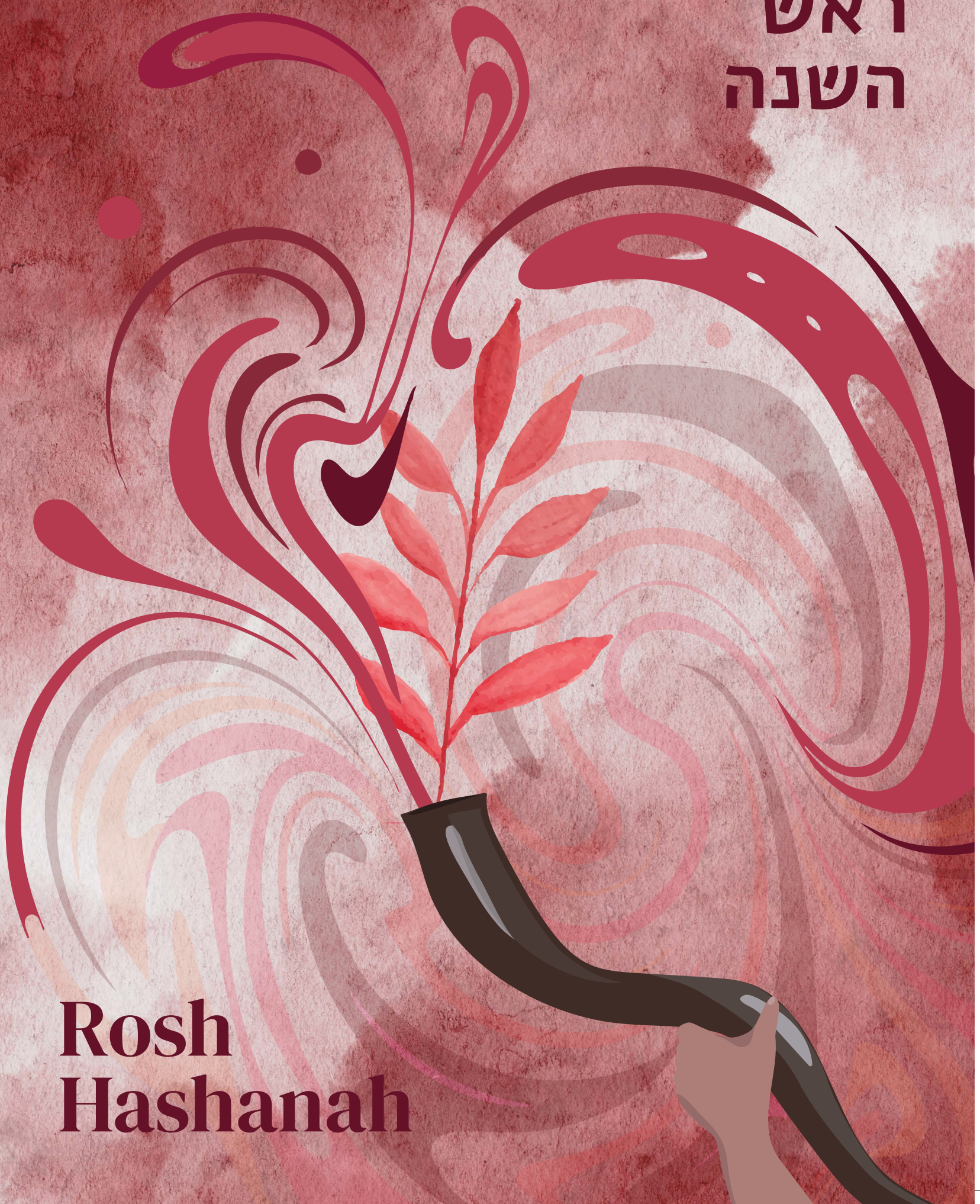


ראש
השנה

Rosh
Hashanah





A Hasidic parable tells of a person wandering lost for days in the forest, who finally saw someone from afar, and called out, “Friend! Please show me the way out!” The other person drew near and replied, “Friend, I don’t know the way out either. I too have been wandering in this forest for many days. This I can tell you: Don’t walk in the ways that I did, for they will lead you astray. Take my hand, and let’s look for a new way out, together. So it is with us. We have all lost our way over the past year. We gather now as a community, in learning and prayer, so that we can look to a clearer path forward, together.”



Sh'ma Uvirchoteha שְׁמַע וּבְרִכּוֹתֶיהָ Sh'ma and Its Blessings

Please rise

Bar'chu ♦ בְּרַכּוּ ♦ The Call to Prayer

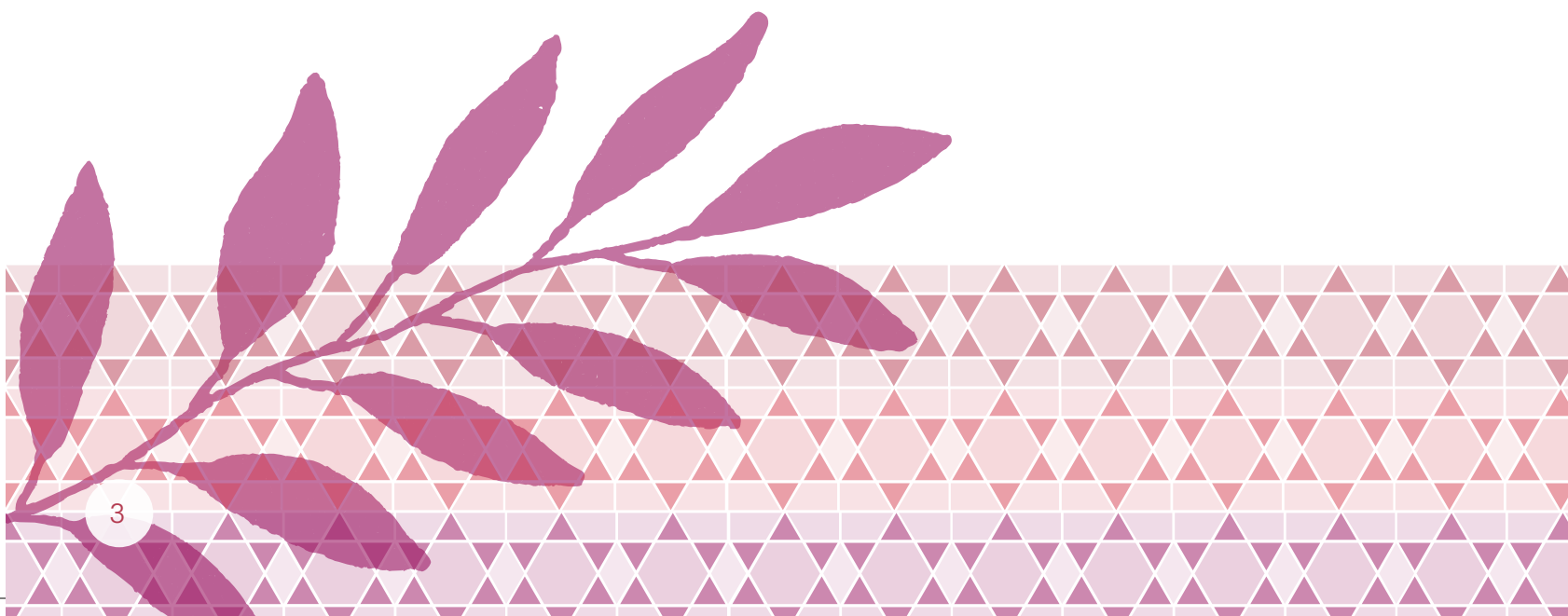
בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ! *Bar'chu et-Adonai hamvorach!*
 בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamvorach l'olam va-ed!*

Praise God, to whom our praise is due!
 Praised be God, to whom our praise is due,
 now and forever!



O God, how can we know you? Where can we find you?
 You are as close to us as breathing, yet You are farther
 than the farthestmost star. You are as mysterious as the
 vast solitudes of the night, yet, familiar to us as the light
 of the sun. To Moses You said: "You cannot see My face,
 but I will make it all My goodness pass before you." Even so
 does Your goodness pass before us: in the realm of nature,
 and, in the varied experiences of our lives.

When justice burns within us like a flaming fire, when
 love evokes willing sacrifice from us, when, to the last full
 measure of selfless devotion, we demonstrate our belief in
 the ultimate triumph of truth and righteousness, then Your
 goodness enters our lives; then You live within our hearts,
 and we through righteousness behold your presence.



שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד!

*Sh'ma, Yisrael:
Adonai Eloheinu,
Adonai echad!*

*Hear, O Israel:
Adonai our God,
Adonai is One!*



בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

*Baruch sheim
k'vod malchuto
l'olam va·ed!*

Blessed is God's
glorious majesty,
forever and ever!



Please be seated

V'ahavta ♦ וְאַהֲבָתָה ♦ *You Shall Love*

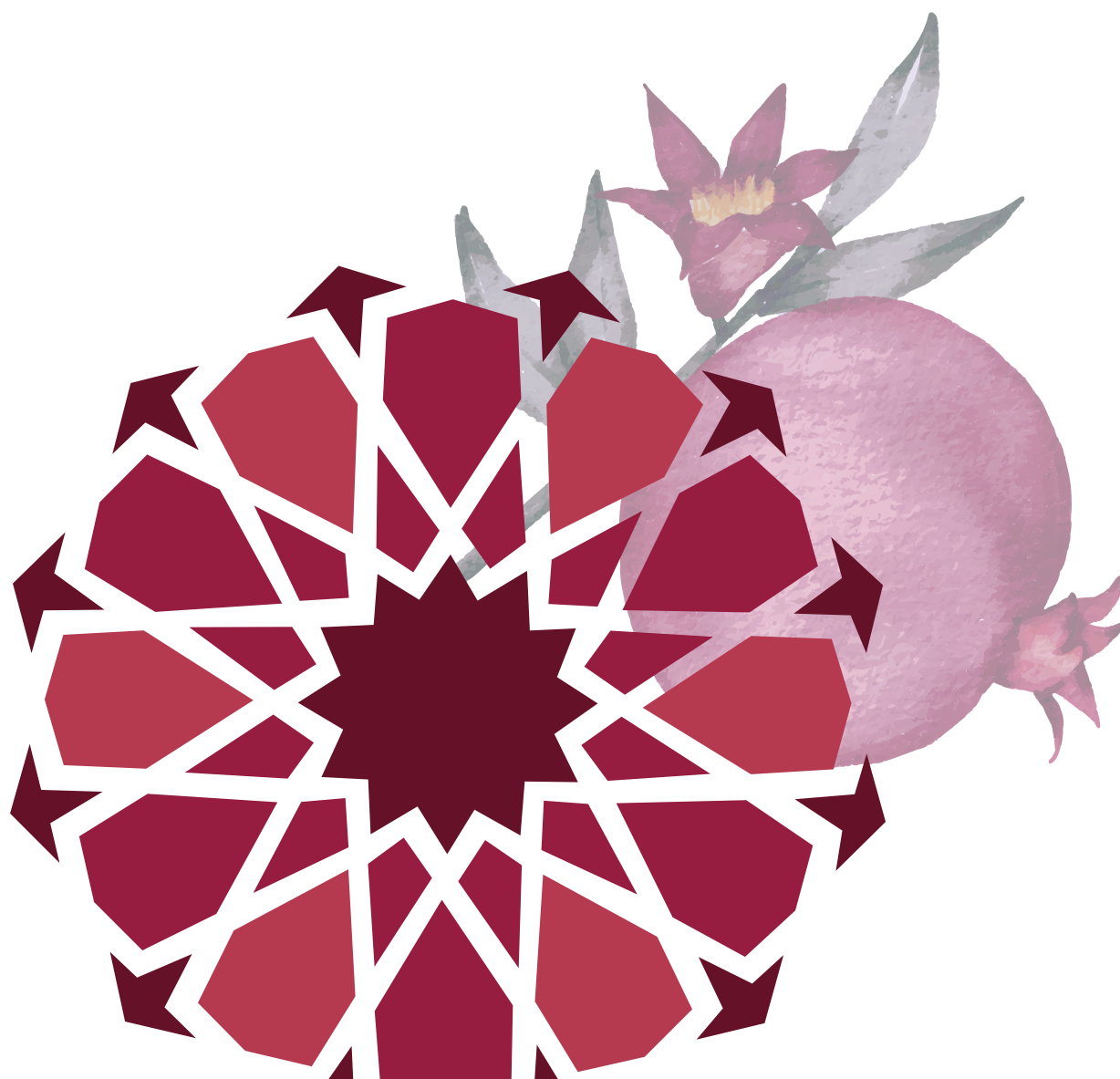
וְאַהֲבָתָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ.	<i>V'ahavta eit Adonai Elohecha, b'chol-l'vavcha uvchol-nafsh'cha uvchol-m'odecha.</i>
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.	<i>V'hayu hadvarim ha-eileh, asher anochi m'tzavcha hayom, al-l'vavecha. V'shinantam l'vanecha, v'dibarta bam b'shivt·cha b'veitecha, uvlecht·cha vaderech, uvshochb'cha uvkumecha. Ukshartam l'ot al-yadecha, v'hayu l'totafot bein einecha, uchtavtam al-m'zuzot beitecha, uvish·arecha.</i>
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.	<i>L'ma·an tizk'ru va-asitem et-kol-mitzvotai, viyitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et·chem mei·eretz Mitzrayim liyot lachem l'Elohim. Ani Adonai Eloheichem.</i>

You shall love your eternal God with all your heart, with all your mind, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of all My mitzvot, and do them: So shall you consecrate yourselves to your God. I am your eternal God who led you out of Egypt to be your God. I am your eternal God.

