

High Holidays 2022

Yom Kippur *Minhah*



RECONSTRUCTING JUDAISM

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In order to support this year's socially distanced High Holiday season, Reconstructing Judaism is making this excerpt from the *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe* available without cost. We hope that providing this excerpt will help make your at-home High Holidays observances uniquely meaningful.

We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

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HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה

מנחה
ליום כפור

The ark is opened.

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered.
May the ones who oppose you
be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

The leader takes out the Torah, faces the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty,
and might and splendor, and eternity, and power!
For everything that is, in the heavens and the earth,
is yours, ALMIGHTY ONE, as is all sovereignty,
and highest eminence above all beings.
Exalt THE MIGHTY ONE our God,
bow down before God's footstool.
God is holy!
Exalt the name of THE INEFFABLE,
bow down before God's holy mount
for holy is THE AWESOME ONE, our God!

גדלו...יחדו / Declare...name (Psalms 34:4).

לך...לראש / To you...beings (I Chronicles 29:11).

רוממו...אלהינו / Exalt...our God! (Psalms 99:5 and 9).

The ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפָּצוּ אֲיֹכַי וַיִּנָּסוּ
מִשְׁנֵאֵיךְ מִפָּנֶיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם:
בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kumah adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.

Ki mitziyon tetzey torah udevar adonay mirushalayim.

Baruh shenatan torah le'amo yisra'el bikdushato.

The leader takes out the Torah, faces the ark, bows and says:

גָּדֵלוֹ לַיהוָה אֱתִי וְנִרְוֹמָמָה שְׁמוֹ יַחֲדוֹ:

Gadelu ladonay iti uneromemah shemo yahdav.

The leader carries the Torah around the room as the leader and congregation sing:

לֵךְ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצָח וְהַהוֹד כִּי־כָל בְּשָׂמַיִם
וּבְאָרֶץ לֵךְ יְהוָה הַמְמַלְכָּה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמָמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַיהֹדִם רַגְלֵיוֹ קָדוֹשׁ הוּא:

רוֹמָמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַיהֹדִם קָדְשׁוֹ כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Leha adonay hagedulah vehagevurah vehatiferet vehanetzah
vehahod ki hol bashamayim uva'aretz leha adonay hamamlahah
vehamitnasey lehol lerosh.

Romemu adonay eloheynu vehishtahevah lahadam raglav kadosh
hu.

Romemu adonay eloheynu vehishtahevah lehar kodsho ki kadosh
adonay eloheynu.

וַיְהִי.../And...might! (Numbers 10:35).

כִּי.../Behold...Jerusalem's heights (Isaiah 2:3).

The Torah is placed on the reading table and opened. The gabay says:

May God's rule soon be revealed and manifested,
and may God be gracious to our remnant of a people
—those of the House of Israel who survive—
for grace, for love, for mercy, and for favor,
and let us say: Amen!

Let everyone declare the greatness of our God,
let all give honor to the Torah.

May _____ arise,

as the first (second, third) one called up to the Torah.

Blessed is the one who has given Torah to the people Israel!

Congregation and gabay continue:

And you who cling to THE ETERNAL ONE your God,
are still alive today!

COMMENTARY. The public reading of the Torah is a form of ritualized study designed to actively engage the participants. During the Torah reading, one person reads from the scroll. There are also two *gabayim*. One *gabay* assigns the Torah honors, calls people up to the Torah, and recites additional prayers, including the *mi sheberah* prayers. The second *gabay* follows the Torah reading closely and corrects errors.

Traditionally, seven adult Jews were called on Shabbat morning, six on Yom Kippur, five on Pilgrimage Festivals and Rosh Hashanah, four on Rosh Hodesh and three on weekdays, Hanukah and the afternoons of Shabbat and Yom Kippur. On days when the *Haftarah* is chanted, an additional *aliyah*, known as the *maftir*, is given to the person who reads the *Haftarah*. In many contemporary synagogues, there are fewer *aliyot* on Shabbat and holidays.

D.A.T.

וְאַתֶּם...הַיּוֹם / And you...today! (Deuteronomy 4:4).

The Torah is placed on the reading table and opened. The gabay says:

וְתִגָּלָה וְתִרְאָה מְלֻכּוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב וְיִחָן פְּלִיטָתָנוּ וּפְלִיטַת
עַמּוֹ בֵּית יִשְׂרָאֵל לִחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרָצוֹן וְנֹאמַר אָמֵן: הַפֶּל
הָבִי גָדֹל לְאַלְהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה: יַעֲמֹד/תַּעֲמֹד/יַעֲמֹדוּ
בֶּן/בַּת _____ לְעֻלָּה [הָרִאשׁוֹנָה, הַשְּׁנִית, הַשְּׁלִישִׁית]
בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation and gabay continue:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלֶכֶם הַיּוֹם:

Ve'atem hadevekim badonay eloheyhem hayim kulehem hayom.

BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliyah to the Torah say the following blessing:

Bless THE INFINITE, the blessed One!

Congregation:

Blessed is THE INFINITE, the blessed One, now and forever!

The response of the congregation is repeated, and the blessing then continued as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

DERASH. *Aliyah* is ascent.

We ascend to the Torah to acknowledge that we choose to live under its laws and principles.

We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves.

We ascend to the Torah to represent those who remain below.

We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again.

We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love. S.P.W.

בְּרָכוֹת הַתּוֹרָה

Those who receive an aliyah to the Torah say the following blessing:

בָּרְכֵנו אֱתָּהּ יְהוָה הַמְּבָרֵךְ:

Bareḥu et adonay hamvorah.

Congregation:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Baruh adonay hamvorah le'olam va'ed.

*The response of the congregation is repeated and then the blessing continued as follows
(for alternative versions, see page 474):*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לְעִבּוּדְתוֹ וְנָתַן-
לָנוּ אֶת-תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleḥ ha'olam asher kervanu
la'avodato venatan lanu et torato. Baruh atah adonay noten
hatorah.

After the section of the Torah is read, the following blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ: בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleḥ ha'olam asher natan lanu
torat emet vchayey olam nata betoheynu.

Baruh atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the *Bareḥu*, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel. S.P.W.

TORAH READING FOR YOM KIPPUR MINḤAH

First Aliyah

And THE HOLY ONE spoke out to Moses, saying:
Speak to the whole assembly of the Israelites,
and say to them: You shall be holy,
for I am holy—I, THE HOLY ONE, your God!

Let each of you respect your mother and your father,
and observe my Shabbatot
—I am THE HOLY ONE, your God!

Do not turn toward idols;
make no gods molded of metal for yourselves
—I am THE HOLY ONE, your God!

Leviticus 19:1-4

Second Aliyah

When you bring your offerings of well-being
to THE HOLY ONE, your God,
you should offer it in such a way
that brings you favor.

Let it be eaten on the day you offer it,
and on the day that follows. And whatever is left over
to the third day shall be burned with fire.

Should it ever be consumed upon the third day,
it shall be considered an offense, and unacceptable.

Whoever eats of it shall bear the guilt of it
as one who has defiled the sacred province of THE HOLY ONE.
That soul shall become severed from its people. ↩

אני קדוש / You shall be holy, for I am holy. This is a manifestation of the idea of *imitatio dei*, that people ought to imitate God. The rabbis teach that this means, “be pure, for I (God) am pure.” Rashi says that this refers to sexual restraint. Ramban (Rabbi Moses ben Naḥman, a 13th-century scholar) taught that this should be understood as a call to be self-restraining in other spheres of our lives where we Jews are called to act in a holy manner.

M.B.K.

Some communities that have not read Nitzavim (Deuteronomy 29:9-30:20) in the morning may choose to substitute it here. See pages 531-542.

First Aliyah

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ
אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אֶל-תִּפְנוּ אֶל-הָאֱלֹלִים וְאֵלֶּהי מַסָּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם:

Second Aliyah

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבַּחְהוּ: בְּיוֹם זִבְחֶכֶם
יֵאָכֵל וּמִמַּחֲרֵת וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרָף: וְאִם הָאָכֵל
יֵאָכֵל בְּיוֹם הַשְּׁלִישִׁי פָגוּל הוּא לֹא יִרְצָה: וְאָכְלֹו עוֹנֵי יֵשׂא כִּי-
אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִבְרַתָּה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ: ←

COMMENTARY. The traditional Torah reading for Yom Kippur afternoon, Leviticus 18, deals with forbidden sexual relationships, perhaps because of the custom in biblical times of young men and women finding spouses in the fields on Yom Kippur afternoon. This *maḥzor*, along with the 1948 Reconstructionist *maḥzor* and many others, changes the Torah reading to Leviticus 19:1-18, in order to stress holiness in mind and conduct. The forbidden sexual relationships strike many contemporary Jews as inappropriate to the mood of the day, and they are objectionable in a number of their particulars, perhaps most notably their condemnation of homosexual relationships.

D.A.T.

COMMENTARY. This chapter of Leviticus can be characterized as a mini-*torah*, literally, since its instruction contains diverse laws and statutes indicative of the fundamental teachings of the Torah. It specifically echoes several of the Ten Commandments. The structure of the chapter is unique in that it is organized around a series of positive and negative commandments of one to three verses in length. All of them conclude with either "I am THE HOLY ONE, your God," or "I am THE HOLY ONE."

M.B.K.

And when you reap the produce of your land,
you shall leave unharvested the corners of your field,
and stray gleanings of your harvest you shall not collect.
You shall not pick completely clean your vineyard,
and what falls upon the ground within your vineyard
you shall not collect, but leave it for the poor,
and for the stranger. I am THE HOLY ONE, your God!

Leviticus 19:5-10

Third Aliyah

You shall not steal, nor deal deceitfully.
Let none of you deal falsely with your neighbor.
You shall not swear falsely by my name,
thus desecrating your God's name. I am THE HOLY ONE!

