

# A High Holiday Prayerbook

מִתְחַזֵּר לַיָּמִים נוֹרָאִים

*Kol Nidre Service*

***Bet Yitzchak -***  
*the Laugh Factory congregation*



# KOL NIDRE כָּל-נִדְרֵי SERVICE



*Kol Nidre begins while it is still daylight and is the only evening service at which the tallit is worn by congregants. In most communities the tallit is worn after the age of 13, though in some it is not worn until one has married. Women traditionally have been exempt from this custom, although the Talmud records that women were required to wear tzitzit (fringes), with only one authority, Rabbi Shimon disagreeing (Babylonian Talmud, Menachot 43a), and it is becoming more and more common today for women to wear a tallit.*

שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב אָמַר יְהוָה.

Peace and welcome to ones who are near and ones who are far...

Isaiah 57:19

## Meditation

*"Behold, I set before you this day  
life and death, blessing and curse.  
Choose life, that you and your dear ones may live."*

Deuteronomy 30:15,19

Rosh Hashanah, Yom Kippur, the "Days of Awe," are a time to reconsider and re-collect the paths we walk and that we share with so many others: not only friends and relatives and other dear ones, but clerks and co-workers and day-to-day casual, functional encounters. How do we treat another? What do we offer him or her? Can there be a smile, an acknowledgement, an affirmation that passes between us? Can I stop *judging* for once? ...And if I must judge, the rabbis teach that I must judge with compassion.

We have been created with minds able to dwell on many things. Can we turn to win-win intentions rather than win-lose? ...from retribution and retaliation to rehabilitation? ...from anger and hatred to grudging acceptance, ...if not tolerance, that many less evolved spirits share our world with us. Can we work to chart courses for ourselves that are about cooperation and shared success rather than rank competition?

In this world we have been given far more than we can ever hope to understand. The mystery and the meaning are both evident. May we discover the openness in our hearts and minds to find meaning in each other and connections that support the common task of building a better and more gratifying world.

*One day a year we gather as a community of Israel—all of us together and each one of us alone. The Kol Nidrei is traditionally recited as if standing in a courtroom as we contemplate what comes next...*

*The Torah scroll(s) are held next to the cantor/hazzan as the ancient words and melody are sung, releasing us from our over-reaching and overly optimistic vows.*

Before us, indeed, is set a blessing and a curse as the Torah recants - the blessing of possibilities for good things, if only we will it, and the curses of discord, disharmony, disconnection from one another, selfishness, self-aggrandizement, fear, among so many others, ...if we allow it. May we use God's gifts for building and not tearing at each other. May this day lead me to reconciliation with myself, with those whom I have hurt and offended, and with the Master of compassion who dwells in our hearts and on high. May we discover God's spirit within us.

*(For those with a Tallit)*

Putting on the Tallit

*When reciting the brachah below, it is customary to hold the tallit in both hands. After saying the brachah, the Tallit is wrapped briefly around the head and body before draping it around the shoulders.*

Blessed are You, Adonai, Ruler of time and space, who sets as a tradition, and guide us to wrap ourselves in these fringes.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

*Baruch atah, Adonai Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav, vitzivanu l'hitateif batzitzit.*

*As I wrap myself in a tallit, so may my soul wrap itself in the light of Your presence.*

Introductory Reading:

We are here together on Erev Yom Kippur, somewhere between who we have been and who we wish to become. This is the end of ten days and nights of consideration, *teshuvah*. We are here to question who we are, who we appear to be, how we have sought to protect ourselves, what are the roles and masks that no longer serve us. We seek to open wide the shutters behind which we have hidden, and to go forth seeing more clearly from who we have been, who we have become, and who we hope to be.

## Lighting the Yom Kippur Candles

On this high Shabbat  
We light the Shabbat and Yom Kippur lights,  
We honor all those who lit candles before us,  
We remember the mothers and daughters of Israel  
Who blessed their families and dear ones with these lights.  
They offered love and stability;  
They offered respite from the storms.  
Tonight, as they did, we light the candles  
to illuminate the darkness of our lives  
by blessing this coming year.

*Please rise.*

*Baruch atah, Adonai,  
eloheinu melech ha-olam,  
asher kid-shanu be-mitzvotav  
vitzi-vanu le-hadleek nayr  
shel [Shabbat ve-shel] Yom Hakippurim.*

בָּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר  
שֶׁל [שַׁבָּת וְשֶׁל] יוֹם הַכִּפּוּרִים.

Blessed are You, O Lord our God, Ruler of all, who sets as a tradition, and guides us to light the candles of [ Shabbat and of ] Yom Kippur. Amen

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Praised are You, O Lord, our God, Ruler of all, who granted us life, who sustained us, and who enabled us to reach this day. Amen.

*We are seated.*

*If we seldom observe Shabbat, may these Yom Kippur candles inspire us to recall the tradition of lighting candles on Friday evenings and may they their light and warmth rekindle our spirits and our lives.*

*We rise when the ark is opened.  
The scroll(s) are taken from the ark.*

The cantor/hazzan chants the following ancient declaration that we may join together in common prayer regardless either sins or virtues.

