Prayer for Our Congregation During a Global Pandemic

With the knowledge of the One Who is in All Places, and with the knowledge of our holy community,

We declare with full voice and with full heart.

This is temporary – this isolation we feel – and may God heal our isolation; may God hear the anguished voices of those who are truly alone and lonely.

We commit ourselves anew: that through our wisdom we will be able to lift the veil of fear, we will redeem ourselves from our solitude, and re-join each other in a sacred community, We will go from merely holding hearts, to once again holding hands.
Our embraces will journey back from the virtual to the real.

Even as our prayers and songs go out into the cloud, let us resolve:

We shall not abandon this house of God.

Our houses of God and Israel and Torah are still our houses and still our homes.

They are here to sustain and inspire us, give us meaning and purpose, comfort and joy.

This is temporary. Yet again shall the voices of children and adults be heard in our sanctuaries for what they must continue to be.

We will return.

-Rabbi Jeff Salkin (adapted)
Psalm 150

Hal’lu Yah!

Hal’lu-El b’kodsho,

hal’luhu birkia uzo.

Hal’luhu bigvurotav,

hal’luhu k’rov gudlo.

Hal’luhu b’teika-shofar,

hal’luhu b’neivel v’chinar.

Hal’luhu b’tof umachol,

hal’luhu b’minim v’ugav.

Hal’luhu b’tziltzei-shama,

hal’luhu b’tziltzei t’ruah!

Kol han’shamah t’haleil Yah,

Hal’lu-Yah!
Psalm 150

Halleluyah!
Praise God in our holy Temple;
give praise in the heavens, God’s fortress.
Praise God for deeds of great power;
give praise for the depths of God’s grandeur.
Praise God with the blast of the shofar;
give praise with the harp and the lyre.
Praise God with drumbeat and dancing;
give praise with the strings and the flute.
Praise God with the crash of cymbals,
and praise with the clash of resounding cymbals!
With every quiet breath, let everything that breathes
praise God — Halleluyah!
Sh’mah Uvirchoteha · Sh’mah and Its Blessings

Bar’chu et Adonai hamvorach.

Baruch Adonai hamvorach

l’olam va’ed.

Bless the Eternal, the Blessed One.
Blessed is the Eternal, the Blessed One, now and forever.
שם ישראל יהוה אלוהינו יהוה אחד
נזכור שם קבורי מלכותו לעולמי נוע.

Sh’má, Yisrael: Adonái Eloheinu, Adonái Echad!

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

Listen, Israel: Adonai is our God, Adonai is One!
Blessed is God’s glorious majesty forever and ever.
V’ahavta et Adonai Elohecha —
b’chol-l’vav’cha,
uvchol-nafsh’cha,
uvchol-m’odecha.
V’hayu had’varim ha-eileh
asher anochi m’tzav’cha hayom
al l’vavecha.

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.
Set these words, which I command you this day, upon your heart.
V'shinantam l'vanecha v'dibarta bam
b'shivt'cha b'veitecha,
uvlecht'cha vaderech,
uvshochb'cha, uvkumecha.

Ukshartam l'ot al yadecha;
v'hayu l'totafot bein einecha;
uchtavtam al m'zuzot beitecha
uvisharecha.

Teach them faithfully to your children.
Speak of them in your home and on your way,
when you lie down and when you rise up.
Bind them as a sign upon your hand;
let them be a symbol before your eyes;
inscribe them on the doorposts of your house, and on your gates.
L’maan tizk’ru vaasitem
et-kol-mitzvotai,
viyitem k’doshim l’Eloheichem.

Ani Adonai Eloheichem —
asher hotzeiti et-chem
mei-eretz Mitzrayim
liyot lachem l’Elohim:
ani Adonai Eloheichem.

Be mindful of all My mitzvot, and do them; thus you will become holy to your God. I, Adonai, am your God, who brought you out of Egypt to be your God — I, Adonai your God.

Ani Adonai Eloheichem emet.