Do not exploit your neighbor, and do not engage in robbery,
and do not leave unpaid the wages of a hired worker
till the morning of the day that follows.
Do not curse the deaf, and do not put
a stumbling-block before the blind.
Have awe of God! I am THE HOLY ONE!

Do not pervert the cause of justice—
show favor neither toward the lowly nor the mighty.
In justice shall you judge your neighbor.

Do not go gossiping about among your people.
Do not stand idly by your neighbor's blood—I am THE HOLY
ONE! ↩

שָׂרָר / unharvested corners, “stray gleanings,” “You shall not pick completely clean your vineyard,” and “what falls....” These are four specific gifts to be left for the poor and the stranger. This ensures that they will have food, and not just the spoiled remains. However, the poor must gather for themselves so that the dignity of labor can offset the humiliation of dependency.

M.B.K.

וּבְקִצְרֵכֶם אֶת-קִצְיֵר אֶרְצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לִקְצֹר וּלְקַט
קִצְיֵרְךָ לֹא תִלְקֹט: וְכִרְמְךָ לֹא תַעוֹלִיל וּפָרְט כִּרְמְךָ לֹא תִלְקֹט לַעֲנִי
וּלְגֵר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

Third Aliyah

לֹא תִגְנְבוּ וְלֹא-תִכְחֲשׂוּ וְלֹא-תִשְׁקְרוּ אִישׁ בַּעֲמִיתוֹ: וְלֹא-תִשָּׁבְעוּ
בִּשְׁמִי לַשֹּׁקֵר וְחִלַּלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂק
אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלְוִין פַּעֲלַת שְׂכִיר אֹתָךְ עַד-בֹּקֶר: לֹא-
תִקְלָל חֵרֶשׁ וְלִפְנֵי עֹזֵר לֹא תִתֵּן מִכָּשָׁל וּיְרֹאֲתָ מֵאֱלֹהֶיךָ אֲנִי
יְהוָה: לֹא-תַעֲשׂוּ עֹל בַּמִּשְׁפָּט לֹא-תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי
גְדוֹל בַּצֹּדֵק תִּשְׁפֹּט עַמִּיתָךְ: לֹא-תִלֶּךְ רֵכִיל בַּעֲמִיךָ לֹא תַעֲמֹד
עַל-דָּם רֵעֶךָ אֲנִי יְהוָה: ←

וְלֹא תִקְלָל חֵרֶשׁ / Do not curse the deaf. Ramban believes this refers to all those lacking full capacities in any way. He cites the verse in Exodus (22:27) that warns against disrespecting rulers and dignitaries. When we read this alongside the passage here, *all* people are included in our obligation to respond with empathy and concern for every individual's dignity.

M.B.K.

וְלֹא תִלְוִין / Do not go gossiping about among your people. Rashi says that this refers to those who start arguments and those who tell of evil things. This type of person will “go” into friends’ homes in the hope of hearing evil of others. The prohibition against gossip not only applies to those who seek out gossip, but also those who are willing to hear about the misfortunes of their friends.

Rashi

וְלֹא תַעֲמֹד עַל דָּם רֵעֶךָ / Do not stand idly by your neighbor's blood. Whenever you can intervene to help your neighbor, you should. We ought to intervene if someone is drowning, being robbed, or injured in any way.

Rashi

Make sure to speak out to your neighbor
in reproof of any wrongful act,
so that you will not incur a greater guilt because of it.
Do not take vengeance, and do not bear grudges
against anyone of your community.
And you shall love your neighbor as yourself.
I am THE HOLY ONE!

Leviticus 19:11-18



The Torah is lifted, and one of the following is recited:

This is the Torah.
It is a Tree of Life to those who hold fast to it.
Those who uphold it may be counted fortunate!



This is the Torah which Moses placed before the children of
Israel,
by the word of THE ALMIGHTY ONE, and by the hand of Moses.

COMMENTARY. The 1945 Reconstructionist Prayerbook puts “*Etz hayim hi / It is a tree of life*” in place of “*asher sam mosheh lifney beney yisra’el / which Moses placed before the children of Israel.*” Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

עץ חיים היא / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.

לֹא-תִשְׁנָא אֶת-אָחִיךָ בְּלִבְּךָ הֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-
תִשָּׂא עָלָיו חֲטָא: לֹא-תִקֵּם וְלֹא-תִטּוֹל אֶת-בְּנֵי עַמְּךָ וְאֶהְבֵּתָ לְרֵעֶךָ
בְּמוֹד אֲנִי יְהוָה:



The Torah is lifted and one of the following is recited:

זֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכִּיחַ מֵאֲשֶׁר:

Vezot hatorah etz hayim hi lamahazikim bah vetomheha
me'ushar.



זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד
מֹשֶׁה:

Vezot hatorah asher sam mosheh lifney beney yisra'el al pi
adonay beyad mosheh.

COMMENTARY. The covenant of community is based on the delicate balance between two fundamental principles of Judaism articulated in this afternoon's Torah reading. The first is הוכח תוכיח את עמיתך, "Make sure to speak out to your neighbor" the obligation to correct those about whom we care when they act contrary to Judaism's basic teachings. The second fundamental principle of Judaism that forms the basis of the covenant of community is *Ahavat Yisrael*, unconditional love of one Jew for another, of each Jew for the entirety of the Jewish people. Just before the Torah commands us to rebuke our neighbor, it teaches, "You shall not hate your neighbor in your heart." This is a most difficult and non-negotiable condition for a loving rebuke; if we do not first love, we cannot criticize.

R.H.

עץ...מאשר / It...fortunate! (Proverbs 3:18).

זֹאת...ישראל / This...Israel (Deuteronomy 4:44).

על...משה / by...Moses (Numbers 9:23).

BIRKAT HAFTARAH / HAFTARAH BLESSING

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

HAFTARAH FOR YOM KIPPUR MINḤAH / THE BOOK OF JONAH

The word of THE ALL-SEEING came to Jonah, son of Amitay, saying:

“Rise up, go to Nineveh, the great city,
and proclaim against it that its evil has come up to me.”

And Jonah rose, to flee to Tarshish,
from the presence of THE OMNIPRESENT.

He went down to Jaffa, and he found a ship
sailing to Tarshish, and he paid for passage,
and went down into its hold, to sail for Tarshish
from the presence of THE OMNIPRESENT ONE.

And THE ALMIGHTY cast a great wind on the sea;
a huge storm came upon the ocean,
and the ship was on the verge of being destroyed.

The sailors were afraid,
and each one cried out to his god.

They cast into the sea the goods that were on board,
to lighten the ship's load.

And Jonah, meanwhile, had gone down
into the belly of the boat, and there he lay and slept.

The captain now approached him,
and addressed him: “What's with you that you sleep!
Rise up, and call upon your God!
Perhaps then God will notice us,
and we shall not be lost.” ↪

בְּרֶכֶת הַפְּטָרָה

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם אֲשֶׁר פָּחַר בַּנְּבִיאִים טוֹבִים
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת: בְּרוּךְ אַתָּה יְיָ הוֹדוּ הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבַנְּבִיאֵי הָאֵמֶת וְצֹדֵק:

Haftarah

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַּי לֵאמֹר: קוּם לֵךְ אֶל־נִינְוָה
הָעִיר הַגְּדוֹלָה וּקְרֵא עָלֶיהָ כִּי־עָלְתָה רָעָתָם לִפְנֵי: וַיָּקָם יוֹנָה
לְבָרֶךְ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֲנִיָּה בָּאָה תַרְשִׁישׁ
וַיֵּתֵן שָׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהוּה
הַטִּיל רוּחַ־גְּדוֹלָה אֶל־הֵיָם וַיְהִי סַעֲר־גְּדוֹל בַּיָּם וְהָאֲנִיָּה חֲשָׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמֵּלָחִים וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־
הַפְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הֵיָם לְהִקָּל מַעְלֵיהֶם וַיּוֹנֶה יָרֵד אֶל־
יָרֵכְתִּי הַסְּפִינָה וַיִּשָּׁכַב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו רֶב הַחִבְלִל וַיֹּאמֶר לוֹ
מִה־לָּךְ נִרְדָּם קוּם קְרֵא אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֶּׂת הָאֱלֹהִים לָנוּ
וְלֹא נִאָּבֵד: —

COMMENTARY. One of the Just Ones came to Sodom, determined to save its inhabitants from sin and punishment. Night and day the Just One walked the streets and markets preaching against greed and theft, falsehood and indifference. In the beginning, people listened and smiled ironically. Then they stopped listening: they were no longer amused. The killers went on killing, the wise kept silent, as if there were no Just One in their midst.

One day a child, moved by compassion, approached the unfortunate preacher with these words, "Poor stranger. You shout, you expend your body and soul; don't you see that it is hopeless?"

"Yes, I see," answered the Just One.

"Then why do you go on?"

"I'll tell you why. In the beginning, I thought I could change humankind. Today, I know I cannot. If I still shout today, if I still scream, it is to prevent humankind from ultimately changing me."

Elie Wiesel

And people said to one another:
“Come, let’s all cast lots that we may know
through whom this evil comes upon us!”
And they cast lots.
The lot came down on Jonah.
And they said to him: “Please tell us—
who is he through whom this evil has befallen us?
What is your work? Where do you come from?
What is your country? From what people do you stem?”
He said to them: “I am a Hebrew,
and I fear THE OMNIPRESENT ONE, the God of Heaven,
who has made the sea and land.”
And they all became afraid—enormous was their fear.
They said to him: “What have you done?”
These people knew that he was fleeing THE ALMIGHTY ONE,
as he had told them.