Ahavah Rabbah ♦ אַהַבָּה רַבָּה ♦ Revelation

אַהַבָּה רַבָּה אַהַבְתָּנוּ, *Ahavah rabbah ahavtanu,*
יְיָ אֱלֹהֵינוּ. *Adonai Eloheinu.*

How deeply You have loved us,
Adonai Eloheinu.



Mi Chamocha ♦ מי-כַּמּוֹכָה ♦ Who is Like You

מִי כַּמּוֹכָה בְּאֵלִים, יְיָ?	<i>Mi-chamochah ba-eilim, Adonai?</i>
מִי כַּמּוֹכָה נָאֲדָר בִּקְדֹשׁ,	<i>Mi-kamochah, nedar bakodesh,</i>
נֹרָא תְהִילָת, עֹשֶׂה פֶּלֶא?	<i>nora t'hilot, oseh feleh?</i>
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!	<i>Adonai yimloch l'olam va-ed!</i>

Who is like You, Eternal God,
among the gods that are worshipped?

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

The Eternal will reign forever and ever!



Standing on the parted shores, we still believe what we were taught before we stood at Sinai's foot: that wherever we go, it is eternally Egypt; that there is a better place, a promised land; that the winding way to that promise passes through the wilderness; that there is no way to get from here to there except by joining hands, marching together.



T'filah ♦ תפילה ♦ Prayer

Please rise

יְי שִׁפְתַי תִּפְתַּח, Adonai, s'fatai tiftach,
וּפִי יַגִּיד תְּהִלָּתְךָ. ufi yagid t'hilatecha.

Eternal God, open my lips,
that my mouth may declare Your praise.

Avot v'Imahot ♦ אבות ואמהות ♦ God of All Generations

בְּרוּךְ אַתָּה יְי,	Baruch atah Adonai,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.	Eloheinu v'Elohei avoteinu v'imoteinu:
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitzchak,
וְאֱלֹהֵי יַעֲקֹב,	v'Elohei Ya·akov,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.	Elohei Leah, v'Elohei Rachel.
הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא,	HaEl hagadol, hagibor v'hanora,
אֵל עֶלְיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים	El elyon. Gomeil chasadim tovim
וְקוֹנֵה הַכֹּל,	v'koneih hakol,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,	v'zocheir chasdei avot v'imahot,
וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם,	umeivi g'ulah livnei v'neihem,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma·an sh'mo b'ahavah.

Blessed are You, Adonai our God, God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. The great, mighty, and awesome God, transcendent God who bestows loving-kindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name.

זְכֹרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

*Zochreinu l'chayim, melech chafeitz
bachayim, v'chotveinu b'sefer hachayim,
l'ma'ancha Elohim chayim.*

מֶלֶךְ עֹזֵר וּמְשׁוּיֵעַ וּמַגֵּן.

Melech ozeir umoshia umagein.

בָּרוּךְ אַתָּה יְיָ,
מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

*Baruch atah Adonai,
magein Avraham v'ezrat Sarah.*

Remember us unto life, O Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, O God of life.

You are our Sovereign and our Help, our Savior and our Shield.
Blessed is the Eternal One,
Shield of Abraham, Protector of Sarah.



G'vurot ♦ גְּבוּרוֹת ♦ God's Power

אַתָּה גִּבּוֹר לְעוֹלָם יי, *Atah gibor l'olam, Adonai,*
 מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. *m'chayeih hakol atah, rav l'hoshia.*
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, *M'chalkeil chayim b'chesed,*
 מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים. *m'chayeih hakol b'rachamim rabim.*
 סוֹמֵךְ נוֹפְלִים, *Someich noflim,*
 וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, *v'rofei cholim, umatir asurim,*
 וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר. *umkayeim emunato lisheinei afar.*
 מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, *Mi chamocha, ba'al g'vurot,*
 וּמִי דוֹמֶה לָךְ, *umi domeh lach,*
 מֶלֶךְ מֵימִית וּמְחַיֶּה *melech meimit umchayeh*
 וּמַצְמִיחַ יְשׁוּעָה? *umatzmiach y'shuah?*
 מִי כְמוֹךָ אֲבֵ הָרַחֲמִים, *Mi chamocha av harachamim,*
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים? *zocheir y'tzurav l'chayim b'rachamim?*
 וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. *V'ne-eman atah l'hachayot hakol.*
 בָּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל. *Baruch atah Adonai, m'chayeih hakol.*

We praise You God, and God of our fathers and mothers. As
 you have helped our people throughout time, please help
 us today. Your power is great, O God. Your love sustains
 the world: helping the fallen, healing the sick, and freeing
 the captive. You bring life to our world and everything in it.
 Remember us on this Rosh Hashanah and write our names
 in the Book of Life for the coming year.



Let us declare the holiness of this day:
 The great shofar is sounded,
 A still small voice is heard.
 For today we consider our world.
 And today we consider our deeds.
 We acknowledge that there are things beyond our control.
 Even so, we recognize our responsibility for our lives.

Will the coming year bring us blessings?
 Are we on a path that will lead to grief?
 Will we find comfort with our loved ones?
 Will our hard work bring us success?
 Will the world know conflict and war?
 Shall this year be one of peace?

Please be seated

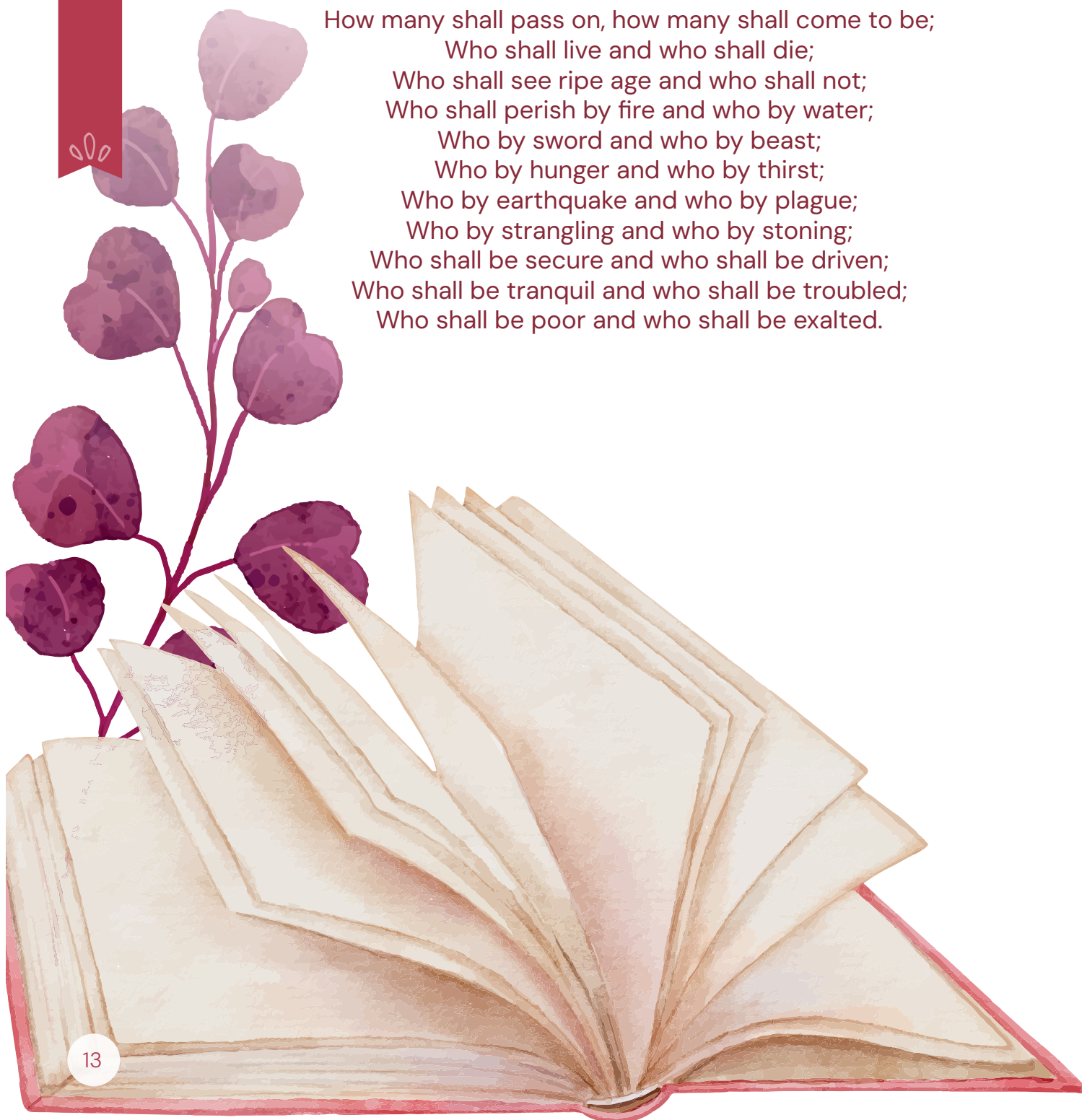
Our God and God of all generations,
 on this Day of Remembrance, remember your people Israel.
 Renew in us the inclination towards love and goodness.
 Teach us, O God, to work towards fashioning creation as you gifted it to us.
 Inspire within us generosity of compassion,
 the integrity of justice, and the way of peace.
 Grant peace and joy, blessing and mercy, to all Israel and all the world.
 Blessed is God, the Source of Peace.



בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, *B'Rosh Hashanah yikateivun,*
וּבְיוֹם צוֹם כִּיפּוּר יִחְתֶּמּוּן. *uv'Yom Tzom Kippur yeichateimun.*

On Rosh Hashanah it is written.
On Yom Kippur it is sealed.

How many shall pass on, how many shall come to be;
Who shall live and who shall die;
Who shall see ripe age and who shall not;
Who shall perish by fire and who by water;
Who by sword and who by beast;
Who by hunger and who by thirst;
Who by earthquake and who by plague;
Who by strangling and who by stoning;
Who shall be secure and who shall be driven;
Who shall be tranquil and who shall be troubled;
Who shall be poor and who shall be exalted.





וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה *Utshuvah utfilah utzedakah*
 מַעְבִּירִין אֶת רוֹעַ הַגְּזֵירָה. *ma·avirin et-ro·a hagzeirah.*

Repentance, prayer, and charity
 temper judgment's severe decree.



Out beyond ideas of wrongdoing and rightdoing,
 There is a field. I'll meet you there.
 When the soul lies down in that grass,
 The world is too full to talk about.
 Ideas, language, even the phrase *each other*
 Doesn't make any sense.

– Rumi



Silent Prayer

In Judaism, we are given many opportunities to reflect, take a step back, and see how we could have done better. Today is one of those times, and this moment for silent prayer especially allows us to be connected with the true contents of our hearts. Focusing inward in this way helps us navigate how we can repair relationships and apologize to those we let down, including ourselves. It is also an opportunity to connect with those who are no longer with us, but live on in our memories. Or we can simply remember that we carry a light deep inside, always there to guide us.

Sara Elbaum, Silent Prayer Iyyun

Yiyu L'ratzon ♦ יְהִי לְרָצוֹן ♦ *May the Words of My Mouth*

יְהִי לְרָצוֹן אִמְרֵי פִי	<i>Yiyu l'ratzon imrei-fi</i>
וְהִגְיוֹן לִבִּי לְפָנֶיךָ	<i>V'hegyon libi l'fanecha,</i>
יְיָ צוּרִי וְגֹאֲלִי.	<i>Adonai, tzuri v'go·ali.</i>

May the words of my mouth
and the meditations of my heart be acceptable to You,
O God, my Rock and my Redeemer.