בִּישׁוּבָה שָׁל מֵעֵלָה וּבִישׁוּבָה שָׁל מִטָּה,  
עַל דַּעַת הַמְּקוֹם וְעַל דַּעַת הַקְּהָל,  
אָנוּ מִתְיָרִין לְהִתְפַּלֵּל עִם הָעַבְרָיִימִים.

## כל-נדרֵי -- Kol Nidre

Annuling our Vows (chanted three times)

כָּל-נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי, וְקִנּוּסֵי וְשְׁבוּעוֹת, דְּנִדְרָנָא  
וְדִאֲשְׁתַּבְּעָנָא, וְדִאֲחַרֵּימָנָא וְדִאֲסָרְנָא עַל נַפְשָׁתָנָא, מִיּוֹם כְּפוּרִים זֶה עַד  
יּוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה, כְּלִהוֹן אֲחֵרְטָנָא בְּהוֹן, כְּלִהוֹן יְהוֹן  
שְׁרוֹן, שְׁבִיקוֹן שְׁבִיתוֹן, בְּטָלוֹן וּמְבַטְלוֹן, לָא שְׁרִירוֹן וְלָא קִימִין. נִדְרָנָא  
לָא נִדְרֵי, וְאֶסְרָנָא לָא אֶסְרֵי, וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת

*Kol nidrei, ve-esarei ve-chromei ve-konamei ve-chinuyey, ve-kinusey ush'vuot,  
Deen-darna oo-de-eesh-tabana, oo-de-achareemna ve-da-asarna al nafshatana,  
Mee-yom kippurim zeh ad yom kippurim ha-ba aleinu le-tova, kul-hon eecha-raht-  
na ve-hon, kul-hon ye-hon sheh-ran, sheh-veekeen, sheh-veeteen, be-tahleen  
oome-vootaleen, la shah-reereen v'la kayameen.  
Nee-drana la nidrei, ve-esa-rana la esarei, oo-sheh-voo-atana la sheh-voo-ot.*

All vows and oaths we take, all promises and obligations we make to God between this Yom Kippur and the next (may the year come to us for good), we hereby publicly retract if the event transpires that we fail to fulfill them, and we hereby declare our request to be absolved before God.

Cantor/hazzan and congregation:

*Ve-nees-lach le-chol adat be-nei yisrael  
ve-la-ger hagar be-tocham  
kee le-chol ha'am beech-gagah.*

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל  
וְלַגֵּר הַגֵּר בְּתוֹכְכֶם  
כִּי לְכָל הָעָם בְּשִׁגְגָה.

Rabbi:

And all the congregation of Israel shall be forgiven, as well as the stranger who lives among them, because Israel, collectively, acted in error. *Numbers 15:26*

Cantor/hazzan:

סְלַח-נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ,  
וְכַאֲשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה מִמְצָרִים וְעַד-הַנְּהָה. וְשֵׁם נְאֻמָּר:

Rabbi:

Out of an abundance of *chesed* - lovingkindness, please pardon the sin of this people. Forgive us as you have forgiven our people throughout all time. *Numbers 14:19*

Congregation and Cantor/hazzan:

*Va-yomer Adonai salachtee kee-de-varecha. וַיֹּאמֶר יְהוָה: סְלַחְתִּי כְּדָבָרְךָ:*

Rabbi:

Then God said to Moses: "I have pardoned them as you have asked." Numbers 14:20

Praised are You, Adonai,  
our God, ruler of time and space,  
for granting us life, for sustaining us,  
and for bringing us to this moment.

בְּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ, וְקִיַּמְנוּ,  
וְהִגַּמְנוּ לְזַמַּן הַזֶּה:

*The Torah scroll(s) is/are returned to the ark; we may be seated*

Meditation:

If I mount the wings of dawn  
Or dwell beyond the sea,  
Even there You shall lead me,  
And Your right hand hold me fast.

*Psalm 139:9-10*

*Please rise for the Barchu*

**The Barchu - בְּרַכּוּ**

Cantor:

*(Open the Ark doors)*

Barchu et Adonai ham'vorach.

בְּרַכּוּ אֶת יי הַמְבוֹרָךְ.

*(Bless God - Adonai who is praiseworthy.)*

Together:

Baruch Adonai ham'vorach l'olam va-ed . בְּרוּךְ יי הַמְבוֹרָךְ לְעוֹלָם וָעֶד .  
*(Blessed is Adonai who is praiseworthy.)*

*After the Ark doors are closed, the congregation may be seated*

*Baruch atah Adonai eloheinu melech haolam,  
asher beed-varo ma-areev araveem.  
be-chochma pote-ach she-areem  
oo-vett-voo-nah me-shaneh eeteem  
oo-macha-leef et ha-zmaneem,  
oo-m'sader et ha-kochaveem  
be-meesh-merotayhem  
ba-rakeeya keer-tzono.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עַרְבִים.  
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים  
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים  
וּמַחְלִיף אֶת הַזְּמַנִּים,  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם  
בְּרַקִּיעַ כְּרָצוֹנוֹ.

Blessed are You O Lord, God of time and space, whose word brings on the evening dusk. You open the gates of dawn with wisdom, change nighttime to daytime and back again with understanding, set the succession of seasons, and arrange the stars in the sky according to your will.

