The New Maḥzor
for Rosh Hashanah
and Yom Kippur

MAḤZOR ḤADASH

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Torah Service

“Whenever the Ark moved forward, Moses would exclaim:

‘Arise, O Lord, and may Your enemies be scattered; May Your foes be put to flight before You.’”

“From Zion shall come forth Torah, And the word of the Lord from Jerusalem.”

Praised be God who, in Divine holiness, Gave the Torah to the people Israel.

Torah Scroll is removed from the Ark.

Reader:

“Glorify the Lord with me; let us exalt God together.”

Congregation and Reader:

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

“Exalt the Lord our God and worship the One who is holy.” “Exalt and worship at God’s holy mountain; For holy is the Lord our God.”

Reader:

Ki mi-tzion tey-tzey torah,
U-d’var Adonai mi-ru-shala-yim.
Baruḥ sheh-natan torah l’amo yisrael bi-k’du-shato.

The Torah Scroll is removed from the Ark.

Reader:

חַגַּר יָם אַאוֹן וּרְחוּם שְׁמוֹ יְהוָה:
Congregation and Reader:

לֹא יִנָּמֶר לְיהוָה לַתְּבוּרָה הַקְּדֵּשָׁה לְטוֹבָהָה
לֹא יִנָּמֶר לְיהוָה לַתְּבוּרָה לַעֲלֹי הָאֵד
רְכַּמ יְאַלְּגָהוּ נִשְׁמָתוֹ לַעֲלֹי רְנוּן
רְכַּמ יְאַלְּגָהוּ נִשְׁמָתוֹ לַעֲלֹי שָׁרָיו
כי אַרוֹן יִשְׂרָאֵל בְּכָרָהָה:

L’ha Adonai ha-g’dula v’ha-g’vura v’ha-tiferet
V’ha-neytzaḥ v’ha-hod.
Ki ḥol ba-shama-yim u-va-aretz,
L’ha Adonai ha-mamlaha v’ha-mit-nasey l’ḥol l’rosh.

Rom’mu Adonai Eloheynu
V’hishtahavu la-hadom rag-lav, kadosh hu.
Rom’mu Adonai Eloheynu v’hishtahavu l’har kod-sho,
Ki kadosh Adonai Eloheynu.

MINNAH LE-YOM KIPPUR
Before summoning honoree for the first Aliyah, Reader may recite:

May God’s sovereignty soon be revealed,
and may God favor the remnant of the people Israel
with grace and kindness, with mercy and love. Let us say: Amen.
Let us all exalt our God and render honor to the Torah.
Praised be God who, in Divine holiness, gave the Torah to the people Israel.
“And you, by clenching to the Lord,
have been kept alive to this day.”

**Torah Blessings**

*Each person honored with an Aliyah, recites:*

Praise the Lord, Source of all blessing.

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

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

*After a passage from the Torah has been read, recite:*

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

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Before or after congregational Torah study, the following may be recited:

ברוך אַתָּה אֲדֹנָי הָעָלם שֵׁם בְּרֵי כֶּלֶּךָ וְאֵשֶׁר צִיוָּן אֶת-הָעָלם לְךָ בְּשִׁמְךָ יִשְׂרָאֵל:

Baruh atah Adonai, Eloheynu melekh ha-olam,
asher kid-shanu b’mitz-votav, v’tzivanu lo-asok b’divrey Torah.

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.

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Before summoning honoree for the first Aliyah, Reader may recite:

ותָלַה עֲצֵמָה בַּלְוָדָהּ עָלִים וְמָשָׁה בַּכֶּלֶּךָ. חֹזֵי פָּלְשִׂים וְאֵשֶׁר גוֹזֵי אָדָם.

(First honoree is called)

ברוך שֶׁמֶת הָעָלם יְשָרֵאֵל בַּעֲדוֹ

Among the righteous of the universe, You shall exalt, Israel.

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**Torah Blessings**

*Each person honored with an Aliyah, recites:*

ברוך אַתָּה אֲדֹנָי הָעָלם:

Baruh atah Adonai, Eloheynu melekh ha-olam.

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After a passage from the Torah has been read, recite:

ברוך אַתָּה אֲדֹנָי הָעָלם שֵׁם בְּרֵי כֶּלֶּךָ וְאֵשֶׁר צִיוָּן אֶת-הָעָלם לְךָ בְּשִׁמְךָ יִשְׂרָאֵל:

Baruh atah Adonai, Eloheynu melekh ha-olam,
asher ba’ahar banu mi-kol ha-amim,
v’natn lanu et torato,
baruh atah Adonai noteyn ha-torah.

*After a passage from the Torah has been read, recite:*

Baruh atah Adonai, Eloheynu melekh ha-olam,
asher natan lanu torat emet,
v’ha-yoy olam nata b’toseyru,
baruh atah Adonai noteyn ha-torah.
Torah Reading for Minḥah

(Leviticus 18)

FIRST ALIYAH

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

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

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

SECOND ALIYAH

None of you shall come near any of those who are of your own flesh to uncover nakedness: I am the Lord.

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

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

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

Do not uncover the nakedness of your daughter-in-law: she is your son's wife; you shall not uncover her nakedness. Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother. Do not uncover the nakedness of a...
woman and her daughter; nor shall you marry her son's
daughter or her daughter's daughter and uncover her naked-
ness: they are kindred; it is depravity.

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

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

THIRD ALIYAH—MAFTIR

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

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

As the Torah Scroll is raised, the congregation chants:

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

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

(THE HOLINESS CODE—Leviticus 19:1–18)

FIRST ALIYAH

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

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

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

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

SECOND ALIYAH

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

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

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

The English texts of the Torah and Haftarah readings are adapted here from the Bible translations of The Jewish Publication Society.
THIRD ALIYAH—MAFTIR

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

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

KARANU BA-TORAH

Karanu ba-torah, sha-ninu t'a-meha.
Pa-tańnu gam si-yam-nu b'vir-hoteha.
Ka-asher za-ńinu li-l'mod d'vo-reha.
Keyn nizkeh li-sh'mor mitz-vo-teha.

Hanoch Jacobson

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MINHAH LE-YOM KIPPUR  [680]
Haftarah for Minḥah

Before the Haftarah, recite the following blessings:

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

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

The Book of Jonah

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

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

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

Then they said to one another, “Let us cast lots and find out on whose account this misfortune has come upon us.” They cast lots and the lot fell on Jonah. They said to him, “Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?” “I am a Hebrew,” he replied. “I worship the LORD, the God of Heaven, who made both sea and land.” The others were greatly terrified, and they asked him,
“What have you done?” And when they learned that he was fleeing from the service of the Lord—for so he told them—they said to him, “What must we do to you to make the sea calm around us?” For the sea was growing more and more stormy. He answered, “Reave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account.” Nevertheless, they rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. Then they cried out to the Lord: “Oh, please, Lord, do not let us perish on account of this person’s life. Do not hold us guilty of killing an innocent person! For You, O Lord, by Your will, have brought this about.” And they heaved Jonah overboard, and the sea stopped raging.

