

שחרית ליום כיפור

Yom Kippur Morning Service



*Mah-tovu ohalecha, Yaakov;
mishk'notecha, Yisrael!
Vaani b'rov chasd'cha avo veitecha;
eshtachaveh el-heichal-kodsh'cha
b'yiratecha.*

*Adonai, ahavti m'on beitecha;
umkom mishkan k'vodecha.
Vaani eshtachaveh v'echraah;
evr'chah lifnei-Adonai osi.
Vaani t'filati-l'cha, Adonai, eit ratzon.
Elohim, b'rov-chasdecha,
aneini be-emet yishecha.*

מַה־טּוֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ
בִּירְאֶתְךָ.
יְיָ, אֶהְבֶּתִּי מֵעוֹן בֵּיתְךָ,
וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה,
אֲבָרְכָה לִפְנֵי־יְיָ עָשִׂי.
וְאֲנִי תַפְלִיתִי־לָךְ, יְיָ, עַתָּה רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

How beautiful are your tents, Yaakov,
your dwelling places, Yisrael!
In Your great love, let me enter Your house,
to pray — awestruck — in Your holy place.
Your kindness has led me to Your house;
here I will honor You.
I pray to You, God,
that this may be a good time for our meeting.
Out of Your great love, let me perceive Your truth,
and find Your help.

HOW BEAUTIFUL מַה־טּוֹבוֹ, Numbers 24:5.

IN YOUR GREAT LOVE וְאֲנִי בְּרַב חֶסֶדְךָ, Psalm 5:8. These words describe a moment of intense spirituality and awareness of the abundance of God's *chesed* — a word that in the Bible conveys the essence of the covenant between God and Israel: the qualities of steadfast love, kindness, loyalty, responsibility, and care.

YOUR KINDNESS אֶהְבֶּתִּי, Psalm 26:8.

HERE I WILL HONOR אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, based on Psalm 95:6.

I PRAY TO YOU וְאֲנִי תַפְלִיתִי־לָךְ, Psalm 69:14. Reflecting on a midrashic reading of these words — “I am my prayer to You” (*va-ani t'filati l'cha*) — Rabbi Yoel Kahn (b. 1958) writes: “I yearn for the I-Thou of prayer in which I lose my self-consciousness and self-criticism, and can allow the prayers to flow through me. And I pray to internalize my prayers so that when I leave the sanctuary, I can fully embody them in the way I live.”

THE GIFT OF HONOR

Ben Azzai used to say:

Treat no one with scorn;
regard nothing as useless,
for all people have their moment,
and all things have their place.

Diamonds, when found in the ground,
may look like worthless pieces of glass.
It takes an expert to see the precious gem that is hidden within.

Become an expert in human beings.
Learn to see each one as a diamond in the rough.

בָּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar, umafli laasot.

Blessed are You, God, who performs the miracles
of creation and healing.

A SONG TO LIFT UP THE NAME OF GOD

I will hold you highest in my heart
Will pronounce with blessing Your unsayable name
Everywhere and always

Each of my days will be a blessing for you . . .

I will stop
and consider
Your burning beauty
Your wondrous deeds
I will stop and speak
Of your awesome acts
I will stop and remember
Your greatness

שִׁמְעַ וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

Bar'chu et Adonai hamvorach.

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

LIKE AN unbroken current
energy streams from the Source.
Bathing the planet in light,
calling forth life,
movement, mind unfolding from matter,
the power to love.
And we offer it back to You —
our own creative energy,
ever-dreaming, building,
shaping patterns out of chaos,
searching out light in the darkness.
Creation never ceases, not for an instant:
All life is aglow with Your light;
All things draw sustenance from the Source.

בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

Our praise to You, Adonai, Creator of the lights of heaven.

ADONAI ECHAD: WE PROCLAIM YOU ONE

You are the One who unites all things,
who links life to life in a sacred chain.

