמְמַהֶרֶת	"Ay, halashon memaheret
to teach words of beauty,	לְהוֹרוֹת בְּאִמְרֵי שֶׁפֶר	lehorot be'imrei shefar,
how does it now—for *its* sins—	בַּעֲוֹנוֹת אֵיךְ עַתָּה	ba'avonot eich atah
lick the dust.	לוֹחֶכֶת אֶת הֶעָפָר	lochechet et he'afar!"
How much more	מַה מְּאֹד	**M**ah me'od
did he weep over him with trepidation!	בָּכָה עָלָיו בַּחֲרָדָה	bachah alav bacharadah,
The wicked *commander's* daughter,	בַּת בְּלִיַּעַל	bat beliya'al,
at the sound of the weeping	לְקוֹל בְּכִיָּתוֹ	lekol bechiyato
of Rabbi Ishma'el, stood up;	שֶׁל רַבִּי יִשְׁמָעֵאל עָמְדָה	shel Rabbi Yishma'el, amdah;
she lusted for his beautiful looks	תֹּאַר יָפְיוֹ בְּלִבָּהּ חָמְדָה	to'ar yofyo belibah chamdah
and asked her father	וְשָׁאֲלָה מֵאֵת אָבִיהָ	vesha'alah me'et aviha
to preserve his life.	חַיָּתוֹ לְהַעֲמִידָה	chayato leha'amidah.
But the wicked *commander* refused	נָאֵץ בְּלִיַּעַל	**N**i'etz beliya'al
to do this.	דָּבָר זֶה לַעֲשׂוֹתוֹ	davar zeh la'asoto;
To remove[2] the skin from his face	לְהַפְשִׁיט עוֹרוֹ מֵעַל פָּנָיו	lehafshit oro me'al panav
she then asked *her father,*	שָׁאֲלָה מֵאִתּוֹ	sha'alah me'ito,
who made no objection to doing this.	וְלֹא עִכֵּב דָּבָר זֶה לַעֲשׂוֹתוֹ	velo ikev davar zeh la'asoto,
when *the flaying* reached	וּכְשֶׁהִגִּיעַ	ucheshehigi'ah
his hairline, where tefilin are placed,	לִמְקוֹם תְּפִלִּין	limkom tefilin,
he screamed in a bitter voice	צָרַח בְּקוֹל מַר	tzarach bekol mar
to *God,* who formed his being.	לְיוֹצֵר נִשְׁמָתוֹ	leyotzer nishmato.

[1] Perhaps an allusion to the *taurobolium* of pagan Romans, when someone standing under a grate was drenched with the blood of a slaughtered bull (Turcan, p. 49).

[2] To flay someone alive was an appallingly cruel practice, described in the Middle English tale of Havelok the Dane (ll. 2,492 ff.).

DRAFT

The seraphs above cried bitterly *to God*:	שַׂרְפֵי מַעְלָה צָעֲקוּ בְּמָרָה	**S**arfei ma'lah tza'aku bemarah:
"This is the Torah, this is its reward,	זוֹ תוֹרָה וְזֶה שְׂכָרָהּ	"Zo Torah, vezeh secharah,
God, who is robed in light?	עֹטֶה כַּשַּׂלְמָה אוֹרָה	oteh kasalmah orah?
This enemy dishonors	אוֹיֵב מְנַאֵץ	Oyev mena'etz
your great and awesome reputation;	שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא	shim'cha hagadol vehanorah
he insults and scorns	וּמְחָרֵף וּמְגַדֵּף	umecharef umegadef
the words of Torah."	עַל דִּבְרֵי תוֹרָה	al divrei Torah!"
An echo[1] responded from the sky,	עָנְתָה בַת קוֹל מִשָּׁמַיִם	**A**ntah vat kol mishamayim,
"If I hear one more sound *from you,*	אִם אֶשְׁמַע קוֹל אַחֵר	"Im eshmah kol acher,
I'll turn the world *back* to water;	אֲהֵפּוֹךְ אֶת הָעוֹלָם לְמַיִם	ehefoch et ha'olam lamayim,
to *Gen 1:2* 'chaos and confusion'	לְתֹהוּ וָבֹהוּ	le-'tohu vavohu'
I'll send the *world's* underpinnings.	אָשִׁית הֲדוֹמַיִם	ashit hadomayim.
It's my decree.	גְּזֵרָה הִיא מִלְּפָנַי	Gezerah hi milfanai,
Accept it, you who love eternal Torah!"[2]	קַבְּלוּהָ מְשַׁעְשְׁעֵי דַת יוֹמָיִם	kabluha, mesha'shei dat yomayim!"
Noted *scholars* were killed,	פְּקִידִים נֶהֱרְגוּ	**P**ekidim nehergu,
who sat up late *to study* in synagogues	מְאַחֲרֵי שֶׁבֶת בָּתֵּי כְנֵסִיּוֹת	me'acharei shevet batei chenesiyot,
full of good deeds like a *seed-filled* pomegranate	מְלֵאֵי מִצְוֹת כְּרִמּוֹן	mele'ei mitzvot kerimon
or like the *holy Altar's* corners*, daubed with blood of offerings*.	וּכְזָוִיּוֹת	uchezaviyot,
They led out Rabbi Akiva,	וְהוֹצִיאוּ אֶת רַבִּי עֲקִיבָא	vehotzi'u et Rabbi Akiva,
who interpreted the letters' "crowns."[3]	דּוֹרֵשׁ כִּתְרֵי אוֹתִיּוֹת	doresh kitrei otiyot,
They raked off his flesh	וְסָרְקוּ בְשָׂרוֹ	vesarku vesaro
with sharp-toothed combs.	בְּמַסְרְקוֹת פִּיפִיּוֹת	bemasrekot pifiyot.

[1] "Daughter of a voice / בַת קוֹל / vat kol" is a Rabbinic idiom for (a) echo and (b) human perception of a message from above, since there are no more prophets who hear God's voice (B.T. Yoma 9b).

[2] "The Torah of two 'days' / דַת יוֹמָיִם / dat yomayim" recalls a tradition (Bereshit Rabbah 8:2) that the Torah existed two thousand years before the creation of the world; and a "day" for God is like a thousand years for us (Psalm 90:4).

[3] Torah script has marks, "crowns," above some letters, like this: עֹ for ע. Rabbi Akiva knew the text so well that he could even interpret the significance of these marks.

DRAFT

The commander ordered *them* to lead	צִוָּה לְהוֹצִיא	**Tz**ivah lehotzi
Rabbi Chananyah ben Teradyon	רַבִּי חֲנַנְיָה בֶּן תְּרַדְיוֹן	Rabbi Chananyah ben Teradyon
out of his *study*-hall;	מִבֵּית אוּלָמוֹ	mibeit ulamo,
with bundles of branches	וּבַחֲבִילֵי זְמוֹרוֹת	uvachavilei zemorot
they burned his body	שָׂרְפוּ גֶּלְמוֹ	sarfu golmo,
while sponges of *wet* wool	וּסְפוֹגִין שֶׁל צֶמֶר	usefogin shel tzemer
they placed over his heart	שָׂמוּ עַל לִבּוֹ	samu al libo
to delay his death *and prolong his pain;*	לְעַכֵּב עַצְמוֹ	le'akev atzmo,
on their removal, he was burned at once,	וּכְשֶׁנִּסְתַּלְּקוּ מִיַּד נִשְׂרַף	ucheshenistalku miyad nisraf,
and a Torah scroll with him.	וְסֵפֶר תּוֹרָה עִמּוֹ	vesefer Torah imo.
Grieve, you people *who are yet* not forgotten,	קוֹנְנוּ עַם לֹא עַלְמָן	**K**onenu am lo alman
because for a trivial matter	כִּי עַל דָּבָר מוּעָט	ki al davar mu'at
the blood *of these sages* was shed;	נִשְׁפַּךְ דָּמָן	nishpach dam;
to sanctify the reputation of heaven	לְקַדֵּשׁ שֵׁם שָׁמַיִם	lekadash shem shamayim
they gave their lives,	מָסְרוּ עַצְמָן	masru atzman
at the murder of	בַּהֲרִיגַת	baharigat
Rabbi Chutzpit the interpreter.	רַבִּי חוּצְפִּית הַמְּתֻרְגְּמָן	Rabbi Chutzpit hameturgeman.
Trembling will seize	רְעָדָה תֵּאָחוֹז	**R**e'adah te'echoz
all who listen attentively,	כָּל שׁוֹמֵעַ שְׁמוּעַ	kol shome'ah shimu'ah,
every eye will shed tears,	וְתִזַּל כָּל עַיִן דְּמוּעַ	vetizal kol ayin dimu'ah,
and all joy turn to grief	וְנֶהְפַּךְ לְאֵבֶל כָּל שַׂעֲשׁוּעַ	veneh'pach le'evel kol sha'shu'ah,
at the murder of	עַל הֲרִיגַת	al harigat
Rabbi Elazar ben Shamu'a.	רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ	Rabbi Elazar ben Shamu'a.
My jeering foes have ruined me	שְׂחָקוּנִי צוֹרְרַי וּמְעַנַּי	**Sh**ichatuni tzorerai ume'anai,
and gorged their guts with my treats,	וּמִלְּאוּ כְרֵסָם מֵעֲדָנַי	umil'u cheresam me'adanai,
made me drink gall and bitterness	וְהִשְׁקוּנִי מֵי רוֹשׁ וְלַעֲנַי	vehishkuni mei rosh vela'anai,
through the murder of	בַּהֲרִיגַת	baharigat
Rabbi Chaninah ben Chachinai.	רַבִּי חֲנִינָא בֶּן חֲכִינַאי	Rabbi Chaninah ben Chachinai.

DRAFT

Enemies have conquered us	תָּקְפוּ עָלֵינוּ צָרוֹת	**T**akfu aleinu tzarot,
to overturn our rules,	מִצְוֹת לְהָפֵר	mitzvot lehafer,
refused to take wealth or ransom,	וּמֵאֲנוּ לָקַחַת הוֹן וְכֹפֶר	ume'anu lakachat hon vachofer,
but would take only the lives	כִּי אִם נְפָשׁוֹת	ki im nefashot
of those who studied *Torah,* words of beauty,	הַהוֹגוֹת אִמְרֵי שָׁפֶר	hahogot imrei shafer,
such as Rabbi Yeshavev, the scribe.	כְּמוֹ רַבִּי יְשֵׁבָב הַסּוֹפֵר	kemo Rabbi Yeshevav, hasofer.
Those pleasure-seekers[1] have crushed *me,*	יְחָתוּנוּ בְּנֵי עֲדִינָה	**Y**ichatunu benei adinah,
though they are destined for destruction.	הַשּׁוֹמֶמָה	hashomemah,
They have harmed us	הֵרֵעוּ לָנוּ	**h**ere'u lanu
more than any ruler on earth,	מִכָּל מַלְכֵי אֲדָמָה	mikol mal'chei adamah,
murdering so many, so many of us,	וְהָרְגוּ מֶנּוּ כַּמָּה וְכַמָּה	**v**ehargu me'nu kamah vechamah,
in the murder of	בַּהֲרִיגַת	baharigat
Rabbi Yehudah ben Damah.	רַבִּי יְהוּדָה בֶּן דָּמָה	Rabbi Yehudah ben Damah.
You *once* said, *Obad. 1:18* "Jacob's house is fire,	דִּבַּרְתָּ בֵּית־יַעֲקֹב אֵשׁ	**D**ibarta, "Veit Ya'akov esh,
Joseph's house a flame."	וּבֵית יוֹסֵף לֶהָבָה	uveit Yosef lehavah."
But now, straw has smothered their light.	הֵן עַתָּה קַשׁ אוֹרָם כָּבָה	**H**en atah kash oram kavah.
Living *God,* hear my cry	חַי זַעֲקִי קָשׁוֹב	**Ch**ai **z**a'aki **k**eshov,
and bring the blaze of the Day to Come,	וְקָרֵב בְּעוּר יוֹם הַבָּא	vekarev bi'ur yom habah,
for they agreed	כִּי הֵמָּה הִסְכִּימוּ	ki hemah hiskimu
to murder ten righteous *sages,*	לַהֲרוֹג עֲשָׂרָה צַדִּיקִים	laharog asarah tzadikim
including Rabbi Yehudah ben Bavah.	עִם רַבִּי יְהוּדָה בֶּן בָּבָא	im Rabbi Yehudah ben Bavah.
This happened to us,	זֹאת קָרָאתָנוּ	Zot kera'atnu
and we have told *the story* to learn it *well,*	וְסִפַּרְנוּ בְּשִׁנּוּן	vesiparnu beshinun,
poured out our heart*s* dejected and sad.	וְשָׁפַכְנוּ לֵב שָׁפוּל וְאָנוּן	veshafachnu lev shaful ve'anun;
From above, listen to our plea:	מִמָּרוֹם הַסְכֵּת תַּחֲנוּן	mimarom hasket tachanun,
Ex 34:6 "God, God,	יהוה ׀ יהוה	"Adonai, Adonai,
merciful, compassionate divinity!"	אֵל רַחוּם וְחַנּוּן	El rachum vechanun."

[1] "Children of pleasure."

Merciful *God,* look down from above,	◊ חַנּוּן הַבִּיטָה מִמְּרוֹמִים	◊ Chanun, habitah mimromim
see the blood of the righteous poured out,	תִּשְׁפֹּכֶת דַּם הַצַּדִּיקִים	tishpochet dam hatzadikim
their *very* lifeblood *spilled,*	וְתַמְצִית דָּמִים	vetamtzit damim;
see *this* from behind your partition	תִּרְאֶה בְּפַרְגּוֹדֶךָ	tireh befargodach
and overlook the stains *of our sins,*	וְהַעֲבֵר כְּתָמִים	veha'aver ketamim,
Ruling God,	אֵל מֶלֶךְ	El, melech
seated on the Throne of Mercy.	יוֹשֵׁב עַל כִּסֵּא רַחֲמִים	yoshev al kiseh rachamim.

We have sinned, O our Rock;	חָטָאנוּ צוּרֵנוּ	Chatanu tzurenu,
forgive us, O our Creator!	סְלַח-לָנוּ יוֹצְרֵנוּ	selach lanu, yotzreinu!

Continue with Confession, pages 278 to 297, from "Remember the Pact" up to the morning service poem "This Special Day," then continue below.

This Special Day • יוֹם אָתָה • Yom Atah

There's a day that comes to cleanse	יוֹם אָתָה לְכַפֵּר	Yom **a**tah lechaper
those who sin *even* in their sleep!	פִּשְׁעֵי יְשֵׁנָה	pishei yeshenah
Today it's here, once a year,	הַיּוֹם בְּיָאתוֹ אַחַת בַּשָּׁנָה	hayom **b**i'ato achat bashanah,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Lev. 16:34 This will be an eternal rule for you,	וְהָיְתָה־זֹּאת לָכֶם לְחֻקַּת עוֹלָם	Vehaytah zot lachem lechukat olam,
to cleanse the children of Israel	לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל	lechaper al benei Yisra'el
of all their sins, once a year.	מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה	mikol chatotam achat bashanah.

Today is a promise to this people;	יוֹם זֶה נִתַּן תְּעוּדָה לְעַם זֶה	Yom **z**eh nitan te'udah le'am zeh;
today the messenger, *Moses*, pleaded,	הַיּוֹם חַל בּוֹ צִיר	hayom **ch**al bo tzir,
Num 14:19 "Oh, forgive this people's sin!"	סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	"Selach na la'avon ha'am hazeh!"
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Num 14:19 "Oh, forgive this people's sin	סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	"Selach na la'avon ha'am hazeh
according to the greatness of your grace,	כְּגֹדֶל חַסְדֶּךָ	kegodel chasdecha,
and as you bore this people	וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה	vecha'asher nasa'ta la'am hazeh
from Egypt to here";	מִמִּצְרַיִם וְעַד־הֵנָּה	miMitzrayim ve'ad henah";

and there it was said:[1]	וְשָׁם נֶאֱמַר	vesham ne'emar:
Num 14:20 "God said,	וַיֹּאמֶר יהוה	"Vayomer Adonai,
'I have forgiven, as you said.'"	סָלַחְתִּי כִּדְבָרֶךָ	'Salachti kidvarecha.'"
To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
Forgiving and pardoning *God,*	מוֹחֵל וְסוֹלֵחַ	Mochel vesole'ach,
pardon us for your reputation's sake![2]	סְלַח נָא לְמַעַן שְׁמֶךָ	selach nah lema'an shemecha!
You announced a day of forgiveness	יוֹם מְחִילָה בִּשַּׂרְתָּ	Yom **m**echilah bisarta
to the messenger, *Moses,* in the written *Torah;*	לְצִיר בְּרֶשֶׁם	letzir bereshem;
today you established *it* with him	הַיּוֹם נְתִיַּצַבְתָּ עִמּוֹ	hayom **n**ityatzavta imo,
and called out with *your* name	וְקָרָאתָ בְּשֵׁם	vekarata beshem
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Ex 34:5 "God came down in a cloud	וַיֵּרֶד יהוה בֶּעָנָן	"Vayered Adonai be'anan,
and stood with him there	וַיִּתְיַצֵּב עִמּוֹ שָׁם	vayityatzev imo sham,
and called on God's name."	וַיִּקְרָא בְּשֵׁם יהוה	vayikra veshem Adonai."
To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
Merciful and gracious *God,*	רַחוּם וְחַנּוּן	Rachum vechanun,
have mercy for your reputation's sake!	רַחֵם נָא לְמַעַן שְׁמֶךָ	rachem nah, lema'an shemecha.

[1] When the spies/travelers came back from checking out the Promised Land, the people lost heart and complained. God got angry, and Moses begged for their forgiveness.

[2] "For the glory of your name, be found for us; forgiving and pardoning one, forgive, please, for the sake of your name." God's "name" is God's reputation—the way in which people speak of God. We implore God to be merciful because we call God merciful and we want God to prove that the nice reputation is justified. "Be found for us" means that God's presence should no longer be hidden from us, as we were warned in Deut. 31:16-17.

Today, see your Temple's ruins;	יוֹם שְׁמְמוֹת הֵיכָלְךָ הַבִּיטָה	Yom **sh**imemot heichal'cha habitah;
today, be gracious;	הַיּוֹם תְּחַן	hayom **t**achan
turn your ear toward us, to see *our regret,*	אֹזֶן הַטֵּה לָנוּ לְהַבִּיטָה	ozen hateh lanu lehabitah,
as is written in your holy words:	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Daniel 9:18-19 "Get ready,[1] God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	"Hateh, Elohai, oznecha, ushamah;
open your eyes	פְּקַח עֵינֶיךָ	pekach einecha,
and look at our ruin	וּרְאֵה שִׁמְמוֹתֵינוּ	ure'eh shomemoteinu,
and that of the city	וְהָעִיר	veha'ir
known by your name.	אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	asher nikra shimcha aleha.
Not because of our merits	כִּי לֹא עַל־צִדְקֹתֵינוּ	Ki lo al tzidkoteinu
do we pray	אֲנַחְנוּ מַפִּילִים	anachnu mapilim
our pleas to you,	תַּחֲנוּנֵינוּ לְפָנֶיךָ	tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people."[2]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha."

To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
God, who hears *our* prayer,	שׁוֹמֵעַ תְּפִלָּה	Shome'ah tefilah,
listen to the sound of our prayer	שְׁמַע בְּקוֹל תְּפִלָּתֵנוּ	shema bekol tefilatenu
for the sake of your reputation!	לְמַעַן שְׁמֶךָ	lema'an shemecha!

[1] "Incline your ear."
[2] I.e., their fortunes indicate God's nature: if they survive, God is merciful.

Who Is a God Like You? ▪ מִי־אֵל כָּמוֹךָ ▪ Mi El Kamocha

The leader begins this alphabetical acrostic,
which uses the first ten and last two letters of the Hebrew alphabet,
and the congregation responds "Mi el kamocha" to each verse.

Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Mighty and awesome,	אַדִּיר וְנָאוֹר	**A**dir vena'or,
creator of sky and earth.	בּוֹרֵא דֹק וָחָלֶד	**b**oreh dok vachaled.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Revealer of deep *secrets,*	גּוֹלֶה עֲמֻקוֹת	**G**oleh amukim,
who speaks righteousness.	דּוֹבֵר צְדָקוֹת	**d**o'ver tzedakot.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Robed in splendor,	הָדוּר בִּלְבוּשׁוֹ	**H**adur bilvusho,
beyond compare.	וְאֵין זוּלָתוֹ	**v**e'ein zulato.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Raising those who are bent over,	זוֹקֵף כְּפוּפִים	**Z**okef kefufim,
gracious to the poor.	חוֹנֵן דַּלִּים	**ch**onen dalim.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Pure of sight,	טָהוֹר עֵינַיִם	**T**ehor einayim,
dwelling in the sky.	יוֹשֵׁב שָׁמַיִם	**y**oshev shamayim.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Dwelling in the sky,	שׁוֹכֵן שְׁחָקִים	**Sh**ochen shechakim,
supporting those who are true!	תּוֹמֵךְ תְּמִימִים	**t**omech temimim.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Tolerating sin	נוֹשֵׂא עָוֹן	Noseh avon,
and ignoring transgression.	וְעוֹבֵר עַל פֶּשַׁע	ve'over al peshah.
Micah 7:18-20 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?

DRAFT

As your prophet says:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
Micah 7:18-19 "Who is a god like you, tolerating sin	מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן	"Mi el kamocha, noseh avon
and passing over bad deeds	וְעֹבֵר עַל־פֶּשַׁע	ve'over al pesha
for what remains of your heritage?	לִשְׁאֵרִית נַחֲלָתוֹ	lish'erit nachalato?
God did not stay angry forever	לֹא־הֶחֱזִיק לָעַד אַפּוֹ	Lo hechezik la'ad apo
because *God* wants kindness.	כִּי־חָפֵץ חֶסֶד הוּא	ki chafetz chesed hu.
God will return and be merciful to us;	יָשׁוּב יְרַחֲמֵנוּ	Yashuv yerachamenu,
and cover our sins.	יִכְבֹּשׁ עֲוֹנֹתֵינוּ	yichbosh avonoteinu,
And you'll send into the sea's depths	וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם	vetashlich bimtzulot yam
all their bad deeds."	כָּל־חַטֹּאתָם	kol chatotam."
(And all the sins of your people,	וְכָל-חַטֹּאת עַמְּךָ	Vechol chatot am'cha
the descendants of Israel,	בֵּית יִשְׂרָאֵל	bet Yisra'el
cast them to a place	תַּשְׁלִיךְ בְּמָקוֹם	tashlich bimkom
where they won't be remembered,	אֲשֶׁר לֹא יִזָּכְרוּ	asher lo yizochru
won't be noticed,	וְלֹא יִפָּקְדוּ	velo yipokdu
won't come to mind[1] ever again!)[2]	וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם	velo ya'alu al lev le'olam.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago.[3]	מִימֵי קֶדֶם	mimei kedem.

[1] "Rise up to the heart"—assuming the heart is where we do some of our thinking.
[2] This sentence is inserted into the quotation from Micah.
[3] Micah 7:20 is the last verse of his book.

The Fourth Blessing Continues

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."
Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[1]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים אָמֵן	veYom haKipurim. Amen

[1] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

DRAFT

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.

In congregations that include the Priests' Blessing, by this time the Kohanim have removed their shoes, the Levi'im have washed the hands of the Kohanim, and the Kohanim are in place for the Blessing.

When the Kohanim say the Priests' Blessing, the congregation continues here otherwise, skip to "Vetechezena" on the next page.

May our prayer please you	וְתֶעֱרַב עָלֶיךָ עֲתִירָתֵינוּ	Vete'erav alecha atirateinu
like the offerings of ascent and approach;[3]	כְּעוֹלָה וּכְקָרְבָּן	ke'olah uchekorban;
please, merciful one,	אָנָּא רַחוּם	anah, rachum,
in your many mercies,	בְּרַחֲמֶיךָ הָרַבִּים	berachamecha harabim
bring back your presence	הָשֵׁב שְׁכִינָתְךָ	hashev shechinat'cha
to your city, Zion,	לְצִיּוֹן עִירֶךָ	leTziyon ir'cha
and the system of worship to Jerusalem.	וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלָיִם	veseder ha'avodah lirushalayim.
And may our eyes witness	◊ וְתֶחֱזֶינָה עֵינֵינוּ	◊ Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
There we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	Vesham na'avod'cha beyir'ah
Mal. 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[2] "And may it be to *your* liking forever …"

[3] עוֹלָה refers to a kind of sacrifice; it has something to do with going up and is sometimes translated as an "elevation" offering. If the idea has any meaning today, perhaps it is a way for us to elevate our own spiritual level. קָרְבָּן is a word for any sacrifice and has something to do with coming close; perhaps it symbolizes a way to come close to God, to approach divinity.

Blessed are you, ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the only one whom	שֶׁאוֹתְךָ לְבַדְּךָ	she'ot'cha levad'cha
we reverently serve.	בְּיִרְאָה נַעֲבוֹד אָמֵן	beyir'ah na'avod. Amen

When the Kohanim do not say the Priests' Blessing, continue here

And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.
	אָמֵן	Amen.

The leader chants the usual Thanksgiving blessing while we say the Teachers' Thanksgiving, shaded below.

6. We Give Thanks ▪ מוֹדִים ▪ Modim

We thank you,	׀ מוֹדִים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

The congregation says this shaded prayer of thanks as the leader chants the Thanksgiving blessing.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu, yotzer bereshit.
Blessings and thanks *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	ule'ovdecha belevav shalem;
—for which we thank you.	עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ	al she'anachnu modim lach.
Blessed is the God of thanks.	בָּרוּךְ אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Congregation, then leader

Source of life, ruler,	אָבִינוּ מַלְכֵּנוּ	Avinu, malkeinu,
remember your mercy	זְכוֹר רַחֲמֶיךָ	zechor rachamecha
and overcome your anger.	וּכְבוֹשׁ כַּעַסְךָ	uchevosh ka'as'cha,
Remove epidemic and bloodshed,	וְכַלֵּה דֶּבֶר וְחֶרֶב	vechaleh dever vecherev
hunger and captivity, depravity and sin,	וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן	vera'av ush'vi umashchit ve'avon
destruction, plague and misfortune,	וּשְׁמַד וּמַגֵּפָה וּפֶגַע רַע	ushemad umagefa ufega rah,
all sickness,	וְכָל מַחֲלָה	vechol machalah
obstacle and disagreement,	וְכָל תְּקָלָה וְכָל קְטָטָה	vechol tekalah vechol ketatah,

every kind of punishment,
all persecution and baseless hatred
from us and from all the descendants of
those with whom you made your agreement!

וְכָל מִינֵי פֻּרְעָנִיּוֹת
וְכָל גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם
מֵעָלֵינוּ וּמֵעַל כָּל בְּנֵי
בְרִיתֶךָ

vechol minei furaniyot,
vechol gezerah ra'ah vesin'at chinam
me'aleinu ume'al kol benei
veritecha!

Congregation, then leader

And write down for a good life all the children
of *those with whom you made* your agreement!

וּכְתוֹב לְחַיִּים טוֹבִים
כָּל-בְּנֵי בְרִיתֶךָ

Uchetov lechayim tovim
kol benei veritecha.

Leader continues

Every living being will thank you (selah),
and they will hail your name in truth,
God, our salvation and help (selah).
We bless you, Ruler,
Blessed be *God,* blessed be *God's* name!
whose reputation is good,
and to whom thanks are due.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה
וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה
בָּרוּךְ אַתָּה יי
בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן

Vechol hachayim yoducha selah,
vihalelu et shimcha be'emet,
ha'El yeshu'atenu ve'ezratenu selah.
Baruch atah Adonai,
Baruch hu uvaruch shemo
hatov shimcha
ulecha na'eh lehodot. Amen

7. Peace • שָׁלוֹם • Shalom

When the Kohanim do not say the Priests' Blessing, the leader chants it; otherwise, skip to the next page:

Our God
and God of our ancestors,
bless us with the triple blessing
in the Torah,
written by your servant Moses,
spoken by Aaron and his children,
the priests—your holy people—
in these words:

אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו
בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו
כֹּהֲנִים עַם קְדוֹשֶׁךָ
כָּאָמוּר

Eloheinu
vElohei avoteinu ve'imoteinu
bar'cheinu vaberachah hamshuleshet
baTorah
hak'tuvah al yedei Moshe avdecha,
ha'amurah mipi Aharon uvanav
kohanim—am kedoshecha—
ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you
and protect you.
May this be your will!
May God smile at you[1]
and show you favor.

יְבָרֶכְךָ יהוה
וְיִשְׁמְרֶךָ
כֵּן יְהִי רָצוֹן
יָאֵר יהוה ו פָּנָיו אֵלֶיךָ
וִיחֻנֶּךָּ

Yevarechecha Adonai
veyishmerecha.
ken yehi ratzon.
Ya'er Adonai panav elecha
vichuneka.

[1] "May God send the light of *God's* face/presence toward you"

DRAFT

May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God let you perceive *God's* presence[1]	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon.

When the Kohanim say the Priests' Blessing, the leader continues here.

God and God	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu vElohei
of our ancestors,	אֲבוֹתֵינוּ ואמותינו	avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vab'rachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav

The leader calls on the Kohanim

the priests—	כֹּהֲנִים	kohanim—

and we all respond

your holy people—in these words:	עַם קְדוֹשֶׁךָ כָּאָמוּר	am kedoshecha ka'amur:

The Kohanim recite this blessing, together

We bless you, ruling God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
your rule does time transcend,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu Melech ha'olam,
who made us holy	אֲשֶׁר קִדְּשָׁנוּ	asher kidshanu
with Aaron's holiness	בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן	bikdushato shel Aharon
and told us to bless *God's* people Israel	וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	vetzivanu levarech et amo Yisra'el
with love.	בְּאַהֲבָה אָמֵן	be'ahavah! Amen

The leader chants each word of the Priests' Blessing, and the Kohanim repeat it[2]:.
The congregation says "Amen" after each of the three sections..

Num 6:24-26 May God bless and protect you.	יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ	Yevarechecha Adonai veyishmerecha.
	אָמֵן	Amen
May God shine *God's* presence on you,	יָאֵר יהוה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ אָמֵן	vichuneka. Amen
May God let you perceive *God's* presence	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha,
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם אָמֵן	veyasem lecha shalom. Amen

[1] "May God raise *God's* face toward you"

[2] Some people recite extensive prayers after each word and after each phrase. You will find those prayers in other books.

Leader continues

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

The leader pauses while the congregation says the next six lines, then repeats them

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Prov 9:11 "Through me comes a ripe old age	כִּי־בִי יִרְבּוּ יָמֶיךָ	"Ki vi yirbu yamecha,
and the many years of your life."[2]	וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים	veyosifu lecha shenot chayim."
Write us down for a good life,	לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ	Lechayim tovim tichtevenu,
God of life!	אֱלֹהִים חַיִּים	Elohim chayim!

[1] "On earth" is added in the Conservative liturgy.

[2] "For in me will your days be many, and for you will be increased years of life." This could mean that God grants long life, and it could also mean that true maturity is in our relationship with God, which is perhaps a purely spiritual matter.

DRAFT

Write *our names* in the "Book" of Life,	כָּתְבֵנוּ בְּסֵפֶר חַיִּים	Kotvenu beSefer haChayim,
as *the Torah* says:	כַּכָּתוּב	kakatuv:
Deut 4:4 And you who hold fast	וְאַתֶּם הַדְּבֵקִים	Ve'atem had'vekim
to God, your Ruler,	בַּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today.	חַיִּים כֻּלְּכֶם הַיּוֹם	chayim kulchem hayom.

The ark is opened for the final poem[1]

The leader chants each verse; the congregation responds "Amen" and says the next verse.

Today, strengthen us!	הַיּוֹם תְּאַמְּצֵנוּ אָמֵן	Hayom te'**a**mtzenu.
Today, bless us!	הַיּוֹם תְּבָרְכֵנוּ אָמֵן	Hayom te**v**ar'chenu.
Today, make us grow!	הַיּוֹם תְּגַדְּלֵנוּ אָמֵן	Hayom te**g**adlenu.
Today, seek us out for good!	הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה אָמֵן	Hayom ti**d**reshenu letovah.
Today, write down *our names*	הַיּוֹם תִּכְתְּבֵנוּ	Hayom ti**ch**tevenu
for a good life!	לְחַיִּים טוֹבִים אָמֵן	lechayim tovim.
Today, accept	הַיּוֹם תְּקַבֵּל	Hayom te**k**abel
with kindness and favor	בְּרַחֲמִים וּבְרָצוֹן	berachamim uvratzon
our prayer!	אֶת תְּפִלָּתֵנוּ אָמֵן	et tefilatenu.
Today, hear our cry!	הַיּוֹם תִּשְׁמַע שַׁוְעָתֵנוּ אָמֵן	Hayom ti**sh**mah shav'atenu.
Today, sustain us	הַיּוֹם תִּתְמְכֵנוּ	Hayom ti**t**mechenu
with your righteous power![2]	בִּימִין צִדְקֶךָ אָמֵן	bimin tzidkecha.

The ark is closed

[1] The poem is a partial acrostic of the Hebrew alphabet; perhaps many of its lines have been lost, or perhaps the poet abbreviated the poem for the sake of the congregation after a very long service.

[2] "Your right hand of justice."

On a day like this,	כְּהַיּוֹם הַזֶּה	Kehayom hazeh
bring us happy and rejoicing	תְּבִיאֵנוּ שְׂשִׂים וּשְׂמֵחִים	tevi'enu sasim usemechim
into a completed *Temple* building,	בְּבִנְיַן שָׁלֵם	bevinyan shalem.
as your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa,
Isa. 56:7 I will bring them to my holy hill	וַהֲבִיאוֹתִים אֶל־הַר קָדְשִׁי	Vahavi'otim el har kodshi,
and make them happy in my temple;[1]	וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי	vesimachtim beveit tefilati,
their offerings and sacrifices	עוֹלֹתֵיהֶם וְזִבְחֵיהֶם	oloteichem vezivcheihem
will be accepted on my altar,	לְרָצוֹן עַל־מִזְבְּחִי	leratzon al mizbechi,
for my Temple will be known as a temple	כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא	ki veiti beit tefilah yikareh
for all peoples!	לְכָל־הָעַמִּים	lechol ha'amim.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Deut 6:24 "God told us to perform	וַיְצַוֵּנוּ יהוה לַעֲשׂוֹת	"Vayetzavenu Adonai la'asot
all these instructions,	אֶת־כָּל־הַחֻקִּים הָאֵלֶּה	et kol hachukim ha'eleh,
to respect our ruling God	לְיִרְאָה אֶת־יהוה אֱלֹהֵינוּ	leyir'ah et Adonai Eloheinu,
for our own good, forever,	לְטוֹב לָנוּ כָּל־הַיָּמִים	letov lanu kol hayamim,
to give us the life we live today!"[2]	לְחַיּוֹתֵנוּ כְּהַיּוֹם הַזֶּה	lechayotenu kehayom hazeh."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Deut 6:25 "We shall be in the right	וּצְדָקָה תִּהְיֶה־לָּנוּ	"Utzedakah tih'yeh lanu
if we observe and follow	כִּי־נִשְׁמֹר לַעֲשׂוֹת	ki nishmor la'asot
this whole *system of* instruction	אֶת־כָּל־הַמִּצְוָה הַזֹּאת	et kol hamitzvah hazot
in the presence of our ruling God,	לִפְנֵי יהוה אֱלֹהֵינוּ	lifnei Adonai Eloheinu,
as *God* has told us."	כַּאֲשֶׁר צִוָּנוּ	ka'asher tzivanu."
Justice, blessing, mercy,	וּצְדָקָה וּבְרָכָה וְרַחֲמִים	Utzedakah uverachah verachamim,
life and peace—	וְחַיִּים וְשָׁלוֹם	vechayim veshalom
may we and Israel have them	יִהְיֶה לָּנוּ וּלְכָל יִשְׂרָאֵל	yih'yeh lanu ulechol Yisra'el
forever!	עַד הָעוֹלָם	ad ha'olam!
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes peace.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

[1] "My house of prayer."

[2] "To give us life like today"; i.e., to keep us as devoted to God and happy as on the day Moses said these words.

The leader leads full kaddish, page 644.

Additional Service: Concluding Prayers

No God Like You[1] ▪ אֵין כֵּאלֹהֵינוּ ▪ Ein kEloheinu

Ain't no God like you,	אֵין כֵּאלֹהֵינוּ	Ein kEloheinu
Ain't no ruler like you,	אֵין כַּאדוֹנֵנוּ	Ein kAdoneinu
Ain't no sovereign like you,	אֵין כְּמַלְכֵּנוּ	Ein kemalkeinu
Ain't no savior like you.	אֵין כְּמוֹשִׁיעֵנוּ	Ein kemoshi'einu.
Who is like our God?	מִי כֵאלֹהֵינוּ	Mi chEloheinu
Who is like our ruler?	מִי כַאדוֹנֵנוּ	Mi chAdoneinu
Who is like our sovereign?	מִי כְמַלְכֵּנוּ	Mi chemalkeinu
Who is like our savior?	מִי כְמוֹשִׁיעֵנוּ	Mi chemoshi'einu.
Let's thank our God;	נוֹדֶה לֵאלֹהֵינוּ	Nodeh lEloheinu
Let's thank our ruler;	נוֹדֶה לַאדוֹנֵנוּ	Nodeh lAdoneinu
Let's thank our sovereign;	נוֹדֶה לְמַלְכֵּנוּ	Nodeh lemalkeinu
Let's thank our savior.	נוֹדֶה לְמוֹשִׁיעֵנוּ	Nodeh lemoshi'einu.
Blessed is our God,	בָּרוּךְ אֱלֹהֵינוּ	Baruch Eloheinu
Blessed is our ruler,	בָּרוּךְ אֲדוֹנֵנוּ	Baruch Adoneinu
Blessed is our sovereign,	בָּרוּךְ מַלְכֵּנוּ	Baruch malkeinu
Blessed is our savior.	בָּרוּךְ מוֹשִׁיעֵנוּ	Baruch moshi'einu.
You are our God,	אַתָּה הוּא אֱלֹהֵינוּ	Atah hu Eloheinu
You are our ruler,	אַתָּה הוּא אֲדוֹנֵנוּ	Atah hu Adoneinu
You are our sovereign,	אַתָּה הוּא מַלְכֵּנוּ	Atah hu malkeinu
You are our savior.	אַתָּה הוּא מוֹשִׁיעֵנוּ	Atah hu moshi'einu.
You are the One	אַתָּה הוּא שֶׁהִקְטִירוּ	Atah hu shehiktiru
before whom our parents	אֲבוֹתֵינוּ לְפָנֶיךָ	avoteinu lefanecha
burned the fragrant incense.	אֶת-קְטֹרֶת הַסַּמִּים	et ketoret hasamim.

[1] The first two verses of this popular song seem reversed. First we declare no God is like ours, but in the second verse we seem unsure. Maybe the second verse is a challenge to anyone in earshot, though nobody will take up the challenge; it's in Hebrew, and only Jews will understand! Or maybe someone was determined to have the first three verses read אמן (amen) and rearranged them accordingly.

Some congregations recall Temple times with details of the incense and the daily psalms, as well as a passage that concludes several Talmud volumes, followed by the Teachers' Kaddish, page 646.
Others continue with Aleinu on the next page.

Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

We rise.

The Sovereign of all	׀ עָלֵינוּ לְשַׁבֵּחַ	׀ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot.[2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.

Some add the next two lines.

For they bow to futility and emptiness	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק	Shehem mishtachavim lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."
We bend the knee	וַאֲנַחְנוּ ׀ כּוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;

[1] For our note on Aleinu, please see page 670.

[2] "We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes." If you dislike the idea that Jews are a "chosen" people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שֶׁלּוֹ for שֶׁלֹּא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיוֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יהוה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.

[1] We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who "stretches out the heavens, / supports the earth below;" / whose own dwelling place / *is* in the sky above / and whose power is present / in the loftiest heights.

Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,
And they will all accept	וְיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	et ol malchutecha,
that soon you may rule them	וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	vetimloch aleihem mehera
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
For this is your reign,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	Ki hamalchut shelcha hi,
and forever and ever	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 642.

Daily Psalm and Psalm 27

Most congregations add the psalm for the day and Psalm 27, pages 165 to 175, each followed by Mourner's Kaddish, page 642.

DRAFT

Eternal Sovereign[1] ▪ אֲדוֹן עוֹלָם ▪ Adon Olam

Eternal sovereign,[2] who ruled	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	Adon olam asher malach
Before creating anything,	בְּטֶרֶם כָּל יְצִיר נִבְרָא	Beterem kol yetzir nivrah
When *God* formed all to *God's* liking,	לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל	Le'et na'asah vecheftzo kol,
Then *God* was known as "Sovereign"![3]	אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא	Azai melech shemo nikrah.
And when an end to all will come	וְאַחֲרֵי כִּכְלוֹת הַכֹּל	Ve'acharei kichlot hakol
Alone, revered, then *God* will reign.	לְבַדּוֹ יִמְלוֹךְ נוֹרָא	Levado yimloch norah:
And *God* has been, and *God* still is,	וְהוּא הָיָה וְהוּא הֹוֶה	Vehu hayah, vehu hoveh,
And *God* shall be in glorious fame.	וְהוּא יִהְיֶה בְּתִפְאָרָה	Vehu yih'yeh betif'arah.
***God* stands alone; no second can**	וְהוּא אֶחָד וְאֵין שֵׁנִי	Vehu echad, ve'ein sheni
Compare as fit companion;	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה	Lehamshil lo lehachbirah,
Before the first, beyond the last,	בְּלִי רֵאשִׁית בְּלִי תַכְלִית	Beli reshit, beli tachlit,
***God* has strength and dominion.**	וְלוֹ הָעֹז וְהַמִּשְׂרָה	Velo ha'oz vehamisrah.
My God, who lives and me redeems–	וְהוּא אֵלִי וְחַי גֹּאֲלִי	Vehu eli vechai go'ali
Rock of my pain in time of grief,	וְצוּר חֶבְלִי בְּעֵת צָרָה	Vetzur chevli be'eit tzarah.
My banner and my refuge: when	וְהוּא נִסִּי וּמָנוֹס לִי	Vehu nisi umanos li,
I cry for help, *God* brings relief.	מְנָת כּוֹסִי בְּיוֹם אֶקְרָא	Menat kosi beyom ekrah.
I place my soul into *God's* care	בְּיָדוֹ אַפְקִיד רוּחִי	Beyado afkid ruchi
Sure that I'll wake after this night;	בְּעֵת אִישַׁן וְאָעִירָה	Be'eit ishan ve'a'irah,
My soul shall with my body stay:	וְעִם רוּחִי גְּוִיָּתִי	Ve'im ruchi geviyati,
God is with me: I'll not take fright![4]	יי לִי וְלֹא אִירָא	Adonai li, velo irah.

[1] In this, our favorite hymn, we acknowledge God's eternal and awesome power, but we also trust that God cares for each of us as individuals. Sometimes attributed to the 11th-century poet Solomon Ibn Gabirol, this is one of the most popular hymns in our liturgy.

[2] In this, our favorite hymn, we acknowledge God's eternal and awesome power, but we also trust that God cares for each of us as individuals. The poem is sometimes attributed to the 11th-century poet Solomon Ibn Gabirol. I like it best of all because (in Hebrew) it begins "I dunno," and our ability to challenge each other in discussion is an appealing characteristic of Judaism and a wonderful thing to celebrate as we end a service.

[3] "Then 'King' *was* his name called": i.e., then God was called King, Ruler, Sovereign.

[4] The main idea is that when we sleep, the soul slips away from the body; if it doesn't come back, we leave this life. Confident in God's help, we can go to sleep without worry.

מִנְחָה

Afternoon Service

DRAFT

Torah Reading ▪ קְרִיאַת הַתּוֹרָה ▪ Keri'at HaTorah

The afternoon service begins with Torah reading; the ark is opened, and we rise.

Num 10:35 And when the Ark moved out,	וַיְהִי בִּנְסֹעַ הָאָרֹן	Vayehi binso'ah ha'aron,
Moses would say:	וַיֹּאמֶר מֹשֶׁה	vayomer Moshe:
"God, rise and scatter your enemies,	קוּמָה ׀ יהוה וְיָפֻצוּ אֹיְבֶיךָ	"Kuma Adonai, veyafutzu oy'vecha,
and those who hate you will run from you."	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ	veyanusu mesan'echa mipanecha."
Isaiah 2:3 "For Torah will spread from Zion,	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה	"Ki miTziyon tetzeh Torah
God's word from Jerusalem."	וּדְבַר־יהוה מִירוּשָׁלָם	ud'var Adonai mirushala'im."
Blessed is the one who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

The leader takes the Torah scroll

Psalm 34:4 Glorify God with me,	גַּדְּלוּ לַיהוה אִתִּי	Gadlu lAdonai iti,
and let us exalt[1] *God's* name together.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו	unerom'mah shemo yachdav.

Congregation

I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Psalm 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.
Psalm 99:9 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
and bow at *God's* holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	ki kadosh Adonai Eloheinu.

Leader

May the source of mercy	אַב הָרַחֲמִים	Av harachamim,
take pity on our people (*God's* burden),	הוּא יְרַחֵם עַם עֲמוּסִים	hu yerachem am amusim,

[1] The Hebrew word from the root רָם means "make high" and so does "exalt."

recall the contract with *our* mighty *ancestors*,	וְיִזְכֹּר בְּרִית אֵיתָנִים	veyizkor berit eitanim,
save our souls	וְיַצִּיל נַפְשׁוֹתֵינוּ	veyatzil nafshoteinu
from the bad times,	מִן הַשָּׁעוֹת הָרָעוֹת	min hasha'ot hara'ot,
drive out the bad impulse	וְיִגְעַר בְּיֵצֶר הָרַע	veyig'ar beyetzer hara
from those who are sustained *by God*,	מִן הַנְּשׁוּאִים	min han'su'im,
graciously let us survive forever,	וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים	veyachon otanu lifleitat olamim,
and fulfill our longings	וִימַלֵּא מִשְׁאֲלוֹתֵינוּ	viymaleh mish'aloteinu
with a good measure	בְּמִדָּה טוֹבָה	bemidah tovah
of salvation and mercy.	יְשׁוּעָה וְרַחֲמִים	yeshu'a verachamim.

The Torah is placed on the reading desk and unrolled; the leader says this

May *God's* rule be revealed and seen	וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ	Vetigaleh, vetera'eh malchuto
among us soon,	עָלֵינוּ בִּזְמַן קָרוֹב	aleinu bizman karov,
may *God* be kind to us who remain	וְיָחוֹן פְּלֵיטָתֵנוּ	veyachon peleitatenu,
of *God's* nation, the Jewish people,	וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל	ufeleitat amo, Beit Yisra'el,
with grace and kindness	לְחֵן וּלְחֶסֶד	lechen ulechesed,
mercy and favor.	לְרַחֲמִים וּלְרָצוֹן	lerachamim uleratzon,
Let us say, "It's true!"	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen
Everyone, give greatness to our God	הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ	Hakol havu godel lEloheinu
and glory to the Torah.	וּתְנוּ כָבוֹד לַתּוֹרָה	utenu chavod laTorah.
Kohen, come close. Stand up …	כֹּהֵן קָרֵב יַעֲמֹד	Kohen kerav: ya'amod …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[1]	Ploni ben bat Ploni …
the kohen.	הַכֹּהֵן	Hakohen.

Blessed is *God,* who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

We call three adults for an "aliyah," the honor of observing the reading: traditionally a Kohen (one of the priestly family descended from Aaron), a Levi (Levites were ministers in the Temple), and a Yisra'el (from one of the other tribes). We usually call people by their Hebrew names—so-and-so son/daughter of so-and-so.

Congregation, then gabbai (or Torah reader)

Deut 4:4 And you who hold fast	וְאַתֶּם הַדְּבֵקִים	Ve'atem had'vekim
to God, your Ruler,	בַּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today.	חַיִּים כֻּלְּכֶם הַיּוֹם	chayim kulchem hayom.

[1] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

DRAFT

Torah Blessings ▪ בִּרְכוֹת הַתּוֹרָה ▪ Bir'chot HaTorah

Each honoree recites the call to prayer[1]; we respond, and the honoree repeats our response.