Then they feared the Lord greatly; they offered a sacrifice to the Lord and they made vows.

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

In my trouble, I called to the Lord, who answered me;
From the belly of Sheol I cried out, and You heard my voice.
You cast me into the depths, into the heart of the sea, the
floods engulfed me;
All Your breakers and billows swept over me.
I thought I was driven away out of Your sight;
“Would I ever gaze again upon Your holy Temple?”
The waters closed in over me, the deep engulfed me.
Weeds twined around my head.
I sank to the base of the mountains; the bars of the earth
closed upon me forever,
Yet You brought my life up from the pit, O Lord my God!
When my life was ebbing away, I called the Lord to mind;
And my prayer came before You, into Your holy Temple.
They who cling to empty folly forsake their own welfare,
But I, with loud thanksgiving, will sacrifice to You;
What I have vowed I will perform.
Deliverance is the Lord’s!
The LORD commanded the fish, and it spewed Jonah out upon dry land.

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

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

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

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

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MINJAH LE-YOM KIPPUR [ 686 ]
nouncing punishment. Please, LORD, take my life, for I would rather die than live." The LORD replied, "Are you that deeply grieved?"

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

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

Micah 7:18–20

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

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

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

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

The House of David is a traditional symbol of righteous government and the restoration of Israel’s historic homeland.

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

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

“Let us praise the Lord, who alone is to be exalted!”

Congregation:

“God’s glory is revealed on earth and in the heavens. God has raised the honor of our people, The glory of the faithful, Thus exalting the Children of Israel, The people near to the Lord; Hallelujah.”

BLESSINGS AFTER THE HAFTARAH

ברוך אתה עמליה כליל שם זר ישוע这般
כריח בכריז להאזה נאומר אחושע טמבר
קמך טמקבר אני לא ישב להבך כי אהל מלך זעומם
אשא בחרון אני זכרתי בכריז:
 RCMP אוליאו כי יהיה חכמה לכל הגבי
כッシ יהושע כי יהיה חכמה לכל הגבי
רומ עלייהו כי יהיה חכמה כל הגבי
כッシ יהושע כי יהיה חכמה כל הגבי:
 BLESSINGS AFTER THE HAFTARAH

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

יִהלָל אַלְמָה נַע, כָּרִיטָבַּב שְׁמוֹ לֶבַע
Congregation:

지도, צִלְּפַּר וְצָלְמָה: נֵס עַל פָּה לָעִם, מַהֲלַה לֶבַעָנִי.

Hodo al eterez v’shama-yim.
Va-yarem keren l’amo, t’hila l’hol hassidav,
li-v’ney yisrael am k’rovo, Hallelujah.

MINJAH LE-YOM KIPPUR [ 690 ]

AFTERNOON SERVICE / YOM KIPPUR [ 691 ]
WHO MAY STAND IN GOD'S PRESENCE?

A Psalm of David.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.
For it is God who founded it upon the seas,
And established it upon the waters.
Who may ascend the mountain of the Lord?
Who may stand in the Lord's holy place?
One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;
Thus merit ing a blessing from the Lord,
And vindication from the God of deliverance.
Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!
Who is the Sovereign of glory?
The Lord, who is strong and mighty,
The Lord, who is valiant in battle.

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!
Who is the Sovereign of glory?
The Lord of hosts is, truly, the Sovereign of glory.

Psalm 24

Se-u sh'arim ro-shay-hem, v'hinasu pit-hay olam,
V'yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-hama.
Se-u sh'arim ro-shay-hem, us-u pit-hay olam,
V'yavo melekh ha-kavod.
Mi hu zeh melekh ha-kavod,
Adonai tz'va-ot hu melekh ha-kavod, Selah.

L'David Mizmor.
La-donai ha-aretz u-m'lo-ah, tey-veyl v'yosh-veiy vah.
Ki hu al yamin y'sadah, v'al n'harot y'ho-n'nehah.
Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kod-sho.
N'ki ha-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v'lo nish-ba l'mir-mah.
Yisa v'raha mey-eyt Adonai, u-tz'dakah mey-Elah yeh y'sho.
Zeh dor dor-shav, m'vak-shey fa-nehah ya-akov, Selah.

MINHAH LE-YOM KIPPUR

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AFTERNOON SERVICE / YOM KIPPUR

[ 692 ]
As the Torah Scroll is placed in the Ark, recite:

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

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

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

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

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

_Biblical verses_

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**MEDITATION**

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

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

Eytz ḥa-yim hi la-maḥa-zikim bah,
V’tom-ḥeḥa m’u-shar.
D’raḥeḥa darḥey no-am, v’ḥol n’tivo-teha shalom.
Ha-shiveynu Adonai eyleḥa v’na-shuva,
Ḥadeysh yameynu k’kedem.
To save the world

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

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

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

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

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

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

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

The night watchman

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

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

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

Does it matter?

A disciple came to the rabbi of Kotzk with a problem: “I keep brooding and brooding and I am unable to stop.”

“What do you brood about?” asked the rabbi.

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

“Does it matter to you?”

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

“Does that matter to you?”

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

“Does that matter to you?”

“Rabbi! ‘Does it matter to me?’ What do you think? What else could matter to me?”

“Well, if it matters to you so greatly,” said the rabbi of Kotzk, “then you are a good Jew after all! And it is quite all right for a good Jew to brood: nothing can go wrong with such a person.”

Menahem Mendel of Kotzk, as retold by Martin Buber

To add

The pure Tzaddikim [righteous people].
Do not complain against wickedness
But add righteousness
They do not complain against disbelief
But add faith.
They do not complain against ignorance
But add wisdom

Rav Kook

[ 697 ]

AFTERNOON SERVICE / YOM KIPPUR

MINJAH LE-YOM KIPPUR
HATZI KADDISSH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

The Amidah begins on page 700.

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

GOD OF ALL GENERATIONS*

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children’s children.

With the inspired words of the wise and the discerning,
I open my mouth in prayer and supplication,
To implore mercy from the supreme and compassionate Ruler,
Who forgives and pardons transgressions.

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

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.

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

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

*This English version of the Avot Blessing reflects the egalitarian rendering which appears in the “Interpretive Amidah Blessings” (p. 891).

