

UNION PRAYER BOOK

FOR

THE HIGH HOLY DAYS

מִחְזוֹר לְרֹאשׁ הַשָּׁנָה וְלִיּוֹם הַכִּפּוּרִים

Also published by Chicago Sinai Congregation

The Union Prayer Book, Sinai Edition
Volume I

for the Sabbath, Week-Days and Festivals

מִחזור לְראש הַשָּׁנָה וּלְיוֹם הַכַּפּוּרִים

The Union Prayer Book

Sinai Edition

An Adaptation of
The Union Prayer Book
Newly Revised Edition
of the
Central Conference of American Rabbis

Volume II

The High Holy Days

Chicago Sinai Congregation
Chicago, Illinois

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This Prayer Book Is Dedicated

In Honor Of

The Eightieth Birthday

of

ROBERT G. ETTELSON

Chicago Sinai Congregation

expresses its deep appreciation to Robert's wife

Shirley L. Ettelson

for her generosity which has made possible
the publication of this sacred book.

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Editor's Introduction

Throughout the history of Reform Judaism in the United States, never have there been prayer books more beloved than the *Union Prayer Book, Newly Revised*, and the *Union Prayer Book II, Newly Revised*, published in 1940 and 1945 respectively, by the Central Conference of American Rabbis. These prayer books were the successors to two earlier editions, the primary source for which was Dr. David Einhorn's *Olath Tamid*.

Both volumes of the *Union Prayer Book (UPB's)* expressed the classical ideals of Reform Judaism eloquently and poetically. These prayer books were intended for those who wished to worship primarily in the English language, and particularly in the American environment. Their language was both timeless and inspirational. Embodied in the text were the principles of the American Reform movement, including: religious liberalism, humanitarianism, rational faith, and a profound commitment to social justice. At the same time, these prayer books remained firmly rooted in Jewish tradition. The essential Hebrew prayers and blessings, from the traditional *Siddur and Machzor*, were reflected in their texts.

Although these prayer books served the needs of virtually all Reform congregations for nearly two generations, they were officially replaced by the *Gates of Prayer* and the *Gates of Repentance*, in 1973 and 1978, two new and significantly more traditional prayer books. Not all Reform congregations embraced the new prayer books, some preferring instead the dignity and beauty of the *UPB's*.

Nevertheless, we recognized that in several significant ways, the *UPB's* were in need of major revision. Published in 1940 and 1945, they appeared before the two great epochal events of modern Jewish history had shaped the consciousness of world Jewry, namely the Holocaust and the establishment of the State of Israel. Any contemporary Jewish prayer book needed to deal with these two watershed events. In addition, the great social changes of the second half of the twentieth century which affected Jews, and all people, could not have been anticipated by the *Union Prayer Books*. The heightened awareness brought about by the women's movement, the concern for the inclusion of gays and lesbians, the strong trend towards intermarriage, the civil rights movement, and advances in racial equality: all have had an undeniable impact on Reform Judaism. Also, the *UPB's* use of Elizabethan English, which was common to most English-speaking congregations in the past, seemed arcane, and no longer appropriate.

For all these reasons, and several others, it was decided that the time had come to create new prayer books, still rooted in classical Reform Judaism, still faithful to the eloquence of the *Union Prayer Book*. After years of intense preparation, involving both rabbis and many dedicated lay people, we offer this High Holy Days prayer book, the companion volume to the already published prayer book for Sabbath, week-days and the Festivals. For those who have grown up with the *Union Prayer Book*, there will be much that is familiar and also quite a bit that is new. We have striven to preserve the grace and poetry of the *UPB* by building upon the past, not replacing it. We have also added a new element which we believe will enhance the worship experience, namely the extensive transliteration of most of the Hebrew prayers, using the contemporary Hebrew pronunciation, thereby enabling those who do not read Hebrew to participate in liturgical elements that previously have been mostly inaccessible to them.

Although the language is both gender-neutral and contemporary, there is one exception which must be noted. The beloved twenty-third Psalm (“The Lord is my Shepherd...”) has been preserved in its cherished wording. Also, the *Kaddish* prayer, known by heart to so many Jews, is transliterated both into contemporary and Ashkenazic Hebrew.

There are also a number of innovations which are unique to this prayer book. There are three Torah readings provided for Rosh Hashanah: the traditional story of the binding of Isaac, the narrative of the creation of the universe, and finally, the revelation at Mount Sinai. We have blended together the translations from the Jewish Publication Society’s *Tanach* with the exciting new translation by Everett Fox of *The Five Books of Moses*, published by the Soncino Books, which was based on the monumental German translation of the Bible by Martin Buber and Franz Rosenzweig. The Fox translation very closely reflects the cadence and poetry of the Hebrew Bible.

In offering the *Union Prayer Book II—Sinai Edition*, we hope that, like its predecessors, this volume will provide inspiration to a new generation of worshippers. We hope that many will discover within its pages a fresh approach to the ideals of Reform Judaism and an added awareness of the beauty and the importance of our faith for those embarking upon the twenty-first century. We feel blessed to have participated in the development of this prayer book and pray that many will cherish it when expressing the presence of God in their lives.

Rabbi Michael P. Sternfield

The High Holy Days Experience From the Perspective of Reform Judaism

One of the most distinctive dimensions of the High Holy Days in our tradition is that among the major observances of the Jewish calendar, Rosh Hashanah and Yom Kippur are experienced primarily in the Synagogue. Whereas most of our Festivals are celebrated mainly in the home, with family gatherings and ritual ceremonies, these “Days of Awe” are shared in the temple, as a congregation, through the Worship Service. Consequently, for most of us, the Prayer Book takes on the central role in our impressions and perceptions of this most sacred season of the year.

The development of the liturgy of the New Year and Day of Atonement over the centuries has reflected this singular importance. Mindful of the reality that these particular Services were a highlight of most people’s religious lives—and for many in the modern world, their primary encounter with formal worship—the Holy Days Prayer Book has emerged as a virtual “intensive course in Basic Judaism.” All of our faith’s major spiritual ideals and ethical teachings are reflected in this rich tapestry of prose and verse. Many of the most important texts of the Bible and later Jewish literature are highlighted in these prayers and readings.

The effect of the full cycle of Services for these two sacred days, both evening and morning, can be a powerful experience for the sensitive, attentive worshipper. For the knowledgeable, committed Jew, Rosh Hashanah and Yom Kippur can be an inspiring reaffirmation of personal faith and a continuing cycle of Jewish celebration. And yet, even for those whose faith is less defined, or whose connection might be somewhat ambivalent, these observances can be deeply meaningful. The complex levels of emotional stirrings, the intellectual challenge and the aesthetic interplay of language and music, all have the potential to be a

compelling and renewing encounter with our tradition. The cadence of familiar words and phrases...the strains of ancient and well-loved melodies...the experience of community...are all elements that combine to touch so many people of varying degrees and styles of personal spirituality, in many significant ways.

For Reform Judaism, this counterpoint of emotion and intellect, so inherent in our experience of the Holy Days, is a primary focus. Whereas this season might otherwise be perceived as a time of nostalgic memories and vaguely felt cultural ties, our Reform Prayer Book squarely confronts us with the deeper meanings and life-transforming challenges that these observances are meant to embody. Throughout the course of the development of the Union Prayer Book over the past century, the timeless themes of repentance and renewal have been expressed in contemporary readings that reflect these ancient concepts in fresh new ways. Characteristically, our liberal Jewish liturgy echoes an essential spiritual humanism. Our interpretations of the traditional texts focus on the distinctive Jewish ideal of the Covenant—our partnership with God in the ongoing process of Creation. Our worship calls us not only to offer heartfelt repentance to God, but also to seek active renewal and reconciliation in our own lives and relationships. *Teshuvah* means not only penitence and the petition for Divine forgiveness... it also embraces a return to the best within ourselves and one another...

As the sun sets on Yom Kippur afternoon, and the Shofar is sounded for the last time, all of this volume's inspiring words and majestic music will inevitably fade into memory. And yet they will have enduring meaning if each of us strives to integrate the ideals and values they so eloquently proclaim, into our daily lives throughout the year... in the phrase of *Kol Nidre*, "from this Day of Atonement until the coming Day of Atonement..."

We of Chicago Sinai Congregation offer this new version of our beloved Union Prayer Book in the hope and prayer that this volume will be a meaningful resource in our experience of the timeless ideals of the High Holy Days observance. We have sought to retain the best of Reform Judaism's distinctive worship traditions, enhancing them with a greater response to the concerns and perspectives of our contemporary culture. In striving for this balance of continuity and change, this effort is clearly grounded in the great historical legacy of our past, while seeking to inspire us as we face the spiritual challenges of the future.

As we join together in reaffirming our faith and love of God, our devotion to our Jewish tradition, our sense of community with one another, and our commitment to working for justice and peace in the world, may this new guide to our Holy Days worship empower and sustain us on our way!

Rabbi Howard A. Berman

Illustrations

The “Creation” window was designed and executed by internationally acclaimed artist Brian Clarke. The monumental window dominating the sanctuary of Chicago Sinai Congregation is the first religious work in the United States by the artist. Integrating the theme of the creation of the world, the composition depicts the separation of the heavens and the waters, and the emergence of the green cells of life. Crowned by the inscription from the opening words of Genesis:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

“At the beginning of God’s creating of the heavens and the earth,”

the window expresses major themes of Reform Judaism: humanity’s partnership with God in the ongoing process of creation, as well as a dynamic, creative understanding of the Torah itself.

The “Menorah” window of cut, faceted and stained glass, was designed by architect Dirk Lohan in 1997. This powerful work represents an interpretation of Jewish history. Major thematic elements include the seven-branched Menorah and the Tree of Life. The jewel-like multi-colored facets recall the precious stones in the ancient priestly vestments of the Biblical Temple, symbolizing both the individuality and the unity of the Jewish people. The ladder motif, inspired by the story of Jacob’s dream (Genesis 28) depicts the spiritual ascent of Jewish history, an upward climb, broken by suffering, yet always aspiring to greater heights. The ever-changing colors of the window, as light filters through the prisms of glass, reflect the dynamic, progressive understanding of Judaism in the liberal tradition of the Reform movement.

“The Revelation at Sinai” Torah Mantles were created in 1990 at the studio of Yael Lurie and Jean Pierre LaRochette from a design by Rabbi Howard A. Berman. These beautiful Torah mantles, executed in aubusson tapestry, form a unique concept, a total composition, formed by the vestments of each individual scroll. The overall depiction of the giving of the Ten Commandments at Mount Sinai, links these ancient symbols to Chicago Sinai Congregation’s name and heritage. The inscriptions, in Hebrew and English, reflect Reform Judaism’s ethical focus in our movement’s understanding of the Torah, the challenge of the prophet Micah:

כִּי אִם-עֲשֹׂוֹת מִשְׁפָּט וְאַהֲבַת חֵסֶד וְהִלָּל לֵאלֹהִים כְּכֹת לֵאמֹר-אֶלֹהֶיךָ

“Do justly, love mercy, and walk humbly with your God.”

The Torah Mantles for the High Holy Days were designed and created by Kathy Hart in 2001. The artist, who is a metal-smith, has drawn her inspiration from the liturgy of the High Holy Days as well as relevant Biblical, Halachic, and mystical writings. The qualities of reverence, purity, and renewal which surround the Days of Awe form the spiritual foundation of the design. The silver leaves in a chain pattern complement the breastplates and the *rimonim* (Torah crowns) which always adorn the Torah scrolls. The unique tinkling sound created by the mantles when the Torah scrolls are carried is intended to heighten the sense of joy and drama when the Torah is about to be read.

The Chicago Sinai Congregation Prayer Book Committee

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in the editing of this prayer book:

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Meditations for Rosh Hashanah

הגיונות לראש השנה

MEDITATIONS FOR ROSH HASHANAH

1

Just as the hand, held before the eye, can hide the tallest mountain, so the routine of everyday life can keep us from seeing the vast radiance and the secret wonders that fill the world.

Chasidic, 18th Century

2

Rabbi Elazar would always give a coin to a poor person before praying. In explanation, he would quote: "As for me, I shall behold Your face *b'tzedek*, in righteousness." (Psalm 17:15) (*Tzedek* and *tzedakah* were always synonyms for righteousness and later *tzedakah* acquired the meaning of charity.)

The Talmud, Bava Batra 10a

3

Our Rabbis taught: Do not stand up to pray in a morose spirit, nor in a mood of frivolity, levity, or idle chatter, but only in the joy of the Mitzvah.

The Talmud, Berachot 31a

4

The Baal Shem-Tov said: "The first time an event occurs in nature it is called a miracle; later it comes to seem natural and is taken for granted. Let your worship and your service be your miracle each day. Only such worship, performed from the heart with the enthusiasm of fresh wonder, is acceptable."

Chasidic, 18th Century

5

Rabbi Chiyah and Rabbi Shimon bar Abba were engaged in study. One said: When we pray we must direct our eyes downward, for it is written: "My eyes and My heart will be there [on earth] for all time." (I Kings 9:3) The other said: Our eyes must be directed upward, for it is written: "Let us lift up our hearts and hands to God in heaven." (Lamentations 3:40) Meanwhile, Rabbi Yishmael ben Rabbi Yose happened along. He said: What are you discussing? They told him. Then he said: This was the view of Abba: When we pray we must direct our eyes downward and our hearts upward, thus fulfilling both verses.

The Talmud, Yevamot 105b

6

In the beginning God created the heavens and the earth.... And God said: "Let there be light!"; and there was light.... And God saw that it was good.

Genesis 1

7

Rabbi Akiba said, "How greatly God must have loved us to create us in the image of God; yet even greater love did God show us in making us conscious that we are created in the Divine image."

The Mishnah, Avot 3:14

“And God said: ‘Let there be light!’ ” This first light God made before making the sun and stars. God showed it to David, who burst into song. This was the light Moses saw on Sinai! At the Creation, the universe from end to end radiated light—but it was withdrawn, and now it is stored away for the righteous, until all the world will be in harmony again and all will be united and whole. But until this future world is established, this light, coming out of darkness and formed by the Most Secret, is hidden: “Light is sown for the righteous.” (Psalm 97:11)

The Zohar, I, 31b

Rabbi Berechya said: The Holy One, just before the Creation of Adam and Eve, saw that both saints and sinners would be numbered among their descendants. The Holy One considered: If I create the human being, I create sinners as well; but if I do not create the human being, how will the righteous come into existence? Therefore the Holy One ignored the sinners who were destined to be born, took hold of mercy, and created humanity.

The Midrash, Genesis Rabbah 8:4

Why did Creation begin with a single human being? For the sake of the righteous and the wicked, that none might ascribe their differing characters to hereditary differences. And lest families boast of their high lineage. This they do nonetheless—how much worse it would be if all were not descended from a single source!

The Talmud

MEDITATIONS FOR ROSH HASHANAH

11

Therefore was a single human being created: to teach us that to destroy a single human soul is equivalent to destroying an entire world, and that to sustain a single human soul is equivalent to sustaining an entire world. And a single human being was created to keep peace among human beings, that no one might say to another: My lineage is greater than yours!

The Mishnah, Sanhedrin 4:5

12

Free will is given to every human being. If we wish to incline ourselves toward goodness and righteousness, we are free to do so; and if we wish to incline ourselves toward evil, we are also free to do that. From Scripture (Genesis 3:22) we learn that the human species, with its knowledge of good and evil, is unique among all earth's creatures. Of our own accord, by our own faculty of intelligence and understanding, we can distinguish between good and evil, doing as we choose. Nothing holds us back from making this choice between good and evil: the power is in our hands.

*Maimonides, 12th Century
The Mishnah Torah
Hilchot Teshuvah 5:1*

MEDITATIONS FOR ROSH HASHANAH

13

We experience our belonging to an infinity.
 It presses upon us,
 whether we go into ourselves
 or go beyond ourselves.

We live in space without end
 and are a part of it,
 in time without stop as a segment of it.

Space and time are fundamentally one here,
 they come from the one, omnipresent, eternal God.

World and eternity are here one word;
 both signify the same unendingness.

We live in this unendingness and from it.

Our domain is the opposite of mere location,
 of that which has its boundary and written description.

Our day is the opposite of finality, of fate.

Our domain is a going outward that points to the faraway,
 our day is the direction that leads into the distance.

All that has come into existence and has been given
 becomes a path to the beyond,
 and to that which is in the process of becoming,
 to the world beyond and to the coming day.

All Creation wants to be revelation,
 all of the past becomes the future.

Rabbi Leo Baeck

An ancient Jewish word says:
God creates, in order to continue to create...
All Creation has its force, its constant birth.
Creation and revelation,
becoming and designation belong together;
they determine one another.
The world is not mere fate...
It is the world of God:
A world, and nevertheless, God's domain.
Space, and nevertheless, unendingness;
Time, and nevertheless, eternity.
Just so an ancient Jewish word again says:
God is the space of the world,
but the world is not the space of God...
It is the Creation and revelation of God
and therefore a world filled with tension.
It is an interweaving of opposites,
an immanence of the transcendent,
a being at one with the other,
the covenanting of the finite and temporal
with the infinite eternal.
Both become one within religious feeling,
the current moves between the poles.

Rabbi Leo Baeck

All is foreseen, and free will is given.
Everything is in the hands of God except reverence for God.

The Mishnah, Avot 3:19

MEDITATIONS FOR ROSH HASHANAH

16

Even if you choose to pollute yourself with sin, still you will find all the gates open before you; and if you desire to attain the highest purity, you will find all the forces of goodness ready to help you.

The Talmud, Zoma 38b

17

Do not imagine that character is determined at birth. We have been given free will. Any person can become as righteous as Moses or as wicked as Jeroboam. We ourselves decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us, no one decides for us, no one drags us along one path or the other; we ourselves, by our own volition, choose our own way.

*Maimonides, 12th Century
The Mishnah Torah, Hilchot Teshuvah 5:1 f*

18

In connection with the mitzvah of following the right path, it has been taught: As God is called gracious, so must you be gracious; as God is compassionate, so must you be; as God is holy, so must you follow the path of holiness. Therefore the prophets described God as possessing these attributes: endlessly patient and loving, just and upright, whole-hearted, and the like. Their intention was to teach us that these are the good and praiseworthy paths for us to follow as we attempt, according to our capacities, to imitate God.

*Maimonides, 12th Century
The Mishnah Torah, Hilchot Deiot 1:5*

19

With regard to all human traits, the middle of the road is the right path. For example: Do not be hot-tempered, easily angered. Nor, on the other hand, should you be unfeeling like a corpse. Rather, take the middle of the road: keep an even disposition, reserving your anger for occasions when it is truly warranted. Similarly, do not cultivate a desire for luxuries; keep your eye fixed only on genuine necessities. In giving to others, do not hold back what you can afford, but do not give so lavishly that you yourself will be impoverished. Avoid both hysterical gaiety and somber dejection, and instead be calmly joyful always, showing a cheerful countenance. Act similarly with regard to all the dispositions. This is the path followed by the wise.

*Maimonides, 12th Century
The Mishnah Torah, Hilchot Deiot 1:4*

20

How do we fix these traits into our character? By repeatedly doing them, returning to them until they become second nature. Because these attributes are divine, this path, the one that avoids extremes, is called the “path of God,” and Abraham taught his descendants to follow it. Whoever follows it gains goodness and blessing, as it is said: “For I have known him, that he might command his children and those who follow him to keep God’s path, doing justice and right, that God may fulfill for Abraham the divine purpose.” (Genesis 18:19)

*Maimonides, 12th Century
The Mishnah Torah, Hilchot Deiot 1:7*

21

Smooth speech and deception are forbidden us. Our words must not differ from our thoughts; the inner and outer person must be the same; what is in the heart should be on the lips. We are forbidden to deceive anyone, even in seemingly small matters. For example, one must not urge food on another, knowing that the other cannot eat it; one must not offer gifts that cannot be accepted; a storekeeper opening a bottle in order to sell its contents must not pretend to open it in honor of a particular person, and the like. Honest speech, integrity, and a pure heart—that is what is required of us.

Maimonides, 12th Century
The Mishnah Torah, Hilchot Deiot 2:6

22

If you see a friend sinning or pursuing an unworthy life, it is a Mitzvah to try to restore that person to the right path. Let your friend know that wrong actions are self-inflicted hurts, but speak softly and gently, making it clear that you speak only because of your concern for your friend's well-being.

Maimonides, 12th Century
The Mishnah Torah, Hilchot Deiot 6:7

23

Our sages taught: One who shames another in public has no share in the world-to-come. Therefore one must take great care not to shame another in public, whether young or old, either by shameful name calling or by tale bearing.

Maimonides, 12th Century
The Mishnah Torah, Hilchot Deiot 6:8

24

This fragile life between birth and death can nevertheless be a fulfillment—if it is a dialogue. In life and experience we are addressed; by thought and speech and action, by producing and by influencing we are able to answer. For the most part we do not listen to the address, or we break into it with chatter. But if the word comes to us and the answer proceeds from us, then human life exists, though brokenly, in the world. The kindling of the response is that “spark” of the soul, the blazing up of the response, which occurs time and again, to the unexpectedly approaching speech, we term responsibility....

Martin Buber

25

Ethical life has entered into religious life, and cannot be extracted from it. There is no responsibility unless there is One to whom one is responsible, for there is no response where there is no address.

Martin Buber

26

We shall accomplish nothing at all if we divide our world and our life into two domains: one in which God's command is paramount, the other governed by the laws of economics, politics, and the “simple self-assertion” of the group.... Covering one's ears so as not to hear the voice from above is breaking the connection between existence and the meaning of existence.

Martin Buber

27

It was the favorite saying of the sages of Yavneh: I am a creature of God and you are a creature of God. My work may be in the city, yours is perhaps in the field. As you rise early to do your work, so I rise early to do my work. As you do not claim that your work is superior to mine, so I do not claim that mine is superior to yours. And should one say, I do more important work and the other less important work, we have already learned: more or less, it does not matter, so long as the heart is turned toward heaven.

The Talmud, Berachot 17a

28

“The Eternal loves the righteous.” (Psalm 146:8) The Holy One loves the righteous because their righteousness is not a matter of birth. The priests and Levites are members of ancestral houses; one cannot choose to join them. But anyone, Jew or Gentile, can choose to be righteous. Of their own accord the righteous give themselves to God in love. Therefore, the Holy One loves them.

The Midrash, Numbers Rabbah 8:2

29

And an angel of the Eternal called to him from heaven and said: “Abraham, Abraham!” (Genesis 22:11) Rabbi Eliezer ben Jacob said: The repetition of “Abraham” signifies that the angel was calling not only to Abraham, but to all subsequent generations. For there is no generation without its Abraham, none without its counterpart of Jacob, its Moses, and its Samuel.

The Midrash, Genesis Rabbah 56:7

30

Every human being has merits and faults. The righteous person has more merits than faults, the wicked one more faults than merits. The average person is (more or less) evenly balanced between the two. A community, too, is judged in this manner: If the merits of its citizens outweigh their faults, it is called righteous; if their faults outweigh their merits it is called wicked.

*Maimonides, 12th Century
The Mishneh Torah, Hilchot Teshuvah 3:1*

31

Rabbi Bunam said to his followers: Our great transgression is not that we commit sins. Temptation is strong and our strength is slight! No, our transgression is that at every instant we can turn to God, and we do not turn!