Boray yom va-lai-lah, golayl ohr meep'nay  
 cho-shech v' chshech meep-nay ohr.  
 Oo-ma'veer yom oo-may-vee lailah  
 Oo-mavdeel bayn yom oo-vayn lailah  
 Adonai tze-va-oht sheh-mo.  
 Ayl chai ve-ka-yam tamed yeem-loch  
 Aleynoo le-olam va-ed,

בִּוְרָא יוֹם וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי  
 חֶשֶׁךְ וְחֶשֶׁךְ מִפְּנֵי אֹר.  
 וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה  
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה  
 יי צְבָאוֹת שְׁמוֹ.  
 אֵל חַי וְקַיִם תָּמִיד יְמִלּוֹךְ  
 עֲלֵינוּ לְעוֹלָם וָעֶד.

Ruler of all, You create day and night, rolling light away from darkness and darkness from light. Eternal Source of Mystery, Your rule shall embrace us for all of our days. Praised are you, God, who brings on the evening twilight.

*Baruch atah adonai ha-ma'ariv aravim.*

בְּרוּךְ אַתָּה יי, הַמַּעְרִיב עֶרְבִים.

God is in the faith by which we overcome the fear  
 Of loneliness, of helplessness, of failure and of death

*God is in the hope which, like a shaft of light  
 Cleaves the dark abyss of depression, suffering, and despair.*

God is in the love that creates, protects, forgives.

God is the spirit that broods upon the chaos we have wrought.

*Disturbing its static wrongs, and stirring into life  
 The formless beginnings of a new and better world.*

### The Sh'ma - שמע

Cantor & Congregation:

*Please rise.*

*Shema Yisrael,*

*Hear, O Israel:*

שְׁמַע יִשְׂרָאֵל

*Adonai Eloheynu,*

*Adonai is our God,*

יי אֱלֹהֵינוּ

*Adonai Echad.*

*Adonai is One! (Deut. 6:4)*

יי אֶחָד.

*Baruch Shem k'vod*

*Blessed is His glorious*

בְּרוּךְ שֵׁם כְּבוֹד

*mal-chuto l'olam va-ed.*

*kingdom forever & ever*

מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Please be seated.*

V'ahavta et Adonai Elohecha,  
 b'chol l'avv'cha uv'chol nafsh'cha uv'chol  
 m'odecha. V'hayu had'varim ha-eileh  
 asher anochi m'tzav'cha hayom al  
 l'avvecha. V'shinantam l'vanecha v'dibarta  
 bam b'shivt'cha b'veitecha uv'lecht'cha  
 vaderech uv'shochb'cha uv'koomecha.  
 Uk'shartam l'ot al yadecha v'hayu  
 l'totafot bein einecha. Uch'tavtam  
 al m'zuzot beitecha uvish'arecha.

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ,  
 בְּכָל-לִבְבְּךָ, וּבְכָל-  
 מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
 אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-  
 לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ  
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.  
 וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכָתַבְתָּם  
 עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Together:

You shall love Adonai your God with all your heart, with all your substance, with all your strength.

Set these words, which I command you this day, upon your heart.

Teach them well to your children and speak of them in your home and on your journeys, 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 home, and on your gates. (Deut. 6:5-9)

**V'haya - Accept God's Mitzvot - (Second paragraph of the Sh'ma)**

*This paragraph expresses in agricultural metaphor the disintegration of society and community when God is absent.*

If you will observe the mitzvot I give you today, to love Adonai your God and to remember with all your heart and all your soul, then I will favor your land with rain at the proper season—rain in autumn and rain in spring—and you will have an ample harvest of grain and wine and oil.

**Vayomer - Wear Tzitzit - (Third paragraph of the Sh'ma)**

*This paragraph expresses the tradition of wearing fringes on garments, ...linking us to other Jewish traditions.*

Adonai said to Moses: Instruct the people Israel that in every generation they shall put tzitzit on the corners of their garments, and bind a thread of blue to the tzitzit of each corner.

L'ma-an tiz-k'ru, va-aseetem et  
 kol mitzvotai vih'yitem k'doshim  
 l'Eloheichem. Ani Adonai Eloheichem,  
 asher hotzeiti et-chem mei-eretz

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
 כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ



Mitzrayim lih'yot lachem l'Elohim  
ani Adonai Eloheichem. Emet.

מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים,  
אֲנִי יְיָ אֱלֹהֵיכֶם. אֱמֶת.

...So that we remember and perform mitzvot, setting ourselves up for success in life. "I am the One who led you and your ancestors out from darkness, as I lead you now. I am Adonai, your God, truly."

Cantor:

Adonai eloheychem emet. I am Adonai your God. יְהוָה אֱלֹהֵיכֶם אֱמֶת.

*Rise for personal meditation and prayer.*



The האָרוֹן קֹדֶשׁ, the "Ark" where the Torah is kept, is opened to symbolize that the gates of heaven are open to our thought and prayers, especially now. It is customary that we stand, out of memory and tradition and the meaning the scroll(s) embody to Jews. And tonight we reflect on ...

Where we have been... Have I pursued paths that have meaning, that fill me with happiness, that offer me satisfaction?

How we have been... Am I happy with how I have taken care of myself, how I have treated others?

Who we need to be... Who do I need to be; who do I want to be? Have I been honest with myself and others? What is my vision of myself for tomorrow?

...And what we need to change...