Zohreynu l’ha-yim melekh ha-heytz ba-ha-yim,
V’hot-veynu b’sefer ha-ha-yim, I’m-an’ha Elohim ha-yim.

M’ha-kayl ha-yim b’hesed,
M’ha-yey meytim b’ra-ha-mim rabim,
Soneyh nof-lim v’ro-fey holiym u-matir asurim,
U-m’ka-veyym emu-nato li-shey-ney afar.
Mi ha-mo’ha ba-al g’vurot u-mi do-meh lah,
Melleh mey-mit u-m’hayeh u-matz-miah y’shua.
KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim, in the mystical vision of Your prophet:

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

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

"Praised be the Lord's glory throughout the universe."

May God deal mercifully and compassionately with our people, who speak of the Divine oneness morning and evening, who twice each day lovingly proclaim:

"HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE."
The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, the Lord will again proclaim: "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall reign over all the earth; on that day the Lord shall be One and God's name One." Thus the Psalmist sang:

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

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

Mi-m'komo hu yif'en b'ra-ḥamim,
V'yahon am ha-m'yα-ḥadim sh'mo,
Erev va-voker b'hol yom tamid,
Pa-amta-yim b'aḥavah sh'na omrim:
Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.
Hu Eloheynu, hu avinu, ha mal-keynu, hu mo-shi-eynn,
V'hu yash-mi-eynn b'ra-ḥamav shey-nit l'ey-ney kol ḥai,
Li-h'yot laḥem ley-lo-him. Ani Adonai Elohey-hem.
Adir adi-reynu, Adonai ado-neynu, ma adir shimḥa b'hol ha-aretz.
V'ha-ya Adonai l'meleḥ al kol ha-aretz, ba-yom ha-hu yi-h'yeh Adonai eḥad u-sh'mo eḥad, U-v'divrey kod-sh'ha katuv ley-mor:
Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluqah.
L'dor va-dor nagid god-leḥa,
U-l'neḥ-tzah n'za-him k'du-shat-ha nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pi-nu lo yamush l'olam va-ed,
Ki Eyal meleḥ gadol v'kadosh atah.

Na-aritza ḥa v'nak-dish-ḥa k'sod si-ḥa sar-fey kodesh,
Ha-nak-di-shim shimḥa ba-kodesh,
Ko-katat al yad n'vīeḥa, v'kara zeh el zeh v'amar:
Kadosh, kadosh, kadosh, Adonai tz'vaot.
M'lo ḥol ha-aretz k'vodo.
K'vodo ma-leh olam,
M'shav-tav sho-alim zeh la-zeh a-yey m'kam k'vodo,
L'uma-tam baruh yo-meyru:
Baruḥ k'vodo Adonai mi-m'komo.
Have compassion upon Your creatures and may Your crea-
tures bring joy to You. When You vindicate Your people,
those who trust in You shall proclaim: O Lord, be sanctified
over all Your creation!

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

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

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

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

You are holy, Your name is awe-inspiring, and there is no
God but You. Thus the prophet wrote: “The Lord of hosts is
exalted by justice, and the holy God is sanctified through
righteousness.” Praised are You, O Lord, the holy Sovereign.
YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

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

YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.
O Lord, remember Your mercy and Your kindness,
For they are everlasting.
Remember us, O Lord, and show us Your favor;
Remember us and deliver us.
Remember the people You redeemed from bondage,
And Mount Zion, the site of Your presence.
Remember, O Lord, Your love of Jerusalem;
Forget not Your love for Zion.

Remember, O Lord, Your Covenant with our forebears:
"I will remember My Covenant with Jacob, Isaac, and Abraham,
and I will remember the land."

Remember, O Lord, Your Covenant with our ancestors:
"I will remember My Covenant with your ancestors, whom
I brought out of the land of Egypt, in the sight of all the
nations, to be their God; I am the Lord."

Have mercy upon us, O Lord, and do not destroy us:
"The Lord is a merciful God who will not forsake you, nor
destroy you, nor ever forget the Covenant."

Open our hearts that we may love and revere You:
"The Lord your God will open your heart and the heart of
your children, so that you will love God with all your heart
and with all your soul, that you may live."

Gather our dispersed and our homeless, as was promised:
"Even if you are dispersed in the remotest parts of the world,
from there the Lord your God will gather and fetch you."

Be with us, O Lord, when we seek You:
"If you seek the Lord your God, you shall find God—if you
seek with all your heart and all your soul."

Forgive our sins on this day, O Lord, and purify us:
"On this day atonement shall be made for you to cleanse
you; of all your sins shall you be clean before the Lord."
SHEMA KOLEYNU: Hear our voice

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

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

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

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

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

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

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

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

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

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:
“For Your own sake, O Lord,
Pardon my sin though it is great.”

Sh'ma koleynu, Adonai Eloheynu, hu v'ra'ehem aleynu, V'kabeyl b'ra'ahem uv-ratzon et t'shileynu.

Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

Al tashli-heynu mil-faneha,
V'ru'ah kod-sh'ha al tikah mimenu.

Al tashli-heynu l'eyt zikna,
Kih-lot koheynu al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirakh mimenu.
KI ANU AMEHA:
We are Your people, and You are our God

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

For we are Your people, and You are our God.
    We are Your children, and You are our Parent.
We are Your servants, and You are our Master.
    We are Your congregation, and You are our Heritage.
We are Your possession, and You are our Destiny.
    We are Your flock, and You are our Shepherd.
We are Your vineyard, and You are our Guardian.
    We are Your creatures, and You are our Creator.
We are Your faithful, and You are our Beloved.
    We are Your treasure, and You are our Protector.
We are Your subjects, and You are our Ruler.
    We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.
We are obstinate; but You are patient.
We are laden with sin; but You abound in compassion.
We are as a passing shadow; but You are eternal.
THE CONFESSIONAL

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

ASHAMNU: We have trespassed

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

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

Ashamnu, bogadnu, gazalnu, dibarnu dofi; he-evinu, v’hir-shanu, zadnu, hamasnu, tafalnu sheker; ya-atznu ra, kizavnu, latznu, maradnu, niatznu, sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref; ra-shanu, shi-ḥatnu, tiyavnu, tainu, ti-tanu.
FORGIVE OUR SINS

On Shabbat add the words in brackets.

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

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

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

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

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

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

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

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

We have sinned against You willingly and unwillingly;
   And we have sinned against You by acting without thinking.
We have sinned against You through sexual immorality;
   And we have sinned against You knowingly and deceitfully.
We have sinned against You by wronging others;
   And we have sinned against You by licentiousness.
We have sinned against You by disrespecting parents
   and teachers;
   And we have sinned against You by violence.