Oseh Shalom ♦ עוֹשֶׂה שָׁלוֹם ♦ Grant Us Peace

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,	<i>Oseh shalom bimromav,</i>
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	<i>hu ya·aseh shalom</i>
וְעַל כָּל יִשְׂרָאֵל,	<i>aleinu v'al kol Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

May the One who causes peace in the heavens
cause peace to be among us, all Israel, and all the world.
And let us say: amen.





Seder K'riat HaTorah סֵדֶר קְרִיאַת הַתּוֹרָה Torah Service

Please rise

בָּרוּךְ שֶׁנָּתַן תּוֹרָה *Baruch she'natan Torah*
לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ. *le'amo Yisrael bikdushato.*

Praised be the One who in holiness gives Torah
to our people Israel.

May our hearts be lifted,
Our spirits refreshed,
Our understanding deepened
By the study of Torah.

And may the words of Torah be sweet
to us as they were sweet to our ancestors
and will be to all generations.

As we bless the Source of Life,
So we are blessed.



Avinu Malkeinu ♦ אָבִינוּ מַלְכֵנוּ ♦ Our Source, Our God

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ *Avinu Malkeinu, sh'ma koleinu.*

Avinu Malkeinu, hear our voice.

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ. *Avinu Malkeinu, chatanu l'fanecha.*

Avinu Malkeinu, we have done wrong.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu,*
חַמּוֹל עָלֵינוּ, וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ. *chamol aleinu v'al olaleinu v'tapeinu.*

Avinu Malkeinu, have compassion on us and on our descendents.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu,*
כִּלְיָה דְּבַר וְחֶרֶב וְרָעָב מֵעָלֵינוּ. *kaleih dever v'cherev v'ra'av mei-aleinu.*

Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu,*
כִּלְיָה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ. *kaleih kol tzar umastin mei-aleinu.*

Avinu Malkeinu, make an end to all oppression.





אָבינוּ מַלְכֵנוּ *Avinu Malkeinu,*
 כְּתִבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים. *kotveinu b'sefer chayim tovim.*

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבינוּ מַלְכֵנוּ, *Avinu Malkeinu,*
 חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה. *chadeish aleinu shanah tovah.*

Avinu Malkeinu, let the new year be a good year for us.

אָבינוּ מַלְכֵנוּ *Avinu Malkeinu,*
 הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ. *hareim keren Yisrael amecha.*

Avinu Malkeinu, give strength to Your people Israel.

אָבינוּ מַלְכֵנוּ, *Avinu Malkeinu,*
 חֲנֵנוּ וְעֲנֵנוּ *choneinu va·aneinu*
 כִּי אֵין בָּנוּ מַעֲשִׂים. *ki ein banu ma·asim,*
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד *aseih imanu tzedakah vachessed*
 וְהוֹשִׁיעֵנוּ. *v'hoshi-einu.*

*Avinu Malkeinu, be kind and answer us,
 even if we might not deserve it.
 Treat us fairly and with love, and be our help.*



Hotza'at HaTorah ♦ הוצאת התורה ♦ Receiving Our Torah

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה. *Ki miTzion teitzei Torah.*
וּדְבַר־יְיָ מִירוּשָׁלַיִם. *U'd'var Adonai mirushalayim.*

For the Torah came forth from Zion,
the word of Adonai from Jerusalem.

שְׁמַע יִשְׂרָאֵל: *Sh'ma, Yisrael:*
יְיָ אֱלֹהֵינוּ, *Adonai Eloheinu,*
יְיָ אֶחָד. *Adonai echad.*

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



Hakafah ♦ הקָפָה ♦ *Dancing with Our Torah*

Please be seated



Birkat K'riat HaTorah בְּרִכַּת קְרִיאַת הַתּוֹרָה *Blessing Before the Torah Reading*

Reader

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ! *Bar'chu et Adonai hamevorach!*

Praise the One to whom our praise is due!

Congregation

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamevorach le·olam va·ed!*

Praised be the One to whom our praise is due, now and forever!

Reader

בָּרוּךְ אַתָּה יְיָ, *Baruch Atah Adonai,*
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, *Eloheinu Melech ha·olam,*
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, *asher bachar banu mikol ha·amim,*
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. *v'natan lanu et Torato.*

בָּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה. *Baruch Atah Adonai, noten haTorah.*

Blessed are You, Adonai our God.
You have called us to serve You by giving us Your Torah.

Blessed are You, Adonai, Giver of the Torah.



Genesis 22:1-19

¹וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:

²וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־
יִחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק
וְלֶךְ־לְךָ אֶל־אֶרֶץ מֹרְיָה וְהַעֲלֵהוּ
שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר
אֹמַר אֵלַיךְ:

³וַיִּשָּׁב אַבְרָהָם בִּבְקָר וַיַּחֲבֹשׁ
אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו
אֹתוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי
עָלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:

⁴בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם
אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם
מֵרָחֵק:

⁵וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־
לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי וְהַנֶּעֶר
נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה
אֵלֵיכֶם:

⁶וַיִּקַּח אַבְרָהָם אֶת־עֵצִי הָעֹלָה
וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ
אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלִת וַיֵּלְכוּ
שְׁנֵיהֶם יַחְדָּו:

⁷וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי
וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִי־הָ
הֶשֶׁה לְעֹלָה:

¹Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am."

²And He said, Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will show you.

³So, early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God told him.

⁴On the third day, Abraham looked up and saw the place from afar.

⁵Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."

⁶Abraham took the wood for the burnt offering and put it on his son, Isaac. He himself took the firestone and the knife; and the two walked off together.

⁷Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?"

⁸וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-
לוֹ הַשֶּׁה לְעֹלָה בְּנִי וַיֵּלְכוּ
שְׁנֵיהֶם יַחְדָּו:

⁸And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together.

⁹וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-
לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים
וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ
עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

⁹They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar there, on top of the wood.

¹⁰וַיִּשָּׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח
אֶת-הַמַּאֲכָלֶת לְשַׁחֵט אֶת-בְּנוֹ:

¹⁰And Abraham picked up the knife to slay his son.

¹¹וַיִּקְרָא אֱלֹהֵי מְלֶאכֶךְ יְיָ מִן-
הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם
וַיֹּאמֶר הִנְנִי:

¹¹Then an angel of God called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am."

¹²וַיֹּאמֶר אֵל-תִּשְׁלַח יָדְךָ אֶל-
הַנֶּעַר וְאֶל-תַּעֲשֵׂה לוֹ מְאוֹמָה כִּי
עֲתָה יָדַעְתִּי כִּי-יִרָא אֱלֹהִים
אֶתָּה וְלֹא חִשַּׁכְתָּ אֶת-בְּנֶךָ אֶת-
יְחִידְךָ מִמֶּנִּי:

¹²And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me."

¹³וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְאֵהוּ
וְהִנֵּה-אֵיל אַחֵר נָאֲחָז בִּסְבָךְ
בְּקֶרְנוֹ וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-
הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:

¹³When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

¹⁴וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם
הַהוּא יְיָ יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם
בְּהָר יְיָ יִרְאֶה:

¹⁴And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of God there is vision."

¹⁵וַיִּקְרָא מְלֶאכֶךְ יְיָ אֶל-אַבְרָהָם
שֵׁנִית מִן-הַשָּׁמַיִם:

¹⁵The angel of God called to Abraham a second time from heaven,



¹⁶וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְיָ
בִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר
הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־
יְחִידְךָ:

¹⁶and said, "By Myself I swear, God
declared: Because you have done this
and have not withheld your son, your
favored one,

¹⁷כִּי־בֵרַךְ אֲבָרְכְּךָ וְהִרְבָּה אֲרֻבָּה
אֶת־זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם
וְכַחֹל אֲשֶׁר עַל־שְׂפַת הַיָּם וַיִּרְשׁ
זֶרְעֶךָ אֶת שַׁעַר אֹיְבָיו:

¹⁷I will bestow My blessing upon you and
make your descendants as numerous as
the stars of heaven and the sands on the
seashore; and your descendants shall
seize the gates of their foes.

¹⁸וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל־גּוֹיֵי
הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקֻלִּי:

¹⁸All the nations of the earth shall bless
themselves by your descendants,
because you have obeyed My command."

¹⁹וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ
וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיָּשָׁב
אַבְרָהָם בְּבֵאֵר שָׁבַע:

¹⁹Abraham then returned to his servants,
and they departed together for Beer-
Sheba; and Abraham stayed in Beer-
Sheba.

Birkat HaTorah ♦ בְּרִכַּת הַתּוֹרָה ♦ *Blessing After the Torah Reading*

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

*Baruch Atah Adonai,
Eloheinu Melech ha'olam,
asher natan lanu Torat emet,
v'chayyei olam nata b'tocheinu.*

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Baruch Atah Adonai, noten haTorah.

Blessed are you, Adonai our God, who has given us
a Torah of truth, implanting within us eternal life.
Blessed are you, Adonai, Giver of the Torah.

Birkat HaHaftarah בְּרִכַּת הַהַפְטָרָה *Blessing Before the Haftarah Reading*

בָּרוּךְ אַתָּה יְיָ,	<i>Baruch atah Adonai,</i>
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	<i>Eloheinu melech ha·olam,</i>
אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים	<i>asher bachar binvi'im tovim</i>
וְרָצָה בְּדִבְרֵיהֶם	<i>v'ratzah v'divreihem</i>
הַנִּאֲמָרִים בְּאֵמֶת.	<i>ha-ne·emarim be·emet.</i>
בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה	<i>Baruch atah Adonai, habocheir baTorah</i>
וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ	<i>uvMosheh avdo uvYisrael amo</i>
וּבְנָבִיאֵי הָאֵמֶת וְצֶדֶק.	<i>uvinvi·ei ha·emet vatzedek.</i>

Praised be the Eternal God, Ruler of the universe,
 who has chosen faithful prophets to speak words of truth.
 We praise You for the revelation of the Torah, for Moses
 Your servant and Israel Your people, and for prophets of
 truth and righteousness.

Haftarah ♦ 1 Samuel 1:1-2:11

There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite.

He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless.

This man used to go up from his town every year to worship and to offer sacrifice to God of Hosts at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of God there.

One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he would give one portion only—though Hannah was his favorite—for God had closed her womb. Moreover, her rival, to make her miserable, would taunt her that God had closed her womb. This happened year after year: Every time she went up to the House of God, the other would taunt her, so that she wept and would not eat.

Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”



After they had eaten and drunk at Shiloh, Hannah rose. The priest Eli was sitting on the seat near the doorpost of the temple of God. In her wretchedness, she prayed to God weeping all the while. And she made this vow: “O God of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a child like the others have, I will dedicate it to God for all the days of its life; and no razor shall ever touch its head.”

As she kept on praying before God, Eli watched her mouth. Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk.

Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!”

Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to God. Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.”

“Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked.”

She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast.

Early next morning they bowed low before God, and they went back home to Ramah.

Elkanah knew his wife Hannah and God remembered her. Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked God for him.”

And when Elkanah and all his household were going up to offer to God the annual sacrifice, Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before God, he must remain there for good.” Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May God’s word be fulfilled.” So the woman stayed home and nursed her son until she weaned him.

When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of God at Shiloh. After slaughtering the bull, they brought the boy to Eli. She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to God. It was this boy I prayed for; and God has granted me what I asked. I, in turn, hereby lend him to God. For as long as he lives he is lent to God.” And they bowed low there before God.

And Hannah prayed:
 My heart exults in God;
 I have triumphed through God.
 I gloat over my enemies;
 I rejoice in Your deliverance.
 There is no holy one like God,
 Truly, there is none beside You;
 There is no rock like our God.
 Talk no more with lofty pride,
 Let no arrogance cross your lips!
 For the Eternal is an all-knowing God,
 By whom actions are measured.
 The bows of the mighty are broken,
 And the faltering are girded with strength.
 The sated are hired out for bread;
 The starving hunger no more.
 While the infertile woman bears seven,
 The mother of many is forlorn.
 God deals death and gives life,
 Casts down into Sheol and raises up.
 God makes poor and makes rich,
 Casts down, and also lifts high—
 Raising the poor from the dust,
 Lifting up the needy from the dunghill,
 To set them with nobles,
 Granting them seats of honor.
 For the pillars of the earth belong to God,
 Who has set the world upon them.
 [God] guards the steps of the faithful,
 But the wicked perish in darkness—
 For none shall prevail by strength.
 God's foes shall be shattered—
 Thundered against from the heavens.
 God will judge the ends of the earth—
 Giving power to the king,
 And triumph to the anointed one.