Are the changes I need to make within? ...at work? ...with family? ...are they about projects and goals? Do I reflect very often? Do I need to do so more than I do?

*Upon completion of reflection or meditation  
or reading the prayers on the following pages, you may be seated.*



*In the ancient and medieval synagogue of the first millennium, the silent Amidah was repeated aloud by a Cantor since individual prayerbooks were virtually unknown. The practice has continued ever since.*

# תפילת העמידה – חזרת הש"ץ

## The Kol Nidre Amidah

Cantor (Congregation may join in):

Baruch atah Adonai,  
Eloheinu v'Elo-hei avoteinu v'imoteinu.  
Elo-hei Avraham, Elo-hei Yitzchak,  
Vei-lohei Ya'acov  
V'Elo-hei Sarah, Elo-hei Rivka,  
Elo-hei Rachel, v'Elo-hei Leah.  
Ha'Eyl hagadol, hagibor v'hanora,  
Eyl elyon, gomel hasadim tovim,  
V'koneh hakol.  
V'zocher has-dei avot v'ima-hoht,  
Umay-vee go-eyl liv'nei bnei-hem  
L'ma-an sh'mo b'ahavah.

ברוך אתה יי, ...ברוך הוא, וברוך שמו  
אלהינו ואלהי אבותינו ואמותינו,  
אלוהי אברהם, אלוהי יצחק,  
ואלוהי יעקב,  
אלוהי שרה, אלוהי ריבקה,  
אלוהי רחל, ואלהי לאה.  
האל הגדול, הגיבור והנורא,  
אל עליון, גומל חסדים טובים,  
וקנה הכל.  
וזוכר חסדי אבות ואמהות,  
ומביא גואל לבני בניהם  
למען שמו באהבה.

Praised by the God of our ancestors, the God of Abraham, of Isaac, and of Jacob, of Sarah, of Rebecca, of Rachel, and of Leah.

Praised be the source of strength and of courage, the source of kindness and good deeds.

Praised be the source of gentleness and of love, of softness and kind words.

Praised be the man who transcends strength through gentleness and praised be the woman who perfects gentleness through strength.

Praised be the person who acts according to the best that is within and praised be the person who reaches out to touch the best in others.

Praised be the gentle faithfulness of Abraham and the valiant strength of Sarah.

Praised be the God who created us as whomever and however we are.

Together:

(Zochreynu chant)

Zoch-reynu li-chayim, זְכַרְנוּנוּ לְחַיִּים,  
Melech cha-fetz b'chayim, מֶלֶךְ חַפֵּץ בְּחַיִּים,  
V'chat-veynu be-sefer ha-chayim, וְכַתְּבֵינוּ בְּסֵפֶר הַחַיִּים,  
li-ma-ancha eloheem chayim. לְמַעַן אֱלֹהִים חַיִּים.

Zoch-reynu, Zoch-reynu, Remember, is an insertion that ends with the word chayim, ...that we and God should look to the future and plan for good things, plan for life !

*Melech ozer u-moshiah u-magen.  
Baruch atah Adonai,  
Magen Avraham u-fokeid Sarah.*

מְלֶכְךָ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ, ...ברוך הוא, וברוך שמו  
מְגֵן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Blessed is Adonai, the shield of Abraham and the One who blessed Sarah.

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

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,  
מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

You are the Source and forever, Adonai— You offer life and meaning.

Each of us is an author,  
Writing with deeds, in life's Great Book.

And to each You have given the power  
To write lines that will never be lost.

No song is so trivial,  
No story is so commonplace,

No deed is so insignificant  
That it is not recorded.

No kindness is ever done in vain;  
Each *mitzvah* leaves its imprint.

All our deeds, the good and the bad  
Are noted and remembered.

So help us to remember always  
That what we do will last long after;

That the echoes of the words we speak  
Will resound until the end of time.

May our lives reflect this awareness;  
May our deeds bring no shame or reproach.

May the entries we make in the Book of Life  
Be ever acceptable to You.

May we awaken to how we affect each other and learn to bring forth the good.  
May each of us and all of us together seal this year with good intentions that last  
and become reality in this New Year.

The day has come  
To account for ourselves  
Who I have been and who I wish to be.

The day has come  
To imagine how I wish to change  
What to honor & what to repair.

Have I renewed of late  
My vision of the world I desire  
Of the changes I would make

In ways I am with others  
In certain friendships I choose  
In how, at times, I am with family?

Have I faced up of late  
To my honest and heart-felt needs  
That tug at me, that somehow I never address?

I need honest companionship and love  
But do I believe I truly deserve it?  
I need to love another, ...but am I truly able?

I need to grasp my strengths & weaknesses  
Not to pursue titles & possessions and power  
But to be valued as a comfort and a friend.

We wish to risk loving another, ...when we have no one dear,  
We wish to fix up the world, ...though others say we shouldn't dare,  
We wish to discover meaning, ...when some can't imagine it's there.

And though taking risks may mean it all comes crashing down,  
I know I can survive, though saddened, shaken, confused, and with tears,  
Because dreams and my imagination shall remain unscathed.

And so long as I have breath and strength,  
So long as I can learn and grow,  
I will continue to transform myself and find meaning, wherever I go.

On Yom Kippur the Book of Life and Remembrance is sealed; ...may we merit good.