Adonai your God is true.
“Mi-chamochah ba·eilim, Adonai?
Mi kamochah — nedar bakodesh,
nora t’hilot, oseih-fele?”

Shirah chadashah shib’chu g’ulim
l’shimcha al s’fat hayam.

Yachad kulum hodu v’himlichu,
v’am’ru:

“Adonai yimloch l’olam va·ed.”

“At the sea — with a new song on their lips —
the redeemed praised Your name.
Overflowing with gratitude, they proclaimed Your sovereignty
and spoke as one, declaring:
“The Eternal will reign till the end of time.”

“Of all that is worshiped, is there another like You?
Maker of wonders, who is like You —
in holiness sublime, evoking awe and praise?”
HaT’filah · Standing before God

In the depths of night, by the edge of the river, Jacob was left alone.

In heartfelt longing, in the temple of God, Channah uttered her prayer alone.

In the barren wilderness, in doubt and despair, Elijah found God alone.

On the holiest day, in the Holy of Holies, the High Priest entered alone.
We are bound to one another in myriad ways, but each soul needs time to itself.

In solitude we meet the solitary One; silence makes space for the still small voice.

For the Psalmist says: “Deep calls unto deep.” From the depths of our soul, we seek what is most profound.
HaT’filah · Standing before God

Adonai, s’fatai tiftach,
ufi yagid t’hilatecha.

Adonai, open my lips,
that my mouth may declare Your praise.
Baruch atah, Adonai, Eloheinu

v’Elohei avoteinu v’imoteinu:

Elohei Avraham,

Elohei Yitzchak,

v’Elohei Yaakov;

Elohei Sarah,

Elohei Rivkah,

Elohei Rachel,

v’Elohei Leah;

You are the Source of blessing, Adonai, our God and God of our fathers and mothers: God of Abraham,

God of Isaac, and God of Jacob; God of Sarah,

God of Rebecca, God of Rachel, and God of Leah;
exalted God, dynamic in power, inspiring awe, God sublime, Creator of all — yet You offer us kindness, recall the loving deeds of our fathers and mothers, and bring redemption to their children’s children, acting in love for the sake of Your name.
Zochreinu l’chayim,

Melech chafeitz bachayim.

V’chotveinu b’sefer bachayim,

l’maancha, Elohim chayim.

Melech ozeir umoshia umagein —

Malch ozer umoshiy vomeyn —

Baruch atah, Adonai,

magein Avraham v’ezrat Sarah.

Remember us for life, sovereign God who treasures life. Inscribe us in the Book of Life, for Your sake, God of life.

Sovereign of salvation, Pillar of protection.
Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.
Atah gibor l’olam, Adonai —
m’chayeih hakol/meitim
atoh, ravl’hoshia.

Morid hatal.

M’chalkeil chayim b’chesed,
m’chayeih hakol/meitim
b’rachamim rabim

Your life-giving power is forever, Adonai — with us in life and in death. You liberate and save, cause dew to descend; and with mercy abundant, lovingly nurture all life. From life to death, You are the force that flows without end —
someich noflim,
v’rofei cholin
umatir asurim;
umkayeim emunato
lisheinei afar.
Mi chamocha, baal g’vurot;
umi domeh-lach? —
melech meimitum chayeh
umatzmiach y’shuah.

You support the falling, heal the sick, free the imprisoned and
confined; You are faithful, even to those who rest in the dust.
Power-beyond-Power, from whom salvation springs, Sovereign
over life and death — who is like You?
Mi chamocha, El harachamim?
zocheir y’tzurav
l’chayim b’rachamim.

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

Baruch atah, Adonai, m’chayeih
hakol/hameitim.