Chasidic, 18th Century

32

Though the Torah warns the wicked of punishment, God is merciful. "Therefore God instructs sinners in the way." (Psalm 25:8) This is the way of repentance. When we ask: What is the fate of sinners? the Books of Wisdom reply: "Misfortune pursues sinners." (Proverbs 13:21) The Books of Prophecy reply: "The soul that sins shall die." (Ezekiel 18:4) The Books of the Torah reply: "Let them bring an offering and be forgiven." (Leviticus 1:4; 5:6, 5:16) But the Holy One replies: Let them repent and be forgiven. As it is written: God instructs sinners in the way, the way of repentance.

The Jerusalem Talmud, Makkot 2:6

33

Who is truly repentant? The one who, when the temptation to sin is repeated, refrains from sinning.

The Talmud, Yoma 86b

34

There are many reasons for the sounding of the Shofar. Among them are these: Rosh Hashanah marks the beginning of Creation, and we, on Rosh Hashanah, accept the Creator as our Sovereign, as it is said: "With trumpets and the sound of the Shofar acclaim the Sovereign God." (Psalm 98:6) Secondly, since Rosh Hashanah is the first of the Ten Days of Repentance, the Shofar is sounded to herald their beginning, as though to say: Let all who desire to repent, turn now. Thirdly, the Shofar reminds us of our stand at Sinai, as it is said: "The blast of the Shofar grew louder and louder," (Exodus 19:19) in order that we may take upon ourselves what our ancestors took upon themselves when they said: "We will do and we will hear." (Exodus 24:7) Fourth, it reminds us of the Binding of Isaac, who was offered to Heaven and was replaced by the ram caught by its horns in a thicket. So ought we to be ready at all times to offer our lives for the sanctification of God's name. Finally, it reminds us of redemption, that we may long passionately for it, as it is said: "It shall come to pass on that day, that a great Shofar will be sounded; and all the lost shall return." (Isaiah 27:13)

Saadia Gaon, 10th Century

35

There is a grace that every dawn renews,
 A loveliness making every morning fresh.
 We will endure, we will prevail,
 We, the children of Hope,
 Children of the One
 Who crowds the heavens with stars,
 Endows the earth with glory,
 And fills the mind with wonder!

Rabbi Chaim Stern

36

From year to year the need becomes more urgent for a religion that teaches reverence for life as its highest principle. Judaism is such a religion. The God it worships does not desire the death of sinners, but that they may turn and live. That God's word is: "Seek Me and live," and "Choose life." It is a religion which teaches that to destroy a single life is to destroy an entire world, and to sustain a single life is to sustain an entire world. It is a religion that yearns, above all things, for the day when swords will be beaten into plowshares and spears into pruning-hooks; whose aim, in the words of a modern Jewish writer, is "the Creation of a human being unable to shed blood;" whose toast is *L'cha-yim*, "To life!" It is the religion of the Akedah, which is a symbol of life, not death, because Abraham is forbidden to sacrifice his son. It is a religion whose New Year is a celebration of life and a plea for its continuance: "Remember us unto life, O Ruler who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life."

Rabbi John D. Rayner

“Avinu Malkaynu” and the Language of Gender

In the 1970's, when the Reform Movement began its “Gates of...” liturgical series, authors and editors were just beginning to recognize that their use of language fostered sexual stereotypes. The *Union Prayerbook*, for example, prays “that the day may come when all *men* shall invoke Thy name... [and that] all created in Thine image recognize that they are *brethren*”; that we learn to serve our “*fellow men*”; ... God “fill the hearts of all *men* with freedom;” and that we be respectful “of other *men’s* faith.” Similarly, we were described regularly as “children of *man*,” and God was the “God of our *fathers*.” Linguistically, at least, people who counted were always “he,” never “she.”

To be sure, those who were raised on these prayers may have been taught that the word “men” in these and other pieces of literature referred to people in general, men and women. Nevertheless, in more recent times we have become aware of the unfortunate conclusion to which such exclusively masculine language leads. The psychological studies are clear: Regardless of how much we may assume that the word “men” to really refers to women too, readers of passages that contain such masculine references associate them with males alone.

Scholars engaged in retranslating the Bible have recognized the same problem. In the standard 1916 Jewish Publication Society translation, which most Jews of an earlier era grew up with in their synagogues and homes, Psalm 1, for example, begins: “Happy is the *man* that hath not walked in the counsel of the wicked ... *his* delight is in the law of the Lord.” Did the psalmist really mean only to include men?

The problem goes beyond language. On many occasions, we may suppose, the original passage in our prayers actually did mean to focus on men, inasmuch as there are instances when the wording seems to go out of its way to include women. For example, the 1895 *Union Prayer Book*, Volume 2, p. 76, reads: “Be with all *men and women* who spend themselves for the good of mankind and bear the burdens of others; who provide bread for the hungry, clothe the naked, and take the friendless to their habitation....” Thus, when its editors intended to include women in their purview, they did so, in this case possibly because the context of the prayer is charitableness, a virtue that characterized many women who served as volunteer workers in the 1890's. But the opposite is also true. Had they meant to include women elsewhere, they probably would have said so as they do here. Thus, when they refer on almost every page to “men” who will awaken to their religious obligation to transform society by bringing about justice and righteousness, they probably did not have women in mind. Women could not even vote yet in the United States. Though declared equals by the Reform Movement as early as 1845, they were hardly so in practice.

Thus, it has become evident to most modern liturgical editors(*Gates of Prayer*, ©1975 and *Gates of Repentance*, ©1978) that the language of earlier ages was cast to reflect social attitudes that we no longer hold. To retain the old language would be to maintain its underlying values. So, in the *Gates of Prayer*, all masculine exclusive language was changed to include women as well as men.

By the time the liturgy committee of the Central Conference of American Rabbis met to discuss the High Holy Days Prayer Book (*Gates of Repentance*), the issue of masculine language was extended to the way we describe God. On the one hand, it seems distinctly unlikely that any serious person today still pictures God as a man. Surely, no one would think that when we call God “He” or speak of “Him” as a “King,” we really mean that God is masculine!

But even if that is true, it does not answer the real objection. The whole point is that language conveys attitudes independent of our conscious intentions when we use it. When we say “God of our fathers,” we do not nowadays mean literally “fathers but not mothers.” But the effect of continued use of “God of our fathers” is equivalent to our championing the view of an earlier time when authors did mean that. Similarly, it can be argued that using masculine language for God promotes the distinct presumption that while all of us are created in God’s image, some of us are more Godlike than others. Or, to turn to the prayer that prompted this lengthy discussion, “*Avinu Malkaynu*” (“Our Father, our King”) by retaining the image of Father and King, one might conclude that important decisions about life are made, or should be made, by fathers, but not mothers, and kings, not queens.

Granted, then, the editors do not want to say “Our Father, Our King,” here. But what should they do? The gender-neutral “Our Parent, Our Sovereign” was discussed at some length when *Gates of Repentance* was being planned, but it was ruled out then as lacking the immediacy of the Hebrew’s clear reference to experience—after all, no frightened child runs into a room shouting “Where is my *parent*?” Our editors agree here.

The solution should factor in the relationship between language and its users. Both Americans and Israelis, for example, have the same philosophical problem with calling God *Avinu* (“Our Father” [and by logical extension, not “Our Mother”]), but for Israelis, the dilemma is magnified since Hebrew is their vernacular, and the plain meaning of the Hebrew words is unmistakably self-evident. The Israeli Reform High Holy Days Prayer Book, therefore, provides an alternative to the traditional text: the feminized version, *Shechinah m’kor chayeinu*, (“*Shechinah*” is the feminine Divine principle in the Kabbalah), Source of our life (a reference to childbirth.)

Our editors have chosen not to follow the Israeli example. Instead, they take advantage of the fact that for most Americans, English, not Hebrew, is their spoken language. Even if they know what the Hebrew of *Avinu Malkaynu* means, they relate to those words not literally, as Israelis do, but symbolically. They are likely not to conjure up thoughts of kings and fathers, even though the familiar sound of these words will evoke feelings of the High Holy Days period.

The editors therefore have omitted the English translation, but retained the two familiar Hebrew words, *Avinu Malkaynu*, for purposes of affect, not content. They hope thereby to avoid any suggestion that God still is being imagined in masculine form, but still to retain the traditional prayer with its traditional sound intact.

The paragraph introducing “*Avinu Malkaynu*” was taken from *Gates of Repentance*. Rather than calling God “Father” or “Mother,” “King” or “Queen,” the Hebrew words *Avinu* and *Malkaynu* were not to be translated at all, but transliterated, and this introduction would have indicated their meaning. Thus: “We call You *Avinu*. As a loving Parent, forgive our sins and failings, and reach for us as we reach for You. We call you *Malkaynu*. As a Ruler, teach us to add our strength to Your love, that we may redeem this world and redeem our world.”

Dr. Lawrence A. Hoffman

Rosh Hashanah

Evening Service for
The New Year

תפילות ערבית לראש השנה

Opening Anthem

Psalm 121

אֶשָּׂא עֵינַי אֶל הַהָרִים, מֵאֵין יְבוֹא עֲזָרִי. עֲזָרִי מֵעַם יי, עֲשֵׂה שְׁמִים
וְאָרֶץ. אֵל יִתֵּן לַמּוֹט רַגְלִי, אֵל יְנוּם שְׁמֹרֶךְ. הִנֵּה לֹא יָנוּם וְלֹא יִשָּׁן
שׁוֹמֵר יִשְׂרָאֵל. יי שְׁמֹרֶךְ, יי צִלְךָ עַל יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא
יִכְבֶּה, וַיֵּרָח בְּלֵילָה. יי שְׁמֹרֶךְ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ. יי יִשְׁמֹר
צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם.

I lift up my eyes to the mountains. What is the source of my help?
My help comes from the Eternal God, who made heaven and earth.
The Eternal will not allow your foot to falter; The One who guards
you will not slumber. For the Guardian of Israel neither slumbers
nor sleeps. The Eternal is your Keeper; God is your Shield at your
right hand. The sun shall not smite you by day, nor the moon by
night. The Eternal shall protect you from all evil, and will keep your
soul. The Eternal One will guard your going out and your coming in
from this time forth and forever more.

EVENING SERVICE FOR ROSH HASHANAH

The Blessing of The Festival Candles

With the setting of this evening's sun, united with Jews of every place and time, we proclaim a New Year of hope. May God's light shine forth to lead us, to show us the good we must do, the harmony we must strive to create. As we kindle these flames, may they open our eyes to the countless opportunities for growth and service which await us in the year ahead: to work for compassion and justice, harmony and peace, and so to make the world bright with God's Presence.

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

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-olam, ah-shayr kid-sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-leek nayr shel [Shabbat v'shel] yom tov.

We praise You, Eternal God, Ruler of the universe, who sanctifies us through laws and ethical teachings, and commands us to kindle the [Sabbath and] Festival lights.

EVENING SERVICE FOR ROSH HASHANAH

The Proclamation of The New Year

Reader

בַּחֹדֶשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֹדֶשׁ, יִהְיֶה לָכֶם שַׁבָּתוֹן, וְכִרּוֹן תִּרְוַעָה,
מִקְרָא קֹדֶשׁ. כָּל מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ.

“In the seventh month, on the first day of the month, there shall be a sacred assembly, a cessation from work, a day of commemoration proclaimed by the sounding of the Shofar.”

The congregation rises

Choir

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר, בִּבְסֵה לַיּוֹם הַזֶּה.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יִעֲקֹב.

Tee-ku va-cho-desh Shofar, ba-ke-seh l'yom cha-gay-nu
Ke chok l'Yis-ra-el hu, mish-pat lay-lo-hay Ya-ah-kov.

Sound the Shofar when the new moon appears, at the turning of the year, at the returning of our solemn celebration. For this is a statute binding upon our people Israel, an ordinance of the God of Jacob.

Reader and Congregation

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr
kid-sha-nu b'mitz-vo-tav v'tzi-va-nu lish-mo-ah kol Shofar.

We praise You God, Ruler of the universe, who sanctifies us through laws and ethical teachings, and commands us to hearken to the sound of the Shofar.

EVENING SERVICE FOR ROSH HASHANAH

The Shofar is sounded

תקיעה, שברים, תרועה, תקיעה גדולה

Reader

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עָלֵינוּ וְעַל כָּל
בֵּית יִשְׂרָאֵל וְעַל כָּל הָעַמִּים אֶת הַשָּׁנָה הַזֹּאת, שָׁנַת חֲמִשָּׁת אֲלָפִים
וּשְׁבַע מֵאוֹת וְ . . . לַחַיִּים וְלְשָׁלוֹם, לְשִׁשּׁוֹן וְלִשְׁמֹחָה, לִישׁוּעָה
וְלִנְחֻמָּה, וְנֹאמַר, אָמֵן.

May it be Your will, Eternal One, God of all generations, that the
year five thousand seven hundred and . . . bring to us, to the House
of Israel and to all humanity, life and health, reconciliation and
renewal, happiness and peace. Amen.

Choir and Congregation

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּים וְקִיּוֹנוֹ וְהַגִּיעוֹנוֹ
לְיָמֵינוּ הַיּוֹם.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam,
sh'he-chee-ya-nu v'kee-y'ma-nu v'he-gee-ya-nu laz-man ha-zeh.

We praise You God, Ruler of the universe, for giving us life,
for sustaining us, and for enabling us to reach this day.

The congregation is seated

EVENING SERVICE FOR ROSH HASHANAH

Reader

Heavenly Creator! In the twilight of the vanishing year, we lift up our hearts to You in gratitude for all of Your gifts in the past, as we seek Your guidance and Your blessings for the future. You have watched over us and Your loving kindness has sustained us. In affliction You have strengthened us. In sorrow You have comforted us. You have brightened our lives with the happiness of home and the joys of friendship. You have blessed us with the satisfaction that comes from performing our daily tasks and serving others.

Congregation

As we thank You for the joys of life, so do we acknowledge the wisdom that has come to us through our sorrows. Many burdens have been laid upon us. Many tears have moistened our cheeks. Many tender ties have been broken. With a parent's love You have guided us that we might learn more fully to appreciate life's holy purposes.

Reader

In deep humility we approach You, O God, at this sacred and joyous season. May we listen reverently to its solemn lessons. Give us the will to serve You with singleness of heart, so that, as we grow older in years, we may also grow stronger in wisdom, deeper in kindness and more steadfast in our faith.

Congregation

Hidden from our sight are the events of the future. Yet we trust in You and shall not fear. Open unto us the gates of the New Year, and grant us life and health, contentment and peace.

EVENING SERVICE FOR ROSH HASHANAH

The congregation rises

Reader

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Barechu et Adonai ha-m'vo-rach.

Praise the Eternal God to whom all praise is due!

Congregation

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Let us praise the Eternal God to whom all praise is due
now and forever.

Reader

בָּרוּךְ אַתָּה יְיָ , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עַרְבִים,
בְּחֻכְמָה פּוֹתֵחַ שַׁעְרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים,
וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בָּרְקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבִּיא
לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ עֲבָאוֹת שָׁמוּ. אֵל חַי וְקַיִם, תָּמִיד
יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים.

Ba-ruch Atah Adonai, Elo-hay-nu Me-lech ha-o-lam, ah-shayr
bid-va-ro ma-ah-reev ah-ra-veem. B'choch-mah po-tay-ach
sh-ah-reem, u-vit-vu-nah m'sha-neh ee-teem, u-ma-cha-leef et
ha-z'ma-neem, u-m'sa-dayr et ha-ko-cha-veem b'mish-m'ro-
tay-hem ba-ra-kee-ah kir-tzo-no. Bo-ray yom va-lai-lah, go-layl or
mip-nay cho-shech, v'cho-shech mip-nay or. U-mah-ah-veer yom
u-may-vee lai-lah, u-mav-deel bayn yom u-vayn lai-lah. Adonai
tz'va-ot sh-mo. Ayl chai v'cha-yam, ta-meed yim-loch ah-lay-nu
l'o-lam va-ed. Ba-ruch Atah Adonai ha-ma-ah-reev ah-ra-veem.

EVENING SERVICE FOR ROSH HASHANAH

Congregation

You are our God, the Source from which life and all its blessings flow. Wherever we turn our gaze, we behold signs of Your goodness and grace. The fullness of Your power is revealed to us in Your guidance of our people, in Your constant shaping of human destiny, and in the wondrous works of Creation. Your loving spirit is present in all Your works, guiding and sustaining them. The harmony and grandeur of nature speak to us of You our God, of Your infinite might and majesty.

Congregation

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear, O Israel: The Eternal is our God,
The Eternal God is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

The congregation is seated following the singing of the Shema

EVENING SERVICE FOR ROSH HASHANAH

Reader or Congregation

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם, עַל לִבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם.

V'ah-hav-ta eit Adonai Elo-he-chah b'chol l'va-v'chah u-v'chol naf-sh'chah u-v'chol m'o-de-chah. V'ha-yu ha-d'va-rim ha-ay-leh ah-shayr ano-chi m'tza-v'chah ha-yom al l'vah-ve-chah. V'she-nan-tam l'va-ne-chah, v'dee-bar-tah bam. B'shiv-t'chah b'vay-te-chah, uv'lech-t'chah va-de-rech u-v'shoch-b'chah uv-ku-me-chah. Uk-shar-tam l'ot al ya-de-chah. V'ha-yu l'to-ta-fot bayn ey-ne-chah. Uch-tav-tam al m'zu-zot bay-te-chah u'vish-ah-re-chah. L'ma-an tiz-k'ru va-ah-see-tem et kol mitz-vo-tai, ve-yee-tem k'do-shim lay-lo-hay-chem. Ani Adonai Elo-hei-chem.

Congregation

You shall love the Eternal God with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. You shall teach them diligently unto your children, and shall speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hand, and they shall be a symbol before your eyes. You shall write them upon the doorposts of your house and upon your gates, that you may remember and do all My commandments and be holy unto your God.

EVENING SERVICE FOR ROSH HASHANAH

Responsive Reading

Now, Israel, what does our faith require of us?

*Only to serve the Eternal One, to love and serve God
with all our hearts and with all our souls.*

“You are my witnesses,” says the Eternal One, “and My servant whom I have chosen, that you may know and believe that I alone am God and there is no other redeemer.”

*“Now, therefore, if you will keep My covenant, you shall
be unto Me a community of priests and a holy people.”*

“I, the Eternal, have called you in righteousness. I have taken you by the hand, and kept you and made you for a covenant of the people, for a light to all the world.”

*“All who join themselves to the Eternal One and hold fast
to My covenant, these too will I bring to the holy mountain,
and have them rejoice in the house of prayer. For My house
shall be a house of prayer for all people.”*

Choir or Congregation

מִי כְמוֹכָה בָּאֵלִים יִי? מִי כְמוֹכָה נֶאֱדָר בְּקִדְשׁ?
נוֹרָא תְהִילָת, עֲשֵׂה פִלָּא?

Me cha-mo-chah ba-ay-leem Adonai? Me ka-mo-chah ne-dar
ba-ko-desh, no-rah t'he-lot, o-say feleh?

Who is like You, Eternal One? Who is like You, glorious in
holiness, awe-inspiring, working wonders?

EVENING SERVICE FOR ROSH HASHANAH

מַלְכוּתְךָ רָאוּ בְּנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ.

Mal-chu-t'chah ra-u va-ne-chah. Bo-kay-ah yam lif-nay Moshe.
Zeh ay-lee ah-nu v'am-ru:

Your children acknowledged Your sovereign power and exclaimed:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yim-loch l'o-lam va-ed.

The Eternal God shall reign forever and ever.

On the Sabbath

Choir or Congregation

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

V'sham-ru v'nay Yis-ra-el et ha-Shabbat, la-ah-sot et ha-Shabbat
l'do-ro-tam, b'reet o-lam. Bay-ne u-vayn b'nay Yis-ra-el ot he
l'o-lam. Ke shay-shet ya-meem ah-sah Adonai et ha-sha-ma-yeem
v'et ha-ah-retz, u-va-yom ha-sh'vee-ee sha-vat va-y'na-fash.

The people of Israel shall keep the Sabbath, observing the Sabbath
in every generation as a perpetual covenant. It is a sign between Me
and the people of Israel forever.

EVENING SERVICE FOR ROSH HASHANAH

Reader or Choir

הִשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ
סֶכֶת שְׁלוֹמְךָ, וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעָב וְיָגוֹן, וְהַסֵּר שָׁטָן
מִלְּפָנֵינוּ. וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ
אַתָּה, כִּי אֵל מִלֶּךְ חֲנוּן וְרוֹחוֹם אַתָּה, וּשְׁמוֹר צִאֲתָנוּ וּבּוֹאֲנוּ, לְחַיִּים
וּלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם. וּפָרַשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סֶכֶת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל.

Congregation

Grant that we may lie down each night in peace and rise up again unto life. Spread over us the shelter of Your peace. Guide us with wise counsel and save us. Be a shield about us, protecting us from hatred and war, from pestilence and sorrow. Curb within us the inclination to do evil, and protect us within the embrace of Your love. Guard our going out and our coming in unto life and peace, from this time forth and forever. We praise You, God, who shelters our people Israel and all who dwell on earth.

Choir

הִרְנִינוּ לֵאלֹהִים עֲזָנוּ הִרְעִינוּ לֵאלֹהֵי יַעֲקֹב. תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר
בְּכֶסֶה לְיוֹם חַגֵּנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא. מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

Har-nee-nu lay-lo-heem u-zay-nu, har-ee-nu lay-lo-hay Ya-ah-kov.
Tee-ku va-cho-desh Shofar, ba-ke-seh l'yom cha-gay-nu. Ke chok
l'Yis-ra-el hu. Mish-pat lay-lo-hay Ya-ah-kov.

Sing joyfully unto God our strength! Shout unto God! Sound the Shofar at the new moon, at the return of our solemn festival! For it is a statute for our people Israel, an ordinance of the God of all generations!

EVENING SERVICE FOR ROSH HASHANAH

Reader

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהִם,
וְאֱלֹהֵי שָׂרָה, וְכָל דּוֹרוֹתָם. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, יְזַכֵּר חֲסִדֵי אֲבוֹת וְאֲמָהוֹת. וּמִבִּיא
גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. וְזָכְרָנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ
בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מִלֶּךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ, מִגֵּן אֲבֹרָהִם וְעוֹרֵת שָׂרָה.

Ba-ruch Atah Adonai Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-
tay-nu, Elo-hay Av-ra-ham, vay-lo-hay Sa-rah, v'chol do-ro-tam.
Ha-eyl ha-ga-dol ha-gi-bor v'ha-no-rah. Eyl el-yon. Go-mayl
cha-sa-deem to-veem, v'ko-nay ha-kol, v'zo-chayr chas-day ah-vot
v'ee-ma-hot. U-may-vee g'u-lah liv-nay v'nay-hem, l'ma-an sh'mo
b'ah-ha-vah. Zoch-ray-nu l'cha-yim, Me-lech cha-faytz
ba-cha-yeem. V'chat-vay-nu b'say-fer ha-cha-yeem, l'ma-an-chah
Elo-heem cha-yeem. Me-lech o-zayr u-mo-she-ah u-mah-gayn.
Ba-ruch Atah Adonai, ma-gayn Av-ra-ham, v'ez-rat Sa-rah.

Responsive Reading

God of ages past and future, God of this day, as You were with our mothers and fathers, be with us as well.

As You strengthened them, strengthen us.

As You were their Guide, be ours as well.

Grant that we too may be bearers of Your teaching, teachers of Your truth.

Then our tradition shall endure and our people Israel will live. From mother and father to daughter and son, and all who follow them.

One generation comes, one generation passes.

Each of us is a link in the endless chain of our heritage.

Students of the Torah become teachers.

Our people and our values live on.