Bless God, the blessed one.	בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

The honoree continues

We bless you, God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk,	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים	asher bachar banu mikol ha'amim
And showed us Torah ways.[2]	וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	venatan lanu et Torato.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

After the Torah portion is read, the honoree concludes with this blessing

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Your rule does time transcend;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
Your Torah true you gave us,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	asher natan lanu Torat emet
Planted life that has no end.[3]	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayei olam nata betocheinu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

DRAFT

[1] Some say the honoree should hold the Torah scroll handles (atzei chayim); some advise that the honoree should keep the Torah unrolled so the reader won't have to look for the place, but the honoree should look away from the scroll so as not to imply that the words of the Call to Prayer are written in the scroll; some touch the beginning of the passage to be read with a tallit, then kiss the tallit; some touch the outside of the scroll instead, so as not to rub the writing, risking damage to the scroll.

[2] "We bless you, God, our God, ruler of time/world/eternity, who chose us from all other peoples and gave us the Torah."

[3] "Who gave us the Torah of truth and planted eternal life in our midst."

Leviticus 18

Leviticus 18, with its list of prohibited marriages, is not an obvious choice for the afternoon Torah reading on Yom Kippur. (Chapter 19, the "Holiness Code," seems far more appropriate, and Harlow offers it as an alternative reading.) However, some people note that in Temple times Yom Kippur afternoon was a busy dating scene, so Leviticus 18 reminds people whom they should not date. Here's another reason to choose this passage: it comes right after the morning Torah reading, so you don't need to roll the scroll, if you have only one. Perhaps we read this passage to distinguish Jewish people from others (Egyptians and Canaanites are mentioned), and perhaps this theme is valuable on Yom Kippur.

The passage uses the Hebrew word "ערוה / ervah" repeatedly. The word means "nakedness" in two ways, vulnerable exposure and sexual exposure or genitals. Joseph's brothers are accused of being spies—"you have come to see the nakedness/vulnerability of the land" (Gen 42:9, 12). Noah's son Ham sees "the nakedness of his father" (Gen. 9:22), presumably seeing his drunken father's genitals, and perhaps the exposure reveals Noah's limitations and vulnerability. The section we read this afternoon uses this word ערוה in an idiom, לגלות ערוה, "to uncover nakedness/genitals," which seems to mean physical sexual intercourse. That's why we sometimes translate it as "have sex."

This section is generally considered to describe incest. Now, incest is a malleable term. Lovers of the Hertz chumash will remember that Jewish and English law differ (Hertz, p. 559); indeed, in twelfth century England, people "who shared great-great-great-great-grandparents" (Danziger, p. 147) could not enter into valid marriage. Endogamy and exogamy are curious cultural taboos, and while it's easy to claim they are related to morality, cultural differences are hard to explain.

Most interesting, some relationships forbidden here are commanded under other circumstances; a man may not have sex with his brother's wife (verse 16), but the law of levirate marriage insists that he have sex with his childless brother's widow. Evidently, there's nothing inherently forbidden about the sexual relationship itself. This may be a case where an apparently mysterious taboo is simply good practical advice, for marital relationships that are too close in kinship may provoke family discord, as verse 18 suggests, whereas Yom Kippur is "a day to promote love and concord" (page 441).

As we attend to the words of Torah this afternoon, we can consider not only their plain meaning, but also how this particular chapter of Leviticus adds to our experience of prayer on Yom Kippur.

DRAFT

First reading

[1] God said this to Moses:	וַיְדַבֵּר יהוה אֶל־מֹשֶׁה לֵאמֹר	Vayedaber Adonai el Moshe lemor:
[2] "Speak to the children of Israel	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el,
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem
(I am God, your God):	אֲנִי יהוה אֱלֹהֵיכֶם	(Ani Adonai, Eloheichem):
[3] What is done in the land of Egypt.	כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם	Ke'amaseh eretz Mitzrayim
where you lived,	אֲשֶׁר יְשַׁבְתֶּם־בָּהּ	asher yeshavtem bah
you must not do,	לֹא תַעֲשׂוּ	lo ta'asu,
and what is done in the land of Canaan.	וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן	uchema'aseh eretz Kena'an
where I am bringing you,	אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה	asher ani mevi et'chem shamah
you must not do;	לֹא תַעֲשׂוּ	lo ta'asu,
you must not follow their example.[1]	וּבְחֻקֹּתֵיהֶם לֹא תֵלֵכוּ	uvechukoteichem lo telechu.
[4] You must act according to my rules	אֶת־מִשְׁפָּטַי תַּעֲשׂוּ	Et mishpatai ta'asu,
and observe my instructions,	וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ	ve'et chukotai tishmoru,
to follow them.	לָלֶכֶת בָּהֶם	lalechet bahem.
I am God, your God.	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai, Eloheichem.
[5] You must observe my instructions	וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־	Ushemartem et chukotai
and my rules;	מִשְׁפָּטַי	ve'et mishpatai
a person can act according to them	אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם	asher ya'aseh otam ha'adam
and live through them!	וָחַי בָּהֶם	vachai bahem.
I am God.	אֲנִי יהוה	Ani Adonai.

Second reading. In the Torah text, a space follows each of verses 6-16; we have added a blank line instead.

[6] To his own blood relatives, no man	אִישׁ אִישׁ אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ	Ish ish el kol she'er besaro
may come close to have sex.[2]	לֹא תִקְרְבוּ לְגַלּוֹת עֶרְוָה	lo tikrevu legalot ervah.
I am God.	אֲנִי יהוה	Ani Adonai.

[1] "And in/according to their laws/customs you must not walk/conduct yourselves."

[2] "Man, man (i.e., any man), to any flesh/relative of his *own* flesh, must not come close to uncover genitals."

[7] Your father's or mother's nakedness	עֶרְוַת אָבִיךְ וְעֶרְוַת אִמְּךָ	Ervat avicha ve'ervat imecha
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh,
she is your mother;	אִמְּךָ הִוא	im'cha hi,
do not uncover her nakedness.	לֹא תְגַלֶּה עֶרְוָתָהּ	lo tegaleh ervatah.
[8] Don't have sex with your father's wife;	עֶרְוַת אֵשֶׁת־אָבִיךָ לֹא תְגַלֶּה	Ervat eshet avicha lo tegaleh,
it's your father's nakedness!	עֶרְוַת אָבִיךָ הִוא	ervat avicha hi.
[9] Your sister's nakedness—	עֶרְוַת אֲחוֹתְךָ	Ervat achot'cha,
daughter of your father or mother,	בַּת־אָבִיךָ אוֹ בַת־אִמֶּךָ	vat avicha o vat imecha,
born in the house or elsewhere,[1]	מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ	moledet bayit o moledet chutz,
you may not uncover their nakedness.	לֹא תְגַלֶּה עֶרְוָתָן	lo tegaleh ervatan.
[10] Your son's or daughter's child—	עֶרְוַת בַּת־בִּנְךָ אוֹ בַת־בִּתְּךָ	Ervat bat bin'cha o vat bit'cha,
you may not have sex with them;	לֹא תְגַלֶּה עֶרְוָתָן	lo tegaleh ervatan
that's *like* your *own* nakedness.	כִּי עֶרְוָתְךָ הֵנָּה	ki ervat'cha henah.
[11] Your stepmother's daughter's nakedness,	עֶרְוַת בַּת־אֵשֶׁת אָבִיךָ	Ervat bat eshet avicha,
born to your father—she is your sister;	מוֹלֶדֶת אָבִיךָ אֲחוֹתְךָ הִוא	moledet avicha, achot'cha hi,
you may not have sex with her.	לֹא תְגַלֶּה עֶרְוָתָהּ	lo tegaleh ervatah.
[12] Your father's sister's nakedness	עֶרְוַת אֲחוֹת־אָבִיךָ	Ervat achot avicha
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh;
she is your father's flesh *and blood.*	שְׁאֵר אָבִיךָ הִוא	she'er avicha hi.
[13] Your mother's sister's nakedness	עֶרְוַת אֲחוֹת־אִמְּךָ	Ervat achot im'cha
you may not uncover	לֹא תְגַלֶּה	lo tegaleh
for she is your mother's flesh *and blood.*	כִּי־שְׁאֵר אִמְּךָ הִוא	ki she'er im'cha hi.

[1] The plain sense of this is that a man should suppress an attraction to his sister, even if both are part of a blended family. Some understand מוֹלֶדֶת בַּיִת not as "the female born in the house" but "the female who gave birth, in the house," referring to a valid marriage, where the mother can marry the father and stay in the house.

DRAFT

[14] Your father's brother's nakedness, *his wife,*	עֶרְוַת אֲחִי־אָבִיךָ	Ervat achi avicha
you may not uncover;	לֹא תְגַלֵּה	lo tegaleh;
you may not approach his wife *for sex;*	אֶל־אִשְׁתּוֹ לֹא תִקְרָב	el ishto lo tikrav;
she is your aunt.	דֹּדָתְךָ הִוא	dodat'cha hi.
[15] Your daughter-in-law's nakedness	עֶרְוַת כַּלָּתְךָ	Ervat kalat'cha
you may not uncover;	לֹא תְגַלֵּה	lo tegaleh;
she is your son's wife;	אֵשֶׁת בִּנְךָ הִוא	eshet bin'cha hi,
you may not have sex with her.	לֹא תְגַלֶּה עֶרְוָתָהּ	lo tegaleh ervatah.
[16] Your brother's wife's nakedness	עֶרְוַת אֵשֶׁת־אָחִיךָ	Ervat eshet achicha
you may not uncover;	לֹא תְגַלֵּה	lo tegaleh,
it's your brother's nakedness!	עֶרְוַת אָחִיךָ הִוא	ervat achicha hi.
[17] The nakedness of *both* a woman and her daughter	עֶרְוַת אִשָּׁה וּבִתָּהּ	Ervat ishah uvitah
you may not uncover;	לֹא תְגַלֵּה	lo tegaleh,
her son's daughter or her daughter's daughter,	אֶת־בַּת־בִּנָּהּ וְאֶת־בַּת־בִּתָּהּ	et bat benah ve'et bat bitah
you may not take them to have sex;	לֹא תִקַּח לְגַלּוֹת עֶרְוָתָהּ	lo tikach legalot ervatah,
they are *close* relatives; this is incest.	שַׁאֲרָה הֵנָּה זִמָּה הִוא	sha'arah henah; zimah hi.
[18] A woman and her sister, *both,*	וְאִשָּׁה אֶל־אֲחֹתָהּ	Ve'ishah el achotah
you may not take, to cause trouble,	לֹא תִקָּח לִצְרֹר	lo tikach, litzror
having sex with her *sister*	לְגַלּוֹת עֶרְוָתָהּ	legalot ervatah
to spite her, during her lifetime.	עָלֶיהָ בְּחַיֶּיהָ	aleha bechayeha.
[19] And as for a menstruating woman,	וְאֶל־אִשָּׁה בְּנִדַּת טֻמְאָתָהּ	Ve'et ishah benidat tum'atah
you may not approach her to have sex.[1]	לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ	lo tikrav legalot ervatah.
[20] With your friend's wife	וְאֶל־אֵשֶׁת עֲמִיתֶךָ	Ve'el eshet amit'cha
you may not lie down for sex,	לֹא־תִתֵּן שְׁכָבְתְּךָ לְזָרַע	lo titen shechavtecha lezarah,
to become soiled through her.[2]	לְטָמְאָה־בָּהּ	letam'ah vah.

[1] "And to a woman *who is* in the menstrual flow of her *ritual* impurity, you may not come close to uncover her genitals."

[2] "And to the wife of your friend/companion/fellow, you may not give your lying down for seed (i.e., you may not lie with her and ejaculate), for her *ritual* impurity."

[21] You may not offer one of your children	וּמִזַּרְעֲךָ֥ לֹא־תִתֵּ֖ן	Umizar'acha lo titen
to pass in front of Molech;	לְהַעֲבִ֣יר לַמֹּ֑לֶךְ	leha'avir laMolech,
nor debase your God's reputation.	וְלֹ֥א תְחַלֵּ֛ל אֶת־שֵׁ֥ם אֱלֹהֶ֖יךָ	velo techalel et shem Elohecha.
I am God.	אֲנִ֥י יְהוָֽה	Ani Adonai.
	Third reading (and maftir).	
[22] You may not lie with a male	וְאֶת־זָכָ֖ר לֹ֣א תִשְׁכַּ֑ב	Ve'et zachar lo tishkav,
as you would lie with a woman;	מִשְׁכְּבֵ֥י אִשָּׁ֖ה	mishkevei ishah;
this is distasteful.[1]	תּוֹעֵבָ֥ה הִֽוא	to'evah hi.
[23] With any domesticated animal	וּבְכָל־בְּהֵמָ֖ה	Uvechol behemah
you may not offer to lie down,	לֹא־תִתֵּ֣ן שְׁכָבְתְּךָ֑	lo titen shechavtecha
to become soiled through it;	לְטָמְאָה־בָּ֖הּ	letam'ah vah,
and a woman may not stand	וְאִשָּׁ֞ה לֹא־תַעֲמֹ֣ד	ve'ishah lo ta'amod
before a domesticated animal for mating.	לִפְנֵ֣י בְהֵמָ֔ה לִרְבָּעָ֖הּ	lifnei vehemah leriv'ah;
This is perversion.[2]	תֶּ֥בֶל הֽוּא	tevel hu.
[24] Don't be soiled with these practices,	אַל־תִּטַּמְּא֖וּ בְּכָל־אֵ֑לֶּה	Al titamu bechol eleh,
for with all these were soiled the peoples	כִּ֣י בְכָל־אֵ֗לֶּה נִטְמְא֙וּ הַגּוֹיִ֔ם	ki vechol eleh nitme'u hagoyim
that I am sending away in front of you.	אֲשֶׁר־אֲנִ֥י מְשַׁלֵּ֖חַ מִפְּנֵיכֶֽם	asher ani meshale'ach mipneichem.
[25] The land became soiled	וַתִּטְמָ֣א הָאָ֑רֶץ	Vatitm'ah ha'aretz,
and I punished it for its sin	וָאֶפְקֹ֤ד עֲוֹנָהּ֙ עָלֶ֔יהָ	va'efkod avonah aleha,
and the land spewed out its inhabitants.	וַתָּקִ֥א הָאָ֖רֶץ אֶת־יֹשְׁבֶֽיהָ	vataki ha'aretz et yoshveha.

[1] Or "abominable." But what is abominable? Some people think it's from the Latin *ab*+*hominem*, not+human, and some English writers have spelled it ab*h*ominable. How *h*wrong can you be. In fact, it's from Latin *ab* (not) and *omen* (a propitious sign, a lucky sign), so abominable means "not lucky." Well, if you are a man planning to have sex in order to get children, you won't have much luck if you have sex with a man. Maybe that's all this is saying. One may also note that the word for male, זָכָר, is the grammatical term for male, but the word for woman, אִשָּׁה, is the usual word for woman and not the grammatical term for female. I do not know why the text uses mismatched terms, but perhaps people who make a big deal out of this verse should explain why.

[2] Before we profess shock at the very mention of bestiality, let's remember that God is forbidding practices that the people could readily adopt, if they were not forbidden from doing so.

DRAFT

[26] But you must be careful of	וּשְׁמַרְתֶּם אַתֶּם	Ushemartem atem
my rules and instructions;	אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי	et chukotai ve'et mishpatai,
don't do any of these distasteful acts,	וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה	velo ta'asu mikol hato'evot ha'eleh,
not the citizen nor the alien	הָאֶזְרָח וְהַגֵּר	ha'ezrach vehager
who lives among you.	הַגָּר בְּתוֹכְכֶם	hagar betochechem.
[27] All these distasteful acts	כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל	Ki et kol hato'evot ha'el
would the people of the land do,	עָשׂוּ אַנְשֵׁי־הָאָרֶץ	asu anshei ha'aretz
those *who were* before you,	אֲשֶׁר לִפְנֵיכֶם	asher lifneichem,
and they soiled the land.	וַתִּטְמָא הָאָרֶץ	vatitmah ha'aretz.
[28] But the land will not spew you out	וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם	Velo taki ha'aretz et'chem
for soiling it	בְּטַמַּאֲכֶם אֹתָהּ	betama'achem otah,
as it spewed out the people	כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי	ka'asher ka'ah et hagoi
who preceded you.	אֲשֶׁר לִפְנֵיכֶם	asher lifneichem.
[29] Anyone who does	כִּי כָל־אֲשֶׁר יַעֲשֶׂה	Ki kol asher ya'aseh
any of these distasteful acts,	מִכֹּל הַתּוֹעֵבוֹת הָאֵלֶּה	mikol hato'evot ha'eleh,
those people will be cut off,	וְנִכְרְתוּ הַנְּפָשׁוֹת	venichretu hanefashot
those who do this, from their people.	הָעֹשֹׂת מִקֶּרֶב עַמָּם	ha'osot mikerev amam.
[30] You must observe my instructions,	וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי	Ushemartem et mishmarti
to avoid committing	לְבִלְתִּי עֲשׂוֹת	levilti asot
these distasteful practices	מֵחֻקֹּות הַתּוֹעֵבֹת	mechukot hato'evot
that were done before you,	אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם	asher na'asu lifneichem
and don't become soiled through them.	וְלֹא תִטַּמְּאוּ בָּהֶם	velo titam'u bahem.
I am God, your God.	אֲנִי יְהוָה אֱלֹהֵיכֶם	Ani Adonai, Eloheichem.

DRAFT

Alternate Reading: Lev 19:1-18

Some communities read part of the Holiness Code instead of Chapter 18 about forbidden marriages.

First reading

[1] God said this to Moses:	וַיְדַבֵּר יהוה אֶל־מֹשֶׁה לֵאמֹר	Vayedaber Adonai el Moshe lemor:
[2] "Speak to the children of Israel	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el,
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem
(I am God, your God):	אֲנִי יהוה אֱלֹהֵיכֶם	(Ani Adonai, Eloheichem):
[3] What is done in the land of Egypt.	כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם	Ke'amaseh eretz Mitzrayim
where you lived,	אֲשֶׁר יְשַׁבְתֶּם־בָּהּ	asher yeshavtem bah
you must not do,	לֹא תַעֲשׂוּ	lo ta'asu,
and what is done in the land of Canaan.	וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן	uchema'aseh eretz Kena'an
where I am bringing you,	אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה	asher ani mevi et'chem shamah
you must not do;	לֹא תַעֲשׂוּ	lo ta'asu,
you must not follow their example.[1]	וּבְחֻקֹּתֵיהֶם לֹא תֵלֵכוּ	uvechukoteichem lo telechu.
[4] You must act according to my rules	אֶת־מִשְׁפָּטַי תַּעֲשׂוּ	Et mishpatai ta'asu,
and observe my instructions,	וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ	ve'et chukotai tishmoru,
to follow them.	לָלֶכֶת בָּהֶם	lalechet bahem.
I am God, your God.	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai, Eloheichem.
[5] You must observe my instructions	וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־	Ushemartem et chukotai
and my rules;	מִשְׁפָּטַי	ve'et mishpatai
a person can act according to them	אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם	asher ya'aseh otam ha'adam
and live through them!	וָחַי בָּהֶם	vachai bahem.
I am God.	אֲנִי יהוה	Ani Adonai.

Second reading

[6] To his own blood relatives, no man	אִישׁ אִישׁ אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ	Ish ish el kol she'er besaro
may come close to have sex.[2]	לֹא תִקְרְבוּ לְגַלּוֹת עֶרְוָה	lo tikrevu legalot ervah.
I am God.	אֲנִי יהוה	Ani Adonai.

[1] "And in/according to their laws/customs you must not walk/conduct yourselves."

[2] "Man, man (i.e., any man), to any flesh/relative of his *own* flesh, must not come close to uncover genitals."

[7] Your father's or mother's nakedness	עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ	Ervat avicha ve'ervat imecha
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh,
she is your mother;	אִמְּךָ הִוא	im'cha hi,
do not uncover her nakedness.	לֹא תְגַלֶּה עֶרְוָתָהּ	lo tegaleh ervatah.
[8] Don't have sex with your father's wife;	עֶרְוַת אֵשֶׁת־אָבִיךָ לֹא תְגַלֵּה	Ervat eshet avicha lo tegaleh,
it's your father's nakedness!	עֶרְוַת אָבִיךָ הִוא	ervat avicha hi.
[9] Your sister's nakedness—	עֶרְוַת אֲחוֹתְךָ	Ervat achot'cha,
daughter of your father or mother,	בַּת־אָבִיךָ אוֹ בַת־אִמֶּךָ	vat avicha o vat imecha,
born in the house or elsewhere,[1]	מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ	moledet bayit o moledet chutz,
you may not uncover their nakedness.	לֹא תְגַלֶּה עֶרְוָתָן	lo tegaleh ervatan.
[10] Your son's or daughter's child—	עֶרְוַת בַּת־בִּנְךָ אוֹ בַת־בִּתְּךָ	Ervat bat bin'cha o vat bit'cha,
you may not have sex with them;	לֹא תְגַלֶּה עֶרְוָתָן	lo tegaleh ervatan
it's *like* your *own* nakedness.	כִּי עֶרְוָתְךָ הֵנָּה	ki ervat'cha hi.
[11] Your stepmother's daughter's nakedness,	עֶרְוַת בַּת־אֵשֶׁת אָבִיךָ	Ervat bat eshet avicha,
born to your father—she is your sister;	מוֹלֶדֶת אָבִיךָ אֲחוֹתְךָ הִוא	moledet avicha, achot'cha hi,
you may not have sex with her.	לֹא תְגַלֶּה עֶרְוָתָהּ	lo tegaleh ervatah.
[12] Your father's sister's nakedness	עֶרְוַת אֲחוֹת־אָבִיךָ	Ervat achot avicha
you may not uncover;	לֹא תְגַלֵּה	lo tegaleh;
she is your father's flesh *and blood.*	שְׁאֵר אָבִיךָ הִוא	she'er avicha hi.
[13] Your mother's sister's nakedness	עֶרְוַת אֲחוֹת־אִמְּךָ	Ervat achot im'cha
you may not uncover	לֹא תְגַלֵּה	lo tegaleh
for she is your mother's flesh *and blood.*	כִּי־שְׁאֵר אִמְּךָ הִוא	ki she'er im'cha hi.

[1] The plain sense of this is that a man should suppress an attraction to his sister, even if both are part of a blended family. Some understand מוֹלֶדֶת בַּיִת not as "the female born in the house" but "the female who gave birth, in the house," referring to a valid marriage, where the mother can marry the father and stay in the house.

[14] Your father's brother's nakedness, *his wife,*	עֶרְוַת אֲחִי־אָבִיךָ	Ervat achi avicha
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh;
you may not approach his wife *for sex;*	אֶל־אִשְׁתּוֹ לֹא תִקְרָב	el ishto lo tikrav;
she is your aunt.	דֹּדַתְךָ הִוא	dodat'cha hi.
[15] Your daughter-in-law's nakedness	עֶרְוַת כַּלָּתְךָ	Ervat kalat'cha
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh;
she is your son's wife;	אֵשֶׁת בִּנְךָ הִוא	eshet bin'cha hi,
you may not have sex with her.	לֹא תְגַלֶּה עֶרְוָתָהּ	lo tegaleh ervatah.
[16] Your brother's wife's nakedness	עֶרְוַת אֵשֶׁת־אָחִיךָ	Ervat eshet achicha
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh,
it's your brother's nakedness!	עֶרְוַת אָחִיךָ הִוא	ervat achicha hi.
[17] The nakedness of *both* a woman and her daughter	עֶרְוַת אִשָּׁה וּבִתָּהּ	Ervat ishah uvitah
you may not uncover;	לֹא תְגַלֶּה	lo tegaleh,
her son's daughter or her daughter's daughter,	אֶת־בַּת־בִּנָּהּ וְאֶת־בַּת־בִּתָּהּ	et bat benah ve'et bat bitah
you may not take them to have sex;	לֹא תִקַּח לְגַלּוֹת עֶרְוָתָהּ	lo tikach legalot ervatah,
they are *close* relatives; this is incest.	שַׁאֲרָה הֵנָּה זִמָּה הִוא	sha'arah henah; zimah hi.
[18] A woman and her sister, *both,*	וְאִשָּׁה אֶל־אֲחֹתָהּ	Ve'ishah el achotah
you may not take, to cause trouble,	לֹא תִקָּח לִצְרֹר	lo tikach, litzror
having sex with her *sister*	לְגַלּוֹת עֶרְוָתָהּ	legalot ervatah
to spite her, during her lifetime.	עָלֶיהָ בְּחַיֶּיהָ	aleha bechayeha.
[19] And as for a menstruating woman,	וְאֶל־אִשָּׁה בְּנִדַּת טֻמְאָתָהּ	Ve'et ishah benidat tum'atah
you may not approach her to have sex.[1]	לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ	lo tikrav legalot ervatah.
[20] With your friend's wife	וְאֶל־אֵשֶׁת עֲמִיתְךָ	Ve'el eshet amit'cha
you may not lie down for sex,	לֹא־תִתֵּן שְׁכָבְתְּךָ לְזָרַע	lo titen shechavtecha lezarah,
to become soiled through her.[2]	לְטָמְאָה־בָּהּ	letam'ah vah.

[1] "And to a woman *who is* in the menstrual flow of her *ritual* impurity, you may not come close to uncover her genitals."

[2] "And to the wife of your friend/companion/fellow, you may not give your lying down for seed (i.e., you may not lie with her and ejaculate), for her *ritual* impurity."

[21] You may not offer one of your children	וּמִזַּרְעֲךָ לֹא־תִתֵּן	Umizar'acha lo titen
to pass in front of Molech;	לְהַעֲבִיר לַמֹּלֶךְ	leha'avir laMolech,
nor debase your God's reputation.	וְלֹא תְחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ	velo techalel et shem Elohecha.
I am God.	אֲנִי יהוה	Ani Adonai.

Third reading

[22] You may not lie with a male	וְאֶת־זָכָר לֹא תִשְׁכַּב	Ve'et zachar lo tishkav,
as you would lie with a woman;	מִשְׁכְּבֵי אִשָּׁה	mishkevei ishah;
this is distasteful.[1]	תּוֹעֵבָה הִוא	to'evah hi.
[23] With any domesticated animal	וּבְכָל־בְּהֵמָה	Uvechol behemah
you may not offer to lie down,	לֹא־תִתֵּן שְׁכָבְתְּךָ	lo titen shechavtecha
to become soiled through it;	לְטָמְאָה־בָהּ	letam'ah vah,
and a woman may not stand	וְאִשָּׁה לֹא־תַעֲמֹד	ve'ishah lo ta'amod
before a domesticated animal for mating.	לִפְנֵי בְהֵמָה לְרִבְעָהּ	lifnei vehemah leriv'ah;
This is perversion.[2]	תֶּבֶל הִוא	tevel hu.
[24] Don't be soiled with these practices,	אַל־תִּטַּמְּאוּ בְּכָל־אֵלֶּה	Al titamu bechol eleh,
for with all these were soiled the peoples	כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם	ki vechol eleh nitme'u hagoyim
that I am sending away in front of you.	אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם	asher ani meshale'ach mipneichem.
[25] The land became soiled	וַתִּטְמָא הָאָרֶץ	Vatitm'ah ha'aretz,
and I punished it for its sin	וָאֶפְקֹד עֲוֹנָהּ עָלֶיהָ	va'efkod avonah aleha,
and the land spewed out its inhabitants.	וַתָּקִא הָאָרֶץ אֶת־יוֹשְׁבֶיהָ	vataki ha'aretz et yoshveha.

[1] Or "abominable." But what is abominable? Some people think it's from the Latin *ab+hominem*, not+human, and some English writers have spelled it ab*h*ominable. How *h*wrong can you be. In fact, it's from Latin *ab* (not) and *omen* (a propitious sign, a lucky sign), so abominable means "not lucky." Well, if you are a man planning to have sex in order to get children, you won't have much luck if you have sex with a man. Maybe that's all this is saying. One may also note that the word for male, זָכָר, is the grammatical term for male, but the word for woman, אִשָּׁה, is the usual word for woman and not the grammatical term for female. I do not know why the text uses mismatched terms, but perhaps people who make a big deal out of this verse should explain why.

[2] Before we profess shock at the very mention of bestiality, let's remember that God is forbidding practices that the people could readily adopt, if they were not forbidden from doing so.

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[26] But you must be careful of	וּשְׁמַרְתֶּם אַתֶּם	Ushemartem atem
my rules and instructions;	אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי	et chukotai ve'et mishpatai,
don't do any of these distasteful acts,	וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה	velo ta'asu mikol hato'evot ha'eleh,
not the citizen nor the alien	הָאֶזְרָח וְהַגֵּר	ha'ezrach vehager
who lives among you.	הַגָּר בְּתוֹכְכֶם	hagar betochechem.
[27] All these distasteful acts	כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל	Ki et kol hato'evot ha'el
would the people of the land do,	עָשׂוּ אַנְשֵׁי־הָאָרֶץ	asu anshei ha'aretz
those *who were* before you,	אֲשֶׁר לִפְנֵיכֶם	asher lifneichem,
and they soiled the land.	וַתִּטְמָא הָאָרֶץ	vatitmah ha'aretz.
[28] But the land will not spew you out	וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם	Velo taki ha'aretz et'chem
for soiling it	בְּטַמַּאֲכֶם אֹתָהּ	betama'achem otah,
as it spewed out the people	כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי	ka'asher ka'ah et hagoi
who preceded you.	אֲשֶׁר לִפְנֵיכֶם	asher lifneichem.
[29] Anyone who does	כִּי כָל־אֲשֶׁר יַעֲשֶׂה	Ki kol asher ya'aseh
any of these distasteful acts,	מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה	mikol hato'evot ha'eleh,
those people will be cut off,	וְנִכְרְתוּ הַנְּפָשׁוֹת	venichretu hanefashot
those who do this, from their people.	הָעֹשֹׂת מִקֶּרֶב עַמָּם	ha'osot mikerev amam.
[30] You must observe my instructions,	וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי	Ushemartem et mishmarti
to avoid committing	לְבִלְתִּי עֲשׂוֹת	levilti asot
these distasteful practices	מֵחֻקּוֹת הַתּוֹעֵבֹת	mechukot hato'evot
that were done before you,	אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם	asher na'asu lifneichem
and don't become soiled through them.	וְלֹא תִטַּמְּאוּ בָהֶם	velo titam'u bahem.
I am God, your God.	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai, Eloheichem.

Raising the Scroll ▪ הַגְבָּהָה ▪ Hagbah

When the Torah reading is finished, we call two people to the bimah. One will raise the scroll for all to see, the other will wrap the scroll in its coverings. When the scroll is raised, we sing:

Deut. 4:44 This is the Torah Moses set	וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה	Vezot haTorah asher sam Moshe
before the children of Israel.	לִפְנֵי בְּנֵי יִשְׂרָאֵל	lifnei b'nei Yisra'el.
Num 9:23 God spoke it: Moses wrote it down.[1]	עַל־פִּי יהוה בְּיַד־מֹשֶׁה	Al pi Adonai: beyad Moshe.

[1] Tradition holds that God dictated the Torah and Moses wrote the entire five books by hand; the end of it, the part about his death, with his tears (B.T. Menachot 30a). However, in its original context, the phrase "Moses

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Afternoon Haftarah

The Book of Jonah; Micah 7:18-20

Some things we can learn from the story of Jonah are that God is everywhere—in the land Jonah calls his own, far out at sea, deep below the surface of the sea, in Nineveh; that you can run from God's mission, but you can't get away; that God is compassionate and forgives repentant sinners, despite the resentment of God's own messenger; that we benefit from God's gifts freely given and should emulate God by treating all of God's creation with love and concern; that people often sin through ignorance, yet God loves them; and that Jonah's prayer from physical, spiritual and emotional depths is a profound guide for our own prayer. We can hope that God will accept our sincere repentance this afternoon, and we can resolve to treat other creatures—Jewish or not—with concern and respect.

Why should we read a seafaring story on Yom Kippur? When the thunder crashes, the lightning flashes, and the angry waves tower over the bow, there are few atheists on board. "To prayers, to prayers!" the sailors cry in Shakespeare's *Tempest* (I.i.51). On Yom Kippur, we feel that we are in mortal danger, and we cling to prayer like sailors in a storm. Some of us have even made pledges, like the sailors in *Jonah* 1:16.

The book of Jonah refers to God as both Adonai and Elohim, sometimes both. Jewish tradition well understands that God has different names, even in the Torah. While they are often synonyms (e.g., 2:2), sometimes they convey different aspects of our experience of God. "Adonai" is how we refer to the Tetragrammaton, the four-letter name of God which is too holy for us to pronounce. The name seems related to the root for "to be" (Ex. 3:14) and is associated with compassion (Ex. 34:6). Many translators use the term "Lord," which is related to "adon" (boss) but not to the letters of the Tetragrammaton, and the Old English words from which "Lord" derives are far from divine. "Elohim" can mean judges or civil authorities (e.g., Ex. 22:7), and when applied to God can suggest an aspect of God that restores the balance of justice, punishing the guilty and vindicating the righteous. Some translators use "Adonai" and "Elohim," but that's no translation at all. This translation uses God for all the Hebrew terms, though I came close to using "Being" for Adonai and "Doing" for Elohim; I am confident these translations make sense in Jewish theology, but today is not the time to press the point.

Jonah, by the way, is the Hebrew word for "dove," and the name should perhaps remind us of Noah's dove, the sign that God's anger had subsided with the floodwaters and that life should begin anew.

I have included Herman Melville's poem on the theme of Jonah, "The Ribs and Terrors of the Whale" for it seems to deserve a place in our meditations.

wrote it down" really means, "Moses saw God's orders carried out"; it refers not to the writing of the Torah, but to the people's travels in the wilderness: God gave the order to move on or rest; Moses saw that it was carried out.

The Ribs and Terrors in the Whale

by Herman Melville (Moby Dick, chapter 9)

The ribs and terrors in the whale,
Arched over me a dismal gloom,
While all God's sun-lit waves rolled by,
And left me deepening down to doom.

I saw the opening maw of hell,
With endless pains and sorrows there;
Which none but they that feel can tell—
Oh, I was plunging to despair.

In black distress, I called my God,
When I could scarce believe him mine,
He bowed his ear to my complaints—
No more the whale did me confine.

With speed he flew to my relief,
As on a radiant dolphin borne;
Awful, yet bright, as lightening shone
The face of my Deliverer God.

My song for ever shall record
That terrible, that joyful hour;
I give the glory to my God,
His all the mercy and the power.

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The Haftarah ▪ הַפְטָרָה

This blessing introduces the haftarah.

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who chose	אֲשֶׁר בָּחַר	asher bachar
good prophets,	בִּנְבִיאִים טוֹבִים	bin'vi'im tovim
and accepted their words,	וְרָצָה בְדִבְרֵיהֶם	veratzah vedivreihem
which *were* spoken in truth.	הַנֶּאֱמָרִים בֶּאֱמֶת	hane'emarim be'emet.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who chooses Torah,	הַבּוֹחֵר בַּתּוֹרָה	habocher baTorah
your servant Moses,	וּבְמֹשֶׁה עַבְדּוֹ	uveMoshe avdo
and your people Israel,	וּבְיִשְׂרָאֵל עַמּוֹ	uveYisra'el amo
and prophets of truth and justice.	וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק אָמֵן	uvin'vi'ei ha'emet vatzedek. Amen

The Book of Jonah

Chapter One

[1] God's word came	וַיְהִי דְבַר־יהוה	Vayehi devar Adonai
to Jonah, son of Amitai, saying:	אֶל־יוֹנָה בֶן־אֲמִתַּי לֵאמֹר	el Yonah ven Amitai, lemor:
[2] Get up, go to Nineveh, [1] the big city,	קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה	Kum, lech el Ninveh ha'ir hag'dolah,
and cry out against it,	וּקְרָא עָלֶיהָ	ukerah aleha,
for their evil has come to my notice.	כִּי־עָלְתָה רָעָתָם לְפָנָי	ki altah ra'atam lefanai.
[3] Jonah got up—	וַיָּקָם יוֹנָה	Vayakam Yonah
to run away to Tarshish, [2] away from God.	לִבְרֹחַ תַּרְשִׁישָׁה מִלִּפְנֵי יהוה	livro'ach Tarshishah milifnei Adonai,
He went down to Jaffa	וַיֵּרֶד יָפוֹ	vayered Yafo
and found a ship bound for Tarshish,	וַיִּמְצָא אֳנִיָּה בָּאָה תַרְשִׁישׁ	vayimtzah oniyah ba'ah Tarshish,
paid the fare and went down into *the ship*	וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ	vayiten secharah vayered bah
to go with them to Tarshish,	לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה	lavo imahem Tarshishah,
away from God.	מִלִּפְנֵי יהוה	milifnei Adonai.

[1] Bible maps usually show Nineveh about half-way between the Mediterranean and Caspian seas, on the River Tigris near modern Mosul in northern Iraq. This seems to be about as far as you can get inland, travelling east from Jaffa.

[2] Tarshish is the name of a modern village in Lebanon, but those who take their Biblical scholarship from *Moby Dick* are sure that Jonah's Tarshish was near Cadiz on the Atlantic coast of Spain, beyond the western end of the

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[4] But God set	וַיהוָה הֵטִיל	VAdonai hetil
a big wind on the sea;	רוּחַ־גְּדוֹלָה אֶל־הַיָּם	ru'ach gedolah el hayam,
it was a great storm at sea,	וַיְהִי סַעַר־גָּדוֹל בַּיָּם	vayehi sa'ar gadol bayam,
and the ship was ready to break up.	וְהָאֳנִיָּה חִשְּׁבָה לְהִשָּׁבֵר	veha'oniyah chishvah lehishaver.
[5] The sailors saw this and cried out,	וַיִּירְאוּ הַמַּלָּחִים וַיִּזְעֲקוּ	Vayir'u hamalachim, vayiz'aku,
each to his god;	אִישׁ אֶל־אֱלֹהָיו	ish el elohav,
they tossed the luggage[1]	וַיָּטְלוּ אֶת־הַכֵּלִים	vayatilu et hakelim
that was in the ship into the sea	אֲשֶׁר בָּאֳנִיָּה אֶל־הַיָּם	asher ba'oniyah el hayam
to make it lighter.	לְהָקֵל מֵעֲלֵיהֶם	lehakel me'aleihem,
Meanwhile, Jonah went down	וְיוֹנָה יָרַד	veYonah yarad
to the ship's stern,	אֶל־יַרְכְּתֵי הַסְּפִינָה	el yarketei hasfinah,
lay down and fell asleep.	וַיִּשְׁכַּב וַיֵּרָדָם	vayishkav, vayeradam.
[6] The bosun[2] came up to him	וַיִּקְרַב אֵלָיו רַב הַחֹבֵל	Vayikrav elav rav hachovel
and said to him,	וַיֹּאמֶר לוֹ	vayomer lo,
"How can you be sleeping?	מַה־לְּךָ נִרְדָּם	"Mah lecha nirdam?
Get up and cry to your god.	קוּם קְרָא אֶל־אֱלֹהֶיךָ	Kum, kera el elohecha!
Maybe this god[3] will sustain us,	אוּלַי יִתְעַשֵּׁת הָאֱלֹהִים לָנוּ	Ulai yit'ashet ha'elohim lanu,
and we won't be done for!"	וְלֹא נאבֵד	velo noved!"

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Mediterranean: "Because Joppa, the modern Jaffa, shipmates, is on the most easterly coast of the Mediterranean, the Syrian; and Tarshish or Cadiz more than two thousand miles to the westward from that, just outside the Straits of Gibraltar" (*Moby Dick*, ch. 9).

[1] Or "equipment" or "implements," or even "stuff." They threw overboard anything they could, except people.

[2] Some translate this term as "captain." The Hebrew means "master of ropes," which sounds like an expert seaman—a bosun; or it could mean "master of pledges," which sounds like the ship's accountant, a role quite possibly played by the captain; or it could mean "master of wounds," the ship's doctor kindly checking on a passenger. The term could be a personification for the power that brings Jonah back to his mission, roping him in, so to speak, like a frisky colt.

[3] Presumably at this point the bosun and other sailors have not been converted to worship the one God, since each has just been praying to his own god. That's why we haven't used a capital letter for "this god."

[7] Each man said to his comrade,	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ	Vayomru ish el re'ehu,
"Let's go and cast lots,	לְכוּ וְנַפִּילָה גֹורָלוֹת	"Lech, venapilah goralot,
so we'll know on whose account	וְנֵדְעָה בְּשֶׁלְמִי	vened'ah beshelmi
this evil is on us."	הָרָעָה הַזֹּאת לָנוּ	hara'ah hazot lanu."
So they cast lots,	וַיַּפִּלוּ גֹורָלוֹת	Vayapilu goralot,
and the lot fell on Jonah.[1]	וַיִּפֹּל הַגֹּורָל עַל־יוֹנָה	vayipol hagoral al Yonah.
[8] They said to him, "Please tell us,	וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ	Vayomru elav, "Hagidah nah lanu
since you're the reason for this evil upon us,	בַּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ	ba'asher lemi hara'ah hazot lanu,
what is your occupation,	מַה־מְּלַאכְתְּךָ	mah melachtecha,
where you come from,	וּמֵאַיִן תָּבֹוא	ume'ayin tavo,
what is your land,	מָּה אַרְצֶךָ	mah artzecha,
and of which people you are."	וְאֵי־מִזֶּה עַם אָתָּה	ve'ei mizeh am atah."
[9] He said to them, "I'm a Hebrew;	וַיֹּאמֶר אֲלֵיהֶם עִבְרִי אָנֹכִי	Vayomer aleihem, "Ivri anochi,
God, God of the skies,	וְאֶת־יהוה אֱלֹהֵי הַשָּׁמַיִם	ve'et Adonai Elohei hashamayim
do I worship,	אֲנִי יָרֵא	ani yareh,
who made the sea	אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־	asher asah et hayam
and the dry land."	הַיַּבָּשָׁה	ve'et hayabashah.
[10] The men were afraid, a great fear,	וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה	Vayir'u ha'anashim yir'ah gedolah,
and they said to him,	וַיֹּאמְרוּ אֵלָיו	vayomru elav:
"What is this you have done?"	מַה־זֹּאת עָשִׂיתָ	"Mah zot asita?"
For the men realized	כִּי־יָדְעוּ הָאֲנָשִׁים	Ki yad'u ha'anashim
that he was running from God,	כִּי־מִלִּפְנֵי יהוה הוּא בֹרֵחַ	ki milifnei Adonai hu vore'ach,
since he had told them.	כִּי הִגִּיד לָהֶם	ki higid lahem.
[11] They said to him,	וַיֹּאמְרוּ אֵלָיו	Vayomru elav,
"What can we do to you	מַה־נַּעֲשֶׂה לָּךְ	"Mah na'aseh lach
in order to calm the sea before us?"	וְיִשְׁתֹּק הַיָּם מֵעָלֵינוּ	veyishtok hayam me'aleinu?"
For the sea was increasingly stormy.	כִּי הַיָּם הוֹלֵךְ וְסֹעֵר	Ki hayam holech veso'er.

[1] Some of us may scoff at these pagans for casting lots to unravel a mystery, but we can also admire their patience in the storm and their relatively scientific approach to finding the root of their problem. Let's not forget that until the modern jury system, ordeal and torture were common methods of investigation.

[12] He told them,	וַיֹּאמֶר אֲלֵיהֶם	Vayomer aleihem,
"Pick me up and heave me into the sea;	שָׂאוּנִי וַהֲטִילֻנִי אֶל־הַיָּם	"Sa'uni, vahatiluni el hayam,
then the sea will calm down before you.	וְיִשְׁתֹּק הַיָּם מֵעֲלֵיכֶם	veyishtok hayam me'aleichem,
I know that because of me	כִּי יוֹדֵעַ אָנִי כִּי בְשֶׁלִּי	ki yode'ah ani ki vesheli
this great storm *has come* upon you."	הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם	hasa'ar hagadol hazeh aleichem."
[13] The men tried rowing	וַיַּחְתְּרוּ הָאֲנָשִׁים	Vayachteru ha'anashim
to get back to dry land	לְהָשִׁיב אֶל־הַיַּבָּשָׁה	lehashiv el hayabashah,
but could not do it, for the sea	וְלֹא יָכֹלוּ כִּי הַיָּם	velo yacholu, ki hayam
was increasingly stormy against them.	הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם	holech veso'er aleihem.
[14] They called to God and said:	וַיִּקְרְאוּ אֶל־יהוה וַיֹּאמְרוּ	Vayikre'u el Adonai, vayomru:
"Please, God, let us not be destroyed	אָנָּה יהוה אַל־נָא נֹאבְדָה	"Anah, Adonai, al nah novdah
on account of this man's life;	בְּנֶפֶשׁ הָאִישׁ הַזֶּה	benefesh ha'ish hazeh,
don't blame us for *the loss of* innocent blood.	וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִי	ve'al titen aleinu dam naki,
You are God.	כִּי־אַתָּה יהוה	ki atah Adonai:
You can do what you want."	כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ	ka'asher chafatzta asita."
[15] They picked Jonah up	וַיִּשְׂאוּ אֶת־יוֹנָה	Vayis'u et Yonah,
and heaved him into the sea.	וַיְטִלֻהוּ אֶל־הַיָּם	vaytiluhu el hayam,
The sea stopped its raging.	וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ	vaya'amod hayam mizapo.
[16] The men feared	וַיִּירְאוּ הָאֲנָשִׁים	Vayiru ha'anashim
God greatly;	יִרְאָה גְדוֹלָה אֶת־יהוה	yir'ah gedolah et Adonai,
they sacrificed offerings to God	וַיִּזְבְּחוּ־זֶבַח לַיהוה	vayizbechu zevach lAdonai,
and made pledges.[1]	וַיִּדְּרוּ נְדָרִים	vayidru nedarim.

[1] We may admire the sailors for trying to save Jonah's life and their reluctance to follow his instructions, even for their own good.

Chapter Two

[1] God prepared[1] a big fish	וַיְמַן יהוה דָּג גָּדוֹל	Vayeman Adonai dag gadol
to swallow Jonah,	לִבְלֹעַ אֶת־יוֹנָה	livlo'ah et Yonah,
and Jonah was in the insides of the fish	וַיְהִי יוֹנָה בִּמְעֵי הַדָּג	vayehi Yonah bim'ei hadag
for three days and three nights.	שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת	sheloshah yamim usheloshah leilot.
[2] Jonah prayed to God, his God,	וַיִּתְפַּלֵּל יוֹנָה אֶל־יהוה אֱלֹהָיו	Vayitpalel Yonah el Adonai Elohav
from the insides of the fish.	מִמְּעֵי הַדָּגָה	mim'ei hadagah.
[3] He said, "I called from my trouble	וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי	Vayomer, "Karati mitzarah li
to God, who answered me.	אֶל־יהוה וַיַּעֲנֵנִי	el Adonai, vaya'aneni.
From the stomach of the underworld[2]	מִבֶּטֶן שְׁאוֹל	Mibeten She'ol
I cried out; you listened to my voice.	שִׁוַּעְתִּי שָׁמַעְתָּ קוֹלִי	shivati; shamata koli.
[4] You sent me *down to the* abyss,	וַתַּשְׁלִיכֵנִי מְצוּלָה	Vatashlicheni metzulah,
into the heart of the sea;	בִּלְבַב יַמִּים	bilvav yamim,
the flowing water surrounded me;	וְנָהָר יְסֹבְבֵנִי	venahar yesoveveni,
all your breakers and waves	כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ	kol mishbarecha vegalecha
passed above me.	עָלַי עָבָרוּ	alai avaru.
[5] I said *to myself,*	וַאֲנִי אָמַרְתִּי	Va'ani amarti,
'I have been chased away from your sight.	נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ	'Nigrashti mineged einecha.
Oh, if only I could see again	אַךְ אוֹסִיף לְהַבִּיט	Ach osif lehabit
your holy dwelling.'	אֶל־הֵיכַל קָדְשֶׁךָ	el heichal kodshecha!'
[6] Water surrounded me, threatening my life;	אֲפָפוּנִי מַיִם עַד־נֶפֶשׁ	Afafuni mayim ad nefesh;
the deep encircled me;	תְּהוֹם יְסֹבְבֵנִי	tehom yesoveveni;
reeds[3] coiled around my head.	סוּף חָבוּשׁ לְרֹאשִׁי	suf chavush leroshi.