Merciful God, who compares with You? With tender compassion
You remember all creatures for life.
Faithful and true, worthy of our trust — You sustain our immortal
yearnings; in You we place our undying hopes.
On Rosh Hashanah this is written:
On the fast of Yom Kippur it is sealed...
Who will live and who will die;
Who will reach the ripeness of age,
Who will be taken before their time

I sat in shul for years reading these words before I realized the answer.
Me.
Who will live and who will die?
I will.
Like every human being, when I die it will be at the right time, and it will also be too soon.
Of course, I prefer to deflect this truth. I would much prefer to let the prayers talk about someone else, perhaps the fellow in the next row. It has taken a lifetime to reveal that defense as a lie. The prayer is not about someone else. It’s about me. So now I read it again, but in the first person, and it makes me shiver.

I will live and I will die, at the right time, and before my time. This is the central truth of the High Holy Days. This is what makes them *Yamim Nora’im*, days of terror. We are all vulnerable.
Uvchein ulcha taaleh k’dushah,
ki atah Eloheinu melech mocheil
v’solei·ach.

Our Sovereign,
God of pardon and forgiveness,
let these words of sanctity ascend to You.

Untaneh-tokef k’dushat hayom —
ki hu nora v’ayom.

Uvo tinasei malchutecha,
v’yikon b’chesed kisecha;
v’teisheiv alav be·emet.

Let us proclaim the power of this day —
a day whose holiness awakens deepest awe and inspires
highest praise for Your dominion, for Your throne is a throne
of love; Your reign is a reign of truth.
In truth,
You are judge and plaintiff, counselor and witness.
You inscribe and seal. You record and recount.
You remember all that we have forgotten.
And when You open the Book of Memories,
it speaks for itself —
for every human hand leaves its mark,
an imprint like no other.
On Rosh HaShanah this is written; on the Fast of Yom Kippur this is sealed:

How many will pass away from this world, how many will be born into it; who will live and who will die; who will reach the ripeness of age, who will be taken before their time; who by fire and who by water;
mi vacherev, umi vachayah;
mi varaav, umi vatzama;
mi varaash, umi vamageifah;
mi vchanakah, umi vas’kilah;
mi ynuach, umi yanua;
mi yashkit, umi y’toraf;
mi yishaleiv, umi yityaseir;
mi yaani, umi yaashir;
mi yushpal, umi yarum —

who by war and who by beast; who by famine and who by drought; who by earthquake and who by plague; who by strangling and who by stoning; who will rest and who will wander; who will be tranquil and who will be troubled; who will be calm and who tormented; who will live in poverty and who in prosperity; who will be humbled and who exalted —
Utshuvah, utfilah, utzdakah
maavirin et roa hag’zeirah.

But through return to the right path,
through prayer and righteous giving,
we can transcend the harshness of the decree.
A TEACHING of the Baal Shem Tov:

Your fellow human being is a mirror for you. If there is love and compassion in your soul, you will see the goodness in others. If you see a blemish in another, it is your own imperfection you encounter. Take careful note of the flaws you perceive in others. This is a lesson for you: they are your own flaws set before you, a reminder of your own spiritual work.
FROM “THE BLUE CANDLE”

A blue candle is my Zion. 
Its pure light

blesses the silence
of this sleeping house.

I do not wish
to leave—soon enough

something
will take my hand

and quietly lead me away.

I CALLED GOD

I called God but there’s no God. But there was God because I called God. And if there wasn’t God what Did I call? And I called, I called God. And there was, for a split second, and there will be. Won’t die. As long as I keep calling God.

Baruch atah, Adonai, hamachazir Sh’chinato l’Tziyon.

Blessed are You whose Divine Presence is felt again in Zion.

I CALLED GOD. By Adi Assis (b. 1967).
AN AWE so quiet
I don’t know when it began.

A gratitude
had begun
to sing in me.

Was there some moment
dividing
song from no song?

When does dewfall begin?

When does night
fold its arms over our hearts
to cherish them?

When is daybreak?

AN AWE. By Denise Levertov (1923–1997).
A BLESSING

May the *Shechinah*, the Holy Presence, spread Her wings over you and protect you. May Her light shine upon you with compassion. And may Her countenance illumine your lives with wholeness and peace.