Then Elkanah [and Hannah] went home to Ramah; and the boy entered the service of God under the priest Eli.



Birkat HaHaftarah
בְּרַכַּת הַהַפְטָרָה
Blessing After the Haftarah Reading

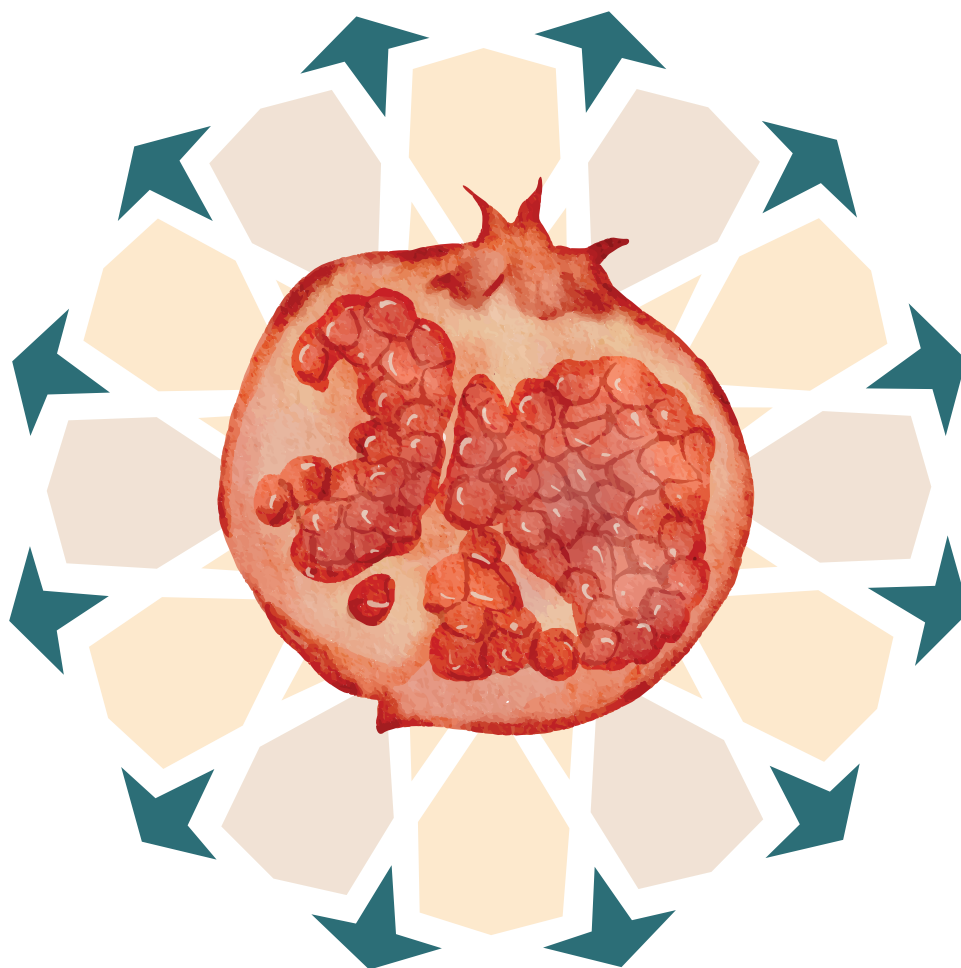
בָּרוּךְ אַתָּה יי', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.	<i>Baruch atah Adonai, Eloheinu melech ha·olam, tzur kol-ha·olamim, tzadik b'chol-hadorot, haEl ha-ne·eman, ha·omeir v'oseh, hamdabeir umkayeim, shekol-d'varav emet vatzedek.</i>
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שְׁנַתָּה לָנוּ, יי' אֱלֹהֵינוּ, [לִקְדוּשָׁה וְלִמְנוּחָה] לְכָבוֹד וּלְתִפְאַרֶת. עַל הַכֹּל, יי' אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ אֱמֶת וְקַיִם לָעֶד.	<i>Al haTorah v'al ha·avodah v'al hanvi·im [v'al yom haShabbat hazeh] v'al yom hazikaron hazeh, shenatata lanu, Adonai Eloheinu, [likdushah v'limnuchah] l'chavod ultifaret. Al hakol, Adonai Eloheinu, anachnu modim lach umvarchim otach. Yitbarach shimcha b'fi kol-chai tamid l'olam va·ed. Udvarcha emet v'kayam la·ad.</i>
בָּרוּךְ אַתָּה, יי', מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.	<i>Baruch atah Adonai, melech al kol ha·aretz, m'kadeish [haShabbat v'] Yisrael v'yom Hazikaron.</i>



Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this [Sabbath and this] Day of Remembrance that You, our Eternal God, have given us [for holiness and rest,] for honor and glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever.

Blessed is God, Ruler of all the earth, for the holiness of [the Sabbath,] the House of Israel and the Day of Remembrance.





Mi Shebeirach ♦ *מי שְׁבִירַךְ* ♦ Prayer for Healing

Mi shebeirach avoteinu,
M'kor hab'racha l'imoteinu,

May the source of strength
 Who blessed the ones before us
 Help us find the courage to make our lives a blessing
 And let us say: amen

Mi shebeirach imoteinu,
M'kor habrachah l'avoteinu,

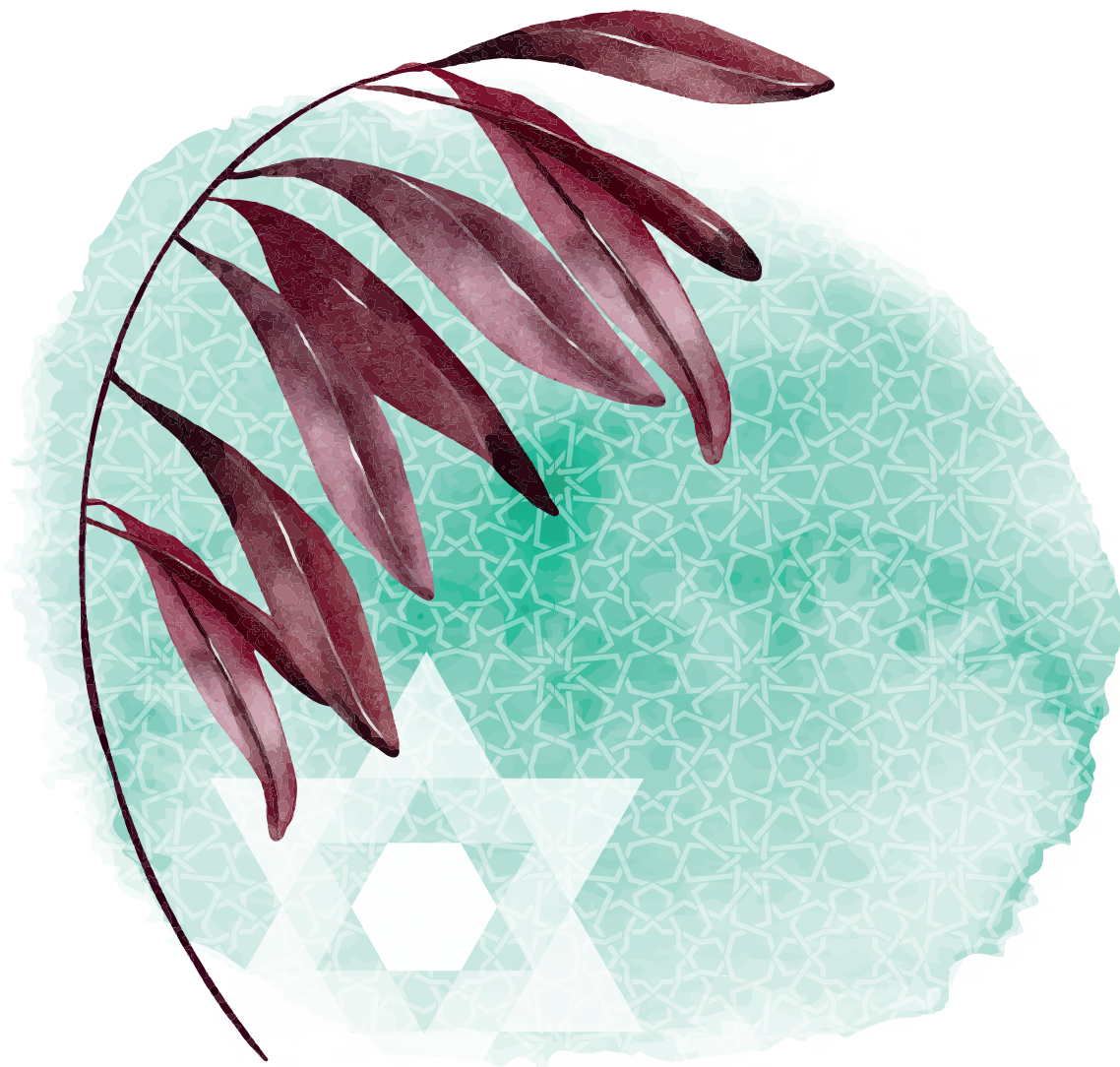
Bless those in need of healing with *r'fuah sh'leimah*
 The renewal of body, the renewal of spirit
 And let us say: amen

Mi shebeirach avoteinu,
M'kor hab'racha l'imoteinu,

May the source of strength
 Who blessed the ones before us
 Help us find the courage to make our lives a blessing
 And let us say: amen

Mi shebeirach imoteinu,
M'kor habrachah l'avoteinu,

Bless those in need of healing with *r'fuah sh'leimah*
 The renewal of body, the renewal of spirit
 And let us say: amen



While we ask for courage, healing, and renewal, we remember that our ancestors were blessed in times past, giving foundation to our hope. Some who came before us hummed when they were too weak to open their mouths and sing.

We are human, created in the image of God, and on the most gloomy day, at least one of us wholeheartedly believes in the possibility of the clouds parting tomorrow. Because they have before, and they will again.

– Naomi Gelfer, *Mi Shebeirach Iyyun*

El Na ♦ אֵל נָא ♦ *Heal Us Now*

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Dear God of our ancestors
Help us renew our faith.
Grant us a perfect healing.
Bring peace to all our days.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Restore our strength of body.
Help clarify our minds.
Refresh our tired spirits.
Rejuvenate our light.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Dear God of our ancestors
Help us renew our faith.
Grant us a perfect healing.
Bring peace to all our days.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Thank you for all these blessings.
Throughout our days and nights.
We celebrate the journey.
This precious gift of life.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*



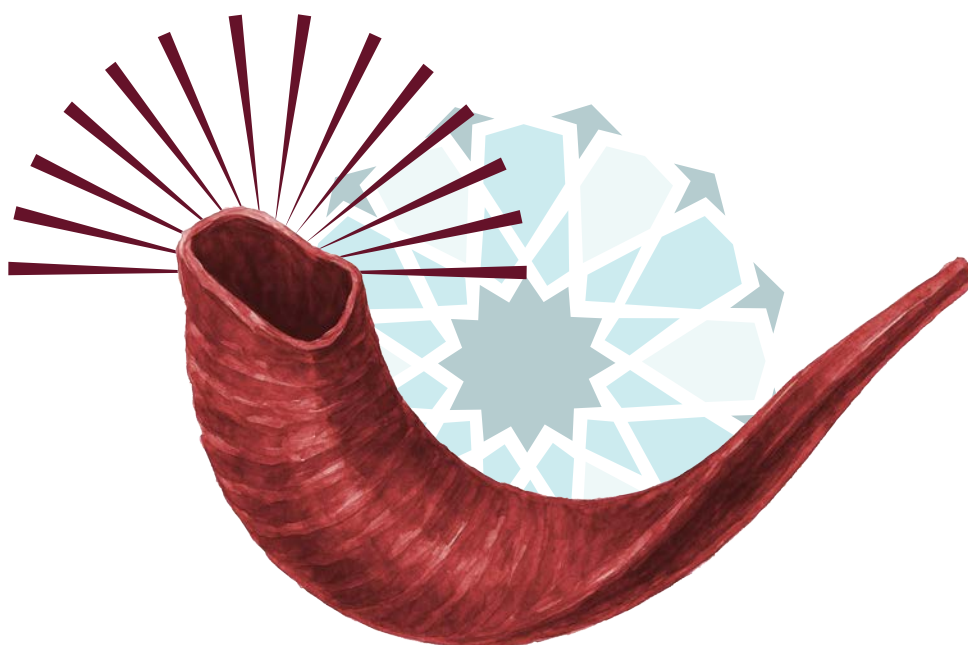


T'kiat Shofar ♦ תְּקִיעַת שׁוֹפָר ♦ *Sounding the Shofar*

In the seventh month, on the first day of the month,
there shall be a sacred assembly. You shall do no work;
you shall observe it as a day of commemoration
proclaimed by the sound of the Shofar.