[1] ימן, "prepared," is from the same root as "right hand," so it may suggest that the preparation was particularly adept.

[2] "She'ol" is a place to which people go down, so it's reasonable to translate it as "underworld." Though the story says Jonah is inside the fish, Jonah's prayer is from the depths of the sea. The sea's depths and the fish's belly may both be metaphors for a spiritual and psychological condition.

[3] Most of us see reeds only in shallow water, not in the abysmal depths of the sea. So maybe Jonah is thinking of deep-water seaweed; or maybe the reeds are something the fish swallowed closer to the surface, winding around Jonah's head in the belly of the fish; or maybe the reeds were dead and rotted and had sunk to the depths.

[7] I sank down to the base of the hills;	לְקִצְבֵי הָרִים יָרַדְתִּי	L'kitzvei harim yarad'ti;
I was blocked from land forever; [1]	הָאָרֶץ בְּרִחֶיהָ בַּעֲדִי לְעוֹלָם	ha'aretz bericheha va'adi le'olam,
but I rose from my mortal grave. [2]	וַתַּעַל מִשָּׁחַת חַיַּי	vata'al mishachat chayai,
God is my God!	יהוה אֱלֹהָי	Adonai Elohai!
[8] When I was wrapped in my life-force *again*	בְּהִתְעַטֵּף עָלַי נַפְשִׁי	Behit'atef alai nafshi
I thought of God;	אֶת־יהוה זָכָרְתִּי	et Adonai zacharti,
my prayer reached you	וַתָּבוֹא אֵלֶיךָ תְּפִלָּתִי	vatavo elecha tefilati
in your holy dwelling.	אֶל־הֵיכַל קָדְשֶׁךָ	el heichal kodshecha.
[9] Those who drag out useless arguments	מְשַׁמְּרִים הַבְלֵי־שָׁוְא	Meshamrim havlei shav,
will lose the kindness they enjoy. [3]	חַסְדָּם יַעֲזֹבוּ	chasdam ya'azovu.
[10] But I, with a voice of thanks,	וַאֲנִי בְקוֹל תוֹדָה	Va'ani bekol todah
will offer you what I promised;	אֶזְבְּחָה־לְּךָ אֲשֶׁר נָדַרְתִּי	ezbechah lach asher nadarti;
I'll repay salvation to God."	אֲשַׁלְּמָה יְשׁוּעָתָה לַיהוה	ashalemah yeshu'atah lAdonai."
[11] God spoke to the fish,	וַיֹּאמֶר יהוה לַדָּג	Vayomer Adonai ladag,
and it spit Jonah out on the dry land.	וַיָּקֵא אֶת־יוֹנָה אֶל־הַיַּבָּשָׁה	vayakeh et Yonah el hayabashah.

[1] "The land—its bars were against me forever."
[2] "The grave/pit of my life," i.e., the place far down where I went after my symbolic death.
[3] "Those who guard/perpetuate vanities of inconsequence (trivial, inconsequential topics) will lose their kindness," i.e., people who keep useless discussions going and going will wear out their good opinion, and perhaps the kindness that God grants them.

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Chapter Three

[1] God's word came to Jonah	וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה	Vayehi devar Adonai el Yonah
a second time, saying:	שֵׁנִית לֵאמֹר	shenit, lemor:
[2] "Get up and go to Nineveh,	קוּם לֵךְ אֶל־נִינְוֵה	"Kum, lech el Ninveh
the big city,	הָעִיר הַגְּדוֹלָה	ha'ir hagedolah,
and broadcast the announcement	וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה	ukerah aleha et hakriyah
I tell you."	אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ	asher anochi do'ver elecha.
[3] Jonah got up and went to Nineveh	וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוֵה	Vayakam Yonah vayelech el Ninveh
as God told him.	כִּדְבַר יְהוָה	kidvar Adonai.
Nineveh was a big city,	וְנִינְוֵה הָיְתָה עִיר־גְּדוֹלָה	VeNinveh haytah ir gedolah
with its own legal system. [1]	לֵאלֹהִים	lelohim,
To walk through *it took* three days.	מַהֲלַךְ שְׁלֹשֶׁת יָמִים	mahalach sheloshet yamim.
[4] Jonah started to enter the city,	וַיָּחֶל יוֹנָה לָבוֹא בָּעִיר	Vayachel Yonah lavo va'ir
walking for one day,	מַהֲלַךְ יוֹם אֶחָד	mahalach yom echad,
and he made his announcement:	וַיִּקְרָא וַיֹּאמַר	vayikrah, vayomar:
"Forty days more,	עוֹד אַרְבָּעִים יוֹם	"Od arba'im yom,
and Nineveh is overthrown."	וְנִינְוֵה נֶהְפָּכֶת	veNinveh nehpachet!"
[5] The people of Nineveh believed in God	וַיַּאֲמִינוּ אַנְשֵׁי נִינְוֵה בֵּאלֹהִים	Vaya'aminu anshei Ninveh bElohim,
and called for a fast.	וַיִּקְרְאוּ־צוֹם	vayikre'u tzom,
They put on sack-cloth, [2]	וַיִּלְבְּשׁוּ שַׂקִּים	vayilbeshu sakim
both their leaders and their ordinary *people*.[3]	מִגְּדוֹלָם וְעַד־קְטַנָּם	migdolam ve'ad ketanam.
[6] The news reached the king of Nineveh.	וַיִּגַּע הַדָּבָר אֶל־מֶלֶךְ נִינְוֵה	Vayigah hadavar el melech Ninveh,
He rose from his throne,	וַיָּקָם מִכִּסְאוֹ	vayakam mikiso,
put aside his splendid robes,	וַיַּעֲבֵר אַדַּרְתּוֹ מֵעָלָיו	vaya'aver adarto me'alav,
put on sack-cloth	וַיְכַס שָׂק	vayechas sak,
and sat on the ground.	וַיֵּשֶׁב עַל־הָאֵפֶר	vayeshev al ha'efer.

[1] לֵאלֹהִים could mean "to God," a big city even by God's standards; or it could mean "to the judges/civil authorities" (cf. Ex. 22:7), big enough to make its own laws, or big enough to impress civil authorities elsewhere in the world; or it could mean "to the gods," big enough to have its own (pagan) religious system, or—since this is poetry—it could mean all of these things and more.

[2] Rough and cheap fabric. "Sack / שַׂק / sack" is one of the words that have come through from Hebrew to English.

[3] "From their great ones (leading citizens), even to their small ones (regular people)."

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[7] He made an urgent proclamation[1]	וַיַּזְעֵק וַיֹּאמֶר	Vayaz'ek, vayomer
through Nineveh,	בְּנִינְוֵה	beNinveh,
from the council[2] of the king and his leaders,	מִטַּעַם הַמֶּלֶךְ וּגְדֹלָיו	mita'am hamelech ugedolav,
saying: "Human and beast,	לֵאמֹר הָאָדָם וְהַבְּהֵמָה	lemor: "Ha'adam vehab'hemah,
cattle and flock	הַבָּקָר וְהַצֹּאן	habakar vehatzon,
must not taste any *food*,	אַל־יִטְעֲמוּ מְאוּמָה	al yit'amu me'umah,
nor graze, nor drink water."	אַל־יִרְעוּ וּמַיִם אַל־יִשְׁתּוּ	al yir'u, umayim al yishtu."
[8] They *all* put on sack-cloth,	וְיִתְכַּסּוּ שַׂקִּים	Vayitkasu sakim
people and animals,	הָאָדָם וְהַבְּהֵמָה	ha'adam vehab'hemah,
and called to God urgently.	וְיִקְרְאוּ אֶל־אֱלֹהִים בְּחָזְקָה	vayikre'u el Elohim bechozkah.
Everyone returned from evil ways	וְיָשֻׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה	Veyashuvu ish midarko hara'ah
and from the resentment	וּמִן־הֶחָמָס	umin hechamas
they harbored. [3]	אֲשֶׁר בְּכַפֵּיהֶם	asher bechapeihem.
[9] They said, "Who knows?	מִי־יוֹדֵעַ	"Mi yode'ah?
Maybe God will return and reconsider,	יָשׁוּב וְנִחַם הָאֱלֹהִים	Yashuv venicham ha'Elohim,
return from the blazing anger,	וְשָׁב מֵחֲרוֹן אַפּוֹ	veshav mecharon apo,
and we won't be overthrown."	וְלֹא נֹאבֵד	velo no'ved."
[10] God saw what they did,	וַיַּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם	Vayar ha'Elohim et ma'aseihem,
how they repented their evil ways.	כִּי־שָׁבוּ מִדַּרְכָּם הָרָעָה	ki shavu midarkam hara'ah,
God reconsidered the evil	וַיִּנָּחֶם הָאֱלֹהִים עַל־הָרָעָה	vayinachem ha'Elohim al hara'ah
that God had threatened to do to them,	אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם	asher diber la'asot lahem,
and God did not carry it out.	וְלֹא עָשָׂה	velo asah.

[1] "He caused to shout, and he said." The root זעק sometimes means "scream out," so it's possible this royal announcement came with exceptional urgency.

[2] The root טעם means "taste" or "reason/explanation." I translate it as "council" to imply that the people understood this announcement was the result of deliberation or counsel.

[3] "And from the anger/violence that was in their palms." This could mean that they were out fighting in the streets, or it could mean that they bore violent feelings that could have flared into violence at any time.

Chapter Four

[1] This seemed bad to Jonah, very bad;	וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה	Vayerah el Yonah, ra'ah gedolah,
he got angry.	וַיִּחַר לוֹ	vayichar lo.
[2] He prayed to God, saying:	וַיִּתְפַּלֵּל אֶל־יהוה וַיֹּאמַר	Vayitpalel el Adonai, vayomar:
"Please, God, isn't this what I said	אָנָּה יהוה הֲלוֹא־זֶה דְבָרִי	"Anah, Adonai, halo zeh devari
when I was still in my own country?	עַד־הֱיוֹתִי עַל־אַדְמָתִי	ad heyoti al admati?
That's why at first[1] I ran off to Tarshish.	עַל־כֵּן קִדַּמְתִּי לִבְרֹחַ תַּרְשִׁישָׁה	Al ken kidamti livro'ach Tarshishah.
I knew that you're	כִּי יָדַעְתִּי כִּי אַתָּה	Ki yadati ki atah
a gracious and merciful God,	אֵל־חַנּוּן וְרַחוּם	El chanun verachum,
patient and very kind,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד	erech apayim verav chesed,
reconsidering bad *punishments*."	וְנִחָם עַל־הָרָעָה	venicham al hara'ah.
[3] "Now, God,	וְעַתָּה יהוה	Ve'atah, Adonai,
please take my life from me.	קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי	kach nah et nafshi mimeni,
I'd rather be dead than alive!" [2]	כִּי טוֹב מוֹתִי מֵחַיָּי	ki tov moti mechayai!"
[4] God said,	וַיֹּאמֶר יהוה	Vayomer Adonai,
"You think you're right to be angry?"[3]	הַהֵיטֵב חָרָה לָךְ	"Hahetev charah lach?"
[5] Jonah left the city	וַיֵּצֵא יוֹנָה מִן־הָעִיר	Vayetze Yonah min ha'ir
and sat down on the east of the city.	וַיֵּשֶׁב מִקֶּדֶם לָעִיר	vayeshev mikedem la'ir,
There he built himself a shelter	וַיַּעַשׂ לוֹ שָׁם סֻכָּה	vaya'as lo sham sukah,
and sat under it, in the shade,	וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל	vayeshev tachteha batzel,
waiting to see	עַד אֲשֶׁר יִרְאֶה	ad asher yir'eh
what would happen to the city.	מַה־יִּהְיֶה בָּעִיר	mah yih'yeh ba'ir.

[1] The root קדם gives us words for early and east. "I started to run off to Tarshish" or "I went east to run off to Tarshish"; this would be a little joke if indeed Tarshish was far to the West.
[2] "Better is my death than my life."
[3] "Is anger good (i.e. proper) for you?"

[6] God prepared a squash vine; [1]	וַיְמַן יהוה־אֱלֹהִים קִיקָיוֹן	Vayeman Adonai-Elohim kikayon,
it grew up *quickly* above Jonah	וַיַּעַל ׀ מֵעַל לְיוֹנָה	vaya'al me'al leYonah
to serve as shade for his head,	לִהְיוֹת צֵל עַל־רֹאשׁוֹ	liheyot tzel al rosho,
to keep him from harm.	לְהַצִּיל לוֹ מֵרָעָתוֹ	lehatzil lo mera'ato,
Jonah was happy about the squash vine,	וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקָיוֹן	vayismach Yonah al hakikayon
very happy.	שִׂמְחָה גְדוֹלָה	simchah gedolah.
[7] Then God prepared a worm,	וַיְמַן הָאֱלֹהִים תּוֹלַעַת	Vayeman haElohim tola'at
early morning the next day;	בַּעֲלוֹת הַשַּׁחַר לַמָּחֳרָת	ba'alot hashachar lamochorat,
it struck the squash vine, which withered.	וַתַּךְ אֶת־הַקִּיקָיוֹן וַיִּיבָשׁ	vatach et hakikayon, vayivash.
[8] When the sun shone bright,	וַיְהִי כִּזְרֹחַ הַשֶּׁמֶשׁ	Vayehi kizro'ach hashemesh,
God prepared	וַיְמַן אֱלֹהִים	vayeman Elohim
a hot east wind.	רוּחַ קָדִים חֲרִישִׁית	ru'ach kadim charishit,
The sun struck Jonah's head.	וַתַּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה	vatach hashemesh al rosh Yonah
He collapsed.	וַיִּתְעַלָּף	vayit'alaf,
He begged for death. [2]	וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת	vayish'al et nafsho lamut,
He said, "I'd rather be dead than alive!"	וַיֹּאמֶר טוֹב מוֹתִי מֵחַיָּי	vayomer, "Tov moti mechayai!"
[9] God said to Jonah,	וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה	Vayomer Elohim el Yonah,
"You think you're right to be angry	הַהֵיטֵב חָרָה־לְךָ	"Hahetev charah lecha
about the squash vine?"	עַל־הַקִּיקָיוֹן	al hakikayon?"
He said, "*Sure*, I'm right to be angry—	וַיֹּאמֶר הֵיטֵב חָרָה־לִי	Vayomer, "hetev charah li—
to die *of anger*."	עַד־מָוֶת	ad mavet!"
[10] God said,	וַיֹּאמֶר יהוה	Vayomer Adonai,
"You feel bad about the squash vine,	אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן	"Atah chasta al hakikayon,
for which you made no effort,	אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ	asher lo amalta bo,
you didn't grow it.	וְלֹא גִדַּלְתּוֹ	velo gidalto,
It appeared one night	שֶׁבִּן־לַיְלָה הָיָה	shebin lailah hayah
and disappeared the next night.	וּבִן־לַיְלָה אָבָד	uvin laylah avad.
[11] So shouldn't I feel bad about Nineveh,	וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה	Va'ani lo achus al Ninveh,
the big city, that holds	הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ	ha'ir hag'dolah, asher yesh bah

[1] I doubt that we can identify the plant reliably. Perhaps the plant was a miraculous creation, and perhaps the plant was familiar (around Ninveh) but its rapid growth was miraculous.
[2] "He asked his life-force to die."

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more than 120,000 people,	הַרְבֵּה מֵשְׁתִּים־עֶשְׂרֵה רִבּוֹ אָדָם	harbeh mishteim esreh ribo adam
who can't tell right from left,	אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ	asher lo yadah Bein yemino lismolo,
as well as lots of cattle?"	וּבְהֵמָה רַבָּה	uvehemah rabah?"

Micah 7:18-20

Micah 7:18-20 Who is a god like you, tolerating sin	מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן	Mi el kamocha, noseh avon
and passing over bad deeds	וְעֹבֵר עַל־פֶּשַׁע	ve'over al pesha
for what remains of your heritage?	לִשְׁאֵרִית נַחֲלָתוֹ	lish'erit nachalato?
God did not stay angry forever	לֹא־הֶחֱזִיק לָעַד אַפּוֹ	Lo hechezik la'ad apo
because *God* wants kindness.	כִּי־חָפֵץ חֶסֶד הוּא	ki chafetz chesed hu.
19 *God* will return and be merciful to us;	יָשׁוּב יְרַחֲמֵנוּ	Yashuv yerachamenu,
and cover our sins.	יִכְבֹּשׁ עֲוֹנֹתֵינוּ	yichbosh avonoteinu,
And you'll send into the sea's depths	וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם	vetashlich bimtzulot yam
all their bad deeds.	כָּל־חַטֹּאתָם	kol chatotam.
20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago.	מִימֵי קֶדֶם	mimei kedem.

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Blessings After the Haftarah

1. Confidence of God's Promise

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God who rules forever,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
rock of all worlds,	צוּר כָּל-הָעוֹלָמִים	tzur kol ha'olamim
righteous in every age,	צַדִּיק בְּכָל-הַדּוֹרוֹת	tzadik bechol hadorot
the faithful God,	הָאֵל הַנֶּאֱמָן	ha'El hane'eman,
who says and who does,	הָאוֹמֵר וְעוֹשֶׂה	ha'omer ve'oseh
who speaks and fulfills,	הַמְדַבֵּר וּמְקַיֵּם	ham'daber um'kayem
whose every word is true and just.	שֶׁכָּל-דְּבָרָיו אֱמֶת וָצֶדֶק	shekol devarav emet vatzedek.
Faithful are you,	נֶאֱמָן אַתָּה הוּא	Ne'eman atah hu
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and faithful are your words;	וְנֶאֱמָנִים דְּבָרֶיךָ	vene'emanim devarecha
and no single word of yours	וְדָבָר אֶחָד מִדְּבָרֶיךָ	vedavar echad mid'varecha
will come back unfulfilled [1]	אָחוֹר לֹא יָשׁוּב רֵיקָם	achor lo yashuv reikam
for you are the ruling God,	כִּי אֵל מֶלֶךְ	ki El melech
faithful and merciful:	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah:
blessed are you, God,	בָּרוּךְ אַתָּה יי	baruch atah Adonai
the God who is faithful in every word.	הָאֵל הַנֶּאֱמָן בְּכָל-דְּבָרָיו	ha'El hane'eman bechol devarav.
	אָמֵן	Amen

2. Zion

Take pity on Zion	רַחֵם עַל צִיּוֹן	Rachem al Tziyon
for that is the foundation of our life;	כִּי הִיא בֵּית חַיֵּינוּ	ki hi beit chayeinu
and for the humiliated spirit[2]	וְלַעֲלוּבַת נֶפֶשׁ	vela'aluvat nefesh
bring salvation quickly, in our days.	תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ	toshi'a bimherah veyameinu.
We bless you, ruler	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who makes Zion happy with her children.	מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ אָמֵן	mesame'ach Tziyon bevaneha. Amen

[1] "And not one word of your words will come back empty."

[2] "The humiliated spirit" is Zion and by extension the Jewish people, humiliated time and again by the blows of history; yet this also gives voice to the personal anguish of those of us who face trouble and sorrow in our daily lives.

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3. The Messianic Era

Make us happy, ruling God,	שַׂמְּחֵנוּ יי אֱלֹהֵינוּ	Samchenu Adonai Eloheinu
through Elijah the prophet, your servant,	בְּאֵלְיָהוּ הַנָּבִיא עַבְדֶּךָ	BeEliyahu Hanavi avdecha
and with the rule of David's line,	וּבְמַלְכוּת בֵּית דָּוִד	uvemalchut beit David
your anointed *king*[1]	מְשִׁיחֶךָ	meshichecha
—let it come soon and delight our hearts.	בִּמְהֵרָה יָבֹא וְיָגֶל לִבֵּנוּ	bimherah yavoh veyagel libeinu
May no stranger sit on his throne,	עַל-כִּסְאוֹ לֹא-יֵשֵׁב זָר	al kis'o lo yeshev zar
and let no others inherit his glory.	וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת-כְּבוֹדוֹ	velo yin'chalu od acherim et kevodo
For in your holy name you promised him	כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ	ki veshem kodshecha nishbata lo
that his light would not be snuffed out	שֶׁלֹּא יִכְבֶּה נֵרוֹ	shelo yichbeh nero
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who protects David.	מָגֵן דָּוִד אָמֵן	magen David. Amen

_____ Returning the Torah ▪ הַכְנָסַת סֵפֶר הַתּוֹרָה ▪ Hachnasat Sefer HaTorah _____

The Torah scroll is handed to the leader, and we stand.

Psalm 148:13 *Let them all* praise God's name,	יְהַלְלוּ אֶת־שֵׁם יהוה	⁞ Yehalelu et shem Adonai,
for *God's* name alone is exalted:	כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:

The leader begins the procession to return the scroll

Ps. 148:13-14 *God's* glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
And *God* will bring us greatness,[2]	וַיָּרֶם קֶרֶן לְעַמּוֹ	Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Halleluyah!	הַלְלוּ־יָהּ	Halleluyah!

[1] By Jewish tradition, Elijah will herald the approach of the Messiah, and the Messiah will be descended from David's royal line.

[2] "And *God* will raise a horn for *God's* people."

[3] ; "Glory for those who feel God's kindness"—חסידיו can mean "those who love *God*" or "those who are gracious toward *God*"; or it can mean "those who experience God's love/kindness." We usually translate the word as "righteous," referring to the most devout and religious people.

As the Torah scroll is carried in procession through the congregation, we sing or say psalm 24.

Psalm 24

[1] A psalm by David.	לְדָוִד מִזְמוֹר	LeDavid mizmor:
God's is the world, with all it holds,	לַיהוָה הָאָרֶץ וּמְלוֹאָהּ	LAdonai ha'aretz um'lo'ah,
The land on which all people dwell,[1]	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,
[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell.[2]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יהוה	Mi ya'aleh vehar Adonai,
To reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	"Neki chapayim uvar levav,
Without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
Their vow is their intent.[3]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah."
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יהוה	Yisa verachah me'et Adonai,
Defending them in every trial.[4]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
Seek only, *God*, to be with you. Selah.[5]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.
[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
The glorious sovereign is nigh![6]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, who fights for us,	יהוה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
Unfailingly victorious![7]	יהוה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.

[1] "To God belongs the world and its contents, the lived-on land and its inhabitants."
[2] "For *God* founded it above waters, and established it above rivers.
[3] "The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully."
[4] "Such a person will bear a blessing from God, vindication from the God of his/her salvation."
[5] "This is the generation of his (Jacob's) generations (i..e., these are Jacob's distant descendants), who seek your presence—Jacob!" As for the meaning of "Selah," if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.
[6] "Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter." No earthly gate is high enough to admit God.
[7] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."

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[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
The glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, who fights for us;	יְהוָה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[1] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

When The Ark Rested ▪ וּבְנֻחֹה יֹאמַר ▪ Uvenucho Yomar

Num 10:36 When *the ark* rested, *Moses* would say,	וּבְנֻחֹה יֹאמַר	Uvenucho yomar:
"Return, God,	שׁוּבָה יְהוָה	"Shuva, Adonai,
to the myriad thousands of Israel."	רִבְבוֹת אַלְפֵי יִשְׂרָאֵל	riv'vot alfei Yisra'el."
Psalm 132:8-10 Go up, God, to your resting place,	קוּמָה יְהוָה לִמְנוּחָתֶךָ	Kuma, Adonai, limnuchatecha,
you and the ark of your power.	אַתָּה וַאֲרוֹן עֻזֶּךָ	ata va'aron uzecha.
Let your priests wear righteousness,	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק	Kohanecha yilbeshu tzedek,
and your pious ones will sing with joy.	וַחֲסִידֶיךָ יְרַנֵּנוּ	vachasidecha yeranenu.
For the sake of your servant David,	בַּעֲבוּר דָּוִד עַבְדֶּךָ	Ba'avur David avdecha,
do not turn away the face of your anointed.	אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ	al tashev penei meshichecha.
Prov 4:2 For I gave you good guidance;	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם	Ki lekach tov natati lachem
don't abandon my Torah!	תּוֹרָתִי אַל־תַּעֲזֹבוּ	Torati al ta'azovu.
Prov 3:18 Cling to it, and it's a tree of life;	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ	Etz chayim hi lamachazikim bah,
those who grasp it are happy.[2]	וְתֹמְכֶיהָ מְאֻשָּׁר	vetomcheha me'ushar.
Prov 3:17 Torah ways are pleasant ways;	דְּרָכֶיהָ דַרְכֵי־נֹעַם	Deracheha dar'chei no'am
Peaceful are its paths always.	וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם	vechol netivoteha shalom.
Lam 5:21 God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[3]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

We remain standing for the amidah, as the leader leads half kaddish, page 641.

[1] "Who is this ruler of glory? God of armies: *God* is the ruler of glory."

[2] "It's a tree of life to those who cling to it, and those who hold it up are happy." A wonderful thought: Torah is like a spiritual bank: it gives strength to the needy and happiness to those who give their strength to it.

[3] "Bring us back to you, Lord, and we shall come back; renew our days as of old"—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.

Afternoon Silent Amidah for Yom Kippur

The Silent Amidah is on pages 51 to 73.

Afternoon Amidah: Repetition

Stand as the Ark is opened. Some omit the references to the Matriarchs

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God,	בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[1]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

[1] "For their children's children"

[2] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

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Tutored by the wise and discerning,	מְסוֹד חֲכָמִים וּנְבוֹנִים	Misod chachamim unevonim,
instructed by experts,	וּמִלֶּמֶד דַּעַת מְבִינִים	umilemed da'at mevinim,
I voice my prayer and petition[1]	אֶפְתְּחָה פִּי בִּתְפִלָּה וּבְתַחֲנוּנִים	eftecha fi bitfilah uvetachanunim,
to plea and seek favor	לְחַלּוֹת וּלְחַנֵּן	lechalot ulechanen
from the ruler full of mercy	פְּנֵי מֶלֶךְ מָלֵא רַחֲמִים	penei melech malei rachamim
who forgives and pardons sinners.	מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים	mochel vesole'ach la'avonim.

The ark is closed, and we are seated. Congregation, then leader, say the next four lines

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה אָמֵן	magen Avraham ufoked Sarah. Amen

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[3]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[4]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.

[1] "From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition…" In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

[2] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

[3] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[4] "Kind embrace" is literally "abundant mercies."

DRAFT

Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

Congregation, then leader, say the next three lines

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[1]	מְחַיֵּה הַמֵּתִים אֱמֶן	mechayeh hametim. Amen
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
Psalm 22:4 You are holy,	וְאַתָּה קָדוֹשׁ	Ve'atah kadosh,
dwelling *above* Israel's praises.	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el.
God, please …	אֵל נָא	El nah!

3. Responsive Kedushah

We stand for the responsive kedushah,
which the leader introduces with this prayer.

So let our Kedushah *prayer* reach you,	◊ וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה	◊ Uvechen ulecha ta'aleh kedushah
for you, O our God, are the ruler,	כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ	ki atah Eloheinu melech,
who grants pardon and forgiveness!	מוֹחֵל וְסוֹלֵחַ	mochel vesole'ach!
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa,

Bow left, then right for "zeh el zeh"

Isaiah 6:3 And one called to the other, and said:	וְקָרָא ׀ זֶה אֶל ׀ זֶה וְאָמַר	Vekarah ׀ zeh el ׀ zeh ve'amar.

[1] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

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Congregation recites the next paragraph, and the leader repeats from ◊

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
God's glory fills the world;	◊ כְּבוֹדוֹ מָלֵא עוֹלָם	◊ Kevodo malei olam,
God's ministers ask each other,	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	meshartav sho'alim zeh lazeh:
"Where is the source of *God's* glory?"	אַיֵּה מְקוֹם כְּבוֹדוֹ	"Ayei mekom kevodo?"
They respond "Blessed!"	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	Le'umatam "Baruch" yomeru.

Congregation recites the next paragraph, and the leader repeats from ◊

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
May *God* turn in mercy	◊ מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים	◊ Mimkomo hu yifen berachamim,
and be gracious to the people	וְיָחוֹן עַם	veyachon am
who declare the unity of *God's* name	הַמְיַחֲדִים שְׁמוֹ	hamyachadim shemo,
evening and morning every single day—	עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד	erev vavoker, bechol yom tamid,
twice a day—with love	פַּעֲמַיִם בְּאַהֲבָה	pa'amayim be'ahava
saying "Shema."[1]	שְׁמַע אוֹמְרִים	"Shema" omrim.

Congregation recites the next paragraph, and the leader repeats from ◊

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ	יהוה אֶחָד	Adonai Eloheinu; Adonai echad.
God is our God, source of our life,	◊ הוּא אֱלֹהֵינוּ הוּא אָבִינוּ	◊ Hu Eloheinu, hu avinu,
our sovereign, our savior,	הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ	hu malkeinu, hu moshi'einu,
who will mercifully save us	וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו	vehu yashmi'einu berachamav
again, for all the world to see,	שֵׁנִית לְעֵינֵי כָל-חָי	shenit, le'einei kol chai,
Num 15:41 "To be your God."	לִהְיוֹת לָכֶם לֵאלֹהִים	"Lihyot lachem lElohim."
Num 15:41 "I am the Ruler, your God."	אֲנִי יהוה אֱלֹהֵיכֶם	"Ani Adonai Eloheichem."

[1] Shema declares the unity of God's name, and we say it each day in our evening and morning services.

[2] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

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Leader says this

The truly mighty one is our champion	אַדִּיר אַדִּירֵנוּ	Adir adirenu
Psalm 8:2 God, our God,	יהוה אֲדֹנֵינוּ	Adonai, Adoneinu,
how great is your reputation, world-wide!	מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz!
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Congregation, then leader

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and leader

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

The leader concludes

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never leave our lips,	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	mipinu lo yamush le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה	Ki El melech gadol vekadosh atah.

The Holiness Blessing Continues

Take pity on your creatures,	חֲמוֹל עַל מַעֲשֶׂיךָ	Chamol al ma'asecha
and delight in your creatures.	וְתִשְׂמַח בְּמַעֲשֶׂיךָ	vetismach bema'asecha,
Let those who rely on you say,	וְיֹאמְרוּ לְךָ חוֹסֶיךָ	veyomru lecha chosecha,
when you vindicate *us,* who are your burden,	בְּצַדֶּקְךָ עֲמוּסֶיךָ	betzadek'cha amusecha,
"Be acknowledged holy, ruler,	תֻּקְדַּשׁ אָדוֹן	"Tukdash, Adon,
more *holy* than all your creatures."[1]	עַל כָּל מַעֲשֶׂיךָ	al kol ma'asecha!"

[1] Or, "Be sanctified, Sovereign, by all your creatures."

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For those who hallow you—	כִּי מַקְדִּישֶׁיךָ	Ki makdishecha
you have hallowed them through your holiness;[1]	בִּקְדֻשָּׁתְךָ קִדַּשְׁתָּ	bikdushat'cha kidashta,
pleasant to *God,* the holy one,	נָאֶה לְקָדוֹשׁ	na'eh lakadosh,
is praise from the holy.	פְּאֵר מִקְדּוֹשִׁים	pe'er mikdoshim.

When nobody speaks up for what is right	בְּאֵין מֵלִיץ יֹשֶׁר	Be'ein melitz yosher
against one who relates *our* wrongdoing,	מוּל מַגִּיד פֶּשַׁע	mul magid pesha,
God, speak up for Jacob*'s descendants*	תַּגִּיד לְיַעֲקֹב	tagid leYa'akov
in this matter of law and justice—	דְּבַר חֹק וּמִשְׁפָּט	devar chok umishpat,
declare us innocent,	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat,
O sovereign of justice.	הַמֶּלֶךְ הַמִּשְׁפָּט	hamelech hamishpat.

May our sovereign still recall the love[2]	עוֹד יִזְכָּר-לָנוּ אַהֲבַת אֵיתָן	Od yizkor lanu ahavat Eitan,
of steadfast *Abraham*;[3]	אֲדוֹנֵנוּ	Adonenu,
for the sake of *Isaac* who was tied up,[4]	וּבַבֶן הַנֶּעֱקָד	uvaben hane'ekad
may *God* silence the accuser;	יַשְׁבִּית מְדַיְּנֵנוּ	yashbit medainenu,
for the merit of simple *Jacob*,[5]	וּבִזְכוּת הַתָּם	uviz'chut hatam
may awesome *God* exonerate us;[6]	יוֹצִיא אָיוֹם לְצֶדֶק דִּינֵנוּ	yotzi ayom letzedek dinenu,
for today is holy to our ruler.	כִּי קָדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ	ki kadosh hayom la'Adoneinu!

[1] Holiness is reciprocal, it seems; we become holy by declaring God's holiness.
[2] "The love you had for him" or "the love he had for you"—or both.
[3] "Still may *he* remember for us the love of the steadfast one—*may* our ruler *remember!"*
[4] Isaac was tied on the altar, as we read in Genesis 22.
[5] Jacob seems to be the model of a devious person, yet the Torah calls him "simple" (Gen. 25:27). Perhaps his inclination was to be straightforward, but he was placed in situations which forced him to be devious in order to survive.
[6] "May the awesome one make our judgement come out to exoneration"; i.e., may God clear us of the accusations we face.

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Let your reputation, then, be hallowed,	וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ	Uvechen yitkadash shimcha,
sovereign God, more than	יי אֱלֹהֵינוּ	Adonai, Eloheinu,
your people, Israel*'s descendants,*	עַל יִשְׂרָאֵל עַמֶּךָ	al Yisra'el amecha
your city, Jerusalem,	וְעַל יְרוּשָׁלַיִם עִירֶךָ	ve'al Yerushalayim irecha
the seat of your glory, Zion,	וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	ve'al Tziyon mishkan kevodecha
the kingdom of the line of David,	וְעַל מַלְכוּת בֵּית דָּוִד	ve'al mal'chut bet David
your anointed,	מְשִׁיחֶךָ	meshichecha
your dwelling-place or your sanctuary.	וְעַל מְכוֹנְךָ וְעַל הֵיכָלֶךָ	ve'al mechon'cha, ve'al hechalecha.
Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל-כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִרָאוּךָ כָּל-הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata.

[1] Awe and reverence for God are gifts not universally enjoyed.

[2] "Let them all be formed into a single society" or "May they all be formed …"

[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.

And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[1] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[2] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,
joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[3] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[4],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[5]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.
So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וִישָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[6]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[7] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.

[1] Some say, "Good hope/וְתִקְוָה טוֹבָה/vetikvah tovah."

[2] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

[3] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[4] David, the son of Jesse, was anointed as king.

[5] We pray for the Messianic Era, not as something remote, but as something we want right now!

[6] "End like smoke."

[7] Or "proud government," or "arrogant administration."

DRAFT

Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[1]	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you, as is written:	וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ כַּכָּתוּב	ve'ein elo'ah mibal'adecha, kakatuv.
Isaiah 5:16 The God of Hosts[2] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[3]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

4. Holiness of This Day ▪ קְדוּשַׁת הַיּוֹם ▪ Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

[1] Or "your holy words."

[2] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[3] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

DRAFT

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ ואמותינו	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
on this Day of Atonement.	בְּיוֹם הַכִּפּוּרִים הַזֶּה	beYom haKipurim hazeh
Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on this day for good;	בּוֹ לְטוֹבָה	bo letovah;
think of us for blessing;	וּפָקְדֵנוּ בּוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים	vehoshi'enu vo lechayim.

[1] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

And as for salvation and mercy—	וּבְדָבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

Remember Your Mercies ▪ זְכֹר־רַחֲמֶיךָ ▪ Zechor Rachamecha

Psalm 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יהוה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
Psalm 79:8 "Don't recall *to our discredit*	אַל־תִּזְכָּר־לָנוּ	"Al tizkor lanu
the sins of *our* first *ancestors;*	עֲוֹנֹת רִאשֹׁנִים	avonot rishonim;
quick, let your mercies reach us first,[1]	מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ	maher, yekadmunu rachamecha
for we are very low!"	כִּי דַלּוֹנוּ מְאֹד	ki dalonu me'od."
Think of us, God,	זָכְרֵנוּ יי	Zochrenu, Adonai,
when you favor your people;	בִּרְצוֹן עַמֶּךָ	birtzon amecha,
take note of us when you bring salvation.[2]	פָּקְדֵנוּ בִּישׁוּעָתֶךָ	pokdenu bishu'atecha.
Psalm 74:2 "Think of your congregation,	זְכֹר עֲדָתְךָ	"Zechor adat'cha
that became yours long ago,	קָנִיתָ קֶדֶם	kanita kedem,
that you rescued to be yours in future,[3]	גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ	ga'alta shevet nachalatecha;
Mount Zion, where you have lived."	הַר־צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ	Har Tziyon zeh shachanta bo."
Remember, God,	זְכֹר יי	Zechor, Adonai,
your love for Jerusalem,	חִבַּת יְרוּשָׁלָיִם	chibat Yerushalayim;
your love for Zion—	אַהֲבַת צִיּוֹן	ahavat Tziyon
don't forget *it*, ever!	אַל תִּשְׁכַּח לָנֶצַח	al tishkach lanetzach.
Psalm 137:7 "Remember, God, for Edom's children	זְכֹר יהוה לִבְנֵי אֱדוֹם	"Zechor, Adonai, livnei Edom
that day in Jerusalem when they said,	אֵת יוֹם יְרוּשָׁלִָם הָאֹמְרִים	et yom Yerushalayim, ha'omrim:
'Strip it, strip it to its foundation!'"	עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ	'Aru, aru ad hayesod bah!'"

[1] I.e., before God's anger reaches us.
[2] Psalm 106:4 has the same idea in the singular.
[3] "*Whom* you redeemed *so that they could become* the tribe of your inheritance."

Ps. 102:14 You will rise and take pity on Zion;	אַתָּה תָקוּם תְּרַחֵם צִיּוֹן	Atah takum, terachem Tziyon,
it's time to be kind to her: the time is now!	כִּי־עֵת לְחֶנְנָהּ כִּי־בָא מוֹעֵד	ki et lechen'nah, ki vah mo'ed.
Ex 32:13 "Remember Abraham, Isaac,	זְכֹר לְאַבְרָהָם לְיִצְחָק	"Zechor le'Avraham, leYitzchak
and Israel,[1] your servants,	וּלְיִשְׂרָאֵל עֲבָדֶיךָ	uleYisra'el, avadecha,
to whom you made your promise,	אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ	asher nishbata lahem bach,
saying to them:	וַתְּדַבֵּר אֲלֵהֶם	vat'daber alehem:
'I will increase your descendants	אַרְבֶּה אֶת־זַרְעֲכֶם	'Arbeh et zar'achem
like the stars of the sky,	כְּכוֹכְבֵי הַשָּׁמָיִם	kechochvei hashamayim,
and all this land I have told you,	וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי	vechol ha'aretz hazot, asher amarti,
I will give to your descendants,	אֶתֵּן לְזַרְעֲכֶם	Eten lezar'achem
and it will be theirs forever.'"	וְנָחֲלוּ לְעֹלָם	venachalu le'olam.'"
Deut 9:27 "Remember your servants,	זְכֹר לַעֲבָדֶיךָ	"Zechor la'avadecha
Abraham, Isaac, and Jacob.	לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב	le'Avraham, leYitzchak uleYa'akov.
Don't turn to this people's harshness	אַל־תֵּפֶן אֶל־קְשִׁי הָעָם הַזֶּה	Al tefen el keshi ha'am hazeh
and evil and sin."	וְאֶל־רִשְׁעוֹ וְאֶל־חַטָּאתוֹ	ve'el rish'o ve'el chatato."

The next two verses are said responsively, leader then congregation

Num 12:11 Please don't burden us	אַל־נָא תָּשֶׁת עָלֵינוּ	"Al na tashet aleinu
with sin, though we have been foolish	חַטָּאת אֲשֶׁר נוֹאַלְנוּ	chatat, asher no'alnu
and have sinned.[2]	וַאֲשֶׁר חָטָאנוּ	va'asher chatanu."

We have sinned, O our Rock;	חָטָאנוּ צוּרֵנוּ	Chatanu tzurenu,
forgive us, O our Creator!	סְלַח-לָנוּ יוֹצְרֵנוּ	selach lanu, yotzreinu!

Continue with Confession, pages 278 to 297, from "Remember the Pact" up to the morning service poem "This Special Day," then continue below.

[1] The quotations on this page from Exodus and Deuteronomy mention the Patriarchs but not Matriarchs; because these are Torah quotations, we have not added references to the Matriarchs.

[2] These are Aaron's words to Moses, asking forgiveness for himself Miriam. God was angry with them for questioning Moses' special relationship with God.

DRAFT

This Special Day • יוֹם אֲשֶׁר • Yom Asher

This alphabetical acrostic works forward through the first half of the Hebrew alphabet and backward through the second half. Poems with similar theme and structure, but incomplete as acrostics, are in the Shacharit and Musaf services.

It's a day appointed for our cleansing;	יוֹם אֲשֶׁר הוּחַק לְכַפָּרָתֵנוּ	Yom **a**sher huchak lechaparetenu;
today, O Rock, you'll give us the good news,	הַיּוֹם תְּבַשְּׂרֵנוּ צוּרֵנוּ	hayom te**v**asrenu, tzurenu,
Lev 16:30 "You will be cleansed."	תִּטְהָרוּ	"Tit'haru."
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Lev 16:34 "For you, this will be	וְהָיְתָה־זֹּאת לָכֶם	"Vehaytah zot lachem
a lasting rule,	לְחֻקַּת עוֹלָם	lechukat olam,
to cleanse the children of Israel	לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל	lechaper al benei Yisra'el
of all their sins once a year."	מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה	mikol chatotam, achat bashanah."
The day when *Moses,* who gave us our religious	יוֹם מַנְחִיל דָּת	Yom **m**an'chil dat
inheritance, cried out for the sake of his generation;	שִׁוַּע בְּעַד דּוֹר	shivah be'ad dor;
the day when you tolerated them for his sake,	הַיּוֹם נָשָׂא לוֹ	hayom **n**isah lo
when he prayed: *Num 14:19* "Forgive them!"	בְּבַקְּשׁוֹ סְלַח־נָא	bevaksho "Selach nah!"
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Num 14:19 "Oh, forgive this people's sin	סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	"Selach na la'avon ha'am hazeh
according to the greatness of your grace,	כְּגֹדֶל חַסְדֶּךָ	kegodel chasdecha,
and as you bore this people	וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה	vecha'asher nasa'ta la'am hazeh
from Egypt to here";	מִמִּצְרַיִם וְעַד־הֵנָּה	miMitzrayim ve'ad henah";
and there it was said:[1]	וְשָׁם נֶאֱמַר	vesham ne'emar:
Num 14:20 "God said,	וַיֹּאמֶר יהוה	"Vayomer Adonai,
'I have forgiven, as you said.'"	סָלַחְתִּי כִּדְבָרֶךָ	'Salachti kidvarecha.'"
To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
Forgiving and pardoning *God,*	מוֹחֵל וְסוֹלֵחַ	Mochel vesole'ach,
pardon us for your reputation's sake![2]	סְלַח נָא לְמַעַן שִׁמְךָ	selach nah lema'an shemecha!

[1] When the spies/travelers came back from checking out the Promised Land, the people lost heart and complained. God got angry, and Moses begged for their forgiveness.

Today, those who call on you are saved	יוֹם קוֹרְאֵי בְשִׁמְךָ יִמָּלֵטוּ	Yom **k**or'ei beshimcha yimaletu;
Today, take pity on us *as you did*	הַיּוֹם רַחֵם עָלֵינוּ	hayom **r**achem aleinu
back then, when *Moses* called on you,	כְּאָז קָרָא בְּשֵׁם	ke'az karah veshem,
as is written in your Torah:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:
Ex 34:5-7 "God came down in a cloud	וַיֵּרֶד יהוה בֶּעָנָן	"Vayered Adonai be'anan,
and stood with *Moses* there	וַיִּתְיַצֵּב עִמּוֹ שָׁם	vayityatzev imo sham,
and called on God's name.	וַיִּקְרָא בְּשֵׁם יהוה	vayikra veshem Adonai.
God passed before him and called out:	וַיַּעֲבֹר יהוה ׀ עַל־פָּנָיו וַיִּקְרָא	vaya'avor Adonai al panav vayikra:
'God, God, merciful, gracious divinity,	יהוה ׀ יהוה אֵל רַחוּם וְחַנּוּן	'Adonai, Adonai, El rachum vechanun
slow to anger, rich in kindness and truth,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim verav chesed ve'emet
keeping kindness for the thousands,	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim
tolerating sin, wrong and error,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah
who cleans *us of sin…*"'[1]	וְנַקֵּה	venakeh…'"

To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שִׁמְךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
Forgiving and pardoning *God,*	מוֹחֵל וְסוֹלֵחַ	Mochel vesole'ach,
pardon us for your reputation's sake![2]	סְלַח נָא לְמַעַן שְׁמֶךָ	selach nah lema'an shemecha!

[2] "For the glory of your name, be found for us; forgiving and pardoning one, forgive, please, for the sake of your name." God's "name" is God's reputation—the way in which people speak of God. We implore God to be merciful because we call God merciful and we want God to prove that the nice reputation is justified. "Be found for us" means that God's presence should no longer be hidden from us, as we were warned in Deut. 31:16-17.

[1] After the word וְנַקֵּה (cleans us of our sins), the phrase in Torah continues לֹא יְנַקֶּה; the complete phrase is וְנַקֵּה לֹא יְנַקֶּה, "and who cleans but who does not clean," implying a limit to God's willingness to forgive. On this day of prayer, we read what is reassuring and stop reading before we reach unsettling words. Perhaps this is intellectually dishonest, or perhaps it is the nature of prayer to speak what we sincerely hope is true.

[2] "For the glory of your name, be found for us; forgiving and pardoning one, forgive, please, for the sake of your name." God's "name" is God's reputation—the way in which people speak of God. We implore God to be merciful because we call God merciful and we want God to prove that the nice reputation is justified. "Be found for us" means that God's presence should no longer be hidden from us, as we were warned in Deut. 31:16-17.

DRAFT

Today, you view your Temple's ruins;	יוֹם שְׁמְמוֹת הֵיכָלְךָ תַּבִּיט	Yom **sh**imemot heichal'cha tabit,
today you will do—for your reputation—	הַיּוֹם תַּעֲשֶׂה לְמַעַן שִׁמְךָ	hayom **t**a'aseh lema'an shemecha,
as the delightful man *Daniel* prayed,	כְּנֶם אִישׁ חֲמוּדוֹת	kenam ish chamudot,
as is written in your holy words:	כַּכָּתוּב בִּדְבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Daniel 9:18-19 "Get ready,[1] God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	"Hateh, Elohai, oznecha, ushamah;
open your eyes	פְּקַח עֵינֶיךָ	pekach einecha,
and look at our ruin	וּרְאֵה שִׁמְמוֹתֵינוּ	ure'eh shomemoteinu,
and that of the city known by your name.	וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	veha'ir asher nikra shimcha aleha.
Not because of our merits	כִּי לֹא עַל־צִדְקֹתֵינוּ	Ki lo al tzidkoteinu
do we pray	אֲנַחְנוּ מַפִּילִים	anachnu mapilim
our pleas to you,	תַּחֲנוּנֵינוּ לְפָנֶיךָ	tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people."	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha."
To preserve your glorious reputation,	בַּעֲבוּר כְּבוֹד שְׁמֶךָ	Ba'avur kevod shim'cha
let us sense your presence!	הִמָּצֵא לָנוּ	himatzeh lanu!
Compassionate, merciful *God,*	חַנּוּן וְרַחוּם	Chanun verachum,
please listen to our prayer	שְׁמַע נָא תְּפִלָּתֵנוּ	shema nah tefilatenu
for the sake of your reputation *for mercy*!	לְמַעַן שְׁמֶךָ	lema'an shemecha!

[1] "Incline your ear."

Who Is a God Like You? ▪ מִי־אֵל כָּמוֹךָ ▪ Mi El Kamocha

This partial alphabetical acrostic has different versions for the morning, additional and afternoon services. We say this poem responsively; the leader begins and the congregation repeats each verse.

Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Mighty ruler, great in deeds!	אָדוֹן אַבִּיר בְּמַעֲשָׂיו כַּבִּיר	**A**don abir, **b**e'amasav kabir!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Revealing the depths, speaking truth!	גּוֹלֶה עֲמֻקוֹת דּוֹבֵר צְדָקוֹת	**G**oleh amukot, **d**o'ver tzedakot!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Perfect Rock, full of mercy!	הַצּוּר תָּמִים וּמָלֵא רַחֲמִים	**H**atzur tamim **u**maleh rachamim!
Micah 7:18 Who is a god like you?	מִי־אֵל כָּמוֹךָ	Mi el kamocha?
Overcoming *your righteous* anger	כּוֹבֵשׁ כְּעַסִים	**K**ovesh ke'asim
to vindicate those burdened *with sin!*	לְהַצְדִּיק עֲמוּסִים	**l**ehatzdik amusim!
As your prophet says:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
Micah 7:18-19 "Who is a god like you, tolerating sin	מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן	"Mi el kamocha, noseh avon
and passing over bad deeds	וְעֹבֵר עַל־פֶּשַׁע	ve'over al pesha
for what remains of your heritage?	לִשְׁאֵרִית נַחֲלָתוֹ	lish'erit nachalato?
God did not stay angry forever	לֹא־הֶחֱזִיק לָעַד אַפּוֹ	Lo hechezik la'ad apo
because *God* wants kindness.	כִּי־חָפֵץ חֶסֶד הוּא	ki chafetz chesed hu.
God will return and be merciful to us;	יָשׁוּב יְרַחֲמֵנוּ	Yashuv yerachamenu,
and cover our sins.	יִכְבֹּשׁ עֲוֹנֹתֵינוּ	yichbosh avonoteinu,
And you'll send into the sea's depths	וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם	vetashlich bimtzulot yam
all their bad deeds."	כָּל־חַטֹּאתָם	kol chatotam."

DRAFT

(And all the sins of your people,	וְכָל-חַטֹּאת עַמְּךָ	Vechol chatot am'cha
the descendants of Israel,	בֵּית יִשְׂרָאֵל	bet Yisra'el
cast them to a place	תַּשְׁלִיךְ בִּמְקוֹם	tashlich bimkom
where they won't be remembered,	אֲשֶׁר לֹא יִזָּכְרוּ	asher lo yizochru
won't be noticed,	וְלֹא יִפָּקְדוּ	velo yipokdu
won't come to mind[1] ever again!)[2]	וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם	velo ya'alu al lev le'olam.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago. [3]	מִימֵי קֶדֶם	mimei kedem.

The Fourth Blessing Continues

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.

[1] "Rise up to the heart"—assuming the heart is where we do some of our thinking.
[2] This sentence is inserted into the quotation from Micah.
[3] Micah 7:20 is the last verse of his book.

DRAFT

And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהֲרוּ	lifnei Adonai: tit'haru."
Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[2]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

[2] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

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and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים אָמֵן	veYom haKipurim. Amen

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

6. We Give Thanks ▪ מוֹדִים ▪ Modim

We bow at the waist for the word "modim" and straighten up at "Adonai."
When the leader recites this prayer of thanks, we say our own prayer of thanks, shaded below.

We thank you,	⸾ מוֹדִים אֲנַחְנוּ לָךְ	⸾ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ⸾ יי אֱלֹהֵינוּ	sha'atah hu ⸾ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

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We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

We Give Thanks (Congregation)[1]

We read this silently as the leader chants the Thanksgiving blessing.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu, yotzer bereshit.
Blessings and thanks *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.

[1] The "Thank You" blessing has two versions. We say the first when praying silently as individuals, the second in response to the leader's repetition. The second is collected from the personal prayers of several rabbis in Talmudic times, and it's called the Modim of the Rabbis (or Teachers). Their personal and individual prayers became institutionalized as a representative prayer for us. Since this is a silent prayer different from the leader's prayer, it is an opportunity for us to compose our own thoughts about thanks to God.

Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	ule'ovdecha belevav shalem;
—for which we thank you.	עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ	al she'anachnu modim lach.
Blessed is the God of thanks.	בָּרוּךְ אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The leader continues

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

The leader pauses for the congregation to say this paragraph, then repeats it

Source of life, ruler,	אָבִינוּ מַלְכֵּנוּ	Avinu, malkeinu,
remember your mercy	זְכוֹר רַחֲמֶיךָ	zechor rachamecha
and overcome your anger.	וּכְבוֹשׁ כַּעַסְךָ	uchevosh ka'as'cha,
Remove epidemic and bloodshed,	וְכַלֵּה דֶּבֶר וְחֶרֶב	vechaleh dever vecherev
hunger and captivity, depravity and sin,	וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן	vera'av ush'vi umashchit ve'avon
destruction, plague and misfortune,	וּשְׁמַד וּמַגֵּפָה וּפֶגַע רַע	ushemad umagefa ufega rah,
all sickness,	וְכָל מַחֲלָה	vechol machalah
obstacle and disagreement,	וְכָל תְּקָלָה וְכָל קְטָטָה	vechol tekalah vechol ketatah,
every kind of punishment,	וְכָל מִינֵי פֻּרְעָנִיּוֹת	vechol minei furaniyot,
all persecution and baseless hatred	וְכָל גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם	vechol gezerah ra'ah vesin'at chinam
from us and from all the descendants of	מֵעָלֵינוּ וּמֵעַל כָּל בְּנֵי	me'aleinu ume'al kol benei
those with whom you made your agreement!	בְרִיתֶךָ	veritecha!

The leader pauses for the congregation to say the next two lines, then repeats them

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.

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We bless you, Ruler,	בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

Blessing for Peace ▪ שִׂים שָׁלוֹם ▪ Sim Shalom

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָּ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God smile at you[1]	יָאֵר יהוה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God let you perceive God's presence[2]	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon.

[1] "May God send the light of *God's* face/presence toward you"
[2] "May God raise *God's* face toward you"

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

The leader pauses while the congregation says the next six lines, then repeats them

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes peace.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

The leader leads "full" kaddish, page 644.

[1] "On earth" is added in the Conservative liturgy.

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נְעִילָה

Concluding Service

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Yom Kippur is the only day in our calendar with five services:
Ma'ariv (the evening service) with Kol Nidrei; Shacharit, the morning service;
Musaf, the additional service; Minchah, the afternoon service;
and Ne'ilah, the concluding service.

Neilah implies closing a door or a gate;
it's our last chance to squeeze in some prayers
before the gates (of prayer) slam shut.
Of course, this is not religious doctrine
but a popular poetic image to express
the urgency we feel in our prayer.

Since Rosh Hashanah, we have been asking to be "written"
in the metaphorical Book of Life; now we ask to be "sealed" in that "book."

Ashrei and Uva LeTziyon are normally in the afternoon service,
but today they are moved to the closing service of the day, Ne'ilah.

Psalm 145 ▪ אַשְׁרֵי ▪ Ashrei

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶלָה	Od yehaleluchа selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוָה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוָה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.
11 **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.

[1] "And for his greatness there is no probing/examination."

[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them	וְאַתָּה נוֹתֵן־לָהֶם	Ve'ata noten lahem
their food in its time,	אֶת־אָכְלָם בְּעִתּוֹ	et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**Tz**adik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.

[Ps 115:18] And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	Me'ata ve'ad olam Halleluyah!

[1] This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
[2] I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.
[3] "In all his ways."
[4] "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."

DRAFT

Help Is Coming![1] ▪ וּבָא לְצִיּוֹן גּוֹאֵל ▪ Uva LeTziyon Go'el

Isaiah 59:20-21 God says, "For Zion	וּבָא לְצִיּוֹן גּוֹאֵל	"Uva leTziyon go'el
and for Jacob's kin,	וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב	uleshavei fesha beYa'akov,"
Comes one to save those	נְאֻם יהוה	ne'um Adonai
who return from sin."		
21 "This is my pact:	וַאֲנִי זֹאת בְּרִיתִי אוֹתָם	"Va'ani zot beriti otam,"
my spirit on you lain,	אָמַר יהוה	amar Adonai,
And words set in your mouth,	רוּחִי אֲשֶׁר עָלֶיךָ	"ruchi asher alecha
they shall remain	וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ	udevarai asher samti beficha
With you, your children,	לֹא־יָמוּשׁוּ מִפִּיךָ	lo yamushu mipicha
and their children too.	וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ	umipi zaracha umipi zera zaracha,"
From now until time ends,	אָמַר יהוה	amar Adonai,
they'll be with you."	מֵעַתָּה וְעַד־עוֹלָם	"me'ata ve'ad olam."
Ps 22:4 Holy are you,	◊ וְאַתָּה קָדוֹשׁ	◊ Ve'ata kadosh
our praise serves for your seat;[2]	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el
Is. 6:3 While angels call each other to repeat:	וְקָרָא זֶה אֶל־זֶה וְאָמַר	Vekara zeh el zeh ve'amar:

The congregation responds

"The God of hosts is Holy, Holy, Holy;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
God's glory fills the universe entirely."	יהוה צְבָאוֹת	Adonai tzeva'ot;
	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."

[1] Uva LeTziyon Go'el ("A Redeemer is Coming for Zion") offers comfort. We read it together, quietly.

[2] This passage introduces the angels' praise of God, which we recite in the Kedushah section of the Amidah. The angels' praise comes from various sources, which are given in Hebrew and in the Aramaic paraphrase, the Targum.

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We continue silently

They receive permission from each other	וּמְקַבְּלִין דֵּין מִן דֵּין	Umekablin den min den
and say,	וְאָמְרִין	ve'amrin:
"Holy in highest heavens	קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה	"Kadish bishmei meroma ila'ah
dwells God's presence,	בֵּית שְׁכִינְתֵּהּ	bet shechintei,
Holy on earth,	קַדִּישׁ עַל אַרְעָא	kadish al ar'ah
which serves *God's* power,	עוֹבַד גְּבוּרְתֵּהּ	oved gevurtei,
Holy forever and ever and ever,	קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	kadish le'alam ul'almei almayah,
is the Ruler of Hosts;	יי צְבָאוֹת	Adonai tzeva'ot;
The whole earth is filled	מַלְיָא כָל אַרְעָא	malya chol ar'ah
with *God's* shining glory."[1]	זִיו יְקָרֵהּ	ziv yekareh."
Ezek. 3:12 A wind swept me up;	◊ וַתִּשָּׂאֵנִי רוּחַ	◊ Vatisa'eni ru'ach,
behind me I heard a voice, a loud noise:	וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל	va'eshma acharai kol, ra'ash gadol:

The congregation responds

"Blessed is God's glory, *flowing* from its source."	בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ	"Baruch kevod Adonai mimkomo."

We continue silently

A wind picked me up,	וּנְטָלַתְנִי רוּחָא	Unetalatni rucha,
and I heard behind me	וְשִׁמְעֵית בַּתְרַי	veshim'et batrai
a voice, resounding on high,	קָל זִיעַ סַגִּיא	kal zia sagi
of those who praised, saying:	דְּמְשַׁבְּחִין וְאָמְרִין	dimeshabchin ve'amrin:
"Blessed is the honor of God	בְּרִיךְ יְקָרָא דַיי	"Berich yekara dAdonai
from the place where dwells *God's* presence."[2]	מֵאֲתַר בֵּית שְׁכִינְתֵּהּ	me'atar bet shechintei."
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
God—whose kingdom is firm	יי מַלְכוּתֵהּ קָאֵים	Adonai—malchuteh ka'em
forever and ever and ever.[3]	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

[1] The Aramaic paraphrase (Targum Yonatan) for the preceding section, Isaiah 6:3.
[2] Aramaic paraphrase for Ezekiel 3:12.
[3] Aramaic paraphrase (Targum Onkelos) for Exodus 15:18.

1 Chron. 29:18 Sovereign God of Abraham,	יהוה אֱלֹהֵי אַבְרָהָם	Adonai Elohei Avraham
Isaac, and Israel our ancestors,	יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ	Yitzchak veYisra'el avotenu,
guard this forever	שָׁמְרָה־זֹּאת לְעוֹלָם	shomrah zot le'olam,
as a concept in the thoughts of	לְיֵצֶר מַחְשְׁבוֹת	leyetser machshevot
your people's heart,	לְבַב עַמֶּךָ	levav amecha,
and make their hearts ready for you.[1]	וְהָכֵן לְבָבָם אֵלֶיךָ	vehachen levavam elecha.
Psalm 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[2]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 86:5 For you, Ruler, are good and forgiving,	כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח	Ki ata Adonai tov vesalach,
and very kind to all those who call on you.	וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ	verav chesed lechol kor'echa.
Ps. 119:142 Your righteousness is righteous forever,	צִדְקָתְךָ צֶדֶק לְעוֹלָם	Tzidkat'cha tzedek le'olam,
and your Torah is truth.	וְתוֹרָתְךָ אֱמֶת	veTorat'cha emet.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago.[3]	מִימֵי קֶדֶם	mimei kedem.

[1] From David's address to the people when he appointed Solomon's his successor. David had gathered all the materials for the Temple and prayed they would be used as he intended and people would continue to give what was needed.

This passage and those that follow form a patchwork of quotations from different parts of scripture. In formal prayer, we often rely on words crafted by others. Here, the prayers perhaps go deeper still, for even the composer relies on the words of others. It's a sort of meditation using the vocabulary of faith and petition derived from our scriptures.

[2] "And-*God who is* merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back *God's*-anger and-not will-awaken all *God's*-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יְכַפֵּר is in "Yom Kippur"; the concept we translate as "atonement" also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

[3] Micah 7:20 is the last verse of his book.

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Ps. 68:20 Blessed is the Sovereign,	בָּרוּךְ אֲדֹנָי	Baruch Adonai
who sustains us each day,	יוֹם יוֹם יַעֲמָס־לָנוּ	yom yom ya'amos lanu
the God of our salvation, Selah.[1]	הָאֵל יְשׁוּעָתֵנוּ סֶלָה	ha'El yeshu'atenu selah.
Psalm 46:8 The God of hosts is on our side;	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu;
Jacob's God is our defense. Selah.	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Psalm 84:13 Oh God, with hosts at your command,	יהוה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[2]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Ps. 20:10 O God, bring rescue *for us all*,	יהוה הוֹשִׁיעָה	Adonai hoshi'ah, hamelech
O Ruler, answer when we call!	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	ya'anenu beyom kor'einu.
Blessed is our God	בָּרוּךְ הוּא אֱלֹהֵינוּ	Baruch hu Elohenu
who created us for God's glory,	שֶׁבְּרָאָנוּ לִכְבוֹדוֹ	shebra'anu lichvodo,
separated us from those who stray,	וְהִבְדִּילָנוּ מִן הַתּוֹעִים	vehivdilanu min hato'im,
gave us the Torah of truth,	וְנָתַן לָנוּ תּוֹרַת אֱמֶת	venatan lanu Torat emet,
and planted in us everlasting life.	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayey olam nata betochenu.
May God open our heart in Torah,	הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ	Hu yiftach libenu beTorato,
and set in our heart	וְיָשֵׂם בְּלִבֵּנוּ	veyasem belibenu
love and respect for God,	אַהֲבָתוֹ וְיִרְאָתוֹ	ahavato veyirato,
doing *God's* will	וְלַעֲשׂוֹת רְצוֹנוֹ	vela'asot retzono
and serving *God* wholeheartedly,	וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם	ule'ovdo belevav shalem,
so that we do not labor in vain	לְמַעַן לֹא נִיגַע לָרִיק	lema'an lo niga larik,
nor give birth to panic.[3]	וְלֹא נֵלֵד לַבֶּהָלָה	velo neled labehalah.

[1] Sustain" could also be "burden," as if to say "God loads us [with blessings]." Or, "Blessed be God every day. If someone burdens us, God is our salvation."
[2] "The Lord of Hosts, happy is the person who trusts in you."
[3] Compare this with Isaiah 65:23.

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May it be your will,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Elohenu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avotenu ve'imoteinu,
that we observe your laws in this world,	שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה	shenishmor chukecha ba'olam hazeh,
and that we merit and live and see	וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה	venizkeh venichyeh venir'eh
and inherit goodness and blessing	וְנִירַשׁ טוֹבָה וּבְרָכָה	venirash tovah uv'rachah
in the time of the Messiah	לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ	lishnei yemot hamashi'ach
and in the life of the world to come.	וּלְחַיֵּי הָעוֹלָם הַבָּא	ulechayey ha'olam habah.
Psalm 30:13 So that glory may sing to you	לְמַעַן יְזַמֶּרְךָ כָבוֹד	Lema'an yezamercha chavod
and not be silent,	וְלֹא יִדֹּם	velo yidom,
My Sovereign God, forever I will thank you.	יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ	Adonai Elohai le'olam odeka.
Jeremiah 17:7 Blessed is the person	בָּרוּךְ הַגֶּבֶר	Baruch hagever
who places trust in God,	אֲשֶׁר יִבְטַח בַּיהוָה	asher yivtach bAdonai
who has trusted God.	וְהָיָה יהוה מִבְטַחוֹ	vehayah Adonai mivtacho.
Isaiah 26:4 Trust in God forever,	בִּטְחוּ בַיהוָה עֲדֵי־עַד	Bit'chu vAdonai adei ad,
for in the Ruling God is the rock of ages.	כִּי בְיָהּ יהוה צוּר עוֹלָמִים	ki beYah Adonai tzur olamim.
Psalm 9:11 They will trust in you,	◊ וְיִבְטְחוּ בְךָ	◊ Veyivtechu vecha
those who know your reputation—	יוֹדְעֵי שְׁמֶךָ	yod'ei shemecha,
for you have not abandoned	כִּי לֹא־עָזַבְתָּ	ki lo azavta
those who seek you, God.	דֹּרְשֶׁיךָ יהוה	dorshecha Adonai.
Isaiah 42:21 God wanted	יהוה חָפֵץ	Adonai chafetz
for the sake of *God's* righteousness	לְמַעַן צִדְקוֹ	lema'an tzidko,
that the Torah should be made great and glorious.	יַגְדִּיל תּוֹרָה וְיַאְדִּיר	yagdil Torah veya'dir.

The leader leads half kaddish, page 641.

Concluding Silent Amidah

We rise and take three steps forward and say this prayer quietly. Some omit the words for the Matriarchs.

Psalm 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי ׀ אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[1]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and seal us in the Book of Life	וְחָתְמֵנוּ בְּסֵפֶר הַחַיִּים	vechotmenu besefer hachayim
for your own sake,[3] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה	magen Avraham ufoked Sarah.

[1] "For their children's children"

[2] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

[3] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[1]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.
Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

[1] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[2] "Kind embrace" is literally "abundant mercies."

[3] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

3. Holiness ▪ קְדוּשָׁה ▪ Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל-כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִרָאוּךָ כָּל-הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata.
And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[4] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[5] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,

[1] Awe and reverence for God are gifts not universally enjoyed.
[2] "Let them all be formed into a single society" or "May they all be formed …"
[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.
[4] Some say, "Good hope/וְתִקְוָה טוֹבָה/vetikvah tovah."
[5] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[1] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[2],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[3]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.
So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וִישָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[4]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[5] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.
Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[6]	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam, Elohayich,
your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Tziyon,
from age to age: all hail to God.	לְדֹר וָדֹר הַלְלוּ-יָהּ	ledor vador: Halleluyah.

[1] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[2] David, the son of Jesse, was anointed as king.

[3] We pray for the Messianic Era, not as something remote, but as something we want right now!

[4] "End like smoke."

[5] Or "proud government," or "arrogant administration."

[6] Or "your holy words."

You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you,	וְאֵין אֱלוֹהַ מִבַּלְעָדֶיךָ	ve'ein elo'ah mibal'adecha,
as it's written:	כַּכָּתוּב	kakatuv:
Isaiah 5:16 The God of Hosts[1] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[2]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

4. Holiness of This Day • קְדוּשַׁת הַיּוֹם • Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[3]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

[1] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[2] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

[3] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ ואמותינו	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
on this Day of Atonement.	בְּיוֹם הַכִּפּוּרִים הַזֶּה	beYom haKipurim hazeh
Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on this day for good;	בּוֹ לְטוֹבָה	bo letovah;
think of us for blessing;	וּפָקְדֵנוּ בוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים	vehoshi'enu vo lechayim.
And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

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O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פִּשְׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."

Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

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And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[1]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.
Blessed are You, God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai,
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים	veYom haKipurim.

[1] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

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5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

6. We Give Thanks ▪ מוֹדִים ▪ Modim

We thank you,	⁞ מוֹדִים אֲנַחְנוּ לָךְ	⁞ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ⁞ יי אֱלֹהֵינוּ	sha'atah hu ⁞ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

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Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.
And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
And seal for a good life all the children of	וַחֲתוֹם לְחַיִּים טוֹבִים	Vachatom lechayim tovim
those with whom you made your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

Blessing for Peace ▪ שִׂים שָׁלוֹם ▪ Sim Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.

[1] "On earth" is added in the Conservative liturgy.

And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and sealed	נִזָּכֵר וְנֵחָתֵם לְפָנֶיךָ	nizacher venechatem lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who makes peace.	עוֹשֶׂה הַשָּׁלוֹם	oseh hashalom.

Concluding Service Confession

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
may our prayer approach you,	תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ	tavo lefanecha tefilatenu,
and don't hide from our appeal!	וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ	ve'al tit'alam mit'chinatenu,
After all, we are not	שֶׁאֵין אֲנַחְנוּ	she'ein anachnu
so confident or obstinate	עַזֵּי פָנִים וּקְשֵׁי עֹרֶף	azei fanim ukeshei oref
as to claim in your presence—	לוֹמַר לְפָנֶיךָ	lomar lefanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu:
that we are right	צַדִּיקִים אֲנַחְנוּ	tzadikim anachnu,
and have done no wrong.	וְלֹא חָטָאנוּ	velo chata'nu,
But *no; indeed,* we have sinned!	אֲבָל אֲנַחְנוּ חָטָאנוּ	aval anachnu chata'nu.

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Short Confession ▪ אָשַׁמְנוּ ▪ Ashamnu

We have become guilty:	אָשַׁמְנוּ	**A**shamnu
we have been disloyal,[1]	בָּגַדְנוּ	**B**agadnu
we have robbed,	גָּזַלְנוּ	**G**azalnu
we have slandered.	דִּבַּרְנוּ דֹפִי	**D**ibarnu dofi.
We have brought people to sin	הֶעֱוִינוּ	**H**e'evinu
and made others do wrong;	וְהִרְשַׁעְנוּ	**V**ehirshanu
we have sinned knowingly,	זָדְנוּ	**Z**adnu
we have victimized the weak,	חָמַסְנוּ	**CH**amasnu
we have smeared *others* with *our* lies.	טָפַלְנוּ שֶׁקֶר	**T**afalnu sheker.
We have given bad advice:	יָעַצְנוּ רָע	**Y**a'atznu ra
we have lied,	כִּזַּבְנוּ	**K**izavnu
we have made light of serious matters,	לָצְנוּ	**L**atznu
we have rebelled,	מָרַדְנוּ	**M**aradnu
we have derided,	נָאַצְנוּ	**N**i'atznu
we have turned away,	סָרַרְנוּ	**S**ararnu
we have talked ourselves into sin,[2]	עָוִינוּ	**A**vinu
we have knowingly done wrong,	פָּשַׁעְנוּ	**P**ashanu
we have hurt *others*,	צָרַרְנוּ	**TZ**ararnu
we have been obstinate.	קִשִּׁינוּ עֹרֶף	**K**ishinu oref.

[1] From בּוֹגֵד, traitor or deceiver. Exodus 21:8 describes the master who does not treat a slave-girl properly, בְּבִגְדוֹ־בָהּ, "by treating her with deceit." From the same root, בֶּגֶד means an article of clothing, with the connotation that one's outer show of goodness may hide evil designs or deeds. As King Lear says, "Through tatter'd clothes small vices do appear; Robes and furr'd gowns hide all" (4.6.166-7).

[2] In this alphabetical catalog of sins, it is hard to know whether each Hebrew term is intended to convey a distinct meaning. Some people may distinguish between two words for sin—עָוֹן, sin that we commit through rationalization, when our intentions are generally good, and פֶּשַׁע, sin that we commit by ignoring or rejecting what we know to be right. Others may say that both Hebrew words have the same meaning.

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We have been bad,	רָשַׁעְנוּ	**R**ashanu
we have become corrupt,	שָׁחַתְנוּ	**SH**ichatnu
we have become repugnant,[1]	תָּעַבְנוּ	**T**i'avnu
we have strayed—	תָּעִינוּ	**T**a'inu
you have let us drift away.[2]	תִּעְתָּעְנוּ	**T**i'tanu.

This ends the Short Confession

We have turned away from your rules	סַרְנוּ מִמִּצְוֹתֶיךָ	Sarnu mimitzvotecha
and from your good judgements	וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים	umimishpatecha hatovim,
but it has done us no good.[3]	וְלֹא שָׁוָה לָנוּ	velo shava lanu,
Nechemiah 9:33 But you are right	וְאַתָּה צַדִּיק	ve'atah tzadik
in everything that comes to us,	עַל כָּל־הַבָּא עָלֵינוּ	al kol haba aleinu,
for you have acted faithfully	כִּי־אֱמֶת עָשִׂיתָ	ki emet asita,
while we have done bad.	וַאֲנַחְנוּ הִרְשָׁעְנוּ	va'anachnu hirsha'nu.
What can we say before you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha,
the one who sits on high,	יוֹשֵׁב מָרוֹם	yoshev marom,
and what can we tell you,	וּמַה־נְּסַפֵּר לְפָנֶיךָ	umah nesaper lefanecha,
cloud-dweller;	שׁוֹכֵן שְׁחָקִים	shochen shechakim;
surely, all things, private and public,	הֲלֹא כָּל-הַנִּסְתָּרוֹת וְהַנִּגְלוֹת	halo kol hanistarot vehaniglot
you *already* know!	אַתָּה יוֹדֵעַ	atah yode'ah.

You Reach For Sinners • אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים • Atah Noten Yad Lefoshim

You reach your hand to sinners,	אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים	Atah noten yad lefoshim,
your right hand is stretched out	וִימִינְךָ פְּשׁוּטָה	vimin'cha feshutah
to receive those who return *in repentance;*	לְקַבֵּל שָׁבִים	lekabel shavim,
you have taught us, ruling God,	וַתְּלַמְּדֵנוּ יי אֱלֹהֵינוּ	vatlamdenu, Adonai Eloheinu,
to make confession to you	לְהִתְוַדּוֹת לְפָנֶיךָ	lehitvadot lefanecha
for all our sins,	עַל כָּל עֲוֹנוֹתֵינוּ	al kol avonoteinu,

[1] Like food that spoils (becomes corrupt), we have become distasteful or repugnant.
[2] God does not prevent us from sinning. God has given us free will to do good or bad, so we are responsible for our own actions.
[3] שָׁוָה, to be worthwhile—it has not been worth the trouble of straying from God's rules; we would have done better for ourselves to observe them.

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so that we will be blocked	לְמַעַן נֶחְדַּל	lema'an nechdal
from *pursuing* our unjust behavior,[1]	מֵעֹשֶׁק יָדֵינוּ	me'oshek yadeinu,
and so that you will welcome us	וּתְקַבְּלֵנוּ	utekablenu
in wholehearted repentance before you	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bitshuvah shelemah lefanecha,
as *gladly as if we were* fire- and incense-offerings	כְּאִשִּׁים וּכְנִיחוֹחִים	ke'ishim uchenichochim
for the sake of the promise you made.	לְמַעַן דְּבָרֶיךָ אֲשֶׁר אָמָרְתָּ	lema'an devarecha asher amarta.

There's no limit to the fire-offerings we owe	אֵין קֵץ לְאִשֵּׁי חוֹבוֹתֵינוּ	Ein ketz le'ishei choviteinu
nor any numbering of	וְאֵין מִסְפָּר	ve'ein mispar
the incense-offerings required for our guilt,	לְנִיחוֹחֵי אַשְׁמָתֵנוּ	lenichochei ashmatenu,
and *well* you know that our end	וְאַתָּה יוֹדֵעַ שֶׁאַחֲרִיתֵנוּ	ve'atah yode'ah she'acharitenu
is *to be food for the* maggot and worm,	רִמָּה וְתוֹלֵעָה	rimah vetole'ah,
which is why you have been liberal	לְפִיכָךְ הִרְבֵּיתָ	lefichach hirbeitah
in granting us pardon.	סְלִיחָתֵנוּ	selichateinu.

What are we, what is our life,	מָה אָנוּ מֶה חַיֵּינוּ	Mah anu, meh chayeinu,
our devotion, our righteousness,	מֶה חַסְדֵּנוּ מַה-צִּדְקֵנוּ	meh chasdenu, mah tzidkenu,
our salvation, our strength	מַה-יְּשׁוּעָתֵנוּ מַה-כֹּחֵנוּ	mah yeshu'atenu, mah kochenu,
or our power?	מַה-גְּבוּרָתֵנוּ	mah gevuratenu?
What are we to say to you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu?
Aren't all heroes like nothing to you,	הֲלֹא כָל-הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ	Halo kol hagiborim ke'ayin lefanecha
famous people as if they never lived,	וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ	ve'anshei hashem kelo hayu,
learned people like the ignorant	וַחֲכָמִים כִּבְלִי מַדָּע	vachachamim kivli mada
and wise people like fools?	וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל	unevonim kivli haskel!
For all they achieved is chaos,	כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ	Ki rov ma'aseihem tohu,
their lives are worth nothing to you:	וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	vimei chayeihem hevel lefanecha:
Eccles 3:19 People are no better than beasts—	וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן	umotar ha'adam min hab'hemah ayin,
it's all useless."	כִּי הַכֹּל הָבֶל	ki hakol havel.

[1] "The violence/oppression/injustice of our hands."

You Made Humans Different ▪ אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ ▪ Atah Hivdalta Enosh

You made humans different *from beasts*	אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ	Atah hivdaltah enosh
from the first	מֵרֹאשׁ	merosh
and taught them to realize you exist.[1]	וַתַּכִּירֵהוּ לַעֲמוֹד לְפָנֶיךָ	vatakirehu la'amod lefanecha,
Who can question your actions,[2]	כִּי מִי יֹאמַר לְךָ מַה תִּפְעָל	ki mi yomar lecha, "Mah tifal?"
and if humans do right, what do you gain?	וְאִם יִצְדַּק מַה יִּתֶּן לָךְ	ve'im yitzdak, mah yiten lach?
You granted us, ruling God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
lovingly, this Day of Cleansing—[3]	בְּאַהֲבָה אֶת יוֹם הַכִּפּוּרִים הַזֶּה	be'ahavah et Yom haKipurim hazeh,
the end, in forgiveness and pardon,	קֵץ וּמְחִילָה וּסְלִיחָה	ketz umechilah uselicha
of all our sinning	עַל כָּל עֲוֹנוֹתֵינוּ	al kol avonoteinu,
so that we will be blocked	לְמַעַן נֶחְדַּל	lema'an nechdal
from *pursuing* our unjust behavior,[4]	מֵעֹשֶׁק יָדֵינוּ	me'oshek yadeinu,
and return to you	וְנָשׁוּב אֵלֶיךָ	venashuv elecha
to perform the rules of your will	לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ	la'asot chukei retzon'cha
wholeheartedly,	בְּלֵבָב שָׁלֵם	belevav shalem,
while you in your great mercy	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	ve'atah berachamecha harabim,
take pity on us	רַחֵם עָלֵינוּ	rachem aleinu,
for you do not seek	כִּי לֹא תַחְפּוֹץ	ki lo tachpotz
the destruction of the world.	בְּהַשְׁחָתַת עוֹלָם	behashchatat olam,
as is said *in your scripture*:	שֶׁנֶּאֱמַר	shene'emar:
Isaiah 55:6 "Seek God while *God* can be found;	דִּרְשׁוּ יהוה בְּהִמָּצְאוֹ	Dirshu Adonai behimatzo;
call on God while *God* is close by."	קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב	kera'uhu biheyoto karov.

[1] "And you made it (humanity) recognize to stand before you"—i.e., the writer says, the ability to acknowledge God and pray to God separates humans from animals. This is a poetic point, perhaps a theological point, and some would say it's scientifically true; but who can look into the mind of a dog and know whether it worships the bone, the human who gives it a bone, or the great creator of the human who gives it a bone?

[2] "For who will say to you, 'What are you going to do?'"

[3] In the leader's repetition of the Amidah, on Shabbat we add a line. We don't add this line in the silent Amidah.

lovingly, this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
and this Day of Cleansing	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh

[4] "The violence/oppression/injustice of our hands."

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And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isaiah 55:7 The wicked will give up their *wicked* ways,[1]	יַעֲזֹב רָשָׁע דַּרְכּוֹ	Ya'azov rasha darko,
the evil will abandon *their evil* plans	וְאִישׁ אָוֶן מַחְשְׁבֹתָיו	ve'ish aven machshevotav,
and come back to God for mercy,[2]	וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ	veyashov el Adonai, virachamehu,
to our God, who is great in forgiveness.	וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ	ve'el Eloheinu, ki yarbeh lislo'ach.
God of forgiveness, you are	וְאַתָּה אֱלוֹהַּ סְלִיחוֹת	Ve'atah, Elo'ah selichot,
gracious, compassionate, tolerant,	חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם	chanun verachum, erech apayim
very kind and true	וְרַב חֶסֶד וֶאֱמֶת	verav chesed ve'emet
and very beneficent;	וּמַרְבֶּה לְהֵיטִיב	umarbeh leheitiv;
you want bad people to repent—	וְרוֹצֶה אַתָּה בִּתְשׁוּבַת רְשָׁעִים	verotzeh atah bitshuvat resha'im,
you're not looking for them to die!	וְאֵין אַתָּה חָפֵץ בְּמִיתָתָם	ve'ein atah chafetz bemitatam,
as is said *in your scripture*:	שֶׁנֶּאֱמַר	shene'emar:
Ezek. 33:11 "I'm telling you, as I exist,"	אֱמֹר אֲלֵיהֶם חַי־אָנִי	"Emor aleihem, chai ani,"
says divine God,	נְאֻם אֲדֹנָי יְהוִה	ne'um Adonai Elohim,
"I'm not looking for the bad person's death,	אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע	"im echpotz bemot harashah,
but for the bad person to return	כִּי אִם־בְּשׁוּב רָשָׁע	ki im beshuv rashah
from bad ways and live!	מִדַּרְכּוֹ וְחָיָה	midarko vechayah!
Come back, come back from your ways,	שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם	Shuvu, shuvu midarcheichem,
you evil people;	הָרָעִים	hara'im,
why do you *want to* die, O Jewish community?"	וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל	velamah tamutu, Beit Yisra'el."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Ezek. 18:23 "Do I seek the bad person's death?"	הֶחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע	"Hechafotz echpotz mot rashah?"
says divine God;	נְאֻם אֲדֹנָי יְהוִה	ne'um Adonai Elohim;
"I want *the bad person* to return from *evil* ways,	הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו	"haloh beshuvo midrachav
to live!"	וְחָיָה	vechayah!"
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Ezek. 18:32 "I don't seek the death of the dead,"	כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת	"Ki lo echpotz bemot hamet,"
says divine God,	נְאֻם אֲדֹנָי יְהוִה	ne'um Adonai Elohim,
"Let them repent and live!"	וְהָשִׁיבוּ וְחְיוּ	"vehashivu, vich'yu!"

[1] "The wicked *man* will abandon his path."
[2] "That *God* may take pity on him."

For you are Israel's Pardoner,	כִּי אַתָּא סַלְחָן לְיִשְׂרָאֵל	Ki atah salchan leYisra'el
the One who forgives our tribes[1]	וּמָחֲלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation,	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
and but for you we have no	וּמִבַּלְעָדֶיךָ אֵין לָנוּ	umibal'adecha ein lanu
Ruler who grants pardon and forgiveness—	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
only you.	אֶלָּה אָתָּה	elah atah.

My God,	אֱלֹהַי	Elohai,
before I was born,[2] I was unworthy;	עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַי[3]	ad shelo notzarti, eini chedai,
and now that I have been formed,	וְעַכְשָׁו שֶׁנּוֹצַרְתִּי	ve'achshav shenotzarti,
I'm as if I had never been born!	כְּאִלּוּ לֹא נוֹצַרְתִּי	ke'ilu lo notzarti.
While I live I am *but* dust:	עָפָר אֲנִי בְּחַיָּי	Afar ani bechayay,
how much more so as I die![4]	קַל וָחֹמֶר בְּמִיתָתִי	kal vachomer bemitati.
Look at me *as I stand* before you,	הֲרֵי אֲנִי לְפָנֶיךָ	Harei ani lefanecha
like a bowl[5] full of shame and reproach.	כִּכְלִי מָלֵא בּוּשָׁה וּכְלִמָּה	kichli malei bushah uchelimah!

May this be your wish,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha,
ruling God	יְיָ אֱלֹהַי	Adonai Elohai,
and God of my ancestors,	וֵאלֹהֵי אֲבוֹתַי ואמותי	vElohei avotai ve'imotai,
that I should never sin again;	שֶׁלֹּא אֶחֱטָה עוֹד	shelo echetah od.
and however I have sinned at you,	וּמַה-שֶּׁחָטָאתִי לְפָנֶיךָ	Umah shechatati lefanecha,
wipe it clean with your great mercy,	מָרֵק בְּרַחֲמֶיךָ הָרַבִּים	marek berachamecha harabim—
but not through suffering[6]	אֲבָל לֹא עַל יְדֵי יִסּוּרִים	aval lo al yedei yisurim
or grave sickness.	וְחֳלָיִם רָעִים	vecholayim ra'im!

[1] "The tribes of Jeshurun."
[2] "Until/while I was not *yet* formed."
[3] Some editions use כְּדַאי which means and sounds the same as כְּדַי.
[4] "On my *death*bed."
[5] כְּלִי, "vessel" or "utensil," refers to a human-made item like a tool, a pot, or a musical instrument.
[6] Jewish tradition has the idea that suffering can compensate for sins.

DRAFT

Personal Prayers

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	Lema'an yechaltzun yedidecha,
take action, rescue and answer me!	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni.
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."
May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

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Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

We are seated ׀.

Concluding Amidah:Repetition

Stand as the ark is opened.[1] Some omit the references to the Matriarchs.

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good acts of kindness you repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
for everything is in your power,	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you recall,	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
and bring a savior *in due hour*	וּמֵבִיא גּוֹאֵל	umevi go'el
for their remote posterity[2]	לִבְנֵי בְנֵיהֶם	livnei veneihem,
to show your love and honesty.[3]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

[1] The ark stays open for the leader's repetition, so we stand if we can; God knows it's been a long day, and we're tired and hungry!

[2] "For their children's children"

[3] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

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Tutored by the wise and discerning,	מְסוֹד חֲכָמִים וּנְבוֹנִים	Misod chachamim unevonim,
instructed by experts,	וּמִלֶּמֶד דַּעַת מְבִינִים	umilemed da'at mevinim,
I voice my prayer and petition[1]	אֶפְתְּחָה פִּי בִּתְפִלָּה וּבְתַחֲנוּנִים	eftecha fi bitfilah uvetachanunim,
to plea and seek favor	לְחַלּוֹת וּלְחַנֵּן	lechalot ulechanen
from the ruler full of mercy	פְּנֵי מֶלֶךְ מָלֵא רַחֲמִים	penei melech malei rachamim
who forgives and pardons sinners.	מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים	mochel vesole'ach la'avonim.

Congregation, then leader, say the next four lines

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and seal us in the Book of Life	וְחָתְמֵנוּ בְּסֵפֶר הַחַיִּים	vechotmenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה אָמֵן	magen Avraham ufoked Sarah. Amen

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead[3]	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[4]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.

[1] "From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition…" In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

[2] Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

[3] Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

[4] "Kind embrace" is literally "abundant mercies."

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Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

Congregation, then leader, say the next three lines

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[1]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

3. Holiness ▪ קְדוּשָּׁה ▪ Kedushah

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
Psalm 22:4 You are holy,	וְאַתָּה קָדוֹשׁ	Ve'atah kadosh,
dwelling *above* Israel's praises.	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el.
God, please …	אֵל נָא	El nah!

Congregation, then leader, say the next two paragraphs

Please listen; please forgive *us* today;	◊ שְׁמַע נָא סְלַח נָא הַיּוֹם	◊ Shema nah, selach nah hayom;
ignore *our sins* as the day fades	עֲבוֹר כִּי פָנָה יוֹם	avur ki fanah yom,
that we may praise you,	וּנְהַלֶּלְךָ	unelhalel'cha
fearsome, awesome, holy *God*	נוֹרָא וְאָיוֹם קָדוֹשׁ	norah ve'ayom—kadosh!
So let our Kedushah *prayer* reach you,	◊ וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה	◊ Uvechen ulecha ta'aleh kedushah
for you, O our God, are the ruler,	כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ	ki atah Eloheinu melech,
who grants pardon and forgiveness!	מוֹחֵל וְסוֹלֵחַ	mochel vesole'ach!

[1] We may understand this different ways: that God wakens "dead" sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

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3. Responsive Kedushah

Among *angels* you are respected and hallowed	וּבָהֶם תַּעֲרַץ וְתֵקָדֵשׁ	Uvahem ta'oratz vtukdash
as in the secret speech of holy seraphs	כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ	kesod si'ach sarfei kodesh
who make your name holy in holiness;	הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ	hamakdishim shimcha bakodesh,
As your prophet says:	כַּכָּתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
Isaiah 6:3 And one called to the other, and said:	וְקָרָא זֶה אֶל זֶה וְאָמַר	Vekarah zeh el zeh ve'amar.

Congregation recites the next paragraph, and the leader repeats from ◊

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
God's glory fills the world;	◊ כְּבוֹדוֹ מָלֵא עוֹלָם	◊ Kevodo malei olam,
God's ministers ask each other,	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	meshartav sho'alim zeh lazeh:
"Where is the source of *God's* glory?"	אַיֵּה מְקוֹם כְּבוֹדוֹ	"Ayei mekom kevodo?"
They respond "Blessed!"	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	Le'umatam "Baruch" yomeru.

Congregation recites the next paragraph, and the leader repeats from ◊

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
May *God* turn in mercy	◊ מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים	◊ Mimkomo hu yifen berachamim,
and be gracious to the people	וְיָחוֹן עַם	veyachon am
who declare the unity of *God's* name	הַמְיַחֲדִים שְׁמוֹ	hamyachadim shemo,
evening and morning every single day—	עֶרֶב וָבֹקֶר בְּכָל-יוֹם תָּמִיד	erev vavoker, bechol yom tamid,
twice a day—with love	פַּעֲמַיִם בְּאַהֲבָה	pa'amayim be'ahava
saying "Shema."[1]	שְׁמַע אוֹמְרִים	"Shema" omrim.

Congregation recites the next paragraph, and the leader repeats from ◊

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה ו אֶחָד	Adonai Eloheinu; Adonai echad.

[1] Shema declares the unity of God's name, and we say it each day in our evening and morning services.

[2] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

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God is our God, source of our life,	◊ הוּא אֱלֹהֵינוּ הוּא אָבִינוּ	◊ Hu Eloheinu, hu avinu,
our sovereign, our savior,	הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ	hu malkeinu, hu moshi'einu,
who will mercifully save us	וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו	vehu yashmi'einu berachamav
again, for all the world to see,	שֵׁנִית לְעֵינֵי כָּל-חָי	shenit, le'einei kol chai,
Num 15:41 "To be your God."	לִהְיוֹת לָכֶם לֵאלֹהִים	"Lihyot lachem lElohim."
Num 15:41 "I am the Ruler, your God."	אֲנִי יהוה אֱלֹהֵיכֶם	"Ani Adonai Eloheichem."

Leader says this

The truly mighty one is our champion	אַדִּיר אַדִּירֵנוּ	Adir adirenu
Psalm 8:2 God, our God,	יהוה אֲדֹנֵינוּ	Adonai, Adoneinu,
how great is your reputation, world-wide!	מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz!
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Congregation, then leader

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and leader

Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

The leader concludes

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never leave our lips,	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	mipinu lo yamush le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה	Ki El melech gadol vekadosh atah.

DRAFT

Pity Your Creatures ▪ חֲמוֹל עַל מַעֲשֶׂיךָ ▪ Chamol Al Ma'asecha

Take pity on your creatures,	חֲמוֹל עַל מַעֲשֶׂיךָ	Chamol al ma'asecha
and delight in your creatures.	וְתִשְׂמַח בְּמַעֲשֶׂיךָ	vetismach bema'asecha,
Let those who rely on you say,	וְיֹאמְרוּ לְךָ חוֹסֶיךָ	veyomru lecha chosecha,
when you vindicate *us,* who are your burden,	בְּצַדֶּקְךָ עֲמוּסֶיךָ	betzadek'cha amusecha,
"Be acknowledged holy, ruler,	תֻּקְדַּשׁ אָדוֹן	"Tukdash, Adon,
more *holy* than all your creatures."[1]	עַל כָּל מַעֲשֶׂיךָ	al kol ma'asecha!"
For those who hallow you—	כִּי מַקְדִּישֶׁיךָ	Ki makdishecha
you have hallowed them through your holiness;[2]	בִּקְדֻשָּׁתְךָ קִדַּשְׁתָּ	bikdushat'cha kidashta,
pleasant to *God,* the holy one,	נָאֶה לְקָדוֹשׁ	na'eh lakadosh,
is praise from the holy.	פְּאֵר מִקְדוֹשִׁים	pe'er mikdoshim.
When nobody speaks up for what is right	בְּאֵין מֵלִיץ יֹשֶׁר	Be'ein melitz yosher
against one who relates *our* wrongdoing,	מוּל מַגִּיד פֶּשַׁע	mul magid pesha,
God, speak up for Jacob*'s descendants*	תַּגִּיד לְיַעֲקֹב	tagid leYa'akov
in this matter of law and justice—	דְּבַר חֹק וּמִשְׁפָּט	devar chok umishpat,
declare us innocent,	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat,
O sovereign of justice.	הַמֶּלֶךְ הַמִּשְׁפָּט	hamelech hamishpat.
May our sovereign still recall the love[3]	עוֹד יִזְכָּר-לָנוּ אַהֲבַת אֵיתָן	Od yizkor lanu ahavat Eitan,
of steadfast *Abraham*;[4]	אֲדוֹנֵנוּ	Adonenu,
for the sake of *Isaac* who was tied up,[5]	וּבַבֶן הַנֶּעֱקַד	uvaben hane'ekad
may *God* silence the accuser;	יַשְׁבִּית מְדַיְּנֵנוּ	yashbit medainenu,
for the merit of simple *Jacob*,[6]	וּבִזְכוּת הַתָּם	uviz'chut hatam
may awesome *God* exonerate us;[7]	יוֹצִיא אָיוֹם לְצֶדֶק דִּינֵנוּ	yotzi ayom letzedek dinenu,
for today is holy to our ruler.	כִּי קָדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ	ki kadosh hayom la'Adoneinu!

[1] Or, "Be sanctified, Sovereign, by all your creatures."
[2] Holiness is reciprocal, it seems; we become holy by declaring God's holiness.
[3] "The love you had for him" or "the love he had for you"—or both.
[4] "Still may *he* remember for us the love of the steadfast one—*may* our ruler *remember!"*
[5] Isaac was tied on the altar, as we read in Genesis 22.

DRAFT

Let your reputation, then, be hallowed,	וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ	Uvechen yitkadash shimcha,
sovereign God, more than	יי אֱלֹהֵינוּ	Adonai, Eloheinu,
your people, Israel*'s descendants,*	עַל יִשְׂרָאֵל עַמֶּךָ	al Yisra'el amecha
your city, Jerusalem,	וְעַל יְרוּשָׁלַיִם עִירֶךָ	ve'al Yerushalayim irecha
the seat of your glory, Zion,	וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	ve'al Tziyon mishkan kevodecha
the kingdom of the line of David,	וְעַל מַלְכוּת בֵּית דָּוִד	ve'al mal'chut bet David
your anointed,	מְשִׁיחֶךָ	meshichecha
your dwelling-place or your sanctuary.	וְעַל מְכוֹנְךָ וְעַל הֵיכָלֶךָ	ve'al mechon'cha, ve'al hechalecha.