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_A BLESSING._ By Rabbi Leila Gal Berner (b. 1950).
Elohai:

N’tzor l’shoni meira;

usfatai midabeir mirmah.

V’limkal’lai nafshi tidom;

v’nafshi ke·afar

lakol tiyeh.

My God:
Keep my tongue from doing harm, and my lips from lies and deceit. Before those who wrong me with words, may silence be my practice. Before all human beings, let humility be my stance.
Open my heart to Your Torah, that I may follow its sacred path of duty. Shatter, at once, the malicious plans of those who would do me harm.
Aseih l’maan sh’mecha.
Aseih l’maan y’minecha.
Aseih l’maan k’dushatecha.
Aseih l’maan Toratecha.
L’maan yeichal’tzun
y’didecha, hoshiaha
y’mincha vaaneini.

Act, for the sake of Your name.
Act, for the sake of Your shielding hand.
Act, for the sake of Your holiness.
Act, for the sake of Your Torah.
For the sake of those who love You — their rescue and safety — let Your shielding hand be the answer to my prayer.
Yiyu l’ratzon imrei-fi
v’hegyon libil’faneca,
Adonai, tzuri v’go·ali.

May the words of my mouth
and the meditation of my heart
be acceptable to You, Soul of eternity,
my Rock and my Redeemer.
Avinu Malkeinu - Almighty and Merciful

Avinu Malkeinu, sh’mah koleinu.
Avinu Malkeinu, we have strayed and sinned before You.

Avinu Malkeinu, chatenu l’faneca.
Avinu Malkeinu, have compassion on us and our families.

Avinu Malkeinu, chamol aleinu, v’al olaleinu v’tapeinu.
Avinu Malkeinu, חסאנו, חטאים, וצל为我们 ואתינו.
Avinu Malkeinu, kaleih dever
v’cherev v’raav mei-aleinu.

Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.

Avinu Malkeinu, kaleih kol tzar
umastin mei-aleinu.

Avinu Malkeinu, halt the reign of those who cause pain and terror.

Avinu Malkeinu, kotveinu b’sefer
hayim tovim.

Avinu Malkeinu, enter our names in the Book of Lives Well Lived.
Avinu Malkeinu, chadeish aleinu
shanah tovah.

Avinu Malkeinu, renew for us a year of goodness.

Avinu Malkeinu, malei yadeinu
mibirchotecha.

Avinu Malkeinu, let our hands overflow with Your blessings.

Avinu Malkeinu, hareim keren
m’shichecha.

Avinu Malkeinu, let our eyes behold the dawn of redemption.
Avinu Malkeinu, sh’ma koleinu;
chas v’racheim aleinu.

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

Avinu Malkeinu, choneinu vaaneinu;
ki ein banu maasim.

Aseih imanu tz’dakah vachesed,
v’hoshi-einu.

Avinu Malkeinu — Almighty and Merciful — answer us with grace, for our deeds are wanting. Save us through acts of justice and love.
Adonai, Adonai — El rachum v’chanun; 
erech apayim,
v’rav-chesed ve-emet;
notzeir chesed laalafim;
nosei avon vafesha 
v’chataah; v’nakeih.

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

Adonai Eloheinu, Adonai echad!

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

Echad Eloheinu, gadol adoneinu,

kadosh v’nora sh’mo.

One and magnificent is our God; God’s name is holy, inspiring awe.

Gad’lu l’Adonai iti;

unrom’mah sh’mo yachdav.

Exalt the Eternal with me; let us extol God’s name together.
Blessing Before the Torah Reading

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach
l’olam va-ed.

Baruch atah, Adonai,
Eloheinu melech haolam,
asher bachar-banu
mikol haamim
v’natan-lanu et torato.

Baruch atah, Adonai,
notein haTorah.