And they said to him: “What should we do with you
so that the sea might quiet down on our account?
Truly, this storm is growing worse!”
He told them: “Pick me up and cast me to the sea,
and then the sea will quiet down for you,
because I know it is on my account
that this great storm has overtaken you.”
Meanwhile, the ship’s men struggled
to get back to dry land, but they couldn’t,
for the sea continued in its rage against them. ↩

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְכוּ וְנִפְלֵה גִּדְּלוֹת וְנִרְעָה בְּשָׂלְמִי הָרָעָה
הַזֹּאת לָנוּ וְיִפְּלוּ גִּדְּלוֹת וְיִפֹּל הַגִּדְּלוֹל עַל-יוֹנָה: וַיֹּאמְרוּ אֵלָיו
הַגִּידָה-נָא לָנוּ בְּאֵשֶׁר לְמִי-הָרָעָה הַזֹּאת לָנוּ מִהַמְּלֹאכֶתְךָ וּמֵאֵין
תָּבוֹא מָה אֲרָצְךָ וְאֵי-מִזָּה עִם אָתָּה: וַיֹּאמֶר אֲלֵיהֶם עַבְרִי אֲנִכִּי
וְאֶת-יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יִרְאֵה אֲשֶׁר-עָשָׂה אֶת-הַיָּם וְאֶת-
הַיַּבֶּשֶׁה: וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מִהַזֹּאת
עָשִׂיתָ כִּי-יִדְּעוּ הָאֲנָשִׁים כִּי-מִלְּפָנֶיךָ יְהוָה הוּא בָּרוּךְ כִּי הִגִּיד לָהֶם:
וַיֹּאמְרוּ אֵלָיו מִהַנְּעָשָׂה לָּךְ וַיִּשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הַיָּם הוֹלֵךְ
וְסָעַר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל-הַיָּם וַיִּשְׁתַּק הַיָּם
מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְּשָׁלִי הִסְעַר הַגִּדְּלוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ
הָאֲנָשִׁים לְהָשִׁיב אֶל-הַיַּבֶּשֶׁה וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ וְסָעַר
עֲלֵיהֶם: —

And they called out to THE OMNIPRESENT ONE,
and said: "O, please, ALMIGHTY ONE,
let us not perish for the life of this one man,
and do not hold against us
the blood of someone innocent,
for you are THE ALMIGHTY ONE;
whatever you may wish, you do."
They picked up Jonah, and they cast him to the sea.
And suddenly the ocean ceased its rage.
The people grew afraid;
enormous was their awe of THE ALMIGHTY.
And they offered sacrifice to GOD
and uttered vows.

THE OMNIPRESENT ONE
appointed a great fish to swallow Jonah,
and he was inside the belly of the fish
for three days and three nights.
And Jonah prayed to THE ETERNAL ONE, his God,
inside the belly of the fish. He said:

"I called, in my distress,
to THE ETERNAL ONE, and I was answered!
From the belly of She'ol I cried,
and you have listened to my voice.
For you had cast me to the deep,
into the heart of seas; a flood surrounded me.
Your breakers and your waves have all passed over me.
And I—I said: I have been driven from your sight,
but I shall once again look on your holy Temple! ↩

וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אַנְּהָ יְהוָה אֵל־נָא נִאכְזֶה בְּנֶפֶשׁ הָאִישׁ
הַזֶּה וְאֶל־תִּתֵּן עָלֵינוּ דָּם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפְצָתָ
עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיַּטְּלוּהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזַּעְפוֹ:
וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְכְּרוּ־נֶכַח לַיהוָה וַיִּדְּרוּ
נְדָרִים: וַיִּמָּן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְּפֹלל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן
שָׂאוֹל שְׁמַעְתִּי שְׁמַעַת קוֹלִי: וַתִּשְׁלִיכֵנִי מִצוֹלָה בְּלִבְבִּי יָמִים וָנֶהָר
וַיִּסְבְּבֵנִי כָּל־מִשְׁבָּרֶיהָ וַגְּלִיף עָלַי עֲבָרִי: וַאֲנִי אִמְרָתִי בְּגִרְשָׁתִי מִנֶּגֶד
עֵינַי אֶף אוֹסִיף לְהִבִּיט אֶל־הַיָּם כָּדָשׁ: —

Waters overwhelmed me to the edge of death,
the deep surrounded me,
the seaweed wrapped around my head,
there at the remote depths of mountains.
I went down into the earth; its bars
were closed around me—an eternity!
But you have raised my life up from the underworld,
REDEEMING ONE, my God!
My life was wrapped about me—I grew faint—
but I remembered THE ETERNAL ONE.
My prayer has come before you,
to your holy Temple.
Those who cling to vain and empty things
forsake their loyalty,
but I, with thankful voice,
shall offer you devotions.
What I have vowed, allow me to complete.
All help is from THE OMNIPRESENT ONE!”

And THE REDEEMING ONE spoke to the fish,
which vomited up Jonah onto dry land.

The word of THE ALL-SEEING came to Jonah
for a second time, and said:
“Rise up, and go to Nineveh, the great city,
and declare to it the message I am giving you.” ↩

אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ תְּהוּם יִסְבְּכֵנִי סוּף חָבוּשׁ לְרֹאשִׁי: לְקַצְבֵּי
הָרִים יִדְרְתִּי הָאָרֶץ בְּרַחֲמֶיהָ בְּעָדִי לְעוֹלָם וּתְעַל מִשְׁחַת חַיֵּי יִהְיֶה
אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יִהוּדָה וְכִרְתִּי וּתְבוֹא אֵלַיךָ תִּפְלֹתַי
אֶל־הֵיכַל קֹדֶשְׁךָ: מִשְׁמֵרִים הַבְּלִי־שׁוֹא חֲסִדִּים יַעֲזֹבוּ: וְאֲנִי בְּקוֹל
תוֹדָה אֲזַבְּחָה־לָּךְ אֲשֶׁר נִדְרְתִּי אֲשַׁלְּמָה יְשׁוּעָתָה לַיהוָה: וַיֹּאמֶר
יִהְיֶה לְךָ נִזְקָא אֶת־יִזְנָה אֶל־הַיִּבְשָׁה: וַיְהִי דְבַר־יִהוּדָה אֶל־יִזְנָה
שְׁנִית לֵאמֹר: קוֹם לָךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ
אֶת־הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: ←

And Jonah rose up, and he went to Nineveh,
according to the word of THE ETERNAL ONE.

Now, Nineveh was a city great to THE ALMIGHTY ONE;
it takes three days to cross it.

And when Jonah reached the city,
and had traveled in it one full day,
he called out and he said:

“Forty more days and Nineveh is overthrown!”
And the citizens of Nineveh believed in God,
and they declared a fast,
and dressed in sackcloth, great and small alike.

And word of it had reached the king of Nineveh,
and he rose up from his throne,
and he removed his royal robe
and dressed himself in sackcloth,
and he sat upon a bed of ash.

And he cried out, and he said:

“In Nineveh, by order of the king
and all his ministers, declare the following:

No person and no beast,
no cattle and no sheep,
shall taste a thing; they shall not feed,
nor water shall they drink.

Let them be dressed in sackcloth,
human being and beast alike,
and let them call out mightily to God.

Let all forsake their evil ways,
the violence their hands have done!

Who knows? Perhaps God will repent, as well,
returning from a course of wrath,
and we shall not be lost.”




וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבֵּר יְהוָה וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה
לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשָׁת יָמִים: וַיַּחַל יוֹנָה לִבּוֹא בְעִיר מִהֶלֶךְ יוֹם
אַחַד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהפָכֶת: וַיֹּאמְרוּ
אֲנָשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבָּשׁוּ שָׂקִים מִגְדוֹלָם וְעַד־
קִטְנָם: וַיֵּצֵעַ הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִכִּסְאוֹ וַיַּעֲבֵר אֲדָרְתּוֹ
מֵעָלָיו וַיִּכְסֶּ שֵׁק וַיֵּשֶׁב עַל־הָאֹפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם
הַמֶּלֶךְ וּגְדָלּוֹ לֵאמֹר הָאֵדָם וְהַבְּהֵמָה הַבֶּקֶר וְהָצֹאן אֶל־יִטְעֲמוּ
מֵאוֹמָה אֶל־יָרֵעוּ וּמִיָּם אֶל־יִשְׁתּוּ: וַיִּתְפָּסוּ שָׂקִים הָאֵדָם וְהַבְּהֵמָה
וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחֻזָּקָה וַיֵּשְׁבוּ אִישׁ מִדֶּרֶכוֹ הָרָעָה וּמִן־הַחֲמָס
אֲשֶׁר בְּכַפֵּיהֶם: מִי־יִדְרֹעַ יָשׁוּב וְנָחָם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ
וְלֹא נֹאכַד: ←

And God beheld their actions,
that they had returned from evil ways,
and God repented of the dire fate
that had been planned for them,
and did not act.

This was a woeful thing to Jonah,
an enormous evil, and he burned with rage.
He prayed to THE ALMIGHTY, and he said:
"I ask you, GOD OF JUSTICE, was this not
the very thing I thought would happen
while I still was standing on my native land?
That's why I fled ahead of time to Tarshish,
for I knew you are a gracious and forgiving God,
slow to be angry, and abundant in your love,
and likely to repent of harshness.
So now, please take my life from me,
for it is better that I die than live!"

And THE REDEEMING ONE said: "Is it right
that you should burn with rage?"

And Jonah went out from the city,
and stationed himself eastward of the city.
There, he built himself a shelter (sukkah),
and he sat beneath it in the shade,
to wait and see what would befall the city.

And God, THE COMPASSIONATE, appointed a vine,
which grew up over Jonah to protect his head with shade
and save him from his evil mood.
Jonah felt pleasure at the vine, enormous pleasure. 

וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדֶּרֶכָם הִרְעָה וַיִּנָּחֵם
 הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה: וַיִּרַע
 אֱלֹהֵי־נֹחַ רָעָה גְדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנֹכָה
 יְהוּדָה הַלּוֹא־נָח דְּבָרִי עַד־הַיּוֹתָי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי לְבָרַח
 תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֵל־חַנּוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב־
 חֶסֶד וְנֶחֱם עַל־הִרְעָה: וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמָּוִי כִּי טוֹב
 מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה הִהיטֵב תָּרָה לָךְ: וַיֵּצֵא יוֹנָה מִן־הָעִיר
 וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֹל עַד אֲשֶׁר
 יֵרָאָה מִהִיָּהּ בָּעִיר: וַיִּמָּן יְהוָה־אֱלֹהִים קִיקְיוֹן וַיַּעַל אֶל־מַעַל
 לַיּוֹנָה לַהֲיוֹת צֹל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה
 עַל־הַקִּיקְיוֹן שִׁמְחָה גְדוֹלָה: ←

And God appointed a vine-weevil, at dawn of the next day,
and it attacked the vine so that it withered up.

And when the sun grew bright,
God sent a hot east wind,
and sun's heat attacked the head of Jonah.
He grew faint; his spirit begged to die.
He cried: "It's better that I die than live!"
And God asked Jonah: "Is it right
that you should burn with rage about the vine?"

And Jonah said: "It's right
that I should burn to death with rage!"

And THE ALL-MERCIFUL replied:
"You are concerned about this vine,
which you have neither labored over nor have grown,
which one night lives, the next night dies.
And I—should I not be concerned for Nineveh,
a great city, which has within it
more than a hundred-twenty thousand human beings
who do not know their right hand from their left,
and much cattle, too?"

Jonah

Who is a God like you?
—forgiving sin, absolving the transgressions
of the remnant of your heritage,
you who do not cling to anger,
but desire only kindness,
you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.

You show faithfulness to Jacob,
love to Abraham,
as you have sworn to Abraham
from days of old.

Micah 7:18-20

וַיִּמְן הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׁחַר לַמַּחֲרַת וַתֵּךְ אֶת־הַקִּיקָיוֹן
וַיִּיבֶשׁ: וַיְהִי | כְּזֶרַח הַשָּׁמֶשׁ וַיִּמְן אֱלֹהִים רוּחַ קָדִים חֲרִישִׁית וַתֵּךְ
הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיַּתְעֲלֶף וַיִּשְׁאָל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר
טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לָּךְ עַל־
הַקִּיקָיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה אֵתָּה חֹסֶפֶת
עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ שְׁבֹן־לֵילָה הִנֵּה
וּבֹן־לֵילָה אָבֹד: וַיֹּאנֵל לֹא אֲחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר
יִשְׁבֶּהָ הֲרַבְּהָ מִשְׁתֵּי־עֶשְׂרֵה רָבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יָמֵינוּ
לְשִׁמְאֻלוֹ וּבִהְמָה רַבָּה:

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעִבֵּר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־
הִחְזִיק לְעַל אָפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחָמֵנוּ יִכְבֹּשׁ עוֹנֵתֵינוּ
וַתִּשְׁלֹךְ בְּמַצָּלוֹת יָם כָּל־חַטָּאתָם: תִּתֵּן אֶמֶת לִיעֹקֵב חֶסֶד
לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתִּינוּ מִיָּמֵי קֶדֶם:

After the haftarah is chanted, the following blessings are said:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you, ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children.

Give us joy, ETERNAL ONE, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, ETERNAL ONE, who brings an everlasting peace.

שמחינו / Give us joy. The traditional *haftarah* blessing contains references to the reestablishment of the rule of the Davidic dynasty. This understanding of a messianic reappearance of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless, the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

Our version of the *haftarah* blessing eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the *haftarah* for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope.

D.A.T.

After the haftarah is chanted, the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנָּאֵם הָאוֹמֵר וְעוֹשֶׂה הַמַּדְבֵּר וּמְקַיֵּם שְׁכָל דְּבָרָיו
אִמֵּת וְצֶדֶק:

נִאֲמָן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנִאֲמָנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ
אֲחֹזֵר לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נִאֲמָן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנָּאֵם בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וּלְעַמְּךָ יִשְׂרָאֵל תוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁמַּח צִיּוֹן בְּבִנְיָה:

שְׁמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וְיִגַּל
לָפָנֵינוּ: וְהָשִׁיב לָב אָבוֹת עַל בָּנִים וְלָב בָּנִים עַל אָבוֹתָם וּבִיתְךָ בֵּית
תְּפִלָּה יִקָּרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד:

COMMENTARY. Most liturgists agree that the practice of reciting a *haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *haftarah* continued. The *haftarah* is usually chanted, utilizing a *trope* or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

ועלעמך ישראל תושיע / be a help to Israel your people. The traditional phrase here, *aluvat nefesh* / cast-down soul, reflected the Jewish people's exile from their land. With the establishment of the State of Israel, we are no longer "cast down." This fundamental change in Jewish life is reflected in the revised language here.

D.A.T.

HAḤNASAT SEFER TORAH / RETURNING THE TORAH TO THE ARK

Let all bless the name of THE ETERNAL,
for it alone is to be exalted.

God's splendor dwells on earth and in the heavens,
God has lifted up our people's strength.
Praise to all God's fervent ones,
to the children of Israel, people near to God.
Halleluyah!

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Ḥayim Hi, page 1071.

הַכְנֵסֶת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: וְיָרֵם קֶרֶן לַעֲמוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ:

Yehalelu et shem adonay ki nishgav shemo levado

Hodo al eretz veshamayim vayarem keren le'amo tehilah leh^{ol}
hasidav livney yisra'el am kerovo halleluyah.

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi, page 1072.

יהללו...הללויה / Let...Halleluyah! (Psalms 148:13-14).

A psalm of David.

The world belongs to GOD in all its fullness,
the earth, and all who dwell on it,
for God has founded it upon the waters,
on the torrents, God established it.

Who can ascend the mount of THE ETERNAL?

Who rises to the holy place of God?

The one whose hands are clean, whose heart is pure,
whose soul has not been vainly self-excusing,
the one who never swore deceitfully.

That person reaps a blessing from THE ALL-KNOWING ONE,
justice from the God of help.

For many generations now,
the family of Jacob has sought your presence.

You city gates, open your bolts,
eternal gates, be lifted up,
and let the sovereign of glory come! ↩

אֲשֶׁר לֹא-נָשָׂא לְשׁוֹא נַפְשׁוֹ / *Whose soul has not been vainly self-excusing.* Literally, "who has not lifted up the soul in vain." The psalm turns on repetitions of the key verb, "lift up," playing on its many meanings. Compare: "That person reaps [literally, lifts up] a blessing....You city gates, open [literally, lift up] your gates," etc.

The pilgrim, ascending the steep slopes toward the Temple Mount, contemplates, through this interplay of associations, the fundamental act of pilgrimage: an offering-up to God. J.R.

NOTE. This psalm asks and answers several questions, suggesting that it was sung antiphonally in ancient times, with the congregation singing the responses. D.A.T.

לְדָוִד

מִזְמוֹר

לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ	תִּבֵּל וַיֹּשְׁבֵי בָּהּ:
כִּי־הוּא עַל־יָמִים יִסְדָּהּ	וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּהּ:
מִיַּעֲלָה בְּהַר־יְהוּהָ	וּמִיַּקּוּם בְּמִקּוּם קָדְשׁוֹ:
נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב	אֲשֶׁר לֹא־נָשָׂא לִשְׂוֹא נַפְשִׁי
	וְלֹא נִשְׁבַּע לְמַרְמָהּ:
יֵשָׂא בִרְכָּה מֵאֵת יְהוּהָ	וַיַּצְדָּקָהּ מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דּוֹר דֹּרֶשׁוֹ	מִבְּקָשֵׁי פִנְיָהּ יַעֲקֹב סֵלָה:
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	וְהַנָּשָׂאוּ פִתְחֵי עוֹלָם
	וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: ←

Ledavid mizmor.

Ladonay ha'arets umlo'ah tevel veyoshvey vah.

Ki hu al yamim yesadah ve'al neharot yehoneneha.

Mi ya'aleh behar adonay umi yakum bimkom kodsho.

Neki hapayim uvar levav asher lo nasa lashav nafshi velo nishba
lemirmah.

Yisa veraḥah me'et adonay utzedakah me'elohey yisho.

Zeh dor dorshav mevakshey faneḥa ya'akov selah.

Se'u she'arim rasheyhem vehinasu pithey olam veyavo meleḥ
hakavod. ↪

Who is the sovereign of glory?
THE MAGNIFICENT, so powerful and mighty!
THE ETERNAL ONE, a champion in battle!
You city gates, open your bolts;
eternal gates, be lifted up,
and let the sovereign of glory come!
Who is this one, the sovereign of glory?
THE RULER of the Multitudes of Heaven,
the sovereign of glory.

Psalm 24

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֶזְרוֹ וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה:
 שְׂאוּ שְׁעָרִים רְאֵיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא
 מֶלֶךְ הַכְּבוֹד סֵלָה:

Mi zeh meleḥ hakavod adonay izuz vegibor adonay gibor
 milḥamah.

Se'u she'arim rasheyhem use'u pithey olam veyavo meleḥ
 hakavod.

Mi hu zeh meleḥ hakavod adonay tzeva'ot hu meleḥ hakavod
selah.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. "Renew our days as you have done of old."

We may read:

Renew our days as when we were young.

Revive us with the wonder of your world,
with the enthusiasm of our youth.

Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.

Grant us, once again, the sacred vision
and the courage of new beginnings.

Do not return us to days past:

Renew our days as when we were young.

S.E.S.

The ark is opened and the Torah placed inside.