בָּרוּךְ אַתָּה יי,	<i>Baruch atah Adonai,</i>
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	<i>Eloheinu melech ha·olam,</i>
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,	<i>asher kid'shanu b'mitzvotav,</i>
וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר.	<i>v'tzivanu lishmoa kol shofar.</i>

Blessed are You, Adonai our God,
who hallows us with mitzvot
and calls us to hear the sound of the shofar.



בָּרוּךְ אַתָּה יי,	<i>Baruch atah Adonai,</i>
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	<i>Eloheinu melech ha·olam,</i>
שֶׁהֵחֵינֵנוּ וְקִיָּמָנוּ	<i>shehecheyanu v'kiy'manu</i>
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.	<i>v'higi-anu laz'man hazeh.</i>

Blessed is the Eternal God, Ruler of the universe,
for giving us life, for sustaining us,
and for enabling us to reach this season.

תְּקִיעָה
T'kiah

שְׁבָרִים
Shevarim





תרועה
Teruah ת

תקיעה
T'kiah G'dolah
גדולה ת



The new year is often a time for family traditions, and remembrance of the days of old, but it also provides us opportunities for growth and improvements. Remembering the miracles of the past told by the echoes and memories of our former years, allow us to hope for new remarkable events.

– Austin Colm, *Rosh HaShanah d'var*

Hoda·at Hashanah ♦ הודעת השנה ♦ *Announcing the New Year*

יְהִי רָצוֹן מִלְּפָנֶיךָ,	<i>Yehi ratzon mil'fanecha,</i>
יְיָ אֱלֹהֵינוּ,	<i>Adonai Eloheinu,</i>
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	<i>v'Eilohei avoteinu v'imoteinu,</i>
שֶׁתַּחֲדֹשׁ עָלֵינוּ	<i>she't'chadesh aleinu</i>
וְעַל כָּל בֵּית יִשְׂרָאֵל	<i>v'al kol beit Yisrael</i>
אֶת הַשָּׁנָה הַזֹּאת,	<i>et hashanah hazot,</i>
שְׁנַת חֲמֵשֶׁת אֲלָפִים	<i>sh'nat chameshet alafim</i>
וְשֶׁבַע מֵאוֹת וְ...,	<i>u'sheva me'ot v'...</i>
לְחַיִּים וְלִשְׁלוֹם, לְשִׂשׁוֹן וְלִשְׂמִיחָה,	<i>l'chayim u'l'shalom, l'sasson u'l'simcha,</i>
לִישׁוּעָה וְלִנְחָמָה, וְנֹאמַר: אָמֵן.	<i>lishu'ah u'l'nechamah, v'nomar: amen.</i>

May it be Your will, Eternal our God, God of all generations, that the year five-thousand seven-hundred and ... bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort; and let us say: amen.

Hachnasat HaTorah ♦ הכנסת התורה ♦ *Returning the Torah*

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,	<i>Eitz chayim hi la'machazikim bah,</i>
וְתִמְכֶּיהָ מְאֹשָׁר.	<i>v'tom'cheha m'ushar.</i>
דְּרָכֶיהָ דְּרָכֵי-נֹעַם,	<i>D'racheha darchei no'am,</i>
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.	<i>v'chol n'tivoteha shalom.</i>
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,	<i>Hashiveinu Adonai eilecha v'nashuvah,</i>
חֲדָשׁ יָמֵינוּ כְּקֵדֶם.	<i>chadesh yameinu k'kedem.</i>

It is a tree of life to them that hold fast to it, and all of its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace. Help us to return to You, O God; then truly shall we return. Renew our days as of old.

Aleinu ♦ עלינו ♦ The Adoration

Please rise

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עוז בגבהי מרומים, הוא אלהינו אין עוד.	<i>Aleinu l'shabei·ach la·adon hakol, lateit g'dulah l'yotzeir b'reishit, shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim mima·al, ush·chinat uzo b'govhei m'romim. Hu Eloheinu ein od.</i>
ואנחנו כורעים, ומשתחוים ומודים, לפני מלך מלכי המלכים, הקדוש ברוך הוא.	<i>Va·anachnu korim umishtachavim umodim lifnei melech malchei hamlachim, hakadosh baruch hu.</i>
ונאמר: יהיה יי למלך על כל־הארץ; ביום ההוא יהיה יי אחד ושמו אחד.	<i>V'ne·emar: V'hayah Adonai l'melech al kol-ha·aretz; bayom hahu yiyeh Adonai echad ushmo echad.</i>

Thus it has been said, Adonai will be sovereign
over all the earth. On that day, Adonai will be One
and God's name will be One.

Please be seated







There are stars up above
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we have loved—
Their memories keep shining
ever brightly and dance again
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days,
these are the ways we remember.



Kaddish Yatom ♦ קדיש יתום ♦ Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרֻעוּתָהּ, וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְּכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.	Yitgadal v'yitkadash sh'meih raba b'alma di-v'ra chiruteih, v'yamlich malchuteih b'chayeichon uvyomeichon uvchayei d'chol beit Yisrael, b'a·agala uvizman kariv, v'imru: amen.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא.	Y'hei sh'meih raba m'varach l'alam ul-almei almaya. Yitbarach v'yishtabach, v'yitpa·ar v'yitromam v'yitnasei, v'yit·hadar v'yit·aleh v'yit·halal sh'meih d'kudsha. B'rich hu.
לְעֵלָא מִן כָּל בְּרַכָּתָא וּשְׁיִרָתָא, תַּשְׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.	L'eila min kol-birchata v'shirata, tushb'chata v'nechemata da·amiran b'alma. V'imru: amen.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.	Y'hei sh'lama raba min-sh'maya v'chayim aleinu v'al kol-Yisrael, v'imru: amen.
עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.	Oseh shalom bimromav, hu ya·aseh shalom aleinu v'al kol-Yisrael, v'imru: amen.



Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed.
May God's rule soon prevail, in our own day, our own lives, and in the life of all Israel, and let us say: amen.

Let God's great name be blessed forever and ever. Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: amen.

May the Source of Peace send peace to all who mourn, and comfort to all who are bereaved: amen.

Please be seated



לְשָׁנָה טוֹבָה תִּכְתֵּיבוּ. *L'shana tovah tikateivu.*
 לְשָׁנָה טוֹבָה תִּחְתֵּימוּ. *L'shana tovah teichateimu.*

A Good Year
 A Sweet New Year
 We Wish to You



Nesi'at Kapayim ♦ נְשִׂיאת כַּפַּיִם ♦ **The Benediction**

Be who you are.
 And may you be blessed in all that you are.

יום כיפור

Yom Kippur





Yom Kippur is a time to dedicate our minds, bodies, and souls. To reconcile with God,
the people in our lives and ourselves. Through fasting, we put aside our physical desires.
Through prayer, we concentrate on our spiritual needs:
To repent and improve ourselves.

Ten days ago, the shofar reminded us to be better.
Today we promise that this year we will strive to do what is right.
During the year, no matter how hard we try, we sometimes do the wrong thing.
On Yom Kippur, we admit to God that there were times when we did wrong.
Yet, Yom Kippur alone does not make peace between us and other people.
We, ourselves, must ask forgiveness of the people whom we have hurt.



Kol Nidre ♦ כָּל נִדְרֵי ♦ *All Vows*

כָּל נִדְרֵי וְאַסְרֵי וַחֲרָמֵי,	<i>Kol nidrei ve-esarei vacharamei,</i>
וְקוֹנָמֵי וְכִנּוּיֵי,	<i>v'konamei v'chinuyei,</i>
וְקִנּוּסֵי וְשְׁבוּעוֹת,	<i>v'kinusei ush'vuot,</i>
דִּנְדָּרָנָא וְדִאֲשְׁתַּבְּעָנָא,	<i>dindarna ud'ishtabana,</i>
וְדִאֲחֲרֵימָנָא וְדִיאֲסָרָנָא	<i>ud'achareim'na v'di-asarna</i>
עַל נַפְשָׁתָנָא,	<i>al nafshatana,</i>
מִיּוֹם כִּפּוּרִים זֶה עַד יוֹם	<i>miyom kipurim zeh ad yom</i>
כִּפּוּרִים הָבָא עָלֵינוּ לְטוֹבָה.	<i>kipurim haba aleinu l'tovah.</i>

וַיֹּאמֶר יי' סְלַחְתִּי כְּדַבְּרְךָ. *Vayomer Adonai salachti kidvarecha.*

And God said: I have pardoned in response to your plea.



Sh'ma Uvirchoteha שְׁמַע וּבְרָכוֹתֶיהָ Sh'ma and Its Blessings

Please rise

Bar'chu ♦ בְּרָכוּ ♦ The Call to Prayer

בְּרָכוּ אֶת־יְיָ הַמְּבָרָךְ! *Bar'chu et-Adonai hamvorach!*
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamvorach l'olam va-ed!*

Praise God, to whom our praise is due!
Praised be God, to whom our praise is due,
now and forever!



שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד!

*Sh'ma, Yisrael:
Adonai Eloheinu,
Adonai echad!*

Hear, O Israel:
Adonai our God,
Adonai is One!



בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

*Baruch sheim
k'vod malchuto
l'olam va-ed!*

Blessed is God's
glorious majesty,
forever and ever!



V'ahavta ♦ וְאַהֲבַתָּה ♦ You Shall Love

וְאַהֲבַתָּה אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ.	<i>V'ahavta eit Adonai Elohecha, b'chol-l'vavcha uvchol-nafsh'cha uvchol-m'odecha.</i>
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ.	<i>V'hayu hadvarim ha-eileh, asher anochi m'tzavcha hayom, al-l'vavecha.</i>
וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.	<i>V'shinantam l'vanecha, v'dibarta bam b'shivt'cha b'veitecha, uvlecht'cha vaderech, uvshochb'cha uvkumecha.</i>
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.	<i>Ukshartam l'ot al-yadecha, v'hayu l'totafot bein einecha: Uchtavtam al-m'zuzot beitecha, uvish'arecha.</i>
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.	<i>L'ma'an tizk'ru va-asitem et-kol-mitzvotai, viyitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mitzrayim liyot lachem l'Elohim. Ani Adonai Eloheichem.</i>

You shall love your eternal God with all your heart, with all your mind, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of all My mitzvot, and do them: So shall you consecrate yourselves to your God.

I am your eternal God who led you out of Egypt to be your God. I am your eternal God.



Mi Chamocha ♦ מי-כַּמְּכָה ♦ Who is Like You

מִי-כַּמְּכָה בְּאֵלִים, יְיָ?	<i>Mi-chamochah ba-eilim, Adonai?</i>
מִי כַּמְּכָה נֶאֱדָר בְּקֹדֶשׁ,	<i>Mi-kamochah, nedar bakodesh,</i>
נֹרָא תְהִילַת, עֹשֶׂה פֶלֶא?	<i>nora t'hilot, oseh feleh?</i>
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!	<i>Adonai yimloch l'olam va-ed!</i>

Who is like You, Eternal God,
among the gods that are worshipped?

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

The Eternal will reign forever and ever!



We carry the stories of those who crossed seas before us—
who sang with joy on the other side of fear.

It means knowing we belong to something greater:
a people, a purpose, a promise.

Mi Chamocha asks: Who is like You, God?

And we respond—not only with wonder, but with memory, with hope.

To be Jewish is to walk with courage, to show up with compassion,
and to model that we never stop striving for freedom.

Our stories may differ,
And, our voices all sing.

Adapted and inspired by Brooke Strumeyer's confirmation d'var



T'filah ♦ תְּפִלָּה ♦ Prayer

Please rise

יְיָ שִׁפְתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ. Adonai, s'fatai tiftach,
ufi yagid t'hilatecha.

Eternal God, open my lips,
that my mouth may declare Your praise.