The Holiness Blessing Continues

Therefore, grant[1] the fear of you,	וּבְכֵן תֵּן פַּחְדְּךָ	Uvechen ten pachdecha
Sovereign God, to all your creatures,	יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ	Adonai Eloheinu al kol ma'asecha,
and reverence for you	וְאֵימָתְךָ	ve'eimat'cha
to all that you created.	עַל-כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata,
Let all creatures fear you	וְיִרָאוּךָ כָּל-הַמַּעֲשִׂים	veyira'ucha kol hama'asim,
and let every creature bow to you.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	veyishtachavu lefanecha kol habru'im,
Let them all form[2] a society united	וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת	veye'asu chulam agudah achat,
to perform your will wholeheartedly.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם	la'asot retzon'cha belevav shalem,
For we have come to know, ruling God,	כְּמוֹ שֶׁיָּדַעְנוּ יי אֱלֹהֵינוּ	kemo sheyadanu Adonai Eloheinu
that command submits to you,[3]	שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ	shehashilton lefanecha,
power is in your grasp,	עֹז בְּיָדֶךָ	oz beyad'cha
strength in your right hand,	וּגְבוּרָה בִּימִינֶךָ	ugevurah biminecha,
and your awesome reputation *stands*	וְשִׁמְךָ נוֹרָא	veshimcha nora
over all your creatures.	עַל כָּל-מַה-שֶּׁבָּרָאתָ	al kol mah shebarata.

[6] Jacob seems to be the model of a devious person, yet the Torah calls him "simple" (Gen. 25:27). Perhaps his inclination was to be straightforward, but he was placed in situations which forced him to be devious in order to survive.

[7] "May the awesome one make our judgement come out to exoneration"; i.e., may God clear us of the accusations we face.

[1] Awe and reverence for God are gifts not universally enjoyed.

[2] "Let them all be formed into a single society" or "May they all be formed …"

[3] "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.

DRAFT

And so grant glory, O God, to your people,	וּבְכֵן תֵּן כָּבוֹד יי לְעַמֶּךָ	Uvechen ten kavod, Adonai, le'amecha,
praise to those who fear you,	תְּהִלָּה לִירֵאֶיךָ	tehilah lire'echa,
hope[1] for those who seek you,	וְתִקְוָה לְדוֹרְשֶׁיךָ	vetikvah ledorshecha,
eloquence[2] for those who yearn for you,	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ	ufit'chon peh lamyachalim lach,
joy to your land,	שִׂמְחָה לְאַרְצֶךָ	simcha le'artzecha,
happiness to your city,	וְשָׂשׂוֹן לְעִירֶךָ	vesason le'irecha,
vital strength[3] for your servant David,	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ	utzemichat keren leDavid avdecha,
a shining light	וַעֲרִיכַת נֵר	va'arichat ner
for Jesse's son, your anointed[4],	לְבֶן יִשַׁי מְשִׁיחֶךָ	leven Yishai meshichecha,
soon and in our time.[5]	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu.
So the righteous will see and rejoice,	וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ	Uvechen tzadikim yir'u veyismachu,
the upright will celebrate	וִישָׁרִים יַעֲלֹזוּ	visharim ya'alozu,
and the pious will shout for joy;	וַחֲסִידִים בְּרִנָּה יָגִילוּ	vechasidim berinah yagilu,
injustice will close its mouth,	וְעוֹלָתָה תִּקְפָּץ-פִּיהָ	ve'olatah tikpatz piha,
and all evil will entirely	וְכָל-הָרִשְׁעָה כֻּלָּהּ	vechol harish'ah kulah
go up in smoke[6]	כֶּעָשָׁן תִּכְלֶה	ke'ashan tichleh,
when the Regime of Pride[7] will pass	כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן	ki ta'avir memshelet zadon
from the earth.	מִן הָאָרֶץ	min ha'aretz.

[1] Some say, "Good hope/וְתִקְוָה טוֹבָה/vetikvah tovah."

[2] "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

[3] "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

[4] David, the son of Jesse, was anointed as king.

[5] We pray for the Messianic Era, not as something remote, but as something we want right now!

[6] "End like smoke."

[7] Or "proud government," or "arrogant administration."

DRAFT

Then you, God, will rule alone	וְתִמְלוֹךְ אַתָּה יי לְבַדֶּךָ	Vetimloch atah Adonai levadecha
over all your creatures,	עַל כָּל-מַעֲשֶׂיךָ	al kol ma'asecha,
in Mount Zion, where your glory dwells,	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	behar Tziyon mishkan kevodecha
and in Jerusalem, your holy city,	וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ	uvirushalayim ir kodshecha,
as it's written in your holy book:[1]	כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ	kakatuv bedivrei kodshecha:
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

You are holy, your name is awesome,	קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ	Kadosh atah venorah shemecha
and there is no God but you,	וְאֵין אֱלוֹהַ מִבַּלְעָדֶיךָ	ve'ein elo'ah mibal'adecha,
as it's written:	כַּכָּתוּב	kakatuv:
Isaiah 5:16 The God of Hosts[2] is made high	וַיִּגְבַּהּ יהוה צְבָאוֹת	Vayigbah Adonai tzeva'ot
through justice,	בַּמִּשְׁפָּט	bamishpat,
and holy God	וְהָאֵל הַקָּדוֹשׁ	veha'El hakadosh
is made holy through righteousness.[3]	נִקְדַּשׁ בִּצְדָקָה	nikdash bitzdakah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

4. Holiness of This Day ▪ קְדוּשַׁת הַיּוֹם ▪ Kedushat Hayom

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

[1] Or "your holy words."

[2] צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

[3] Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

DRAFT

Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdushah velimnuchah,
and this Day of Atonement	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
for forgiveness, pardon and cleansing,	לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	limchilah velislichah ulechaparah,
on which to forgive all our sins	וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ	velimchol bo et kol avonoteinu,
lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ ואמותינו	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
on this Day of Atonement.	בְּיוֹם הַכִּפּוּרִים הַזֶּה	beYom haKipurim hazeh
Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on this day for good;	בּוֹ לְטוֹבָה	bo letovah;
think of us for blessing;	וּפָקְדֵנוּ בּוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים	vehoshi'enu vo lechayim.

[1] מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

And as for salvation and mercy—	וּבְדָבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

Open the Gate ▪ פְּתַח לָנוּ שַׁעַר ▪ Petach Lanu Sha'ar

Leader, then congregation, recite the next three verses.

Open the gate for us—	פְּתַח לָנוּ שַׁעַר	Petach lanu sha'ar
it's time for the gate to close	בְּעֵת נְעִילַת שַׁעַר	be'et ne'ilat sha'ar
for day is fading!	כִּי פָנָה יוֹם	ki fanah yom!
Day is fading,	הַיּוֹם יִפְנֶה	Hayom yifneh,
the sun is setting and fading;	הַשֶּׁמֶשׁ יָבֹא וְיִפְנֶה	hashemesh yavo veyifneh;
let us enter your gate!	נָבוֹאָה שְׁעָרֶיךָ	navo'ah she'arecha!
Please, God, please, be forbearing,	אָנָּא אֵל נָא שָׂא נָא	Anah El na, sah na,
forgive, pardon, take pity,	סְלַח נָא מְחַל נָא חָמָל נָא	selach na, mechal na, chamal na,
be merciful, cleanse *us,*	רַחֵם נָא כַּפֶּר נָא	rachem na, kaper na,
subdue sin and transgression!	כְּבוֹשׁ חֵטְא וְעָוֹן	kevosh chet ve'avon!

DRAFT

The Thirteen Attributes of God's Mercy

We will repeat this section several times.

Ruling God,	אֵל מֶלֶךְ	El, melech
seated on the Throne of Mercy,	יוֹשֵׁב עַל כִּסֵּא רַחֲמִים	yoshev al kiseh rachamim,
behaving with kindness,	מִתְנַהֵג בַּחֲסִידוּת	mitnaheg bachasidut,
pardoning your people's sins,	מוֹחֵל עֲוֹנוֹת עַמּוֹ	mochel avonot amo,
making them disappear, one by one,[1]	מַעֲבִיר רִאשׁוֹן רִאשׁוֹן	ma'avir rishon rishon,
increasing forgiveness for sinners	מַרְבֶּה מְחִילָה לַחַטָּאִים	marbeh mechilah lachata'im,
and pardon for transgressors,	וּסְלִיחָה לְפוֹשְׁעִים	uselichah lefosh'im,
dealing justice	עוֹשֶׂה צְדָקוֹת	oseh tzedakot
for all flesh and spirit—	עִם כָּל בָּשָׂר וָרוּחַ	im kol basar varu'ach—
you won't punish them as they deserve![2]	לֹא כְרָעָתָם תִּגְמוֹל	lo chera'atam tigmol!
God, you taught us	אֵל הוֹרֵיתָ לָנוּ	El horeita lanu
to say the Thirteen *Aspects of Mercy:*	לוֹמַר שְׁלֹשׁ עֶשְׂרֵה	lomar shelosh esreh,
today, for our sake, think of the	זְכָר-לָנוּ הַיּוֹם	zechor lanu hayom
the Agreement of the Thirteen *Aspects*	בְּרִית שְׁלֹשׁ עֶשְׂרֵה	brit shelosh esreh,
as you taught the humble *Moses* long ago,	כְּמוֹ שֶׁהוֹדַעְתָּ לֶעָנָו מִקֶּדֶם	kemo shehodata le'anav mikedem,
as is written *in Exodus*:[3]	כְּמוֹ שֶׁכָּתוּב	kemo shekatuv:
Ex 34:5-7 "God came down in a cloud	וַיֵּרֶד יהוה בֶּעָנָן	"Vayered Adonai be'anan,
and stood with him there	וַיִּתְיַצֵּב עִמּוֹ שָׁם	vayityatzev imo sham,
and called on God's name,	וַיִּקְרָא בְּשֵׁם יהוה	vayikra veshem Adonai,

[1] I.e., "making one sin after the other pass *into oblivion*." This implies that God ignores the sins, yet the phrase also says that God takes care of each sin, one after the other, so each sin is given attention, and bit by bit our burden of guilt is alleviated.

[2] "You will not (or, Do not) repay them according to their wrongdoings."

[3] After the incident of the Golden Calf, Moses begged God for reassurance, begged for a closer knowledge of God's nature. What happened is an enduring mystery, which you can ponder for yourself.

DRAFT

Congregation, then leader:

And God passed before him and called out:	וַיַּעֲבֹר יהוה עַל־פָּנָיו וַיִּקְרָא׃	vaya'avor Adonai al panav vayikra:

Congregation, then leader:

'God, God,	יהוה יהוה	'Adonai, Adonai
is a God both merciful and gracious,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun,
patient, and great in kindness and truth,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet,
ensuring mercy for thousands *of generations,*	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim,
tolerating sin, transgression and wrong,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah,
and cleansing *people of their guilt ...'"*[1]	וְנַקֵּה׃	venakeh.'"

Ex 34:9 "Forgive our sin and error,	וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ	"Vesalachta la'avonenu ulechatatenu
and choose to keep us!"[2]	וּנְחַלְתָּנוּ	unechaltanu."
Forgive us, Source of Life,	סְלַח-לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have gone wrong,	כִּי חָטָאנוּ	ki chatanu,
pardon us, Ruler,	מְחַל-לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have sinned.	כִּי פָשָׁעְנוּ	ki fashanu,
For you are God, good and forgiving,	כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח	ki atah Adonai, tov vesalach,
full of kindness to all who call on you.	וְרַב-חֶסֶד לְכָל-קֹרְאֶיךָ	verav chesed lechol kor'echa.

The Thirteen Attributes of God's Mercy section ends here

[1] The bordered section is the Thirteen Attributes of Divine Mercy in God's revelation to Moses: 1. יהוה 2. יהוה 3. אֵל 4. רַחוּם 5. וְחַנּוּן 6. אֶרֶךְ אַפַּיִם 7. וְרַב־חֶסֶד 8. וֶאֱמֶת 9. נֹצֵר חֶסֶד לָאֲלָפִים 10. נֹשֵׂא עָוֹן 11. וָפֶשַׁע 12. וְחַטָּאָה 13. וְנַקֵּה.

After the word וְנַקֵּה (cleans us of our sins), the phrase in Torah continues לֹא יְנַקֶּה; the complete phrase is וְנַקֵּה לֹא יְנַקֶּה, "and who cleans but who does not clean," implying a limit to God's willingness to forgive. On this day of prayer, we read what is reassuring and stop reading before we reach unsettling words. Perhaps this is intellectually dishonest, or perhaps it is the nature of prayer to speak what we sincerely hope is true.

Some distinguish three categories of sins in attributes 10, 11 and 12: עָוֹן is committed for personal gain or pleasure; פֶּשַׁע is committed intentionally, rebelling against God; חֲטָאָה (or חֵטְא) is unintentional. For more details, see the ArtScroll Torah with Rashi's Commentary (Sapirstein Edition), note 4 on Deut. 25:2.

[2] Moses' response to God's revelation, Exodus 34:9. וּנְחַלְתָּנוּ can be translated, "take us for your inheritance," with the idea that the inheritance you choose is what you really want to keep.

DRAFT

Psalm 130:4 Forgiveness is with you, *in your control,*	כִּי־עִמְּךָ הַסְּלִיחָה	Ki im'cha haslichah,
and so you are revered.	לְמַעַן תִּוָּרֵא	lema'an tivareh.
Ps. 36:10 The source of life is with you, *in your control;*	כִּי־עִמְּךָ מְקוֹר חַיִּים	Ki im'cha mekor chayim;
only in your light do we perceive light.	בְּאוֹרְךָ נִרְאֶה־אוֹר	be'or'cha nir'eh or.
God, hear our cry;	שְׁמַע יי קוֹלֵנוּ	Shema Adonai koleinu;
we cry out so that you will be gracious and answer us.	נִקְרָא וְחָנֵּנוּ וַעֲנֵנוּ	nikrah vechonenu va'anenu.
Your mercy is abundant, God;	רַחֲמֶיךָ רַבִּים יי	Rachamecha rabim, Adonai;
when you sentence us, let us live![1]	כְּמִשְׁפָּטֶיךָ חַיֵּנוּ	kemishpatecha chayenu!
Don't bring us to *strict* justice—	אַל תָּבֹא בְּמִשְׁפָּט עִמָּנוּ	Al tavo bemishpat imanu
Psalm 143:2 for no creature can be innocent	כִּי לֹא־יִצְדַּק לְפָנֶיךָ כָּל־חָי	ki lo yitzdak lefanecha kol chay.
when standing before you *for judgement*!		

Psalm 103:13 As parents excuse their children,[2]	כְּרַחֵם אָב עַל־בָּנִים	Kerachem av al banim,
so may you, God, excuse us.	כֵּן תְּרַחֵם יי עָלֵינוּ	ken terachem, Adonai, aleinu.
Psalm 3:9 To God belongs salvation, while	לַיהוָה הַיְשׁוּעָה	lAdonai hayeshuah,
Your blessing's on your nation. Selah.[3]	עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה	al amcha virchatecha. Selah.
Psalm 46:12 The God of Hosts is at our side,	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu
Jacob's God, in whom we hide. Selah.[4]	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Psalm 84:13 Oh God, with hosts at your command,	יהוה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[5]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Psalm 20:10 God, save us: for at our demand,	יהוה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[6]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

[1] Based on Ps. 119:156.
[2] "As a father has mercy on his children…"
[3] "Salvation belongs to God; your blessing is on your people, Selah."
[4] "The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah."
[5] "The Lord of Hosts, happy is the person who trusts in you."
[6] "Lord, bring salvation! The king will answer us on the day when we call."

Num 14:19 "Oh, forgive this people's sin	◊ סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה	◊ "Selach na la'avon ha'am hazeh
according to the greatness of your grace,	כְּגֹדֶל חַסְדֶּךָ	kegodel chasdecha,
and as you bore this people	וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה	vecha'asher nasa'ta la'am hazeh
from Egypt to here"; [1]	מִמִּצְרַיִם וְעַד־הֵנָּה	miMitzrayim ve'ad henah";
and there it was said:	וְשָׁם נֶאֱמַר	vesham ne'emar:
	The congregation responds:	
Num 14:20 God said,	וַיֹּאמֶר יְהוָה	Vayomer Adonai,
"I have forgiven, as you said."	סָלַחְתִּי כִּדְבָרֶךָ	"Salachti kidvarecha."
Daniel 9:18-19 Get ready[2], God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	Hateh, Elohai, oznecha, ushamah;
open your eyes and look at our ruin	פְּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ	pekach einecha, ure'eh shomemoteinu,
and *that of* the city known by your name.	וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	veha'ir asher nikra shimcha aleha.
Not because of our merits do we	כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ	Ki lo al tzidkoteinu anachnu
submit our pleas to you,	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ	mapilim tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people.[3]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha.

[1] When the spies/travelers came back from checking out the Promised Land, the people lost heart and complained. God got angry, and Moses begged for their forgiveness.
[2] "Incline your ear."
[3] I.e., their fortunes indicate God's nature: if they survive, God is merciful.

Who Can Survive ▪ וּמִי יַעֲמוֹד ▪ Umi Ya'amod

The next alphabetical acrostic has eleven stanzas of four lines; most of the lines have five words, possibly referring to the five services of Yom Kippur. The first three stanzas use a reverse acrostic: והדגבא, with two lines for each letter. The acrostic of stanzas four and five spells שְׁלֹמֹה הַקָּטָן, (Shlomo Hakatan / Little Sol) referring to Rabbi Shlomo ben Yehudah haBavli, a tenth-century poet. Stanzas six to ten use a forward alphabetical acrostic with the last twelve letters of the Hebrew alphabet, מנסעפצקרשת (stanzas six, eight and nine skip the acrostic in their fourth line). The final stanza uses the acrostic יוֹסֵף (Yosef / Joseph).

The poem includes several quotations from or allusions to scripture. Its syntax is noticeably contorted; this and the incomplete acrostics may suggest the difficulty of voicing our prayers, or they may be signs of artistic incompetence.

The leader concludes each section aloud; then we add The Thirteen Attributes of God's Mercy, pages 578 to 579.

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
	1	
Who can survive	וּמִי יַעֲמוֹד	**U**mi ya'amod
if you regard sin;	חֵטְא אִם תִּשְׁמוֹר	chet im tishmor;
who can stand	וּמִי יָקוּם	**u**mi yakum
if you execute justice;	דִּין אִם תִּגְמוֹר	din im tigmor;
pardon is in your control—	הַסְלִיחָה עִמְּךָ	**h**aslichah im'chah,
it's up to you to say, "I have forgiven";	סָלַחְתִּי לֵאמֹר	"Salachti" lemor;
mercy too is in your control,	הָרַחֲמִים גַּם לְךָ	**h**arachamim gam lecha,
it's up to you to rouse your attribute *of mercy.*	מִדָּתְךָ לִכְמוֹר	midat'cha lichmor.
	2	
See our grinding poverty,	דְּכְדּוּךְ דַּלּוּתֵנוּ רְאֵה	**D**ichduch dalutenu re'eh,
don't humiliate *us further;*	וְאַל תַּכְלֵם	ve'al tachlem;
to know the direction of your ways—	דַּעַת נְתִיב דְּרָכֶיךָ	**d**a'at netiv derachecha
which is our desire—*please* fulfill;	חֶפְצֵנוּ הַשְׁלֵם	cheftzenu hashlem;
in both great and small,	גָּדוֹל וְקָטוֹן	**g**adol vekaton
reinforce the spirit of common-sense;[1]	רוּחַ שֶׂכֶל הַחֲלֵם	ruach sechel hachalem;
in powerful leaders	גִּבּוֹרֵי כֹחַ	**g**iborei cho'ach
strengthen and empower your will!	רְצוֹנְךָ חַזֵּק וְהַאֲלֵם	retzon'cha chazek veha'alem.

[1] This implies that following God's way is merely common sense.

3

To dwell in your shelter	בְּצִלְּךָ שֶׁבֶת	**B**etzil'cha shevet
receive repentant *people* generously;	שָׁבִים קַבֵּל נְדָבָה	shavim kabel nedavah;
let them flourish in your dwelling—	בֵּיתְךָ יַפְרִיחוּ	**b**eit'cha yafrichu
Jer. 31:12 "they shall sorrow no more";	וְלֹא־יוֹסִיפוּ לְדַאֲבָה	"velo yosifu leda'avah";
for the abandoned and scattered *people,*	◊ אוֹבֵד וְנִדָּח	**o**ved venidach,
put an end to oppressor and arrogance;	תַּשְׁבִּית נוֹגֵשׂ וּמַדְהֵבָה	tashbit noges umad'hevah;
then they can go up to their land and show	אָז יַעֲלוּ וְיֵרָאוּ	**a**z ya'alu veyera'u
their generosity of spirit.[1]	בְּרוּחַ נְדִיבָה	beru'ach nedivah.

The Thirteen Attributes of God's Mercy, pages 578 to 579.

4

Our prayers that replace sacrifices—[2]	שְׁלוּם פָּרִים שְׂפָתֵינוּ	**Sh**ilum parim sefateinu
may they be considered sincere;	תִּכּוֹן אֱמֶת	tikon emet;
as we follow you, simply and directly,	לֶכְתֵּנוּ אַחֲרֶיךָ בְּתֹם וְיָשֶׁר	**l**echtenu acharecha betom veyosher
be *our* friend;	הַעֲמֵת	ha'amet;
receive the defense attorney	מֵלִיץ יוֹשֶׁר קַבֵּל	**m**elitz yosher kabel
and cut short the prosecutor,[3]	וּמְלָשְׁנִי צַמֵּת	umelashni tzamet;
O God who delights in living,	חֶפְצְךָ בַּחַיִּים	**h**echafetz bachayim
not in the death of those who die!	וְלֹא בְּמוֹת הַמֵּת	velo bemot hamet!

5

Stand us in the radiance of your presence	הָקִימֵנוּ בְּאוֹר פָּנֶיךָ	**H**akimenu be'or panecha
while the account *of our sins* dwindles;	וְחֶשְׁבּוֹן יִתְמַצֶּה	vecheshbon yitmatzeh;
to save *us* from descending to destruction	קִיּוּם מֵרֶדֶת שַׁחַת	**k**iyum meredet shachat
let atonement be found;	כֹּפֶר יִמָּצֵא	kofer yimatzeh;
even before we cry out,	◊ טֶרֶם נִקְרָא	**t**erem nikrah
let word go forth *of our salvation;*	עוֹד דְּבוּר יֵצֵא	od dibur yetzeh;
O God, accept the offerings of our mouth!	נִדְבוֹת פִּינוּ יי רְצֵה	**n**idvot pinu Adonai retzeh!

The Thirteen Attributes of God's Mercy, pages 578 to 579.

[1] "Then they will/can go up *to their land* and be seen in *their* generous spirit," i.e., delighted in their good fortune, they will generously share it with others.

[2] "The payment for bull-*offerings that we make with* our lips," i.e., the prayer that replaces the sacrificial system. As we read in Hosea 14:3, "Let us pay for the bull-sacrifices *that we owe* with *the prayer of* our lips / וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ / uneshalmah farim sefateinu."

[3] "Acccept the one who speaks *for us and asserts our* sincerity, cut short the one who defames…"

DRAFT

6

You people's needs have multiplied	מְרֻבִּים צָרְכֵי עַמְּךָ	**M**erubim tzor'chei am'cha
and their knowledge is *too* limited;	וְדַעְתָּם קְצָרָה	vedatam ketzarah;
their wants and their requests	מַחְסוֹרָם וּמִשְׁאֲלוֹתָם	**m**achsoram umishalotam
they cannot express;	בַּל יוּכְלוּ לְסַפְּרָה	bal yuchlu lesaprah;
please, understand our thoughts	נָא בִינָה חֲגִיגֵנוּ	**n**ah binah chagigenu
before we cry out,	טֶרֶם נִקְרָא	terem nikrah;
Deut 10:17 "O God, great,	הָאֵל הַגָּדֹל	"ha'El hagadol,
powerful and awesome."	הַגִּבֹּר וְהַנּוֹרָא	hagibor vehanorah!"

7

Finished and done for	סָפוּ וְגַם כָּלוּ	**S**afu vegam kalu
are those who understood prayer,	יוֹדְעֵי פְגִיעָה	yodei fegi'ah;
the order of prayers	סֵדֶר תְּפִלּוֹת	**s**eder tefilot
to recite fluently;[1]	בְּמַעֲנֵה לְשׁוֹנָם לְהַבִּיעָה	bema'aneh leshonam lehabi'ah;
we are left naked,	עֲרֻמִּים נוֹתַרְנוּ	**a**rumim notarnu
while evil has multiplied;	וְרָבְתָה הָרָעָה	veravtah hara'ah;
for this reason	עַל כֵּן	**a**l ken
we have not reached salvation.	לֹא הִשַּׂגְנוּ יְשׁוּעָה	lo hisagnu yeshu'ah.

8

We dare not presume	פָּנִים אֵין לָנוּ	**P**anim ein lanu
to entreat before you; [2]	פָּנֶיךָ לְחַלּוֹת	panecha lechalot;
we have sinned and rebelled,	פָּשַׁעְנוּ וּמָרַדְנוּ	**p**ashanu umaradnu
made sin our way *of life;*	וְהֶעֱוִינוּ מְסִלּוֹת	vehe'evinu mesilot;
from you alone we ask vindication	צְדָקָה לְךָ לְבַד נְבַקֵּשׁ	**tz**edakah lecha levad nevakesh
through the arrangement of our prayers	בְּמַעֲרְכֵי תְהִלּוֹת	bema'ar'chei tehilot;
Psalm 134:1 "as we stand in God's house	הָעֹמְדִים בְּבֵית־יהוה	"ha'omdim beveit Adonai
all night."	בַּלֵּילוֹת	baleilot."

[1] "With the answer of their tongues to speak"; the point is that expert leaders are all gone.
[2] "*Impudent* faces we do not have, to entreat your face/pesence."

9

Holy one, see	קָדוֹשׁ רְאֵה	**K**adosh re'eh
that we have no fitting defender;	כִּי פַס מֵלִיץ כְּשׁוּרָה	ki fas melitz keshurah;
take my words	קַבֵּל נִיבִי	**k**abel nivi
as a generous present;	כְּמַרְבִּית תְּשׁוּרָה	kemarbit teshurah;
today, let my song be	רְנָתִי הַיּוֹם תְּהֵא	**r**inati hayom teheh
bound to your crown,	בְּכִתְרְךָ קְשׁוּרָה	bechitrecha keshurah;
O God, *Psalm 65:7* "girded with power"!	אֵל נֶאְזָר בִּגְבוּרָה	El "ne'ezar bigvurah"!

10

Turn to my cry,	שַׁוְעָתִי שְׁעֵה	**Sh**avati she'eh
and may my prayer be pleasant *to you;*	וּתְפִלָּתִי תְּהֵא נְעִימָה	utefilati teheh ne'imah;
listen to my plea	שְׁמַע פְּגִיעָתִי	**sh**emah pegi'ati
like the plea of a simple person;	כְּפִגִיעַת תַּמָּה	kifgi'at tamah;
inscribe us for life	◊ תְּחוֹקְקֵנוּ לְחַיִּים	◊ **t**echokekenu lechayim
and grant us a good assurance,[1] *O God,*	וְתֵיטִיב לָנוּ הַחֲתִימָה	veteitiv lanu hachatimah—
Job 26:7 "who suspends earth above the void."	תּוֹלֶה אֶרֶץ עַל־בְּלִי־מָה	**t**oleh eretz al belimah!

The Thirteen Attributes of God's Mercy, pages 578 to 579.

11

Stretch out your hand	יָדְךָ פְּשׁוֹט	**Y**ad'cha peshot
and receive my repentance as I stand;	וְקַבֵּל תְּשׁוּבָתִי בְּמַעֲמָדִי	**v**ekabel teshuvati bema'amadi;
forgive and pardon my bad deeds;	סְלַח וּמְחַל רֹעַ מַעֲבָדַי	**s**elah umechal ro'ah ma'abadi;
please turn, and get involved	פְּנֵה נָא וְעֲסוֹק	**p**eneh nah, va'asok
with the good of those who seek you,	בְּטוֹבַת מְשַׁחֲרֶיךָ	betovat meshacharecha,
Beloved, who encourages me;	דּוֹדִי וּמְעוֹדְדִי	dodi ume'ododi;
Ps. 3:4 for you, God, are a shield for me.	וְאַתָּה יהוה מָגֵן בַּעֲדִי	ve'atah, Adonai, magen ba'adi.

The Thirteen Attributes of God's Mercy, pages 578 to 579.

[1] "And make good for us the seal," i.e., seal our names in the "book" of life.

Remember Abraham's Contract ▪ זְכוֹר בְּרִית אַבְרָהָם ▪ Zechor Berit Avraham

Remember Abraham's contract	זְכוֹר בְּרִית אַבְרָהָם	Zechor berit Avraham
and Isaac's binding;	וַעֲקֵדַת יִצְחָק	va'akedat Yitzchak,
release the Jewish community[1]	וְהָשֵׁב שְׁבוּת אָהֳלֵי יַעֲקֹב	vehashev shevut oholei Ya'akov,
and save us, for your reputation's sake!	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha.
Powerful redeemer, save us for your sake;	גּוֹאֵל חָזָק לְמַעַנְךָ פְּדֵנוּ	Go'el chazak, lema'an'cha pedenu;
see how our strength is exhausted;[2]	רְאֵה כִּי אָזְלַת יָדֵנוּ	re'eh ki ozlat yadenu;
look, our best people[3] are gone;	שׁוּר כִּי אָבְדוּ חֲסִידֵינוּ	shur ki avdu chasideinu;
there is no-one to plead for us.	מַפְגִּיעַ אֵין בַּעֲדֵנוּ	mafgi'ah ein ba'adenu.
Return in mercy	וְשׁוּב בְּרַחֲמִים	Veshuv berachamim
to what remains of the Jewish community,[4]	עַל שְׁאֵרִית יִשְׂרָאֵל	al she'erit Yisra'el,
and save us for your reputation's sake!	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha!
The holy city and its environs	עִיר הַקֹּדֶשׁ וְהַמְּחוֹזוֹת	Ir hakodesh vehamechozot
are open to shame and looting;	הָיוּ לְחֶרְפָּה וּלְבָזוֹת	hayu lecherpah ulevazot;
all its delights are	וְכָל מַחֲמַדֶּיהָ	vechol machamadeha
buried and hidden;	טְבוּעוֹת וּגְנוּזוֹת	tevu'ot ugenuzot,
nothing remains except this Torah!	וְאֵין שִׁיּוּר רַק הַתּוֹרָה הַזֹּאת	ve'ein shiyur, rak haTorah hazot!
Release the Jewish community[5]	וְהָשֵׁב שְׁבוּת אָהֳלֵי יַעֲקֹב	vehashev shevut oholei Ya'akov,
and save us, for your reputation's sake!	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha.

[1] "And turn back the captivity of the tents of Jacob." The tents of Jacob may refer to his descendants or their dwellings. If it refers to their dwellings, this may be a prayer to restore Jewish residential communities.
[2] "See that *there is* exhaustion of our hands," i.e., we are too weak to raise a hand to help ourselves.
[3] "Our devout ones."
[4] "To what remains of Israel"—our community is smaller than it might be, had we been left alone.
[5] "And turn back the captivity of the tents of Jacob." The tents of Jacob refer to the community of his descendants. At various times, Jews have been kidnapped or imprisoned, and since the community used to ransom its captives, this could be a lucrative practice for the secular authorities. Today, our "captivity" may be spiritual: we may be bound by sin and guilt or constrained in other ways. From all these, we beg for release.

DRAFT

The Cry • אֶנְקַת מְסַלְּדֶיךָ • Enkat Mesaldecha

Leader, then congregation, say each stanza.

May the cry of those who praise you	אֶנְקַת מְסַלְּדֶיךָ	Enkat mesaldecha
ascend to your throne of glory;	תַּעַל לִפְנֵי כִסֵּא כְבוֹדֶךָ	ta'al lifnei chiseh chevodecha;
answer the pleas	מַלֵּא מִשְׁאֲלוֹת	maleh mish'alot
of the people who declare your unity,	עַם מְיַחֲדֶךָ	am meyachadecha;
you, who listens to the prayer	שׁוֹמֵעַ תְּפִלַּת	shome'ah tefilat
of those who approach you.	בָּאֵי עָדֶיךָ	ba'ei adecha!

Israel—saved by God,	יִשְׂרָאֵל נוֹשַׁע בַּיי	Yisra'el nosha bAdonai
an enduring salvation—	תְּשׁוּעַת עוֹלָמִים	teshu'at olamim;
even today will be saved by your word,	גַּם הַיּוֹם יִוָּשְׁעוּ מִפִּיךָ	gam hayom yivashu mipicha,
O you who dwell on high,	שׁוֹכֵן מְרוֹמִים	shochen meromim,
for you are liberal in forgiveness	כִּי אַתָּה רַב סְלִיחוֹת	ki atah rav selichot
and chief of mercy!	וּבַעַל הָרַחֲמִים	uva'al harachamim.

May *God* hide us in the shelter of *God's* hand,	יַחְבִּיאֵנוּ צֵל יָדוֹ	Yachbi'enu tzel yado
beneath the wings of *God's* presence;	תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei hashchinah;
may *God* be gracious when examining	חֹן יָחֹן כִּי יִבְחֹן	chon yachon, ki yivchon
the crooked heart, to repair it;	לֵב עָקֹב לְהָכִינָה	lev akov, lehachinah;
please rise, O our God,	קוּמָה נָא אֱלֹהֵינוּ	kumah nah, Eloheinu:
and please grant *us* strength;	עֻזָּה עֻזִּי נָא	uzah uzi nah!;
O God, listen to our cries!	יי לְשַׁוְּעָתֵנוּ הַאֲזִינָה	Adonai, leshavatenu ha'azinah!

May *God* let us hear "I have forgiven"—	יַשְׁמִיעֵנוּ סָלַחְתִּי	Yashmi'enu "salachti"
God who sits concealed on high—	יוֹשֵׁב בְּסֵתֶר עֶלְיוֹן	yoshev beseter elyon;
to experience salvation by *God's* right hand	בִּימִין יֶשַׁע לְהִוָּשַׁע	bimin yeshah lehivashah,
for we are a poor and destitute people;	עַם עָנִי וְאֶבְיוֹן	am ani ve'evyon;
when we cry to you in fear,	בְּשַׁוְּעֵנוּ אֵלֶיךָ נוֹרָאוֹת	beshavenu elecha nora'ot,
answer us with vindication;	בְּצֶדֶק תַּעֲנֵנוּ	betzedek ta'anenu:
O God, be our helper!	יי הֱיֵה עוֹזֵר לָנוּ	Adonai, heyeh ozer lanu!

DRAFT

	יהוה ׀ יהוה	Adonai, Adonai,
	אֵל רַחוּם וְחַנּוּן	El rachum vechanun
	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet
	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim
	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah
	וְנַקֵּה׃	venakeh.
	וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ	"Vesalachta la'avonenu ulechatatenu
	וּנְחַלְתָּנוּ	unechaltanu."

Ex 34:6-7 "God, God, is a God both merciful and gracious, patient, and great in kindness and truth, ensuring mercy for thousands *of generations,* tolerating sin, transgression and wrong, and cleansing *people of their guilt …"*

Ex 34:9 "Forgive our sin and error, and choose to keep us!"[1]

I Remember ▪ אֶזְכְּרָה ▪ Ezkerah

	אֶזְכְּרָה אֱלֹהִים וְאֶהֱמָיָה	"Ezkerah Elohim, ve'ehamayah"
	בִּרְאוֹתִי כָּל עִיר	bir'oti kol ir
	עַל תִּלָּהּ בְּנוּיָה	al tilah benuyah,
	וְעִיר הָאֱלֹהִים	ve'ir ha'Elohim
	מֻשְׁפֶּלֶת עַד שְׁאוֹל תִּחְתִּיָּה	mushpelet at She'ol tachtiyah—
	וּבְכָל זֹאת אָנוּ לְיָהּ	uvechol zot, anu leYah,
	וְעֵינֵינוּ לְיָהּ	ve'eineinu leYah.
	מִדַּת הָרַחֲמִים	Midat harachamim
	עָלֵינוּ הִתְגַּלְגְּלִי	aleinu hitgalgeli,
	וְלִפְנֵי קוֹנֵךְ תְּחִנָּתֵנוּ הַפִּילִי	velifnei konech techinatenu hapili;
	וּבְעַד עַמֵּךְ רַחֲמִים שַׁאֲלִי	uve'ad amech rachamim sha'ali,
	כִּי כָל־לֵבָב דַּוֶּי	ki "chol levav davai,"
	וְכָל־רֹאשׁ לָחֳלִי	ve"chol rosh lacholi."

Psalm 77:4 "I remember God and groan *in pain*" when I see every *other* city built on its hilltop, while the city of God is razed to the very ground;[2] despite this, we *cling* to God, and we look to God *for help.*

O *divine* attribute of mercy *please* flow over us and lay our prayer before God;[3] seek mercy for your people's sake for *Is. 1:5* "every heart is faint" and *Is. 1:5* "every head is aching"!

[1] Moses' response to God's revelation, Exodus 34:9. וּנְחַלְתָּנוּ can be translated, "take us for your inheritance," with the idea that the inheritance you choose is what you really want to keep.

[2] "She'ol."

[3] "Your possessor," the one who possesses the attribute of mercy.

I have based my trust[1]	תָּמַכְתִּי יְתֵדוֹתַי	Tamachti yetedotai
on the thirteen attributes *of God's mercy*	בִּשְׁלֹשׁ עֶשְׂרֵה תֵּבוֹת	bish'losh esreh tevot,
and the *heavenly* gates for tears *to enter,*	וּבְשַׁעֲרֵי דְמָעוֹת	uvesha'arei dema'ot,
for they are *never* closed;	כִּי לֹא נִשְׁלָבוֹת	ki lo nishlavot,
therefore I pour out my prayer	לָכֵן שָׁפַכְתִּי שִׂיחַ	lachen shafachti si'ach
before *God,* who probes *our* hearts;	פְּנֵי בוֹחֵן לִבּוֹת	penei vochen libot;
I trust in these—mercy and prayer—	בָּטוּחַ אֲנִי בְּאֵלֶּה	batu'ach anu be'eileh,
and the merit of the three ancestors.	וּבִזְכוּת שְׁלֹשֶׁת אָבוֹת	uvizchut shloshet avot.

May it be your will,	יְהִי רָצוֹן לְפָנֶיךָ	Yehi ratzon lefanecha,
God who listens to the sound of weeping,	שׁוֹמֵעַ קוֹל בְּכִיּוֹת	shome'ah kol bichyot,
to collect our tears	שֶׁתַּשִּׂים דִּמְעוֹתֵינוּ	shetasim dim'oteinu
to rest in your tear-vial;[2]	בְּנֹאדֶךָ לִהְיוֹת	benod'cha liheyot,
and save us from all	וְתַצִּילֵנוּ מִכָּל	vetatzilenu mikol
harsh decrees;	גְּזֵרוֹת אַכְזָרִיּוֹת	gezerot achzariyot,
for on you alone our eyes depend!	כִּי לְךָ לְבַד עֵינֵינוּ תְלוּיוֹת	ki lecha levad eineinu teluyot.

The Thirteen Attributes of God's Mercy, pages 578 to 579

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[1] "I have fixed my tent-pegs/stakes." Literally this implies erecting a tent, recalling the portable sanctuary used in the forty years the Israelites lived in the Wilderness. Metaphorically, it means finding a basis for relying on God's mercy.

[2] "That you place our tears *in order for them* to be in your bottle." Small bottles or vials found in Roman sepulchers were at one time thought to hold the tears of mourners and were called lachrymatories; we seem to have a similar idea, that God possesses a vial in which to collect and preserve the tears of the repentant. The word נֹאד normally refers to a bottle made of skin.

Please Have Mercy ▪ רַחֵם נָא ▪ Rachem Nah

Leader, then congregation.

Please have mercy on	רַחֵם נָא	Rachem nah
this gathering of the community of Jeshurun;	קְהַל עֲדַת יְשֻׁרוּן	kehal adat Yeshurun;
forgive and pardon their sin	סְלַח וּמְחַל עֲוֹנָם	selach umechal avonam,
and save us, God of our salvation!	וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	vehoshi'enu, Elohei yisheinu!

Open the gates of heaven,	שַׁעֲרֵי שָׁמַיִם פְּתַח	Sha'arei shamayim petach,
open up your good treasure for us;	וְאוֹצָרְךָ הַטּוֹב לָנוּ תִּפְתַּח	ve'otzar'cha hatov lanu tiftach;
save us—don't drag out a dispute *with us;*	תּוֹשִׁיעַ וְרִיב אַל תִּמְתַּח	toshi'ah veriv al timtach,
and save us, God of our salvation!	וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	vehoshi'enu, Elohei yisheinu!

The Thirteen Attributes of God's Mercy, pages 578 to 579.

We Are Your People ▪ כִּי אָנוּ עַמֶּךָ ▪ Ki Anu Amecha

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
pardon us,	סְלַח לָנוּ	selach lanu,
forgive us, clear our obligation![1]	מְחַל-לָנוּ כַּפֶּר-לָנוּ	mechal lanu, kaper lanu!

For we are your people and you, our God;	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ	Ki anu amecha, ve'atah Eloheinu;
we are your children, you, our source of life.	אָנוּ בָנֶיךָ וְאַתָּה אָבִינוּ	anu vanecha, ve'atah avinu.
We are your workers, you, our boss;	אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ	Anu avadecha, ve'atah adonenu;
we are your community, you, our heritage.[2]	אָנוּ קְהָלֶיךָ וְאַתָּה חֶלְקֵנוּ	anu kehalecha, ve'atah chelkenu.

We are your inheritance, you, our destiny;[3]	אָנוּ נַחֲלָתֶךָ וְאַתָּה גּוֹרָלֵנוּ	Anu nachalatecha, ve'atah goralenu;
we are your flock, you, our shepherd.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ	anu tzonecha ve'atah ro'enu.
We are your vineyard, you, our keeper;	אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ	Anu charmecha, ve'atah notrenu;
We are your work, you, our maker.	אָנוּ פְעֻלָּתֶךָ וְאַתָּה יוֹצְרֵנוּ	anu fe'ulatecha, ve'atah yotzrenu.

[1] כַּפֶּר, often translated "atone," can have a financial sense of paying off debts. In a world of justice, our sins leave us with an obligation. In the time of the Temple, we could clear that obligation through the sacrificial system. Now, we ask God to hear our prayers and clear the obligation for us.

[2] Or "portion," the part of the world's bounty that falls to us.

[3] Or "lot," our winnings in the lottery of life.

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We are dear to you,[1] you, our beloved;	אָנוּ רַעְיָתֶךָ וְאַתָּה דּוֹדֵנוּ	Anu rayatecha, ve'atah dodenu;
we are your chosen, you, our close *friend.*	אָנוּ סְגֻלָּתֶךָ וְאַתָּה קְרוֹבֵנוּ	anu segulatecha, ve'atah krovenu.
We are your people, you, our ruler;	אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵּנוּ	Anu amecha, ve'atah malkenu;
We pray to you; you answer us! [2]	אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ	anu ma'amirecha, ve'atah ma'amirenu.

We are insolent,	◊ אָנוּ עַזֵּי פָנִים	◊ Anu azei fanim,
but you are compassionate and kind.	וְאַתָּה רַחוּם וְחַנּוּן	ve'atah rachum vechanun.
We are obstinate,	אָנוּ קְשֵׁי עֹרֶף	Anu keshei oref,
but you are patient.	וְאַתָּה אֶרֶךְ אַפַּיִם	ve'atah erech apayim.
We are sinful,	אָנוּ מְלֵאֵי עָוֹן	Anu melei'ei avon,
but you are merciful.	וְאַתָּה מָלֵא רַחֲמִים	ve'atah maleh rachamim.
We—our days are like a passing shadow,	אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר	Anu yameinu ketzel oveir,
but you are *God,*	וְאַתָּה הוּא	ve'atah hu,
and your years will have no end.[3]	וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ	ush'notecha lo yitamu!

Concluding Service Confession

God	אֱלֹהֵינוּ	Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
may our prayer approach you,	תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ	tavo lefanecha tefilatenu,
and don't hide from our appeal!	וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ	ve'al tit'alam mit'chinatenu,
After all, we are not	שֶׁאֵין אֲנַחְנוּ	she'ein anachnu
so confident or obstinate	עַזֵּי פָנִים וּקְשֵׁי עֹרֶף	azei fanim ukeshei oref
as to claim in your presence—	לוֹמַר לְפָנֶיךָ	lomar lefanecha,
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and God of our parents—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu:
that we are right	צַדִּיקִים אֲנַחְנוּ	tzadikim anachnu,
and have done no wrong.	וְלֹא חָטָאנוּ	velo chata'nu,
But *no; indeed,* we have sinned!	אֲבָל אֲנַחְנוּ חָטָאנוּ	aval anachnu chata'nu.

[1] רַעְיָתֶךָ—"your beloved," or dear friends.

[2] מַאֲמִירֶיךָ is from לְהַאֲמִיר, to cause someone to speak: "we are the ones whom you cause to speak (God inspires us to speak in prayer), and you are the ones who cause you to speak *in response* (God responds for our sake)." The ArtScroll machzor uses "designated"—spoken for.

[3] This paragraph juxtaposes ideas from two psalms, 144:4 and 102:28.

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Short Confession ▪ אָשַׁמְנוּ ▪ Ashamnu

We have become guilty:	אָשַׁמְנוּ	**A**shamnu
we have been disloyal,[1]	בָּגַדְנוּ	**B**agadnu
we have robbed,	גָּזַלְנוּ	**G**azalnu
we have slandered.	דִּבַּרְנוּ דֹפִי	**D**ibarnu dofi.
We have brought people to sin	הֶעֱוִינוּ	**H**e'evinu
and made others do wrong;	וְהִרְשַׁעְנוּ	**V**ehirshanu
we have sinned knowingly,	זָדְנוּ	**Z**adnu
we have victimized the weak,	חָמַסְנוּ	**CH**amasnu
we have smeared *others* with *our* lies.	טָפַלְנוּ שֶׁקֶר	**T**afalnu sheker.
We have given bad advice:	יָעַצְנוּ רָע	**Y**a'atznu ra
we have lied,	כִּזַּבְנוּ	**K**izavnu
we have made light of serious matters,	לָצְנוּ	**L**atznu
we have rebelled,	מָרַדְנוּ	**M**aradnu
we have derided,	נָאַצְנוּ	**N**i'atznu
we have turned away,	סָרַרְנוּ	**S**ararnu
we have talked ourselves into sin,[2]	עָוִינוּ	**A**vinu
we have knowingly done wrong,	פָּשַׁעְנוּ	**P**ashanu
we have hurt *others*,	צָרַרְנוּ	**TZ**ararnu
we have been obstinate.	קִשִּׁינוּ עֹרֶף	**K**ishinu oref.

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[1] From בּוֹגֵד, traitor or deceiver. Exodus 21:8 describes the master who does not treat a slave-girl properly, בְּבִגְדוֹ־בָהּ, "by treating her with deceit." From the same root, בֶּגֶד means an article of clothing, with the connotation that one's outer show of goodness may hide evil designs or deeds. As King Lear says, "Through tatter'd clothes small vices do appear; Robes and furr'd gowns hide all" (4.6.166-7).

[2] In this alphabetical catalog of sins, it is hard to know whether each Hebrew term is intended to convey a distinct meaning. Some people may distinguish between two words for sin—עָוֹן, sin that we commit through rationalization, when our intentions are generally good, and פֶּשַׁע, sin that we commit by ignoring or rejecting what we know to be right. Others may say that both Hebrew words have the same meaning.

We have been bad,	רָשַׁעְנוּ	**R**ashanu
we have become corrupt,	שָׁחַתְנוּ	**SH**ichatnu
we have become repugnant,[1]	תָּעַבְנוּ	**T**i'avnu
we have strayed—	תָּעִינוּ	**T**a'inu
you have let us drift away.[2]	תִּעְתָּעְנוּ	**T**i'tanu.

This ends the Short Confession

We have turned away from your rules	סַרְנוּ מִמִּצְוֹתֶיךָ	Sarnu mimitzvotecha
and from your good judgements	וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים	umimishpatecha hatovim,
but it has done us no good.[3]	וְלֹא שָׁוָה לָנוּ	velo shava lanu,
Nechemiah 9:33 But you are right	וְאַתָּה צַדִּיק	ve'atah tzadik
in everything that comes to us,	עַל כָּל־הַבָּא עָלֵינוּ	al kol haba aleinu,
for you have acted faithfully	כִּי־אֱמֶת עָשִׂיתָ	ki emet asita,
while we have done bad.	וַאֲנַחְנוּ הִרְשָׁעְנוּ	va'anachnu hirsha'nu.
What can we say before you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha,
the one who sits on high,	יוֹשֵׁב מָרוֹם	yoshev marom,
and what can we tell you,	וּמַה־נְּסַפֵּר לְפָנֶיךָ	umah nesaper lefanecha,
cloud-dweller;	שׁוֹכֵן שְׁחָקִים	shochen shechakim;
surely, all things, private and public,	הֲלֹא כָּל-הַנִּסְתָּרוֹת וְהַנִּגְלוֹת	halo kol hanistarot vehaniglot
you *already* know!	אַתָּה יוֹדֵעַ	atah yode'ah.