The forests anchored in the soil
breathe air into our lungs.

Our faces are reflected in the creatures of earth;
we carry the sea within us.

Our fate is connected to rivers and deserts,
our family a many-branched Tree of Life.

All beings intertwine in You;
all are encompassed in "*Adonai echad*."

Thus no man is an island;
no soul exists apart.

To say *echad* is to know this truth:
to see the world whole, humankind undivided.

Precious and holy are these words we speak:
Adonai echad—We proclaim You One.

בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

Our praise to You, Adonai:
You have singled out Your people Israel with love.

שמע ישראל יהוה
 אלהינו יהוה אחד
 ברוך שם כבוד
 מלכותו לעולם ועד.

Sh'ma, Yisrael: Adonai Eloheinu, Adonai Echad!

Baruch shem k'vod malchuto l'olam va-ed.

Listen, Israel: Adonai is our God, Adonai is One!

Blessed is God's glorious majesty forever and ever.

V'ahavta et Adonai Elohecha —

b'chol-l'vav'cha,

uvchol-nafsh'cha,

uvchol-m'odecha.

V'hayu had'varim ha-eileh

asher anochi m'tzav'cha 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

uvisharecha.

וְאַהֲבַתָּ אֶת יי אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מַאֲדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם

עַל-לִבְבְּךָ:

וְשִׁנַּנְתֶּם לְבַבְיְךָ וְדִבַּרְתָּ בָם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ

You shall love Adonai your God with all your mind,

with all your soul, and with all your strength.

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 a symbol before your eyes;

inscribe them on the doorposts of your house, and on your gates.

V'AHAVTA וְאַהֲבַתָּ, Deuteronomy 6:5–9.

YOU SHALL LOVE ADONAI. How in the world can one love God who is not a person, who has no arms, no legs, no lips? One of the familiar commentaries says: "Do not read it *v'ahavta* (you shall love). But read it *v'ihavta* (make God beloved). Act in such a way that, when people observe how you behave, they will believe in Godliness, in goodness, in hope, in compassion, in love." (Rabbi Harold M. Schulweis, 1925–2014)

L'maan tizk'ru vaasitem

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.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם

אֶת־כָּל־מִצְוֹתַי

וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

אֲנִי יי אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

לִהְיוֹת לָכֶם לֵאלֹהִים

אֲנִי יי אֱלֹהֵיכֶם:

Be mindful of all My mitzvot,

and do them;

thus you will become holy to your God.

I, Adonai, am your God,

who brought you out of Egypt to be your God —

I, Adonai your God.

"Mi-chamocha ba-eilim, Adonai?

Mi kamocha — nedar bakodesh,

nora t'hilot, oseih-fele?"

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu, v'am'ru:

"Adonai yimloch l'olam va-ed."

מִי־כַמֹּכָה בָּאֵלִים, יי,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תִהְיֶה לָּךְ, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים

לְשִׁמְךָ עַל שְׂפַת הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

Go-aleinu, Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְּנַעַם יְהוּדָה וְיִשְׂרָאֵל.

גֹּאֲלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

"Of all that is worshiped, is there another like You?

Maker of wonders, who is like You —

in holiness sublime, evoking awe and praise?"

At the sea — with a new song on their lips —

the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty

and spoke as one, declaring:

"The Eternal will reign till the end of time."

Rock of Israel, arise and come to the help of Your people Israel.

Keep Your word by redeeming Judah and Israel.

The Eternal and Infinite One is our redeemer,

our source of holiness.

בָּרוּךְ אַתָּה, יי, גֹּאֲלֵ יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.