וּבִנְחָה יֹאמֶר שׁוּבָה יְהוָה רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעֲזֹבוּ:
עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכְּיָהּ מֵאֲשֶׁר:
דְּרָכֶיהָ דְּרָכֵי-נֹעַם וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Etz hayim hi lamahazikim bah vetomheha me'ushar.
Deraheha darhey no'am vehol netivoteha shalom.
Hashivenu adonay eleha venashuvah hadesh yameynu
kekedem.

The ark is closed.

ובנחה...ישראל / And...Israel (Numbers 10:36).
כי...תעזבו / For...it (Proverbs 4:2).
עץ...מאשר / It...fortunate (Proverbs 3:18).
דרכיה...שלום / Its...peace (Proverbs 3:17).
השיבנו...כקדם / Return...old (Lamentations 5:21).

עץ חיים היא / It is a Tree of Life. At the end of the Garden story, Adam and Eve are forbidden access to the mysterious Tree of Life, whose fruit confers immortality. Yet over the generations to follow, humankind itself *becomes* a Tree of Life. The Torah is handed on from one generation to another, binding the generations in a commonwealth of time and conferring the norms on which the survival of civilization depends. Thus the Torah is compared to the Tree of Life. J.R.

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

חֲצִי קָדִישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מְכָל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:

Yitgadal veyitkadesh shemey raba
be'alma divra ĥiruteh veyamliĥ malĥutey
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriĥ hu
le'ela le'ela mikol birĥata veshirata
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

AMIDAH CHANTED ON YOM KIPPUR AFTERNOON

The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For the silent Amidah, see pages 739-774. For meditations see pages 1-20. The Amidah below can be said aloud in its entirety, or it can be begun aloud and completed silently.


Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah;

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

By the counsel of the sages and the wise,
and by the knowledge of all learned in our ways,
may my mouth be opened, and my prayers arise,
to entreat the sovereign full of mercy and compassion,
who forgives and pardons all transgression. 

תהלתך...אדוני / Open...praise (Psalms 51:17).

עמידה

The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For the silent Amidah, see pages 739-774. For meditations see pages 1-20. The Amidah below can be said aloud in its entirety, or it can be begun aloud and completed silently.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אֲבֹתָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי אֲבֹתָם

אֱלֹהֵי יִצְחָק

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לֵאָה:

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה
הַכֹּל זֹכֵר חֲסִדֵי אָבוֹת וְאִמּוֹת וּמֵבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מְסוֹד חֲכָמִים וְנְבוֹנִים וּמַלְאָךְ דִּיעַת מְבִינִים אֲפֻתָּחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחִלּוֹת וּלְחַנּוּן פָּנֶי מַלְאָךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ
לְעוֹנִים: ←

Baruh atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzhak

elohey rivkah

elohey ya'akov

elohey rahel

veylohey le'ah

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezohar hasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah. ↩

Remember us for life,
our sovereign who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts. You send down the dew.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
who gives and renews life. ↪

זָכְרָנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכַתִּבְנוּ בִּסְפָר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת
שָׂרָה:

Zohrenu lehayim meleh hafetz bahayim vehotvenu besefer
hahayim lema'aneha elohim hayim.

Meleh ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah.

גְּבוּרוֹת


אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטֵּל: מְכַלְכֵּל חַיִּים
בְּחֶסֶד מַחִיָּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמָךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כִמּוֹךְ בַּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כִמּוֹךְ אֵב הֶרַחֲמִים זוֹכֵר יְצוּרֵיו לַחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מַחְיָה כָּל חַי: —

Atah gibor le'olam adonay rav lehoshi'a. Morid hatal.

Mehalkel hayim behesed mehayey kol hay berahamim rabim
someh noslim verofey holim umatir asurim umekayem emunato
lisheney afar. Mi hamoḥa ba'al gevurot umi domeh lah meleḥ
memit umehayeh umatzmi'ah yeshu'ah.

Mi hamoḥa av harahamim zoher yetzurav lehayim berahamim.
Vene'eman atah lehayot kol hay. Baruh atah adonay mehayey
kol hay. 

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

As it is written by the prophet's hand:
They call, one to another, and declare:

"Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!
All the world is filled with divine glory!"

God's glory fills the world,
as the ministering angels ask, one to another,
"What place could contain God's holiness?"
And they are answered with a blessing:
"Blessed is the glory of THE OMNIPRESENT,
wherever God may dwell!"

And from God's place, God mercifully turns
bestowing graciousness upon the people
who declare the oneness of the divine name
evening and morning, each day continually,
as twice a day they say, with love: "Shema!"
"Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!" ↩

וכבודו...וקרא / And...glory! (Isaiah 6:3).
ממקומו...ברוך / Blessed...dwell! (Ezekiel 3:12).
שמע...אחד / Listen...alone! (Deuteronomy 6:4).

פכתוב על יד נביאך: וקרא זה אל זה ואמר

קדוש קדוש קדוש

יהוה צבאות מלא כל־הארץ כבודו:
 כבודו מלא עולם משרתיו שואלים זה לזה איה מקום כבודו
 לעמדתם ברוך יאמרו:
 ברוך כבוד יהוה ממקומו:
 ממקומו הוא יפן ברחמים ויחן עם המיחדים שמו ערב ובקר בכל
 יום תמיד פעמים באהבה שמע אומרים:
 שמע ישראל יהוה אלהינו יהוה אחד: ←

Kakativ al yad nevi'eḥa vekara zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo.

Kevodo maley olam mesharetav sho'alim zeh lazeh ayey mekom
 kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

Mimekomo hu yifen beraḥamim veyahon am hamyahadim
 shemo erev vavoker beḥol yom tamid pa'amayim be'ahavah
 shema omrim:

Shema yisra'el adonay eloheynu adonay eḥad. ↪

This is our God.
This is our source.
This is our sovereign.
This is our saving power.
And this one, mercifully,
shall declare a second time,
for every living being to hear,
confirming God's divinity for you:
"I am THE OMNIPRESENT ONE, your God!"

O, mighty one, our mighty one,
THE SOVEREIGN who watches over us,
how mighty is your name throughout the earth!
The time shall come that GOD will reign
throughout the earth. On that day
shall THE FOUNT OF LIFE be one,
the divine name be one.
And as is written in your sacred words of psalm:
"May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next
may we declare your greatness,
and for all eternities may we affirm your holiness.
And may your praise, our God,
never be absent from our mouths
now and forever.
For you are a great and holy God. ↪

אני...אלהיכם / I...God! (Numbers 15:41).
יהוה אדנינו...הארץ / THE SOVEREIGN...earth! (Psalms 8:10).
אחר יהוה...היה / The time...be one (Zechariah 14:9).
הללויה...מלך / May...Halleluyah! (Psalms 146:10).

הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמָעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים:

אָנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדִירֵנוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:
וּבִדְבָרֶיךָ קִדְּשָׁךְ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדֹר וָדֹר נָגִיד גְּדֹלָךְ וּלְנִצָּח נִצָּחִים קִדְּשָׁתְךָ נִקְדִּישׁ וּשְׁבַחְךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקֹדֶשׁ
אָתָּה: ←

Hu eloheynu hu avinu hu malkenu hu moshi'enu vehu
yashmi'enu berahamav shenit le'eyney kol hay lihyot lahem
leylohim. Ani adonay eloheyhem.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'arets.
Vehayah adonay lemelech al kol ha'arets bayom hahu yihyeh
adonay echad ushemo echad.

Uvedivrey kodsheha katur lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.
Ledor vador nagid godleha ulenetzah netzachim kedushateha
nakdish veshivha ha eloheynu mipinu lo yamush le'olam va'ed ki
el melech gadol vekadosh atah. ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

And therefore, HOLY ONE, let awe of you
infuse the whole of your Creation,
and let knowledge of your presence
dwell in all your creatures.

And let every being worship you,
and each created life pay homage to your rule.
Let all of them, as one, enact your bidding
with a whole and peaceful heart.
For we have always known, ALMIGHTY ONE,
that all authority to rule belongs to you,
all strength is rooted in your arm,
all mighty deeds have emanated from your hand.
Your name alone is the source of awe
that surges through all life.

And therefore, HOLY ONE, let awe of you
infuse your people, let the praise of you
ring out from all who worship you.
Let hope enliven all who seek you,
and let all who look to you with hope
find strength to speak.
Grant joy throughout your Land,
let happiness resound throughout your holy city,
soon, and in our days.

And therefore, let the just behold your peace,
let them rejoice,
let all who follow in your path sing out with joy,
let all who love you dance in celebration,
and may your power overwhelm all treachery,
so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away! ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

וּבְכֵן תֵּן פְּחָדֶיךָ

יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִימָתְךָ עַל כָּל־
מַה־שִּׁבְרָאתָ וְיִירָאוֹךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרִואִים
וְיַעֲשׂוּ כָל־שֵׁם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְכָּ שָׁלֵם כְּמוֹ שֶׁיִּדְעֵנוּ
יהוה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ
נוֹרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן תֵּן כְּבוֹד

יהוה לַעֲמָךָ תְּהִלָּה לִירְאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ
וּפְתִיחוֹן פֶּה לַמַּיְחִלִּים לָךְ שְׂמֵחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה
בִּימֵינוּ:

וּבְכֵן צַדִּיקִים

יֵרָאוּ וְיִשְׁמְחוּ וְיִשְׁרִים יַעֲלִזוּ וְחֲסִידִים בְּרִנָּה
יִגְּדוּ וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כַּעֲשֵׁן תִּכָּלֶה כִּי
תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ: ←

May you alone be sovereign over all of your Creation,
and Mount Zion be the seat and symbol of your glory,
and Jerusalem, your holy city—

as is written in your holy scriptures:

“THE ETERNAL ONE shall reign forever,
your God, O Zion, through all generations!
Halleluyah!”

Holy are you,
and awe-inspiring is your name,
and there is no God apart from you,
as it is written: “THE CREATOR of the multitudes of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in parenthesis.