## For the sins...

We disappoint when we do not keep our promises.

We create undue difficulty when we speak evil of others.

We set the stage for retaliation when we are spiteful and mean.

We fail to recreate the world in Your image when we say it is useless to do good.

For all of these failings, God of forgiveness,

forgive us, pardon us, and grant us atonement.

וְעַל כָּל־אֲשֶׁר אָלַחְתָּ לָנוּ סְלִיחוֹת סְלַח לָנוּ. מְחַל לָנוּ. כַּפָּר לָנוּ:

*V'al ku-lam, eloha s'lichot, s'lach lanu, m'chal lanu, ka-pair lanu.*

We set the stage for unhappiness when we are thoughtless.

We create discord when we are disrespectful.

We ruin community when we are unkind to friends and neighbors.

We take a little away from generations to follow when we are wasteful.

We are selfish; we are thinking only of ourselves when we are greedy.

For all of these failings, God of forgiveness,

forgive us, pardon us, and grant us atonement.

וְעַל כָּל־אֲשֶׁר אָלַחְתָּ לָנוּ סְלִיחוֹת סְלַח לָנוּ. מְחַל לָנוּ. כַּפָּר לָנוּ:

*V'al ku-lam, eloha s'lichot, s'lach lanu, m'chal lanu, ka-pair lanu.*

We lose the meaning of life when we fail to appreciate beauty.

We shorten our days when discouragement consumes us.

We are short-sighted and narrow-minded when we give in to prejudice.

We harm ourselves when we ignore the needs of others, ...we are all connected.

We fail to grasp the meaning of life when we do not appreciate what we have.

For all of these failings, God of forgiveness,

forgive us, pardon us, and grant us atonement.

וְעַל כָּל־אֲשֶׁר אָלַחְתָּ לָנוּ סְלִיחוֹת סְלַח לָנוּ. מְחַל לָנוּ. כַּפָּר לָנוּ:

*V'al ku-lam, eloha s'lichot, s'lach lanu, m'chal lanu, ka-pair lanu.*

For the damage to others we have done knowingly,

1<sup>st</sup> Reader Card:

*For the damage we have done to others unknowingly,*

2<sup>nd</sup> Reader Card:

*For the suffering we have allowed through inaction,*

3<sup>rd</sup> Reader Card:

*For the harm we have inflicted through our speech,*

4<sup>th</sup> Reader Card:

*For the pain we have allowed to take hold through our silence...*

For all of these sins, God of forgiveness,

forgive us, pardon us, and grant us atonement.

וְעַל כָּל־כַּלְמֵי אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ. מַחֵל לָנוּ. כִּפֶּר לָנוּ:

*V'al ku-lam, eloha s'lichot, s'lach lanu, m'chal lanu, ka-pair lanu.*

O Lord, the source and embodiment of Ultimate Mystery and Compassion and Meaning, we come to You here in this sanctuary, seek our paths that will take us through the next year. May we discover that we discover, inside, the still, small voice of Your spirit.

If our lives have become shallow, deepen them;

If our principles have become shabby, repair them.

If our ideals have become tarnished, restore them;

If our hopes have become faded, revive them.

If our loyalties have grown dim, brighten them;

If our values have become confused, clarify them.

If our purposes have grown blurred, sharpen them;

If our horizons have become narrowed, widen them.

Enable us to be worthy instruments of Your design,

And help us to live the words we pray.

Amen.

*Oseh shalom bim-romav,*

*Hu ya'aseh shalom aleinu,*

*V'al kil Yis-ra-el v'imru, imru, amen.*

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ, אָמֵן.

May the One who makes peace bring peace to us, to Israel & All the world.

And together we say, Amen.

*We may be seated.*

## יַעֲלֶה - Ya'aleh

### Cantor/hazzan:

Ya-aleh tachanu-nenu me-erev,  
Ve-yavo shav-atenu me-boker  
Ve-year-eh rinu-nenu ahd ahrev.

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב,  
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר,  
וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב.

### 5<sup>th</sup> Reader Card:

May our prayers rise as the sun sets;  
May our cries come before you as the sun rises;  
Then we will sing out of happiness until dusk.

Ya-aleh kolenu me-erev,  
Ve-yavo tzid-ko-tenu me-boker,  
Ve-year-eh pidyonenu ahd ahrev.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,  
וַיָּבֹא צְדָקוֹתֵנוּ מִבֹּקֶר,  
וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.

### 6<sup>th</sup> Reader Card:

May our voices rise as the sun sets;  
May Your justice come to us as the sun rises;  
Then we will be redeemed all the day long.

Ya-aleh inu-yenu me-erev,  
Ve-yavo slichatenu be-boker,  
Ve-year-eh na-akatenu ahd ahrev.

יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב,  
וַיָּבֹא סְלִיחַתֵנוּ מִבֹּקֶר,  
וַיִּרְאֶה נְאֻקַּתֵנוּ עַד עֶרֶב.

### 7<sup>th</sup> Reader Card:

May Your responses to us rise as the sun sets;  
May Your forgiveness come as the sun rises;  
Then we will celebrate all the day long.

Ya-aleh me-nu-senu me-erev,  
Ve-yavo lema-ano me-boker,  
Ve-year-eh kippur-renu ahd ahrev.