<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יְיָ,
<i>Eloheinu v'Elohei avoteinu v'imoteinu:</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
<i>Elohei Avraham, Elohei Yitzchak,</i>	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
<i>v'Elohei Yaakov;</i>	וְאֱלֹהֵי יַעֲקֹב,
<i>Elohei Sarah, Elohei Rivkah,</i>	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
<i>Elohei Rachel, v'Elohei Leah;</i>	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
<i>haEl hagadol hagibor v'hanora,</i>	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
<i>El elyon,</i>	אֵל עֶלְיוֹן,
<i>gomeil chasadim tovim, v'koneih hakol —</i>	גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —
<i>v'zocheir chasdei avot v'imahot,</i>	וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,
<i>umeivi g'ulah livnei v'neihem,</i>	וּמַבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
<i>l'maan sh'mo b'ahavah.</i>	לְמַעַן שְׁמוֹ בְּאַהֲבָה.

You are the Source of blessing, Adonai, our God
and God of our fathers and mothers:
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
exalted God, dynamic in power, inspiring awe,
God sublime, Creator of all —
yet You offer us kindness,
recall the loving deeds of our fathers and mothers,
and bring redemption to their children's children,
acting in love for the sake of Your name.

<i>Zochreinu l'chayim,</i>	זָכוּרְנוּ לְחַיִּים,
<i>Melech chafeitz bachayim.</i>	מֶלֶךְ חָפֵץ בַּחַיִּים.
<i>V'chotveinu b'sefer hachayim,</i>	וְכֹתֵבְנוּ בְּסֵפֶר הַחַיִּים,
<i>l'maancha Elohim chayim.</i>	לְמַעַנְךָ אֱלֹהִים חַיִּים.

<i>Melech ozeir umoshia umagein —</i>	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —
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Remember us for life, sovereign God who treasures life.
Inscribe us in the Book of Life, for Your sake, God of life.
Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

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

Blessed are You in our lives, Adonai,
Shield of Abraham, Sustainer of Sarah.

In Hebrew, choose either hakol or meitim.

*Atah gibor l'olam, Adonai —
m'chayeh hakol/meitim atah,
rav l'hoshia.*

Morid hatal.

*M'chalkeil chayim b'chesed,
m'chayeh hakol/meitim
b'rachamim rabim —
someich noflim,
v'rofei cholim umatir asurim;
umkayem emunato lisheinei afar.
Mi chamocha, baal g'vurot;
umi domeh-lach? —
melech meimit umchayeh
umatzmiach y'shuah.*

*Mi chamocha, El harachamim? —
zocheir y'tzurav l'chayim b'rachamim.*

V'ne-eman atah l'hachayot hakol/meitim.

אתה גבור לעולם, אדני —
מחיה הכלומים אתה,
רב להושיע.

מוריד הטל.

מכלכל חיים בחסד,
מחיה הכלומים
ברחמים רבים —
סומך נופלים,
ורופא חולים ומתיר אסורים,
ומקים אמונתו לישני עפר.
מי כמוד, בעל גבורות,
ומי דומה לך,
מלך ממת ומחיה
ומצמיח ישועה.

מי כמוד, אל הרחמים,
זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות הכלומים.

Your life-giving power is forever, Adonai — with us in life and in death.
You liberate and save, cause dew to descend;
and with mercy abundant, lovingly nurture all life.
From life to death, You are the force that flows without end —
You support the falling, heal the sick, free the imprisoned and confined;
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,
Sovereign over life and death — who is like You?

Merciful God, who compares with You?

With tender compassion You remember all creatures for life.

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

ברוך אתה, יי, מחיה הכלומים.

Baruch atah, Adonai, m'chayeh hakol/hameitim.

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

Let us proclaim the power of this day —
a day whose holiness awakens deepest awe
and inspires highest praise for Your dominion,
for Your throne is a throne of love;
Your reign is a reign of truth.