You Reach For Sinners • אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים • Atah Noten Yad Lefoshim

You reach your hand to sinners,	אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים	Atah noten yad lefoshim,
your right hand is stretched out	וִימִינְךָ פְּשׁוּטָה	vimin'cha feshutah
to receive those who return *in repentance;*	לְקַבֵּל שָׁבִים	lekabel shavim,
you have taught us, ruling God,	וַתְּלַמְּדֵנוּ יי אֱלֹהֵינוּ	vatlamdenu, Adonai Eloheinu,
to make confession to you	לְהִתְוַדּוֹת לְפָנֶיךָ	lehitvadot lefanecha
for all our sins,	עַל כָּל עֲוֹנוֹתֵינוּ	al kol avonoteinu,

[1] Like food that spoils (becomes corrupt), we have become distasteful or repugnant.
[2] God does not prevent us from sinning. God has given us free will to do good or bad, so we are responsible for our own actions.
[3] שָׁוָה, to be worthwhile—it has not been worth the trouble of straying from God's rules; we would have done better for ourselves to observe them.

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so that we will be blocked	לְמַעַן נֶחְדַּל	lema'an nechdal
from *pursuing* our unjust behavior,[1]	מֵעֹשֶׁק יָדֵינוּ	me'oshek yadeinu,
and so that you will welcome us	וּתְקַבְּלֵנוּ	utekablenu
in wholehearted repentance before you	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bitshuvah shelemah lefanecha,
as *gladly as if we were* fire- and incense-offerings	כְּאִשִּׁים וּכְנִיחוֹחִים	ke'ishim uchenichochim
for the sake of the promise you made.	לְמַעַן דְּבָרֶיךָ אֲשֶׁר אָמָרְתָּ	lema'an devarecha asher amarta.

There's no limit to the fire-offerings we owe	אֵין קֵץ לְאִשֵּׁי חוֹבוֹתֵינוּ	Ein ketz le'ishei choviteinu
nor any numbering of	וְאֵין מִסְפָּר	ve'ein mispar
the incense-offerings required for our guilt,	לִנְיחוֹחֵי אַשְׁמָתֵנוּ	lenichochei ashmatenu,
and *well* you know that our end	וְאַתָּה יוֹדֵעַ שֶׁאַחֲרִיתֵנוּ	ve'atah yode'ah she'acharitenu
is *to be food for the* maggot and worm,	רִמָּה וְתוֹלֵעָה	rimah vetole'ah,
which is why you have been liberal	לְפִיכָךְ הִרְבֵּיתָ	lefichach hirbeitah
in granting us pardon.	סְלִיחָתֵנוּ	selichateinu.

What are we, what is our life,	מָה אָנוּ מֶה חַיֵּינוּ	Mah anu, meh chayeinu,
our devotion, our righteousness,	מֶה חַסְדֵּנוּ מַה-צִּדְקֵנוּ	meh chasdenu, mah tzidkenu,
our salvation, our strength	מַה-יְּשׁוּעָתֵנוּ מַה-כֹּחֵנוּ	mah yeshu'atenu, mah kochenu,
or our power?	מַה-גְּבוּרָתֵנוּ	mah gevuratenu?
What are we to say to you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu?
Aren't all heroes like nothing to you,	הֲלֹא כָל-הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ	Halo kol hagiborim ke'ayin lefanecha
famous people as if they never lived,	וְאַנְשֵׁי הַשֵּׁם כִּלֹּא הָיוּ	ve'anshei hashem kelo hayu,
learned people like the ignorant	וַחֲכָמִים כִּבְלִי מַדָּע	vachachamim kivli mada
and wise people like fools?	וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל	unevonim kivli haskel!
For all they achieved is chaos,	כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ	Ki rov ma'aseihem tohu,
their lives are worth nothing to you:	וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	vimei chayeihem hevel lefanecha:
Eccles 3:19 People are no better than beasts—	וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן	umotar ha'adam min hab'hemah ayin,
it's all useless."	כִּי הַכֹּל הָבֶל	ki hakol havel.

[1] "The violence/oppression/injustice of our hands."

You Made Humans Different ▪ אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ ▪ Atah Hivdalta Enosh

You made humans different *from beasts*	אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ	Atah hivdaltah enosh
from the first	מֵרֹאשׁ	merosh
and taught them to realize you exist.[1]	וַתַּכִּירֵהוּ לַעֲמוֹד לְפָנֶיךָ	vatakirehu la'amod lefanecha,
Who can question your actions,[2]	כִּי מִי יֹאמַר לְךָ מַה תִּפְעָל	ki mi yomar lecha, "Mah tifal?"
and if humans do right, what do you gain?	וְאִם יִצְדַּק מַה יִּתֶּן לָךְ	ve'im yitzdak, mah yiten lach?
You granted us, ruling God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu,
lovingly, this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh
and this Day of Cleansing	וְאֶת-יוֹם הַכִּפּוּרִים הַזֶּה	ve'et Yom haKipurim hazeh
the end, in forgiveness and pardon,	קֵץ וּמְחִילָה וּסְלִיחָה	ketz umechilah uselicha
of all our sinning	עַל כָּל עֲוֹנוֹתֵינוּ	al kol avonoteinu,
so that we will be blocked	לְמַעַן נֶחְדַּל	lema'an nechdal
from *pursuing* our unjust behavior,[3]	מֵעֹשֶׁק יָדֵינוּ	me'oshek yadeinu,
and return to you	וְנָשׁוּב אֵלֶיךָ	venashuv elecha
to perform the rules of your will	לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ	la'asot chukei retzon'cha
wholeheartedly,	בְּלֵבָב שָׁלֵם	belevav shalem,
while you in your great mercy	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	ve'atah berachamecha harabim,
take pity on us	רַחֵם עָלֵינוּ	rachem aleinu,
for you do not seek	כִּי לֹא תַחְפּוֹץ	ki lo tachpotz
the destruction of the world.	בְּהַשְׁחָתַת עוֹלָם	behashchatat olam,
as is said *in your scripture*:	שֶׁנֶּאֱמַר	shene'emar:
Isaiah 55:6 "Seek God while *God* can be found;	דִּרְשׁוּ יהוה בְּהִמָּצְאוֹ	Dirshu Adonai behimatzo;
call on God while *God* is close by."	קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב	kera'uhu biheyoto karov.

[1] "And you made it (humanity) recognize to stand before you"—i.e., the writer says, the ability to acknowledge God and pray to God separates humans from animals. This is a poetic point, perhaps a theological point, and some would say it's scientifically true; but who can look into the mind of a dog and know whether it worships the bone, the human who gives it a bone, or the great creator of the human who gives it a bone?

[2] "For who will say to you, 'What are you going to do?'"

[3] "The violence/oppression/injustice of our hands."

DRAFT

And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isaiah 55:7 The wicked will give up their *wicked* ways,[1]	יַעֲזֹב רָשָׁע דַּרְכּוֹ	Ya'azov rasha darko,
the evil will abandon *their evil* plans	וְאִישׁ אָוֶן מַחְשְׁבֹתָיו	ve'ish aven machshevotav,
and come back to God for mercy,[2]	וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ	veyashov el Adonai, virachamehu,
to our God, who is great in forgiveness.	וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ	ve'el Eloheinu, ki yarbeh lislo'ach.
God of forgiveness, you are	וְאַתָּה אֱלוֹהַּ סְלִיחוֹת	Ve'atah, Elo'ah selichot,
gracious, compassionate, tolerant,	חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם	chanun verachum, erech apayim
very kind and true	וְרַב חֶסֶד וֶאֱמֶת	verav chesed ve'emet
and very beneficent;	וּמַרְבֶּה לְהֵיטִיב	umarbeh leheitiv;
you want bad people to repent—	וְרוֹצֶה אַתָּה בִּתְשׁוּבַת רְשָׁעִים	verotzeh atah bitshuvat resha'im,
you're not looking for them to die!	וְאֵין אַתָּה חָפֵץ בְּמִיתָתָם	ve'ein atah chafetz bemitatam,
as is said *in your scripture*:	שֶׁנֶּאֱמַר	shene'emar:
Ezek. 33:11 "I'm telling you, as I exist,"	אֱמֹר אֲלֵיהֶם חַי־אָנִי	"Emor aleihem, chai ani,"
says divine God,	נְאֻם אֲדֹנָי יְהוִה	ne'um Adonai Elohim,
"I'm not looking for the bad person's death,	אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע	"im echpotz bemot harashah,
but for the bad person to return	כִּי אִם־בְּשׁוּב רָשָׁע	ki im beshuv rashah
from bad ways and live!	מִדַּרְכּוֹ וְחָיָה	midarko vechayah!
Come back, come back from your ways,	שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם	Shuvu, shuvu midarcheichem,
you evil people;	הָרָעִים	hara'im,
why do you *want to* die, O Jewish community?"	וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל	velamah tamutu, Beit Yisra'el."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Ezek. 18:23 "Do I seek the bad person's death?"	הֶחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע	"Hechafotz echpotz mot rashah?"
says divine God;	נְאֻם אֲדֹנָי יְהוִה	ne'um Adonai Elohim;
"I want *the bad person* to return from *evil* ways,	הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו	"haloh beshuvo midrachav
to live!"	וְחָיָה	vechayah!"
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Ezek. 18:32 "I don't seek the death of the dead,"	כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת	"Ki lo echpotz bemot hamet,"
says divine God,	נְאֻם אֲדֹנָי יְהוִה	ne'um Adonai Elohim,
"Let them repent and live!"	וְהָשִׁיבוּ וְחְיוּ	"vehashivu, vich'yu!"

[1] "The wicked *man* will abandon his path."
[2] "That *God* may take pity on him."

The Fourth Blessing Continues

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forgive our sins on this day of	מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם	mechal la'avonoteinu beyom
Shabbat and on this day of	הַשַּׁבָּת הַזֶּה וּבְיוֹם	haShabbat hazeh, uveyom
Atonement.	הַכִּפּוּרִים הַזֶּה	haKipurim hazeh,
Forgive and dismiss	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our trespasses and sins	פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
as we stand in front of you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha,
As it's said:	כָּאָמוּר	ka'amur:
Isaiah 43:25 "It's me: I am the one who	אָנֹכִי אָנֹכִי הוּא	"Anochi, anochi, hu
forgives your trespasses for my sake,	מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי	mocheh fesha'echa lema'ani,
and I ignore your sins."	וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר	vechatotecha lo ezkor."
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Lev 16:30 "For on this *cleansing* day	כִּי־בַיּוֹם הַזֶּה	"Ki vayom hazeh
you are delivered,[1]	יְכַפֵּר עֲלֵיכֶם	yechaper aleichem
to be cleansed of all your sins;	לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם	letaher et'chem mikol chatoteichem
to God, you shall be clean."	לִפְנֵי יהוה תִּטְהָרוּ	lifnei Adonai: tit'haru."

Our *sovereign* God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותנו	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,

[1] "It will be atoned for you"; i.e., the great spiritual debt you have incurred through your sins will be paid off for you.

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And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
For you forgive the Jewish people	כִּי אַתָּה סַלְחָן לְיִשְׂרָאֵל	Ki atah sal'chan leYisra'el
and pardon the Jewish community[1]	וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן	umocholan leshivtei Yeshurun
in every generation—	בְּכָל-דּוֹר וָדוֹר	bechol dor vador,
except for you, we have no ruler	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibal'adecha ein lanu melech
who pardons and forgives—only you!	מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה	mochel vesole'ach elah atah.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the ruler who pardons and forgives	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	melech mochel vesole'ach
our sins	לַעֲוֹנוֹתֵינוּ	la'avonoteinu,
and the sins	וְלַעֲוֹנוֹת	vela'avonot
of your people, the Jewish community,	עַמּוֹ בֵּית יִשְׂרָאֵל	amo Beit Yisra'el,
and removes our guilt	וּמַעֲבִיר אַשְׁמוֹתֵינוּ	uma'avir ashmoteinu
every single year,	בְּכָל-שָׁנָה וְשָׁנָה	bechol shanah veshanah;
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and *hallows* the Day of Atonement.	וְיוֹם הַכִּפּוּרִים אָמֵן	veYom haKipurim. Amen

[1] "The Jewish people" is lit. "Israel"; "the Jewish community" is lit. "the tribes of Jeshurun"

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon.Amen

6. We Give Thanks ▪ מוֹדִים ▪ Modim

We bow at the waist for the word "modim" and straighten up at "Adonai."
While the leader says this prayer of thanks, congregants say the shaded prayer of thanks on page 600.

We thank you,	⸾ מוֹדִים אֲנַחְנוּ לָךְ	⸾ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ⸾ יי אֱלֹהֵינוּ	sha'atah hu ⸾ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֶּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

DRAFT

Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרַיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

Modim of the Teachers (Congregation)[1]

The congregation says this shaded prayer of thanks.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ ׀	Modim anachnu lach ׀
for you are the Ruler, our God	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'ata hu ׀ Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu, yotzer bereshit.
Blessings and thanks *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	ule'ovdecha belevav shalem;
—for which we thank you.	עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ	al she'anachnu modim lach.
Blessed is the God of thanks.	בָּרוּךְ אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

[1] Modim, the Thank You blessing, has two versions. We say the first when praying silently as individuals, the second in response to the leader's repetition. The second is collected from the personal prayers of several rabbis in Talmudic times, and it's called the Modim of the Rabbis (or Teachers). Their personal and individual prayers became institutionalized as a representative prayer for us. Since this is a silent prayer different from the leader's prayer, it is an opportunity for us to compose our own thoughts about thanks to God.

The leader continues

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

The leader pauses for the congregation to say this paragraph, then repeats it

Source of life, ruler,	אָבִינוּ מַלְכֵּנוּ	Avinu, malkeinu,
remember your mercy	זְכוֹר רַחֲמֶיךָ	zechor rachamecha
and overcome your anger.	וּכְבוֹשׁ כַּעַסְךָ	uchevosh ka'as'cha,
Remove epidemic and bloodshed,	וְכַלֵּה דֶּבֶר וְחֶרֶב	vechaleh dever vecherev
hunger and captivity, depravity and sin,	וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן	vera'av ush'vi umashchit ve'avon
destruction, plague and misfortune,	וּשְׁמַד וּמַגֵּפָה וּפֶגַע רַע	ushemad umagefa ufega rah,
all sickness,	וְכָל מַחֲלָה	vechol machalah
obstacle and disagreement,	וְכָל תַּקָּלָה וְכָל קְטָטָה	vechol tekalah vechol ketatah,
every kind of punishment,	וְכָל מִינֵי פֻּרְעָנִיּוֹת	vechol minei furaniyot,
all persecution and baseless hatred	וְכָל גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם	vechol gezerah ra'ah vesin'at chinam
from us and from all the descendants of	מֵעָלֵינוּ וּמֵעַל כָּל בְּנֵי	me'aleinu ume'al kol benei
those with whom you made your agreement!	בְרִיתֶךָ	veritecha!

The leader pauses for the congregation to say the next two lines, then repeats them

And seal for a good life all the children of	וַחֲתוֹם לְחַיִּים טוֹבִים	Vachatom lechayim tovim
those with whom you made your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

DRAFT

7. Peace ▪ שָׁלוֹם ▪ Shalom

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָּ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God smile at you[1]	יָאֵר יהוה ו פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God let you perceive God's presence[2]	יִשָּׂא יהוה ו פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon.
Grant peace on earth,[3]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,

[1] "May God send the light of *God's* face/presence toward you"
[2] "May God raise *God's* face toward you"
[3] "On earth" is added in the Conservative liturgy.

For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

The leader pauses while the congregation says the next six lines, then repeats them

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and sealed	נִזָּכֵר וְנֵחָתֵם לְפָנֶיךָ	nizacher venechatem lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes peace.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

Continue with "Avinu Malkenu," even on Shabbat

Source of life! Sovereign! ▪ אָבִינוּ מַלְכֵּנוּ ▪ Avinu Malkenu

Source of life! Sovereign!	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
We have sinned in front of you!	חָטָאנוּ לְפָנֶיךָ	chatanu lefanecha!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
we have no ruler but you.	אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה	ein lanu melech ela atah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
act for us, for the sake of your reputation.	עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ	aseh imanu lema'an shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
grant us a good new year.[1]	חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה	chadesh aleinu shanah tovah.

[1] "Make new for us a good year."

DRAFT

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take away from us all harsh laws.	בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת	bateil me'aleinu kol gezerot kashot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring to nothing our enemies' plans.	בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ	bateil mach'shevot son'einu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy our foes' intentions.	הָפֵר עֲצַת אוֹיְבֵינוּ	hafer atzat oyveinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy all trouble and enemies for us.	כַּלֵּה כָּל-צַר וּמַשְׂטִין מֵעָלֵינוּ	kaleh kol tzar umastin me'aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
stop the mouths	סְתוֹם פִּיּוֹת	stom piyot
of our enemies and accusers.	מַשְׂטִינֵינוּ וּמְקַטְרְגֵינוּ	mastineinu umekatregeinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remove sickness, war and famine,	כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב	kaleh dever vecherev vera'av
captivity, ruin, sin and devastation	וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד	ush'vi umashchit ve'avon ush'mad
for the children of your contract.	מִבְּנֵי בְרִיתֶךָ	mibnei veritecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
keep the plague away from your people.[1]	מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ	mena magefa minachalatecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and pardon all our sins.	סְלַח וּמְחַל לְכָל-עֲוֹנוֹתֵינוּ	selach umechal lechol avonoteinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and ignore	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our misdeeds and our sins	פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
committed before you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
in your great mercy, erase	מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים	mechok berachamecha harabim
every record of our guilt.[2]	כָּל שִׁטְרֵי חוֹבוֹתֵינוּ	kol shitrei chovoteinu.

[1] "Your inheritance"—we sometimes refer to ourselves as God's "inheritance," perhaps in the hope that God will treasure us from generation to generation.

[2] Or, "All documents *that record* our indebtedness *to guilt*." The metaphor is financial; שְׁטַר חוֹב can mean a bill or promissory note.

The congregation repeats the next verses after the leader

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring us back, fully repentant,	הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה	hachazirenu bit'shuva shelema
to you.	לְפָנֶיךָ	lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
send complete healing	שְׁלַח רְפוּאָה שְׁלֵמָה	shelach refu'ah shelema
to our sick.	לְחוֹלֵי עַמֶּךָ	lecholei amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
tear up our harsh sentence.[1]	קְרַע רַע גְּזַר דִּינֵנוּ	kera ro'a gezar dinenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us with favor.[2]	זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ	zochrenu bezikaron tov lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
seal us in the book of good life.	חָתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים	chotmenu besefer chayim tovim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
seal us in the book of rescue and salvation.	חָתְמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה	chotmenu besefer ge'ulah vishu'ah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
seal us in the book	חָתְמֵנוּ בְּסֵפֶר	chotmenu besefer
of livelihood and fulfillment.	פַּרְנָסָה וְכַלְכָּלָה	parnasah vechalkalah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
seal us in the book of merit.	חָתְמֵנוּ בְּסֵפֶר זְכֻיּוֹת	chotmenu besefer zechuyot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
seal us in the book of pity and pardon.	חָתְמֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה	chotmenu besefer selichah umechilah.

Continue silently

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
make salvation flower for us soon.	הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב	hatzmach lanu yeshu'ah bekarov.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
give pride[3] to your people Israel.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ	hareim keren Yisra'el amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring your anointed one.[4]	הָרֵם קֶרֶן מְשִׁיחֶךָ	hareim keren Meshichecha.

[1] "Tear up the harshness of the decree in our court-case"—we imagine that God has passed sentence, that it is unfavorable, that it is written and recorded, and still we ask God to nullify it.
[2] "Remember us with good memory before you."
[3] "Raise the horn."

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our hands from your blessings.	מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ	maleh yadeinu mibir'chotecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our pantries with plenty.	מַלֵּא אֲסָמֵינוּ שָׂבָע	maleh asameinu savah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
hear our voice,	שְׁמַע קוֹלֵנוּ	shema kolenu,
be kind and merciful to us.	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
graciously and with favor accept	קַבֵּל בְּרַחֲמִים וּבְרָצוֹן	kabel berachamim uveratzon
our prayer.	אֶת-תְּפִלָּתֵנוּ	et tefilateinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
open heaven's gates	פְּתַח שַׁעֲרֵי שָׁמַיִם	petach sha'arei shamayim
to *receive* our prayer.	לִתְפִלָּתֵנוּ	litfilatenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
don't sent us away	נָא אַל תְּשִׁיבֵנוּ	na al teshivenu
from you emptyhanded.	רֵיקָם מִלְּפָנֶיךָ	rekam milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember—we're *only* dust.	זְכֹר כִּי עָפָר אֲנָחְנוּ	zechor ki afar anachnu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
may this be	תְּהֵא הַשָּׁעָה הַזֹּאת	tehei hasha'ah hazot
a time of mercy	שְׁעַת רַחֲמִים	she'at rachamim
and favor from you.	וְעֵת רָצוֹן מִלְּפָנֶיךָ	ve'et ratzon milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take pity on us,	חֲמוֹל עָלֵינוּ	chamol aleinu
our children and our babies.	וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ	ve'al olaleinu vetapenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of those	עֲשֵׂה לְמַעַן	aseh lema'an
who died to show your holiness.[1]	הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ	harugim al shem kodshecha.

[4] "Raise the horn of your anointed one," an appeal for God to send the Messiah.

[1] "those killed for the sake of the reputation of your holiness"—the martyrs who died to show their faith in God's holiness.

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those slaughtered for your unity.[1]	טְבוּחִים עַל יִחוּדֶךָ	tevuchim al yichudecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those who came through fire and water	בָּאֵי בָאֵשׁ וּבַמַּיִם	ba'ei va'esh uvamayim
to show your holiness.	עַל קִדּוּשׁ שְׁמֶךָ	al kiddush shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
let us see retribution	נְקוֹם לְעֵינֵינוּ	nekom le'eineinu
for your servants' spilled blood.[2]	נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ	nikmat dam avadecha hashafuch.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation	עֲשֵׂה לְמַעַנְךָ	aseh lema'an'cha
if not for our sake!	אִם לֹא לְמַעֲנֵנוּ	im lo lema'aneinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation; save us.	עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	aseh lema'ancha, vehoshi'enu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your great mercy.	עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים	aseh lema'an rachamecha harabim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation—	עֲשֵׂה לְמַעַן שְׁמֶךָ	aseh lema'an shim'cha
great, mighty and awesome—	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol hagibor vehanora
by which we are called.[3]	שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
be gracious and answer us,	חָנֵּנוּ וְעֲנֵנוּ	chonenu va'anenu
though we have done nothing *to earn*	כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
your favor; be just and kind to us—	עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד	aseh imanu tzedakah vachesed,
and save us!	וְהוֹשִׁיעֵנוּ	vehoshi'enu.

[1] Martyrs who by their deaths declared God's oneness.
[2] Birnbaum omits לְעֵינֵינוּ, one of many slight variations in different versions of this poem.
[3] "By which we are called"—Birnbaum; "proclaimed upon us"—Scherman. The meaning is uncertain.

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The ark is closed, and we are seated.

Leader and congregation.

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוָה אֱלֹהֵינוּ יהוָה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

Leader and congregation, three times

Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[2]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.

Leader and congregation, seven times

Deut 4:39 The Ruler is God	יהוה הוּא הָאֱלֹהִים	Adonai, hu ha'Elohim

The leader leads full kaddish, page 644.

We blow the shofar, once

Next year in Jerusalem!	לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם	Leshana haba'ah biYerushala'im!

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[1] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

[2] This phrase is a response to hearing God's name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God's name on Yom Kippur (Mishnah Yoma, 3:9).

מַעֲרִיב

Weekday Evening Service Following Yom Kippur

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The main parts of the evening service are:

- The Call to Prayer and Shema (with its introductory and concluding blessings)
- The amidah
- Aleinu
- Mourner's Kaddish

Shema and Its Blessings

Usually, the leader chants the first line,
lets the congregation say all six lines, and repeats the last two lines.

Psalm 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[1]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Psalm 20:10 God, save us: for at our demand,	יהוה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[2]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

Call to Prayer ▪ בָּרְכוּ ▪ Bar'chu

We rise as the leader begins the call to prayer.

Bless God, the blessed one.	בָּרְכוּ ׀ אֶת־יְיָ הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	בָּרוּךְ ׀ יְיָ הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	בָּרוּךְ ׀ יְיָ הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

We are seated ׀

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[1] "And-*God who is* merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back *God's*-anger and-not will-awaken all *God's*-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יְכַפֵּר is in "Yom Kippur"; the concept we translate as "atonement" also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

[2] "Lord, bring salvation! The king will answer us on the day when we call."

We respond "Amen" but not "Baruch hu uvaruch shemo" for the blessings before and after Shema.

First Blessing Before Shema

We bless you, Sovereign,	׀ בָּרוּךְ אַתָּה יי	׀ Baruch atah Adonai
our God, ruler of time and space,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who by your word brings evening,	אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים	asher bid'varo ma'ariv aravim,
in wisdom opens the gates,	בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים	bechochmah pote'ach she'arim
with insight changes the times,	וּבִתְבוּנָה מְשַׁנֶּה עִתִּים	uvit'vunah meshaneh itim
varies the seasons,	וּמַחֲלִיף אֶת הַזְּמַנִּים	umachalif et hazmanim
and arranges the stars	וּמְסַדֵּר אֶת הַכּוֹכָבִים	umesader et hakochavim
in their guardposts	בְּמִשְׁמְרוֹתֵיהֶם	bemishmeroteihem
in the sky, by your will,[1]	בָּרָקִיעַ כִּרְצוֹנוֹ	baraki'ah kirtzono.
creating day and night,	בּוֹרֵא יוֹם וָלָיְלָה	Borei yom valaylah,
rolling away light before darkness	גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ	golel or mipnei choshech
and darkness before light,	וְחֹשֶׁךְ מִפְּנֵי אוֹר	vechoshech mipnei or,
making day pass and bringing night.	וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה	uma'avir yom umevi laylah,
Separating day from night,	וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה	umavdil bein yom uvein laylah,
God is called the Ruler of Hosts.	יי צְבָאוֹת שְׁמוֹ	Adonai tzeva'ot shemo.
God who lives and prevails	◊ אֵל חַי וְקַיָּם	◊ El chai vekayam
will rule us always, forever and ever.	תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	tamid yimloch aleinu le'olam va'ed.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who brings on evenings.	הַמַּעֲרִיב עֲרָבִים אָמֵן	hama'ariv aravim. Amen

Second Blessing Before Shema

With lasting love for Israel's family	אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל	Ahavat olam beit Yisra'el
have you loved your people.	עַמְּךָ אָהָבְתָּ	amcha ahavta.
Torah and commandments,	תּוֹרָה וּמִצְוֹת	Torah umitzvot
statutes and judgements,	חֻקִּים וּמִשְׁפָּטִים	chukim umishpatim
you have taught us.	אוֹתָנוּ לִמַּדְתָּ	otanu limadta.
Because of this, O Ruler, our God,	עַל כֵּן יי אֱלֹהֵינוּ	Al ken Adonai Eloheinu
when we lie down and when we get up,	בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ	beshochbenu uvekumenu

[1] Literally, "your word" and "your will" use the third person pronoun ("*God's* word … *God's* will").

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we shall speak about your statutes,	נָשִׂיחַ בְּחֻקֶּיךָ	nasi'ach bechukecha,
and we'll rejoice in words of your Torah	וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ	venismach bedivrei Toratecha
and commandments forever and ever.	וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד	uvemitzvotecha le'olam va'ed.
For they are our life and our good old age,	כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ	Ki hem chayeinu ve'orech yameinu
and we'll enjoy them day and night.	וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה	uvahem neh'geh yomam valaylah.
And your love—	◊ וְאַהֲבָתְךָ	◊ Ve'ahavat'cha
don't take it away from us, ever.	אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים	al tasir mimenu le'olamim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who loves your people Israel.	אוֹהֵב עַמּוֹ יִשְׂרָאֵל אָמֵן	ohev amo Yisra'el. Amen

Shema (First Paragraph)

Add this line when praying without a minyan.[1]

God is the reliable ruler.	אֵל מֶלֶךְ נֶאֱמָן	El melech ne'eman.
Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.
	Say the next two lines quietly.	
Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[3]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
Deut. 6:5-9 You are to love your ruling God	וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart,	בְּכָל־לְבָבְךָ	bechol levav'cha,
your whole self	וּבְכָל־נַפְשְׁךָ	uvechol nafshecha,
and all your resources.	וּבְכָל־מְאֹדֶךָ	uvechol me'odecha.

[1] Add three words to make up the number of words in Shema to 248, the number (tradition tells us) of parts in the body—so we declare our love for God with every part of our body. When praying with a congregation, we add three words at the end of Shema.

[2] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

[3] This phrase is a response to hearing God's name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God's name on Yom Kippur (Mishnah Yoma, 3:9).

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[6] These words	וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today *must be*	אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל־לְבָבֶךָ׃	al levavecha.
[7] Repeat them to your children,	וְשִׁנַּנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדִבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ	uveshochbecha, uvekumecha.
[8] Tie them as a sign on your hand,	וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ	Ukeshartam le'ot al yadecha,
let them be on your forehead between your eyes,	וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
[9] and write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ׃	uvish'arecha.

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen	וְהָיָה	Vehayah
if you listen well to my commands,	אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
which I	אֲשֶׁר אָנֹכִי	asher anochi
tell you today,	מְצַוֶּה אֶתְכֶם הַיּוֹם	metzaveh et'chem hayom,
to love God, your God,	לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
and to serve *God* with your whole heart	וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם	ule'ovdo, bechol levav'chem,
and all your resources:	וּבְכָל־נַפְשְׁכֶם׃	uvechol nafshechem.
[14] I will give your land its rain	וְנָתַתִּי מְטַר־אַרְצְכֶם	Venatati metar artzechem
at the right time, early and late rains,	בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
so you can harvest your grain	וְאָסַפְתָּ דְגָנֶךָ	ve'asafta deganecha,
and wine and oil.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃	vetirosh'cha, veyitz'harecha.
[15] I will provide grass in your fields	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	Venatati esev besad'cha
for your cattle,	לִבְהֶמְתֶּךָ	livhemtecha,
so you can eat your fill.	וְאָכַלְתָּ וְשָׂבָעְתָּ׃	ve'achalta vesava'ta.

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[16] But take care!	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
Don't be misled,[1] to turn *from me*	פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם	pen yifteh levavchem, vesartem
and serve other gods	וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
and worship them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.
[17] Then God will be angry[2] at you	וְחָרָה אַף־יהוה בָּכֶם	Vecharah af Adonai bachem,
and close up the sky:	וְעָצַר אֶת־הַשָּׁמַיִם	ve'atzar et hashamayim,
there will be no rain,	וְלֹא־יִהְיֶה מָטָר	velo yih'yeh matar,
the earth will not yield its produce,	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	veha'adamah lo titen et yevulah,
and you will soon perish	וַאֲבַדְתֶּם מְהֵרָה	va'avadtem meherah
from the good land	מֵעַל הָאָרֶץ הַטֹּבָה	me'al ha'aretz hatovah
which God gives you.	אֲשֶׁר יהוה נֹתֵן לָכֶם	asher Adonai noten lachem.
[18] Set these words	וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה	Vesamtem et devarai eileh
on your heart and soul,	עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם	al levav'chem ve'al nafshechem,
tie them as a sign on your hand,	וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם	ukeshartem otam le'ot al yed'chem,
and place them on your forehead	וְהָיוּ לְטוֹטָפֹת	vehayu letotafot
between your eyes.	בֵּין עֵינֵיכֶם	bein eineichem.
[19] Teach them to your children,	וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם	Velimadtem otam et beneichem,
talking about them	לְדַבֵּר בָּם	ledaber bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ וּבְקוּמֶךָ	uvshochbecha uvekumecha.
[20] Write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.
[21] So that you and your children may spend a	לְמַעַן יִרְבּוּ יְמֵיכֶם	Lema'an yirbu yemeichem
long time,[3] on the land	וִימֵי בְנֵיכֶם עַל הָאֲדָמָה	vimei veneichem al ha'adamah
that God promised	אֲשֶׁר נִשְׁבַּע יהוה	asher nishbah Adonai
to your parents, to give them,	לַאֲבֹתֵיכֶם לָתֵת לָהֶם	la'avoteichem, latet lahem,
—as long as[4] the sky is above the land!	כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ	kimei hashamayim al ha'aretz.

[1] "Lest your heart (the thinking part) be misled."
[2] "God's nose will blaze against you."
[3] "So that your days may be many, and your children's days…"
[4] "Like the days of."

Shema (Third Paragraph)

Numbers 15:37 God told Moses:	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	Vayomer Adonai el Moshe lemor:
38 "Talk to the children of Israel,	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem,
they should make fringes	וְעָשׂוּ לָהֶם צִיצִת	ve'asu lahem tzitzit
on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם	al kanfei vigdeihem
as long as their people last.[1]	לְדֹרֹתָם	ledorotam.
On the corner fringe, they should put	וְנָתְנוּ עַל־צִיצִת הַכָּנָף	Venatnu al tzitzit hakanaf
a blue thread.	פְּתִיל תְּכֵלֶת	petil techelet.
39 That will be your fringe.	וְהָיָה לָכֶם לְצִיצִת	Vehayah lachem letzitzit
You will look at it	וּרְאִיתֶם אֹתוֹ	ur'item oto,
and remember all of God's rules,	וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה	uzechartem et kol mitzvot Adonai,
and you will perform them;	וַעֲשִׂיתֶם אֹתָם	va'asitem otam,
you should not follow your heart	וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם	velo taturu acharei levav'chem
nor your eyes—	וְאַחֲרֵי עֵינֵיכֶם	ve'acharei eineichem
for you stray after them!	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם	asher atem zonim achareihem;
40 Rather, remember	לְמַעַן תִּזְכְּרוּ	lema'an tizkeru,
and perform all my commands	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי	va'asitem et kol mitzvotai,
and be holy to your God.	וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם	viheyitem kedoshim lEloheichem.
41 I am the Ruler, your God,	אֲנִי יְהוָה אֱלֹהֵיכֶם	Ani Adonai Eloheichem,
who brought you	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeti et'chem
from Egypt,	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
to be your God.	לִהְיוֹת לָכֶם לֵאלֹהִים	liheyot lachem lElohim.
I am	אֲנִי	Ani
the Ruler, your God."	◊ יְהוָה אֱלֹהֵיכֶם	◊ Adonai Eloheichem."
It's true…	**אֱמֶת…**	**Emet**…

[1] "For their generations."

First Blessing After Shema

…All this is certain—it's our faith	…וֶאֱמוּנָה כָּל זֹאת	… ve'emunah kol zot
and it's proven for us,	וְקַיָּם עָלֵינוּ	vekayam aleinu
that this is the Ruler our God,	כִּי הוּא יי אֱלֹהֵינוּ	ki hu Adonai Eloheinu
and there is no other,[1]	וְאֵין זוּלָתוֹ	ve'ein zulato
and we are Israel, *God's* people.	וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ	va'anachnu Yisra'el amo.
God rescues us from the hand of kings,	הַפּוֹדֵנוּ מִיַּד מְלָכִים	Hapodenu miyad melachim
our ruler, who redeems us	מַלְכֵּנוּ הַגּוֹאֲלֵנוּ	malkeinu, hago'alenu
from the clutches of all tyrants;	מִכַּף כָּל הֶעָרִיצִים	mikaf kol he'aritzim;
God, who claims damages from our foes	הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ	ha'El hanifrah lanu mitzareinu
and who pays back in full	וְהַמְשַׁלֵּם גְּמוּל	veham'shalem gemul
all our mortal enemies;	לְכָל אוֹיְבֵי נַפְשֵׁנוּ	lechol oy'vei nafshenu;
Job 9:10 "Who does great things—	הָעֹשֶׂה גְדֹלוֹת	Ha-"Oseh gedolot
too many to find out—	עַד־אֵין חֵקֶר	ad ein cheker
and miracles beyond counting";[2]	וְנִפְלָאוֹת עַד־אֵין מִסְפָּר	venifla'ot ad ein mispar";
Psalm 66:9 "Who sets our souls in life	הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים	"Hasam nafshenu bachayim,
and has not let our foot falter";	וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ	velo natan lamot raglenu";
who leads us to our enemies' heights	הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ	hamadrichenu al bamot oy'veinu,
and has raised our glory	וַיָּרֶם קַרְנֵנוּ	vayarem karnenu
over all who hate us;	עַל כָּל שׂנְאֵינוּ	al kol son'einu;
who works miracles for us	הָעֹשֶׂה לָנוּ נִסִּים	ha'oseh lanu nisim
and revenge on Pharaoh,	וּנְקָמָה בְּפַרְעֹה	unekamah beFar'oh,
signs and wonders	אוֹתוֹת וּמוֹפְתִים	otot umoftim
on the land of Ham's children;	בְּאַדְמַת בְּנֵי חָם	be'admat benei Cham;
who strikes in anger	הַמַּכֶּה בְעֶבְרָתוֹ	hamakeh ve'evrato
all the firstborn of Egypt,	כָּל בְּכוֹרֵי מִצְרָיִם	kol bechorei Mitzrayim,

[1] "Ein zulato" (there is no other, or there is nothing except God) may mean that God has no rival, or perhaps that God is all existence, all reality.

[2] The first letter of the Hebrew, הָ ("the one who"), is added to the verse from Job.

and brings out *God's* people Israel	וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל	vayotzeh et amo Yisra'el
from among them to eternal freedom;	מִתּוֹכָם לְחֵרוּת עוֹלָם	mitocham lecherut olam;
who guides the children	הַמַּעֲבִיר בָּנָיו	hama'avir banav
between the parts of the Reed Sea	בֵּין גִּזְרֵי יַם סוּף	bein gizrei Yam Suf,
—their pursuers and enemies	אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם	et rodfeihem ve'et son'eihem
God sunk into the depths,	בִּתְהוֹמוֹת טִבַּע	bit'homot tiba,
while those children saw *God's* strength,	וְרָאוּ בָנָיו גְּבוּרָתוֹ	ve'ra'u vanav gevurato,
gave praise and thanks to *God's* name.	שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ	shibchu vehodu lishmo.
They readily accepted *God's* authority.[1]	◊ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם	◊ Umalchuto veratzon kiblu aleihem.
Moses and the children of Israel	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Moshe uv'nei Yisra'el
answered you with song	לְךָ עָנוּ שִׁירָה	lecha anu shirah
in great joy, and they all said:	בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם	besimchah rabah,ve'amru chulam:

We say the next three lines aloud.

Ex 15:11 "Who is like you among gods, Ruler?	מִי־כָמֹכָה בָּאֵלִם יְהוָה	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working wonders?"	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	norah tehilot, oseh feleh?"
Your children saw your ruling power	◊ מַלְכוּתְךָ רָאוּ בָנֶיךָ	◊ Malchut'cha ra'u vanecha
split the sea before Moses.	בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה	boke'ah yam lifnei Moshe.
Ex 15:2 "This is my God," they responded, saying:	זֶה אֵלִי עָנוּ וְאָמְרוּ	"Zeh Eli," anu, ve'amru:

We say the next line aloud.

Ex. 15:18 God will be the ruler forever!	יְהוָה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	◊ וְנֶאֱמַר	◊ vene'emar:
Jer 31:10 For God has redeemed Jacob,	כִּי־פָדָה יהוה אֶת־יַעֲקֹב	Ki fadah Adonai et Ya'akov
saved him from a hand too strong for him.	וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ	uge'alo miyad chazak mimenu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גָּאַל יִשְׂרָאֵל אָמֵן	ga'al Yisra'el. Amen

[1] "And *God's*-sovereignty willingly they-took upon-themselves."

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Second Blessing After Shema

In peace, O God, lay us in bed,	הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם	Hashkivenu Adonai Elohenu l'shalom,
Wake us to life, O Sovereign.	וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים	veha'amidenu malkenu lechayim,
Your peaceful shelter o'er us spread,	וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ	uferos aleinu sukat shelomecha
Guide us with good counseling.	וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	vetaknenu be'etza tovah milfanecha
Save us for your reputation,	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha
Shield us for our own salvation,	וְהָגֵן בַּעֲדֵנוּ	vehagen ba'adenu
Spare us *these miseries:* the foe,	וְהָסֵר מֵעָלֵינוּ אוֹיֵב	vehaser me'aleinu oyev,
Pestilence, sword, famine and woe.	דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן	dever vecherev vera'av veyagon,
Keep slanderers[1]	וְהָסֵר שָׂטָן	vehaser Satan
from our front and rear,	מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ	milfaneineinu ume'achareinu,
Hide us in shadow of your wing,	וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ	uvetzel kenafecha tastirenu,
O God, our guard and rescuer,	כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה	ki El shomrenu umatzilenu atah;
Gracious and kind, our sovereign.	כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה	ki El melech chanun verachum atah.
Protect us as we leave and return	◊ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ	◊ Ushemor tzetenu uvo'enu
in life and in peace	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom
from now for ever.	מֵעַתָּה וְעַד עוֹלָם	me'ata ve'ad olam.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who always guards your people Israel.	שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד אָמֵן	shomer amo Yisra'el la'ad.

Third Blessing After Shema

Psalm 89:53 May God be blessed forever—	בָּרוּךְ יהוה לְעוֹלָם	Baruch Adonai le'olam:
this is really true!	אָמֵן וְאָמֵן	amen ve'amen.
Psalm 135:21 May God be blessed from Zion,	בָּרוּךְ יהוה מִצִּיּוֹן	Baruch Adonai miTziyon,
God who lives in Jerusalem: Halleluyah!	שֹׁכֵן יְרוּשָׁלָם הַלְלוּיָהּ	shochen Yerushalayim: Halleluyah!
Psalm 72:18-19 May God, God, be blessed—	בָּרוּךְ יהוה אֱלֹהִים	Baruch Adonai Elohim,
Israel's God,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
who alone makes miracles;	עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ	oseh nifla'ot levado;
and *God's* famous name be blessed forever,	◊ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם	◊ uvaruch shem kevodo le'olam,
and may *God's* glory fill the whole world:	וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ	veyimaleh chevodo et kol ha'aretz:
Let it really be so!	אָמֵן וְאָמֵן	amen ve'amen.

[1] שָׂטָן is "Satan," the adversary in the book of Job, who acts like a prosecutor to expose human failings.

DRAFT

Ps. 104:31 May God's glory last forever;	יְהִי כְבוֹד יהוה לְעוֹלָם	Yehi chevod Adonai le'olam;
may God enjoy what *God* has made.	יִשְׂמַח יהוה בְּמַעֲשָׂיו	yismach Adonai bema'asav.
Psalm 113:2 May God's fame be blessed	יְהִי שֵׁם יהוה מְבֹרָךְ	Yehi shem Adonai mevorach
from now on, forever and ever.	מֵעַתָּה וְעַד־עוֹלָם	me'atah ve'ad olam.
I Samuel 12:22 God will not disown[1] *God's* people,	כִּי לֹא־יִטֹּשׁ יהוה אֶת־עַמּוֹ	Ki lo yitosh Adonai et amo
and risk God's great reputation,[2]	בַּעֲבוּר שְׁמוֹ הַגָּדוֹל	ba'avur shemo hagadol.
for God agreed[3]	כִּי הוֹאִיל יהוה	Ki ho'il Adonai
to make you *God's* people.[4]	לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם	la'asot et'chem lo le'am.
I Kings 18:39 Then the whole nation saw	וַיַּרְא כָּל־הָעָם	Vayar kol ha'am,
and fell face-down and said:	וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ	vayiplu al peneihem, vayomru:
"God is the Divinity!	יהוה הוּא הָאֱלֹהִים	"Adonai, hu ha'Elohim,
God is the Divinity!"[5]	יהוה הוּא הָאֱלֹהִים	Adonai, hu ha'Elohim."
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.
Psalm 33:22 Be kind to us, God,	יְהִי־חַסְדְּךָ יהוה עָלֵינוּ	Yehi chasdecha Adonai aleinu
for we have hoped for you.[6]	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.
I Chronicles 16:35 Save us, O saving God,	הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Hoshi'enu, Elohei yish'enu,
gather us	וְקַבְּצֵנוּ	vekabtzenu
and save us from the *other* nations,	וְהַצִּילֵנוּ מִן־הַגּוֹיִם	vehatzilenu min hagoyim

[1] From the root נָטַשׁ, "abandon."

[2] "For the sake of *God's* great name"—i.e., God's reputation (name) depends on the fate of God's people. The basis of God's reputation is "truth," keeping promises. If God abandons the people God promised to protect, people will wonder whether God's reputation for keeping promises is deserved!

[3] הוֹאִיל is from the root יאל, "consent; resolve; begin."

[4] After scolding the people for wanting a king, Samuel reassures them with these words.

[5] Said after Elijah routed the prophets of Baal. What is the difference between Adonai and Elohim? "When I sit in judgement on humanity, I am called *Elohim.* … And when I treat the world with compassion, I am known as *Adonai"* (Exodus Rabbah 3:6, quoted by Ismar Schorsch in his commentary on sedrah Va'era, 5758).

[6] "May your kindness be upon us, God, as (or, according to the way that) we have hoped for you," a plea that God's mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.

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to thank your holy name	לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ	lehodot leshem kodshecha,
and honor your praise.[1]	לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ	lehishtabe'ach bit'hilatecha.
Ps. 86:9-10 All the nations you made	כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ	Kol goyim asher asita
will come and bring praises to you,	יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ	yavo'u veyishtachavu lefanecha,
God, and honor your name,	אֲדֹנָי וְיכַבְּדוּ לִשְׁמֶךָ	Adonai, vichabdu lishmecha.
for you are great and work wonders,	כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת	Ki gadol atah ve'oseh nifla'ot,
you, God, by yourself…	אַתָּה אֱלֹהִים לְבַדֶּךָ	atah, Elohim, levadecha.
Ps. 79:13 …While we, your people—	וַאֲנַחְנוּ עַמְּךָ	Va'anachnu am'cha
the flock you tend—	וְצֹאן מַרְעִיתֶךָ	vetzon mar'itecha.
will thank you forever;	נוֹדֶה לְךָ לְעוֹלָם	Nodeh lecha le'olam,
from age to age we shall tell your praise.	לְדֹר וָדֹר נְסַפֵּר תְּהִלָּתֶךָ	ledor vador nesaper tehilatecha.

May God be blessed in the daytime;	בָּרוּךְ יי בַּיּוֹם	Baruch Adonai bayom,
may God be blessed at night;	בָּרוּךְ יי בַּלָּיְלָה	baruch Adonai balayla;
may God be blessed when we go to sleep;	בָּרוּךְ יי בְּשָׁכְבֵּנוּ	baruch Adonai beshochbenu,
may God be blessed when we wake up.	בָּרוּךְ יי בְּקוּמֵנוּ	baruch Adonai bekumenu.
For in your power are	כִּי בְיָדְךָ	Ki veyad'cha
the souls of the living and the dead!	נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים	nafshot hachayim vehametim.
Job 12:10 Who holds every creature's soul,	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי	Asher beyado nefesh kol chay,
and every person's spirit.	וְרוּחַ כָּל־בְּשַׂר־אִישׁ	veru'ach kol b'sar ish.
Ps. 31:6 I will entrust my spirit to you:	בְּיָדְךָ אַפְקִיד רוּחִי	Beyad'cha afkid ruchi,
you have set me free, ruling God of truth![2]	פָּדִיתָה אוֹתִי יהוה אֵל אֱמֶת	pedita oti, Adonai, El emet.