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

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

We have sinned against You by foul speech;
   And we have sinned against You through the inclination
to evil.
We have sinned against You by fraud and falsehood;
   And we have sinned against You by mocking.
We have sinned against You in our business affairs;
   And we have sinned against You by usury and extortion.

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

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

We have sinned against You by idle gossip;
   And we have sinned against You by haughtiness.
We have sinned against You by rejecting Your commandments;
   And we have sinned against You by betraying others.
We have sinned against You by being irreverent;
   And we have sinned against You by running to do evil.
We have sinned against You by swearing falsely;
   And we have sinned against You by breach of trust.

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

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.
On Shabbat add the words in brackets.

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

Blot out and remove our sins and transgressions as Isaiah promised in Your name: “I blot out your transgressions, for My own sake; and your sins I shall not recall.”

You promised further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.”

And in the Torah it is written: “For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord.”

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

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

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

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

ACCEPT OUR PRAYER AND BLESS ZION

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

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.
THANKSGIVING FOR DAILY MIRACLES

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

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

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

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

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

[ 723 ]

MINÅJAH LE-YOM KIPPUR

[ 722 ]
THE THREEFOLD BLESSING

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

"May the Lord bless you and protect you." 
Congregation: May this be God's will.

"May the Lord show you kindness and be gracious to you." 
May this be God's will.

"May the Lord bestow favor upon you and grant you peace." 
May this be God's will.

SIM SHALOM: Prayer for peace

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

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

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

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

INSCRIBE US IN THE BOOK OF LIFE

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

Praised are You, O Lord, Source of peace.
KADDESH SHALEM

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

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

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Y‘hem sh’mey raba m’varah l’alam ul-almey alma-yah (yit-barah).

Oseh shalom bi-m’romav, hu ya-aseh shalom Aleynu v’al kol yisrael, v’imru amen.
Happy are they who dwell in Your house;
Forever shall they praise You.
Happy is the people so favored;
Happy is the people whose God is the Lord.
Happy are they whose ways are blameless,
Who follow the teaching of the Lord.
Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.
Happy are they who revere the Lord,
Who are greatly devoted to the Lord’s commandments.
Happy are they who act justly,
Who do right at all times.
Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.
Happy are they whose help is the Lord,
Whose hope is in the God of Jacob.
Let us, therefore, praise the Lord,
At this time and for evermore. Hallelujah.

(Psalms 64:5, 144:15, 119:1, 32:1, 112:1, 106:2, 41:2, 146:5, 115:18)
UVA LE-TZION: My spirit shall not depart from you

Redemption shall come to Zion,
And forgiveness will be granted to the penitent.

As for Me, says the Lord,
This is My covenant with you:
My spirit and My words shall never depart from you,
Nor from your descendants, forever.

You, O Lord, are holy;
You dwell amidst the praises of Israel.

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

O Lord, God of Abraham, Isaac, and Israel,
God of Sarah, Rebecca, Rachel, and Leah,
Impress this truth forever on Your people,
That they may turn their thoughts and hearts to You.

You, O God, are merciful; You grant atonement for sin,
And do not destroy.

You repeatedly suppress Your wrath,
And do not stir up all Your anger.

You, O Lord, are good and forgiving,
And are exceedingly kind to all who call to You.

Praised is our God who created us for Divine glory,
And set us apart from those who go astray,
By giving us the Torah of truth,
Thus planting within us everlasting life.

O God, open our hearts to Your Torah;
Inspire us to love and revere You,
And to serve You with all our hearts.

Blessed is the one who trusts in the Lord,
For the Lord is an enduring stronghold.

Adapted from the Hebrew
HATZI KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.

The Ta’ameh

Even when the gates of heaven are shut to prayer, they are open to tears.

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-liẖ mal-ḥutey
B’ha-yey-hon u-v’yomey-hon
U-v’ha-yey d’hol boyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Congregation and Reader:
Y’hey sh’mey raba m’varaḥ l’alam ul-almev alma-ya.

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

NEILAH LE-YOM KIPPUR
THE SILENT AMIDAH

"When I call upon the Lord, ascribe greatness to our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS
Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.
Remember us for life, O Sovereign who delights in life;
Seal us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.
Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?
  Who is like You, compassionate God?
  Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!
Holy are You and hallowed is Your name, and holy ones praise You daily.
Lord our God, imbue all Your creatures with reverence for You,
and fill all that You have created with awe of You.

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NEILAH / CONCLUDING SERVICE

THE SILENT AMIDAH

For the Congregational Amidah, see page 776.
For Interpretive Amidah Blessings, see page 890.
May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

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

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

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

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

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.
Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

On Shabbat add the words in brackets.

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

Blot out and remove our sins and transgressions as Isaiah promised in Your name: “I blot out your transgressions, for My own sake; and your sins I shall not recall.”

You promised further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.”

And in the Torah it is written: “For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord.”

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

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

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

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallow [the Sabbath,] Israel, and this Day of Atonement.
ACCEPT OUR PRAYER AND BLESS ZION

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

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

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

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

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

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

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

SIM SHALOM: Prayer for peace

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

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

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

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

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

THE CONFESSIONAL

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

ASHAMNU: We have trespassed

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

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

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.
YOU REACH OUT

You reach out Your hand to transgressors and Your right hand is extended to accept the penitent. You have taught us, O Lord our God, to confess all our sins to You and to refrain from doing evil, so that You might accept us into Your presence through sincere repentance.

You know how frail we are, and so You have provided us with Your abundant pardon. What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors? Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preeminence over the beast is negligible, for we are all so trivial.

HUMANITY: Singled out and set apart

You distinguished humanity at Creation; and You bestowed upon humanity the privilege of standing in Your presence. Who can say to You: “What are You doing?” And even if we should be righteous, what can we give You? In love have You given us, O Lord our God, this Day of Atonement so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world; as Your prophet Isaiah declared: “Seek the Lord while the Lord may be found. Call upon the Lord while the Lord is near. Let the wicked person abandon the ways of wickedness, and let the evil person abandon evil designs. Let them return to the Lord who will have mercy upon them; let them return to our God, who is ever ready to forgive.”
O God of forgiveness, You are gracious and full of compassion, slow to anger, abounding in mercy and goodness. You desire the repentance of the wicked, not their death, as the prophet Ezekiel declared:

“As I live, says the Lord God, I have no pleasure in the death of the wicked but that they abandon their ways and live. Turn, turn from your evil ways, for why should you die O house of Israel?”