Silent Reflection

On Rosh HaShanah this is written;
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,
how many will be born into it;
who will live and who will die;
who will reach the ripeness of age,
who will be taken before their time;
who by fire and who by water;
who by war and who by beast;
who by famine and who by drought;
who by earthquake and who by plague;
who by strangling and who by stoning;
who will rest and who will wander;
who will be tranquil and who will be troubled;
who will be calm and who tormented;
who will live in poverty and who in prosperity;
who will be humbled and who exalted —

*B'Rosh HaShanah yikateivun;
uvYom Tzom Kippur yeichateimun:*

*kamah yaavorun,
v'chamah yibarei-un;
mi yichyeh, umi yamut;
mi v'kitzo, umi lo v'kitzo;
mi va-eish, umi vamayim;
mi vacherev, umi vachayah;
mi varaav, umi vatzama;
mi varaash, umi vamageifah;
mi vachanikah, umi vas'kilah;
mi yanuach, umi yanua;
mi yashkit, umi y'toraf;
mi yishaleiv, umi yityaseir;
mi yaani, umi yaashir;
mi yushpal, umi yarum —*

בְּרֹאשׁ הַשָּׁנָה יִכְתִּיבוּן,
וּבְיוֹם צוֹם כִּפּוּר יֵיחַתֶּימוּן:

כַּמָּה יַעְבְּרוּן,
וְכַמָּה יִבְרְאוּן.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ.
מִי בָאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחַיָּה.
מִי בָרֶעֱב, וּמִי בַצָּמָא.
מִי בָרֶעַשׁ, וּמִי בַמַּגֵּפָה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יִנּוּחַ, וּמִי יִנּוּעַ.
מִי יִשְׁקִיט, וּמִי יִטְרֹף.
מִי יִשְׁלֹחַ, וּמִי יִתִּיֶסֶר.
מִי יַעֲנִי, וּמִי יַעֲשֶׂה.
מִי יִשְׁפֹּל, וּמִי יָרוּם —

*Utshuvah, utfilah, utzdakah
maavirin et roa hag'zeirah.*

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה
מַעֲבִירִין אֶת רָע הַגְּזֵירָה.

But through return to the right path,
through prayer and righteous giving,
we can transcend the harshness of the decree.

*N'kadeish et shimcha baolam,
k'shem shemakdishim oto
bishmei marom;
kakatuv al yad n'vi-echa:
V'kara zeh el-zeh v'amar:*

*"Kadosh, kadosh, kadosh Adonai tz'vaot,
m'lo chol-haaretz k'vodo."*

*Adir adireinu, Adonai adoneinu —
mah-adir shimcha b'chol haaretz.*

"Baruch k'vod-Adonai mim'komo."

*Echad hu eloheinu, hu avinu,
hu malkeinu, hu moshi-einu —
v'hu yashmi-einu b'rachamav
l'einei kol chai:*

"Ani Adonai Eloheichem."

נִקְדָּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ
בְּשֵׁמִי מְרוֹם,
כִּכְתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִנִּינוּ —
מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

We sanctify Your name in the world,
as celestial song sanctifies You in realms beyond our world,
in the words of Your prophet:

Holy Holy Holy is the God of heaven's hosts.
The fullness of the whole earth is God's glory.

God of Strength who gives us strength,
God of Might who gives us might —
how magnificent the signs of Your Being throughout the earth.

Blessed is the splendor that shines forth from the Eternal.

Our God is one —
Avinu and Malkeinu, sovereign Source of life and liberation —
revealing with mercy to all who live: "I am Adonai your God."

HOLY קִדְּשׁ, Isaiah 6:3.

GOD OF MIGHT יְיָ אֲדִנִּינוּ, Psalm 8:2, 10.

BLESSED בָּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.

"Yimloch Adonai l'olam;

Elohayich, Tziyon, l'dor vador —

hal'lu-Yah!"

L'dor vador nagid godlecha.

Ulneitzach n'tzachim k'dushat'cha nakdish.

V'shivchacha, Eloheinu, mipinu lo yamush

l'olam va-ed,

ki El melech gadol v'kadosh atah.

יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר,
הַלְלוּ-יָהּ.