ברוך אתה על המברך
ברוך על המבך
לעולם וعالم
ברוך אתה, אלוהים,
אליהו מלך העולם,
אשר ברחבעה
ממל הaltimore
נתן לנו את התורה
ברוך אתה, אלוהים
נсотת התורה.
BLESSING BEFORE THE TORAH READING

Bless the Eternal, the Blessed One.

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

Blessed is the Eternal, the Blessed One, now and forever.
Blessed are You, Eternal, our God, supreme Power of the universe, who embraced us and gave us this Teaching, having chosen us to embody Torah among the peoples of the earth.
Blessed are You, God of eternity, whose gift is Torah.

ברוך אתה, אדונינו אדוני, מלך העולם.

Baruch atah, Adonai, notein haTorah.

Blessed are You, God of eternity, whose gift is Torah.
You Stand This Day (Deuteronomy 29:9–14; 30:1–20)

9 You stand this day, all of you, in the presence of Adonai your God—your tribal heads, elders, and officials; every man, 10 woman, and child of Israel; and the stranger in the midst of your camp; from the one who cuts your wood to the one who draws your water—11 to enter into the covenant of Adonai your God, and the oath that Adonai your God makes with you this day, 12 to establish you as God’s people and to be your God, as promised to you and sworn to your ancestors Abraham, Isaac, and Jacob. 13 And not with you alone do I make this covenant and this oath, 14 but with each one who stands here among us this day in the presence of Adonai our God, and with each one who is not here among us this day.
30:1 When all these things happen to you—the blessing and the curse that I have set before you—and you take them to heart, among the nations to which Adonai your God has sent you away, 2 and you return to Adonai your God, listening with all your heart and soul to God’s voice, to everything I command you this day, you and your children—3 then Adonai your God will bring you back from captivity and take you back in love. Adonai your God will return to gather you from all the nations where you were scattered.

4 Should you be banished beyond the horizon, even from there Adonai your God will gather you up and take you back. 5 And Adonai your God will bring you to the land of your ancestors, making it yours and giving you goodness and numbers greater than theirs.
Then Adonai your God will open your heart and the hearts of your children to love Adonai your God with all your heart and all your being—for the sake of your life. 7 Adonai your God will afflict your enemies and those who pursue you with hate. 8 But you, you will return, heeding the voice of Adonai, obedient to all the mitzvot I command you this day. 9 And Adonai your God will bestow abundance through the work of your hands and the fruit of your womb, through the fruit of your livestock and the fruit of your land. Once again Adonai will rejoice in your well-being, as in your ancestors’ before you, 10 because you will heed the voice of Adonai your God, keep the mitzvot and the laws inscribed in this book of the Torah, and return with all your heart and all your being to Adonai your God.
11 For this mitzvah, which I command you this day, is neither beyond you nor far away. 12 It is not in heaven, causing you to say: “Who will go up to heaven on our behalf, get it for us, and let us hear it, that we may do it?” 13 And it is not across the sea, causing you to say: “Who will cross the sea on our behalf, get it for us, and let us hear it, that we may do it?” 14 No, this is so very near to you—in your mouth and in your heart—that you can surely do it. 15 Behold, this day I place before you life and well-being, death and hardship, 16 in that I command you this day to love Adonai and walk in the ways of your God—to observe the mitzvot, laws, and judgments—so you may live and flourish, blessed by Adonai your God in the land that is about to be yours.
17 But if you turn away, refusing to listen—and, going astray, bow down to other gods and serve them—18 I tell you now: you will perish; yes, you will perish. And you will not last long in the land you are crossing the Jordan to possess. 19 This day I call heaven and earth to witness regarding you: life and death I have set before you, blessing and curse. Choose life—so that you and your children may live—20 by loving, obeying, and staying close to Adonai your God. For God gives you life and length of days to dwell upon the land that Adonai swore to your ancestors Abraham, Isaac, and Jacob.
Blessing After the Torah Reading

Baruch atah, Adonai,
Eloheinu melech haolam,
asher natan-lanu Torat emet,
v'chayei olam nata b'tocheinu.