Avot v'Imahot ♦ אבות ואמהות ♦ *God of All Generations*

בָּרוּךְ אַתָּה יי,	<i>Baruch atah Adonai,</i>
אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:	<i>avoteinu v'imoteinu:</i>
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	<i>Elohei Avraham, Elohei Yitzchak,</i>
וְאֱלֹהֵי יַעֲקֹב,	<i>v'Elohei Ya·akov,</i>
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	<i>Elohei Sarah, Elohei Rivkah,</i>
אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.	<i>Elohei Leah, v'Elohei Rachel.</i>
הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא,	<i>HaEl hagadol, hagibor v'hanora,</i>
אֵל עֶלְיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים	<i>El elyon. Gomeil chasadim tovim</i>
וְקוֹנֵה הַכֹּל,	<i>v'koneih hakol,</i>
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,	<i>v'zocheir chasdei avot v'imahot,</i>
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,	<i>umeivi g'ulah livnei v'neihem,</i>
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	<i>l'ma·an sh'mo b'ahavah.</i>

Blessed are You, Adonai our God, God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. The great, mighty, and awesome God, transcendent God who bestows loving-kindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name.



זְכֹרֵנוּ לְחַיִּים,	<i>Zochreinu l'chayim,</i>
מֶלֶךְ חֶפֶץ בַּחַיִּים,	<i>melech chafeitz bachayim,</i>
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,	<i>v'chotveinu b'sefer hachayim,</i>
לְמַעַן אֱלֹהִים חַיִּים.	<i>l'ma·ancha Elohim chayim.</i>
מֶלֶךְ עֹזֵר וּמְשׁוּעַ וּמִגֵּן.	<i>Melech ozeir umoshia umagein.</i>
בָּרוּךְ אַתָּה יְיָ,	<i>Baruch atah Adonai,</i>
מִגֵּן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.	<i>magein Avraham v'ezrat Sarah.</i>

Remember us unto life, O Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, O God of life.

You are our Sovereign and our Help, our Savior and our Shield.
Blessed is the Eternal One,
Shield of Abraham, Protector of Sarah.





G'vurot ♦ גְבוּרוֹת ♦ *God's Power*

אַתָּה גִּבּוֹר לְעוֹלָם יְיָ,	<i>Atah gibor l'olam Adonai,</i>
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.	<i>m'chayeih hakol atah, rav l'hoshia.</i>
מְכַלְכֵּל חַיִּים בְּחֶסֶד,	<i>M'chalkeil chayim b'chesed,</i>
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים,	<i>m'chayeih hakol b'rachamim rabim.</i>
סוֹמֵךְ נוֹפְלִים,	<i>Someich noflim,</i>
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,	<i>v'rofei cholim, umatir asurim,</i>
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.	<i>umkayeim emunato lisheinei afar.</i>
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת	<i>Mi chamocha, ba'al g'vurot,</i>
וּמִי דוֹמֶה לָךְ,	<i>umi domeh lach,</i>
מֶלֶךְ מֵמִית וּמְחַיֶּה	<i>melech meimit umchayeh</i>
וּמַצְמִיחַ יְשׁוּעָה?	<i>umatzmiach y'shuah?</i>
מִי כְמוֹךָ אֵב הַרְחָמִים,	<i>Mi chamocha av harachamim,</i>
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?	<i>zocheir y'tzurav l'chayim b'rachamim?</i>
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.	<i>V'ne·eman atah l'hachayot hakol.</i>
בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.	<i>Baruch atah Adonai, m'chayeih hakol.</i>



Let us declare the holiness of this day:
 The great shofar is sounded,
 A still small voice is heard.
 For today we consider our world.
 And today we consider our deeds.
 We acknowledge that there are things beyond our control.
 Even so, we recognize our responsibility for our lives.

Will the coming year bring us blessings?
 Are we on a path that will lead to grief?
 Will we find comfort with our loved ones?
 Will our hard work bring us success?
 Will the world know conflict and war?
 Shall this year be one of peace?

Please be seated



Our God and God of all generations,
 on this Day of Remembrance, remember your people Israel.
 Renew in us the inclination towards love and goodness.
 Teach us, O God, to work towards fashioning creation as you gifted it to us.
 Inspire within us generosity of compassion,
 the integrity of justice, and the way of peace.
 Grant peace and joy, blessing and mercy, to all Israel and all the world.
 Blessed is God, the Source of Peace.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן, *B'Rosh Hashanah yikateivun,*
וּבְיוֹם צוֹם כִּפּוּר יִחְתָּמוּן. *uv'Yom Tzom Kippur yeichateimun.*

On Rosh Hashanah it is written.
On Yom Kippur it is sealed.

How many shall pass on, how many shall come to be;
Who shall live and who shall die;
Who shall see ripe age and who shall not;
Who shall perish by fire and who by water;
Who by sword and who by beast;
Who by hunger and who by thirst;
Who by earthquake and who by plague;
Who by strangling and who by stoning;
Who shall be secure and who shall be driven;
Who shall be tranquil and who shall be troubled;
Who shall be poor and who shall be exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה *Utshuvah utfilah utzedakah*
מַעֲבִירִין אֶת-רֹעַ הַגְּזֵירָה. *ma·avirin et-ro·a hagzeirah.*

Repentance, prayer, and charity
temper judgment's severe decree.





Silent Prayer

And lo, God passed by. There was a great and mighty wind, splitting mountains and shattering rocks by God's power; but God was not in the wind. After the wind—an earthquake; but God was not in the earthquake. After the earthquake—fire; but God was not in the fire. And after the fire—a still small voice.

1 Kings 19:11-12

Yiyu L'ratzon ♦ יהיו לְרָצוֹן ♦ May the Words of My Mouth

יְהִיו לְרָצוֹן אֲמָרֵי פִי	<i>Yiyu l'ratzon imrei-fi</i>
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ	<i>V'hegyon libi l'fanecha,</i>
יְיָ צוּרִי וְגֹאֲלִי.	<i>Adonai, tzuri v'go·ali.</i>

May the words of my mouth
and the meditations of my heart be acceptable to You,
O God, my Rock and my Redeemer.



Oseh Shalom ♦ עוֹשֶׂה שָׁלוֹם ♦ *Grant Us Peace*

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,	<i>Oseh shalom bimromav,</i>
הוא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	<i>hu ya'aseh shalom aleinu</i>
וְעַל כָּל יִשְׂרָאֵל,	<i>v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

May the One who causes peace in the heavens
cause peace to be among us, all Israel, and all the world.
And let us say: amen.





Vidui ♦ וְדוּי ♦ Owing our Mistakes

For transgressions against God, the Day of Atonement atones. But for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

I hereby forgive all who have hurt me, all who have wronged me, whether deliberately or inadvertently, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I acted, deliberately or inadvertently, whether by word or by deed.

אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	<i>avoteinu v'imoteinu,</i>
תָּבוּא לְפָנֶיךָ תִּפְלֵתָנוּ,	<i>tavo l'fanecha t'filateinu,</i>
וְאֵל תִּתְּעַלֵּם מִתְּחִנָּתָנוּ.	<i>v'al titalam mit'chinateinu.</i>
שְׂאִין אָנוּ עֲזֵי פָנִים וְקָשִׁי עֲרָף,	<i>she-ein anu azei fanim u'kshei oref,</i>
לֹאמַר לְפָנֶיךָ	<i>lomar l'fanecha</i>
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	<i>Adonai Eloheinu v'Elohei avoteinu,</i>
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאָנוּ,	<i>tzadikim anachnu v'lo chatanu,</i>
אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאָנוּ.	<i>aval anachnu va-avoteinu chatanu.</i>

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, “Our God and God of all ages, we are perfect and have not sinned,” rather do we confess: We have gone astray, we have sinned, we have transgressed.



We start these 10 days broken in two regards: we are broken by the sin we committed and by the sin that was committed against us. On this day, we can help mend other people by apologizing for our sins we commit and they help mend us by doing the same. Individual to individual we are imperfect, but today we immerse ourselves in the sanctity of a healing community. We heal together and we emerge closer to wholeness.

Adapted from Ezra Sapadin, Yom Kippur Confession Iyyun

Please rise

We have all committed offenses;
together we confess these human sins:

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי.	<i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i>
הֶעֱוִינוּ, וְהִרְשָׁעְנוּ, וְזָדְנוּ, חָמָסְנוּ, טָפַלְנוּ שָׁקֶר.	<i>He·evinu, v'hirshanu, zadnu, chamasnu, tafalnu shakker.</i>
יַעֲצֻנוּ רָע, כּוֹבְדֵנוּ, לֹאֲנוּ, מָרַדְנוּ, נֹאֲצֵנוּ,	<i>Ya·atznu ra, kizavnu, latznu, maradnu, ni·atznu,</i>
סָרַרְנוּ, עֹוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֵרֶף.	<i>sararnu, avinu, pashanu, tzarrarnu, kishinu oref.</i>
רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבֹנוּ, תַּעֲוִינוּ, וְתַעֲתִיעֵנוּ.	<i>Rashanu, shichatnu, ti·avnu, tainu, tita'nu.</i>

We abuse,
we betray,
we cheat,
we destroy,
we embitter,
we falsify,
we gossip,
we hate,
we insult,
we jeer,
we kill,
we lie,
we mock.



Everyone misses the mark sometimes.
We mess up. We make mistakes. We hurt others and ourselves.

But Yom Kippur reminds us: Our mistakes don't define us.
We can choose to grow. We can choose to return.

Rabbi Alan Lew taught that life brings us back to the same places, again and again—
Until we're ready to learn, ready to change, ready to heal.

Teshuvah means turning—turning toward what matters most.
Turning toward honesty, kindness, and courage.

We are not expected to be perfect—
But we are expected to show up, reflect, and try.

This is the work of these holy days.
To return. To repair. To begin again.

Inspired by Rabbi Alan Lew's book *This Is Real and You Are Completely Unprepared*





Al Cheit ♦ על חטא ♦ Confession for Our Missed Marks

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּאִנּוּס וּבְרָצוֹן, *b'ones u'v'ratzon,*

The sin we have committed before You under duress or by choice.

וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּזִדּוֹן וּבִשְׁגָגָה, *b'zadon u'vishgagah,*

And the sin we have committed before You consciously or unconsciously.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּגָלוּי וּבְסִטְרָה, *b'galuy u'vasater,*

The sin we have committed before You openly or secretly.

וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּהִרְהוּר הַלֵּב, *b'hirhur haleiv,*

And the sin we have committed before You in our thoughts.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּיָדוּי פֶּה, *b'vidui peh,*

The sin we have committed before You with our words,

וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּחֻזֶּק יָד, *b'chozek yad,*

And the sin we have committed before You by the abuse of power.

וְעַל כָּלם, אֱלֹהִי סְלִיחוֹת, *V'al kulam, Elo'ah s'lichot,*
סַלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ. *s'lach lanu, m'chal lanu, kaper lanu.*

For all these, O God of mercy, forgive us, pardon us, grant us atonement!



עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּאִמּוּץ הַלֵּב, *b'imutz haleiv,*

The sin we have committed before You by hardening our hearts,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּחִלּוּל הַשֵּׁם, *b'chillul hasheim,*

And the sin we have committed before You by profaning Your name.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּזִלְזוּל הֹרִים וּמֹרִים, *b'zilzul horim u'morim,*

The sin we have committed before You by disrespect for parents and teachers.

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּלִשׁוֹן הָרַע, *b'lashon hara,*

And the sin we have committed before You by speaking slander.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּמַעֲשֵׂא וּבְמַתָּן, *b'masa uv'matan,*

The sin we have committed before You by dishonesty in our work,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּהוֹנֵאת רֵעַ, *b'hona-at rei-a,*

And the sin we have committed before You by hurting others in any way.

וְעַל כָּלם, אֱלֹהֵי סְלִיחוֹת, *V'al kulam, Elo·ah s'lichot,*
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ. *s'lach lanu, m'chal lanu, kaper lanu.*

For all these, O God of mercy, forgive us, pardon us, grant us atonement!



Seder K'riat HaTorah סֵדֶר קְרִיאַת הַתּוֹרָה Torah Service

Please rise

בָּרוּךְ שֶׁנָּתַן תּוֹרָה *Baruch she'natan Torah*
לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ. *le'amo Yisrael bikdushato.*

Praised be the One who in holiness gives Torah
to our people Israel.

May our hearts be lifted,
Our spirits refreshed,
Our understanding deepened
By the study of Torah.

And may the words of Torah be sweet
To us as they were sweet to our ancestors
And will be to all generations.

As we bless the Source of life,
So we are blessed.





Avinu Malkeinu ♦ אָבִינוּ מַלְכֵנוּ ♦ Our Source, Our God

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ *Avinu Malkeinu, sh'ma koleinu.*

Avinu Malkeinu, hear our voice.

אָבִינוּ מַלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ. *Avinu Malkeinu, chatanu l'fanecha.*

Avinu Malkeinu, we have done wrong.