EVENING SERVICE FOR ROSH HASHANAH

Choir and Congregation

זָכְרָנוּ לְחַיִּים, מְלֶכֶךְ חַפְצֵי בַחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

Zoch-ray-nu L'cha-yim, Me-lech cha-faytz ba-cha-yeem. V'chat-vay-nu b'say-fer ha-cha-yeem, l'ma-an-chah Elo-heem cha-yeem.

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

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיָה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְפֵּל
חַיִּים בְּחֶסֶד, מַחְיָה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקִּים אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב
הַרְחֵמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ נָטַע בְּתוֹכֵנוּ
חַיֵּי עוֹלָם.

אַתָּה קָדוֹשׁ וְשֹׁמֵךְ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.

Ah-tah gi-bor l'o-lam Adonai, m'cha-yay ha-kol Ah-tah, rav l'ho-she-ah. M'chal-kayl cha-yeem b'che-sed. M'cha-yay ha-kol b'ra-cha-meem ra-beem. So-mach no-f'leem, v'ro-fay cho-leem u-mah-teer ah-su-reem. U-m'ka-yaym eh-mu-na-to le-shay-nay ah-far. Me cha-mo-chah Ba-al g'vurot u-me do-meh lach, Melech may-meet u-m'cha-yay u-matz-me-ach y'shu-ah. Me cha-mo-chah Av ha-ra-cha-meem, zo-chayr y'tzu-rav l'cha-yim b'ra-cha-meem. Ba-ruch Atah Adonai no-tay-ah b'to-chay-nu cha-yay o-lam.

Ah-tah kadosh, v'shim-chah ka-dosh, u-k'do-shim b'chol yom y'ha-la-lu-chah se-lah.

EVENING SERVICE FOR ROSH HASHANAH

Congregation

Eternal is Your power, O God. You are mighty to save. In loving kindness, You sustain the living. In the multitude of Your mercies, You preserve us all. You uphold the falling and heal the sick, free the captives and keep faith with Your children, in death as in life. Who is like You, Almighty God, Author of life and death, Source of salvation? We praise You, for You have implanted within us eternal life.

You are holy, Your name is holy, and Your worshippers proclaim Your holiness.

Reader

וּבְכֵן יִתֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל מַה
שֶׁבְּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ
כָּל־מִצְוָתְךָ אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ
אֱלֹהֵינוּ, שֶׁהַשְׁלֵטָן לְפָנֶיךָ, עוֹז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל
כָּל מַה שֶׁבְּרָאתָ.

Eternal God, let Your Presence be manifest to us in all Your works. Let all life revere You, and all Creation turn to You in devotion. Let us all become a single family, doing Your will with perfect hearts.

Congregation

וּבְכֵן תֵּן כְּבוֹד, יְיָ לְעַמֶּךָ, תְּהִלָּה לִירֵאָיִךְ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,
וּפְתִחוֹן פֶּה לַמִּיחָלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׁוֹן לְעִירְךָ, וְצִמְיִיחַת
קֶרֶן לְדוֹר עֲבָדֶךָ, וְעִרְיַכַת נֹר לְבֵן יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

Grant honor to Your people, glory to those who revere You, hope to those who seek You, and courage to those who trust You. Bless us with gladness and joy, and cause the light of redemption to dawn for all who dwell on earth.

Reader

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלֹזוּ, וַחֲסִידִים בְּרָנָה יִגִּילוּ,
וְעוֹלָתָה תִּקְפָּץ פִּיָּהּ, וְכָל הָרָשָׁעָה כִּלְיָהּ כַּעֲשָׂן תִּכְבֶּלֶה, כִּי תַעֲבִיר
מִמִּשְׁלַת יָדוֹן מִן הָאָרֶץ.

Then the just shall see and exult, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke. The rule of tyranny shall pass away from the earth, and then You alone shall reign over all Your works.

וְתִמְלֹךְ, אַתָּה יְיָ לְבָדֶךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהֵר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ, כְּפָתוּב בְּדִבְרֵי קֹדֶשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ. קְדוֹשׁ אַתָּה וְגוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים
מִבְּלַעְדֶּיךָ, כְּפָתוּב. וַיִּגְבֶּה יְיָ צִבְאוֹת בְּמִשְׁפָּט, וְהָיָל הַקְּדוֹשׁ נִקְדַּשׁ
בְּצִדְקָה. בְּרוּךְ אַתָּה, יְיָ הַמִּלְּךָ הַקְּדוֹשׁ.

EVENING SERVICE FOR ROSH HASHANAH

Congregation

The Eternal One shall reign forever, your God, O Zion, from generation to generation. Hallelujah! You are holy; awe-inspiring is Your name; there is no God but You, as it is written: "The God of all Creation is exalted by justice, the holy God is sanctified by righteousness. Blessed is our God, the Ruler of all the universe."

Choir or Reader

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ
מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.

Ah-tah v'char-ta-nu me-kol ha-ah-meem, ah-hav-ta o-tah-nu
v'ra-tzi-tah ba-nu. V'ro-mam-tah-nu me-kol ha-l'sho-not,
v'kee-dash-tah-nu b'mitz-vo-te-chah. V'kay-rav-ta-nu Mal-kay-nu
la-ah-vo-da-te-chah, v'shim-chah ha-ga-dol v'ha-ka-dosh ah-lay-nu
ka-ra-tah.

Congregation

In love and favor, O God, You have called us from among all people, hallowing us with Your commandments and ethical teachings. You have summoned us to Your service, that through us Your great and holy Name may become known in all the earth.

In Your love, O God, You have given us this [Sabbath and this] Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt.

Our God and God of all ages, be mindful of our people Israel on this Day of Remembrance, and renew in us love, compassion, goodness, life, and peace.

EVENING SERVICE FOR ROSH HASHANAH

Responsively

This day remember us for well-being.	<i>Amen.</i>
This day bless us with Your nearness.	<i>Amen.</i>
This day help us to live more fully.	<i>Amen.</i>

Reader

We are thankful that You have called us to Your service and entrusted us with Your commandments. In love, You have given us this Day of Remembrance to consecrate ourselves unto You and to Your law of righteousness.

Congregation

Almighty God, in this solemn hour we draw closer to You. Help us to build our lives on the abiding foundations of the Torah, that we may attain peace of mind and steadfastness of purpose. Open our eyes to the nobility of life and its sacred opportunities for service.

Reader

O God, give us the grace to show forbearance with those who offend us. When the wrongs and injustices of others sadden our hearts, may we seek shelter in the knowledge of Your truth, and find joy in the fulfillment of Your will. May no trial, however severe, embitter our souls or shake our trust in You.

EVENING SERVICE FOR ROSH HASHANAH

Congregation

When beset by troubles and sorrow, our ancestors were sustained by their faith and fortitude. May we too find the strength to meet adversity with courage and trust. Weeping may last for the night, but we have faith that joy will return in the morning. Help us to understand that injustice and hatred will not forever afflict humanity, and that righteousness and compassion will triumph in the end.

Choir or Reader

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעֶמְקֵי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל וּתְהִי לְרִצּוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יְיָ, שְׂאוֹתָךְ לְבִדְךָ בִּירְאָה
נֶעֱבֹד.

R'tzei Adonai Elo-hay-nu b'am-chah Yisrael, u-t'fee-la-tam
b'ah-ha-vah t'ka-bayl. U-t'he l'ra-tson ta-meed avo-dat Yisrael
ah-meh-chah. Ba-ruch Atah Adonai, sh'o-t'chah l'va-d'chah
b'yee-rah na-ah-vod.

Look with favor upon us, and may our service be acceptable to You.
We praise You, whom alone we serve in reverence.

Reader and Congregation

We gratefully acknowledge, Eternal God, that You are our support and our hope. You alone do we worship, and to You alone do we offer praise. We are grateful for Your favor to our beloved country, and for the blessings of liberty and the ideals of righteousness which our nation cherishes. Protect and prosper our land and its people. Let the New Year bring greater security and abundance to people everywhere. We praise You, Eternal One, from whom all goodness comes and to whom all thanks are due.

EVENING SERVICE FOR ROSH HASHANAH

Choir

וְעַל כֻּלָּם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְכֵּנוּ תַּמִּיד לְעוֹלָם וָעֶד. וּכְתוּב
לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת
שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה. בְּרוּךְ אַתָּה יְיָ, הַטוֹב שְׁמֶךָ
וְלֶךְ נֶאֱמָה לְהוֹדוֹת.

For all these things, O Sovereign God, let Your name be forever exalted and blessed, and let life abundant be the heritage of all the children of Your covenant. O God, our Redeemer and Helper, let all affirm You and praise Your name in truth. Eternal God, whose nature is Goodness, we give You thanks and praise.

Reader

Grant us peace, Your most precious gift, O Eternal Source of peace, and enable our people Israel to be its messenger unto all the world. Bless our country that it may ever be a stronghold of peace and its advocate in the council of nations. May contentment reign within our borders, health and happiness within our homes. Strengthen the bonds of friendship and harmony among the inhabitants of all lands. Plant virtue in every soul, and may the love of Your name hallow every home and every heart. Inscribe us in the Book of Life, and grant unto us a year of prosperity and contentment. We praise You, O God, Giver of peace. Amen.

EVENING SERVICE FOR ROSH HASHANAH

Choir

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָךְ. בְּסִפּוּר חַיִּים, בְּרִכָּה וְשָׁלוֹם וּפְרִיָּסָה
טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Sha-lom rav al Yis-ra-el am-chah ta-seem l'o-lam. Ke Atah hu
Melech A-don l'chol ha-sha-lom. V'tov b'ay-ne-chah l'va-raych et
am-chah Yis-ra-el, b'chol ayt u-v'chol sha-ah bish-lo-me-chah.

B'say-fer cha-yeem, b'ra-chah v'sha-lom u-par-nah-sah to-vah,
n'za-chayr v'nee-ka-tayv l'fa-ne-chah, ah-nach-nu v'chol am-chah
bayt Yis-ra-el, l'cha-yim to-veem u-l'sha-lom.

Ba-ruch Atah Adonai, o-say ha-sha-lom.

God of peace, let Your people know enduring peace. For You are
our Ruler, the Source of peace. May it be Your will to bless us with
Your peace. May all people be remembered and inscribed in the
Book of Life. We praise the Eternal One, who blesses our people
Israel and all people with peace.

EVENING SERVICE FOR ROSH HASHANAH

Silent Devotion

or such other prayer or meditation as the heart may prompt

Unto You, O God, do I open my heart at this time of the turn of the year. As I review my conduct during the months that have passed, I am deeply conscious of my shortcomings. Often righteousness called to me in vain and I yielded to selfishness, anger and pride. I acknowledge my failings and I repent of them. I pray for Your forgiveness and for the forgiveness of those whom I have wronged and hurt. Whatever life has brought me during the year now ended, grant that it may remain with me as a source of strength and wisdom. The year which has now begun: may it be for me a new year indeed; new in consecration of purpose and in renewal of earnestness and sincerity; steadfast in rejecting all that is unworthy of me and of my heritage. Grant me strength of will to live as You would have me live. Be gracious to me, O God. Lead me and guide me, for my times are in Your keeping. Amen.

Psalm 23

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He guideth me in straight paths for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou hast anointed my head with oil. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

EVENING SERVICE FOR ROSH HASHANAH

Choir and Congregation

יְהִי לְרָצוֹן אֱמֹרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y'he-yu l'ra-tzon im-ray fee v'heg-yon lee-bee l'fa-ne-chah,
Adonai tzu-ri v'go-ah-lee.

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

EVENING SERVICE FOR ROSH HASHANAH

The Avinu Malkaynu

The congregation rises as the Ark is opened

Reader

Avinu Malkaynu: A hundred generations have stood, as we do now, before the open Ark. That they found in themselves little merit testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that often has denied Your very existence.

Congregation

We pray that this day, dedicated to the renewal of our people, may help us come closer to You, the living God, the God of life. For You are with us whenever we seek Your Presence. You are absent only when we shut You out, only when, full of ourselves, we leave little room for You within our hearts.

Reader

We call You *Avinu*. As a loving Parent, forgive our sins and failings and reach for us as we reach for You. We call You *Malkaynu*. As a wise Ruler, teach us to add our strength to Your love, that we may fulfill our destiny and redeem our world.

To this vision, to this possibility, to this task, we offer ourselves anew.

EVENING SERVICE FOR ROSH HASHANAH

Reader, then Congregation

אָבִינוּ מִלְכֵּנוּ שְׁמַע קוֹלֵנוּ.

Avinu Malkaynu, hear our prayer.

אָבִינוּ מִלְכֵּנוּ חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkaynu, we have sinned before You.

אָבִינוּ מִלְכֵּנוּ חַמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

Avinu Malkaynu, have mercy upon us and upon our children.

אָבִינוּ מִלְכֵּנוּ כִּלְיָה דְּבָר וְחֶרֶב וְרָעָב מֵעָלֵינוּ.

Avinu Malkaynu, keep far from our world pestilence, war and famine.

אָבִינוּ מִלְכֵּנוּ כִּלְיָה כָּל צָר וּמִשְׁטֵיץ מֵעָלֵינוּ.

Avinu Malkaynu, cause all hatred and oppression to vanish from the earth.

אָבִינוּ מִלְכֵּנוּ כָּתִיבנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מִלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkaynu, grant unto us a year of happiness.

The congregation is seated

Sermon

Choral Response

EVENING SERVICE FOR ROSH HASHANAH

The Kiddush for The New Year

The Kiddush cup is raised

When the New Year occurs on the Sabbath, begin here

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלֹאכֶתוֹ אֲשֶׁר
עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל
מְלֹאכֶתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

We praise You God, and thank You for all the blessings of the past week; for life, health and strength; for home, love and friendship; for the discipline of our trials and temptations; for the happiness that has come to us out of our labors. You have commanded us: "Six days shall you labor and do all your work, but the seventh day is the Sabbath, holy unto the Eternal God." You have ennobled us by the blessings of work, and in love, You have sanctified us by the blessings of rest.

When the New Year begins on a week day, begin here

Congregation and Choir

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-olam,
bo-ray p'ree ha-ga-fen.

Let us praise the Eternal God, Ruler of the Universe,
who creates the fruit of the vine.

EVENING SERVICE FOR ROSH HASHANAH

Choir

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ
מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה, אֶת יוֹם
[הַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַזִּכְרוֹן הַזֶּה, יוֹם תְּרוּעָה, מְקוֹרָא קֹדֶשׁ, וְזֵכֶר
לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וּדְבָרְךָ
אֱמֶת וְקִיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ מְקֻדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם
הַזִּכְרוֹן.

We praise You, Eternal God, Ruler of the universe, who has sanctified us through Your laws and ethical teachings. In love, You have given us solemn days of joy and seasons of gladness, and this season of the New Year, the time of the sounding of the Shofar. You have called us to Your service and sanctified us to proclaim Your laws among the nations. Your word is truth and abides forever. We praise You, Eternal God, who sanctifies [the Sabbath,] Israel and the New Year.

Choir and Congregation

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ
לְיוֹמֵן הַזֶּה.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam,
sh'he-chee-ya-nu v'kee-y'ma-nu v'he-gee-ya-nu laz-man ha-zeh.

We praise You God, Ruler of the universe, for giving us life,
for sustaining us, and for enabling us to reach this day.

EVENING SERVICE FOR ROSH HASHANAH

The Adoration

The congregation rises

Congregation

Let us adore the ever-living God. We render praise unto You who spread out the heavens and established the earth. Your glory is revealed in the heavens above and Your greatness is manifest throughout the world. You are our God. There is none else. We bow our heads in reverence before the Eternal One, Source of all life.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים, לְפָנֶי מֶלֶךְ, מֶלֶךְ הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-ah-nach-nu ko-r'eem u-mish-ta-cha-veem u-mo-deem,
lif-nay Melech mal-chay ha-m'la-cheem, Ha-Kadosh Ba-ruch Hu.

The congregation is seated

Congregation

May the time not be distant, O God, when Your name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all people shall invoke Your name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to You alone every knee shall bend and every tongue give praise. May all, created in Your image, recognize that we are brothers and sisters, so that, one in spirit and one in harmony, we may be forever united before You. Then shall Your reign be established on earth and the word of Your ancient prophet be fulfilled: The Eternal God will reign forever and ever.

EVENING SERVICE FOR ROSH HASHANAH

Congregation

בַּיּוֹם הַזֶּה יִהְיֶה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

Ba-yom ha-hu y'he-yeh Adonai echad, u-sh'mo echad.

On that day God shall be One and God's name shall be One.

Reader

A year has gone; a New Year has begun. In the sight of God, a thousand years are but as yesterday when it is past. Our life is but a fleeting gleam between two eternities. Yet, though generations come and go, the word of God stands forever. Only the dust returns to the earth; the spirit returns to God who gave it. Our dear ones have passed through the gateway of death into the endless peace of life eternal. All of us inevitably must tread the same path, though we cannot know when that hour may arrive. May we so live that when our time comes, it shall find us prepared. We look to You, O God, with hope, firmly believing that what You do is for the best. With abiding trust in Your wisdom, we acknowledge Your will and give praise to Your name.

Before Kaddish

Our thoughts now turn to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people, the Six Million who perished in the Shoah, and those of every race, nation and faith whose lives have been a blessing to humanity.

EVENING SERVICE FOR ROSH HASHANAH

The Kaddish According to the Ashkenazic Pronunciation

The congregation rises

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמֶן
קָרִיב וְאִמְרוּ אָמֵן.

Yis-ga-dal v'yis-ka-dash sh'may ra-bo. B'ol-mo di-v'ro chir-u-say,
v-yam-lich mal-chu-say. B'cha-yay-chon uv'yo-may-chon,
uv'cha-yay d'chol beis Yis-ro-el, ba-ah-go-lo u'viz-man ko-riv.
V'im-ru: o-men.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Y'hay sh'may ra-bo m'vo-rach, l'o-lam ul-ol-may ol-my-yo.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא.

Yis-bo-rach v'yish-ta-bach, v'yis-po-ar, v'yis-ro-mam, v'yis-na-say.
V'yis-ha-dar, v'yis-ah-leh, v'yis-ha-lal, sh'may d'ku-d'sho.
B'rich hu.

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lo min kol bir-cho-so v'she-ro-so, tush-b'cho-so
v'ne-che-mo-so, da-ah-me-ron b'ol-mo. V'im-ru: o-men.

EVENING SERVICE FOR ROSH HASHANAH

יְהִי שְׁלֹמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'lo-mo ra-bo min sh'ma-yo v'cha-yeem,
o-lay-nu v'al kol Yis-ro-el. V'im-ru: o-men.

עֲשֵׂה שְׁלֹמִים בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-say sho-lom bim-ro-mov. Hu ya-aseh sho-lom o-lay-nu, v'al kol
Yis-ro-el. V'im-ru: o-men.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

The Kaddish According to the Contemporary Pronunciation

The congregation rises

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעִנְיָא וּבְזִמְנָא
קָרִיב וְאִמְרוּ אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'may ra-bah. B'al-mah di-v'rah
chir-u-tay, v-yam-lich mal-chu-tay. B'cha-yay-chon uv'yo-may-chon
u-v'cha-yay d'chol beit Yis-ra-el, ba-ah-gah-lah u'viz-man ka-riv.
V'im-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Y'hay sh'may ra-bah m'vo-rach, l'a-lam ul-al-may al-my-yah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar, v'yit-ro-mam, v'yit-na-say.
V'yit-ha-dar, v'yit-ah-leh, v'yit-ha-lal, sh'may d'ku-d'shah.
B'rich hu.

לְעֵלְא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאִמְיָרָן
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lah min kol bir-cha-tah v'she-ra-tah, tush-b'cha-tah
v'ne-che-ma-tah, da-ah-me-ran b'al-mah. V'im-ru: a-mein.

EVENING SERVICE FOR ROSH HASHANAH

יְהֵא שְׁלֵמָא רַבָּא מִן שְׂמִיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'la-mah ra-bah min sh'ma-yah v'cha-yeem,
a-lay-nu v'al kol Yis-ra-el. V'im-ru: a-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav. Hu ya-aseh sha-lom a-lay-nu, v'al kol
Yis-ra-el. V'im-ru: a-mein.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

Closing Hymn

אָדון עולם אֲשֶׁר מֶלֶךְ, בְּטָרֶם כָּל יַצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִבְלוֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוּדָה, וְהוּא יְהִיָּה, בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.
וְהוּא אֵלִי וְחִי גֹאֲלִי, וְצוֹר חֲבָלֵי בַּעַת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בַּעֲת אִישׁוֹן וְאַעֲיִרָה.
וְעַם רוּחִי גּוֹיָתִי, יֵי לִי וְלֹא אִירָא.

Adon o-lam ah-shayr ma-lach,
B'te-rem kol y'tzir niv-rah.
L'ayt na-ah-sah, v'chef-tzo kol,
Ah-zai me-lech sh'mo nik-rah.

The God of all, who reigned supreme,
Ere first Creation's form was framed;
When all was finished by Your will,
Your name Almighty was proclaimed!

You are my God, my Savior sure,
To whom I turn in sorrow's hour,
My banner proud, my refuge strong,
Who hears and answers with Your power.

Then in Your hand myself I lay,
And trusting, sleep and wake with cheer,
My soul and body are Your care.
You are with me, I shall not fear!

Rosh Hashanah

Morning Service
for The New Year

תפילות שחרית לראש השנה

Opening Anthem

מֵה טֹבוּ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא
בֵּיתְךָ, אֲשֶׁתְּחַוֶּה אֶל הַיֵּכָל קִדְשֶׁךָ בְּיִרְאַתְךָ. יְיָ אֱהַבְתִּי מְעֹז בֵּיתְךָ,
וּמְקוֹם מִשְׁכָּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתְּחַוֶּה וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי יְיָ עָשִׂי.
וְאֲנִי תִפְלְתִי לְךָ יְיָ, עַת רְצוֹן, אֱלֹהִים בְּרַב חֲסִדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

Mah tov-u o-ha-le-chah Ya-ah-kov, mish-ken-o-te-chah Yisrael.
Va-ah-nee b'rov chas-d'chah ah-vo vay-te-chah. Esh-ta-cha-veh el
hay-chal kod-sh'chah b'yir-ah-te-chah. Adonai ah-hav-ti m'on
bay-te-chah, u-m'kom mish-kan k'vo-de-chah. Va-ah-nee esh-ta-
cha-veh v'ech-ra-ah, ev-r'chah lif-nay Adonai o-see. Va-ah-nee
t'fee-la-ti l'chah Adonai, ayt ra-tzon, Elo-heem b'rov chas-de-chah.
Ah-nay-nee be-eh-met ye-sheh-chah.

How goodly are your tents, O Jacob, your dwelling places, O Israel!
Through Your great mercy, I come to Your house and bow down in
Your holy Temple in reverence to You. O God, I love the place of
Your house, and the abode in which Your glory dwells. And so I
bow down, and adore You, my Maker. May my prayer be offered
within an acceptable time. May You, in the greatness of Your
mercy, answer me according to Your faithfulness.

Reader

Creator of the universe, great and holy God, Your wisdom rules the
world. You give strength to the weak and give courage to the faint
of heart. In Your care are our lives and our destinies. Your love
sustains us and shields us. Blessings without number You bestow
upon us. We thank You for the life which You have given us and for
the abundance of gifts with which You have favored us during the
past year. Now, at the beginning of this New Year, we humbly ask
that You grant us life and sustenance, contentment and peace.