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ.
וּלְנֶצַח נֶצְחִים קִדְשָׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמּוּשׁ
לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

"The Eternal shall reign for all time,
your God for all generations, Zion — Halleluyah!"

We will teach Your greatness
l'dor vador — from generation to generation.
And to the end of time
we will affirm Your holiness.
Our God, Your praise shall ever be on our lips,
for Your power is boundless — sovereign and holy.

ANTHEM

The birds they sang
at the break of day
Start again,
I heard them say,
Don't dwell on what
has passed away
or what is yet to be.

The wars they will
be fought again

The holy dove
be caught again
bought and sold
and bought again;
the dove is never free.

Ring the bells that still can ring
Forget your perfect offering
There is a crack in everything
That's how the light gets in. . . .

YOM KIPPUR

In the autumn garden,
 I chop away dead yucca spires,
 their white bell blossoms distant
 in memory. My fingers comb ivy
 and vinca for fallen leaves that crumble
 in my hands. I think of crimes
 against my loved ones, count my sins,
 pull at spider webs and chickweed,
 stubborn at the root.

I make my piles, gather the detritus
 of trees into bags set against the curb.
 I sweep the sidewalk, edge a trowel's
 blade beneath a hardy clutch of clover.
 Even in drought, the barely living cling
 like runners on a fencepost, adamant.
 My roses, staked and tied to the wire mesh,
 wilt on the stalk, feebly pink. Still,
 honeysuckle persists, fragrant, wild,
 and berries will ripen in the winter to come.

THE PATIENCE OF ORDINARY THINGS

It is a kind of love, is it not?
 How the cup holds the tea,
 How the chair stands sturdy and foursquare,
 How the floor receives the bottoms of shoes
 Or toes. How soles of feet know
 Where they're supposed to be.
 I've been thinking about the patience
 Of ordinary things, how clothes
 Wait respectfully in closets
 And soap dries quietly in the dish,
 And towels drink the wet
 From the skin of the back.
 And the lovely repetition of stairs.
 And what is more generous than a window?

A TEACHING of the Baal Shem Tov:

Your fellow human being is a mirror for you.

If there is love and compassion in your soul,
you will see the goodness in others.

If you see a blemish in another,
it is your own imperfection you encounter.

Take careful note of the flaws you perceive in others.

This is a lesson for you:

they are your own flaws set before you,
a reminder of your own spiritual work.

"Y'varech-cha Adonai v'yishm'recha."

Kein y'hi ratzon.

"Ya-eir Adonai panav eilecha vichuneka."

Kein y'hi ratzon.

"Yisa Adonai panav eilecha

v'yaseim l'cha shalom."

Kein y'hi ratzon.

יְבָרֵךְ יי וְיִשְׁמְרֵךְ.

כֵּן יְהִי רָצוֹן.

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֵּךְ.

כֵּן יְהִי רָצוֹן.

יֵשׂא יי פָּנָיו אֵלֶיךָ

וְיַשֵּׁם לְךָ שְׁלוֹם.

כֵּן יְהִי רָצוֹן.

May God bless you and protect you.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May God bestow favor upon you and give you peace.

May it be so.

שְׁמַע קוֹלֵנוּ, ה' אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
כִּי אַל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה

Sh'ma koleinu, Adonai Eloheinu, chus ve-racheim aleinu

Ve-kabeil be-rachamim uve-ratzon et t'filateinu,

ki El shomeya t'filot ve-tahanunim atah.

Hear our voice, Adonai our God, have compassion upon us
and accept our prayer with favor and mercy,
for You are a God who hears prayer and supplication.



אָבִינוּ מַלְכֵנוּ

Avinu Malkeinu · Almighty and Merciful

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ. *Avinu Malkeinu, sh'ma koleinu.*
Avinu Malkeinu — Almighty and Merciful — hear our voice.

אָבִינוּ מַלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ. *Avinu Malkeinu, chatanu l'fanecha.*
Avinu Malkeinu, we have strayed and sinned before You.