Blessed are You, Eternal, our God, supreme Power of the universe, who gave us a Teaching of truth and planted within us eternal life.

Baruch atah, Adonai, notein haTorah.

Blessed are You, God of eternity, whose gift is Torah.
Heal Us Now

R’fa·eiu, Adonai, v’neirafei;

hoshi·eiu v’nivashei·ah.

El karov l’chol korav.

Ach karov lirei·av yisho.

We pray for healing of the body
we pray for healing of the soul
for strength of flesh and mind and spirit
we pray to once again be whole.

REFRAIN

El na r’fa na.

Oh, please, heal us now.

R’fuat hanefesh urfuat haguf,

r’fuah sh’leimah.

Heal us now, heal us now.
Heal Us Now

Hoshia et-amecha
uvareich et-nachalatecha
ureim v’nas’eim ad haolam.
Mi shebeirach avoteinu
Mi shebeirach imoteinu
ana, Adonai, hoshia na.

We pray for healing of our people,
we pray for healing of the land
and peace for every race and nation
every child, every woman, every man.

HEAL US NOW. Lyrics by Cantor Leon Sher (b. 1958).
Heal Us Now

REFRAIN

El na r’fa na.

Oh, please, heal us now.

R’fuat hanefesh urfuat haguf,

עוף העצם ושל העצם הפגוע

r’fuah sh’leimah.

רפואי שלמה.

Heal us now, heal us now.

HEAL US NOW. Lyrics by Cantor Leon Sher (b. 1958).
V’zot haTorah asher-sam Mosheh

lifnei b’nei Yisrael —

al-pi Adonai, b’yad-Mosheh.

This is the Teaching that Moses set before the people of Israel — at the command of God, by the hand of Moses.
Ki lekach tov natati lachem:
Torati. Al-taaazovu.

Eitz-chayim hi lamachazikim bah;
v’tom’cheha m’ushar.
D’racheha darchei-no’am,
v’chol-n’tivoteha shalom.
Hashiveinu, Adonai, elecha —
v’nashuvah.
Chadeish yameinu k’kedem.

A precious teaching I have given you: My Torah. Do not forsake it.
A Tree of Life to those who hold it fast: all who embrace it know
happiness. Its ways are ways of pleasantness, and all its paths are
peace. Take us back, Adonai — let us come back to You. Renew in
our time the days of old.
A Prayer for Our Country For These Times

O God,
We gather together separated by life-saving distancing, 
but united more than ever in spirit;
We know we are in a war against COVID - 19 together,  
and the more together we are, the better and stronger we will emerge:  
We know the challenges are enormous, yet so are the opportunities;
That whether we are in isolation with loved ones, or alone, 
we will have abundance of time;
We commit to using that time fully, to help those in greater need  
in whatever way we can;
We know we all have the opportunity, and time,  
to be life savers and life enhancers;  
We give thanks for those who are on the front-line  
taking care of those who are not well;
We give thanks for the researchers  
who are working at breakneck speed to find cure and vaccine;  
We give thanks for our leaders, federal, state and local,  
for their dedication to all of us;
We give thanks for the providers of our daily needs who go to work in spite of the risk;
We give thanks for those who have ramped up their ability to produce life-saving supplies.
We pray for the well-being of all our life savers;
For those who are not well, that they recover fully;
For those enduring difficulty, that they may overcome their challenges.
We pray that a cure and vaccine will soon be available,
And that we all – family, friends, all Americans, the entire world may be healed in body and spirit.
We ask you, O God, to bless our leaders, our front-line care givers, our life savers and life enhancers.
We ask you, O God, to bless the United States of America, to bless the world, to bless everyone.
Amen.