MORNING SERVICE FOR ROSH HASHANAH

Reader and Congregation

אלהי נשמה

The soul which You have given me came pure from You. You have created it. You have formed it. You have breathed it into me. You have preserved it in my body and, at the appointed time, You will take it from this earth that it may enter into eternity. While the breath of life is within me, I will worship You, Sovereign of the world and Creator of all souls. We praise You, O God, in whose hands are the souls of all the living and the spirits of all mortal beings.

Reader

רבון כל העולמים

Ruler of all worlds, not in reliance upon our own merit do we present our prayers before You, but trusting in Your infinite mercy alone. For what are we, what is our life? What is our goodness? What is our power? What can we say in Your Presence? Are not all the mighty as naught before You and those of great renown as though they had never been, the wisest as if without knowledge and those of understanding as if without discernment? Many of our works are vain, and our days pass away like a shadow. Our lives would be altogether vanity were it not for the soul which, fashioned in Your image, gives us assurance of our higher destiny and imparts to our fleeting days an abiding value.

MORNING SERVICE FOR ROSH HASHANAH

Congregation

Help us to banish from our hearts self-centeredness, pride of worldly possessions, and arrogance. Fill us instead with the spirit of humility and the grace of modesty that we may grow in wisdom and in reverence. May we never forget that all we have and prize is but lent to us, a trust for which we must render account unto You. Open our minds and hearts to Your loving Presence, that we may consecrate our lives to Your service, and glorify Your name in the eyes of all people.

Reader

אתה הוּא

Almighty and merciful God, who has called our people to Your service, You have opened our eyes to behold Your wondrous works and to proclaim Your will unto the nations. You are the same today as You were at the beginning. You are our God in this life, and You are our hope and refuge in the world to come.

Congregation

O God, You have made the Torah our way of life and have given us a beautiful heritage. Open our eyes to the enduring worth of the Torah and help us to exemplify it in our lives so that we may draw all people to its ways of righteousness. Gather all Your children around the banner of truth that Your name may be hallowed through us. May the entire human family be blessed with harmony and peace. Amen.

MORNING SERVICE FOR ROSH HASHANAH

The congregation rises

Reader

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Barechu et Adonai ha-m'vo-rach.

Praise the Eternal God to whom all praise is due!

Congregation

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Let us praise the Eternal God to whom all praise is due
now and forever.

Reader

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה
שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמַּאֲוִיר לְאֶרֶץ וְלִדְרוֹת עֲלִיָּה בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ,
כֻּלָּם בְּחֶכְמָה עֲשִׂיתָ, מִלֵּאָה הָאֶרֶץ קִנְיָנָה. תִּתְּבָרֵךְ יְיָ אֱלֹהֵינוּ עַל
שִׁבְחַ מַעֲשֵׂה יְדִיךָ. וְעַל מְאוֹרֵי אוֹר שְׁעֵשִׂיתָ יַפְאֲרוֹךְ סֵלָה. בָּרוּךְ
אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת.

Ba-ruch Atah Adonai, Elo-hay-nu Me-lech ha-o-lam, yo-tzayr or
u-vo-ray cho-shech. O-say sha-lom u-vo-ray et ha-kol. Ha-may-eer
la-ah-retz v'la-da-reem ah-le-hah b'ra-cha-meem uv-tu-vo m'cha-
daysh b'chol yom ta-meed ma-ah-say v'ray-sheet. Mah ra-bu
ma-ah-seh-chah Adonai. Ku-lam b'choch-mah ah-see-tah. Mal-ah
ha-ah-retz kin-ya-ne-chah. Teet-ba-rach Adonai Elo-hay-nu al
shevach ma-ah-say ya-de-chah. V'al m'oh-ray or sh'ah-see-tah
y'fa-ah-ru-chah se-lah. Ba-ruch Atah Adonai, yo-tzayr ha-m'o-rot.

MORNING SERVICE FOR ROSH HASHANAH

Reader

We praise You, Eternal God, Ruler of the world. In Your mercy You make light to shine over the earth and all its inhabitants, renewing daily the work of Creation. How manifold are Your works, O God! In wisdom, You have made them all. The heavens declare Your glory. The earth reveals Your creative power. You form light and darkness, ordain good out of evil, bring harmony into nature and peace to the human heart.

Congregation

You laid the foundations of the earth. The heavens are Your Creation. They may perish but You will endure. Your years have no end. Ever-living God, Creator of heaven and earth, rule over us forever. We praise You, Eternal God, Creator of light.

Reader

אַהֲבָה רַבָּה אֶהְבֶּתֶנּוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמִלָּתָ עָלֵינוּ.
אֲבִינוּ מִלְּפָנֶיךָ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְּךָ, וַתִּלְמַדְם חֻקֵּי חַיִּים, כֵּן
תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ. אֲבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן
בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

Great has been Your love for us and Your compassion boundless. Our people put their trust in You and You taught them the law of life. Be gracious to us that we may understand and fulfill the teachings of Your word. Enlighten our eyes through Your Torah that we may embrace Your commandments.

MORNING SERVICE FOR ROSH HASHANAH

וְהֵאָר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִיחַד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא יָבוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל
וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת
אַתָּה, וּבָנוּ בְּחַרְתָּ וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת לְהוֹדוֹת לְךָ
וּלְיִחְדָּךְ בְּאַהֲבָה. בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Congregation

Unite our hearts to love and revere You. We trust in You and rejoice in Your guiding power, for from You comes our help. You have called us and drawn us near unto You to serve You in faithfulness. Joyfully, we lift up our voices and proclaim Your unity. We praise You, God, for in love You have called upon our people Israel to serve You.

Congregation

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear, O Israel: The Eternal is our God,
The Eternal God is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

The congregation is seated following the singing of the Shema

Reader or Congregation

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיֶיךָ,
וּדְבַרְתָּ בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ, וּכְתִבְתָּם עַל מְזוֹזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם
קֹדְשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם.

V'ah-hav-ta eit Adonai Elo-he-chah b'chol l'va-v'chah u-v'chol naf-
sh'chah u-v'chol m'o-de-chah. V'ha-yu ha-d'va-rim ha-ay-leh ah-
shayr ano-chi m'tza-v'chah ha-yom al l'vah-ve-chah. V'she-nan-tam
l'va-ne-chah, v'dee-bar-tah bam. B'shiv-t'chah b'vay-te-chah,
uv'lech-t'chah va-de-rech u-v'shoch-b'chah uv-ku-me-chah. Uk-
shar-tam l'ot al ya-de-chah. V'ha-yu l'to-ta-fot bayn ey-ne-chah.
Uch-tav-tam al m'zu-zot bay-te-chah u'vish-ah-re-chah. L'ma-an
tiz-k'ru va-ah-see-tem et kol mitz-vo-tai, ve-yee-tem k'do-shim
lay-lo-hay-chem. Ani Adonai Elo-hei-chem.

Congregation

You shall love the Eternal God with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. You shall teach them diligently unto your children, and shall speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hand, and they shall be a symbol before your eyes. You shall write them upon the doorposts of your house and upon your gates, that you may remember and do all My commandments and be holy unto your God.

MORNING SERVICE FOR ROSH HASHANAH

Responsive Reading

True and enduring is Your word, which You have spoken through
Your prophets.

*You are the living God. Your words bring life and light to
the soul.*

You are the strength of our life, the rock of our salvation.
Your dominion and Your truth abide forever.

*You have been the help of our parents in time of trouble
and our refuge throughout all generations.*

You are the First and the Last, and beside You there is no redeemer
nor helper.

*As You have saved Israel from Egyptian bondage,
so may You send Your help to all who are oppressed.*

May Your teachings inspire the hearts of all Your children,
and Your truth unite us in bonds of friendship.

*May the righteous of all nations rejoice in Your grace
and triumph by Your power.*

O God, our refuge and our hope, we glorify Your name as did our
people in ancient days:

Choir or Congregation

מִי כְמוֹכָה בָּאֱלִים יי? מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ?
נִזְרָא תְהִילָתְךָ, עֲשֵׂה פִלְאָה?

Me cha-mo-chah ba-ay-leem Adonai? Me ka-mo-chah ne-dar
ba-ko-desh, no-rah t'he-lot, o-say feleh?

Who is like You, Eternal One? Who is like You, glorious in
holiness, awe-inspiring, working wonders?

MORNING SERVICE FOR ROSH HASHANAH

Reader

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יְיָ הוֹדוּ בְּכֶם הוֹדוּ
וְהִמְלִיכוּ וְאָמְרוּ:

Shi-rah cha-da-shah she-b'chu g'u-leem l'shim-chah al s'fat ha-yam.
Ya-chad ku-lam ho-du v'him-lee-chu v'ah-m'ru:

Our liberated people sang a new song unto Your name. They
proclaimed Your sovereignty and said:

Choir or Congregation

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yim-loch l'o-lam va-ed.

The Eternal God shall reign forever and ever.

Reader or Choir

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

Tzur Yis-ra-el, ku-mah b'ez-rat Yis-ra-el. Go-ah-lay-nu Adonai
Tz'va-ot sh'mo, k'dosh Yis-ra-el. Ba-ruch Atah Adonai, Ga-al
Yis-ra-el.

Rock of Israel, redeem those who are oppressed and deliver those
who are persecuted. We praise our Redeemer, the Holy One of
Israel.

Reader

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם,
וְאֱלֹהֵי שָׂרָה, וְכָל דּוֹרוֹתָם. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, זֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת. וּמֵבִיא
וְאֵלֶּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכַרְנוּ לַחַיִּים, מְלֶכֶךְ חַפֵּץ
בַּחַיִּים, וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מְלֶכֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Ba-ruch Atah Adonai Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-
tay-nu, Elo-hay Av-ra-ham, vay-lo-hay Sa-rah, v'chol do-ro-tam.
Ha-eyl ha-ga-dol ha-gi-bor v'ha-no-rah. Eyl el-yon. Go-mayl
cha-sa-deem to-veem, v'ko-nay ha-kol, v'zo-chayr chas-day ah-vot
v'ee-ma-hot. U-may-vee g'u-lah liv-nay v'nay-hem, l'ma-an sh'mo
b'ah-ha-vah. Zoch-ray-nu l'cha-yim, Me-lech cha-faytz
ba-cha-yeem. V'chat-vay-nu b'say-fer ha-cha-yeem, l'ma-an-chah
Elo-heem cha-yeem. Me-lech o-zayr u-mo-she-ah u-mah-gayn.
Ba-ruch Atah Adonai, ma-gayn Av-ra-ham, v'ez-rat Sa-rah.

We praise You, God of our mothers and fathers, God of Abraham,
God of Sarah, and all their generations. You bestow loving kindness
upon all Your children. You remember the devotion of those who
came before us. In Your love, You bring redemption to their
descendants for the sake of Your name. You are our Ruler and
Helper, our Savior and Protector. Remember us unto life, O
Sovereign who delights in life, and inscribe us in the Book of Life,
for Your sake, O God of life. We praise You, Eternal One, Shield of
Abraham and Help of Sarah.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל
חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקִּים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מַמְיֵת וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב
הַרְחָמִים, זֹכֵר יַצִּירָיו לְחַיִּים בְּרַחֲמִים. בָּרוּךְ אַתָּה יי נֹטֵעַ בְּתוֹכֵנוּ
חַיֵּי עוֹלָם. אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.

Ah-tah gi-bor l'o-lam Adonai, m'cha-yay ha-kol Ah-tah, rav
l'ho-she-ah. M'chal-kayl cha-yeem b'che-sed. M'cha-yay ha-kol
b'ra-cha-meem ra-beem. So-mach no-f'leem, v'ro-fay cho-leem
u-mah-teer ah-su-reem. U-m'ka-yaym eh-mu-na-to le-shay-nay
ah-far. Me cha-mo-chah Ba-al g'vurot u-me do-meh lach, Melech
may-meet u-m'cha-yay u-matz-me-ach y'shu-ah. Me cha-mo-chah
Av ha-ra-cha-meem, zo-chayr y'tzu-rav l'cha-yim b'ra-cha-meem.
Ba-ruch Atah Adonai no-tay-ah b'to-chay-nu cha-yay o-lam.

Atah ka-dosh v'shim-chah ka-dosh u-k'do-sheem b'chol yom
y'ha-la-lu-chah se-lah.

Congregation

Eternal is Your power, O God; You are mighty to save. In loving
kindness, You sustain the living. In the multitude of Your mercies,
You preserve us all. You uphold the falling and heal the sick, free
the captives and keep faith with Your children, in death as in life.
Who is like You, Almighty God, Author of life and death, Source of
salvation? We praise You, for You have implanted within us eternal
life.

You are holy, Your name is holy, and Your worshippers proclaim
Your holiness.

MORNING SERVICE FOR ROSH HASHANAH

The Sanctification

The congregation rises

Congregation

וְקִדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

We sanctify Your name on earth, as the heavens declare Your glory,
and in the words of the prophet we say:

Holy, holy, holy is the God of all Creation. The whole universe is
full of God's glory.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ עֲבֹאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh Adonai tz'va-ot, m'lo kol ha-ah-retz
k'vo-do.

Reader

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדִירָנוּ, מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

Adir, adir-ay-nu, Adonai Ado-nay-nu. Mah adir shim-chah b'chol
ha-ah-retz.

God our Strength, God our Ruler, how majestic is Your name in all
the earth!

MORNING SERVICE FOR ROSH HASHANAH

Congregation

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Ba-ruch k'vod Adonai me-m'ko-mo.

Praised be the glory of God in all the world.

Choir or Reader

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אֲבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנו.
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

Echad Hu Elo-hay-nu. Hu ah-vee-nu. Hu mal-kay-nu. Hu
mo-she-ay-nu. V'hu yash-me-ay-nu, b'ra-cha-mav l'ay-nay kol chai.

Our God is One. God is our Creator and our Ruler. God is our
Helper who, in mercy, will answer our prayers in the sight of all the
living.

Congregation

The Eternal One, your God, shall reign forever, from generation to
generation. Hallelujah!

יְמִלֶּךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yim-loch Adonai l'o-lam, Elo-ha-yich tzion, l'dor va-dor.
Halle-lu-yah!

The congregation is seated

MORNING SERVICE FOR ROSH HASHANAH

Reader

From generation to generation, we will declare Your greatness and throughout all ages proclaim Your holiness. Your praise shall never cease from our lips. We praise You, the God of holiness.

Responsive Reading

In the twilight of the vanishing year, we open our hearts and minds to You, O God. Our souls are stirred by the memory of joy, as the new year begins.

We were sustained by love and kindness; comforted in times of sorrow. We found happiness in our homes and gladness with our friends. We lift up our hearts in thanksgiving, as the new year begins.

Yet there were dreams that came to naught, and times when we refused to dream. These, with much regret, we now remember, as the new year begins.

Some of our days were dark with grief. Many a tear furrowed our cheeks: we grieve for the tender ties that were broken. We look back with sorrow, as the new year begins.

Now we look ahead with hope, giving thanks for the daily miracle of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of renewal unto life and peace, serenity and safety, as the new year begins.

As the new year begins, so is hope reborn with us!

MORNING SERVICE FOR ROSH HASHANAH

Choir

רָצָה, יי אֱלֹהֵינוּ, בְּעֶמְקֵי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל וּתְהִי לְרָצוֹן
תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יי, שְׂאוֹתָךְ לְבִדְךָ בִּירְאָה
נְעִבֹד.

R'tzei Adonai Elo-hay-nu b'am-chah Yisrael, u-t'fi-la-tam
b'ah-ha-vah t'ka-bayl. U-t'he l'ra-tson ta-meed avo-dat Yisrael
ah-meh-chah. Ba-ruch Atah Adonai, sh'o-t'chah l'va-d'chah
b'yee-rah na-ah-vod.

Look with favor upon us, and may our service be acceptable to You.
We praise You, God, whom alone we serve in reverence.

Congregation

We gratefully acknowledge that You are the God of all people, the
God of all generations. You are the Rock of our lives, the Power
that shields us in every age. We thank You for our lives, which are
in Your hand; for our souls, which are ever in Your keeping; for the
signs of Your Presence which we encounter every day; and for Your
wondrous gifts at all times, morning, noon and night. You are
Goodness: Your mercies never fail. You are Compassion: You have
always been our hope.

Choir

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מְלִכְנוּ תְּמִיד לְעוֹלָם וָעֶד. וְכָל
הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמְתָּה, הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ
סֶלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלִךְ נֶאֱדָה לְהוֹדוֹת.

For all these things, Almighty God, let Your name be forever
exalted and blessed. Our Redeemer and Helper, let all who live
affirm You and praise Your name in truth. Eternal God, whose
nature is goodness, we offer You our gratitude and praise.

MORNING SERVICE FOR ROSH HASHANAH

Reader

Our God and God of all the generations, may Your blessing rest upon us, according to the gracious promise of Your word, spoken through the priests of the ancient Temple, who said:

Reader, then Choir

May God bless you
and keep you.

יְבָרֶכְךָ יי וישְׁמְרֶךָ.

May the light of God's
countenance shine upon you
and be gracious unto you.

יָאֵר יי פָּנָיו אֵלֶיךָ ויְחַנֶּנּךָ.

May God bestow favor upon
you and give you peace.

יֵשֶׁא יי פָּנָיו אֵלֶיךָ ויִשֶׁם
לְךָ שְׁלוֹם.

Congregation

Grant us peace, Your most precious gift, O Eternal Source of peace, and enable our people Israel to be its messenger unto all the world. Bless our country that it may ever be a stronghold of peace and its advocate in the council of nations. May contentment reign within our borders, health and happiness within our homes. Strengthen the bonds of friendship and harmony among the inhabitants of all lands. Plant virtue in every soul, and may the love of Your name hallow every home and every heart.

Inscribe us in the Book of Life, and grant unto us a year of health, prosperity and contentment.

We praise You, O God, Giver of peace. Amen.

Choir or Congregation

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל הָעַמִּים. בְּרַכְנוּ, אֲבִינוּ, בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר
פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִכְתֵּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

Sim sha-lom to-vah u'v'ra-chah. Cheyn va-chesed v'ra-cha-mim
ah-lay-nu v'al kol Yis-ra-el v'al kol ha-ah-meem. Bar-chay-nu
ah-vee-nu ku-la-nu k'echad b'or pa-ne-chah. Ke v'or pa-ne-chah
na-ta-ta la-nu, Adonai Elo-hay-nu, to-rat cha-yeem, v'ah-ha-vat
che-sed, u-tz'da-kah u-v'ra-chah v'ra-cha-meem v'cha-yeem
v'shalom. V'tov b'ay-ne-chah l'va-raych et am-cha Yis-ra-el b'chol
ayt u-v'chol sha-ah bish-lo-me-chah.

B'say-fer cha-yeem, b'ra-chah v'sha-lom u-par-nah-sah to-vah,
n'za-chayr v'nee-ka-tayv l'fa-ne-chah, ah-nach-nu v'chol am-chah
bayt Yis-ra-el, l'cha-yim to-veem u-l'sha-lom.

Ba-ruch Atah Adonai, o-say ha-sha-lom.

MORNING SERVICE FOR ROSH HASHANAH

Silent Devotion

or such other prayer or meditation as the heart may prompt

It is not easy to change my ways, for I do not see myself as others see me, still less as God sees me. Self-absorption deceives. Pride all too often has made me unwilling to admit the truth about myself. My motives, I would like to think, are good: my weaknesses are excusable; and my misdeeds are due to circumstances beyond my control.

I would do better not to pretend: better to recognize that I am the one who is not fully honest, who distorts and does harm—myself, and not only “they.” If a wall rises between me and those with whom I live; if my good intentions produce bad results; if the society around me seems ugly with selfishness, falsehood and violence, the fault must lie not in the stars or in others, but in me as well.

Let me then do my best to set aside the vanity and self-righteousness with which I surround myself. Let me summon the courage to say: I have sinned. Only then shall I be able to see both my virtues and my weaknesses in their true light. For there is much goodness in me as well, as there is in almost all people. I have a yearning for a life more of the spirit. I would hope to conduct my daily life with greater goodness; to give more of myself, to love more fully, to do more to help with the repair of our broken world. May my higher inclinations draw strength from my prayers during these precious Holy Days of introspection and renewal. May this be a season of true renewal. Fortify me in my desire to gain victory over the darker side of my nature, and let the good that is in me assert itself ever more strongly in the year that lies ahead.

MORNING SERVICE FOR ROSH HASHANAH

Choir or Congregation

יְהִי לְרִצּוֹן אֱמֹרֵי פִי וְהִגְיוֹן לִיבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y'he-yu l'ra-tzon im-ray fee v'heg-yon lee-bee l'fa-ne-chah,
Adonai tzu-ri v'go-ah-lee.

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

MORNING SERVICE FOR ROSH HASHANAH

The Avinu Malkaynu

The congregation rises as the Ark is opened

Reader, then Congregation

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ.

Avinu Malkaynu, hear our prayer.

אָבִינוּ מֶלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkaynu, we have sinned before You.

אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטִפְנוּ.

Avinu Malkaynu, have mercy upon us and upon our children.

אָבִינוּ מֶלְכֵנוּ כֵּלֶה דֶּבֶר וְחָרֵב וְרָעַב מֵעָלֵינוּ.

Avinu Malkaynu, keep far from our world pestilence, war and famine.

אָבִינוּ מֶלְכֵנוּ כֵּלֶה כָּל צָר וּמִשְׁטֵיץ מֵעָלֵינוּ.

Avinu Malkaynu, cause all hatred and oppression to vanish from the earth.

אָבִינוּ מֶלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מֶלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkaynu, grant unto us a year of happiness.

The Reading of the Torah

Reader

It shall come to pass, in the end of days, that the mountain of God's house shall be exalted above the hills, and all the nations shall flow unto it. And many people shall go and say: Come! Let us go up to the mountain of the Eternal, to the House of the God of Jacob, that we may be taught the way, and that we may walk in God's path. For out of Zion shall go forth the Torah, and the word of God from Jerusalem.

Choir or Congregation

אֵין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מְלִכּוֹת כָּל
עוֹלָמִים וּמַמְשְׁלֶתְךָ בְּכָל דּוֹר וָדוֹר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יְמִלֶךְ לְעוֹלָם
וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Ayn ka-mo-chah ba-ay-leem Adonai, v'ayn k'ma-ah-se-chah. Mal-
chut'chah mal-chut kol o-la-meem u-mem-shal-t'chah b'chol dor
va'dor. Adonai Melech, Adonai ma-lach, Adonai yim-loch l'o-lam
va-ed. Adonai oz l'ah-mo ye-tayn, Adonai y'va-reych et ah-mo
va-shalom.

There is none like You, O Eternal, and there are no works like Yours. Your reign is everlasting and Your dominion endures throughout all generations. You are the Eternal Ruler. You have always reigned and shall reign forever more. May God give strength unto all people. May God bless all people with peace.

MORNING SERVICE FOR ROSH HASHANAH

Reader or Choir

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנוּן.
אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת.
נוֹצֵר חֶסֶד לְאֵלִפִּים.
נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאת וְנִקָּה.

Adonai, Adonai, El ra-chum v'cha-nun,
Eh-rech ah-pa-yim v'rav che-sed ve-eh-met.
No-tzayr che-sed la-ah-la-feem,
No-say ah-von va-fe-shah v'cha-ta-ah v'na-kay.

Congregation

The Eternal, the Eternal God is merciful and gracious, endlessly patient, loving and true, showing mercy to every generation, forgiving iniquity and sin, and granting pardon.

The Torah Scroll is taken from the Ark

Responsive Reading

This is the covenant which binds our people Israel to the One and Eternal God.

This is the Torah, a light for our eyes, a lamp for our way.