אָבִינוּ מַלְכֵנוּ, חַמַּל עָלֵינוּ, וְעַל
 עוֹלָלֵנוּ וְטַפֵּנוּ. *Avinu Malkeinu, chamol aleinu, v'al
 olaleinu v'tapeinu.*
Avinu Malkeinu, have compassion on us and our families.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה דֶבֶר וְחָרֵב
 וְרָעַב מֵעָלֵינוּ. *Avinu Malkeinu, kaleih dever v'cherev
 v'raav mei-aleinu.*
Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה כָּל צָר וּמַשְׁטָיִן
 מֵעָלֵינוּ. *Avinu Malkeinu, kaleih kol tzar umastin
 mei-aleinu.*
Avinu Malkeinu, halt the reign of those who cause pain and terror.

אָבִינוּ מַלְכֵנוּ, כָּתֵבנוּ בְּסֵפֶר
 חַיִּים טוֹבִים. *Avinu Malkeinu, kotveinu b'sefer
 chayim tovim.*
Avinu Malkeinu, enter our names in the Book of Lives Well Lived.

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה
 טוֹבָה. *Avinu Malkeinu, chadeish aleinu shanah
 tovah.*
Avinu Malkeinu, renew for us a year of goodness.

אָבִינוּ מַלְכֵנוּ, מַלֵּא יְדֵינוּ
 מִבְּרָכוֹתֶיךָ. *Avinu Malkeinu, malei yadeinu
 mibirchotecha.*
Avinu Malkeinu, let our hands overflow with Your blessings.

אָבִינוּ מַלְכֵנוּ, הֲרֵם קֶרֶן מְשִׁיחָךָ. *Avinu Malkeinu, hareim keren m'shichecha.*
Avinu Malkeinu, let our eyes behold the dawn of redemption.

Avinu Malkeinu, na al t'shivenu reikam אָבִינוּ מַלְכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רִיקָם
mil'fanecha. מִלְפָּנֶיךָ.

Avinu Malkeinu, we pray: do not turn us away from You with nothing.

Avinu Malkeinu, kabeil b'rachamim אָבִינוּ מַלְכֵנוּ, קַבֵּל בְּרַחֲמִים
uvratzon et t'filateinu. וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Avinu Malkeinu, welcome our prayer with love; accept and embrace it.

Avinu Malkeinu, aseih imanu אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ
l'maan sh'mecha. לְמַעַן שְׁמֶךָ.

Avinu Malkeinu, act toward us as befits Your name.

Avinu Malkeinu, aseih l'maancha im lo אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא
l'maaneinu. לְמַעַנֵּנוּ.

Avinu Malkeinu, act for Your sake, if not for ours.

Avinu Malkeinu, ein lanu melech ela atah. אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
Avinu Malkeinu, You alone are our Sovereign.

Avinu Malkeinu, p'tach shaarei shamayim אָבִינוּ מַלְכֵנוּ, פְּתַח שַׁעְרֵי שָׁמַיִם
litfilateinu. לְתִפְּלָתֵנוּ.

Avinu Malkeinu, let the gates of heaven be open to our prayer.

Avinu Malkeinu, sh'ma koleinu; chus אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס
v'racheim aleinu. וְרַחֵם עָלֵינוּ.

Avinu Malkeinu, hear our voice; treat us with tender compassion.

Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ,
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.

Aseih imanu tz'dakah v'chesed, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
v'hoshi-einu. וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu — Almighty and Merciful —
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

*Adonai, Adonai — El rachum v'chanun;
erech apayim, v'rav-chesed ve·emet;
notzeir chesed laalafim;
nosei avon vafesha v'chataah; v'nakeih.*

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן,
אֶרֶץ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,
נֹצֵר חֶסֶד לְאַלְפִים,
נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקָּה.

Adonai, Adonai —
God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon.