God in heaven,	אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם	Eloheinu shebashamayim,
unify your reputation,	יַחֵד שִׁמְךָ	yached shimcha.
And establish your eternal rule,	וְקַיֵּם מַלְכוּתְךָ תָּמִיד	Vekayem malchut'cha tamid,
and rule over us forever.	וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	umeloch aleinu le'olam va'ed.
May our eyes see, our hearts rejoice	יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ	Yir'u eineinu, veyismach libenu,

[1] Some siddurim (Birnbaum, Scherman) use the very similar verse from Psalms 106:47 instead of I Chronicles 16:35 (found in Brodie, Davis, Silverman). These works are listed in the bibliography.

[2] "Into your hand (i.e., into your power) I commend my spirit; you have taken notice of me (so you know who I am; or, you redeemed me), Ruler, God of truth."

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and our spirits delight	וְתָגֵל נַפְשֵׁנוּ	Vetagel nafshenu
in your true salvation,	בִּישׁוּעָתְךָ בֶּאֱמֶת	bishu'at'cha, be'emet,
when Zion declares:	בֶּאֱמֹר לְצִיּוֹן	be'emor leTziyon:
"Your God has become ruler!"	מָלַךְ אֱלֹהָיִךְ	"Malach Elohayich!"
"God reigns"; "our God has ever reigned";	יהוה מֶלֶךְ יהוה מָלָךְ	"Adonai melech"; "Adonai malach";
"God's reign eternal will not cease";[1]	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	"Adonai yimloch le'olam va'ed."
For this is your reign,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	Ki hamalchut shelcha hi,
and forever and ever you will rule in glory.	וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד	ule'olmei ad timloch bechavod.
There is no *true* ruler except for you.	כִּי אֵין לָנוּ מֶלֶךְ אֶלָּה אָתָּה	Ki ein lanu melech elah atah.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the glorious ruler who	הַמֶּלֶךְ בִּכְבוֹדוֹ	hamelech bichvodo
will constantly rule us forever and ever,	תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	tamid yimloch aleinu le'olam va'ed,
us and all *God's* creatures.	וְעַל כָּל מַעֲשָׂיו אָמֵן	ve'al kol ma'asav. Amen

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[1] Psalm 10:16; 93:1; Exodus 15:18.

The leader leads "half" kaddish following the Ten Days of Repentance.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
above all	לְעֵלָּא מִן כָּלבִּרְכָתָא	Le'elah min kolbir'chatah
blessing and song,	וְשִׁירָתָא	veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

Evening Silent Amidah

We stand to recite the amidah (standing prayer) quietly. Some omit references to the Matriarchs.

[Ps 51:17] Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

Amidah: Opening Blessings

1. Ancestors • אָבוֹת וְאִמָּהוֹת • Avot Ve'Imahot

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אלהי שרה אלהי רבקה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אלהי רחל ואלהי לאה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
Good deeds of kindness you reward—	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
For everything is in your power—	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you record	וְזוֹכֵר חַסְדֵי אָבוֹת ואמהות	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם ופוקד שרה	magen Avraham ufoked Sarah.

2. Might • גְּבוּרוֹת • Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—

[1] "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love." A note on page 672 describes sources for this blessing.

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You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[1]	מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[2]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

3. Holiness ▪ קְדוּשָׁה ▪ Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.

Amidah: Central Blessings

4. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge	אַתָּה חוֹנֵן לְאָדָם דַּעַת	Atah chonen le'adam da'at
and teach people wisdom.	וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה	umelamed le'enosh binah.
You graciously granted us	אַתָּה חוֹנַנְתָּנוּ	Atah chonantanu
knowledge of your Torah	לְמַדַּע תּוֹרָתֶךָ	lemada Toratecha
and taught us to perform	וַתְּלַמְּדֵנוּ לַעֲשׂוֹת	vatlamdenu la'asot
the statutes of your will.	חֻקֵּי רְצוֹנֶךָ	chukei retzonecha

[1] "Kind embrace" is literally "abundant mercies."

[2] This could mean: God wakens "dead" sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

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You distinguished, Sovereign God,	וַתַּבְדֵּל יי אֱלֹהֵינוּ	vatavdel, Adonai Eloheinu,
between holy and seculary,	בֵּין קֹדֶשׁ לְחוֹל	bein kodesh lechol,
between light and dark,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
between Israel and other nations,	בֵּין יִשְׂרָאֵל לָעַמִּים	bein Yisra'el la'amim,
between Day Seven	בֵּין יוֹם הַשְּׁבִיעִי	bein Yom Hashvi'i
and the six days of work.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
Parent and sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkeinu,
Let the coming days begin	הַחֵל עָלֵינוּ הַיָּמִים הַבָּאִים	hachel aleinu hayamim haba'im
to bring us peace;	לִקְרָאתֵנוּ לְשָׁלוֹם	likratenu leshalom,
may we be kept *far* from sin,	חֲשׂוּכִים מִכָּל חֵטְא	chasuchim mikol chet
cleansed of iniquity,	וּמְנֻקִּים מִכָּל עָוֹן	umenukim mikol avon
fixed in our reverence for you,	וּמְדֻבָּקִים בְּיִרְאָתֶךָ	umedubakim beyir'atecha;
and grant us from yourself	וְחָנֵּנוּ מֵאִתָּךְ	vechoneinu me'it'cha
knowledge, understanding and wisdom.	דֵּעָה בִּינָה וְהַשְׂכֵּל	de'ah, binah, vehaskel.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who grants knowledge.	חוֹנֵן הַדָּעַת	chonein hada'at.

5. Bring us back to you, God.

Source of life, bring us back to your Torah;	הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ	Hashivenu avinu leToratecha
O Ruler, bring us close to serve you,	וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekarvenu malkenu la'avodatecha,
and bring us back	וְהַחֲזִירֵנוּ	vehachazirenu
in full repentance before you.	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bit'shuvah shelemah lefanecha;
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who cherishes repentance.	הָרוֹצֶה בִּתְשׁוּבָה	harotzeh bitshuvah.

6. Pardon our sins.

We strike our chest for "chatanu" (we have sinned) and "fashanu" (we have transgressed).

Forgive us, source of life,	סְלַח לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have sinned;	כִּי חָטָאנוּ	ki chata'nu;
pardon us, ruler,	מְחַל לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have transgressed,	כִּי פָשָׁעְנוּ	ki fasha'nu,
for you forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה	ki mochel vesole'ach atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
gracious and liberal in forgiveness.	חַנּוּן הַמַּרְבֶּה לִסְלֹחַ	chanun hamarbeh lislo'ach.

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7. Save us from our troubles.

Look on our misery	רְאֵה נָא בְעָנְיֵנוּ	Re'ei nah ve'onyenu
and plead our cause,	וְרִיבָה רִיבֵנוּ	verivah rivenu,
and save us soon	וּגְאָלֵנוּ מְהֵרָה	uge'alenu meherah
for your reputation,	לְמַעַן שְׁמֶךָ	lema'an shemecha,
for you are a powerful savior.	כִּי גוֹאֵל חָזָק אָתָּה	ki go'el chazak atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גּוֹאֵל יִשְׂרָאֵל	go'el Yisra'el.

8. Heal and save us.

Heal us, Ruler, and we will be healed;	רְפָאֵנוּ יי וְנֵרָפֵא	Refa'enu, Adonai, venerafeh;
save us, and we will be saved —	הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה	hoshi'enu venivashei'ah —
for you are our praise.	כִּי תְהִלָּתֵנוּ אָתָּה	ki tehilatenu atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכָל-מַכּוֹתֵינוּ	lechol makoteinu,

A private prayer for someone who is ill can be added here.

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	vihi ratzon milfanecha,
O Ruler our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
our ancestors' God—	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
to quickly send	שֶׁתִּשְׁלַח מְהֵרָה	shetishlach meherah
complete healing from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelema min hashamayim,
healing of spirit and of body, for…	רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לְ	refu'at hanefesh urefu'at haguf, le…
____ child of _____,[3]	_____ בֶּן/בַּת_____	_____ ben/bat_____,
and all sick people in our community.[4]	בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el.
for you are God, ruler, healer,	כִּי אֵל מֶלֶךְ רוֹפֵא	ki El, melech, rofeh,
faithful and merciful.	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
healing the sick of your people Israel.	רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל	rofeh cholei amo Yisra'el.

9. Grant us a good year.

Ruling God, bless for us	בָּרֵךְ עָלֵינוּ יי אֱלֹהֵינוּ	Barech aleinu Adonai Eloheinu
this year	אֶת-הַשָּׁנָה הַזֹּאת	et hashanah hazot
and all its kinds of produce, for good,	וְאֶת כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה	ve'et kol minei tevu'atah, letovah,

[3] Insert the mother's name, if known.

[4] "Among the rest of the sick people in Israel (*i.e.,* the Jewish community).

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and grant blessing	וְתֵן בְּרָכָה	veten berachah
on the face of the earth,	עַל פְּנֵי הָאֲדָמָה	al penei ha'adamah,
and satisfy us from its goodness	וְשַׂבְּעֵנוּ מִטּוּבָהּ	vesab'einu mituvah
and bless our year like the best years.	וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת	uvarech shenatenu kashanim hatovot.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who blesses the years.	מְבָרֵךְ הַשָּׁנִים	mevarech hashanim.

10. Gather our exiles.

Sound the great shofar for our freedom,	תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ	Teka beshofar gadol lecherutenu
raise a banner to gather our exiles,	וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ	vesa nes lekabetz galuyoteinu
and gather us together	וְקַבְּצֵנוּ יַחַד	vekabtzeinu yachad
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
gathering *your* dispersed people, Israel.	מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל	mekabetz nidchei amo Yisra'el.

11. Restore justice, that we may be ruled by God alone.

Restore our judges as at first	הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה	Hashivah shofteinu kevarishonah,
and our advisors as in the beginning,	וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה	veyo'atzeinu kevat'chilah
take away *our* sorrow and sighing	וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה	vehaser mimenu yagon va'anacha,
and rule us, God—you alone—	וּמְלֹךְ עָלֵינוּ אַתָּה יי לְבַדְּךָ	umeloch aleinu atah Adonai levadcha
with kindness and mercy,	בְּחֶסֶד וּבְרַחֲמִים	bechesed uverachamim,
and make us right through judgment.	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
ruler who loves righteousness and justice.	מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט	melech ohev tzedakah umishpat.

12. Let evil people meet their fate.

For slanderers, let there be no hope,	וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה	Velamalshinim al tehi tikvah,
may wickedness perish in an instant,	וְכָל-הָרִשְׁעָה כְּרֶגַע תֹּאבֵד	vechol harish'ah kerega toved,
and all your people's enemies,	וְכָל-אוֹיְבֵי עַמְּךָ	vechol oy'vei am'cha
may they soon be cut down!	מְהֵרָה יִכָּרֵתוּ	meherah yikaretu.
And the arrogant people—	וְהַזֵּדִים	Vehazedim
may you soon uproot and crush them,	מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר	meherah te'aker uteshaber
cast them down and humble them,	וּתְמַגֵּר וְתַכְנִיעַ	utemager vetachni'a
quickly and in our time!	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
who destroys foes and humbles the proud.	שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים	shover oy'vim umachni'a zedim.

13. But let the righteous enjoy their reward.

For the righteous and devout	עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים	Al hatzadikim ve'al hachasidim
and the elders of your people	וְעַל זִקְנֵי עַמֶּךָ	ve'al ziknei amcha
the Jewish community,	בֵּית יִשְׂרָאֵל	beit Yisra'el
for the remnant of their scholars	וְעַל פְּלֵיטַת סוֹפְרֵיהֶם	ve'al pleitat sofreihem
for the righteous converts and for us	וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ	ve'al gerei hatzedek ve'aleinu
let your mercies be stirred,	יֶהֱמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
ruling God;	יי אֱלֹהֵינוּ	Adonai Eloheinu;
and grant a good reward	וְתֵן שָׂכָר טוֹב	veten sachar tov
to all who truly trust your reputation,	לְכָל הַבּטְחִים בְּשִׁמְךָ בֶּאֱמֶת	lechol habot'chim beshimcha be'emet
and put our lot with them forever —	וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם	vesim chelkenu imahem le'olam—
we won't be ashamed, for we trust you.	וְלֹא נֵבוֹשׁ כִּי בְךָ בָּטָחְנוּ	velo nevosh, ki vecha batachnu.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the support and trust of the righteous.	מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים	mish'an umivtach latzadikim.

14. And let Jerusalem be restored.

And to Jerusalem your city	וְלִירוּשָׁלַיִם עִירְךָ	Velirushalayim ir'cha
return in mercy,	בְּרַחֲמִים תָּשׁוּב	berachamim tashuv,
stay there as you promised,	וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ	vetishkon betochah ka'asher dibarta,
and build it soon, in our days,	וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ	uveneh otah bekarov beyameinu,
a structure to last forever;	בִּנְיַן עוֹלָם	binyan olam;
and set David's throne there soon.	וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין	vechiseh David mehera letochah tachin.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who builds Jerusalem.	בּוֹנֵה יְרוּשָׁלָיִם	boneh Yerushalayim.

15. Let the Messiah come — David's descendant.

The flower of your servant David—	אֶת-צֶמַח דָּוִד עַבְדְּךָ	Et tzemach David avdecha
hurry to make it bloom,	מְהֵרָה תַצְמִיחַ	meherah tatzmi'ach,
and in your salvation raise his horn:	וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ	vekarno tarum bishu'atecha,
we've waited all day for your salvation!	כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל-הַיּוֹם	ki lishu'at'cha kivinu kol hayom!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who makes the horn of salvation flourish.	מַצְמִיחַ קֶרֶן יְשׁוּעָה	matzmi'ach keren yeshu'ah.

16. Hear our prayers.

Hear our voice, Sovereign God,	שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ	Shema kolenu, Adonai Eloheinu,
pity us and be merciful to us,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	vekabel berachamim uveratzon
our prayer,	אֶת-תְּפִלָּתֵנוּ	et tefilatenu,
for you are a God who listens to	כִּי אֵל שׁוֹמֵעַ	ki El shome'ah
prayers and petitions.	תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה	tefilot vetachanunim atah;
Don't turn us away from you emptyhanded,	וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם	umilfanecha malkenu reikam
O Ruler,	אַל תְּשִׁיבֵנוּ	al teshiveinu,
because you listen to	כִּי אַתָּה שׁוֹמֵעַ	ki atah shome'ah
your people Israel's prayer in mercy.	תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים	tefilat amcha Yisra'el berachamim.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who listens to prayer.	שׁוֹמֵעַ תְּפִלָּה	shome'ah tefilah.

Amidah: Closing Blessings

17. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[1] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[2]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

[1] וְאִשֵּׁי יִשְׂרָאֵל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אִשֶּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

18. Thanksgiving ▪ מוֹדִים ▪ Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ ׀	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכָל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וָבֹקֶר וְצָהֳרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.
And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

DRAFT

19. Peace • שָׁלוֹם • Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	adon lechol hashalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el
every time, and every hour,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם	bashalom.

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs.

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."

Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יהוה צוּרִי וְגוֹאֲלִי	Adonai, tzuri, vego'ali."

Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."

Making peace in heaven above, may	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

Add this if you mourn the loss of the sacrificial system, metaphorically or literally.

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ ואמותינו	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

Leader's Complete Kaddish ▪ קַדִּישׁ שָׁלֵם ▪ Kadish Shalem

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.

above all	לְעֵלָּא מִכָּל	Le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

May our prayers and pleas be accepted,	תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן	Titkabel tzelot'hon uva'ut'hon
prayers of the entire Jewish community,	דְּכָל בֵּית יִשְׂרָאֵל	dechol beit Yisra'el
before the Source of Life in heaven.	קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא	kodam avuhon di vishmayah,
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and life—	מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

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Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

The Sovereign of all	׀ עָלֵינוּ לְשַׁבֵּחַ	׀ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next two lines.	
For they bow to futility and emptiness	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק	Shehem mishtachavim lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."
We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;

[1] For our note on Aleinu, see page 670.

[2] "We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes." If you dislike the idea that Jews are a "chosen" people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שֶׁלּוֹ for שֶׁלֹּא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיוֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יְהוָה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."
So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.

[1] We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who "stretches out the heavens, / supports the earth below;" / whose own dwelling place / *is* in the sky above / and whose power is present / in the loftiest heights.

DRAFT

Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתְּנוּ	yekar yitenu,
And they will all accept	וְיַקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	et ol malchutecha,
that soon you may rule them	וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	vetimloch aleihem mehera
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
For this is your reign,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	Ki hamalchut shelcha hi,
and forever and ever	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יהוה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Psalm 27

[1] *A psalm* of David:	לְדָוִד	LeDavid
God lights my way and saves me from alarm.	יהוה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא	Adonai ori veyish'i, mimi irah?
God is my life-force. Who can do me harm?	יהוה מָעוֹז־חַיַּי מִמִּי אֶפְחָד	Adonai ma'oz chayai, mimi efchad?
[2] When evil people came	בִּקְרֹב עָלַי מְרֵעִים	Bikrov alai mere'im
my flesh to eat,	לֶאֱכֹל אֶת־בְּשָׂרִי	le'echol et besari
My irksome foes slipped,	צָרַי וְאֹיְבַי לִי	tzarai ve'oy'vai li
fell down at my feet.[1]	הֵמָּה כָּשְׁלוּ וְנָפָלוּ	hemah kashlu venafalu.

[1] "A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!"

DRAFT

[3] Though I'm besieged,	אִם־תַּחֲנֶה עָלַי מַחֲנֶה	Im tachaneh alai machaneh
I won't give in to fear.	לֹא־יִירָא לִבִּי	lo yirah libi;
Though I face war,	אִם־תָּקוּם עָלַי מִלְחָמָה	im takum alai milchamah
I stand by this idea.	בְּזֹאת אֲנִי בוֹטֵחַ	bezot ani vote'ach.
[4] One thing I asked of God,	אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	Achat sha'alti me'et Adonai,
for this I pray:	אוֹתָהּ אֲבַקֵּשׁ	otah avakesh:
To sit in God's own house	שִׁבְתִּי בְּבֵית־יהוה	shivti beveit Adonai
living each day,	כָּל־יְמֵי חַיַּי	kol yemei chayai,
To view God's grace,	לַחֲזוֹת בְּנֹעַם־יהוה	lachazot beno'am Adonai
and in *God's* Temple stay.[1]	וּלְבַקֵּר בְּהֵיכָלוֹ	ulevaker beheichalo.
[5] For *God* will keep me safe in evil days,	כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	Ki yitzpeneni besuko beyom ra'ah,
Hide me in secret tent	יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ	yastireni beseter oholo
on mountain raised.	בְּצוּר יְרוֹמְמֵנִי	betzur yeromemeni.
[6] And now I'm high above	וְעַתָּה יָרוּם רֹאשִׁי	Ve'atah yarum roshi
my enemies round;	עַל אֹיְבַי סְבִיבוֹתַי	al oy'vai sevivotai
I'll offer in *God's* tent	וְאֶזְבְּחָה בְאָהֳלוֹ	ve'ezbechah ve'oholo
my joyful sound.[2]	זִבְחֵי תְרוּעָה	zivchei teru'ah;
With song to God my music will resound.[3]	אָשִׁירָה וַאֲזַמְּרָה לַיהוה	ashirah va'azamrah lAdonai.
[7] God, hear my cry,	שְׁמַע־יהוה קוֹלִי אֶקְרָא	Shema Adonai, koli ekrah;
and answer in your grace.	וְחָנֵּנִי וַעֲנֵנִי	vechoneni va'aneni.
[8] My heart implored you, *God*, "O seek my face,"	לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי	Lecha amar libi, "Bakshu fanai."
As I seek yours.	אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ	Et panecha Adonai avakesh.

[1] "If an *army* camp camps against me, my heart will not fear. If war rises against me, this is what I'll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in *God's* Temple."

[2] "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

[3] "For *God* will hide me in *God's* shelter on a bad day, conceal me in the secrecy of *God's* tent, lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in *God's* tent sacrifices of joyous shouting, I'll sing and make music to God."

DRAFT

[9] Don't hide your face from me,	אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	Al tas'ter panecha mimeni,
Don't send away your servant angrily.[1]	אַל־תַּט־בְּאַף עַבְדֶּךָ	al tat be'af avdecha.
You helped me;	עֶזְרָתִי הָיִיתָ	Ezrati hayita:
don't spurn or abandon me.[2]	אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי	al titsheni, ve'al ta'azveni.
O God, you save me, *time and time again.*	אֱלֹהֵי יִשְׁעִי	Elohei yish'i—
[10] My parents left me,	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי	Ki avi ve'imi azavuni,
God will take me in.[3]	וַיהוה יַאַסְפֵנִי	vAdonai ya'asfeni.
[11] Show me your way, *God*,	הוֹרֵנִי יהוה דַּרְכֶּךָ	Horeni Adonai darkecha,
set me on level ground	וּנְחֵנִי בְּאֹרַח מִישׁוֹר	unecheni be'orach mishor
To stand against those who can boss me around![4]	לְמַעַן שׁוֹרְרָי	lema'an shorerai.
[12] Don't turn me over to my enemies,	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי	Al titneni benefesh tzarai,
False witnesses,	כִּי קָמוּ־בִי	ki kamu vi
who breathe brutality.[5]	עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס	edei sheker vife'ach chamas.
[13] What had I been, had I not known I'd spy	לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת	Lulei he'emanti lir'ot
God's goodness here on earth before I die?	בְּטוּב־יהוה בְּאֶרֶץ חַיִּים	betuv Adonai be'eretz chayim.
[14] Wait for God, *wait and trust.*	◊ קַוֵּה אֶל־יהוה	◊ Kaveh el Adonai:
Though God come late,	חֲזַק וְיַאֲמֵץ לִבֶּךָ	chazak veya'ametz libecha:
Be strong, take heart.	וְקַוֵּה אֶל־יהוה	vekaveh el Adonai.
And wait for God, *just wait.*[6]		

[1] "Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, 'Seek my face.' Lord, I shall seek your face! Don't hide your face from me; Don't turn your servant away in anger."
[2] "You have been my help: Don't throw me off, don't abandon me."
[3] "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."
[4] "God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"
[5] "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.
[6] "If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

DRAFT

Mourners' Kaddish ▪ קַדִּישׁ יָתוֹם ▪ Kadish Yatom[1]

Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy, *God's great name—Amen*	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
above all	לְעֵלָּא מִכָּל	Le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers in the siddur; this one is for mourners to say in the eleven months of mourning and on the anniversary (yahrzeit) of a loved one's death.

DRAFT

Error! Reference source not found. *Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."*

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

DRAFT

Additional Material

Kaddish Prayers on Rosh Hashanah and Yom Kippur[1]

Leader's Half Kaddish ▪ חֲצִי קַדִּישׁ ▪ Chatzi Kadish

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.

DRAFT

[1] Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers; this one is recited after major sections of the service.

Mourners' Kaddish ▪ קַדִּישׁ יָתוֹם ▪ Kadish Yatom[1]

Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
far above all	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers in the siddur; this one is for mourners to say in the eleven months of mourning and on the anniversary (yahrzeit) of a loved one's death.

DRAFT

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and life—	מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen."[1]	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

DRAFT

[1] This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Leader's Complete Kaddish ▪ קַדִּישׁ שָׁלֵם ▪ Kadish Shalem

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.

far above all	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

May our prayers and pleas be accepted,	תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן	Titkabel tzelot'hon uva'ut'hon
prayers of the entire Jewish community,	דְכָל בֵּית יִשְׂרָאֵל	dechol beit Yisra'el
before the Source of Life in heaven.	קֳדָם אֲבוּהוֹן דִי בִשְׁמַיָּא	kodam avuhon di vishmayah,
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and life—	מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

Take three steps back, bow left on "oseh shalom," right on "hu ya'aseh" and forward on "aleinu."

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen."[1]	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

DRAFT

[1] This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Teachers' Kaddish ▪ קַדִּישׁ דְּרַבָּנָן ▪ Kadish DeRabanan[1]

Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.

far above all	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers; this one is recited after Torah sntudy. Mourners lead it in 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

For Israel and the teachers[1]	עַל יִשְׂרָאֵל וְעַל רַבָּנָן	Al Yisra'el ve'al rabanan
for the students	וְעַל תַּלְמִידֵיהוֹן	ve'al talmideihon
and for all their students	וְעַל כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן	ve'al kol talmidei talmideihon
and for all those	וְעַל כָּל-מָאן	ve'al kol man
who engage in Torah study	דְּעָסְקִין בְּאוֹרַיְתָא	de'askin be'Oraytah
here	דִּי בְאַתְרָא הָדֵין	di ve'atra hadein
and everywhere—	וְדִי בְכָל-אֲתַר וַאֲתַר	vedi vechol atar ve'atar
may you and they have great peace	יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא	yehei lehon ulechon shelamah rabah
grace, kindness and mercy,	חִנָּא וְחִסְדָּא וְרַחֲמִין	chinah vechisdah verachamin
long life	וְחַיִּין אֲרִיכִין	vechayin arichin
and ample portions and redemption	וּמְזוֹנָא רְוִיחָא וּפוּרְקָנָא	umezonah revichah ufurkanah
before our creator in heaven.	מִן קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא	min kodam avuhon di vishmayah
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru "Amen." Amen

Error! Reference source not found.*Take three steps back; bow left on "oseh shalom," right on "hu berachamav ya'aseh," forward on "aleinu."*

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God mercifully bring peace	הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם	hu berachamav ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
Now you say, "Amen." [2]	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

[1] The spirit of this Kaddish is to pray for the teachers and the students, those who transmit our tradition, recognizing that our people are scattered over the face of the earth—"here and everywhere." Teachers will heartily approve of the practical phrase "mezonah revichah"—"ample portions (of food)"— for the rewards of teaching are notoriously spiritual!

[2] This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Extra Piyutim

Some communities include some or all of these liturgical poems in their service.

Ruler Girded With Power ▪ מֶלֶךְ אָזוּר גְּבוּרָה ▪ Melech Azur Gevurah

This poem may be added at the beginning of blessings for morning Shema on the first day of Rosh Hashanah. It is based on the idea that God becomes manifest in ten aspects or "garments" to save God's people. The acrostic begins on the second word of the phrase.

Ruler girded with power,	מֶלֶךְ אָזוּר גְּבוּרָה	Melech **a**zur gevurah,
well-known for *your* power,	גָּדוֹל שִׁמְךָ בִּגְבוּרָה	gadol shimcha bigvurah;
strength and power are yours![1]	לְךָ זְרוֹעַ עִם גְּבוּרָה	lecha zero'ah im gevurah.
Ruler who *dons* vestments of vengeance	מֶלֶךְ בִּגְדֵי נָקָם	Melech **b**igdei nakam
dons *them* on the day of vengeance	לָבֵשׁ בְּיוֹם נָקָם	lavash beyom nakam
to strike *God's* foes in their breast!	לְצָרָיו יָשִׁיב אֶל חֵיקָם	letzarav yashiv el cheikam.
Ruler who dons splendor,	מֶלֶךְ גֵּאוּת לָבֵשׁ	Melech **g**e'ut lavesh,
who can dry up the seas	יַמִּים מְיַבֵּשׁ	yamim meyabesh
and subdue the rivers' surge.[2]	וְגַאֲוַת אֲפִיקִים מְכַבֵּשׁ	vega'avat afikim mechabesh.
	Leader:	
Ruler *who* in ten "garments"	מֶלֶךְ בַּעֲשָׂרָה לְבוּשִׁים	Melech ba'asarah levushim
has been dressed among the holy ones,	הִתְאַזָּר בִּקְדוֹשִׁים	hitazar bikdoshim;
Ruler respected in the holy ones' council—	אֵל נַעֲרָץ בְּסוֹד קְדוֹשִׁים	El na'aratz besod kedoshim—
Holy One!	קָדוֹשׁ	kadosh!
	Congregation:	
Ruler who dwells amid radiance,	מֶלֶךְ דָּר בְּנִהוֹרָה	Melech **d**ar binhorah
who dons light like a robe,	עֹטֶה כַּשַּׂלְמָה אוֹרָה	oteh kasalmah orah
will dispense our sentences, *clear* as light.	מִשְׁפָּטֵינוּ יוֹצִיא כָאוֹרָה	mishpateinu yotzi cha'orah.
Ruler girded with strength,	מֶלֶךְ הִתְאַזָּר עֹז	Melech **h**itazar oz,
whose *divine* right hand *is* a stronghold,	יְמִינוֹ תָּעוֹז	yemino ta'oz,
may *God* give *such* power to no person.	וֶאֱנוֹשׁ אַל יָעוֹז	ve'enosh al ya'oz.
Ruler clothed in righteousness	מֶלֶךְ וַיִּלְבַּשׁ צְדָקָה	Melech **v**ayilbash tzedakah
and sanctified in righteousness—	וְנִקְדַּשׁ בִּצְדָקָה	venikdash bitzdakah,
Daniel 9:7 You are in the right, God.	לְךָ אֲדֹנָי הַצְּדָקָה	Lecha Adonai hatz'dakah.

[1] "King girded *with* power, great *is* your name in power, yours is an arm with power."
[2] Or, "subdue the pride of the powerful." אֲפִיקִים can mean both powerful people and streams.

This ruler *Isa 63:1* splendidly attired,	מֶלֶךְ זֶה הָדוּר בִּלְבוּשׁוֹ	Melech **z**eh hadur bilvusho
a crown of salvation on his head:	וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ	vechovah yeshu'ah berosho,
Psalm 47:9 God sat on the throne of holiness.	אֱלֹהִים יָשַׁב עַל־כִּסֵּא קָדְשׁוֹ	Elohim yashav al kiseh kodsho.
Ruler *Isa 63:1* with garments stained red,	מֶלֶךְ חָמוּץ בְּגָדִים	Melech **ch**amutz begadim
in whose path *stand* deceivers:	בְּדָרְכוֹ בוֹגְדִים	bedor'cho vogdim,
Psa 76:13 *God* will trim[1] the valor of princes.	יִבְצֹר רוּחַ נְגִידִים	Yivtzor ru'ach negidim.
Ruler with robe scrubbed[2] bright as snow,	מֶלֶךְ טַלִּיתוֹ כַּשֶּׁלֶג מְצֻחְצָח	Melech **t**aleito kasheleg metzuchtzach,
pure—*God* refines by distillations—	צַח וּבַצַּחְצָחוֹת יְצַחְצַח	tzach uvatzachtzachot yetzachtzach,
they refine their actions to the utmost.	מְצַחְצְחִים פָּעֳלָם לְנַצַּח	metzachtzechim pa'olam lenatzach.
Ruler swathed[3] in zeal,	מֶלֶךְ יָעַט קִנְאָה	Melech **y**a'at kinah,
keener than the zealous *Ex 15:1* higher than the proud,	קַנָּא קִנֵּא נָאֶה נָאֶה	kanoh kineh, ga'oh ga'ah,
Isaiah 42:13 Like a warrior rousing his courage.	כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה	Ke'ish mil'chamot ya'ir kinah.
Ruler: from all ends of the world	מֶלֶךְ כָּל-אַפְסֵי אָרֶץ	Melech **k**ol afsei aretz,
they will worship the ruler of all the world.	יִשְׁתַּחֲווּ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ	yishtachavu lemelech al kol ha'aretz.
I Chron 16:33 When *God* comes to judge the world.	כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ	Ki va lishpot et ha'aretz.
Ruler, on the day when *God* stands as a witness[4]	מֶלֶךְ לְיוֹם קוּמוֹ לָעַד	Melech **l**eyom kumo la'ad,
every creature will tremble in *God's* presence—	כָּל-יְצוּר לְפָנָיו יִרְעַד	kol yetzur lefanav yirad,
Isa 57:15 High and exalted, who dwells in eternity.	רָם וְנִשָּׂא שֹׁכֵן עַד	Ram venisah shochen ad.
Ruler who rules the world with power—	מֶלֶךְ מוֹשֵׁל עוֹלָם בִּגְבוּרָתוֹ	Melech **m**oshel olam bigvurato,
mountains quake at his majesty	יִרְעָשׁוּ הָרִים מִגַּעֲרָתוֹ	yirashu harim miga'avato
and skip like rams at his rebuke.	וּכְאֵילִים יִרְקְדוּ מִגַּעֲרָתוֹ	uche'eilim yirkedu miga'arato.
Ruler, inspiring fear in earthly rulers—	מֶלֶךְ נוֹרָא לְמַלְכֵי אָרֶץ	Melech **n**orah lemal'chei aretz
earth quakes and trembles at the one who	חוּל תָּחוּל הָאָרֶץ	chul tachul ha'aretz,
Psa 99:1 rests on cherubs while earth quakes.	מִיּוֹשֵׁב הַכְּרוּבִים תָּנוּט הָאָרֶץ	miyoshev hakruvim tanut ha'aretz.

[1] The root **בצר** can connote "fence off"—confine, or protect, depending which side of the "fence" is yours. "Trim" also has both good and bad connotations: embellish on the one hand and truncate on the other. "He will/would confine/protect the courage/valor/spirit of princes/leaders."

[2] **צַח** means pure, **מְצֻחְצָח** means scrubbed until it shines, **צַחְצָחוֹת** would mean either purifications or scrubbings or stages of refinement or distillation, **יְצַחְצַח** means "he/it will/would purify," **מְצַחְצְחִים** is those who purify, and the root **נצח** usually connotes eternity or victory, to an ultimate degree.

[3] This word occurs only once in Tanach, Isaiah 61:10: "*with* his cloak of righteousness has he covered me / **מְעִיל צְדָקָה יְעָטָנִי** / me'il tzedakah ye'atani."

[4] The root **עד** connotes both eternity and witness.

Ruler, whose height who has power to limit?	מֶלֶךְ שְׁאֵתוֹ מִי יַעֲצָר כֹּחַ	Melech **s**e'eto mi ya'atzar ko'ach,
(for *God* supports all with *God's* power);	וְהוּא נוֹשֵׂא כל בַּכֹּחַ	vehu noseh chol bako'ach;
Isa 40:29 *God* grants power to the exhausted.	נֹתֵן לַיָּעֵף כֹּחַ	Noten laya'ef ko'ach.
Ruler who stands for judgement	מֶלֶךְ עָמְדוֹ לָדִין	Melech **o**mdo ladin,
on the Day of Judgement	בְּיוֹם הַדִּין	beyom hadin,
and judges the proud in justice.	שְׁפוֹט גֵּאִים בַּדִּין	shefot ge'im badin.
Ruler who probes private secrets,	מֶלֶךְ פְּלֵשׂ סוֹד הַמַּעֲמִיקִים	Melech **p**ilesh sod hama'amikim,
deep hidden counsel,[1]	לַסְתִּיר עֵצָה בְּמַעֲמַקִּים	lastir etzah bema'amakim,
will lay bare and reveal *those* depths.	יֶחְשֹׂף וְיגַלֶּה עֲמוּקִים	yechesof vigaleh amukim.
Ruler, instruct every wind	מֶלֶךְ צַוֵּה מִכָּל-רוּחַ	Melech **tz**aveh mikol ru'ach
that the proud and puffed-up *people*	עָרֵיצֵי גַסֵּי הָרוּחַ	aritzei gasei haru'ach
should be besieged by a blast of wind	לְאַפְּפֵם בְּשֵׂטֶף רוּחַ	le'apfem beshetef ru'ach.
Ruler, who would assemble earthly rulers	מֶלֶךְ קָהֵל מַלְכֵי אֲדָמָה	Melech **k**ihel mal'chei adamah,
to thunder that prophecy about Dumah,[2]	בְּסַעֲרוֹ מַשָּׂא דוּמָה	besa'aro masah dumah,
will bring to account the haughty hosts.	יִפְקֹד עַל צְבָא רוּמָה	yifkod al tzevah rumah.
Ruler high and exalted in justice,	מֶלֶךְ רָם וְגָבֹהַּ בַּמִּשְׁפָּט	Melech **r**am vegavo'ah bamishpat,
with royal power that loves justice:	וְעֹז מֶלֶךְ אֹהֵב מִשְׁפָּט	ve'oz melech ahev mishpat,
the place of his throne is right and justice.	מְכוֹן כִּסְאוֹ צֶדֶק וּמִשְׁפָּט	mechon kisoh tzedek umishpat.
Ruler who judges justly—	מֶלֶךְ שׁוֹפֵט צֶדֶק	Melech **sh**ofet tzedek,
justice goes before him	לְפָנָיו יְהַלֵּךְ צֶדֶק	lefanav yehalech tzedek
to advocate for those who pursue justice.	לְהָלִיץ בְּעַד רוֹדְפֵי צֶדֶק	lehalitz be'ad rodfei tzedek.
Ruler mighty in authority,	מֶלֶךְ תַּקִּיף בְּמֶמְשָׁלָה	Melech **t**akif bememshalah,
whose throne is high above	וְכִסְאוֹ תָּלָה לְמַעְלָה	vechisoh talah lema'ah
and whose reign rules all.	וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה	umal'chuto bakol mashalah.
Ruler whose glance the world dreads,	מֶלֶךְ תְּחַת חֶלֶד מֵהַבִּיטוֹ	Melech **t**ichet cheled mehabito,
whose glance shakes its foundation	מַרְעִיד יְסוֹד בְּהַבִּיטוֹ	marid yesod behabito,
for his glance ranges everywhere.[3]	בַּכֹּל מְשׁוֹטֵט מַבָּטוֹ	bakol meshotet mabato.

[1] "King who penetrates the secret council of those who hold *their secrets* deep down / to hide counsel in the depths."

[2] Isaiah 21:11 mentions the "burden" (utterance or prophecy) of Dumah, מַשָּׂא דוּמָה. Dumah is one of Ishmael's sons (Gen. 25:14).

Ruler who examines every creature	מֶלֶךְ תָּר בְּכָל פֹּעַל	Melech **t**ar bechol po'al,
to see what to do for everyone, *both*	בַּכֹּל מַה-יִּפְעַל	bakol mah yifal,
among the lowly and among the eminent.	בְּמַטָּה וּבְמָעַל	bamatah uvema'al.
Ruler, God of the world,	מֶלֶךְ אֱלֹהֵי עוֹלָם	Melech Elohei olam,
whom the world's people have crowned—	הִמְלִיכוּהוּ עַם עוֹלָם	himlichuhu am olam,
God will reign forever,	יי יִמְלֹךְ לְעֹלָם	Adonai yimloch le'olam,
the holy *one!*	קָדוֹשׁ	kadosh!

DRAFT

[3] "King *who* causes fear *for* the earth from looking at it / causes trembling *of* the foundation at seeing it, / at everything roves his glance."

God Has Spread Glory ▪ כְּבוֹדוֹ אֵהֵל כְּהַיּוֹם ▪ Kevodo Ihel Hayom

This poem is inserted in the blessings before morning Shema on Rosh Hashanah.

Congregation:

Today *God* spread glory *like a shelter*	כְּבוֹדוֹ אֵהֵל כְּהַיּוֹם	Kevodo **i**hel kehayom
with compassion: the ruler!	בְּרַחֲמִים מֶלֶךְ	berachamim, melech!
	Leader:	
Probing thoughts of young and old,	בּוֹחֵן כָּל-עֶשְׁתּוֹנוֹת צָעִיר וְרַב	**B**ochen kol eshtonot tza'ir verav
the ruler!	מֶלֶךְ	melech;
God donned majesty and power,	גֵּאוּת לָבֵשׁ הִתְאַזָּר	**g**e'ut lavesh hitazar
the ruler!	מֶלֶךְ	melech;
Sky[1] and earth will tremble in fear of	דּוֹק וָחֶלֶד יֶחֱרְדוּן מֵאֵימַת	**d**ok vacheled yecherdun me'eimat
the ruler!	מֶלֶךְ	melech.
	Congregation:	
The one who made their hearts together	הַיּוֹצֵר יַחַד לִבָּם	**H**ayotzer yachad libam
will be compassionate—the ruler!	יָחוֹן מֶלֶךְ	yachon melech,
Who understands all their deeds	וּמֵבִין אֶל כָּל-מַעֲשֵׂיהֶם	**u**mevin el kol ma'aseihem
will vindicate them—the ruler!	יַצְדִּיק מֶלֶךְ	yatzdik melech,
This is a reminder of the day	זִכָּרוֹן הוּא יוֹם	**z**ikaron hu yom
of the shofar blast of the ruler	תְּרוּעַת מֶלֶךְ	teru'at melech.
	Leader:	
This is a rule for Israel,	חֹק לְיִשְׂרָאֵל הוּא	**Ch**ok leYisra'el hu
to keep them pure for the ruler!	לְזַכּוֹתָם מֶלֶךְ	lezakotam melech,
God gave food to *God's* worshippers,	טֶרֶף נָתַן לִירֵאָיו	**t**eref natan lirei'av
God who crowns every ruler.	מַמְלִיךְ כָּל-מֶלֶךְ	mamlich kol melech;
God always remembers *God's* pact	יִזְכּוֹר לְעוֹלָם בְּרִיתוֹ	**y**izkor le'olam berito
with a positive memory: the ruler!	בְּזִכָּרוֹן טוֹב מֶלֶךְ	bezichron tov melech.
	Congregation:	

[1] The root דק means thin, and the sky (in some ancient cosmologies) is a thin substance like a veil.

Don't effect destruction	כָּלָה אַל תַּעַשׂ	**K**alah al ta'as
on the remaining children of the ruler;	לִשְׁאֵרִית בְּנֵי מֶלֶךְ	lish'erit benei melech;
For this we have come to you,	לָכֵן אָתָנוּ לְךָ	**l**achen atanu lecha
our ruler, O ruler!	מַלְכֵּנוּ מֶלֶךְ	malkenu melech;
Since yesterday have we come before you	מֵאֶתְמוֹל קִדַּמְנוּךָ	**m**e'etmol kidamnucha
to placate you, O ruler!	לְחַלּוֹתְךָ מֶלֶךְ	lachalot'cha melech.
	Leader:	
Please preserve kindness	נָא נְצוֹר חֶסֶד לְנִינֵי	**N**ah netzor chesed leninei
for Abraham's descendants, ruler![1]	שֻׁלְחוּ לוֹ שְׁלֹשֶׁת אֵילֵי מֶלֶךְ	shul'chu lo sheloshet eilei melech;
Protect those who come begging	סְכוֹת בָּאֵי בְתַחַן	**s**echot ba'ei vetachan
from Isaac,[2] O ruler!	לְמַר בָּכוּ אֶרְאֶלֵי מֶלֶךְ	lemar bachu erelei melech;
Don't spurn their cry	עֱנוּתָם בַּל תְּבֵז לְלָן בַּמָּקוֹם	**e**nutam bal tivez lelan bamakom
for the sake of Jacob, O ruler![3]	עָלוּ וְיָרְדוּ בוֹ מַלְאֲכֵי מֶלֶךְ	alu veyardu vo malachei melech.
	Congregation:	
Redeem them today from the settled sentence,	פְּדֵם הַיּוֹם מִדִּין גָּמוּר	**P**edem hayom midin gamur
from leaving them guilty, O ruler!	מִלְחַיְּבֵם מֶלֶךְ	milchayvem melech.
	Leader (on Shabbat use the two shaded lines instead of the two previous lines):	
Vindicate them in kindness	צַדְּקֵם בְּרַחֲמִים	**Tz**adkem berachamim
and mark them for good, O ruler!	וּפָקְדֵם לְטוֹבָה מֶלֶךְ	ufokdem letovah melech;
Hear the shofar blast from those who	קְשׁוֹב קוֹל תְּקִיעָה	**k**eshov kol teki'ah mitokei
sound it for you today, O ruler!	מִתּוֹקְעֵי לְךָ הַיּוֹם מֶלֶךְ	lecha hayom melech;
Hear the shofar memory from those who	קְשׁוֹב זִכְרוֹן תְּקִיעָה מִזּוֹכְרֵי	**k**eshov zichron teki'ah mizochrei
remember it for you today, O ruler!	לְךָ הַיּוֹם מֶלֶךְ	lecha hayom melech;
Arouse your mercy	רַחֲמִים תְּעוֹרֵר	**r**achamim te'orer
for those who wait for you, O ruler!	לִמְחַכֶּיךָ מֶלֶךְ	lim'chakecha melech.

[1] "Please keep kindness for the grandchildren of / the one to whom were sent three leaders of the ruler."
[2] "For *him for whom* bitterly wept the leaders (angels)"; tradition teaches that the angels wept when Abraham prepared to sacrifice Isaac.
[3] "Their cry do not spurn for the one who spent the night in the place / where the ruler's angels ascended and descended," referring to Jacob's dream (Gen. 28).

Congregation and Leader:

Turn to the cry of the people	שְׁעֵה שַׁוְעַת עַם	**Sh**e'eh shavat am
who seek you, O ruler!	מְשַׁחֲרֶיךָ מֶלֶךְ	meshacharecha melech;
Favor those who sustain the blessing	תֶּפֶן בְּתוֹמְכֵי בָרוּךְ	**t**efen betom'chai varuch
and let us bless the living God,	וּנְבָרֶכְךָ אֱלֹהִים חַיִּים	unevarech'cha Elohim chayim,
O ruler!	מֶלֶךְ	melech.

DRAFT

Fearful As I Speak ▪ יָרֵאתִי בְּפִצּוֹתִי ▪ Yareti Biftzoti

This poem is for the leader, beginning to repeat the morning amidah on the first day of Rosh Hashanah
*This acrostic poem spells "*יקותיאך בר משה חזק ואמץ יחי*,"*
Yekutiel son of Moshe, be strong and resolute—may he live!"

Fearful, awkward, I burst into speech,	יָרֵאתִי בְּפִצּוֹתִי שִׂיחַ לְהַשְׂחִיל	**Y**areti biftzoti si'ach lehashchil
Standing to beg *God* in terror and awe.	קוּמִי לְחַלּוֹת פְּנֵי נוֹרָא וְדָחִיל	**K**umi lechalot penei norah vedachil
I deserve no respect, so humbly I bow:	וְקָטֹנְתִּי מַעַשׂ לָכֵן אָזְחִיל	**V**ekatonti ma'as lachen azchil
I have no idea how I can begin.[1]	תְּבוּנָה חָסַרְתִּי וְאֵיךְ אוֹחִיל	**T**evunah chasarti, ve'eich ochil?
Maker, help me share our heritage;	יוֹצְרִי הַבִינֵנִי מוֹרָשָׁה לְהַנְחִיל	**Y**otzri havineni morasha lehan'chil
Help me, hold me from falling in fear;	אַיְּלֵנִי וְאַמְּצֵנִי מֵרִפְיוֹן וָחִיל	**A**yleni ve'amtzeni merifyon vachil
Accept my plea as if sweet and fluent,	לַחֲשִׁי יֵרָצֶה כְּמַנְטִיף וּמַשְׂחִיל	**L**achashi yeratzeh kemantif umashchil
Sweeten my words like honey from bees![2]	בְּטוּיַי יָמְתַק כְּצוּף נָחִיל	**B**ituyi yamtak ketzuf nachil.
Words accepted as genuine, not false,[3]	רָצוּי בְּיֹשֶׁר וְלֹא כְּמַכְחִיל	**R**atzui beyosher velo kemach'chil
To win my people pardon and pity;[4]	מְשַׁלְּחַי לְהַמְצִיא כֹּפֶר וּמְחִיל	**M**eshal'chai lehamtzi kofer umechil
May my cry be pleasing, not coarse;	שַׁאֲגִי יֵעָרֵב וְלֹא כְּמַשְׂחִיל	**Sh**a'agi ye'erav velo kemashchil
Answer our congregation,	הֵעָתֵר לְנִגְּשִׁים	**H**e'ater lingashim
in their humility.[5]	וְנֶחֱשָׁבִים כְּזָחִיל	venechashavim kezachil!

[1] "I-have-become-fearful, as-I-burst *with* speech to-roar / my-standing to-plead in-the-presence-of awe and-terror / and-I-am-insignificant-of achievement; therefore I-crawl/grovel; / understanding I-have-lacked, and-how am-I-to-begin?" לְהַשְׂחִיל in the first line is associated with a lion's roar, crude but loud; the word can also connote threading, as if threading words together.

[2] "My-creator, make-me-understand-how *my* heritage to-bequeath, /

[3] כְּמַכְחִיל, from the root כחל (blue), "in a painterly fashion," masking true feelings with a colorful façade.

[4] "*For*-those-who-send-me-*as-their-representative-in-prayer* to-obtain atonement and-absolution."