This is the Law that proclaims the guiding power of God and the unity of all people.

We have been told what is good, and what God expects of us: To do justly, to love mercy, and to walk humbly with our God.

MORNING SERVICE FOR ROSH HASHANAH

Reader

בֵּית יַעֲקֹב, לָבוּ וְנִלְכֶּה בְּאוֹר יי.

O House of Jacob:
Come, let us walk by the light of the Eternal God!

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear O Israel: the Eternal is our God;
The Eternal God is One!

Choir or Congregation

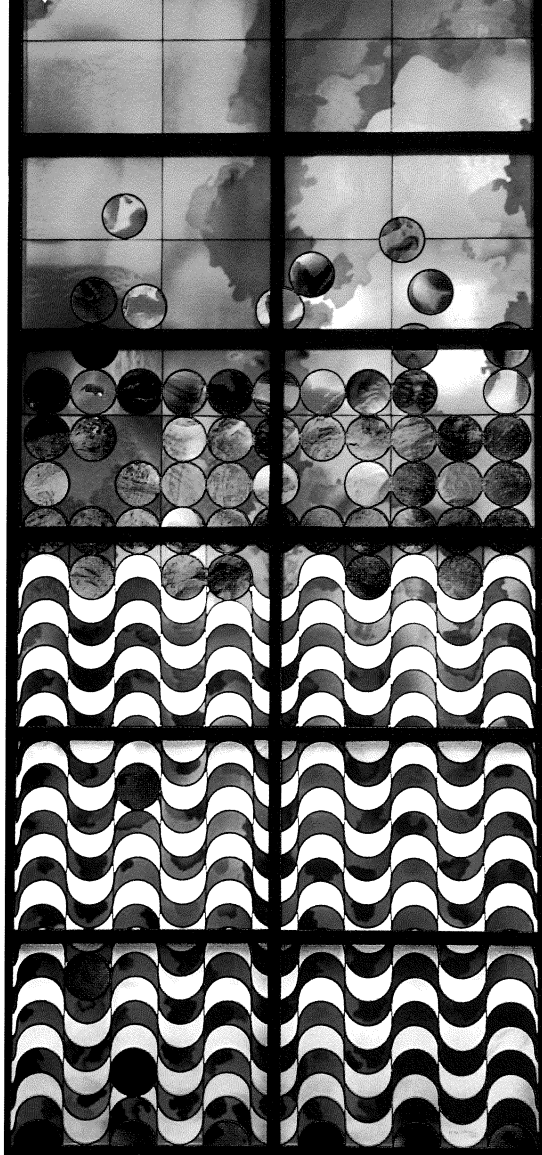
לְךָ יי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ. לְךָ יי הַמְּמִלְכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

L'chah Adonai ha-g'du-lah v'ha-g'vu-rah v'ha-ti-fe-ret
v'ha-ne-tzach v'ha-hod. Ke chol ba-sha-ma-yim u-va-ah-retz.
L'chah Adonai ha-mam-la-chah v'ha-mit-na-say l'chol l'rosh.

Yours, O God, is the greatness, the power, the glory, the victory and
the majesty. For all that is in heaven and earth is Yours. You reign
supreme over all.

The congregation is seated

בְּרֵאשִׁית בְּרָא אֱלֹהִים
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ



MORNING SERVICE FOR ROSH HASHANAH

Before the Reading of the Torah

בָּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.
בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Barechu et Adonai ha-m'vo-rach.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr

ba-char ba-nu me-kol ha-ah-meem, v'na-tan la-nu et Torah-to.

Ba-ruch Atah Adonai no-tain ha-Torah.

Praise God, to whom all praise is due!

Let us praise God, to whom all praise is due now and forever.

We praise You, Ruler of the universe.

You have called us from all people by giving us the Torah.

We praise You, Eternal God, Giver of the Torah.

Torah Portions

Genesis 22

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנֹנִי. וַיֹּאמֶר קח נָא אֶת בְּנֶךָ אֶת יִחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק וְלֶךְ אֶל אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֵלָיךְ. וַיִּשְׁכֶּם אַבְרָהָם בְּבֹקֶר וַיַּחֲבֹשׁ אֶת הַמֹּרֹד וַיִּקַּח אֶת שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע עֶצִי עֹלָה וַיִּקֶּם וַיִּלָּךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים.

בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא אֶת הַמָּקוֹם מֵרֶחֶק. וַיֹּאמֶר אַבְרָהָם אֶל נַעֲרָיו שְׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר וְאֲנִי וְהַנֶּעֱר וְלָכָה עַד פֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם. וַיִּקַּח אַבְרָהָם אֶת עֶצִי הָעֹלָה וַיִּשֶׁם עַל יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכָלֹת וַיִּלְכּוּ שְׁנֵיהֶם יַחְדָּו.

וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנֹנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיָּה הִשָּׂה לְעֹלָה. וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה לוֹ הִשָּׂה לְעֹלָה בְנִי וַיִּלְכּוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת הָעֵצִים וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ וַיִּשֶׁם אֹתוֹ עַל הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים. וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת הַמַּאֲכָלֹת לִשְׁחֹט אֶת בְּנוֹ. וַיִּקְרָא אֵלָיו מִלֵּאָה יְהוָה מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיֹּאמֶר הֲנֹנִי. וַיֹּאמֶר אֵל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֱר וְאֶל תַּעֲשֶׂה לוֹ מֵאוֹמֶה כִּי עֲתִידָה יַדְעָתִי כִּי יִרְאֵה אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת בְּנֶךָ אֶת יִחִידְךָ מִמֶּנִּי.

וַיֵּשֶׁא אַבְרָהָם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אֵיל אַחֵר נֹאֲחַז בְּסִבְבָּהּ בְּקֶרְנָיו
 וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בְּנוֹ. וַיִּקְרָא
 אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה
 יִרְאֶה. וַיִּקְרָא מִלֵּאף יְהוָה אֶל אַבְרָהָם שְׁנֵית מִן הַשָּׁמַיִם. וַיֹּאמֶר בִּי
 נִשְׁבַּעְתִּי נָאִם יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדְּבָר הַזֶּה וְלֹא חָשַׁכְתָּ
 אֶת בִּנְךָ אֶת יְחִידְךָ. כִּי בָרַךְ אֲבִרְכְּךָ וְהִרְבָּה אֲרִבָּה אֶת זֶרְעֶךָ
 כְּכּוֹכְבֵי הַשָּׁמַיִם וּכְחוֹל אֲשֶׁר עַל שְׁפַת הַיָּם וַיִּרְשׁ זֶרְעֶךָ אֶת שְׁעַר
 אֵיבָיו. וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי.
 וַיֵּשֶׁב אַבְרָהָם אֶל נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שָׁבַע וַיֵּשֶׁב
 אַבְרָהָם בְּבֵאֵר שָׁבַע.

MORNING SERVICE FOR ROSH HASHANAH

Genesis 22

Now after these events it was that God tested Abraham and said to him: Abraham! He said: Here I am. God said: Pray take your son, the only one whom you love, Isaac, and go forth to the land of Moriah, and offer him up there as an offering upon one of the mountains that I will tell you of. Abraham started early in the morning. He saddled his donkey, he took his two servants with him and Isaac his son. He split the wood for the offering and went to the place that God had told him of.

On the third day, Abraham lifted up his eyes and saw the place from afar. Abraham said to his servants: You stay here with the donkey, and I and the young boy will go yonder. We will bow down and then return to you. Abraham took the wood for the offering. He placed it upon Isaac his son. In his hand, he took the fire and the knife. Thus the two of them went together.

Isaac said to Abraham his father: Father! He said: Here I am, my son. He said: Here are the fire and the wood, but where is the lamb for the offering? Abraham said: God will provide for the offering, my son. Thus the two of them went together.

They came to the place of which God had told him; there Abraham built the sacrificial site and arranged the wood and bound Isaac his son. He placed him on the sacrificial site atop the wood. Abraham stretched out his hand. He took the knife to slay his son. But the Eternal's messenger called to him from heaven and said: Abraham! Abraham! He said: Here I am.

He said: Do not stretch out your hand against the young boy; do not do anything to him! For now I know that you are in awe of God; you have not withheld your son, your only one, from me.

MORNING SERVICE FOR ROSH HASHANAH

Abraham lifted up his eyes and saw: There was a ram caught in the thicket by its horns! Abraham took the ram and offered it up as an offering in place of his son. Abraham called the name of that place *Adonai yireh*. As the saying is today: On the Eternal's mountain, it is seen. Now the Eternal's messenger called to Abraham a second time from heaven and said: [God says:] By Myself I swear indeed, because you have done this thing, and have not withheld your son, your only one, indeed I will bless you. I will make your seed many, yes many, like the stars of the heavens and like the sand that is on the shore of the sea. Your seed shall inherit the gate of their enemies. All the nations of the earth shall enjoy blessing through your seed, in consequence of your hearkening to my voice.

Abraham returned to his servants. They arose and went together to Be'er Sheba. And Abraham stayed in Be'er Sheba.

Genesis 1:1 - 2:3

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְהָאָרֶץ הָיְתָה תֹהוּ
וּבְהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם.
וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי אוֹר. וַיֹּרֶא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב
וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם
וּלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהי עֶרֶב וַיְהי בֹקֶר יוֹם אֶחָד.

וַיֹּאמֶר אֱלֹהִים יְהי רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם.
וַיַּעַשׂ אֱלֹהִים אֶת הָרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרְקִיעַ וּבֵין
הַמַּיִם אֲשֶׁר מֵעַל לָרְקִיעַ וַיְהי כֵן. וַיִּקְרָא אֱלֹהִים לָרְקִיעַ שָׁמַיִם וַיְהי
עֶרֶב וַיְהי בֹקֶר יוֹם שֵׁנִי.

וַיֹּאמֶר אֱלֹהִים יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאָה
הַיַּבֶּשֶׁה וַיְהי כֵן. וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אֶרֶץ וּלַמְּקוֹה הַמַּיִם קָרָא
יָמִים וַיֹּרֶא אֱלֹהִים כִּי טוֹב. וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב
מִזֵּרִיעַ זֶרַע עֵץ פָּרִי עֹשֶׂה פְרִי לְמִינוֹ אֲשֶׁר זֶרַעוּ בּוֹ עַל הָאָרֶץ וַיְהי
כֵן. וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְרִי
אֲשֶׁר זֶרַעוּ בּוֹ לְמִינֵהוּ וַיֹּרֶא אֱלֹהִים כִּי טוֹב. וַיְהי עֶרֶב וַיְהי בֹקֶר יוֹם
שְׁלִישִׁי.

וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין
הַלַּיְלָה וְהָיוּ לְאוֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם. וְהָיוּ לְמְאֹרֶת בְּרְקִיעַ
הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ וַיְהי כֵן. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֶת
הַגְּדֹלִים אֶת הַמְּאֹרֶת הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת הַמְּאֹרֶת הַקָּטָן
לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים. וַיִּתֵּן אֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם
לְהָאִיר עַל הָאָרֶץ. וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה לְהַבְדִּיל בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ וַיֹּרֶא אֱלֹהִים כִּי טוֹב. וַיְהי עֶרֶב וַיְהי בֹקֶר יוֹם רְבִיעִי.

וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יַעֲוֹף עַל הָאָרֶץ
עַל פְּנֵי רִקְיעַ הַשָּׁמַיִם. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדֹלִים וְאֶת כָּל
נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת אֲשֶׁר שְׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל עוֹף כְּנָף
לְמִינֵיהוּ וַיֵּרָא אֱלֹהִים כִּי טוֹב. וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
וּמְלֵאוּ אֶת הַמַּיִם בַּיָּמִים וְהָעוֹף יִרְבַּ בָּאָרֶץ. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם
חֲמִישִׁי.

וַיֹּאמֶר אֱלֹהִים תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ
אָרֶץ לְמִינָהּ וַיְהִי כֵן. וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת
הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵיהוּ וַיֵּרָא אֱלֹהִים כִּי טוֹב.
וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצִלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִידוּ בְּדִגַּת הַיָּם
וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֶשׂ עַל
הָאָרֶץ. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצִלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ
זָכָר וּנְקֵבָה בָּרָא אֹתָם. וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ
וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ וּכְבִּשְׁתֶּה וַיְרִידוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל
חַיַּת הָרֶמֶשׂ עַל הָאָרֶץ. וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת כָּל
עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי
עֵץ זֶרַע זֶרַע לָכֶם וַיְהִי לְאֲכֹלָהּ. וּלְכָל חַיַּת הָאָרֶץ וּלְכָל עוֹף הַשָּׁמַיִם
וּלְכָל רוֹמֵשׂ עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה אֶת כָּל יֶרֶק עֵשֶׂב לְאֲכֹלָהּ
וַיְהִי כֵן. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב
וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צִבְאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה. וַיִּבְרָךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

MORNING SERVICE FOR ROSH HASHANAH

Genesis 1:1 - 2:3

At the beginning of God's creating of the heavens and the earth,
when the earth was wild and waste,
darkness over the face of the ocean,
rushing-spirit of God hovering over the face of the waters.

God said: Let there be light! And there was light.
God saw the light: that it was good.
God separated the light from the darkness.
God called the light: Day! And the darkness God called: Night!
There was setting, there was dawning: one day.

God said: Let there be a dome amid the waters,
and let it separate waters from waters!
God made the dome and separated the waters that were below the
dome from the waters that were above the dome.
It was so.
God called the dome: Heaven!
There was setting, there was dawning: the second day.

God said: Let the waters under the heavens be gathered to one place,
and let the dry land be seen!
It was so.
God called the dry land: Earth!
And the gathering of the waters God called: Seas!
God saw that it was good.

MORNING SERVICE FOR ROSH HASHANAH

God said:

Let the earth sprout forth with sprouting growth,
plants that spread forth seeds,
fruit trees that yield fruit after their kind, and in which is
their seed, upon the earth!

It was so.

The earth brought forth sprouting growth,
plants that spread forth seeds, after their kind,
trees that yield fruit, in which is their seed, after their kind.

God saw that it was good.

There was setting, there was dawning: the third day.

God said:

Let there be lights in the dome of the heavens,
to separate the day from the night,
that they may be as signs—for set times, for days and years,
and let them be for lights in the dome of the heavens,
to provide light upon the earth!

And it was so.

God made the two great lights,
the greater light for ruling the day and the smaller light
for ruling the night,
and the stars.

God placed them in the dome of the heavens to provide light upon
the earth,

to rule the day and the night,
to separate the light from the darkness.

God saw that it was good.

There was setting, there was dawning: the fourth day.

MORNING SERVICE FOR ROSH HASHANAH

God said:

Let the waters swarm with a swarm of living beings,
and let fowl fly above the earth, across the dome of the heavens!

God created the great sea creatures
and all living beings that crawl about, with which the waters
swarmed, after their kind,
and all winged fowl after their kind.

God saw that it was good.

And God blessed them, saying: Bear fruit and be many
and fill the waters in the seas and let the fowl be many on earth!
There was setting, there was dawning: the fifth day.

God said:

Let the earth bring forth living beings after their kind,
herd-animals, crawling things,
and the wildlife of the earth after their kind!

It was so.

God made the wildlife of the earth after their kind,
and the herd-animals after their kind,
and all crawling things of the soil after their kind.
God saw that it was good.

God said:

Let us make humankind, in our image, according to our likeness!
Let them have dominion over the fish of the sea,
the fowl of the heavens,
animals, all the earth,
and all crawling things that crawl about upon the earth!

God created humankind in the Divine image.

In the image of God were they created,
male and female did God create them.

God blessed them and God said to them:

Bear fruit and be many.

Fill the earth and subdue it!

MORNING SERVICE FOR ROSH HASHANAH

Have dominion over the fish of the sea, the fowl of the heavens,
and all living things that crawl about upon the earth!

God said:

Here, I give you all plants that bear seeds that are upon
the face of the earth,
and all trees in which there is tree fruit that bears seeds,
for you shall they be, for eating;
and also for all the living things of the earth,
for all the fowl of the heavens,
for all that crawl about upon the earth in which there is living being,
all green plants for eating.

It was so.

Now God saw all of Creation,
and here: it was exceedingly good!

There was setting, there was dawning: the sixth day.

Thus were finished the heavens and the earth, with all of their array.
With the seventh day, God ended the work of Creation,
resting on the seventh day with all the work completed.
Then God blessed the seventh day and hallowed it,
for on it God had completed the work of Creation.

Exodus 19:7- 9, 16 - 20, Exodus 20:1 - 15

וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיֵּשֶׁם לִפְנֵיהֶם אֶת כָּל הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר צִוָּהוּ יְהוָה. וַיַּעֲנוּ כָל הָעָם וַיֹּדְדוּ וַיֹּאמְרוּ כֹל אֲשֶׁר דִּבֶּר יְהוָה
נַעֲשֶׂה וְנִשְׁמָע מֹשֶׁה אֶת דְּבָרֵי הָעָם אֶל יְהוָה.

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיט הַבָּקָר וַיְהִי קִלְת וּבִרְקִים וַעֲנַן כָּבֵד עַל
הָהָר וְקֹל שֹׁפָר חֹזֵק מְאֹד וַיִּחַרְד כָּל הָעָם אֲשֶׁר בְּמַחֲנֶה. וַיּוֹצֵא מֹשֶׁה
אֶת הָעָם לִקְרַאת הָאֱלֹהִים מִן הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחֲתֵית הָהָר. וְהָר
סִינַי עָשָׂן כִּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ וַיַּעַל עֲשָׂנוּ כַּעֲשֹׁן
הַכִּבְשָׁן וַיִּחַרְד כָּל הָהָר מְאֹד. וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה
יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל. וַיֵּרֶד יְהוָה עַל הָר סִינַי אֶל רֹאשׁ הָהָר
וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאֹמֶר. אֲנֹכִי יְהוָה אֱלֹהֶיךָ
אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים.

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי. לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה
אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּיָּם מִתַּחַת
לָאָרֶץ. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל
קָנָא פֶקֶד עוֹן אָבֹת עַל בָּנִים עַל שְׁלֹשִׁים וְעַל רִבְעִים לְשׁוֹנְאִי. וְעַשֵּׂה
חֹסֶד לְאֵלֶּפִים לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי. לֹא תִשָּׂא אֶת שֵׁם יְהוָה
אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׁוֹא.

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֵשִׂיתָ כָּל
מְלָאכָתְךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה
אֹתָהּ וּבִנְךָ וּבִתְךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ. כִּי
שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל
אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בִּרְךָ יְהוָה אֶת יוֹם הַשַּׁבָּת
וַיְקַדְּשֵׁהוּ.

כַּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יֵאָרְכוֹן יְמֶיךָ עַל הָאֲדָמָה אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לָךְ. לֹא תִרְצַח. לֹא תִנָּאֵף. לֹא תִגְנוֹב. לֹא תַעֲנֶה בְרֵעֶךָ
עַד שֹׁקֵר. לֹא תִחְמַד בֵּית רֵעֶךָ לֹא תִחְמַד אִשֶּׁת רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ
וְשׁוֹרׇךְ וְחֹמְרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ.

וְכָל הָעַם רֹאִים אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת
הַזָּהָר עֹשֵׂן וַיֵּרָא הָעַם וַיִּנְעוּ וַיַּעֲמִדוּ מִרְחֹק.

MORNING SERVICE FOR ROSH HASHANAH

Exodus 19:7 - 9, 16 - 20, Exodus 20:1 - 15

Moses came, and had the elders of the people called,
and he set before them these words, with which the Eternal had
commanded him.

And all the people answered together. They said:
All that the Eternal has spoken, we will do.
And Moses reported the words of the people to the Eternal.
God said to Moses:

Behold, I am coming to you in a thick cloud,
so that the people may hear when I speak with you,
and also that they may have trust in you forever.
And Moses told the words of the people to the Eternal.

Now it was on the third day, when it was daybreak:
There were thunder-sounds, and lightning,
a heavy cloud on the mountain
and an exceedingly strong Shofar sound.
And all of the people that were in the camp trembled.
Moses brought the people out toward God, from the camp,
and they stationed themselves beneath the mountain.

Now Mount Sinai was all in smoke,
since the Eternal had come down upon it in fire;
its smoke went up like the smoke of a furnace,
and all of the mountain trembled.
Now the Shofar sound was growing exceedingly stronger.
Moses kept speaking,
and God kept answering him in the sound of a voice,
and the Eternal came down upon Mount Sinai, to the top
of the mountain.

The Eternal called Moses to the top of the mountain,
and Moses went up.

MORNING SERVICE FOR ROSH HASHANAH

God spoke all these words, saying:

I am the Eternal your God,
who brought you out from the land of Egypt,
from the house of bondage.

You are not to have any other gods beside Me.

You are not to make for yourself a carved image or any figure
that is in the heavens above, that is on the earth beneath, that is in
the waters beneath the earth.

You are not to bow down to them;
you are not to serve them.

For I, the Eternal your God, am an impassioned God;
the iniquity of the parents must be accounted for by their children
unto the third and the fourth generations
of those who reject Me.

But I will show steadfast love to the thousandth generation
of those who love Me,
of those that keep My commandments.

You are not to take up the name of the Eternal for emptiness,
for the Eternal will not clear one
who swears emptily by God's name.

Remember the Sabbath day, to hallow it.

For six days, you are to labor, and are to do all your work,
but the seventh day is a Sabbath for the Eternal your God.

You are not to do any kind of work,
not you, nor your son, nor your daughter,
not your servant, nor your maid, nor your animals,
nor the sojourner that is within your gates.

MORNING SERVICE FOR ROSH HASHANAH

For in six days the Eternal made the heavens and the earth,
the sea and all that is in it,
and God rested on the seventh day.
Therefore the Eternal blessed the Sabbath day, and hallowed it.

Honor your father and your mother,
in order that your days may be prolonged
on the soil that the Eternal your God is giving you.

You are not to murder.

You are not to commit adultery.

You are not to steal.

You are not to testify against others as a false witness.

You are not to desire the house of your neighbor.

You are not to desire the wife of your neighbor,
nor his servant, his maid, his ox, his donkey,
nor anything that is your neighbor's.

Now all of the people witnessed the thunder-sounds,
the flashing torches, the Shofar sound, and the mountain smoking.
When the people saw, they faltered and stood at a distance.

MORNING SERVICE FOR ROSH HASHANAH

After the Reading of the Torah

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

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam ah-shayr na-tan
la-nu to-rat eh-met, v'cha-yay o-lam na-ta b'to-chay-nu.
Ba-ruch Atah Adonai no-tain ha-Torah.

We praise You, Eternal God, Ruler of the Universe. You have given
us the Torah of truth, implanting within us eternal life.
We praise You, Giver of the Torah.

As the reading is completed

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה.

V'zot ha-Torah ah-shayr som Moshe lif-nay b'nay Yis-ra-el, al pe
Adonai b'yad Moshe.

This is the Torah that Moses placed before the people of Israel to
fulfill the word of God.

MORNING SERVICE FOR ROSH HASHANAH

Before the Reading of the Haftarah

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת, בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּתּוֹרָה
וּבְמִשְׁה עֲבֹדוֹ, וּבִישְׂרָאֵל עַמּוֹ, וּבְנָבִיאֵי הָאֱמֶת וְצֹדֵק.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr
ba-char b'n'vee-eem to-veem, v'ra-tzah v'div-ray-hem ha-ne-
eh-ma-reem b'e-met. Ba-ruch Atah Adonai, ha-bo-chayr ba-To-rah
u-v'Moshe av-do u-v'Yis-ra-el ah-mo, u-vin-vee-ay ha-emet
va-tze-dek.