אָבִינוּ מַלְכֵנוּ,
חַמֵּל עָלֵינוּ, וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ. *Avinu Malkeinu,
chamol aleinu v'al olaleinu v'tapeinu.*

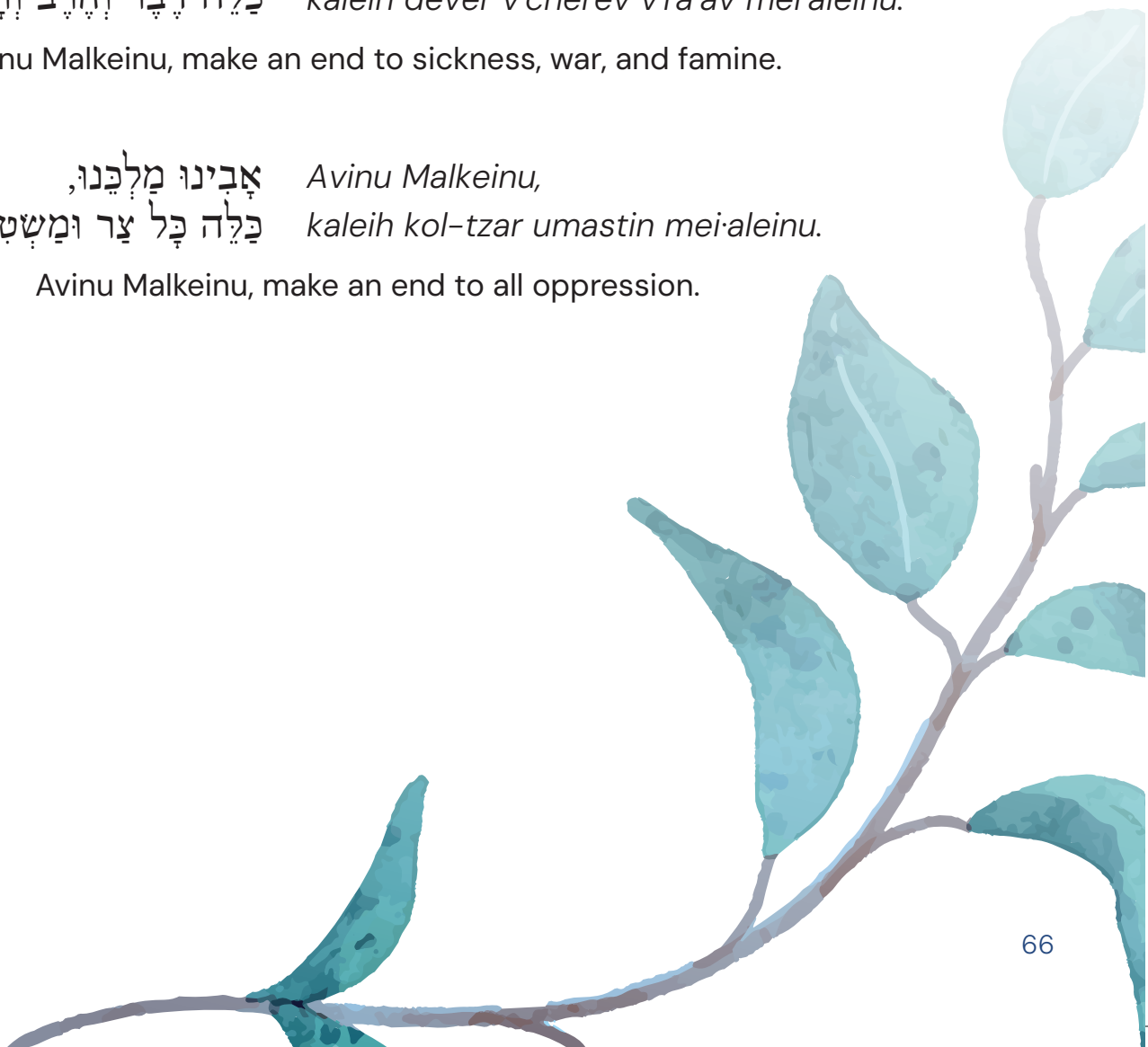
Avinu Malkeinu, have compassion on us and on our descendents.

אָבִינוּ מַלְכֵנוּ,
כִּלְה דְּבַר וְחָרֵב וְרָעָב מֵעָלֵינוּ. *Avinu Malkeinu,
kaleih dever v'cherev v'ra'av mei-aleinu.*

Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ,
כִּלְה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ. *Avinu Malkeinu,
kaleih kol-tzar umastin mei-aleinu.*

Avinu Malkeinu, make an end to all oppression.





אָבינוּ מַלְכֵנוּ, *Avinu Malkeinu,*
כְּתִיבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים. *kotveinu b'sefer chayim tovim.*

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבינוּ מַלְכֵנוּ, *Avinu Malkeinu,*
חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה. *chadeish aleinu shanah tovah.*

Avinu Malkeinu, let the new year be a good year for us.

אָבינוּ מַלְכֵנוּ, *Avinu Malkeinu,*
הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ. *hareim keren Yisrael amecha.*

Avinu Malkeinu, give strength to Your people Israel.

אָבינוּ מַלְכֵנוּ, *Avinu Malkeinu,*
חֲנֵנוּ וְעֲנֵנוּ *choneinu va·aneinu*
כִּי אֵין בָּנוּ מַעֲשִׂים. *ki ein banu ma·asim.*
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד *Aseih imanu tzedakah vachessed*
וְהוֹשִׁיעֵנוּ. *v'hoshi-einu.*

*Avinu Malkeinu, be kind and answer us,
even if we might not deserve it.
Treat us fairly and with love, and be our help.*



Hotza'at HaTorah ♦ הוצאת התורה ♦ *Receiving Our Torah*

כי מציון תצא תורה. *Ki miTzion teitzei Torah.*
 ודבר יי מירושלים. *U'd'var Adonai mirushalayim.*

For the Torah came forth from Zion,
 the word of Adonai from Jerusalem.

שמע ישראל: *Sh'ma Yisrael:*
 יי אלהינו, *Adonai Eloheinu,*
 יי אחד. *Adonai echad.*

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

Hakafah ♦ הקפה ♦ *Dancing with Our Torah*

Please be seated



Birkat K'riat HaTorah
 בְּרַכַּת קְרִיאַת הַתּוֹרָה
Blessing the Torah Reading

Reader

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ! *Bar'chu et Adonai hamevorach!*

Praise the One to Whom our praise is due!

Congregation

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamevorach le·olam va·ed!*

Praised be the One to Whom our praise is due, now and forever!

Reader

בָּרוּךְ אַתָּה יְיָ, *Baruch Atah Adonai,*
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, *Eloheinu melech ha·olam,*
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, *asher bachar banu mikol ha·amim,*
 וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. *v'natan lanu et Torato.*

בָּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה. *Baruch Atah Adonai, noten haTorah.*

Blessed are You, Adonai our God.
 You have called us to serve You by giving us Your Torah.

Blessed are You, Adonai, Giver of the Torah.



Deuteronomy 30:11-20

יִכְיִי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלֹאת הוּא מִמֶּךָ וְלֹא רְחֹקָה הוּא: ¹¹Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach.

יֵלֵא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקְחָהּ לָנוּ וְיִשְׁמַעֲנוּ אֹתָהּ וְנַעֲשֶׂנָּה: ¹²It is not in the heavens, that you should say, "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?"

יִוְלֵא־מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחָהּ לָנוּ וְיִשְׁמַעֲנוּ אֹתָהּ וְנַעֲשֶׂנָּה: ¹³Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?"

יִכִּי־קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ: ¹⁴No, the thing is very close to you, in your mouth and in your heart, to observe it.

יִרְאֶה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע: ¹⁵See, I set before you this day life and prosperity, death and adversity.

יִאֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְיָ אֱלֹהֶיךָ לָלֶכֶת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָּךָ יְיָ אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ: ¹⁶For I command you this day, to love your God Adonai, to walk in God's ways, and to keep God's commandments, God's laws, and God's rules, that you may thrive and increase, and that your God Adonai may bless you in the land that you are about to enter and possess.

יִוָּאִם־יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים אֲחֵרִים וַעֲבַדְתָּם: ¹⁷But if your heart turns away and you give no heed, and are lured into the worship and service of other gods,

יִהְיֶה־לְךָ הַיּוֹם כִּי אָבִד ¹⁸I declare to you this day that you shall



תִּאבְדוּן לֹא־תֵאָרִיכֵן יָמִים עַל־
הָאֲדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־
הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:

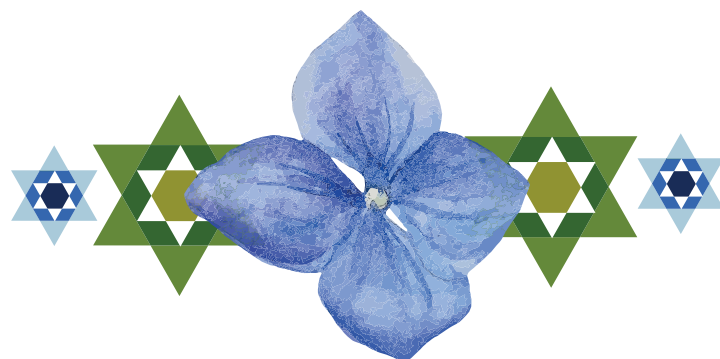
יִתְּהַעֲדוּתִי בְּכֶם הַיּוֹם אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים
וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה
וְהַקְלָלָה וּבַחֲרַת בַּחַיִּים לְמַעַן
תַּחֲיָה אֶתָּה וְזֶרְעֶךָ:

כִּלְאַהֲבָה אֶת־יְיָ אֱלֹהֶיךָ לִשְׁמַע
בְּקִלּוֹ וּלְדְבָקָה־בּוֹ כִּי הוּא חַיִּיךָ
וְאֶרֶךְ יָמֶיךָ לְשִׁבְתָּ עַל־הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם
לְיִצְחָק וְלִיַּעֲקֹב לֵאמֹר:

certainly perish; you shall not long endure
on the soil that you are crossing the
Jordan to enter and possess.

¹⁹I call heaven and earth to witness
against you this day: I have put before you
life and death, blessing and curse. Choose
life—if you and your offspring would live—

²⁰by loving your God Adonai, heeding
God's commands, and holding fast to
God. For thereby you shall have life and
shall long endure upon the soil that
Adonai swore to your fathers Abraham,
Isaac, and Jacob, to give to them.



Birkat HaTorah ♦ בְּרִכַּת הַתּוֹרָה ♦ *Blessing After the Torah Reading*

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

בָּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה.

*Baruch Atah Adonai,
Eloheinu melech ha'olam,
asher natan lanu Torat emet,
v'chayyei olam nata b'tocheinu.*

Baruch Atah Adonai, noten haTorah.

Blessed are you, Adonai our God, who has given us
a Torah of truth, implanting within us eternal life.
Blessed are you, Adonai, Giver of the Torah.



Birkat HaHaftarah
בְּרַכַּת הַהַפְטָרָה
Blessing Before the Haftarah Reading

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת.	<i>Baruch atah Adonai, Eloheinu melech ha·olam asher bachar binvi'im tovim v'ratzah v'divreihem ha-ne·emarim be·emet.</i>
בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בְּתוֹרָה וּבַמֹּשֶׁה עַבְדּוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.	<i>Baruch atah Adonai, habocheir batorah uvMosheh avdo uvYisrael amo uvinvi·ei ha·emet vatzedek.</i>

Praised be the Eternal God, Ruler of the universe,
 who has chosen faithful prophets to speak words of truth.
 We praise You for the revelation of the Torah, for Moses
 Your servant and Israel Your people, and for prophets of
 truth and righteousness.

Haftarah ♦ from The Velveteen Rabbi, Inspired by Isaiah

“Is this the fast I want?
 A day for people to starve their bodies?
 Do I want you to bow your heads like the reeds,
 to mortify your bodies
 with coarse cloth and ashes?
 You call that a fast, a day
 when Adonai will look upon you with favor?”