יַעֲלֶה מְנוּסֵנוּ מֵעֶרֶב,  
וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר,  
וַיִּרְאֶה כְּפִוְרֵנוּ עַד עֶרֶב.

### All:

May our needs fly up to You as the sun sets;  
May Your answer descend as the sun rises;  
Then we will have redemption all the day long.

## שמע קולינו - "Hear Our Prayer..." - Sh'ma Koleinu

Cardholders 14 and 15: Come up to the Bimah to open the Ark door.

*Please rise.*

Cantor:

שְׁמַע קוֹלֵינוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת  
תְּפִילָּתֵינוּ. הַשִּׁיבֵינוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יַמִּינוּ כְּקֶדֶם. אֵל תִּשְׁלִיכֵנוּ  
מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ. אֵל תִּשְׁלִיכֵנוּ לַעֲתָה זְקָנָה כְּכֹלֹת  
אֵל תַּעֲזֹבֵנוּ. אֵל תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֵל תִּרְחַק מִמֶּנּוּ.

*When ark doors are closed, we may be seated.*

Responsively:

Hear our voice O God; have compassion and caring for us.

Accept our prayers with understanding and kindness

*Share with us your Spirit;*

*Make us near to you.*

Bring us near whether we are young or old.

...whether we are strong or infirm.

*In the face of adversity, may we discover your grace and protection,  
for You are our help and our comfort.*

Hear us and consider our inmost thought and intentions.

*May the words of our mouth and the meditations of our heart*

*Be acceptable to You, O Lord, our Rock and our Redeemer.*

For You we wait, our God; You will answer.

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

וְעַל כּוֹלָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

*V'al ku-lam elo-ha s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.*

For we are Your people, and You are our God.

*We are as children, and You our Guide and Teacher.*

We are Your disciples with so much to learn. And You are the Master.

*We are blessed with creativity and you are Creator.*

We are Your heritage, and You our Destiny.

*We are Your vineyard, and You bring the rain to nurture.*

We are Your faithful, and You are the Ruler of time and space.



## The Vidui (Remembering and Reviewing our Shortcomings)

*Please rise.*

Reader/

Cantor:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ. שְׂאִין אֲנַחְנוּ  
עֲזֵי פָנִים וְקָשִׁי עֵרָף לֹמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ אַבָּל אֲנַחְנוּ חָטְאנוּ:

Together:

Our God and God of our ancestors, may our prayers come before You. Do not turn away from our heartfelt needs. We are not so hard-faced and stiff-necked to say to You: "We are *tzadiks* - righteous ones and we have not made mistakes, rather, we have fallen short and at times, harmed others."

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דָּבַרְנוּ דָּפִי.

*Ashamnu, Bagadnu, Gazalnu, Debarnu dofi.*

הֶעָוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסָנוּ, טָפְלָנוּ שְׂקָר.

*He'evinu, Hirshanu, Zadnu, Chamasnu, Tafalnu sheker.*

יַעֲצָנוּ רָע, כָּזְבְנוּ, לָצָנוּ, מָרְדְנוּ, נֶאֱצָנוּ.

*Ya'atznu ra, ki-zavnu, Latznu, Maradnu, Nee-atznu.*

סָרְרָנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קָשִׁינוּ עֵרָף.

*Sararnu, Aveenu, Pashanu, Tzararnu, Kishinu oref.*

רָשָׁעְנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

Responsively or Antiphonally:

We abuse, we betray, we are cruel.

We destroy, we embitter, we falsify.

We gossip, we hate, we insult.

We jeer, we kill, we lie.

We mock, we neglect, we oppress.

We pervert, we quarrel, we rebel.

We steal, we transgress, we are unkind.

We are violent, we are wicked, we are xenophobic.

We fail to discern when we are manipulated.  
     We follow bad causes with zeal.  
 We trust when we should not and we fail to trust when we should.  
     We abuse, we betray, we are cruel.  
 We destroy, we embitter, we falsify.  
     We gossip, we hate, we insult.  
 We jeer, we kill, we lie.  
     We mock, we neglect, we oppress.  
 We pervert, we quarrel, we rebel.  
     We steal, we transgress, we are unkind.  
 We are violent, we are wicked, we are xenophobic.  
     We yield to fear, we are zealots for bad causes.

Together:

<i>V'al ku-lam</i>	For all of these sins,	וְעַל כּוֹלָם,
<i>elo-ha s'lichot;</i>	God of Forgiveness,	אֱלֹהֵי סְלִיחוֹת,
<i>s'lach lanu, m'chal lanu,</i>	Forgive us, Pardon us,	סְלַח לָנוּ, מַחַל לָנוּ,
<i>ka-per lanu.</i>	Grant us atonement.	כַּפֵּר לָנוּ.

We sin against You when we tell lies.  
 We sin against You when we do not follow through on promises.  
 We sin against You when we speak badly of others.  
 We sin against You when we are spiteful or mean.  
 We sin against You when we say there is no point in doing the "right" thing.

<i>V'al ku-lam</i>	For all of these sins,	וְעַל כּוֹלָם,
<i>elo-ha s'lichot;</i>	God of Forgiveness,	אֱלֹהֵי סְלִיחוֹת,
<i>s'lach lanu, m'chal lanu,</i>	Forgive us, Pardon us,	סְלַח לָנוּ, מַחַל לָנוּ,
<i>ka-per lanu.</i>	Grant us atonement.	כַּפֵּר לָנוּ.