*The prayer (adapted) created by Rabbi Dr. Reuven P. Bulka and Ottawa Archbishop Terrence Prendergast*
Prayer for the State of Israel

Avinu shebashamayim,
Achon Shebasim,
Tzur Yisrael v’go-aloch,
Zor Yisrael Enohul,
bareich et m’dinat Yisrael,
Barah At Hadidat Yisrael,
reishit tz’michat g’ulateinu.
Reishit Temimah Einalo.
Hagein aleha b’evrat chasdecha;
Hagelah Eileh Eibarat Hesdot,
ufros aleha sukkat sh’lomecha.
Maper Eileh Shebat Shalom.
Ushlach orcha vaamit’cha l’rasheha,
Vesholah Avodah Eimakha LeRasha,
sareha, v’yo-atzeha;
Sara, V’yotzeha,
v’tak’neim b’eitzah tovah mil’fanecha.
V’takneim Beitzech Tova Malpeh.

Avinu — You who are high above all nation-states and peoples — Rock of Israel, the One who has saved us and preserved us in life, bless the State of Israel, first flowering of our redemption. Be her loving shield, a shelter of lasting peace. Guide her leaders and advisors by Your light of truth; instruct them with Your good counsel.
Prayer for the State of Israel

Chazeik et y’dei m’ginei
eretz kodsheinu,
v’hanchileim, Eloheinu, y’shuah;
vaateret nitzachon t’at’reim.
V’natata shalom baaretz,
v’simchat olam l’yoshveha.
V’nomar: Amen.

Strengthen the hands of those who build
and protect our Holy Land.
Deliver them from danger;
crown their efforts with success.
Grant peace to the land,
lasting joy to all of her people.
And together we say: Amen.
Sh’má koleinu, Adonai Eloheinu.
Chus v’rachéim aleinu.
V’kabéil b’rachamim uvratzon et t’filateinu.
Hashiveinu, Adonai, eilecha — v’nashuvah;
chadeish yameinu k’kedem.
Amareinu haazinah, Adonai,
binah hagigeinu.
Yiyu l’ratzon imrei-finu v’hegyon libeinu l’fanecha,
Adonai — tzureinu v’go·aleinu.
Al-tashlicheinu mil’fanecha;

v’ruach kodsh’cha al-tikach mimenu.

Al-tashlicheinu l’eit ziknah;

kichlot kocheinu, al-taazveinu.

Al-taazveinu, Adonai Eloheinu;

al-tirchak mimenu.

Ki-l’cha, Adonai, hochalnu;

atnah taaneh, Adonai Eloheinu.

אל-תשличנו מلغבך, ורוח קדשך אל-תיקך ממננו.
אל-תשעיכבך לשח דקה.
ברך כן אל-תשבעבו.
אל-תשבעבו, אלהיך, אלאך™, אלהיך, מי אלהיך.
אל-תשבעבו, מי אלהיך.
אל-תשבעבו ממננו.
ברך™, מי החלים.
אתה תנתן, אלהיך.
Vidui Zuta — The Short Confession

Eloheinu v’Elohei
avoteinu v’imoteinu,
tavo l’faneca t’filetenu;
v’al titalam mit’chinateinu.

Anachnu azei fanim ukshei oref
iomar l’faneca,

Adonai Eloheinu v’Elohei
avoteinu v’imoteinu,

“Tzadikim anachnu, v’lo chatanu.”

Aval anachnu chatanu.

Our God and God of all generations, may our prayers reach Your presence. And when we turn to You, do not be indifferent. Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin. In truth, we have stumbled and strayed. We have done wrong.
Vidui Zuta — The Short Confession

Ashamnu, bagadnu, gazalnu, אשמנה, בגדנו, גזלנו,
dibarnu dofi. He-evinu, v’hirshanu, דיברנו דפי. הווינו, והרשנו,
zdnu, chamasnu, tafalnu sheker. והנו, חמהנו, טפלנו שקר.
Yaatznu ra, kizavnu, latznu, יאצנו ר, קצבנו, צצנו,
maradnu, niatznu, sararnu, avinu, מרדנו, ניצנו, סרטנו, אבינו,
pashanu, tzararnu, kishinu oref. פתחנו, צרטנו, קסיןנו רעף.
Rashanu, shichatnu, tiavnu, ראשנו, שיחנו, חיבנו,
ta-inu, titanu. חיבנו, חיתנו.
Chesbon HaNefesh
Introduction and Silent Confession

After each section, individuals may pause for personal reflection.