For You forgive the people Israel and pardon the tribes of Jeshurum in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

May it be Your will, Lord my God and God of my ancestors, that I sin no more; and as for the sins which I have committed against You, mercifully cleanse me of them, but not through severe suffering.

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood.

Help me to ignore those who slander me, and to be humble and forgiving to all.

Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord;
answer us with Your redeeming power.

“May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer.”

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

Oseh shalom bi-n'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.
Keep open your gate!

Day softly tiptoes
Out through the western horizon.
Soon night
Will encompass my heart—
To bring the shadows
Of fear and uncertainty.
Words become blurred,
They cease to
Touch my reason—
Sound alone now
Moves me—
Carries me aloft
Before the Golden Gate.
Faster—faster
I hear the
Chorus of the Hosts on High.
Not words
But God's soft unspoken plea is heard—
"Keep open your gate!
Keep open your gate!
Close not
Our last remaining hope."

The stars wink down
Above me—
The gate is closed
As I turn to walk
The lonely path
Of another year.
I've ceased to pray—
The Shofar calls
An end—a Neilah.
Yet as I leave
God's sanctuary—
God's silent Shofar calls—
God's plea—
"Keep open your gates—
For Mine are never closed."

Samuel Adelman (adapted)

The gates of our hearts

There are times in life, and this is one of them, when dissatisfaction with ourselves, with our ideals, our pursuits, our pleasures, is our dominant feeling. We measure ourselves against the standard of goodness laid down by conscience, and are appalled to find how miserably short we fall of it.

And while thus we realize how low we have fallen, we think of God, and yearn to go back to God, to find relief from our self-reproaches in Divine forgiveness, and to make the reconciliation the starting point of a new life.

On these High Holy Days, almost in spite of ourselves, we come face to face with the Highest. We are the same men and women that we were before this solemn period set in; and yet, the crust of our selfishness, our materialism, is pierced by some mysterious force; and, behold, we are at God's feet, denying God no longer, denying only ourselves.

At this moment, we do not debate whether there is a God, whether religion is truth, whether duty is a real voice, and not a mocking echo. We know it, we feel it.

It is as though the sign we are always tacitly asking for amid the storm and stress of life were revealed to us, and compelled our belief, our implicit trust. God lives, and to be true to our highest instincts is God's law, our law—this is the good news that is now whispered to us; and the gates of our hearts fly open of their own accord to receive it.

Our ready acceptance of the revelation is the surest proof of its truth. The bondage of the world has only to be relaxed for a while, as it is at this season, the noise of the maddening crowd has only to be shut out for a space, and the inner voices will make themselves heard, the eternal truths will assert themselves and conquer.

Morris Joseph
GOD WHO ACTS SO WONDROUSLY: A Neilah Hymn

God, who acts so wondrously,
Eyl nora alilah,
Eyl nora alilah,
Ham-tseyl lanu m'hillah,
Bi-sh'at ha-n'ilah.

Pardon us, Your people cry,
M'tey mispar k'ru-im,
L'ha a-yin nos-im,
U'm'saldim b'hilah,
Bi-sh'at ha-n'ilah.

As the Closing Hour draws nigh!
Shof-him l'ha naf-sham,
M'hey fish-am v'hah-sham,
Ham-tzi-eym m'hilah
Bi-sh'at ha-n'ilah.

Few are we and often weak;
He-yey la-hem l'sitrah,
V'h'al-tzeym mi-m'eyrah,
V'h'ot-meym l'had u-l'gilah,
Bi-sh'at ha-n'ilah.

You, in penitence, we seek.
Hon otam v'ra-heyem,
V'h'al lo-beytz v'lo-heyem,
Asey vahem p'ilah,
Bi-sh'at ha-n'ilah.

Harken to our anguished cry,
Z'hor tzi-kat avihem,
V'ha-deysh et y'mey-hem,
K'kedem u-t'hilah,
Bi-sh'at ha-n'ilah.

As the Closing Hour draws nigh!
K'ra na sh'nat ra-tzon,
V'ha-shev sh'e'yrit ha-tzon,
L'ho-lat v'ha-holah,
Bi-sh'at ha-n'ilah.

Souls before You have been poured,
Eyl Nora Alilah, attributed to Moses ibn Ezra, is drawn from the Sephardic rite.

Repening for both deed and word;
[Tziku Ishanim rabot,
Ha-banim v'ha-avot,
B'di-tzah u-v'tzah-holah,
Bi-sh'at ha-n'ilah.]

“We have sinned; Forgive!” we cry,
M'hey fish-am v'hah-sham,
Ham-tzi-eym m'hilah
Bi-sh'at ha-n'ilah.

As the Closing Hour draws nigh!
Hon otam v'ra-heyem,
V'h'al lo-beytz v'lo-heyem,
Asey vahem p'ilah,
Bi-sh'at ha-n'ilah.

classmethod none
The Amidah

GOD OF ALL GENERATIONS*

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

* Translation based on Interpretive Amidah Blessings, p. 690.

Remember us for life, O Sovereign who delights in life; Seal us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, With Your saving power You grant immortal life. You sustain the living with lovingkindness, And with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.
Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption?

Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. Praised are You, O Lord, who grants immortality to the departed.

Hear us, forgive us today. As the day fades away, To You awesome, holy God we pray.

Zohreynu l'ha-yim melech ḥafeytz ba-ha-yim, V'hot-meynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.
M'ha-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyḥ nof-lim vro-fey ḥolim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-mohæ ba-al g'vurot u-mi do-meh lah,
Meleḥ mey-mit u-mḥayeh u-mat-ha-miḥ y'shau.
KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim, in the mystical vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory.”

God’s glory pervades the universe. When one chorus of ministering angels asks: “Where is God’s glory?” another adoringly responds:

“Praised be the Lord’s glory throughout the universe.”

May God deal mercifully and compassionately with our people, who speak of the Divine oneness morning and evening, who twice each day lovingly proclaim:

“HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE.”
The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, the Lord will again proclaim: “I am the Lord your God.”

O Lord, our Almighty God, how glorious is Your name in all the earth. “The Lord shall reign over all the earth; on that day the Lord shall be One and God’s name One.” Thus the Psalmist sang:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

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

Mi-m’komo hu yifen b’ra-ḥamim,
V’yahon am ha-m’ya-ḥadim sh’mo,
Brev va-voker b’ḥol yom tamid,
Pa-ama-yim b’ahavah sh’ma omrim:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.
Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V’hu yash-mi-eynu b’ra-ḥamav shey-nit l’ey-ney kol ba-
Li-h’yoṭ laḥem ley-lo-him. Ani Adonai Elohey-ḥem.