MI SHEBEIRACH

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאַמּוֹתֵינוּ,

Mi shebeirach avoteinu

M'kor hab'rachah 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.

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאַבּוֹתֵינוּ,

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu —

bless those in need of healing with *r'fuah sh'leimah*,
the renewal of body, the renewal of spirit,
and let us say, Amen.

A Blessing for Menschlichkeit

May the One who showered blessings on our ancestors
rain blessings on those among us whose everyday deeds are without measure:

all who honor parents and elders with love and respect, patience and
sensitivity;

all who give care to loved ones who are ill; and those who accompany the
dying;

all who bring their warmth and hope to those who are confined, isolated,
feeling despair;

all who say prayers for loved ones and friends; and those whose faith
inspires others to pray;

all who go to *shiva minyanim*, console the bereaved, and stay to listen;

all who reach out to the widowed, the divorced, the jobless;

all who welcome guests to Shabbat and holiday tables; and those who share
their bread with the hungry;

all who donate to causes that lift up the fallen, heal the sick, and heal the
home we share—this earth.

All who notice others, greet newcomers, extend a hand to those with
special needs;

and all who open doors to the future by caring for children —

keeping them safe, teaching them trust, helping them cultivate lives of
meaning and purpose. . . .

On this Day of Atonement,

may they be inscribed for their worthy deeds;

may they be sealed for their acts of goodness and kindness.

And let us say: *Amen*.

<i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i>	אָשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דָּפִי.
<i>He-evinu, v'hirshanu, zadnu, chamasnu,</i>	הֶעֱיֵינוּ, וְהִרְשָׁנוּ, זָדְנוּ, חֲמָסְנוּ,
<i>tafalnu sheker.</i>	טָפַלְנוּ שֶׁקֶר.
<i>Yaatznu ra, kizavnu, latznu, maradnu,</i>	יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצְנוּ, מָרַדְנוּ,
<i>niatznu, sararnu, avinu, pashanu,</i>	נִאֲצֵנוּ, סָרַרְנוּ, עֵיִינוּ, פָּשַׁעְנוּ,
<i>tzararnu, kishinu oref.</i>	צָרַרְנוּ, קִשִּׁינוּ עֶרֶף.
<i>Rashanu, shichatnu, tiavnu,</i>	רָשָׁנוּ, שָׁחַתְנוּ, תִּיעַבְנוּ,
<i>ta-inu, titanu.</i>	תִּיעִינוּ, תִּעַתְעַנוּ.

Of these wrongs we are guilty:
 We betray. We steal. We scorn. We act perversely.
 We are cruel. We scheme. We are violent. We slander.
 We devise evil. We lie. We ridicule. We disobey.
 We abuse. We defy. We corrupt. We commit crimes.
 We are hostile. We are stubborn. We are immoral. We kill.
 We spoil. We go astray. We lead others astray.

Vidui Rabbah — The Long Confession

For these sins, our God, we ask forgiveness:

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
<i>b'ones uvratzon;</i>	בְּאִנָּס וּבִרְצוֹן,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
<i>b'yodim uvlo yodim.</i>	בְּיֹדַיִם וּבְלֹא יוֹדַעִים.

The ways we have wronged You under duress and by choice;
and harm we have caused in Your world consciously and
unconsciously.

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
<i>bivli daat;</i>	בְּבִלִי דַעַת,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
<i>b'ritzat raglayim l'hara.</i>	בְּרִיצַת רַגְלַיִם לְהָרַע.

The ways we have wronged You through our thoughtlessness;
and harm we have caused in Your world through impulsive acts
of malice.

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
<i>b'chozek yad;</i>	בְּחֹזֶק יָד,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
<i>b'zilzul horim umorim.</i>	בְּזִלְזוּל הֹרִים וּמוֹרִים.

The ways we have wronged You by abusing our power;
and harm we have caused in Your world through disrespect to
parents and teachers.