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

Isaiah 55:6 - 13

דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קְרָאֵהוּ בְּהִיּוֹתוֹ קְרוֹב. יַעֲזֹב רִשְׁעֵי דִרְכּוֹ וְאִישׁ
אֶן מִחֲשָׁבֹתָיו וְיֵשֵׁב אֶל יְהוָה וִירַחֲמֵהוּ וְאֵל אֱלֹהֵינוּ כִּי צִירָבָה
לְסֻלּוֹת. כִּי לֹא מִחֲשָׁבוֹתַי מִחֲשָׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דִּרְכֵי נֶאֱמַר
יְהוָה. כִּי גִבְהוֹ שָׁמַיִם מֵאָרֶץ כֵּן גִּבְהוֹ דִּרְכֵי מִדְּרָכֵיכֶם וּמִחֲשָׁבֹתַי
מִמִּחֲשָׁבוֹתֵיכֶם. כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן הַשָּׁמַיִם וְשָׁמָּה לֹא
יָשׁוּב כִּי אִם הִרְוָה אֶת הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֶּרַע
וְלֶחֶם לֶאֱכֹל. כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא יָשׁוּב אֵלַי רֵיקָם כִּי
אִם עֲשֵׂה אֶת אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו. כִּי בְשִׁמְחָה
תֵּצְאוּ וּבְשָׁלוֹם תִּגְבְּלוּן הֶהָרִים וְהַגְּבְעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה
וְכָל-עֵצֵי הַשָּׂדֶה יִמְחָאוּ כִּי. תַּחַת הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ תַּחַת [וְתַחַת]
הַסִּרְפָּד יַעֲלֶה הַדָּס וְהָיָה לִיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת.

MORNING SERVICE FOR ROSH HASHANAH

Isaiah 55:6 - 13

Seek the Eternal while there is yet time; cry out while God is near. Let the wicked forsake their ways, those bent on evil, their thoughts. Let them return to the Eternal One, who will show them mercy; to our God, who will graciously pardon.

For My thoughts are not your thoughts, nor are My ways your ways, says the Eternal. But as the heavens are high above the earth, so are My ways high above your ways, and My thoughts above yours. For as rain and snow come down from heaven and do not return until they have watered the earth, making it blossom and bear fruit, giving you seed to sow and bread to eat, so shall the word that comes from My mouth prevail: it shall not return to Me empty, without having accomplished its purpose or having succeeded in its mission.

You shall then go out with joy, and be led forth in peace. The mountains and hills shall burst into song before you and all the trees of the field shall clap their hands. Fir trees shall grow instead of thorns, myrtles instead of briars. These shall stand as a testimony to the Eternal, as a sign forever that they shall not perish.

MORNING SERVICE FOR ROSH HASHANAH

After the Reading of the Haftarah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֵמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמַקְנִים, שֶׁכָּל דְּבָרָיו אִמְתָּ וְצִדִּיק. עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שֶׁנִּתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ, [לְקַדְּשָׁה וּלְמַנוּחָה] לְכָבוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שְׁמֶךָ בְּכִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, Tzur kol ha-o-la-meem, Tza-deek b'chol ha-do-rot. Ha-eyl ha-ne-eh-man ha-o-mayr v'o-seh, ha-m'da-bayr u-m'ka-yaym, sh'chol d'va-rav eh-met va-tse-dek. Al ha-Torah, v'al ha-ah-vo-dah, v'al ha-n'veen, [v'al yom ha-Shabbat ha-zeh] v'al yom ha-Ze-ka-ron ha-zeh, sh'na-ta-ta la-nu Adonai Elo-hay-nu, [lik-du-shah v'lim-nu-chah] l'cha-vod u-l'tee-fah-ret. Al ha-kol Adonai Elo-hay-nu, ah-nach-nu mo-deem lach, u-m'va-r'cheem o-tach. Yit-ba-rach shim-chah b'fee kol chai ta-meed l'o-lam va-ed. Ba-ruch Atah Adonai, m'ka-daysh [ha-Shabbat v'] Yis-ra-el v'yom ha-Ze-ka-ron.

Let us praise the Eternal God, Ruler of the Universe, the Rock of all Creation, the Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, [for this Sabbath,] and for this Day of Remembrance that has been given us [for holiness and rest,] for joy and gladness, for honor and glory, we thank and praise You. May Your name be praised forever by every living being. We praise You, Eternal One, who sanctifies [the Sabbath], the House of Israel and the Day of Remembrance.

MORNING SERVICE FOR ROSH HASHANAH

The Shofar Service

Reader

וּבְחֹדֶשׁ הַשְּׁבִיעִי, בְּאַחַד לְחֹדֶשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל מְלֶאכֶת
עֲבוּדָה לֹא תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם.

U-va-cho-desh ha-sh've-ee, b'echad la-cho-desh, mik-rah ko-desh
ye-h'yeh la-chem, kol m'le-chet ah-vo-dah lo ta-ah-su, yom t'ru-ah
ye-h'yeh la-chem.

In the seventh month, on the first day of the month, you shall hold a sacred assembly and abstain from all work; you shall mark it by sounding the Shofar.

Reader

The stirring sound of the Shofar proclaimed the covenant at Mount Sinai which bound our people Israel to God as a community of priests and a holy people. Ever since that distant day, the voice of the Shofar has resounded throughout the communities of Israel, awakening our allegiance to God and the Torah. At the new moon, on joyous festivals as well as on solemn days of repentance, and in the jubilee year when liberty was proclaimed throughout the land, our ancestors hearkened to the sound of the Shofar and recalled their obligation to serve God with all their hearts and with all their strength.

MORNING SERVICE FOR ROSH HASHANAH

Congregation

Thus do we, their descendants, prepare to hearken once again to the solemn sound of the Shofar. May it challenge us to struggle against the forces of evil within our hearts and in the world. May it arouse within us the will for righteousness and strengthen our trust in God's justice and love. May it direct our thoughts to the day when the Shofar will sound for the redemption of all humanity.

Choir

אֲשֶׁר־יָדְעוּ יְהוָה, יֵי בְּאוֹר פְּנִיךָ יְהִלְכוּן.

Ash-ray ha-am yo-d'ay t'ru-ah.

Adonai b'or pa-ne-chah y'ha-lay-chun

Happy are the people that know the joyful sound.
They shall walk, O Eternal, in the light of Your Presence.

Reader

All things have their beginning in God. So does the Eternal One continue to guide and sustain all Creation. One Eternal Law, One Divine Presence links star to star, cloud to cloud, in the depths of time and space. All Your works, O God, glorious in their interwoven oneness, are a never-ending psalm to You. You are the Ruler of all the universe: Your love is law. Yours is the world and Your dominion endures to all eternity.

MORNING SERVICE FOR ROSH HASHANAH

Responsive Reading

In the beginning, God created the heavens and the earth.

*The heavens were made by the word of the Eternal One,
their starry array by the power of God's thought.*

The heavens declare the glory of God; the skies proclaim God's creative work.

*Yet even these offer a mere glimpse of Your ways,
and how faint a whisper we hear of You.*

This is the day of the world's birth.

This day all Creation stands before God.

*As we are Your children, show us a parent's compassion.
We look to You for forgiveness. May Your countenance
shine upon us and be gracious to us, O God of all Creation!*

Reader and Congregation

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Ba-ruch Atah Adonai, Elo-hay-nu Melech ha-olam, ah-shayr
kid-sha-nu b'mitz-vo-tav, v'tze-va-nu lish-mo-ah kol Sho-far.

We praise You, Eternal God, Ruler of the universe, who sanctifies us by Your commandments, and calls us to hear the sound of the Shofar.

MORNING SERVICE FOR ROSH HASHANAH

Reader and Congregation

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזֶמַן הַיּוֹם.

Ba-ruch Atah Adonai, Elo-hay-nu Melech ha-o-lam,
sh'he- chee-ya-nu v'kee-y'ma-nu v'he-gee-ah-nu laz-man ha-zeh.

We thank You, Eternal God, Ruler of the universe, who has kept us
alive, sustained us, and enabled us to reach this season. Amen.

The congregation rises

The Shofar is sounded

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

The congregation is seated

Choir

The Eternal reigns. God is clothed in majesty. Our God is girded in
strength. God's throne is established of old. God is from everlasting
to everlasting.

MORNING SERVICE FOR ROSH HASHANAH

Responsive Reading

The Eternal is our Judge. The Eternal is our Law-giver. The Eternal is our Ruler.

God has remembered the covenant forever, the word which has been commanded to a thousand generations.

The Eternal is good to all. God's tender mercies are over all of Creation.

*The Eternal is a God of knowledge and of wisdom.
By God alone are all our actions weighed.*

God shapes the hearts of all, and considers all of our actions. For God knows us. God remembers that we are of dust.

As parents have compassion upon their children, so does the Eternal One have compassion upon those who conduct themselves with reverence.

Reader

God of all lands and ages, we stand at Sinai every day. The ground under our feet is holy; the light which shines for us is Yours. The world burns with Your Presence. Your purpose blazes unconsumed in every particle of matter and every moment of time. Undimmed, Your voice calls out. We need only listen. You are just beyond the horizon of the mind, a vision new to us yet seen before, like a memory of the future, a promise already kept.

There have been many moments of revelation in the life of our people: Abraham and Sarah called to their journey; Jacob dreaming of a ladder to link heaven and earth; Moses turning aside from his way to look with new eyes at the common bush burning with a divine flame; all Israel transfigured at Sinai. Did our people, so often acquainted with miracle and disaster, see You once again in more recent days of terror and sad triumph?

MORNING SERVICE FOR ROSH HASHANAH

Congregation

We remember the prophets, whose vision will never grow dim. We remember the sages, for whom goodness was their daily sustenance. And as we remember, we affirm the heritage that gives our lives its purpose. May we ever be mindful of You and of our obligation to serve You. Kindle within us the faith that You are ever near us, so that our souls may be aflame with zeal for Your Torah.

May we never forget that we are bound to You by an ancient covenant, and that only through fidelity to this pledge can we be worthy to stand in Your Presence.

MORNING SERVICE FOR ROSH HASHANAH

The congregation rises

The Shofar is sounded

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

The congregation is seated

Choir

For the mountains shall depart, and the hills be removed, but My kindness shall not depart from you, neither shall My covenant of peace be removed, says the Eternal who has compassion upon you.

Responsive Reading

Shout unto the Eternal One, all the earth. Break forth and sing for joy. Yes, sing praises!

*With trumpets and the sound of the Shofar,
shout before the Creator, the Eternal God.*

Sound the Shofar at the new moon, at the full moon for our solemn day. For it is a statute unto Israel, an ordinance from the God of our ancestors.

*Sing praises unto God, sing praises!
Sing praises unto our Ruler, sing praises!*

All you inhabitants of the world and you dwellers on earth, when the banner is lifted upon the mountains: See! And when the Shofar is sounded: Hearken!

*Praise the Eternal according to God's abundant greatness!
Praise God with the sounding of the Shofar!*

MORNING SERVICE FOR ROSH HASHANAH

Reader

Now we call to mind the great moment when our people stood at Sinai, and heard the sound of the Shofar. There our people entered into the Covenant, to be God's witnesses to the world. From there they went forth to proclaim the laws by which the free may flourish and the enslaved find hope. That covenant we renew each time we hear the sound of the Shofar. From that day to this have we encountered You again and again on the path of life.

Congregation

Time and again, O God, we have found You present at unexpected times. Not sunsets alone awaken us to Your glory, nor mountains soaring immense. Even in life's daily routine we can become suddenly aware of Your Presence. So endlessly revealed amid Your concealments, You stand awaiting our search, comforting our wounded spirits, and leading us, with many a fall, upward to heights we fear to climb. All this we hear, all this we remember, when the voice of the Shofar, unique among all sounds, is heard.

The congregation rises

The Shofar is sounded

תקיעה שברים תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה
תקיעה שברים תרועה תקיעה גדולה

The congregation is seated

MORNING SERVICE FOR ROSH HASHANAH

Choir

All you dwellers on earth, when the Shofar is sounded: hear ye! and when the great trumpet is blown: come ye! and worship our God at the holy mountain. The God of all life shall be a shield upon you.

A Prayer for Our Country

O God, as we embark upon this New Year, we ask that You bless our beloved country and all its inhabitants. We are grateful for this land built on foundations we may call our own, pledged to law and freedom, to equality and harmony. May it always be a haven for the “huddled masses yearning to be free,” rich in opportunity, beneficiary of the talents and devotion of all who make it their home.

Guard our nation from calamity and injury. Enlighten with Your wisdom and sustain with Your power those whom the people have set in authority, the President, counselors and advisers, the judges, law-givers and executives, and all who are entrusted with our safety and with the guardianship of our rights and our liberties.

In this hour of dedication, as our hearts overflow with gratitude for the countless blessings of our daily lives, we humbly confess, O God, in the pride of our achievement, of our power and wealth, that we all too frequently become arrogant. We avert our eyes and harden our hearts. We are insensitive to the pain of forgotten multitudes excluded from the American dream. Many of our brothers and sisters, Americans all, are still victims of prejudice and suffer deprivation. Opportunity, equality and justice, even after two centuries, are for them still only distant dreams.

MORNING SERVICE FOR ROSH HASHANAH

Congregation

Help us, dear God, to fulfill the promise of America. May we hold our land true to its traditions. Renew in all of us a zeal for justice.

Awaken within us compassion and mercy for the hungry and the homeless. So may we enter upon the future with renewed dedication to make real the American dream. Amen.

A Prayer for Our Jewish Community

Our lot has fallen in pleasant places, O God. We feel keenly, this day, Your rich gifts to us. The American experience is, for the Jewish people, unique in our history. We thank You for the privilege of sharing the countless blessings of our land and for the opportunities to contribute to its well-being.

We are also aware that a mystic tie unites the household of Israel throughout the world. We share with Jews everywhere a common history and a common destiny. You have taught us, our God and God of our people, that all the children of Israel are responsible for one another. Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from bondage to freedom, from darkness to light.

We remember, O God; we will not, we cannot forget. The pain of our fellow Jews everywhere is our pain. Auschwitz is our experience. Israel reborn is our joy. We were with our brothers and sisters in darkness; we are with them in the emerging light.

MORNING SERVICE FOR ROSH HASHANAH

May Your favor rest upon the land of Israel, its diverse peoples and faith communities. Protect Israel against hatred and war. Grant that the promise of its origins soon may be fulfilled in peace and harmony. May the New Year bring nearer the fulfillment of its longing for peace with its neighbors, and may the bonds of fate and of faith, which unite the Jewish people in all lands, be a source of strength to us all.

Grant that we, the Jews of America, secure in our freedom and conscious of our opportunities and responsibilities, may go forward with vision and dedication. May we grow both in wisdom and in compassion so that through us Your name, O God, may be sanctified in the eyes of all humanity. Amen.

The congregation rises

Returning the Torah to the Ark

Choir and Congregation

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ, הַלְלֵיָהּ.

Ho-do al eretz v'sha-ma-yim. Va-ya-rem ke-ren l'amo. T'hee-lah l'chol cha-see-dav, liv-nai Yisrael am k'ro-vo. Hal-le-lu-yah.

God's glory is in the earth and in the heavens. God is the strength of all, the praise of those that truly love God, the hope of Israel, the people whom God brought nigh. Hallelujah!

MORNING SERVICE FOR ROSH HASHANAH

Reader

O God, You have led our people with never-ending love. From the very beginning of our existence You destined us for a sacred task: to toil for the speedy dawn of that age when You will be revered the whole world over and all humanity will live in peace and unity.

Congregation

Joyfully we consecrate ourselves anew today to the great task our ancestors began long ago. Ours too shall be the ceaseless aim to bring ever nearer that blessed age, when this shall be the faith of the entire human race:

One God over all!
One human family of all!

Congregation, then Choir

It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness and all its paths are peace.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר. דְּרָכֶיהָ דְּרָכֵי נֵעָם, וְכָל
נְתִיבוֹתֶיהָ שְׁלוֹם.

Eitz cha-yeem he l'ma-cha-ze-keem bah. V'to-m'che-hah m'u-shar.
D'ra-che-hah dar-chei no-am, v'chol n'te-vo-te-ha sha-lom.

The Ark is closed. The congregation is seated

Sermon

Anthem

MORNING SERVICE FOR ROSH HASHANAH

The Adoration

The congregation rises

Congregation

Let us adore the ever-living God. We render praise unto You who spread out the heavens and established the earth. Your glory is revealed in the heavens above and Your greatness is manifest throughout the world. You are our God. There is none else. We bow our heads in reverence before the Eternal One, Source of all life.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מֶלֶךְ הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-ah-nach-nu ko-r'eem u-mish-ta-cha-veem u-mo-deem,
lif-nay Melech mal-chay ha-m'la-cheem, Ha-Kadosh Ba-ruch Hu.

The congregation is seated

Congregation

May the time not be distant, O God, when Your name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all people shall invoke Your name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to You alone every knee shall bend and every tongue give praise. May all, created in Your image, recognize that we are brothers and sisters, so that, one in spirit and one in harmony, we may be forever united before You. Then shall Your reign be established on earth and the word of Your ancient prophet be fulfilled: The Eternal God will reign forever and ever.

MORNING SERVICE FOR ROSH HASHANAH

Congregation

בַּיּוֹם הַזֶּה יִהְיֶה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

Ba-yom ha-hu y'he-yeh Adonai echad, u-sh'mo echad.

On that day God shall be One and God's name shall be One.

Reader

God, the Source of life, the Fountain of all good, has given us dear ones. We rejoice in their love, grow stronger through their care, and are ennobled by their influences. God also has established a natural end for life and earthly companionship. Often we cannot comprehend the larger purpose, yet we trust in God nevertheless. Though the longing within us may seem more than we can bear, we must understand that our grief is according to our blessing. The sorrow of separation is the inevitable price for days and years of precious love. Tears are the tender tribute of yearning affection for those who have passed away but will not be forgotten. Death is not the end. The earthly body vanishes; the immortal spirit lives on with God. In our hearts, also, our loved ones never die. Their love and memory abide as a lasting inspiration, moving us to noble deeds and blessing us evermore. In humble gratitude for their lives and love, and with steadfast faith, let us sanctify God's name.

MORNING SERVICE FOR ROSH HASHANAH

Reader

Our thoughts now turn to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people, the Six Million who perished in the Shoah, and those of every race, nation and faith whose lives have been a blessing to humanity.

The departed whom we now remember have entered into the peace of life eternal. They still live on earth in the acts of goodness they performed and in the hearts of those who cherish their memory. May the beauty of their lives abide among us as a loving benediction.

MORNING SERVICE FOR ROSH HASHANAH

The Kaddish According to the Ashkenazic Pronunciation

The congregation rises

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דֵּי בְרָא כְרַעוּתָהּ, וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִמְיִכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן.

Yis-ga-dal v'yis-ka-dash sh'may ra-bo. B'ol-mo di-v'ro chir-u-say,
v-yam-lich mal-chu-say. B'cha-yay-chon uv'yo-may-chon,
uv'cha-yay d'chol beis Yis-ro-el, ba-ah-go-lo u'viz-man ko-riv.
V'im-ru: o-men.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Y'hay sh'may ra-bo m'vo-rach, l'o-lam ul-ol-may ol-my-yo.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא.

Yis-bo-rach v'yish-ta-bach, v'yis-po-ar, v'yis-ro-mam, v'yis-na-say.
V'yis-ha-dar, v'yis-ah-leh, v'yis-ha-lal, sh'may d'ku-d'sho.
B'rich hu.

לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמְרִין
בְּעָלְמָא, וְאָמְרוּ אָמֵן.

L'ey-lo min kol bir-cho-so v'she-ro-so, tush-b'cho-so
v'ne-che-mo-so, da-ah-me-ron b'ol-mo. V'im-ru: o-men.

MORNING SERVICE FOR ROSH HASHANAH

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'lo-mo ra-bo min sh'ma-yo v'cha-yeem,
o-lay-nu v'al kol Yis-ro-el. V'im-ru: o-men.

עֲשֵׂה שְׁלֹמִים בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלֹמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-say sho-lom bim-ro-mov. Hu ya-aseh sho-lom o-lay-nu, v'al kol
Yis-ro-el. V'im-ru: o-men.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

The Kaddish According to the Contemporary Pronunciation

The congregation rises

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'may ra-bah. B'al-mah di-v'rah
chir-u-tay, v-yam-lich mal-chu-tay. B'cha-yay-chon uv'yo-may-chon
u-v'cha-yay d'chol beit Yis-ra-el, ba-ah-gah-lah u'viz-man ka-riv.
V'im-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Y'hay sh'may ra-bah m'vo-rach, l'a-lam ul-al-may al-my-yah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar, v'yit-ro-mam, v'yit-na-say.
V'yit-ha-dar, v'yit-ah-leh, v'yit-ha-lal, sh'may d'ku-d'shah.
B'rich hu.

לְעָלַא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְיָרָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lah min kol bir-cha-tah v'she-ra-tah, tush-b'cha-tah
v'ne-che-ma-tah, da-ah-me-ran b'al-mah. V'im-ru: a-mein.

MORNING SERVICE FOR ROSH HASHANAH

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'la-mah ra-bah min sh'ma-yah v'cha-yeem,
a-lay-nu v'al kol Yis-ra-el. V'im-ru: a-mein.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav. Hu ya-aseh sha-lom a-lay-nu, v'al kol
Yis-ra-el. V'im-ru: a-mein.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

Closing Hymn

All the world shall come to serve You,
And bless Your glorious name!
And Your righteousness triumphant,
The islands shall proclaim.
And the people shall go seeking
Who knew You not before,
And the ends of earth shall praise You
And tell Your greatness o'er!

They shall build for You their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to You alone!
They shall worship You at sunrise,
And feel Your Sovereign might,
And impart their understanding,
To those astray in night!

When we see Your vast dominion,
The hills shall shout with song,
And the islands laugh exultant,
That they to God belong!
And through all Your congregations,
So loud Your praise shall ring,
That the utmost people, hearing,
Shall joyfully Your greatness sing!

Meditations for Yom Kippur

הגיונות ליום כפור

MEDITATIONS FOR YOM KIPPUR

1

On this day atonement shall be made for you, so as to purify you. You shall be cleansed from all your sins before the Eternal.

Leviticus 16:30

2

For there is not a person on earth so righteous that he or she never sins. Who can say: "I have purified my heart, I am free of sin"?

Ecclesiastes 7:20

3

At first, sin is like a spider's web; in the end it becomes like the rope of a ship. At first, it is like a visitor; in the end it becomes the master of the house.

Midrash Genesis Rabbah 22:6

4

For one good deed leads to another, and one transgression to another.

The Mishnah, Avot 4:2

MEDITATIONS FOR YOM KIPPUR

5

The Eternal One's arm is not short, that it cannot save; and God's ear is not dull; but your iniquities have made a separation between you and your God, and your sins have hidden God's face from you.

Isaiah 59:1

6

Our evil inclination grows stronger against us from day to day, and seeks to destroy us; and if the Holy One did not help us, we would not be able to prevail over it.

The Talmud, Kiddushin 30b

7

The Holy One says to the people Israel: "My children, I have created the evil inclination, and I have created the Torah as a remedy for it; if you occupy yourselves with the Torah, you will not be delivered into its power."