Adir adi-reynu, Adonai ado-neynu, ma adir shinhath b’ḥol ha-aretz.
V’ha-ya Adonai I’meleh al kol ha-aretz, ba-yom ha-hu yi-h’ye
Adonai eḥad u-sh’ma eḥad. U-v’divrey kad-sh’ha katuv ley-mor:

L’dor va-dor nagid god-leḥa,
U-Iney-tsoḥ n’tza-ḥim k’du-shat-ḥa nak-dish,
V’shiḥ-ḥaṣa Eloheynu mi-pinu lo yamush l’olam va-ed,
Ki Eyal meleḥ gadol v’kadosh atah.

Na-aritz-ḥa v’nak-dish-ḥa k’sod si-ḥah sar-fey kodesh,
Ha-mak-di-shim shimḥa ba-kodesh.
Ka-katuv al yad n’v’ieḥa, v’kara zeh el zeh v’amar:

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

K’vodo maley olam,
M’shar-tav sho-alim zeh la-zeh o-yey m’kóm k’vodo,
L’uma-tam baraḥ yo-meyru:

Baraḥ k’vod Adonai mi-m’komo. (continued on facing page)
O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, Lord our God, impute all Your creatures with reverence for You, and fill all those who have created with awe of You. May they all bow before You and unite in one fellowship of love and prayer. May they all acknowledge that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

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

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

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

You are holy, Your name is awe-inspiring, and there is no exalted by justice, and the holy God is sanctified through righteousness. P raise are You, O Lord, the holy Sovereign.
YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

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

YAALEH V’YAYO: Invoking the merits of our ancestors as we pray for redemption

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.
O God, now hear our prayer

Before the gates on high swing closed,
    O God, now hear our prayer.

As our lives we seek to mend,
Entreaties to Your throne we send.
Before the shades of night descend,
    O God, now hear our prayer.

Before the gates on high swing closed,
    O God, now hear our prayer.

Your children turn to You,
Stripped of claims to all virtue.
Seeking Your will to pursue,
    O God, now hear our prayer.

Before the gates on high swing closed,
    O God, now hear our prayer.

Abide with us through all our days,
And set our hearts with zeal ablaze,
That we may learn to walk Your ways.
    O God, now hear our prayer.

Before the gates on high swing closed,
    O God, now hear our prayer.

Our sanctuaries open wide,
And in our homes and hearts reside—
Your spirit, as our hope and guide.
    O God, now hear our prayer.

Before the gates on high swing closed,
    O God, now grant our prayer.

Accept our penitential plea;
Forgive us our iniquity;
O help us to live faithfully.
    O God, now grant our prayer.

Morris Silverman (adapted)

KEEP OPEN YOUR GATE OF MERCY

אֶלָה לָנוּ בֵּטֵּח, בֵּטֵּחַ בֵּטֵּחַ לָנוּ בֵּטֵּחַ בֵּטֵּח.
כֵּי בֵּטֵּחַ יָמָּה
כֵּי בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ בֵּטֵּחַ ...
THE THRONE OF MERCY

O God our Sovereign, enthroned in mercy,
You rule with lovingkindness.

You pardon Your people’s transgressions,
Forgiving them again and again.

You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.

Lord, You taught us through the humble one, Moses,
To recite Your thirteen attributes of mercy.

Remember, as You judge us,
The covenant of mercy which You then revealed.

Thus is it written in Your Torah:
“The Lord descended in a cloud,
And Moses was with the Lord there,
And proclaimed the name of the Lord.”

THE COVENANT OF MERCY: The Thirteen Attributes

“Then the Lord passed before Moses and proclaimed:

“The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent.”

“Pardon our iniquity and our sin; take us to be Your own.”

Forgive us, our Lord, for we have sinned;
Pardon us, our Sovereign, for we have transgressed.

For You, O Lord, generously forgive;
Great is Your love for all who call upon You.

אלא כל ה ישב על כל כסה רחמים.
מ thủy ב文化遗产 חולם זונה צמו.
ופ Assange להשלים לאשתה לפשיות.
יעשה גדות על כלבישום נחר.
לא כרימם חכמה.
אם הוריה לא롬 לשוש שחר.
בשרר לו בהר שישש ושחר.
כוס שздоровת לעינו מקוה ימי שחרהו.
נברר נב עניינו ונמי שם נ לקראักษ.

מלחי אלושי יקיר.

וแกי אל יהוב חנוך אדוניה באחריך להמה.
נער חסר ולאפלים. נגוע זני נשע החראהuppet.

בשלחתי לאנגה יתלטאותו חלהו:

מלדוונ לברסני כי השואגה. מלדוונון 말멜נו כי פשענו.
יכ אשא אדני מוב אלאל וחברשו לבריליאדות.

Adonai Adonai Eyl rahum v’hanun,
ereh apa-yim v’rav hesed ve-emet.
No-tzeyr hesed la-alafim,
nosey avon va-fe-sha v’bata-a v’nakey.
WE AWAIT YOUR "I FORGIVE"

May the prayers of all Your faithful
Rise to Your glorious throne,
Answer those who proclaim You One,
Who trust in You alone.

Today, as in all ages past,
We pray to You who save—
In Your mercy, grant, we pray,
The atonement which we crave.

Shelter us beneath Your wings,
Judge us leniently;
Make us strong, O Source of strength,
Hearken to our plea.

O God of might and mystery,
We await Your "I forgive."
In our need, we cry to You—
Give us strength to live!

RECALLING YOUR COVENANT OF MERCY:
The Thirteen Attributes

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"Pardon our iniquity and our sin; take us to be Your own."

UNLOCK THE STOREHOUSE OF YOUR BOUNTY

Have mercy upon the community of Israel;
Forgive and pardon their sin;
Save us, O God of our salvation.

Open for us the gates of heaven,
Unlock for us the storehouse of Your bounty.
Help us, and do not rebuke us;
Save us, O God of our salvation.
KI ANU AMEḤA:
We are Your people, and You are our God

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

For we are Your people, and You are our God.
We are Your children, and You are our Parent.
We are Your servants, and You are our Master.
We are Your congregation, and You are our Heritage.
We are Your possession, and You are our Destiny.
We are Your flock, and You are our Shepherd.
We are Your vineyard, and You are our Guardian.
We are Your creatures, and You are our Creator.
We are Your faithful, and You are our Beloved.
We are Your treasure, and You are our Protector.
We are Your subjects, and You are our Ruler.
We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.
We are obstinate; but You are patient.
We are laden with sin; but You abound in compassion.
We are as a passing shadow; but You are eternal.