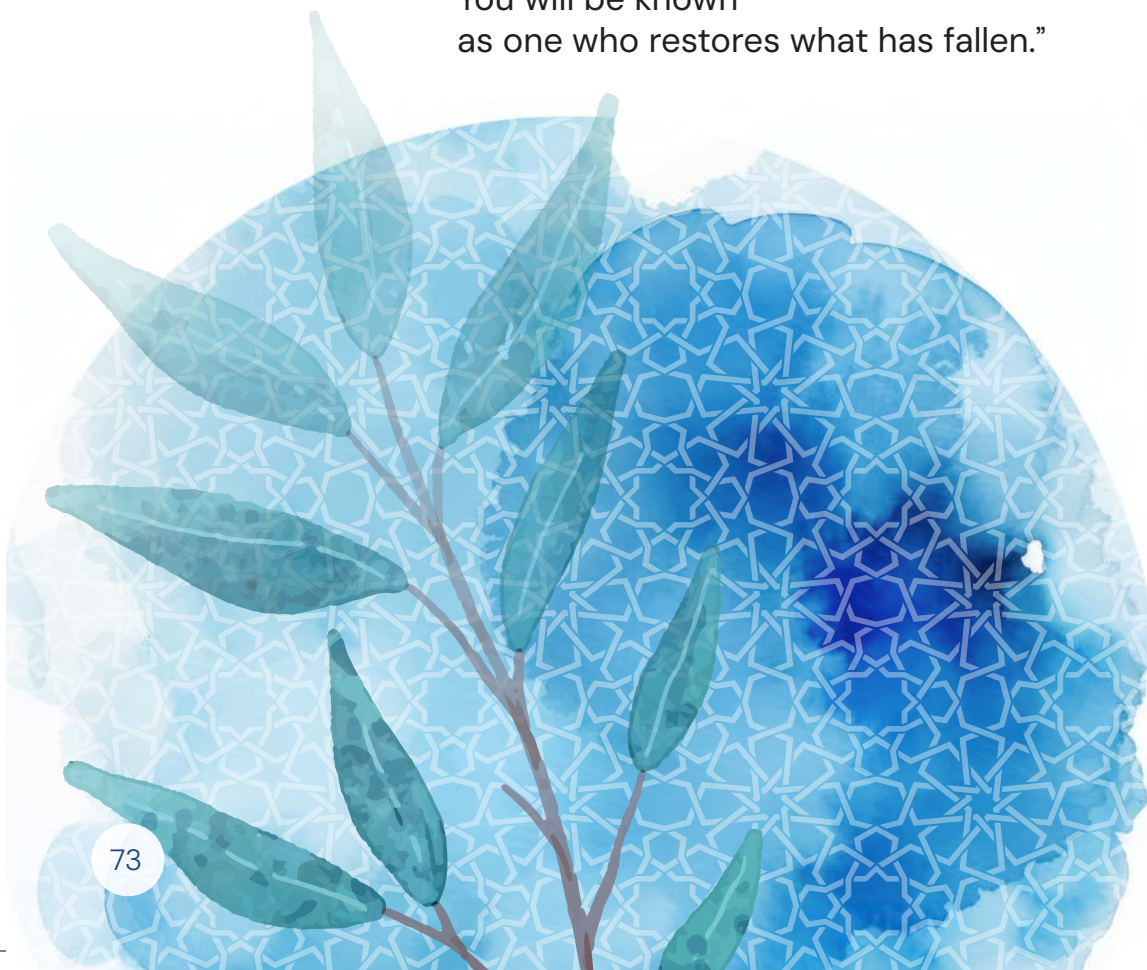
“No!
 This is the fast I want:
 Unlock the chains of wickedness,
 untie the knots of servitude.
 Let the oppressed go free,
 their bonds broken.
 Share your bread with the hungry,
 and welcome the homeless into your home.
 When you see the naked, clothe them.



All people are your kin:
Do not ignore them.”

“Then you will shine like the dawn,
and healing will rise up within you.
Your righteousness will vindicate you;
the presence of God will guard your safety.
Then, when you call, Adonai will answer.
When you cry out,
God will say, ‘Here I am.’”

“If you banish oppression,
scornful finger-pointing and hateful speech;
if you offer compassion to the hungry
and sustenance to the famished;
then your light will shine in the darkness,
your gloom will disappear like fog at noon.
Adonai will guide you.
God will slake your thirst when you are parched,
God will give you strength
deep in your bones.
You will be like a watered garden,
an unfailing spring.
You will rebuild yourselves,
you will restore foundations laid long ago.
You will be known
as one who restores what has fallen.”





Birkat HaHaftarah
 בְּרַכַּת הַהַפְטָרָה
Blessing After the Haftarah Reading

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.	<i>Baruch atah Adonai, Eloheinu melech ha'olam, tzur kol-ha'olamim, tzadik b'chol-hadorot, haEl ha-ne'eman, ha'omeir v'oseh, hamdabeir umkayeim, shekol-d'varav emet vatzedek.</i>
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שְׁנַתָּה לָנוּ, יי אֱלֹהֵינוּ, [לִקְדוּשָׁה וְלִמְנוּחָה] לְכָבוֹד וּלְתִפְאַרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד.	<i>Al haTorah v'al ha'avodah v'al hanvi'im [v'al yom haShabbat hazeh] v'al yom haKippurim hazeh, shenatata lanu, Adonai Eloheinu, [likdushah v'limnuchah] l'chavod ultifaret. Al hakol, Adonai Eloheinu, anachnu modim lach umvarchim otach. Yitbarach shimcha b'fi kol-chai tamid l'olam va-ed. Udvarcha emet v'kayam la-ad.</i>
בָּרוּךְ אַתָּה, יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.	<i>Baruch atah Adonai, melech al kol-ha'aretz, m'kadeish [haShabbat v'] Yisrael v'yom haKippurim.</i>

Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true. For the Torah, for the privilege of worship, for the prophets, and for this [Sabbath and this] Day of Remembrance that You, our Eternal God, have given us [for holiness and rest,] for honor and glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is God, Ruler of all the earth, for the holiness of [the Sabbath,] the House of Israel and the Day of Atonement.

El Na ♦ אֵל נָא ♦ *Heal Us Now*

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Dear God of our ancestors
Help us renew our faith.
Grant us a perfect healing.
Bring peace to all our days.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Restore our strength of body.
Help clarify our minds.
Refresh our tired spirits.
Rejuvenate our light.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Dear God of our ancestors
Help us renew our faith.
Grant us a perfect healing.
Bring peace to all our days.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*

Thank you for all these blessings.
Throughout our days and nights.
We celebrate the journey.
This precious gift of life.

אֵל נָא רְפָא נָא לָהּ, *El na refa na la,*
רְפָא נָא לָנוּ. *Refa na lanu.*





Hachnasat HaTorah ♦ *הַכְנָסַת הַתּוֹרָה* ♦ **Returning the Torah**

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר.	<i>Eitz chayim hi la'machazikim bah, v'tom'cheha m'ushar.</i>
דְּרָכֶיהָ דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.	<i>D'racheha darchei no'am, v'chol n'tivoteha shalom.</i>
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.	<i>Hashiveinu Adonai eilecha v'nashuvah, chadesh yameinu k'kedem.</i>

It is a tree of life to them that hold fast to it, and all of its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace. Help us to return to You, O God; then truly shall we return. Renew our days as of old.

Please be seated



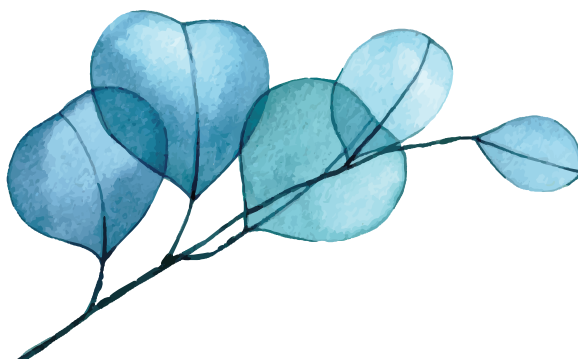
Aleinu ♦ עלינו ♦ The Adoration

Please rise

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,	<i>Aleinu l'shabei·ach la·adon hakol,</i>
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,	<i>lateit g'dulah l'yotzeir b'reishit,</i>
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ,	<i>shehu noteh shamayim v'yoseid aretz,</i>
וּמוֹשָׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל,	<i>umoshav y'karo bashamayim mima·al,</i>
וּשְׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים,	<i>ush·chinat uzo b'govhei m'romim,</i>
הוּא אֱלֹהֵינוּ אֵין עוֹד.	<i>hu Eloheinu ein od.</i>
וְאַנְחֵנוּ כּוֹרְעִים,	<i>Va·anachnu korim</i>
וּמִשְׁתַּחֲוִים וּמוֹדִים,	<i>umishtachavim umodim</i>
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,	<i>lifnei melech malchei hamlachim,</i>
הַקָּדוֹשׁ בָּרוּךְ הוּא.	<i>hakadosh baruch hu.</i>
וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ	<i>V'ne·emar: V'hayah Adonai l'melech</i>
עַל כָּל־הָאָרֶץ;	<i>al kol-ha·aretz;</i>
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד	<i>bayom hahu yiyeh Adonai echad</i>
וּשְׁמוֹ אֶחָד.	<i>ushmo echad.</i>

Thus it has been said, Adonai will be sovereign over all the earth. On that day, Adonai will be One and God's name will be One.

Please be seated





יִזְכוֹר ♦ Yizkor Memorial

Yizkor is a special moment during certain holiday services where we pause to remember the loved ones we've lost. Take a moment to reflect on what you miss, the things you enjoyed together, something they taught you, or what you wish they knew about your life today.



To live in this world
 you must be able
 to do three things:
 to love what is mortal;
 to hold it
 against your bones knowing
 your own life depends on it;
 and, when the time comes to let it go,
 to let it go.

Excerpted from "In Blackwater Woods" by Mary Oliver, from *American Primitive*.



יְזִכּוֹר אֱלֹהִים אֶת נִשְׁמַת

name of loved one

שְׁהַלֵּךְ/שְׁהַלֵּכָה לְעוֹלָמוֹ/לְעוֹלָמָהּ

בְּעִבּוֹר שְׁאַנִּי נוֹדֵר/נוֹדֶרֶת צְדָקָה בְּעֵדוֹ/בְּעֵדָהּ

בְּשִׁפְרָה זֶה תִּהְיֶה נִשְׁמָתוֹ/נִשְׁמָתָהּ צְרוּרָה בְּצִרּוֹר הַחַיִּים

עִם נִשְׁמוֹת אֲבֵרָהֶם, יִצְחָק וְיִעֲקֹב

שָׂרָה, רִבְקָה, לֵאָה וְרַחֵל

וְתִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבוֹ/מִשְׁכְּבָהּ

וְנֹאמַר: אָמֵן.





Yizkor Elohim et nishmat

name of loved one

Shehalach/shehalcha l'olamo/l'olamah

Ba'avur she'ani noder/noderet tzedakah b'ado/b'adah

*B'sachar zeh tehei nishmato/nishmatah
tizrurah bitzror hachayim*

Im nishmot Avraham, Yitzchak v'Yaakov

Sarah, Rivkah, Leah v'Rachel

V'tanuach b'shalom al mishkavo/mishkavah

V'ne'omar: amen.



Kaddish Yatom ♦ קדיש יתום ♦ Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְּכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ: אָמֵן.	Yitgadal v'yitkadash sh'meih raba b'alma di-v'ra chiruteih, v'yamlich malchuteih b'chayeichon uvyomeichon uvchayei d'chol beit Yisrael, b'a·agala uvizman kariv, v'imru: amen.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא.	Y'hei sh'meih raba m'varach l'alam ul'almei almaya. Yitbarach v'yishtabach, v'yitpa·ar v'yitromam v'yitnasei, v'yit·hadar v'yit·aleh v'yit·halal sh'meih d'kudsha. B'rich hu.
לְעֵילָא מִן כָּל בִּרְכָתָא וּשְׁיִרְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן בְּעָלְמָא. וְאָמְרוּ: אָמֵן.	L'eila min kol-birchata v'shirata, tushb'chata v'nechemata da·amiran b'alma. V'imru: amen.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.	Y'hei sh'lama raba min-sh'maya v'chayim aleinu v'al kol-Yisrael, v'imru: amen.
עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.	Oseh shalom bimromav, hu ya·aseh shalom aleinu v'al kol-Yisrael, v'imru: amen.



Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed.

May God's rule soon prevail, in our own day, our own lives, and in the life of all Israel, and let us say: amen.

Let God's great name be blessed forever and ever. Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: amen.

May the Source of Peace send peace to all who mourn, and comfort to all who are bereaved: amen.





לְשָׁנָה טוֹבָה תִּכְתֵּיבוּ. *L'shana tovah tikateivu.*
 לְשָׁנָה טוֹבָה תִּחְתֵּמוּ. *L'shana tovah teichateimu.*

A Good Year
 A Sweet New Year
 We Wish to You



Nesi'at Kapayim ♦ נְשִׂיאת כַּפַּיִם ♦ **The Benediction**

Be who you are.
 And may you be blessed in all that you are.



T'kiah G'dolah ♦ תְּקִיעַת גְּדוּלָּה ♦ **Final Shofar Blast**



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