The Talmud, Kiddushin 30b

8

I will sprinkle clean water upon you, and you shall be clean from all your iniquities. From all your idolatries, will I cleanse you. A new heart will I give you; a new spirit will I put within you. I will remove the heart of stone from your flesh, and will give you a heart of flesh. I will put My spirit within you, and teach you to live by My precepts.

Ezekiel 36:25

MEDITATIONS FOR YOM KIPPUR

9

Happy are you, O Israel! Before whom are you made clean, and who makes you clean? Your Divine Parent in heaven, as it says, “I will sprinkle clean water upon you, and you shall be clean.”

The Mishnah, Yoma 8:9

10

To us there is but one atonement—the atonement wrought by human repentance and the divine forgiveness; by God’s grace and help on the one hand, by human remorse and effort on the other. The process is doubtless very subtle, but put into words it is simple, and in practice it is efficacious and it works. That is the Jewish atonement: we know no other.

Claude Goldsmid Montefiore

11

Return to Me, and I will return to you, says the God of all.

Malachi 3:7

12

Say to the House of Israel: You have been saying, “Because our transgressions and sins weigh upon us, we waste away; how can we survive?” Tell them: As I live, says the Eternal God, I do not desire the death of the wicked, but that they may turn from their ways and live. Turn back, turn back from your evil ways; for why should you choose to die, O House of Israel?

Ezekiel 33:10

13

For thus says the Eternal God: I, I myself will search for My sheep, and seek them out. As a shepherd seeks out his flock when the sheep go astray, so will I seek out My sheep, and I will rescue them from all the places to which they were scattered in times of cloud and darkness. I will seek those who are lost, and I will bring back the strayed, and I will bind up the wounded, and I will strengthen the weak.

Ezekiel 34:11 ff

14

Who is a God like You, pardoning iniquity and overlooking the transgression of the remnant of the heritage? God does not retain anger forever; rather God delights in mercy. God will again have compassion on us; and will subdue our iniquities. You will cast all our sins into the depths of the sea.

Micah 7:18 ff

15

You forgive the iniquity of Your people, You pardon all their sins.

Psalms 85:3

16

The Eternal, the Eternal God is merciful and gracious, endlessly patient, loving and true, showing mercy to every generation, forgiving iniquity, transgression and sin.

Exodus 34:6

MEDITATIONS FOR YOM KIPPUR

17

The Holy One says to the people Israel: “Open for me one gate of repentance by as little as the point of a needle, and I will open for you gates wide enough for carriages and coaches to pass through.”

Song of Songs, Midrash Rabbah 5:2

18

Seek the Eternal One, and you will find God, if you search with all your heart and soul.

Deuteronomy 4:29

19

Cast away all the evil which you have done, and get yourselves a new heart and a new spirit!

Ezekiel 18:31

20

To what purpose is the multitude of your sacrifices to me? says the Eternal. Wash yourselves, make yourselves clean; remove the evil of your conduct from before my eyes; cease to do evil; learn to do good, seek justice, correct oppression, defend the orphan, plead for the widow. Come now, let us reason together, says the Eternal: Though your sins are as scarlet, they shall become white as snow; though they are red like crimson, they shall become as wool.

Isaiah 1

21

Seek good and not evil, that you may live; then the Eternal God will be with you, as you claim. Hate what is evil, love what is good, and establish justice in your cities. I hate and despise your feasts, and derive no pleasure from your sacred assemblies. When you offer me your burnt offerings and meal offerings, I will not accept them; I will not look at your peace offerings of fat beasts. Take away from me the noise of your songs; I will not listen to the music of your lutes. But let justice roll down like waters, and righteousness like an ever-flowing stream.

Amos 5

22

O Ephraim, what shall I do with you? O Judah, what shall I do with you? Your love is like a morning cloud; like dew, it is soon gone. For I desire love and not sacrifice, and the knowledge of God rather than burnt offerings.

Hosea 6

23

With what shall I appear before the Eternal One, and bow down before the exalted God? Shall I appear before God with burnt offerings or yearling calves? Will the Eternal be pleased with thousands of rams, or tens of thousands of rivers of oil? It has been told us, what is good, and what God requires of us: to act justly, and to love mercy, and to walk humbly with our God.

Micah 6:6 ff

24

Yet even now, says the Eternal, return to me with all your heart, and with fasting, weeping and lamentation. Rend your hearts, and not your garments, and return to your God; for God is gracious and merciful, endlessly patient and loving, and always ready to revoke the punishment.

Joel 2:12

25

A person usually looks at the outward appearance, but the Eternal looks at the heart.

I Samuel 16:7

26

Is this the fast I look for? A day of self-affliction? Bowing your head like a reed, and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to the Eternal? Is not this the fast I look for: to release the shackles of injustice, to undo the fetters of bondage, to let the oppressed go free, and to break every cruel chain? Is it not to share your bread with the hungry, and to bring the homeless into your house? When you see the naked, to clothe them, and never to hide yourself from your own kin?

Isaiah 58:5 ff

27

If a person says, "I will sin and repent, then I will sin again and repent again," such a person is not in a position to repent. Likewise, if one says, "I will sin, and the Day of Atonement will atone for me," the Day of Atonement will not atone for such a person.

Mishnah Yoma 8:9

28

For transgressions between a person and God, the Day of Atonement atones; but for transgressions between one individual and another, the Day of Atonement does not atone unless he or she has first reconciled the other.

Mishnah Yoma 8:9

29

If a person fasts for his or her sins, and goes again and does the same things, who will listen to that person's prayer? And what has been gained by humbling oneself?

The Wisdom of Ben Sirach 34:26

30

We do not ask that our past sins be forgiven in the sense that their effects may be cancelled, for that is impossible. We do not ask that our sins should not meet their punishment, for even if the request had any meaning, we can only regard punishment as disciplinary and advantageous. All we can and do ask for is better insight, purer faith, fuller strength. We want to grow in holiness of life and in the love of God. For this we ask God's help, for this end we try by earnest prayer to realize better the true nature of sin, how it separates us from God, and weakens and defiles us. For this end only we repent and seek atonement. Surely a day which is used for purposes such as these is suited for all. It involves no superstition. It is based on no assumed violation of law. As our conceptions of God, of sin, of repentance and of atonement are deepened and purified, so is the Day of Atonement deepened and purified too. Its importance and nobility rest with ourselves.

Claude Goldsmid Montefiore

31

Wherever one stands to lift his or her eyes to heaven, that place is a Holy of Holies. Every human being created by God in God's own image and likeness is a High Priest. Each day of a person's life is a Day of Atonement; and every word one speaks from the heart is the name of the Eternal. Therefore the sin of any person, whether of commission or of omission, brings the ruin of a whole world in its train.

Rabbi Azrael's discourse from The Dybbuk, by S. Ansky

32

A certain villager used to pray on the Days of Awe in the House of Prayer of the Baal Shem-Tov. He had a boy whose mind was dull and who could not even read the letters in the prayer book, much less recite a holy word. His father never brought him along to the city, because the boy was completely ignorant. But when the boy became Bar Mitzvah, his father took him with him to the city on Yom Kippur so as to be able to watch him and keep him from eating from simple ignorance on the holy fast day.

Now the boy had a little flute on which he used to play all the time when he sat in the field tending his flock. He took the flute with him from home and put it in his coat, and his father did not know about it. The boy sat in the House of Prayer all Yom Kippur without praying, because he did not know how. During the worship service he said to his father: "Father, I want to play my flute." His father became terrified, and spoke sharply to the boy. The boy had to restrain himself.

During the prayers the boy repeated again: "Father, let me play on my flute." Again the father spoke sharply to his son, and warned him not to dare do any such thing.

After the prayers, the boy said again: "Please let me play on my flute." Seeing that the boy wanted badly to play on his flute, his father said to him: "Where is the flute?" The child pointed to the pocket of his coat. The father took hold of the child's pocket to keep the boy from taking out the flute and playing on it. Holding the pocket with the flute in this way, the man stood and prayed the Closing Prayer. In the middle of the prayer, the boy forced the flute out of his pocket and blew a blast so loud that all who heard it were taken aback. When the Baal Shem-Tov, who was the Reader, heard the sound, he shortened his prayer.

After the prayer the Baal Shem-Tov said: "With the sound of his flute this child lifted up all the prayers and eased my burden. For this child does not know anything, but, by dint of his seeing and hearing the prayer of our people Israel all of this holy day, the prayer's holy spark kindled an actual fire in him, and the flame of his longing burned higher and higher until his soul nearly expired. Because of the strength of his longing he played the note of his heart truly, without any distraction, for the sole sake of the Name of God. Now, the clean breath of his lips was very acceptable to him, and by this means all the prayers were lifted up."

*Kehal Chasidim heChadash,
collection of Chasidic stories*

Kol Nidre is one of the most popular and powerful prayers to be found in Jewish liturgy. Yet, it is not a prayer but a legal formula which does not even mention the name of God. The origin of its famous melody is unknown, and its inclusion in the High Holy Days prayer book was strongly opposed by several prominent rabbis.

The setting of Kol Nidre, which begins the Yom Kippur service, is a Jewish court. The prayer is preceded by a brief passage invoking the Academy on High, which is the imaginary heavenly body of rabbis. The text is a precise legal formula in which worshippers proclaim that all personal vows and oaths that they made unwittingly, rashly, or unknowingly (and that, consequently, cannot be fulfilled) during the year should be considered null and void. However, it should be pointed out that the Talmud (Yoma 8:9) says explicitly, “Yom Kippur atones for sins against God. Yom Kippur does not atone for sins against another human being until one has placated the person offended.”

In order to understand the nature and function of Kol Nidre, we must go back to Biblical times, when it was common practice for people to make vows that could not possibly be honored. After the Second Temple was destroyed, this practice continued among the people. The leaders of the community were troubled, for they viewed a person's word as his or her bond. Failing to convince the people of the desirability of avoiding rash promises altogether, the rabbis of the Talmud finally created a formal ritual for annulling unkept vows.

No one knows for certain, but it is probable that the Kol Nidre was created in about the ninth century. Rav Amram's prayer book contains the first complete known text, quite different from the Talmudic legal formula. Kol Nidre is a collective rather than an individual annulment. It is a mixture of Hebrew and Aramaic.

There are two other explanations for its introduction. The first explanation is that this formula was instituted in the thirteenth century by Rabbi Meir ben Baruch of Rothenberg (d. 1293) to permit transgressors who had been excommunicated because of their defiance of communal regulations to worship with the congregation. Toward the end of the nineteenth century, Joseph Bloch proposed another theory, namely that Kol Nidre arose in the seventh century when secret Jews, who had been converted to Christianity after persecution by the Visigoths (590-711), would come to the synagogue on Yom Kippur eve. According to Bloch, Kol Nidre was their expression of overwhelming grief at their apostasy and their means of seeking absolution for vows they had been forced to make to an alien faith. Bloch claimed that in subsequent centuries, during the persecutions by the later Byzantine rulers (700-850), and still later under the Spanish Inquisition (1391-1492), Kol Nidre served a similar purpose.

When it first appeared, the prayer was condemned by many generations of rabbis on the grounds that it offered an easy means to avoid personal obligations. After all, Kol Nidre theoretically made it possible for someone to take a vow, knowing that it could be annulled the following Yom Kippur. Accordingly, the rabbis clearly ruled it could not be applied to promises made to another person. In the twelfth century they changed the wording to ensure this.

Unfortunately, Kol Nidre also served as a pretext for anti-Semitic slander. During the Middle Ages in particular, Christians used the formula as an excuse for isolating Jews from participating in business, claiming that their words could not be trusted. When the Reform movement began in nineteenth century Germany, Kol Nidre was deleted from its liturgy. It was not until 1976 that the text appeared in the Reform movement's new *Gates of Repentance*. The spiritual power of Kol Nidre has resisted every challenge put to it over a period of ten centuries, and it comes down to us today as one of the most beloved liturgical elements in all Judaism.

There have been many different melodies for Kol Nidre. A popular myth advances the notion that a Spanish Marrano composed the melody we use today. Other scholars have hypothesized that the melody arose in sixteenth century Germany. But no one knows for certain, and the music's origin remains unknown. However, its emotional appeal remains overwhelming.

A German poet, a non-Jew, found himself in a small synagogue on the eve of the Day of Atonement. He wrote, "Suddenly, the Cantor, with a deeply earnest heartrending melody, rich in awe and supplication, began to sing. I had to struggle with a rare feeling of emotion. Feverishly I sighed. Hot, burning tears pouring from one's eyes cast a wondrous spell and at the same time purified. I fled into the night and came home. In that unforgettable hour, no black speck defiled my soul." He had heard that mysterious brooding melody, the Kol Nidre.

It is a song which brought Franz Rosenzweig back to his faith when he had already determined to leave it. The best known setting of this prayer is by a non-Jew, Max Bruch, who wrote it for cello and orchestra when commissioned by the Jewish community of Liverpool.

For us today, the Kol Nidre can symbolize the need to deepen our sensitivity toward the resolutions that we make in our finest moments of spiritual decision. Kol Nidre can serve us as a reminder that only by resolute will and self-discipline can we hope to lessen the distance between what we are and what we ought to be. The self-righteousness and smugness which stand in the way of our spiritual growth need to be dispelled by a confession made in utter humility. When accomplished by such a meditation, the recital of Kol Nidre prepares us for the soul cleansing experience of Yom Kippur.

Rabbi Bernard S. Raskas

34

There are eight degrees or steps in the duty of charity.

The first and lowest degree is to give but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully and proportionately, but not until solicited.

The fourth is to give cheerfully, proportionately, and even unsolicited; but to put it in the poor person's hand, thereby exciting in that one the painful emotion of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to the one who gives. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The seventh is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the name of their benefactors, as was done by our charitable ancestors during the existence of the Temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly, the eighth and the most meritorious of all is to anticipate charity by preventing poverty; namely, to assist the reduced person, either by a considerable gift, or a loan of money. Or it may be achieved by teaching that person a trade, or by putting him or her in the way of business, so that he or she may earn an honest livelihood and not be forced to the dreadful alternative of holding out his or her hand for charity. To this Scripture alludes when it says: And if thy brother or sister be waxen poor, and fallen in decay with you, then you shall relieve him or her; yea, though he or she be a stranger or a sojourner; that he or she may live with you. This is the highest step and the summit of charity's golden ladder.

Maimonides

Kol Nidre

Evening Service for
The Day of Atonement

כל נדרי

תפילות ערבית ליום כפור

EVENING SERVICE FOR YOM KIPPUR

The Blessing Of The Candles

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

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-olam, ah-shayr
kid-sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-leek nayr shel [Shabbat
v'shel] Yom Ha-Kippurim.

We praise You, Eternal God, Ruler of the universe, who sanctifies
us through laws and ethical teachings, and commands us to kindle
the lights of [the Sabbath and] the Day of Atonement.

Choir and Congregation

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּים וְקִיּוּמָנוּ וְהַגִּיעָנוּ
לְזֶמֶן הַזֶּה.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam,
sh'he-chee-ya-nu v'kee-y'ma-nu v'he-gee-ya-nu laz-man ha-zeh.

We praise You God, Ruler of the universe, for giving us life,
for sustaining us, and for enabling us to reach this day.

EVENING SERVICE FOR YOM KIPPUR

The congregation rises

The Rabbi's Prayer

before the open Ark

Ruler of the universe, in awe and humility I stand before You on this Atonement Eve to pray with our people Israel and on their behalf. In the midst of this congregation which looks to me to lead them, I approach the Holy Ark. I have erred and sinned. Forgive me, I pray. May my people not be put to shame because of me, nor I because of them.

In this solemn moment, O God, I lift up my eyes unto You. Help me in the great tasks to which I have dedicated my life. Guide my lips and those of all who lead our people in worship on this day. Strengthen my faith and purify my thoughts as I seek to teach our people and proclaim the ideals of Torah to this congregation. Help me to find the way to their hearts that I may guide them to Your service.

Give me strength, give me understanding, give me faith. For You alone are my hope, O God, my Rock and my Redeemer.

Congregation

Amen.

The congregation is seated

EVENING SERVICE FOR YOM KIPPUR

Reader

Kol Nidre began as the prayer of people who were not free to make their own decisions, people who were forced to say what they did not mean. In repeating this prayer today, in our own times and in this land of freedom, we continue to identify with the agony of our ancestors who had to say “yes” when they meant “no.”

The Kol Nidre also represents our confession: that we are all transgressors, all exiled from the Highest that we know, all in need of the healing of forgiveness and reconciliation. For what we have done, for what we may yet do, we ask pardon. For rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.

Reader

עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם
לְחֵבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר עַד שֶׁיִּרְצֶה אֶת חֵבְרוֹ.

Congregation

For transgressions against God, the Day of Atonement atones, but for transgressions of one human being against another, the Day of Atonement does not atone until each has made peace with the other.

EVENING SERVICE FOR YOM KIPPUR

Reader

בְּיִשׁוּבָהּ שֶׁל מַעֲלָה וּבְיִשׁוּבָהּ שֶׁל מִטָּה, עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת
הַקֹּהֵל, אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרִיִּים.

In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our faith and our heritage, we pray as one on this Night of Repentance.

Congregation

Source of all life, from this Day of Atonement to the next, which we pray we may reach in peace, we make these vows: to turn from transgression and wrongdoing, and to walk in the way of the Torah, the path of justice and compassion. We know how prone we are to fail. Help us to keep these vows made with contrite hearts. We have come to seek pardon and forgiveness. Turn us in full repentance unto You, and help us to undo the wrongs which we have committed. Thus will Your great and revered name be sanctified among us.

The congregation rises

Choir

אוֹר זָרַע לְצַדִּיק, וּלְיִשְׁרֵי לֵב שִׂמְחָה.

Or za-ru-ah la-tsa-dik, u-l'yish-ray layv sim-chah.

Light is sown for the righteous and gladness for the upright in heart.

The Torah Scrolls are taken from the Ark

EVENING SERVICE FOR YOM KIPPUR

The Kol Nidre is chanted

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמִי וְכַנּוּיֵי, וְקוֹסֵי וְשְׁבוּעוֹת, דִּנְדְּרָנָא
וְדִאֲשְׁתַּבְּעָנָא, וְדִאֲחַרְמֵנָא וְדִאֲסַרְנָא עַל נַפְשֵׁתָנָא, מִיּוֹם כְּפָרִים זֶה
עַד יוֹם כְּפָרִים הַבָּא עָלֵינוּ לְטוֹבָה, בְּלִהּוֹן אֲחַרְטָנָא בְּהוֹן. בְּלִהּוֹן יְהוֹן
שָׁרָן, שְׁבִיקִין שְׁבִיתִין, בְּטִלִין וּמִבְטָלִין, לֹא שְׁרִירִין וְלֹא קִימִין. נִדְרָנָא
לֹא נִדְרֵי, וְאֶסְרָנָא לֹא אֶסְרֵי, וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

Reader

סָלַח נָא לַעֲזוֹן הָעַם הַזֶּה בְּגִדְל חֲסִדְךָ, וְכַאֲשֶׁר נִשְׁאַתָּה
לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה.

As, in Your love, You have been patient from the time You led us
out of Egypt to the present day, so, in Your great love, may You
forgive our people once again.

וַיֹּאמֶר יְהוָה סָלַחְתִּי כְּדַבְּרְךָ.

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

Choir and Congregation

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ
לְזִמְן הַזֶּה.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam,
sh'he-chee-ya-nu v'kee-y'ma-nu v'he-gee-ya-nu laz-man ha-zeh.

We praise You God, Ruler of the universe, for giving us life, for
sustaining us, and for enabling us to reach this solemn day.

The Torah Scrolls are returned to the Ark

The congregation remains standing

EVENING SERVICE FOR YOM KIPPUR

Reader

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Barechu et Adonai ha-m'vo-rach.

Praise the Eternal God to whom all praise is due!

Congregation

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Let us praise the Eternal God to whom all praise is due
now and forever.

Reader

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עַרְבִים,
בְּחֻכְמָה פּוֹתֵחַ שְׁעִירִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיּוֹמִים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם
וּלְיָלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבִּיא
לְיָלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עַרְבִים.

Ba-ruch Atah Adonai, Elo-hay-nu Me-lech ha-o-lam, ah-shayr
bid-va-ro ma-ah-reev ah-ra-veem. B'choch-mah po-tay-ach
sh-ah-reem, u-vit-vu-nah m'sha-neh ee-teem, u-ma-cha-leef et
ha-z'ma-neem, u-m'sa-dayr et ha-ko-cha-veem b'mish-m'ro-
tay-hem ba-ra-kee-ah kir-tzo-no. Bo-ray yom va-lai-lah, go-layl or
mip-nay cho-shech, v'cho-shech mip-nay or. U-mah-ah-veer yom
u-may-vee lai-lah, u-mav-deel bayn yom u-vayn lai-lah. Adonai
tz'va-ot sh-mo. Ayl chai v'cha-yam, ta-meed yim-loch ah-lay-nu
l'o-lam va-ed. Ba-ruch Atah Adonai ha-ma-ah-reev ah-ra-veem.

EVENING SERVICE FOR YOM KIPPUR

Reader

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

Congregation

When justice burns like a glowing flame within us, when love evokes willing sacrifice from us, when, to the last full measure of selfless devotion, we proclaim our belief in the ultimate triumph of truth and righteousness, we are truly doing Your will. You live in our hearts, even as You pervade our world. Through righteous action, we offer living testimony to Your Presence.

Congregation

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear, O Israel: The Eternal is our God,
The Eternal God is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

The congregation is seated following the singing of the Shema

Reader or Congregation

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבְנֶיךָ,
וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוּזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם.

V'ah-hav-ta eit Adonai Elo-he-chah b'chol l'va-v'chah u-v'chol naf-
sh'chah u-v'chol m'o-de-chah. V'ha-yu ha-d'va-rim ha-ay-leh ah-
shayr ano-chi m'tza-v'chah ha-yom al l'vah-ve-chah. V'she-nan-tam
l'va-ne-chah, v'dee-bar-tah bam. B'shiv-t'chah b'vay-te-chah,
uv'lech-t'chah va-de-rech u-v'shoch-b'chah uv-ku-me-chah. Uk-
shar-tam l'ot al ya-de-chah. V'ha-yu l'to-ta-fot bayn ey-ne-chah.
Uch-tav-tam al m'zu-zot bay-te-chah u'vish-ah-re-chah. L'ma-an
tiz-k'ru va-ah-see-tem et kol mitz-vo-tai, ve-yee-tem k'do-shim
lay-lo-hay-chem. Ani Adonai Elo-hei-chem.

Congregation

You shall love the Eternal God with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. You shall teach them diligently unto your children, and shall speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hand, and they shall be a symbol before your eyes. You shall write them upon the doorposts of your house and upon your gates, that you may remember and do all My commandments and be holy unto your God.

EVENING SERVICE FOR YOM KIPPUR

Responsive Reading

The eternal truth is that You alone are our God, and there is none else.

Through Your power alone has Israel been redeemed from the hand of oppressors.

Great deeds have You wrought on our behalf and wonders without number.

You have kept us in life.

You have not let our footsteps falter.

You have been with us during the long years of oppression. Our faith sustained us even when our people suffered the deepest of anguish.

And now that we live in lands of freedom, may we continue to be faithful to You and Your Torah.

May Your teachings guide the lives of all Your children, and Your truth unite our hearts in friendship.

O God, our refuge and our hope, we glorify Your name now as did our people in ancient days:

Choir or Congregation

מִי כְמוֹכָה בְּאֱלִים יִי? מִי כְמוֹכָה נֶאֱדָר בְּקִדְשׁ?
נִוְרָא תְהִילָתְךָ, עֲשֵׂה פִלְאָה?