[5] "Be-entreated on-behalf-of-those-who-come-close (*i.e.,* our congregation) and-who-are-considered as-if-humble." Some editors use לְנִגָּשִׁים (for those who are oppressed) instead of לְנִגְּשִׁים (for those who come close).

DRAFT

Gracious *God,* as you promised	חַנּוּן כְּהַבְטִיחֶךָ	**Ch**anun kehavtichacha
Moses pardon in the rock-crevice,[1]	לִבְנִקְרַת מְחִיל	livnikrat mechil
Hear my cry as I begin *my prayer*.	זַעֲקִי קְשׁוֹב בְּעֵת אַתְחִיל	**Z**a'aki keshov be'et at'chil
My insides strain	קְרָבַי יֶחְמְרוּ	**K**eravai yechmeru
as you pierce *my* defenses[2]	בְּחָקְרְךָ חֲלוֹחִיל	bechokroch chalochil
And in fear of judgement I feel ill.	וּמֵאֵימַת הַדִּין נַפְשִׁי תַּבְחִיל	**U**me'eimat hadin nafshi tav'chil.
I shudder lest I should suffer as I deserve;[3]	אִם כִּגְמוּל הַלֵּב יָחִיל	**I**m kigmul halev yachil,
My tear ducts would drip empty.[4]	מָקוֹרַי עַפְעַפַי אַזִּיל כְּמַזְחִיל	**M**ekorai, afapai azil kemazhil;
I hope and yearn for your vindication:	צְדָקָה אַקָוֶּה מִמְּךָ וְאוֹחִיל	**Tz**edakah akaveh mim'cha ve'ochil,
Let my ancestors' virtue add to my wish![5]	יֹשֶׁר הוֹרַי זָכְרָה לְהַאֲחִיל	**Y**osher horai zachrah leha'achil.
I'm hot as I speak, glowing *like embers,*	חַם לִבִּי בַּהֲגִיגִי יַגְחִיל	**Ch**am libi behagigi yagchil;
Whirling inside with anxiety.[6]	יִסְתָּעַר בְּקִרְבִּי בְּעֵת אָת חִיל	**Y**ista'ar bekirbi be'et at chil.

DRAFT

[1] "Gracious one, as-you-assured / to-the-one-in-the-crevice pardoning"; God set Moses in the crevice of a mountainside and revealed God's graciousness to Moses (Ex. 33:22), promising to forgive the Israelites for the Golden Calf.

[2] "My-insides/guts strain/tremble as-you-delve/dig/pierce *the* defense"; I understand חָלוֹחִיל as an intensive form of the root חל, defensive fortification. The same root can mean a hole, so perhaps the poet thinks God pierces his vulnerabilities to reach his inner core.

[3] "If in-accordance-with-due-recompense *I am to suffer,* my mind/heart shudders."

[4] "My-sources-of my-eyelids I'd-exhaust like-something-oozing."

[5] "The-upright-conduct-of my-ancestors/parents, remember to-cause-yearning."

[6] "It's-stormy inside-me at-the-time-*when* comes anxiety." Some editors have בְּעֵת אֶתחִיל (when I begin) instead of בְּעֵת אָת חִיל (when anxiety comes).

I Come to Implore ▪ אָתִיתִי לְחַנָּנְךָ ▪ Atiti Lechanenach

This poem is for the leader, beginning to repeat the morning amidah on the second day of Rosh Hashanah. This acrostic follows the Hebrew alphabet and adds an acrostic for שִׁמְעוֹן*, Shimon.*

I come to implore you,	אָתִיתִי לְחַנָּנְךָ	**A**titi lechanenach
my heart broken, frantic,[1]	בְּלֵב קָרוּעַ וּמֻרְתָּח	belev karuah umurtach,
Pleading for pity like a pauper at the door:	בַּקֵּשׁ רַחֲמִים כְּעָנִי בַּפֶּתַח	**B**akesh rachamim ke'ani vapetach.
Reveal your mercy,	גַּלְגֵּל רַחֲמֶיךָ	**G**algel rachamecha vedin al
not the force of justice[2]	וְדִין אַל תִּמְתַּח	timtach.
Ps. 51:17 Ruler, open my lips!	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai, sefatai tiftach,
My mouth is dumb, my tongue wordless;[3]	דָּבָר אֵין בְּפִי וּבִלְשׁוֹנִי מִלָּה	**D**avar ein befi uvilshoni milah,
Surely, God, you know all *I might say.*	הֵן יי יָדַעְתָּ כֻּלָּהּ	**H**en, Adonai, yadata chulah!
From the depths of *my* heart	וּמִמַּעֲמַקֵּי הַלֵּב	**U**mima'amakei halev
I beg of you *that I may*	לְפָנֶיךָ אוֹחִילָה	lefanecha ochilah
Ps. 61:5 Shelter in your wings' shadow. Selah!	אֶחֱסֶה בְּסֵתֶר כְּנָפֶיךָ סֶּלָה	Echeseh veseter kenafecha, selah!
Terror and trembling	זַלְעָפָה וּפַלָּצוּת	**Z**alafa ufalatzut
have gripped me with awe	אֲחָזוּנִי בְּמוֹרָה	achazuni bemorah
As I plead before the awesome one	חֲלוֹת פְּנֵי נוֹרָה	**Ch**alot penei norah
with solemn expression;	בְּנֶפֶשׁ יְקָרָה	benefesh yekarah.
Fine reasoning and insight	טוּב טַעַם וָדַעַת	**T**uv ta'am vada'at
are qualities that I lack,[4]	קָטֹנְתִּי לְחַסְרָה	katonti lechasrah,
Job 32:6 And so I falter in fear.	עַל־כֵּן זָחַלְתִּי וָאִירָא	Al ken zachalti va'irah.

[1] "With heart torn and boiled/agitated."
[2] "And don't stretch/strain justice *to the limit."*
[3] "Word *is* not in-my-mouth, nor in-my-tongue utterance."
[4] "I am insignificant *in those qualities,* to lack *them."*

DRAFT

I'm exhausted with bewailing	יָגַעְתִּי בְאַנְחָתִי	**Y**agati ve'anchati
how to stand before you	אֵיךְ לַעֲמוֹד לְפָנֶיךָ	eich la'amod lefanecha
For I have no *worthy* deeds	כִּי אֵין מַעֲשִׂים	**K**i ein ma'asim
to earn merit in your eyes;	לְזַכּוֹת בְּעֵינֶיךָ	lezakot be'einecha;
To entreat you they have sent me,	לְחַלּוֹתְךָ שְׁלָחוּנִי	**L**echalot'cha shlachuni
gatherings of your multitudes—	מַקְהֲלוֹת הֲמוֹנֶיךָ	mak'halot hamonecha;
Ps. 10:17 Fix their minds and lend your ear.	תָּכִין לִבָּם תַּקְשִׁיב אָזְנֶךָ	Tachin libam, takshiv oznecha.

What am I? What is my life *for?*	מָה-אֲנִי וּמֶה-חַיָּי	**M**ah ani umeh chayai?
Worms and maggots *are my destiny,*	תּוֹלֵעָה וְרִמָּה	Tole'ah verimah;
Empty-headed, *my* plans all naught,[1]	נִבְעַר מִדַּעַת וּבְאֶפֶס מְזִמָּה	**N**ivar mida'at uve'efes mezimah
I rely[2] on *Proverbs,*	סָמַכְתִּי יְתֵדוֹתַי	**S**amachti yetedotai
the book of wisdom:	בְּסֵפֶר הַחָכְמָה	besefer hachochmah;
Prov 15:1 A gentle answer placates anger.	מַעֲנֶה־רַךְ יָשִׁיב חֵמָה	Ma'aneh rach yashiv chemah.

O my strength, I wait for you to sustain me;	עֻזִּי אֵלֶיךָ אֶשְׁמְרָה לְסַעֲדִי	**U**zi, elecha eshmerah lesa'adi,
May your first words instruct me clearly;[3]	פֶּתַח דְּבָרֶיךָ הָאֵר לְהַגִּידִי	**P**etach devaracha ha'er lehagidi;
Defend me, support me, empower me:	צַדְּקֵנִי וְאַמְּצֵנִי וְתֵן לְאֵל יָדִי	**T**zadkeni ve'amtzeni, veten le'el yadi,
You are my refuge, God of kindness!	כִּי אַתָּה מִשְׂגַּבִּי אֱלֹהֵי חַסְדִּי	Ki atah misgabi, Elohei chasdi.

Your congregations wait,	קְהָלֶיךָ עוֹמְדִים	**K**ehalecha omdim
seeking your mercy:	לְבַקֵּשׁ מְחִילָתֶךָ	levakesh mechilatecha;
Let your mercy be roused	רַחֲמֶיךָ יִכְמְרוּ	**R**achamacha yikamru lerachamem
to comfort them in your compassion	לְרַחֵם בְּחֶמְלָתֶךָ	bechemlatecha;
They pour out their hearts	שׁוֹפְכִים לֵב	**S**hofchim lev
like water before you	כַּמַּיִם לְעֻמָּתֶךָ	kamayim le'umatecha,
I Kings 8:39 So that you can hear *them* from the sky,	וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם	Ve'atah tishmah hashamayim
the place where you dwell.	מְכוֹן שִׁבְתֶּךָ	mechon shivtecha.

[1] נִבְעַר usually means foolish, "foolish, *I will be* far from wisdom, and into nothing *will go my* planning."
[2] "I have fixed/leaned/rested my tent-pegs," i.e., I pitched my tent or based my foundation.
[3] "The-opening of-your-words, clarify to-tell-me."

Brace your people's failing strength,	תְּחַזֵּק לְעַמְּךָ יָדָם הָרָפָה	**T**echazek le'amcha yadam harafah;
Send to them your help, your cure;	שְׁלַח מֵאִתְּךָ עֵזֶר וּתְרוּפָה	**Sh**elach **m**e'it'cha **e**zer **u**terufah;
Your words can reach them	נָאֳמֶיךָ יַשִּׂיגוּ	**N**a'omecha yasigu
to hearten and empower *them*, *for*[1]	לְחַזֵּק וּלְתָקְפָה	lechazek uletokfah:
Prov 30:5 Every utterance of God proves true![2]	כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה	Kol imrat Elo'ah tzerufah.

DRAFT

[1] "Your-utterances will-reach-them to-strengthen and-for-empowerment

[2] "Every divinely inspired utterance of consolation, *whether in the Torah (such as Deut. 30:1-10) or in the prophetic books, is* tested (צָרוּף) *and proven true.*"

Sovereign of The World ▪ רִבּוֹן הָעוֹלָם ▪ Ribon Ha'Olam

Some add this meditation as the ark is opened for the morning Torah service.

Sovereign of the world,	רִבּוֹן הָעוֹלָם	Ribon ha'olam,
fulfill our requests for good	מַלֵּא מִשְׁאֲלוֹתֵינוּ לְטוֹבָה	maleh mishaloteinu letovah,
and carry out our wishes,	וְהָפֵק רְצוֹנֵנוּ	vehafek retzonenu,
grant us our requests	וְתֵן-לָנוּ שְׁאֵלָתֵנוּ	veten lanu she'elatenu,
and forgive our sins	וּמְחוֹל עַל כָּל-עֲוֹנוֹתֵינוּ	umechol al kol avonoteinu
and all the sins of our family members,[1]	וְעַל כָּל-עֲוֹנוֹת אַנְשֵׁי בָתֵּינוּ	ve'al kol avonot anshei vateinu,
forgiveness with kindness,	מְחִילָה בְּחֶסֶד	mechilah vechesed,
forgiveness with compassion;	מְחִילָה בְּרַחֲמִים	mechilah verachamim,
purify us of our iniquities,	וְטַהֲרֵנוּ מֵחֲטָאֵינוּ	vetaharenu mechata'einu
our sins and transgressions;	וּמֵעֲוֹנוֹתֵינוּ וּמִפְּשָׁעֵינוּ	ume'avonoteinu umip'sha'einu,
remember us favorably[2]	וְזָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ	vezochrenu bezichron tov lefanecha,
and mark us down	וּפָקְדֵנוּ	ufokdenu
for salvation and mercy;	בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים	bifkudat yeshu'ah verachamim,
remember us for a life	וְזָכְרֵנוּ לְחַיִּים	Vezochrenu lechayim
that is good and long, and for peace,	טוֹבִים וַאֲרוּכִים וּלְשָׁלוֹם	tovim va'aruchim uleshalom,
for *a decent* income and sustenance;	לְפַרְנָסָה וְכַלְכָּלָה	lefarnasah vechalkalah,
grant us food to eat	וְתֵן-לָנוּ לֶחֶם לֶאֱכוֹל	veten lanu lechem le'echol
and clothes to wear,	וּבֶגֶד לִלְבּוֹשׁ	uveged lilbosh
wealth and honor and long life	וְעֹשֶׁר וְכָבוֹד וְאֹרֶךְ יָמִים	ve'osher vechavod, ve'orech yamim
to study your Torah	לַהֲגוֹת בְּתוֹרָתֶךָ	lahagot beToratecha
and fulfill its commands,	וּלְקַיֵּם מִצְוֹתֶיהָ	ulekayem mitzvotecha,
with intelligence and insight	וְשֵׂכֶל וּבִינָה	vesechel uvinah
to grasp and understand	לְהָבִין וּלְהַשְׂכִּיל	lehavin ulehaskil
the depths of its secrets;	עִמְקֵי סוֹדוֹתֶיהָ	imkei sodoteha,

[1] "All the sins of the people of our houses."
[2] "Remember us with a good (i.e., favorable) memory before you."

send healing for all our illnesses,	וּשְׁלַח רְפוּאָה לְכָל-מַכְאוֹבֵינוּ	ushelach refu'ah lechol mach'oveinu,
bless all our work,	וּתְבָרֵךְ אֶת-כָּל-מַעֲשֵׂה יָדֵינוּ	utevarech et kol ma'aseh yadeinu,
make your decrees for us favorable,	וְתִגְזוֹר עָלֵינוּ גְּזֵרוֹת טוֹבוֹת	vetigzor aleinu gezerot tovot,
liberating and consoling,	יְשׁוּעוֹת וְנֶחָמוֹת	yeshu'ot venechamot,
and annul for us	וּתְבַטֵּל מֵעָלֵינוּ	utevatel me'aleinu
any harsh decrees;	כָּל-גְּזֵרוֹת קָשׁוֹת	kol gezerot kashot,
Make the political administration's opinion of us	וְתַטֶּה לֵב הַמַּלְכוּת	vetateh lev hamal'chut
(and its advisors, and leaders' *opinion*)	וְיוֹעֲצֶיהָ וְשָׂרֶיהָ	veyo'tzeha vesareha
favorable.	עָלֵינוּ לְטוֹבָה	aleinu letovah;
Truly—and may this be your wish.	אָמֵן וְכֵן יְהִי רָצוֹן	amen, vechen yehi ratzon.

DRAFT

God's Reign ▪ מַלְכוּתוֹ בְּקֶהַל עֲדָתִי ▪ Malchuto Bik'hal Adati

This poem may be added in the Yom Kippur morning service.

Blessed is *God's* name; *God's* reign is glory!	בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ	Baruch shem kevod malchuto
God's reign *is accepted* in my community;	מַלְכוּתוֹ בְּקֶהַל עֲדָתִי	Mal'chuto bik'hal adadi
God's glory *is* my belief;	וּכְבוֹדוֹ הִיא אֱמוּנָתִי	uchevodo hi emunati;
I asked *God* to forgive my sins[1]	אֵלָיו בִּקַּשְׁתִּי לְכַפֵּר עָוֹן חַטָּאתִי	elav bikashti lechaper avon chatati,
on the fast day of cleansing	וּבְיוֹם צוֹם כִּפּוּר	uveYom tzom Kipur
God will announce my forgiveness	סְלִיחָתִי יַעֲנֶה	selichati ya'aneh
and declare "I have forgiven."[2]	וְיֹאמַר סָלַחְתִּי	veyomar: "Salachti!"
The holy one,	קָדוֹשׁ	Kadosh
mighty *in heaven* above;	אַדִּיר בַּעֶלְיָתוֹ	**a**dir ba'aliyato.
The holy one	קָדוֹשׁ	Kadosh
for repentance grants forgiveness.	בְּתְשׁוּבָה שָׁת סְלִיחָתוֹ	**b**it'shuvah shat selichato.
The holy one	קָדוֹשׁ	Kadosh
revealed to *God's* people the secret of *God's* law.	גִּלָּה לְעַמּוֹ סוֹד דָּתוֹ	**g**ilah le'amo sod dato.
The holy one	קָדוֹשׁ	Kadosh
rejoices at the repentance of *God's* flock.	דָּץ עַל כַּפָּרַת צֹאן מַרְעִיתוֹ	**d**atz al kaparat tzon marito.
The holy one,	קָדוֹשׁ	Kadosh
who forgive those who fear *God.*[3]	הַסּוֹלֵחַ לַאֲיֻמָּתוֹ	**h**asole'ach la'ayumato.
The holy one,	קָדוֹשׁ	Kadosh
whose people declare *God's* power.	וְעַמּוֹ יְמַלְּלוּ גְּבוּרָתוֹ	**v**e'amo yemalelu gevurato.
The holy one,	קָדוֹשׁ	Kadosh
recalls *our* respect with love.	זוֹכֵר אֱיֻמָּה בְּאַהֲבָתוֹ	**z**ocher ayumah ba'ahavato.
The holy one	קָדוֹשׁ	Kadosh
delights in the humility of *God's* "dove."	חָפֵץ בְּעִנְוִי נֶפֶשׁ יוֹנָתוֹ	**ch**afetz be'inui nefesh yonato.

[1] "The iniquity of my sin."

[2] After the sin of the spies, Moses pleads with God to forgive the people, and God says "I have forgiven as you said / סָלַחְתִּי כִּדְבָרֶךָ / salachti kidvarecha."

[3] "Who forgives that which fears *God,*" *i.e.*, the Jewish people, who fear God.

The holy one	קָדוֹשׁ	Kadosh
cleanses the impure with sprinkled water.	טָהֵר טְמֵאִים בְּמֵי זְרִיקָתוֹ	**t**aher teme'im bemei zerikato.
The holy one	קָדוֹשׁ	Kadosh
will make our[1] sins white as snow.	יַלְבִּין כַּשֶּׁלֶג חֲטָאֵי סְגֻלָּתוֹ	**y**albin kasheleg chata'ei segulato.
The holy one:	קָדוֹשׁ	Kadosh
cleanse the blunder of your people Israel.	כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל שִׁגְגָתוֹ	**k**aper le'am'cha yisra'el shigegato.
The holy one	קָדוֹשׁ	Kadosh
sets *God's* call for one day of the year.[2]	לְיוֹם אֶחָד בַּשָּׁנָה שָׁת קְרִיאָתוֹ	**l**eyom echad bashanah shat keri'ato.
The holy one	קָדוֹשׁ	Kadosh
pardons and forgives *God's* beloved *people.*	מוֹחֵל וְסוֹלֵחַ לִתְשׁוּקָתוֹ	**m**ochel vesole'ach litshukato.
The holy one, who was seen	קָדוֹשׁ	Kadosh **n**irah
standing on the highest mountain.	נִרְאָה בְּהַר מְרוֹם הָרִים עֲמִידָתוֹ	behar merom harim amidato.
The holy one forgives and is good	קָדוֹשׁ סוֹלֵחַ וְטוֹב	Kadosh **s**ole'ach vetov
to *us,* who accept the obligation[3] to respect *God.*	לְסוֹבְלֵי עֹל יִרְאָתוֹ	lesovlei ol yirato.
The holy one cleanses iniquity	קָדוֹשׁ עָוֹן יְכַפֵּר	Kadosh **a**von yechaper
and would not arouse all *God's* wrath.	וְלֹא יָעִיר כָּל-חֲמָתוֹ	velo ya'ir kol chamato.
The holy one	קָדוֹשׁ	Kadosh
overlooks trespasses in divine justice.	פּוֹשְׁעִים מַעֲבִיר בְּצִדְקָתוֹ	**p**esha'im ma'avir betzidkato.
The holy one	קָדוֹשׁ	Kadosh
accepts our fast as repentance.[4]	צוֹם הֶעָשׂוֹר יְקַבֵּל לִתְשׁוּבָתוֹ	**tz**om he'asor yekabel litshuvato.
The holy one gathers the holy congregation[5]	קָדוֹשׁ קַבֵּץ קְהַל קְדוֹשִׁים	Kadosh **k**abetz kehal kedoshim
with compassion.	בְּחֶמְלָתוֹ	bechemlato.
The holy one	קָדוֹשׁ	Kadosh
is compassionate and merciful and peerless.	רַחוּם וְחַנּוּן וְאֵין זוּלָתוֹ	**r**achum vechanun, ve'ein zulato.
The holy one	קָדוֹשׁ	Kadosh
dwells in the sky, in *God's* dwelling.	שׁוֹכֵן שְׁחָקִים בִּמְכוֹן שִׁבְתּוֹ	**sh**ochen shechakim bim'chon shivto.

[1] "*God's* treasure"; we are God's treasured people (Deut. 7:6).

[2] God calls to us, or we call to God, on this one day of the year. Of course, we pray and listen every day, but today we focus with greater intensity than usual.

[3] "Bear the burden."

[4] "*The* fast of the tenth *day of Tishri* accepts as returning to *God."*

[5] "Gathers the congregation of holy ones." Some use this line instead: Holy ones strengthen *God's* holiness / קְדוֹשִׁים יַעֲרִיצוּ קְדוּשָּׁתוֹ / kedoshim ya'aritzu kedushato.

DRAFT

The holy one:	קָדוֹשׁ	Kadosh
angels[1] declare *God's* splendor.	תַּרְשִׁישִׁים יַגִּידוּ תִפְאַרְתּוֹ	tarshishim yagidu tifarto.
God's reign *is accepted* in my community;	מַלְכוּתוֹ בְּקְהַל עֲדָתִי	Mal'chuto bik'hal adadi
God's glory *is* my belief;	וּכְבוֹדוֹ הִיא אֱמוּנָתִי	uchevodo hi emunati;
I asked *God* to forgive my sins[2]	אֵלָיו בִּקַּשְׁתִּי לְכַפֵּר עָוֹן חַטָּאתִי	elav bikashti lechaper avon chatati,
on the fast day of cleansing	וּבְיוֹם צוֹם כִּפּוּר	uveYom tzom Kipur
God will announce my forgiveness	סְלִיחָתִי יַעֲנֶה	selichati ya'aneh
and declare "I have forgiven."[3]	וְיֹאמַר סָלַחְתִּי	veyomar: "Salachti!"

DRAFT

[1] תַּרְשִׁישִׁים are among the orders of angels in some Kabbalistic works.

[2] "The iniquity of my sin."

[3] After the sin of the spies, Moses pleads with God to forgive the people, and God says "I have forgiven as you said / סָלַחְתִּי כִּדְבָרֶךָ / salachti kidvarecha."

Cowed With Fear ▪ אֵמֶיךָ נָשָׂאתִי ▪ Emecha Nasati

This poem is for the leader's repetition of the morning amidah on Yom Kippur.
In addition to being an acrostic, this poem rhymes, with some unusual words and syntax.

Cowed with fear as I hone *my* eloquence[1]	אֵמֶיךָ נָשָׂאתִי חִין בְּעָרְכִי	**E**mecha nasati chin be'orchi
As your people's envoy, bending my knee.	בְּמַלְאֲכוּת עַמְּךָ בֶּרֶךְ בְּבָרְכִי	**B**emalachut am'cha berech bevor'chi;
Psa 22:10 You delivered me,[2] so brighten my gloom	גּוֹחִי מִבֶּטֶן הַגִּיהַ חָשְׁכִּי	**G**ochi mibeten higi'ah chosh'ki
So I speak clearly; guide me in your faith.	דַּבֵּר צָחוֹת וּבַאֲמִתְּךָ הַדְרִיכִי	**D**aber tzachot uva'amit'cha hadrichi.
Teach me to pour out pleasing speech;	הוֹרֵנִי שְׁפוֹךְ שִׂיחַ עָרֵב	**H**oreni shefoch si'ach arev
Set me in your shelter, bring me close.	וְלוֹנְנִי בְצִלְּךָ אוֹתִי לְקָרֵב	**V**eloneni vetzil'cha oti lekarev;
My cry comes from *my* inmost thought,	זַעַק יוּפַק בְּכִוּוּן קֶרֶב	**Z**a'ak yufak bechivun kerev,
Entreating you to bring vindication!	חַלּוֹתִי פָנֶיךָ וְצִדְקָתְךָ תְקָרֵב	**C**haloti fanecha vetzidkat'cha tekarev.
Pure of sight, greatly exalted one,	טְהוֹר עֵינַיִם מְאֹד נַעֲלָה	**T**ehor einayim me'od na'alah;
Teach me how to arrange *my* prayer	יַדְּעֵנִי בֵּין עֶרֶךְ תְּפִלָּה	**Y**adeni vin erech tefilah.
Knowing how to plead without affront[3]	כַּדָּת לְחַנֵּן בְּלִי תְּפִלָּה	**K**adat lechanen beli tefilah
To win for my people patience, healing.	לְהַמְצִיא לְשׁוֹלְחַי אֶרֶךְ וּתְעָלָה	**L**ehamtzi leshol'chai erech ute'alah.
Make my utterance clear and correct,[4]	מְפֻתַּח שְׂפָתַי תְּבָרֵר וּתְיַשֵּׁר	**M**iftach sefatai tevarech uteyasher;
My verbal offerings acceptable and proper,	נִדְבוֹת פִּי רְצֵה וְהַכְשֵׁר	**N**idvot pi retzeh vehachsher.
The plan of my prayer a welcome gift,	סֵדֶר הֲגִיגִי כְּשַׁי יִתָּשֵׁר	**S**eder hagigi keshai yitasher,
My pleading speech *welcome* as raindrops;[5]	עֶתֶר פִּצְחִי כְּזִלַּת חָשֵׁר	**E**ter pitz'chi kezilat chasher;

[1] "Your-fear (*i.e.,* fear of you) I-bear/carry, *of* charm/beauty during-my-preparation"; the speaker feels dread while preparing to address God as eloquently as he or she can.
[2] "You who extracted me from the womb."
[3] The poet contrasts תְּפִלָּה (prayer) and תְּפֻלָּה (foolish or offensive speech), and let's hope nobody misses the point and walks out of shul saying prayer is foolish!
[4] "The opening of my mouth, make clear and make straight/right."
[5] "The pleading of my outburst like coming down of dripping."

DRAFT

Mend my steps to save me from faltering;[1]	פְּעָמַי הָכֵן פְּצוֹתִי מִכֶּשֶׁל	**P**e'amai hechen petzoti mikeshel,
Rock, support my steps from stumbling;	צוּר תְּמוֹךְ אֲשׁוּרַי מֵהִנָּשֵׁל	**T**zur temoch, ashurai mehinashel.
Stand me and strengthen me	קוֹמְמֵנִי וְחַזְּקֵנִי	**K**omemeni vechazkeni
against weakness and faintness	מֵרִפְיוֹן וָחֶשֶׁל	merifyon vacheshel,
That my words be favored and I do not falter.	רְצוֹת אֲמָרַי וְלֹא אֶכָּשֵׁל	**R**etzot amarai velo ekashel;

Guard me like the pupil *of the eye*	שָׁמְרֵנִי כְּאִישׁוֹן	**S**homreni che'ishon
from terror and panic,	מִפֶּלֶץ וּבְעָתָה	mipeletz uve'atah,
See my humility, come to my rescue,	שׁוּר בְּשִׁפְלוּתִי וּלְכָה לִישׁוּעָתָה	**S**hur beshifluti ulechah lishu'atah.
Pity my abasement, as you told your seer;[2]	תָּחֹן דִּכְאוּתִי כִּלְחוֹזֶךָ פַּצְתָּ	**T**achon dichuti kil'chozach patztah;
Have compassion for the child[3] you encouraged.	תְּרַחֵם עַל בֶּן אִמָּצְתָּ	**T**erachem al ben imatztah.

DRAFT

[1] **פְּעָמַי** my steps; הָכֵן fix, prepare; **פְּצוֹתִי** my deliverances (**פצה**, deliverance, rescue); **מִכֶּשֶׁל** from faltering.
[2] Isaiah 57:15: God promises "to revive the spirit of the humble and revive the heart of the abased / לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים / lehachayot ru'ach shefalim ulehachayot lev nidka'im."
[3] *I.e.,* the people Israel.

While Still Breathing ▪ עוֹד בּוֹ נִשְׁמָתוֹ ▪ Od Bo Nishmato

This poem may be added in the Yom Kippur musaf service.
Some letters are missing from this acrostic poem.

While one still has breath,	עוֹד בּוֹ נִשְׁמָתוֹ	Od bo nishmato
God hopes the earthling will repent,	יְקַו תְּשׁוּבַת יְצִיר אַדְמָתוֹ	yekav teshuvat yetzir admato
to grant life and better destiny.[1]	לְהַחֲיוֹתוֹ לְהֵיטִיב אַחֲרִיתוֹ	lehachayoto, leheitiv acharito.
How can one vindicate oneself	אֱנוֹשׁ אֵיךְ יִצְדַּק	**E**nosh eich yitzdak
before one's maker,	פְּנֵי יוֹצְרוֹ	penei yotzro
to whom everything is revealed,	וְהַכֹּל גָּלוּי לוֹ	vehakol galui lo
even one's unintentional *thoughts* and secrets.	תַּעֲלוּמוֹ וְסִתְרוֹ	ta'alumo vesitro.
This is how one's sin is expiated	בְּזֹאת יְכֻפַּר עֲוֹנוֹ	**B**ezot yechupar avono
and *how* one experiences relief *from guilt:*	וְיִגְּהֶה מְזוֹרוֹ	veyigheh mezoro
if one repents before one's lamp is snuffed.	אִם יָשׁוּב טֶרֶם יִכְבֶּה נֵרוֹ	im yashuv terem yichbeh neroh.
Even darkness cannot keep *God* in the dark:	גַּם חֹשֶׁךְ לֹא יַחֲשִׁיךְ מִמֶּנּוּ	**G**am choshech lo yachashich mimenu
If *you* hide, *God* can *still* see *you!*	אִם יַסְתִּיר פָּנָיו הוּא יְשׁוּרֶנּוּ	im yastir panav hu yeshurenu.
One's blame and evil confess to *God;*	דָּפְיוֹ וְרִשְׁעוֹ עַל פָּנָיו יַעֲנֶנּוּ	**D**ofyo verisho al panav ya'anenu,
it's better to admit *sins* while still alive.	יִתְרוֹן לוֹ אִם בְּחַיָּיו יוֹדֶנּוּ	yitron lo im bechayav yodenu.
Even the sky is not pure in *God's* view;	הֵן שָׁמַיִם לֹא זַכּוּ בְּעֵינָיו	**H**en shamayim lo zaku be'einav,
While you are soiled by guilt and sin!	אַף כִּי נִתְעַב בַּאֲשָׁמָיו וּבַעֲוֹנָיו	af ki nitav ba'ashamav uva'avonav.
Why can't the arrogant get the idea?	וְזֵד לָמָּה לֹּא יָבִין בְּרַעְיוֹנָיו	**V**ezed lamah lo yavin berayonav;
The end, the disaster, confront him!	הֲלֹא יוֹמוֹ וְאֵידוֹ נוֹכַח פָּנָיו	halo yomo ve'eido nochach panav.
Gold and riches won't help him	זְהָבוֹ וּסְגֻלַּת עָשְׁרוֹ בַּל יוֹעִילֶנּוּ	**Z**ehavo usegulat oshro bal yo'ilenu
win pardon on the day of reckoning![2]	לָתֵת כָּפְרוֹ בְּיוֹם עֶבְרָה לְהוֹעִילֶנּוּ	latet kofro beyom evrah leho'ilenu.
Kindness and justice—	חֶסֶד וּצְדָקָה	**Ch**esed utzedakah
if one pursued them in life,	אִם רָדַף בְּעוֹדֶנּוּ	im radaf be'odenu,
they herald him *in death*	לְפָנָיו יַהֲלוֹךְ	lefanav yahaloch,
and his creator's glory will embrace him.	וּכְבוֹד בּוֹרְאוֹ יַאַסְפֶנּוּ	uchevod boro ya'asfenu.

[1] "*While* still in-him *is* his-breath/life/soul, / *God*-hopes *for* the-repentance-of one-formed-of *God's*-dirt/earth, / to-make-*the-human-being*-live, to-better *the-human-being's*-end."

[2] "His-gold and-the-treasure-of his-wealth hardly will-uplift-him / to-give atonement on-the-day-of anger to-lift-him-up."

Better one should bear the burden of Torah,	טוֹב לַגֶּבֶר לִשָּׂא עֹל תּוֹרָה	**T**ov lagever lisah ol Torah
to fulfill its precepts	לְקַיֵּם חֻקֶּיהָ	lekayem chukeha
with love, awe and purity.	בְּאַהֲבָה בְּיִרְאָה וּבְטָהֳרָה	be'ahavah, beyirah uvetohorah.
During life, it will lead him	יְמֵי חַיָּיו תַּנְחֵנוּ	**Y**emei chayav tan'chenu
on a direct path,	מְסִלָּה יְשָׁרָה	mesilah yesharah
sustain him with strength;	תְּנִצְרֵנוּ בְּגִבוּרָה	tin'tzrenu bigvurah,
and at the Resurrection, speak to help *him.*	וְלִתְחִי תְּשִׂיחֵנוּ לְעֶזְרָה	veliT'chi tesichenu le'ezrah.
Almighty God, see, we are in your power	שַׁדַּי הִנֵּנוּ בְיָדֶךָ	**S**hadai hinenu veyad'cha
like a potter who fashions clay.	כְּיוֹצֵר חֹמֶר	keyotzer chomer
You want *us* to grant life,	רְצוֹנְךָ לְהַחֲיוֹת	retzon'cha lehachayot
not to bring death and the end.	וְלֹא לְהָמִית וּלְגַמֵּר	velo lehamit ulegamer.
Direct our hearts to respect you,	תְּיַשֵּׁר לְבָבֵנוּ בְּיִרְאָתֶךָ	**T**eyasher levavenu beyirat'cha
to make us love,[1] that we may *still* say:[2]	לְהַחֲטִיב וּלְהֵאָמֵר	lehachativ ulehe'amer;
"Sustain us for life so that	קַיְּמֵנוּ לְחַיִּים	kaymenu lechayim,
we acknowledge you forever and sing!"	וְנוֹדְךָ לְעוֹלָם וּנְזַמֵּר	venod'cha le'olam, unezamer.

[1] לְהַחֲטִיב is from the root חטב. This means "chop" as in chop down a tree; or sculpt or carve wood; or love.
[2] וּלְהֵאָמֵר "And to be said"; *i.e.,* so that it may be said *by us.*

Notes

Aleinu

Aleinu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleinu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace that concludes every one of our services and sends us from the synagogue with a renewed sense of our purpose in the world.

Originally, Aleinu was part of the Rosh Hashanah musaf service, where it introduced the "Malchuyot" (Sovereignty) section and prepared us to acknowledge God's universal rule. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleinu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, "They worship vanity and pray to a god who will not save them" (see Isaiah 30:7, 45:20). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century, but have recently been restored by some editors.

An old story tells us that the prayers gathered round the throne of God. Aleynu complained: "How come everyone spits when they recite me? How do you think I feel?"

To make Aleinu feel better, God decreed that we should all bow when reciting this prayer.

With its links to our ancient sages and tragic history, Aleinu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

DRAFT

Prayer Responses

Here are some straightforward rules to explain when we indicate the congregation should respond during prayer, but of course opinions and customs differ.

1. **It's always good to say "Amen" to someone else's blessing.** Say "Amen" when someone else says a blessing, even if you're saying it too. For example, the congregation says the blessings for Shema with the leader, so when the leader completes a blessing we all say "Amen" (except, ha ha, as noted below in point 4).
2. **When someone else says a blessing, it's good to respond "Baruch hu uvaruch shemo" as well as "Amen."** When someone else says a blessing for himself or herself, not for you, say "Baruch hu uvaruch shemo" after he or she says "Adonai." For example, after the congregation says the silent amidah the leader repeats it: the congregation responds to each blessing because these blessings are for the leader, not the congregation.
3. **When the other person says a blessing *for me too* (one that I too am obliged to say), it's good to say "Amen" but not "Baruch hu uvaruch shemo."** Some people say "Baruch hu uvaruch shemo" anyway; that's their custom or their ignorance. You can give them the benefit of the doubt. As for teenage boys who yell "Schmo" because they think it's funny … well, you can hope they live to regret their hijinks, as I have.
4. One complication: we are careful to avoid interrupting the blessings for Shema; even the normal responses are an interruption. We say "Amen" but not "Baruch hu uvaruch shemo." One reason for this is that each congregant needs to say these blessings; the leader doesn't repeat them. However, we conclude the blessing after Shema and before the amidah with the leader instead of saying "Amen": this is because we don't make any interruption between remembering how God saved us at the Red Sea (in the blessing before the amidah) and acknowledging God's power (in the first blessing of the amidah).

"May Israel Rest on [Shabbat]": Grammar and Philosophy

Siddur editors differ over the phrase "May Israel rest on it / וְיָנוּחוּ בָהּ יִשְׂרָאֵל / Veyanuchu vah Yisra'el." Some say "it" refers to Shabbat, which is feminine, so correct grammar demands that we use בָהּ. But others note that many editors change the phrase for the evening, morning and afternoon amidah blessings. The evening uses בָהּ, "on it (feminine)," the morning uses בּוֹ, "on it (masculine)," and the afternoon uses בָּם, "on them." It's a widespread tradition, so how can we explain it? There are two principal explanations. One is that the gender of the word "Shabbat" is (arguably) not always feminine; this violates the modern sense of fixed grammar, with teacher's red pen shaming the creative pupil, but it may be a reasonable explanation. This brings us to the other explanation, which is a bit more philosophical or theological: in the evening we cherish the feminine aspect of Shabbat, then the masculine, and finally both. I don't think either side of the argument will ever convince the other.

First Blessing of the Amidah

The first blessing of the Amidah—about our ancestors—is composed of several scriptural quotations and allusions. Dembitz, pp. 112-3, lists them.

1. 1 Chron. 29:10, David's praise of God at the end of his reign.
2. Ex. 3:6—God identifies God's self at the Burning Bush.
3. Deut. 10:17 (or Nehemia 9:32), from one of Moses' final talks to the community of Israel.
4. Genesis 14:19, from Abraham's encounter with Melchizedek.
5. Based on Isaiah 63:7.
6. Based on Genesis 14:19, from Abraham's encounter with Melchizedek.
7. Based on God's promise to remember the agreement between God and our ancestors (Leviticus 26:42 or Exodus 2:24).
8. Based on Isaiah 59:20.
9. Fulfilling the promise made to our ancestors, God secures God's reputation, as mentioned in Ezekiel 36:23-24.
10. In Deuteronomy 7:7-8, we learn that God chooses Israel out of love and not for any other reason.
11. "Sovereign, helper, savior" are applied to God throughout scripture.
12. Based on Genesis 15:1.

We bless you, Ruler,	בָּרוּךְ אַתָּה יהוה[1]	Baruch ata Adonai
our God and God of our ancestors,	אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק[2]	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
the God *who is* great, powerful & awesome,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא[3]	ha'El hagadol hagibor vehanorah,
God on high;	אֵל עֶלְיוֹן[4]	El elyon,
you repay good acts of kindness,	גּוֹמֵל חֲסָדִים טוֹבִים[5]	gomel chasadim tovim
possess everything,	וְקוֹנֵה הַכֹּל[6]	vekoneh hakol,
remember our ancestors' kind deeds,	וְזוֹכֵר חַסְדֵי אָבוֹת[7]	vezocher chasdei avot,
and bring a savior	וּמֵבִיא גּוֹאֵל[8]	umevi go'el
for their descendants,	לִבְנֵי בְנֵיהֶם	livnei veneihem,
for the sake of your reputation, lovingly.	לְמַעַן שְׁמוֹ[10] בְּאַהֲבָה[9]	lema'an shemo be'ahavah.
	...	
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ[11] וּמָגֵן[12]	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
the shield of Abraham.	מָגֵן אַבְרָהָם	magen Avraham.

Kol Nidrei Vows

The formula lists seven types of personal ritual obligations. Generally, these commitments are between a person and God, with no effect on anyone else. The Aramaic plural is followed by the Hebrew singular, and the explanation:

1. נְדָרֵי (נֶדֶר): a vow that applies to an item all the restrictions that are applied to a sacrifice.
2. אֱסָרֵי (אִסּוּר): a vow imposing a personal prohibition, such as "No more ice cream for me!"
3. חֲרָמֵי (חֵרֶם): a declaration that sanctifies something as if it were the property of a Kohen in the Temple.
4, 5. קוֹנָמֵי קְנוּסֵי (קוֹנָם קְנוּס): These two terms substitute for the term קָרְבָּן, offering. To discourage people from too readily using God's name when saying "an offering for God," these two terms came to be used, and נֶדֶר means the same.
6. כִּנּוּיֵי (כִּנּוּי): an equivalent term for any of the vows; in modern Hebrew, the word means "nickname."
7. שְׁבוּעוֹת (שְׁבוּעָה): a personal obligation to do or refrain from doing something; an אִסּוּר changes the prohibited item's status, whereas a שְׁבוּעָה changes the person's status.

Dawn Blessings

Most of us begin our spiritual day with the fifteen Dawn Blessings. Originally, a person would say these blessings at home, but many congregations begin their communal prayer with these blessings. They're based on two sources in the Talmud. Most of them are based on Berachot 60b, but blessings 2, 3 and 4 are based on Menachot 43b. Traditional prayers books and Conservative prayerbooks have different versions of blessings 2, 3 and 4; neither version exactly follows the Talmud text. You can read the Talmud text below, study it in its context, and then decide what's right for you.

In Berachot 60b, the blessings follow the steps of getting up and dressed, an early version of the Activities of Daily Living:

On hearing the rooster crow, say:	כִּי שָׁמַע קוֹל תַּרְנְגוֹלָא לֵימָא	Ki shama kol tarngola, leima:
"Blessed … who gave a brain[1] the wit	בָּרוּךְ אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה	"Baruch asher natan lasechvi vina
to distinguish between day and night."	לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה	lehavchin bein yom uvein laila."
On opening the eyes, say:	כִּי פָתַח עֵינֵיהּ לֵימָא	Ki fatach einei, leima:
"Blessed … who opens *the eyes of* the blind."	בָּרוּךְ פּוֹקֵחַ עִוְרִים	"Baruch poke'ach ivrim."
On sitting up, say:	כִּי תָרִיץ וְיָתִיב לֵימָא	Ki taritz veyativ, leima:
"Blessed … who releases the imprisoned."	בָּרוּךְ מַתִּיר אֲסוּרִים	"Baruch matir asurim."
On dressing, say:	כִּי לָבִישׁ לֵימָא	Ki lavish, leima:
"Blessed … who clothes the naked."	בָּרוּךְ מַלְבִּישׁ עֲרוּמִים	"Baruch malbish arumim."
On straightening up, say:	כִּי זָקִיף לֵימָא	Ki zakif, leima:
"Blessed … who straightens the bent."	בָּרוּךְ זוֹקֵף כְּפוּפִים	"Baruch zokef kefufim."

[1] Some translate שֶׂכְוִי as "rooster," following BT Rosh Hashanah 26a; but it's a rare word (Job 38:36), and the meaning is uncertain.

When stepping on the floor, say:	כִּי נָחִית לְאַרְעָא לֵימָא	Ki nachit le'arah, leima:
"Blessed … who spreads land on water."	בָּרוּךְ רוֹקַע הָאָרֶץ עַל הַמָּיִם	"Baruch rokah ha'aretz al hamayim."
On walking, say:	כִּי מַסְגֵּי לֵימָא	Ki masgei, leima:
"Blessed … who prepares a person's steps."	בָּרוּךְ הַמֵּכִין מִצְעֲדֵי גָבֶר	"Baruch hamechin mitzadei gaver."
On putting on shoes, say:	כִּי סָיֵים מְסָאנֵיהּ לֵימָא	Ki sayem mesanei, leima:
"Blessed … who meets all my needs."	בָּרוּךְ שֶׁעָשָׂה לִי כָּל צָרְכִּי	"Baruch she'asah li kol tzorki."
On fastening the belt, say:	כִּי אָסַר הֶמְיָנֵיהּ לֵימָא	Ki asar hemyanei, leima:
"Blessed … who girds Israel with might."	בָּרוּךְ אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה	"Baruch ozer Yisra'el bigvurah."
On donning a hat, say:	כִּי פָרִיס סוּדְרָא עַל רֵישֵׁיהּ לֵימָא	Ki faris sudra al reishei, leima:
"Blessed … who crowns Israel with glory."	בָּרוּךְ עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה	"Baruch oter Yisra'el betifarah."

Menachot 43b, on the other hand, seems to reflect on our identity as we start the day:

Rabbi Me'ir says, "One should say three blessings every day; these are the ones:	ר״מ אוֹמֵר חַיָּיב אָדָם לְבָרֵךְ שָׁלֹשׁ בְּרָכוֹת בְּכָל יוֹם אֵלּוּ הֵן	Rabbi Me'ir omer, "Chayav adam levarech shalosh berachot bechol yom. Elu hen:
'Who made me Jewish,'	שֶׁעָשַׂנִי יִשְׂרָאֵל	'She'asani Yisra'el,'
'Who didn't make me a woman,'	שֶׁלֹּא עָשַׂנִי אִשָּׁה	'Shelo asani ishah,'
and 'Who didn't make me a fool.'"	שֶׁלֹּא עָשַׂנִי בּוֹר	'Shelo asani bor.'"

Rabbi Meir's blessings invite challenge.

Why whould anyone thank God for not making him a woman? Is it better to be a man? Doesn't this feed millennia of misogyny? How can you think God can want a blessing like this!

In our traditional prayer books, the "fool" became a "slave/servant."

Ah, now we can say that Jewish men should thank God for their full slate of commandments. Women and Jewish slaves need not observe time-bound commandments, so their obligations are ever so slightly less, leaving men to take perverse pride in their own greater spiritual debt.

Or you can be thankful for not being a slave, so you're free to accept your obligations. Then you can be thankful for being Jewish, so you have the Jewish obligations. Then you can be thankful for not being a woman, so you have more obligations.

This is out of order. Try again. Not-a-non-Jew; thanks for the monotheism. Not a woman; thanks for the full slate of commandments. Not a slave; thanks for the what I just said.

In my humble opinion, there's no way to make sense of these blessings, in their order, even if you're willing to insult women.

Somehow our prayer books turned Rabbi Meir's blessings into something worse. "Who did not make me a non-Jew"; what's wrong with non-Jews? "Who did not make me a woman," while women say, "who created me according to *God's* will." Some think this means there's something inferior about being a woman, but one can understand it to mean "who made me as *God* really wanted humans to be," the crown and finishing touch of creation. "Who did not make me a slave/servant." Ha, ha, you haven't talked to my boss lately!

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There's a story of a woman who said "who didn't make me an animal," and another of a woman who said "who didn't make me a woman"—perhaps she didn't understand Hebrew, or perhaps she rejected the misogynistic side of fundamental religious practice and determined that she would not be the kind of woman that a man would thank God for not being.

In the blessing thanking God for not making one a non-Jew, some books use **גוֹי** and some use **נָכְרִי**. **גוֹי**, "people," is often translated as "non-Jew" (as in late Hebrew), but the Torah uses this word for *the* Jewish people—**גוֹי קָדוֹשׁ**, a holy nation (Ex. 19:6). So maybe it's reasonable to translate "who didn't make me a **גוֹי**" as "who didn't make me a whole people" or "even though you made me just one person." This is our translation, and it's designed to help us reflect on the limits of our influence as individuals.

Today, here's how I understand the traditional version of Rabbi Me'ir's blessings: "who did not make me a people," so that I realize I'm only one person and shouldn't feel too bad that I can't do everything; "even though you didn't make me a woman," because I'm just a guy and it's obvious that God created women last as the crown of creation (not that there's any point in trying to judge people); and "who made me free" instead of a slave, so that I can make my own choices, which I hope are generally good rather than bad.

You too can be thankful for what you are thankful for, but in any case it seems like a good idea to take a moment each day to think about who and what we are.

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Books and Other Resources Consulted or Referred to

These are some of the resources that were my companions and teachers as I prepared this book.

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