No one is lonely when doing a Mitzvah;
For a Mitzvah is where God and mortals meet.
Abraham J. Heschel
THE CONFESSIONAL

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

ASHAMNU: We have trespassed

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

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

Ashamnu, bagadnu, gazalnu, dibarnu dofi; he-evinu, v'hir-shanu, zadnu, hamasnu, tafalnu sheker; ya-atznu ra, kizavnu, latznu, maradnu, niatznu, sararunu, avinu, pa-shanu, tza-ranru, ki-shinu oref; ro-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.
You reach out

“You reach out Your hand to transgressors
And Your right hand is extended to accept the penitent.”

When we are heavy with guilt and remorse,
God’s forgiveness can lighten our burden.

When we feel trapped by fear or habit,
God assures us and moves us to action.

When, in despair, we have no place to turn,
We can turn to God and be welcomed.

When we feel lonely, abandoned, or forsaken,
The words of the Psalmist bring us comfort:

“The Lord is near to all who call—
To all who call upon the Lord in truth.”

When the voice of cynicism denies life’s meaning,
We can “hope in the Lord and take courage.”

When repentance and change seem too hard,
We draw strength from the Divine promise;

For on the road to true repentance,
We are met by God’s love and compassion.

Every person is created twice: once at birth, and second when repenting and taking on new courage to live in ways more acceptable to God.

Hasidic saying

There is nothing so whole as a broken heart.

Menahem Mendel of Kotzk
HUMANITY: Singled out and set apart

On Shabbat add the words in brackets.

You distinguished humanity at Creation; and You bestowed upon humanity the privilege of standing in Your presence. Who can say to You: “What are You doing?” And even if we should be righteous, what can we give You?

In love have You given us, O Lord our God, [this Sabbath day and] this Day of Atonement, so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world; as Your prophet Isaiah declared:

“Seek the Lord while the Lord may be found. Call upon the Lord while the Lord is near. Let the wicked person abandon the ways of wickedness, and let the evil person abandon evil designs. Let them return to the Lord who will have mercy upon them; let them return to our God, who is ever ready to forgive.”

O God of forgiveness, You are gracious and full of compassion, slow to anger, abounding in mercy and goodness. You desire the repentance of the wicked, not their death, the prophet Ezekiel declared:

“As I live, says the Lord God, I have no pleasure in the death of the wicked but that they abandon their ways and live. Turn, turn from your evil ways, for why should you die, O house of Israel?”
On Shabbat add the words in brackets.

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

Blot out and remove our sins and transgressions as Isaiah promised in Your Name: “I blot out your transgressions, for My own sake; and your sins I shall not recall.”

You promised further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.”

And in the Torah it is written: “For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord.”

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

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

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

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

ACCEPT OUR PRAYER AND BLESS ZION

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

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.
THANKSGIVING FOR DAILY MIRACLES

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

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

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

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

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

The following may be said in an undertone:

—we are engaged in the service of God, Lord of all creation.

We observe the festival of Yom Kippur, a day of all days, a Sabbath of Sabbaths. God’s Name is sanctified through us. May our prayer be accepted.

NEILAH LE-YOM KIPPUR
THE THREEFOLD BLESSING

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

“May the Lord bless you and protect you.” Congregation: May this be God’s will.

“May the Lord show you kindness and be gracious to you.” Congregation: May this be God’s will.

“May the Lord bestow favor upon you and grant you peace.” Congregation: May this be God’s will.

SIM SHALOM: Prayer for peace

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

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

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

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

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

Praised are You, O Lord, Source of peace.

Sim shalom tovah uv-raḥah ba-olam,
Heyn va-ḥesed v’raḥamim aleynu v’al kol yisrael ameḥa.
Bar-ḥeynu avinu kulana k’eḥad b’or paneḥa.
Ki v’or paneḥa natata lanu Adonai Eloheynu
torat ḥa-yim, v’ahavat ḥesed,
Ui-te’dakah, uv-raḥah, v’raḥamim, v’ḥa-yim, v’shalom.
V’tov b’eyneḥa l’vareyḥ et am-ḥa yisrael
B’ḥol eyt uv-bol sha-a bi-šalom.

B’seychor ḥa-yim b’raḥah v’shalom ufar-nasah tovah,
Nis-ḥeyr v’ney-hateyim l’paneḥa,
Anaḥnu v’ḥol ameḥa beyt yisrael,
L’ḥa-yim tovim ul-shalom.

NEILAH LE-YOM KIPPUR [803]
A long road ahead

There is still a long road ahead of us, in order to finish what we began to do. We began to speak a great word once—among ourselves and in the ears of the entire world; but we have not yet completed it. We stand in the middle of our speech. All ears strain for us to finish; we cannot stop it nor do we want to stop it. The truth within us is so rich and overpowering that we cannot express it in clear and simple language. But we will say what we can, as much as our power of understanding and speaking will permit, even as generations before us have done. And we know that in the course of time, others will say that which we try and are unable to say. But we shall not stop until it has all been said, for our sake and for the sake of the world.

Rav Kook

Remind us that we are only human

O God of the strong and the weak,
Before You even the strongest are weak.

Lord of all wisdom and knowledge,
Before You even the wisest is as a speechless child.

You fill the heavens with Your majesty,
And yet reveal Yourself in a lowly bush.

Fill us with the pride
Which will keep us from self-humiliation,
But purge us of the pride
Which leads to self-exaltation.

Remind us that we are only human,
So that we may be most human.

Keep us mindful of our littleness
So that we may strive for true greatness.

Help us to see how dependent we are
Upon You and upon one another.

May we fulfill the teaching of Your prophet:
To do justice, to love mercy,
And to walk humbly with our God.

The meaning of this hour

There is a divine dream which the prophets and rabbis have cherished, and which fills our prayers and permeates the acts of true piety.

It is the dream of a world, rid of evil—by the grace of God as well as by the efforts of those who are dedicated to the task of establishing the sovereignty of God in the world.

The Almighty has not created the universe so that we might have opportunities to satisfy our greed, envy, and ambition.

We should not spend our life hunting for trivial satisfactions, while God is waiting for our effort and devotion.

We have not survived so that we might waste our years in vulgar vanities.

The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God’s dream.

God is waiting for us to redeem the world.