FOR THESE SINS אֵלֶּיךָ. The original *Al Cheit* confession consisted of only six verses. The prayer's likely author, Yose ben Yose (3rd–4th cent.), chose to focus on the underlying nature of sin by asserting that the wrongs we commit fall into six categories: those we do under duress and those we do by choice; those we do by mistake or and those we do deliberately; those we do secretly and those we do openly. The Sephardic *machzor* retains Yose ben Yose's concise version, while Ashkenazic versions grew in length, over the centuries, following Rabbi Judah ben Bava's opinion: "It is necessary to specify the precise sin for which atonement is sought" (Talmud *Yoma* 86b).

Al cheit shechatanu l'fanecha
b'yeitzer hara;
v'al cheit shechatanu l'fanecha
b'kashyut oref.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
 בַּיֵּצֶר הָרָע,
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
 בְּקַשְׁיוֹת עֹרֶף.

The ways we have wronged You by giving in to our hostile
 impulses;
 and harm we have caused in Your world through inflexibility
 and stubbornness.

Al cheit shechatanu l'fanecha
b'chachash uvchazav;
v'al cheit shechatanu l'fanecha
b'kalut rosh.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
 בְּכַחַשׁ וּבְכַזָּב,
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
 בְּקָלוּת רֹאשׁ.

The ways we have wronged You through lies and deceit;
 and harm we have caused in Your world by making light of serious
 matters.

Al cheit shechatanu l'fanecha
b'siach siftoteinu,
v'al cheit shechatanu l'fanecha
b'tzarut-ayin.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
 בְּשִׂיחַ שְׁפִתֹתֵינוּ,
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
 בְּצָרוּת עֵינַי.

The ways we have wronged You in our routine conversations;
 and harm we have caused in Your world through envy.

V'al kulam, Elo-ah s'lichot,
s'lach lanu, m'chal lanu, kaper-lanu.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
 סָלַח לָנוּ, מָחַל לָנוּ, כָּפַר-לָנוּ.

For all these failures of judgment and will, God of forgiveness —
 forgive us, pardon us, lead us to atonement.

WE FOCUSED INWARD, narrowing our vision;
 we were preoccupied with ourselves.
 We turned our backs on the poor and defenseless;
 we were contemptuous of the weak.
 We tolerated violence against children,
 neglect of the old, exploitation of the innocent;
 we told ourselves there was nothing we could do.
 We wasted the resources of the earth;
 we denied our own responsibility and put it out of our minds.
 We kept silent when we should have spoken out;
 we gave in to cynicism and despair.
 We sought entertainment instead of enlightenment;
 we were lazy, indifferent, and callous.
 We forgave ourselves too easily for our failures;
 we forgot that we always have a choice.

V'al kulam, Elo-ah s'lichot, וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
 s'lach lanu, m'chal lanu, kaper-lanu. סַלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

For all these failures of judgment and will, God of forgiveness —
 forgive us, pardon us, lead us to atonement.

In humble linen garments the priests once stood at the altar;
so we stand now, in humility, to lift up our offering to You.

It is written in the Torah:

Each morning the *kohein* shall take up the ashes left from
the night's offering,
and remove them from the altar;
thus begins the service of a new day.

And our Sages teach:

Clear away the debris of the past — begin anew.
Complacency and despair are the enemies of hope;
each day summons us to start again.

The fire on the altar must never die out —
tend it with care; keep the sacred flame alive.

So also should the spirit be sustained and preserved.
This day we nourish ourselves with Torah and prayer,
and tomorrow return to the world.

Our energies replenished, our commitments renewed,
tomorrow we go forth to serve the Most High.
In small ways, in all ways, let us align ourselves with the good —
our minds and hearts and hands devoted to *tikkun*.

In humility we stand here this day, hoping to lift up our lives
and persevere through life's trials.

Let us gain strength from one another.

Let us gain strength from the tradition we share.