We sin against You when we are thoughtless.  
 We sin against You when we offer others disrespect.  
 We sin against You when we are inconsiderate of those we consider "friends."  
 We sin against You when we are wasteful.  
 We sin against You when we are miserly and uncaring of those less fortunate.

V'al ku-lam  
elo-ha s'lichot;  
s'lach lanu, m'chal lanu,  
ka-per lanu.

For all of these sins,  
God of Forgiveness,  
Forgive us, Pardon us,  
Grant us atonement.

וְעַל כּוֹלָם,  
אֱלֹהֵי סְלִיחוֹת,  
סְלַח לָנוּ, מַחַל לָנוּ,  
כַּפֵּר לָנוּ.

We sin against You when we ignore the blessings of beauty and harmony.

We sin against You when we are too easily discouraged.

We sin against You when we give in to prejudice.

We sin against You when we ignore the honest, human needs of others.

We sin against You when we lose focus of the blessings we have received.

V'al ku-lam  
elo-ha s'lichot;  
s'lach lanu, m'chal lanu,  
ka-per lanu.

For all of these sins,  
God of Forgiveness,  
Forgive us, Pardon us,  
Grant us atonement.

וְעַל כּוֹלָם,  
אֱלֹהֵי סְלִיחוֹת,  
סְלַח לָנוּ, מַחַל לָנוּ,  
כַּפֵּר לָנוּ.

For the sins we have committed knowingly.

For the sins we have committed unknowingly.

For the sins we have committed through inaction.

For the sins we have committed through speech.

For the sins we have committed in silence.

V'al ku-lam  
elo-ha s'lichot;  
s'lach lanu, m'chal lanu,  
ka-per lanu.

For all of these sins,  
God of Forgiveness,  
Forgive us, Pardon us,  
Grant us atonement.

וְעַל כּוֹלָם,  
אֱלֹהֵי סְלִיחוֹת,  
סְלַח לָנוּ, מַחַל לָנוּ,  
כַּפֵּר לָנוּ.

\*

*Please remain standing for the Avinu Malkeynu on the next page.*

## Avinu Malkeynu - מְלִכְנוּ - אָבִינוּ

*chanted together*

אָבִינוּ מְלִכְנוּ, שְׁמַע קוֹלְנוּ.  
Avinu Malkeinu, hear our voice. ... *shma koleynu.*

אָבִינוּ מְלִכְנוּ, חָטְאָנוּ לְפָנֶיךָ.  
Avinu Malkeinu, we have erred before You. ... *chatanu lifanecha.*

אָבִינוּ מְלִכְנוּ, חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְנוּ.  
Avinu Malkeinu,  
have compassion on us and on our children. ... *chamol aleinu v'al ohla-leynu v'tapeynu.*

אָבִינוּ מְלִכְנוּ, כְּלֵה דָבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ.  
Avinu Malkeinu,  
end sickness, war, and hunger ... *kaleh dever v'cherev v'ra-av mey-aleinu.*

אָבִינוּ מְלִכְנוּ, כְּלֵה כָּל-צָר וּמִשְׁטָיוֹן מֵעָלֵינוּ.  
Avinu Malkeinu, end oppression. ... *kaleh kol tzar u-masteen mey-aleinu.*

אָבִינוּ מְלִכְנוּ, כָּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
Avinu Malkeinu, write us  
in the Book of Life for good things. ... *kaht-venu be-sefer chayim tovim.*

אָבִינוּ מְלִכְנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.  
Avinu Malkeinu, bring to us a Good Year. ... *chadesh aleinu shanah tovah.*

אָבִינוּ מְלִכְנוּ, מֵלֵא יָדֵינוּ מִבְּרַכּוֹתֶיךָ.  
Avinu Malkeinu, fill our hands with blessing. ... *maleh yadenu mee-birchotecha.*

Avinu Malkeinu, chaneinu vi-anay-nu (2x)  
Kee ayn banu ma-asim,  
Aseh eemanu, tzdakah v'chesed (2x)  
V'hoshee-yaynu.  
אָבִינוּ מְלִכְנוּ, חַנּוּנוּ וְעֲנֵנוּ  
כִּי אֵין בָּנוּ מַעֲשִׂים,  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד  
וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, be gracious and answer us, for we have little merit.  
Treat us generously and with kindness, and be our help.*

*We may be seated.*

8<sup>th</sup> Reader Card:

Life is a flurry of thought and movement that seems to stop only when we sleep. In it are people, events, actions, feelings, and ideas. Every day, our minds are constantly occupied with these "things." Today, though is a time when we pause. A year has passed. It's time to take notice; we mustn't lose or days in our rush from one thing to another.

9<sup>th</sup> Reader Card:

Today we "stop the action." We freeze our "movie" at a single frame and examine that frame closely. We focus on the details of what has affected us during the year. We try to learn from our mistakes so that when Yom Kippur vanishes in the sunset and the movie starts up again, we will discover a much improved "scene."