Abraham J. Heschel (adapted)
Avinu Malkeynu, we have sinned before You.
Avinu Malkeynu, we have no Sovereign but You.
Avinu Malkeynu, help us to return to You fully repentant.
Avinu Malkeynu, grant us a good new year.
Avinu Malkeynu, send complete healing for our afflicted.
Avinu Malkeynu, frustrate the designs of our adversaries.
Avinu Malkeynu, remember us favorably.
Avinu Malkeynu, seal us in the book of goodness.
Avinu Malkeynu, seal us in the book of redemption.
Avinu Malkeynu, seal us in the book of sustenance.
Avinu Malkeynu, seal us in the book of merit.
Avinu Malkeynu, seal us in the book of forgiveness.
Avinu Malkeynu, hasten our deliverance.
Avinu Malkeynu, grant glory to Your people Israel.
Avinu Malkeynu, hear us, pity us, and spare us.
Avinu Malkeynu, accept our prayer with mercy and favor.
Avinu Malkeynu, have pity on us and on our children.
Avinu Malkeynu, act for those who went through fire and water for the sanctification of Your name.
Avinu Malkeynu, act for Your sake if not for ours.
Avinu Malkeynu, graciously answer us, although we are without merits; Deal with us charitably and lovingly save us.

Avinu mal-keynu, honey-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-hosed, v'ho-shi-eynu.
Neilah meditation

O God of forgiveness, we came into Your presence on Kol Nidre night to confess our sins and to acknowledge our many failures. We came with remorse and guilt for things which we did but should not have done, and for things we did not do but should have done. Throughout this Yom Kippur, we have been burdened by the weight of our transgressions.

Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are heartened by the reassuring message which the ancient prayers speak to us.

O Lord, You know our many weaknesses: we are frail, we are prone to miss the mark, to succumb to temptation, to betray the best that we have been taught.

But You have given us the great gift of repentance; we can turn from the path we have followed; we can set forth on a new and better way.

Help us, O Lord, to repent sincerely, so that we may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked Your pardon.

As Yom Kippur draws to its close, we pray: May our thoughts and words find favor before You; and may our hopes and deeds be worthy of Your blessings.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity. Hallowed and honored, exalted and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

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

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.
HAVDALAH

Barukh Atah Adonai Eloheinu Melekh Ha'olom Orei Yisroel.

On Saturday night the following blessing over the spices is added:

Barukh Atah Adonai Eloheinu Melekh Ha'olom Orei Yisroel.

Inhale the spices.

The hands are cupped and extended toward the Havdalah candle:

Barukh Atah Adonai Eloheinu Melekh Ha'olom Orei Yisroel.

Cup your hands and inhale the spices.

Drink from the wine cup.

Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

On Saturday night the following blessing over the spices is added:

Praised are You, Lord our God, Ruler of the universe, Creator of various spices.

The hands are cupped and extended toward the Havdalah candle:

Praised are You, Lord our God, Ruler of the universe, Creator of the light of fire.

Praised are You, Lord our God, Ruler of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. Praised are You, O Lord, who has made a distinction between the holy and the ordinary.

KADDISH SHALEM

Reader:

Yehi'sh'mey rabah m'm'varah l'alum ul-almei alma-ya (yit-barah).

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

[ 823 ]

EVENING SERVICE

MAARIV

[ 822 ]
ALENU

Aleynu l’sha-bey-ah la-adon ha-kol,
La-teyt g’dula l’yotzeyr b’reyshit.
Sheh-lo asanu k’go-ye y ha-aratzot,
V’lo samanu k’mish-p’hot ha-adama.
Sheh-lo sam ha-lekeynu ka-hem,
V’gora-leynu k’hol hamonam.
Va-anahnu kor-im u-mishta-ḥavim u-modim,
Lifney meleh maḥey ha-m’lahim, ha-kadosh baraḥhu.

Let us now praise the Lord of all; let us acclaim the Author of creation, who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, who made our heritage different from theirs, and assigned to us a unique destiny. For we bend the knee and reverently bow before the supreme Sovereign, the Holy One, who is to be praised, who spread forth the heavens and established the earth, and whose glorious presence can be found everywhere. The Lord is our God; there is no other. Truly, our sovereign Lord is incomparable. As it is written in the Torah: “This day accept, with mind and heart, that God is the Lord of heaven and earth; there is no other.”

WE HOPE FOR THE DAY

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore. So is it written in Your Torah: “The Lord shall reign for ever and ever.” The prophet too, proclaimed this promise: “The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and God’s name One.”

V’ne-emar, v’ha-yah Adonai l’releh al kol ha-aretz,
Ba-yom ha-hu yi-h’yeh Adonai ehad u-sh’mo ehad.
MOURNER’S KADDISH

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-lih mal-hutey
B’ha-yey-hon u-v’yomey-hon
U-v’hा-yey d’hol beyt yisrael
Ba-agala u-viz-man kariw, v’imru amen.

Congregation and mourners:
Y’he sh’mey raba m’varah l’alam ul-almey alma-ya.

Mourners:
Yit-barah v’yish-taboḥ v’yit-po-ar v’yit-romam v’yit-na-sey
V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha—
B’riḥ hu, l’eyla min kol bir-ḥata v’shi-rata
Tush-b’ḥata v’ne-hemata da-amaran b’alma, v’imru amen.

Y’he sh’lama raba min sh’ma-ya, v’ḥa-yim,
Aleynu v’al kol yisrael, v’imru amen.

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

Magnified and sanctified be the great name of God, in the
world created according to the Divine will. May God’s
sovereignty soon be established, in our lifetime and that of
the entire house of Israel. And let us say: Amen.

May God’s great name be praised to all eternity.
Hallowed and honored, extolled and exalted, adored
and acclaimed be the name of the blessed Holy One, whose
glory is above all the praises, hymns, and songs of adoration
which human beings can utter. And let us say: Amen.

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

May God, who ordains harmony in the universe, grant
peace to us and to all Israel. And let us say: Amen.
Go forth in confidence

Go forth in confidence from this house of God,
And may the blessings of our God go with you.
Take with you the words of prayer you have uttered,
And may God give you strength to fulfill your resolves.
May God's spirit be with you and with those you love;
And may you be granted health and contentment.
May God give strength, hope, and vision to our people;
And may all soon be blessed in a world at peace.

Amen.

Reader and congregation:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.
Hear, O Israel: The Lord is our God. The Lord is One.

Reader and congregation, three times:

Baruḥ sheym k’vod malḥuto l’olam va-ed.
Praised be God's glorious sovereignty for ever and ever.

Reader and congregation, seven times:

Adonai hu ha-Elohim.
The Lord alone is God!

Give heed to the sound of the Shofar,
The long, persistent call of the Shofar,
Summoning the household of Israel
To do God's will with devotion.
Remember the sound of the Shofar,
The blast that is blown, O my people!

The Shofar is sounded.

TEKIAH GEDOLAH

L’shanah ha-ba’a bi-rushala-yim.
Next year in Jerusalem!