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, sovereign one,
near to your service,
and have called us to the shelter of your great and holy name.
And you gave us, HOLY ONE, our God, with love,
(this day of Shabbat, for holiness and rest, and)
this Day of Atonement,
for pardon, for forgiveness, and for atonement,
a day for pardoning all of our wrongful acts,
(with love,)
a holy convocation,
a remembrance of the going-out from Egypt. ↩

וְתַמְלִיךְ אַתָּה יְהוָה לְבִדְךָ עַל כָּל-מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ: כְּפָתוּב בְּדַבְרֵי קֹדֶשְׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוּשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוִה מִבְּלַעְדֶּיךָ: כְּפָתוּב: וַיִּגְבֶּה יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוּשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֹךְ הַקְדוּשׁ:

קְדֻשַּׁת הַיּוֹם 

On Shabbat add the words in parenthesis.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּפְנֵי
לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוּשׁ עָלֵינוּ קִרְאָתָּ:

וְתִתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ
וְלִמְנוּחָהּ וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת
מִצְרָיִם: ←

יִמְלֹךְ...הַלְלוּיָהּ / THE ETERNAL...Halleluyah! (Psalms 146:10).

וַיִּגְבֶּה...בְּצַדִּיקָה / THE CREATOR...justice (Isaiah 5:16).

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this Day of Atonement.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.



Pour out your heart like water
in the presence of THE LIVING GOD.



Return us, PRECIOUS ONE; let us return!
Renew our days, as you have done of old!



Hear our voice, ETERNAL ONE, our God,
and accept our prayer with mercy and good will.
Turn us, ANCIENT ONE, toward you, let us return.
Renew our days like days of old.
Do not cast us away from dwelling in your presence,
and do not remove your holy spirit from our midst. ↩

שפכי...אדוני / Pour...God (Lamentations 2:19).

השיבנו...כקדם / Return...old (Lamentations 5:21).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְזִכְרוֹן יְמוֹת הַמַּשִּׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמָּה
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה: זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה:
וּפְקֻדָּנוּ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס
וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֲיָנֵנוּ כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה:



שִׁפְכִי כַמִּים לִבֶּךָ נִכַח פְּנֵי אֲדֹנִי:

Shifhi hamayim libeh nohah peney adonay.



הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.



שְׁמַע קוֹלֵנוּ

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ

וְקַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת־תַּפִּלָּתֵנוּ:

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

אֶל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קְדֻשָּׁךְ אֶל־תִּקַּח מִמָּנוּ: —

Shema kolenu adonay eloheynu hus verahem, aleynu
vekabel berahamim uveratzon et tefilatenu.

Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.
Al tashliheni milefaneha veru'ah kodsheha al tika mimenu. —

And do not cast us off as we grow old;
do not forsake us when our strength departs.
Do not forsake us, GENTLE ONE, our God,
do not withdraw from us.
Give us a sign of blessing,
so that anyone who bears us ill
shall hesitate to harm us.
For truly, you, ETERNAL ONE,
have always helped us and consoled us.
Hear now our words, GOD OF COMPASSION,
and behold our contemplation.
May our words of prayer,
and meditations of our hearts,
be seen favorably, PRECIOUS ONE,
our rock, our champion.
For we place our hope in you, ETERNAL ONE,
so may you answer us,
Almighty One, our God.

Our God, our ancients' God,
do not forsake us, and do not turn us away,
and do not cause us shame,
and do not nullify your covenant with us,
but bring us nearer to your Torah,
teach us your mitzvot,
instruct us in your ways.
Incline our hearts to treat your name with awe,
and open up our inner nature to your love,
and bring us back to you in truth,
with whole and peaceful heart. ↪

אֶל־תְּשַׁלִּיחֵנוּ לַעֲת זִקְנָה כְּכֹלֹת כְּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:
 אֶל־תַּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אֶל־תִּרְחַק מִפָּנֵינוּ:
 עֲשֵׂה־עֲמָנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְּשׁוּ
 כִּי־אַתָּה יְהוָה עֲזָרְתָנוּ וְנַחֲמָתָנוּ:
 אֲמַרְינוּ הַאֲזִינָה יְהוָה בְּיָנָה הִגִּיָּנוּ:
 יִהְיוּ לְרֹצוֹן אֲמַר־יָפִינוּ וְהִגִּיוֹן לִפְנֵינוּ לְפָנֶיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ:
 כִּי־לָךְ יְהוָה הוֹחַלְנוּ אַתָּה תַעֲנֶה אֲדָנִי אֱלֹהֵינוּ:

Al tashliḥenu le'et ziknah kiḥlot koḥenu al ta'azvenu.

Al ta'azvenu adonay eloheynu al tirḥak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoṣhu

ki atah adonay azartanu veniḥamtanu.

Amareynu ha'azinah adonay binah hagigenu.

Yihyu leratzon imrey finu vehegyon libenu lefaneḥa adonay tzurenu vego'alenu.

Ki leḥa adonay hoḥalnu atah ta'aneḥ adonay eloheynu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֶל תַּעֲזֹבֵנוּ וְאֶל תִּשְׁשֵׁנוּ וְאֶל
 תִּכְלִימָנוּ וְאֶל תִּפְרַת בְּרִיתְךָ אֲתָנוּ קָרְבָנוּ לְתוֹרָתְךָ לְמִדָּנוּ מִצּוֹתֶיךָ
 הוֹרְנוּ דְרָכֶיךָ הֵט לִפְנֵינוּ לִירְאָה אֶת־שִׁמְךָ וּמוֹל אֶת־לִבֵּנוּ לְאַהֲבָתְךָ
 וְנִשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם ←

NOTE. *Shema Kolenu* is based on various biblical passages.

And for the sake of your great name,
be merciful, and grant forgiveness for our wrongs,
as it is written in your prophets' words:
"For the sake of your great name, ETERNAL ONE,
forgive my wrongdoing, for I have done much wrong."

Our God, our ancients' God,
forgive us, pardon us, help us atone—
for we are your people, and you are our God,
we are your children, and you are our creator,
we are your servants, and you are our sovereign,
we are your community, and you are our portion,
we are your possession, and you are our fate,
we are your sheep, and you are our shepherd,
we are your vineyard, and you are our keeper,
we are your creation, and you are our fashioner,
we are your loved ones, and you are our beloved,
we are your treasure, and you are our kin,
we are your people, and you are our ruler,
we are your faithful, and you our source of faith!

We are strong-willed and stubborn,
but you are merciful and gracious.
We are stiff-necked, but you are slow to anger.
We are full of error, but you are full of mercy.
We—our days are like a passing shadow,
but you are one whose years shall never end. ↩

וּלְמַעַן שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵינוּ כְּכַתוּב בְּדִבְרֵי קְדֹשְׁךָ:
לְמַעַן-שְׁמֶךָ יִהְיֶה וְתִסְלַחַת לַעֲוֹנֵי כִי רַב-הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סִלַּח לָנוּ: מַחַל לָנוּ: כְּפֹר-לָנוּ:
כִּי אָנוּ עֹמְדִים וְאַתָּה אֱלֹהֵינוּ: אָנוּ בָּיִד וְאַתָּה אֲבִינוּ:
אָנוּ עֹבְדִים וְאַתָּה אֲדוֹנֵינוּ: אָנוּ קֹהֲלִים וְאַתָּה חֹלְקֵנוּ:
אָנוּ נִחְלָדִים וְאַתָּה גּוֹרְלֵנוּ: אָנוּ צֹאֲנִים וְאַתָּה רוֹעֵנוּ:
אָנוּ כֹרְמִים וְאַתָּה נוֹטְרֵנוּ: אָנוּ פְּעֻלָּתִים וְאַתָּה יוֹצְרֵנוּ:
אָנוּ רַעֲיָתִים וְאַתָּה דוֹרְנוּ: אָנוּ סִגְלָתִים וְאַתָּה קְרוֹבֵנוּ:
אָנוּ עֹמְדִים וְאַתָּה מְלַכֵּנוּ: אָנוּ מְאִמְרִים וְאַתָּה מְאִמְרֵנוּ:

Eloheynu veylohey avoteynu ve'imoteynu
selah lanu. Mehal lanu. Kaper lanu.

Ki anu ameha ve'atah eloheynu. Anu vaneha ve'atah avinu.
Anu avadeha ve'atah adoneynu. Anu kehaleha ve'atah helkenu.
Anu nahalateha ve'atah goralenu. Anu tzoneha ve'atah ro'enu.
Anu harmeha ve'atah notrenu. Anu fe'ulateha ve'atah yotzrenu.
Anu rayateha ve'atah dodenu. Anu segulateha ve'atah kerovenu.
Anu ameha ve'atah malkenu. Anu ma'amireha ve'atah
ma'amirenu.

אָנוּ עֹדֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן: אָנוּ קָשִׁי עֶרְף וְאַתָּה אֶרֶךְ אֲפָים:
אָנוּ מְלֵאֵי עוֹן וְאַתָּה מָלֵא רַחֲמִים: אָנוּ יִמְיֵנו כְּצֵל עוֹבֵר וְאַתָּה הוּא
וְשִׁנוֹתֶיךָ לֹא יִתָּמוּ: —

ואנו.../For the sake...wrong (Psalms 25:11).

If seated, we rise.

Our God, our ancients' God,
may our prayer come before you.
Hide not from our supplication,
for we are not so insolent and stubborn
as to say, here in your presence,
"HOLY ONE, God of our fathers and our mothers,
we are righteous, and we have not sinned,"
for we indeed have sinned.

We have acted wrongly,
we have been untrue,
and we have gained unlawfully
and have defamed.

We have harmed others,
we have wrought injustice,
we have zealously transgressed,
and we have hurt
and have told lies.

We have improperly advised,
and we have covered up the truth,
and we have laughed in scorn.