Reader's Kaddish:

Yit-gadal, ve-yit-kadash, shmei raba. וְיִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
B'alma divra chirutei ve-yamlich malchutei, וְיִמְלִיךְ מַלְכוּתָהּ, וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
be-chayei-chon u-ve'yomei-chom וְיִחַיֵּי וְיִחַיֵּי מִיּוֹמֵינוּ  
u-vechayei d'chal beit yis-ra-el. וְיִחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל.  
Ba-a-gala uveezman ka-reev, vu-imru Amen. וְאָמְרוּ קָרִיב וְאָמְרוּ אָמֵן.  
Ye-hay shmay raba m'varach, l'alam ul'almei almaya. יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.  
Yit-barach vyishtabach vyitpa-ar vyitromam vyitnasei יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
Vyit-hadar vyit-aleh vyit-halal shmei d'kudeshah. וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא.  
B'reech hoo. בְּרִיךְ הוּא.  
L' ayla, l' ayla mee-kol birchatah v'shirata לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירָתָא  
Toosh b'chata v'nechemata da'amiran b'alma תִּשְׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרָן בְּעֵלְמָא  
V' imru, Amen. וְאָמְרוּ אָמֵן.  
Tit-kabel tz'lot-hon u-va-oot-hon d'chol yisrael תִּתְקַבֵּל צְלוֹתְהוֹן וְבַעוֹתְהוֹן דְכָל־יִשְׂרָאֵל  
Kadam avoo-hon dee veeshmaya v'imru Amen. קַדָּם אַבוּהוֹן דִּי בְשַׁמַּיָא, וְאָמְרוּ אָמֵן.  
Y'hay shlama raba meen sh'maya, יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָא  
V'chayim aleinu v'al kol yisrael, v'imru Amen. וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.  
Oseh shalom bim-romav, hoo ydaseh shalom aleinu, עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
V'al kol yisrael, v'imru Amen. וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

Please rise

Cantor and Congregation:

## Aleinu

*Aleinu lisha-bey-ach la-a-don ha-kol,  
la-tayt gedulah li-yotzer beraysheet.  
Sheh-lo asanoo k'go-yay ha-a-ra-tzot,  
v'lo samanoo k'meesh-puchot ha-adama.  
Sheh-lo som chel-key-noo ka-hem,  
v'go ra-laynoo k'chol ha moh-nam.*

*Va-anachnoo ko-reem  
oo-meeshta-cha-veem oo-modeem  
Leef-nay melech malchei ham-lachim  
ha-kadosh baruch hoo.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה  
שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֵם  
וְגוֹרְלֵנוּ כְּכֹל הַמוֹנִים:  
וְאֲנַחְנוּ כְּרַעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor given us an ordinary destiny.

And so we bow, acknowledging the source of all, the Holy One, who is praised, the One who orders the heavens and allows the earth to form, whose abode is within us and beyond us. As it is written in the Torah, "Know and take to heart, that Adonai is God in the universe and earth; there is no other."

שֶׁהוּא נוֹטֵה שְׁמֵם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוּ בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵינֵת עִזּוּ בְּגַבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מְלַכְנוּ אָפֶס לוֹלְתוּ, כְּפִתּוּב־תּוֹרָתוֹ.  
וַיִּדְעַת הַיּוֹם וְהַשְּׁבֵת אֶל לְבַבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ  
מִתַּחַת, אֵין עוֹד.

*V'ne-emar, v'hayah Adonai  
l'melech al kol ha-aretz,  
ba-yom ha-hoo  
yih-yeh Adonai echad, oo-sh'mo echad. Amen*

וְנֵאמַר. וְהָיָה יי  
לְמֶלֶךְ עַל כָּל-הָאָרֶץ,  
בַּיּוֹם הַהוּא  
יְהִי יי אֶחָד וּשְׁמוֹ אֶחָד.

...And it shall come to pass that the Source of life and meaning shall be acknowledged. On that day, Adonai shall be One and God's name One.

*When the ark doors are closed, we may be seated.*

## Mourner's Kaddish

*Transliteration*

*Yit-gadal ve-yit-kadash shmei raba. B'alma divra khir'utei vlyamlikh mal-khutei be-chayei-khon uve'yomei-khon uve-chayei di-khol beit yisrael be-agala u-vizman kariv v'imru amen.*

*Ye-hei shmei raba meva-rakh l'alam ul'almei 'almaya.*

*Yitbarakh ve-yish-tabach ve-yitpa'ar ve-yitromam ve-yitnasei ve-yit-hadar ve-yit'aleh ve-yit halal shmei di-kudsha brikh hu. L' eila l'eila mikol bir-khata ve-shirata tush-be-chata ve-nechemata da-amiran b'alma, v'imru, amen.*

*Ye-hei shlama raba min shmaya ve-chayim aleinu v'al kol yisrael v' imru, amen.*

*Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol yisrael v' imru, amen.*

*Aramaic text*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ. וְיִמְלִיךָ מְלְכוּתָהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזָמַן קָרִיב וְאָמְרוּ.  
אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעֵלְמֵי עֵלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקוּדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁרְתָּא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמְרִין בְּעֵלְמָא וְאָמְרוּ. אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:  
עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ.  
אָמֵן:

*We may be seated.*

*Closing song.*

*Closing Blessing.*

*End of the Kol Nidre Service.*