We stand together this day to confess our sins — but these moments are mine. In the privacy of my heart, I acknowledge the wrongs I have done; pain I have given, intentionally and unintentionally; my thoughtless, careless, heartless actions, and my failure to do what was right.
I reflect on the harm I have done to myself:

through failure to care for my body
    and preserve my health;
through failure to develop my mind and grow in learning;
through failure to develop my spiritual life
    and seek God’s presence;
through failure to maintain my integrity
    and remain faithful to my ideals;
through trying to meet my emotional needs
    in unhealthy ways;
through sexual irresponsibility;
through failure to manage my finances wisely;
through indulging in negative thinking,
    self-obsession, or self-denigration;
through closing myself off from others rather than reaching out; through taking on too much and neglecting what matters most; through using time in a way that does not reflect my true priorities; through fear of change, stagnation, falling into routine. . . .

And I confess, as well, these acts of harming myself . . .
I reflect on the harm I have done to my family and friends:

through my failure to listen with care, empathy, and compassion;
through my failure to give my time, attention, and energy to sustaining important relationships;
through my failure to convey affection and respect, appreciation and gratitude;
through stubbornness, giving in to anger, or violence;
through my intolerance of imperfection in others;
through criticism, harsh judgment, and focusing on the negative;
through my failure to fulfill my responsibilities and sacred commitments;
through intrusiveness, over-involvement, or manipulation;
through gossip, tale-bearing, and failure to give the
benefit of the doubt;
through withholding my deepest self, lying, and deceit;
through my failure to forgive and let go of grudges;
through neglect, impatience, or insensitivity
toward my parents and other elders;
through neglect, impatience, or insensitivity toward my children and other young people. . . .

And I confess, as well, these acts of harming family and friends . . .
I reflect on the harm I have done to the world around me:

through my failure to take time to educate myself about complex social problems;
through my failure to do my part as an active citizen and make my voice heard;
through resigning myself to the way things are, rather than working for change;
through inappropriate or harmful sexual behavior;
through succumbing to racism and disdaining those different from myself;
through over-consumption, materialism, and self-indulgence;
through my failure to respond with generosity to those in need;
through my discourtesy, ill-temper,
and impatience at work or in public settings;
through dishonesty in my work or financial dealings;
through breaking the law or bending the rules;
through cynicism and abandoning hope.

And I confess, as well, these acts of harming the world around me.
I reflect on the harm I have done to the Jewish people:

through my failure to make time for Jewish learning, worship, and mitzvot;
through neglecting to do my part to carry on the tradition;
through my reluctance to keep growing in my Jewish life and deepen my Jewish practice;
through my failure to be a good Jewish role model for the children in my life;
through gossip and harmful speech about members of our community;
through taking from the community without giving back;
through my indifference to Jews in need, here and around the world;
through ignoring opportunities to visit, support, and educate myself about Israel; through my failure to exemplify the highest Jewish values and virtues. . . .

And I confess, as well, these acts of harming the Jewish people . . .
You'll Never Walk Alone

When you walk through a storm
Hold your head up high
And don't be afraid of the dark
At the end of a storm
There's a golden sky
And the sweet silver song of a lark
Walk on through the wind
Walk on through the rain
Though your dreams be tossed and blown
Walk on, walk on
With hope in your heart
And you'll never walk alone
You'll never walk alone
Walk on, walk on
With hope in your heart
And you'll never walk alone
You'll never walk alone

Songwriters: Oscar Hammerstein II / Richard Rodgers
You'll Never Walk Alone lyrics © Concord Music Publishing LLC
G’mar Hatimah Tovah

"A good final sealing"

Tzom Kal

Wishing you an Easy Fast