We have misused responsibility
and have neglected others
and have stubbornly rebelled.

We have offended,
we have perverted justice,
we have stirred up enmity,
and we have kept ourselves from change.

We have reached out to evil,
we have shamelessly corrupted
and have treated others with disdain.

Yes, we have thrown ourselves off course,
and we have tempted and misled. ↪

If continuing aloud, we are seated.

If seated, we rise.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תָּבוֹא לִפְנֵיךְ תִּפְלָתֵנוּ וְאֵל
תְּתַעֲלֶם מִתְחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְךָ לֹוֹמֵר לִפְנֵיךְ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשָׁמְנוּ: בָּגַדְנוּ: גָּזַלְנוּ: דִּבַּרְנוּ דָּפִי:
הֶעֱוִינוּ: וְהִרְשָׁעְנוּ: וָדָנוּ: חָמַסְנוּ:
טָפַלְנוּ שָׁקַר: יַעֲצֵנוּ רָע: כָּזַבְנוּ: לָצְנוּ:
מָרְדְּנוּ: נֹאֲצְנוּ: סָרְרְנוּ: עָוִינוּ:
פָּשַׁעְנוּ: צָרְרְנוּ: קָשִׁינוּ עֶרְךָ: רָשָׁעְנוּ:
שִׁחַתְנוּ: תַּעֲבָנוּ: תַּעֲנִינוּ: תַּעֲתָעְנוּ: ←

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
He'evinu. Vehirshanu. Zadnu. Hamasnu.
Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.
Maradnu. Ni'atznu. Sararnu. Avinu.
Pashanu. Tzararnu. Kishinu oref. Rashanu.
Shihatnu. Ti'avnu. Ta'inu. Titanu.

If continuing aloud, we are seated.

We have turned away from your mitzvot,
and from your righteous laws,
as if it did not matter to us.

And you are just,
whatever comes upon us,
for what you do is truth,
and we have done much wrong.

We have done wrong, and have rebelled.
And so, we were not ready for your help.
Place into our hearts the will
to leave behind the path of evil,
and so hasten our redemption and renewal—
as is written by your prophet's hand:
“Let the wicked leave behind their unjust way,
let the unworthy cast away their plans,
let them return to THE COMPASSIONATE, who will be merciful,
returning to our God, who shall abundantly forgive.”

Blot out and banish from your sight
our sins and our wrongdoing,
and shape our inner will to serve you humbly,
and subdue our stubborn resistance to return to you,
and renew our sense of conscience
to uphold what you command,
and open up our hearts to love and to revere your name,
as it is written: “THE BOUNTIFUL, your God,
shall circumcise your hearts,
and your children's hearts,
to love THE FOUNT OF LIFE, your God,
with all your heart, with all your soul,
that you might live.” ↪

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל
כָּל־הַבָּא עָלֵינוּ כִּי־אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:

הִרְשָׁעְנוּ וּפָשַׁעְנוּ לְכֵן לֹא נִשְׁעָנוּ וְתָן בְּלִפְנֵינוּ לַעֲזֹב דָּרְךָ רָשָׁע וְחִישׁ
לָנוּ יֵשַׁע בְּכַתּוּב עַל יַד נְבִיאָךְ: יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶן
מִחֲשַׁבְתּוֹ וַיָּשָׁב אֶל־יְהוָה וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:

מַחֲה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטֹּאתֵינוּ מִגִּגֶּר עֵינֶיךָ וְכַף אֶת־יָצָרְנוּ
לְהַשְׁתַּעֲבֹד־לָךְ וְהַכְנַע עֲרִפָּנוּ לְשׁוּב אֵלֶיךָ וְחַדֵּשׁ כְּלִי־תִינוּ לְשִׁמּוֹר
פְּקֻדֶיךָ וּמֹל אֶת־לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ בְּכַתּוּב
בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְּךָ וְאֶת־לִבּוֹ וְרַעְךָ לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ←

And...wrong (Nehemiah 9:33). / ואתה...הרשענו

Let...forgive (Isaiah 55:7). / יעזב...לסלוח

THE BOUNTIFUL...live (Deuteronomy 30:6). / ומל...חייך

So, let it be your will,
ETERNAL ONE, our God, God of our ancestors,
that you may grant forgiveness to us for all of our sins,
and be merciful to us for all of our injustices,
and let us atone for all we have done wrong:

If seated, we rise.

For an alternative Al Het, see pages 435-436, 833-834 or 969-970.

For the wrong that we have done before you
in the closing of the heart,
and for the wrong that we have done before you
without knowing what we do.

For the wrong that we have done before you
whether open or concealed,
and for the wrong that we have done before you
knowingly and by deceit.

For the wrong that we have done before you
through the prompting of the heart,
and for the wrong that we have done before you
through the influence of others.

For the wrong that we have done before you
whether by intention or mistake,
and for the wrong that we have done before you
by the hand of violence.

For the wrong that we have done before you
through our foolishness of speech,
and for the wrong that we have done before you
through an evil inclination.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone!

For the wrong that we have done before you
in the palming of a bribe,
and for the wrong that we have done before you
by expressions of contempt. ↩

וּבְכֵן יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
שֶׁתְּסַלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וְתִכַּפֵּר
לָנוּ עַל כָּל פְּשָׁעֵינוּ:

*If seated, we rise.
For an alternative Al Het, see pages 435-436, 833-834 or 969-970.*

עַל חַטָּא

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוֹץ הַלֵּב:
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת:
עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר:
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרָמָה:
עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:
עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּחִזּוֹק יָד:
עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּלִצָּר הָרֶע:

וְעַל כָּלֶם אֵלֹוֶה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כִּפֹּר לָנוּ:

Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּלִצּוֹן: —

For the wrong that we have done before you
through misuse of food and drink,
and for the wrong that we have done before you
by our avarice and greed.

For the wrong that we have done before you
through offensive gaze,
and for the wrong that we have done before you
through a condescending glance.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone!

For the wrong that we have done before you
by our quickness to oppose,
and for the wrong that we have done before you
by deception of a friend.

For the wrong that we have done before you
by unwillingness to change,
and for the wrong that we have done before you
by running to embrace an evil act.

For the wrong that we have done before you
by our groundless hatred,
and for the wrong that we have done before you
in the giving of false pledge.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone! ↩

If continuing aloud, we are seated.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכֹל וּבְמִשְׁתֶּה:
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמִרְבִּית:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵינַי:
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוּת:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מְחַל לָנוּ: כִּפּוּר לָנוּ:

Ve'al kulam eloah seliḥot selah lanu. Meḥal lanu. Kaper lanu.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת:
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עָרֶף:
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהִרְע:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם:
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מְחַל לָנוּ: כִּפּוּר לָנוּ: ←

Ve'al kulam eloah seliḥot selah lanu. Meḥal lanu. Kaper lanu. →

If continuing aloud, we are seated.

And for mitzvot that call on us to act,
and for mitzvot that bid us not to act,
for mitzvot that say: "Arise, and do...!"
and for mitzvot that do not say: "Arise, and do...!"
for those that are made known to us,
and those that are not known to us.

Those that are known to us
are things we have acknowledged
and confessed before you in times past,
but those that are not known to us
are things revealed and known only to you,
as it is said: "The hidden things
belong to THE ETERNAL ONE, our God.
What is revealed belongs to us and to our children,
always and forever—all the matters
of this Torah that are ours to carry out."

And through the love, ETERNAL ONE, our God,
with which you love your people Israel,
and through the compassion you have shown
to all who share your covenant,
you gave us, BLESSED ONE
(this day of Shabbat for holiness and for rest, and)
this Day of Atonement,
for forgiveness of our sins,
for pardoning of our transgressions,
and for atonement of the wrong that we have done. ↩

וְעַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה בֵּין שֵׁשׁ־בָּה קוֹם עֲשֵׂה וּבֵין שְׁאֵין בָּה קוֹם עֲשֵׂה אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ: אֶת־הַגְּלוּיִים לָנוּ כָּכָר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כַּדָּבָר שֶׁנֶּאֱמַר: הַנִּסְתָּרוֹת לִיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:

וַיֵּאָהֱבָתְךָ יְהוָה אֱלֹהֵינוּ שְׂאֵהֲבָתָ אֶת יִשְׂרָאֵל עִמָּךְ וּמַחְמִלְתְּךָ מִלִּפְנֵינוּ שְׂחַמֶּלֶתָ עַל בְּנֵי בְרִיתְךָ נָתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ אֶת (יוֹם הַשַּׁבָּת הַזֶּה לְקַדְשָׁהּ וּלְמִנוּחָהּ וְאֶת) יוֹם הַכַּפָּרִים הַזֶּה לְמַחֲלִילת חָטָא וּלְסִלִּיחַת עוֹן וּלְכַפֶּרֶת פֶּשַׁע: ←

1102 / AMIDAH

A hymn of praise I sing to you,
Bearing my voice on high,
to you, the Shield of Abraham.
Who is a God like you?

Great deeds of yours I teach about,
the Sovereign One, the Holy One.
Who is a God like you?

Discoursing on your words of knowledge,
you who grace us with your knowledge.
Who is a God like you?

Have you not said: "Return!"
you who desire our return?
Who is a God like you?

Wishing to pardon, wishing to forgive,
how often you forgive!
Who is a God like you?

Calling out in songs of thanks,
how good it is to offer thanks to you!
Who is a God like you?

Revered One on high, bless the multitude assembled here:
"May THE ETERNAL bless you!" it is said.
Who is a God like you?

Sheh'inah, your presence in the world, is peace,
you who make peace.
Who is a God like you?

You overlook your people's wrongdoing, as it is written by your prophet's hand: "Who is a God like you?—forgiving sin, absolving the transgressions of the remnant of your heritage, you who do not cling to anger, but desire only kindness,"

אֶהְלֵךְ בְּקוֹל רֶם מִגֵּן אֲבֹרָהִם

מִי אֵל כָּמוֹךְ:

גִּדְלָךְ אֲדַרְשׁ הַמָּלָךְ הַקָּדוֹשׁ

מִי אֵל כָּמוֹךְ:

הוֹרֵשׁ אֶמְרֵי רָצַת חוֹנֵן הַרְעַת

מִי אֵל כָּמוֹךְ:

הָאֵמֵר שׁוֹבָה הַרוּצָה בְּתִשׁוּבָה

מִי אֵל כָּמוֹךְ:

וּמוֹחֵל וְסוֹלֵחַ הַמִּרְבָּה לְסִלּוֹת

מִי אֵל כָּמוֹךְ:

קוֹל רִנָּה וְתוֹדוֹת הַטוֹב לָךְ לַהֲדוּת

מִי אֵל כָּמוֹךְ:

רֶם בָּרַךְ קֹהֵל הַמוֹנִי יְבָרְכֶךָ יְהוָה

מִי אֵל כָּמוֹךְ:

שְׁכִינְתְּךָ שְׁלוֹם עוֹשֶׂה הַשְּׁלוֹם

מִי אֵל כָּמוֹךְ:

בְּכָתוּב עַל יַד נְבִיאָךְ: מִי־אֵל כָּמוֹךְ נִשְׂא עוֹן וְעִבֵּר עַל־פֶּשַׁע
לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־הִתְזַיֵּק לְעַד אָפוּ כִּי־חִפְץ חֶסֶד הוּא: ←

הוא /Who is...kindness (Micah 7:18). מי אל...חסד הוא

you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.”

All the wrongs done by your people Israel
you hereby cast into oblivion.
Those deeds shall not be dwelt on any further,
nor shall they come to mind again.

“You show faithfulness to Jacob,
love to Abraham,
as you have sworn
from days of old.”

On Shabbat add the words in parenthesis.

Our God, our ancients’ God,
forgive us our transgressions
this Day (of Shabbat, and) of Atonement,
blot out and cause to pass away
our wrongdoings and our errors
from before your eyes, as it is said:
“I, yes I, shall be the one
who blots out your wrongdoing, for my sake;
your errors I shall not remember any more!”
And it is said: “I have made your sins
vanish like a storm cloud,
and, like a mist, the things you have done wrong.
Return to me, for it is I who have redeemed you!”
And it is said: “For on this day,
atonement shall be made for you,
to make you clean from all of your wrongdoings.
Before THE FOUNT OF MERCY, you shall all be clean.” ➡

יָשׁוּב יִרְחֹמֵנוּ יִכְבּוֹשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמִצְלוֹת יָם כָּל-חַטָּאתָם:
 וְכָל-חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא
 יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם: תִּתֵּן אֲמַת לִיעֶקֶב חֶסֶד לְאַבְרָהָם
 אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְרָהָם וְלִאֲמֹתָיו וְלִמִּי קָדָם:

On Shabbat add the words in parenthesis:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמֹתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת
 הַזֶּה וּבַיּוֹם) הַכְּפוּרִים: הַזֶּה מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד
 עֵינֶיךָ כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאוֹתֶיךָ לֹא
 אֶזְכֹּר: וְנֹאמַר: מַחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי
 גִּאלְתִּיךָ: וְנֹאמַר: כִּי-בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטֹהַר אֶתְכֶם מִכָּל
 חַטָּאוֹתֵיכֶם לְפָנַי יְהוָה תִּתְהַרְרוּ: ←

ישוב/you who...wrongs (Micah 7:19).

חתן/You show...old (Micah 7:20).

אנכי...אזכר /I, yes...more! (Isaiah 43:25).

מחיתי...גאלתיך /I have...you! (Isaiah 44:22).

כי ביום...תטהרו /For on...clean (Leviticus 16:30).

Our God, our ancients' God (take pleasure in our rest),
enable us to realize holiness with your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation,
(and help us to perpetuate, ETERNAL ONE, our God,
your holy Shabbat, with love and joy,
and let all Israel, and all who treat your name as holy,
rest upon this day,) and refine our hearts
to serve you truthfully.

For you are a forgiving God to Israel,
and compassionate to all the tribes of Yeshurun
in each and every generation,
and apart from you we have no sovereign,
none full of compassion and forgiveness,
except you.

Blessed are you, FORGIVING ONE,
sovereign of mercy and forgiveness
for our wrongdoings, and for those
of all your kin, the house of Israel,
you who make our guilt to pass away,
year after year,
the sovereign power over all the earth
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Atonement.

5. AVODAH / WORSHIP

Take pleasure GRACIOUS ONE, our God, in Israel your people;
lovingly accept their fervent prayer. May Israel's worship always
be acceptable to you. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רִצָּה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ
 בְּמִצְוֹתָיִךְ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבָעֵנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
 (וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ וְיִנּוּחוֹ בָּהּ
 יִשְׂרָאֵל מְקֻדָּשֵׁי שְׁמֶךָ) וְטִהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת כִּי אַתָּה סֶלֶחַ
 לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָיוֹר וּמִבְלַעְדֶּיךָ אֵין לָנוּ
 מָלָךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: בְּרוּךְ אַתָּה יְהוָה מָלָךְ מוֹחֵל וְסוֹלֵחַ
 לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל-שָׁנָה
 וּשְׁנָה מָלָךְ עַל-כָּל-הָאָרֶץ מְקֻדָּשׁ (הַשְׁבֵּת וְ) יִשְׂרָאֵל וַיּוֹם הַכַּפּוּרִים:

עבודה

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתָם בְּאַהֲבָה תִּקְבֹּל
 בְּרָצוֹן וַתְּהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: ←

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

Our creator, our sovereign,
remember your love for us,
and banish pestilence and war,
and famine, and captivity, and slaughter,
and crime, and violence, and plague,
and terrible disaster,
and every kind of illness,
and every kind of tragic accident,
and every kind of strife,
and all the forms of retribution,
and all evil decrees,
and groundless hatred,
from our midst,
and from the midst of all
who share in your world. ↪

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הַחֲדָאָה ¶

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַפְשְׁךָ שֶׁבָּכַל יוֹם עֲמָנוּ וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבָּכַל-עֵת עָרַב וּבֹקֶר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמָּרְחֵם
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קְוִינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד:

אֲבִינוּ מִלְּפָנֶיךָ זָכַר רַחֲמֶיךָ וְכִלָּה דְּבָר וְחָרַב וְרָעַב וְשָׂבִי וּמִשְׁחִית
וְעוֹן וּשְׂמֹד וּמִגָּפָה וּפֶגַע רַע וְכָל-מַחֲלָה וְכָל-תַּקְלָה וְכָל-קִטְטָה
וְכָל-מִינֵי פְרַעְגִּיּוֹת וְכָל-גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם מֵעֲלֵינוּ וּמֵעַל
כָּל-בְּנֵי עוֹלָמְךָ: ←

And write down for a good life
all who share your covenant.

Let all of life acknowledge you! May all beings praise your name
in truth, O God, our rescue and our aid. Blessed are you,
GRACIOUS ONE, whose name is good, to whom all thanks are due.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the Amidah is chanted aloud.

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.

Let it be God's will!

May THE ETERNAL's face give light
to you, and show you favor.

Let it be God's will!

May THE ETERNAL's face be lifted
toward you, and bestow upon you
peace.

Let it be God's will! 

שלום...יברכך / May...peace (Numbers 6:24-26).

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדִיךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁעֵתָנוּ
וַעֲזַרְתָּנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֹךְ נָאָה לְהוֹדוֹת:

בְּרַכַּת הַשְּׁלוֹם



The following paragraph is said only when the Amidah is chanted aloud.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְשִׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כָּאֲמֹר:

יְבָרְכְךָ יְהוָה וַיִּשְׁמְרֶךָ:

כְּנִיְהִי רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיַּחֲנֶךָ:

כְּנִיְהִי רָצוֹן:

יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ

וַיִּשֶׂם לְךָ שְׁלוֹם:

כְּנִיְהִי רָצוֹן:

Eloheynu veylohey avoteynu ve'imoteynu

barehenu baberahah hamshuleshet

ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon.

Grant peace, goodness and blessing in the world,
grace, love, and mercy

over us and over all your people Israel.

Bless us, source of being, all of us, as one
amid your light,

for by your light,

WISE ONE, our God, you give to us

Torah of life, and love of kindness,

justice, blessing, mercy, life, and peace.

So may it be a good thing in your eyes

to bless your people Israel, and all peoples,

with abundant strength and peace.

In the book of life, blessing, and peace, and proper sustenance,

may we be remembered and inscribed,

we and all your people, the house of Israel,

for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

The silent Amidah traditionally concludes with bowing and taking three steps back.

For Kaddish, see page 1187.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עַמָּךְ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךְ: כִּי בְּאוֹר
פְּנִיךְ נָתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת-עַמְּךָ
יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים בְּרַב-עֹז וְשְׁלוֹם:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

Sim shalom tovah uvrahah ba'olam hen vahesed verahamim
aleynu ve'al kol yisra'el ameha. Barehenu avinu kulanu ke'ehad
be'or paneha. Ki ve'or paneha natata lanu adonay eloheynu torat
hayim ve'ahavat hesed utzedakah uverahah verahamim vehayim
veshalom. Vetov be'eyneha levareh et ameha yisra'el ve'et kol
ha'amim berov oz veshalom.

Besefer hayim berahhah veshalom ufarnasah tovah nizaheer
venikatev lefaneha anahnu vehol ameha beyt yisra'el lehayim
tovim uleshalom.

Baruh atah adonay osey hashalom.

The silent Amidah traditionally concludes with bowing and taking three steps back.

For Kaddish, see page 1188.