Me cha-mo-chah ba-ay-leem Adonai? Me ka-mo-chah ne-dar
ba-ko-desh, no-rah t'he-lot, o-say feleh?

Who is like You, Eternal One? Who is like You, glorious in holiness, awe-inspiring, working wonders?

מלכותך ראו בנך, בוקע ים לפני משה, זה אלי ענו ואמרו

Mal-chut'chah ra-u va-ne-chah. Bo-kay-ah yam lif-nay Moshe.
Zeh ay-lee ah-nu v'am-ru:

Your children acknowledged Your sovereign power and exclaimed:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yim-loch l'o-lam va-ed.

The Eternal God shall reign forever and ever.

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ.
תְּטַהֲרוּ.

Ke va-yom ha-zeh y'cha-payr ah-lay-chem l'tah-hayr et-chem
me-kol cha-to-tay-chem. Lif-nay Adonai tit-ho-ru.

For on this day, atonement shall be made for you, to purify you.
You shall be cleansed from all your sins before God.

Reader or Choir

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי לַחֲיִים וּפְרוֹשׁ עָלֵינוּ
סֶכֶת שְׁלוֹמָךְ, וְתִקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלִּפְנֵיךְ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ,
וְהַגֵּן בְּעֵדֵנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן, וְהַסֵּר שָׁטָן
מִלִּפְנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ
אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה, וְשֹׁמֵר צִדְקָתֵנוּ וּבִרְאָנוּ, לַחֲיִים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפָרַשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל.

EVENING SERVICE FOR YOM KIPPUR

Reader

Cause us, Eternal God, to lie down in peace and to awaken each morning to renewed life and strength. Spread over us the shelter of Your peace. Help us to order our lives by Your counsel and lead us in the paths of righteousness. Be a shield about us, protecting us from hatred and war, from pestilence and sorrow.

Congregation

Curb within us the inclination to do evil, and shelter us with the embrace of Your love. Guard our going out and our coming in unto life and peace, from this time forth and forever. We praise You, O God, whose shelter of peace is spread over us, over our people Israel, and over all the world.

On the Sabbath

Congregation or Choir

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שָׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

V'sham-ru v'nay Yis-ra-el et ha-Shabbat, la-ah-sot et ha-Shabbat
l'do-ro-tam, b'reet o-lam. Bay-ne u-vayn b'nay Yis-ra-el ot he
l'o-lam. Ke shay-shet ya-meem ah-sah Adonai et ha-sha-ma-yeem
v'et ha-ah-retz, u-va-yom ha-sh'vee-ee sha-vat va-y'na-fash.

The people of Israel shall keep the Sabbath, observing the Sabbath throughout the generations as a perpetual covenant. It is a sign between Me and the people of Israel forever.

Reader

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם,
וְאֱלֹהֵי שָׂרָה, וְכָל דּוֹרוֹתָם. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת. וּמֵבִיא
גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם
וְעִזְרַת שָׂרָה.

Ba-ruch Atah Adonai Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-
tay-nu, Elo-hay Av-ra-ham, vay-lo-hay Sa-rah, v'chol do-ro-tam.
Ha-eyl ha-ga-dol ha-gi-bor v'ha-no-rah. Eyl el-yon. Go-mayl
cha-sa-deem to-veem, v'ko-nay ha-kol, v'zo-chayr chas-day ah-vot
v'ee-ma-hot. U-may-vee g'u-lah liv-nay v'nay-hem, l'ma-an sh'mo
b'ah-ha-vah. Zoch-ray-nu l'cha-yim, Me-lech cha-faytz
ba-cha-yeem. V'chat-vay-nu b'say-fer ha-cha-yeem, l'ma-an-chah
Elo-heem cha-yeem. Me-lech o-zayr u-mo-she-ah u-mah-gayn.
Ba-ruch Atah Adonai, ma-gayn Av-ra-ham, v'ez-rat Sa-rah.

We praise You, God of our mothers and fathers, God of Abraham,
God of Sarah, and all their generations. You bestow loving kindness
upon all Your children. You remember the devotion of those who
came before us. In Your love, You bring redemption to their
descendants for the sake of Your name.

Remember us unto life, O Sovereign who delights in life, and
inscribe us in the Book of Life, for Your sake, O God of life. You
are our Ruler and Helper, our Savior and Protector. We praise You,
Eternal One, Shield of Abraham and Help of Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל
חַיִּים בַּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מְלֹךְ יִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב
הֶרְחַמְתָּ, זֹכֵר יִצְרָיו לְחַיִּים בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ נֹטֵעַ בְּתוֹכֵנוּ
חַיֵּי עוֹלָם.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.

Ah-tah gi-bor l'o-lam Adonai, m'cha-yay ha-kol Ah-tah, rav
l'ho-she-ah. M'chal-kayl cha-yeem b'che-sed. M'cha-yay ha-kol
b'ra-cha-meem ra-beem. So-mach no-f'leem, v'ro-fay cho-leem
u-mah-teer ah-su-reem. U-m'ka-yaym eh-mu-na-to le-shay-nay
ah-far. Me cha-mo-chah Ba-al g'vurot u-me do-meh lach, Melech
may-meet u-m'cha-yay u-matz-me-ach y'shu-ah. Me cha-mo-chah
Av ha-ra-cha-meem, zo-chayr y'tzu-rav l'cha-yim b'ra-cha-meem.
Ba-ruch Atah Adonai no-tay-ah b'to-chay-nu cha-yay o-lam.

Atah ka-dosh v'shim-chah ka-dosh u-k'do-sheen b'chol yom
y'ha-la-lu-chah se-lah.

Congregation

Eternal is Your power, O God. You are mighty to save. In loving
kindness, You sustain the living. In the multitude of Your mercies,
You preserve us all. You uphold the falling and heal the sick, free
the captives and keep faith with Your children, in death as in life.
Who is like You, Almighty God, Author of life and death, Source of
salvation? We praise You, for You have implanted within us eternal
life.

You are holy, Your name is holy, and Your worshipers proclaim
Your holiness.

Reader

וּבְכֵן תֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל כָּל מַה
שֶׁבְּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ
כָּל־ם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ
אֱלֹהֵינוּ, שֶׁהַשְׁלֵטָן לְפָנֶיךָ, עוֹז בְּיָדְךָ וּגְבוּרָה בְּיָמֶיךָ, וְשִׁמְךָ נֹרָא עַל
כָּל מַה שֶׁבְּרָאתָ.

Eternal God, let Your Presence be manifest to us in all Your works.
Let all life revere You, and all Creation turn to You in devotion. Let
us all become a single family, doing Your will with a perfect heart.

וּבְכֵן תֵּן כְּבוֹד, יְיָ לַעֲמֶךָ, תִּהְיֶה לִירֵאֶיךָ וּתְקוּהָ טוֹבָה לְדוֹרְשֶׁיךָ,
וּפְתִיחוֹן פֶּה לַמְיַחֲלִים לָךְ, שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ, וְצַמִּיחַת
קֶרֶן לְדוֹר עֲבָדֶךָ, וְעֲרִיכַת נֵר לְבֵן יְשִׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

Congregation

Grant honor to Your people, glory to those who revere You, hope to
those who seek You, and courage to those who trust You. Bless us
with gladness and joy, and cause the light of redemption to dawn for
all who dwell on earth.

Reader

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ, וְיִשְׁרִים יַעֲלֶזוּ, וְחֲסִידִים בְּרָנָה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ פִּיהָ, וְכָל הָרָשָׁעָה כְּלָה כַּעֲשָׂן תִּכְלָה, כִּי תַעֲבִיר
מִמִּשְׁלַת יְדוֹן מִן הָאָרֶץ.

Then the just shall see and exult, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke. The rule of tyranny shall pass away from the earth, and then You alone shall reign over all Your works.

וּתְמַלֵּךְ, אַתָּה יי לְבִדְךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ, כְּפָתוּב בְּדִבְרֵי קֹדֶשְׁךָ. יִמְלֹךְ יי לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ. קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים
מִבְּלַעֲדֶיךָ, כְּפָתוּב. וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָיָל הַקֹּדֶשׁ נִקְדַּשׁ
בְּצִדְקָה. בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקֹּדֶשׁ.

Congregation

You are holy; awe-inspiring is Your name; there is no God but You, as it is written: The God of all Creation is exalted by justice, the holy God is sanctified by righteousness. Blessed is our God, the Ruler of all the universe.

Reader or Choir

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם [הַשַּׁבָּת הַזֶּה וּבַיּוֹם]
הַכְּפָרִים הַזֶּה. מִיָּחָד וְהַעֲבֵר פְּשָׁעֵינוּ [וְחַטָּאוֹתֵינוּ] מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר.
אֲנֹכִי אֲנֹכִי הוּא מִיָּחָד פְּשָׁעֶיךָ לְמַעַנִי, וְחַטָּאוֹתֶיךָ לֹא אֶזְכֹּר. [אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצָּה בְּמִנוּחַתֵּנוּ] קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֲלֻקָּנוּ
בְּתוֹרָתְךָ, שְׂבַעֲנוּ מְטוֹבָךְ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קֹדֶשְׁךָ, וַיְנַחֲמוּ בָּהּ יִשְׂרָאֵל מְקֹדְשֵׁי שְׁמֶךָ וְטִהַר
לְבָבוֹ לַעֲבֹדְךָ בְּאַמֶּת, כִּי אַתָּה סֶלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל
בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה.
בְּרוּךְ אַתָּה, יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית
יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַכְּפָרִים.

EVENING SERVICE FOR YOM KIPPUR

Reader

We are thankful that You have called us to Your service and entrusted us with Your commandments. In love, You have given us this Day of Atonement that we may obtain forgiveness for our transgressions and become reconciled to You and to one another. May this day lead us to search the hidden recesses of our hearts. May it arouse us to examine all our thoughts and deeds in the light of eternal truth, that we may understand how we have strayed from Your way.

Congregation

When we have acknowledged our shortcomings and feel burdened by the weight of our transgressions, grant us the strength and courage to turn away from past mistakes, to seek Your compassion and guidance. Show us Your mercy; grant us Your favor. Aid us as we seek to purify our spirits; in Your loving kindness, show Your favor unto us.

Reader

O God, give us the grace to show forbearance with those who offend us. When the wrongs and injustices of others sadden our hearts, may we seek shelter in the knowledge of Your truth, and find joy in the fulfillment of Your will. May no trial, however severe, embitter our souls or shake our trust in You.

Congregation

When beset by troubles and sorrow, our ancestors put on the armor of their faith and fortitude. May we too find the strength to meet adversity with courage and trust. Weeping may tarry for the night, but we have faith that joy will return in the morning. Help us to understand that injustice and hatred will not forever afflict humanity, and that righteousness and compassion will triumph in the end.

EVENING SERVICE FOR YOM KIPPUR

Choir

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעֶמְקְ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל וְתִהְיֶה לְרִצּוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יְיָ, שְׂאוֹתָךְ לְבִדְךָ בִּירְאָה
נְעִבֹד.

R'tzei Adonai Elo-hay-nu b'am-chah Yisrael, u-t'fi-la-tam b'ah-ha-
vah t'ka-bayl. U-t'he l'ra-tson ta-meed avo-dat Yisrael ah-meh-chah.
Ba-ruch Atah Adonai, sh'o-t'chah l'va-d'chah b'yee-rah na-ah-vod.

Look with favor upon us, and may our service be acceptable to You.
We praise You, God, whom alone we serve in reverence.

Reader

Grant us peace, Your most precious gift, O Eternal Source of peace,
and enable our people Israel to be its messenger unto all the world.
Bless our country that it may ever be a stronghold of peace and its
advocate in the council of nations. May contentment reign within
our borders, health and happiness within our homes. Strengthen the
bonds of friendship and harmony among the inhabitants of all lands.
Plant virtue in every soul, and may the love of Your name hallow
every home and every heart. We praise You, O God, Giver of peace.
Amen.

Choir

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
 לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בְּסֶפֶר חַיִּים, בְּרֹכָה וְשָׁלוֹם וּפְרֻנָּסָה
 טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Sha-lom rav al Yis-ra-el am-chah ta-seem l'o-lam. Ke Atah hu
 Melech A-don l'chol ha-sha-lom. V'tov b'ay-ne-chah l'va-raych et
 am-chah Yis-ra-el, b'chol ayt u-v'chol sha-ah bish-lo-me-chah.
 B'say-fer cha-yeem, b'ra-chah v'sha-lom u-par-nah-sah to-vah,
 n'za-chayr v'nee-ka-tayv l'fa-ne-chah, ah-nach-nu v'chol am-chah
 bayt Yis-ra-el, l'cha-yim to-veem u-l'sha-lom. Ba-ruch Atah Adonai,
 o-say ha-sha-lom.

God of peace, let Your people know enduring peace, for it is good
 in Your sight continually to bless us with Your peace. We praise the
 Eternal One, who blesses our people Israel, and all people, with
 peace.

EVENING SERVICE FOR YOM KIPPUR

The congregation rises

Choir or Reader

אֱלֹהֵינוּ יְאֹלֵהִי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ, וְאַל
תִּתְּעַלֵּם מִתְּחִנָּתֵנוּ, שְׂאִין אָנוּ עֲדֵי פָנִים וְקֹשִׁי עֲרָף, לוֹמַר לִפְנֵיךָ יְיָ
אֱלֹהֵינוּ יְאֹלֵהִי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל
אֲנַחְנוּ חָטָאנוּ. חָטָאנוּ. עֲוִינוּ, פָּשַׁעְנוּ.

Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-tay-nu, ta-vo l'fa-
ne-chah t'fee-la-tay-nu. V'al teet-ah-laym mit-che-na-tay-nu. S'ayn
ah-nu ah-zay fa-neem uk-shay o-ref, lo-mar l'fa-ne-chah, Adonai
Elo-hay-nu, vay-lo-hay ah-vo-tay-nu v'ee-mo-tay-nu, tza-de-keem
ah-nach-nu v'lo cha-tah-nu. Ah-val ah-nach-nu cha-tah-nu.
Cha-tah-nu, ah-vee-nu, pah-sha-nu.

Congregation

Our God, God of all the generations, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stubborn as to say before You that we are perfect and have not sinned. Rather we confess: we have sinned, we have transgressed, we have gone astray.

The congregation is seated

EVENING SERVICE FOR YOM KIPPUR

Meditation

God, we are not so arrogant as to pretend
that the trial of our lives
does not reveal our flaws.
We know ourselves, in this moment of prayer,
to have failed—
 the ones we love and the stranger,
 again and again.
We know how often
we did not acknowledge and act upon
the hidden goodness within us.
Where we have achieved, O God, we are grateful;
where we have failed, we ask forgiveness.
Remember how exposed we are to the uncertainties of life.
We were afraid.
We sometimes chose to fail.
And we ask: Turn our thoughts from the hurt to its remedy.
Free us of the torments of guilt.
Forgiven, O God, we shall then forgive others.
Failing, we shall learn to understand failure.
Renewed and encouraged, we shall strive to be
like those who came before us:
Sinners sometimes, yet a blessing.

EVENING SERVICE FOR YOM KIPPUR

Responsive Reading

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִנּוּס וּבִרְצוֹן.

For the sin we have committed against You under duress or by choice,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזֵדוֹן וּבִשְׁגָגָה.

For the sin we have committed against You consciously or unaware,

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגָלוּי וּבִסְתֵּר.

For the sin we have committed against You openly or in secret,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב.

For the sin we have committed against You in the evil designs of our hearts,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדְבוּר פֶּה.

For the sin we have committed against You with our words,

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזֻק יָד.

For the sin we have committed against You by the abuse of power or privilege.

Congregation, then Choir

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

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, בִּפְּרָ לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu,
m'chal la-nu, ka-payr la-nu.

EVENING SERVICE FOR YOM KIPPUR

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב.

For the sin we have committed against You by hardening our hearts,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

For the sin we have committed against You by betraying the moral teachings of our faith,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

For the sin we have committed against You by disrespect for parents and teachers,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.

For the sin we have committed against You by speaking maliciously of others,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמַתָּן.

For the sin we have committed against You by dishonesty in our work,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעִי.

For the sin we have committed against You by exploiting and dealing treacherously with our neighbors.

Congregation, then Choir

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

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כִּפֹּר לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu,
m'chal la-nu, ka-payr la-nu.

EVENING SERVICE FOR YOM KIPPUR

Responsive Reading

Who among us is righteous enough to say: I have not sinned? All too often we grow weary or cynical, heavy with regret, sorry for ourselves, and afraid to know what might have been.

*We have sinned against You, O God,
and against each other.*

Look now to the cities: See the broken streets, poor and decayed, and all afraid. See them and ask: What have we done?

Help us to turn, O God; help us to find forgiveness.

Behold water and air and soil, and see: Still we beat plowshares into swords, and make spears out of pruning-hooks.

*Help us to turn, O God; help us to find ourselves;
help us to learn where to seek You.*

Reader

Here, now, on Atonement Day, we need not be alone with our failings. Let us recall, together, blessed moments when clouds parted and the sun appeared. There was healing and the hope of joy; we were at peace and knew the joy of hope. O God, turn us to the heights where human goodness finds its dwelling; lead us to Your holy mountain, Your hand stretched forth in welcome to help us on the way.

EVENING SERVICE FOR YOM KIPPUR

Responsive Reading

Hear our plea, Eternal One, and be gracious to us.

In Your mercy, favorably accept our prayers.

Forsake us not, Eternal one, be not far from us.

Forsake us not when our own strength fails us.

We are Your people, You are our Ruler.

We are Your children, You are our Parent.

We are Your possession, You are our Portion.

We are Your flock, You are our Shepherd.

We are Your vineyard, You are our Keeper.

We are Your beloved, You are our Friend.

Choir

כִּי אָנוּ עַמְּךָ, וְאַתָּה מֶלֶכֵּינוּ.

אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ.

אָנוּ נַחֲלֶתְךָ, וְאַתָּה גּוֹרְלֵנוּ.

אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ כְּרֶמְךָ, וְאַתָּה נוֹטְרֵנוּ.

אָנוּ רְעִיתְךָ, וְאַתָּה דוֹדֵנוּ.

EVENING SERVICE FOR YOM KIPPUR

Silent Meditation

Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn, heading once again toward the south. The animals are turning to storing their food for the winter. For leaves, birds and animals, turning comes instinctively. But for us, turning does not come so easily. It takes an act of will for us to make a turn. It means breaking with old habits. It means admitting that we have been wrong, and this is never easy. It means losing face; it means starting all over again, and this is always painful. It means saying “I am sorry,” some of the most difficult words many of us can speak. It means recognizing that we do have the ability to change and to grow, to renew ourselves and our relationships with others. These things are so difficult to do. But unless we turn, we will be forever bound by yesterday’s mistakes and regrets.

Choir or Congregation

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִיבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y’he-yu l’ra-tzon im-ray fee v’heg-yon lee-bee l’fa-ne-chah,
Adonai tzu-ri v’go-ah-lee.

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

EVENING SERVICE FOR YOM KIPPUR

The Avinu Malkaynu

Reader

Avinu Malkaynu: A hundred generations have stood, as we shall now, before the open Ark. That they found in themselves little merit, testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that often has denied Your very existence.

We pray that this day, dedicated to the renewal of our faith, may help us come closer to You, the living God, the God of life. For You are with us whenever we seek Your Presence. You are absent only when we shut You out, only when, full of ourselves, we leave little room for You within our hearts.

We call You *Avinu*. As a loving Parent, forgive our sins and failings and reach for us as we reach for You. We call You *Malkaynu*. As a wise Ruler, teach us to add our strength to Your love, that we may fulfill our destiny and redeem our world.

To this vision, to this possibility, to this task, we offer ourselves anew.

EVENING SERVICE FOR YOM KIPPUR

The congregation rises as the Ark is opened

אָבִינוּ מִלְּפָנֶיךָ שְׁמַע קוֹלֵנוּ.

Avinu Malkaynu, hear our prayer.

אָבִינוּ מִלְּפָנֶיךָ פָּתַח שַׁעְרֵי שָׁמַיִם לְתַפְּלָתֵנוּ.

Avinu Malkaynu, let the gates of heaven be open to our plea.

אָבִינוּ מִלְּפָנֶיךָ הִנֵּהא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ.

Avinu Malkaynu, let this be an hour of compassion and favor.

אָבִינוּ מִלְּפָנֶיךָ הָרַם קֶרֶן יִשְׂרָאֵל וְכָל הָעַמִּים.

Avinu Malkaynu, give strength to our people Israel and to all people.

אָבִינוּ מִלְּפָנֶיךָ כִּלֵּה כָּל צָר וּמִשְׁטָיִן מֵעַלֵּינוּ.

Avinu Malkaynu, cause all hatred and oppression to vanish from the earth.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבֵנוּ בְּסֵפֶר טְלִיחָה וּמַחִילָה.

Avinu Malkaynu, inscribe us for blessing in the book of forgiveness.

אָבִינוּ מִלְּפָנֶיךָ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מִלְּפָנֶיךָ, חַנּוּן וְעֲנּוּן, כִּי אֵין פָּנֶיךָ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

EVENING SERVICE FOR YOM KIPPUR

Choir and Congregation

אָבִינוּ מַלְכֵנוּ, חַיֵּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkaynu cha-nay-nu va-ah-nay-nu, Kee ayn ba-nu ma-ah-seem. Ah-say ee-ma-nu tz'da-kah va'che-sed v'ho-shee-ay-nu.

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

The congregation is seated

Sermon

Anthem

EVENING SERVICE FOR YOM KIPPUR

The Adoration

The congregation rises

Congregation

Let us adore the ever-living God. We render praise unto You who spread out the heavens and established the earth. Your glory is revealed in the heavens above and Your greatness is manifest throughout the world. You are our God. There is none else. We bow our heads in reverence before the Eternal One, Source of all life.

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים, לְפָנֶי מֶלֶךְ, מֶלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-ah-nach-nu ko-r'eem u-mish-ta-cha-veem u-mo-deem,
lif-nay Melech mal-chay ha-m'la-cheem, Ha-Kadosh Ba-ruch Hu.

The congregation is seated

Congregation

May the time not be distant, O God, when Your name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all people shall invoke Your name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to You alone every knee shall bend and every tongue give praise. May all, created in Your image, recognize that we are brothers and sisters, so that, one in spirit and one in harmony, we may be forever united before You. Then shall Your reign be established on earth and the word of Your ancient prophet be fulfilled: The Eternal God will reign forever and ever.

EVENING SERVICE FOR YOM KIPPUR

Congregation

בַּיּוֹם הַזֶּה יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.

Ba-yom ha-hu y'he-yeh Adonai echad, u-sh'mo echad.

On that day God shall be One and God's name shall be One.

EVENING SERVICE FOR YOM KIPPUR

Reader

Birth is a beginning and death is a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then, perhaps, to wisdom;
From weakness to strength
Or strength to weakness
And, often, back again;
From health to sickness
And back, we pray, to health again.

Life is a journey:
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding.
From fear to faith;
From defeat to defeat to defeat
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death is a destination, and life is a journey,
A sacred pilgrimage from birth... to death...
To life everlasting!

EVENING SERVICE FOR YOM KIPPUR

Reader

Our thoughts now turn to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people, the Six Million who perished in the Shoah, and those of every race, nation and faith whose lives have been a blessing to humanity.

The departed whom we remember have entered into the peace of life eternal. They still live on earth in the acts of goodness they performed and in the hearts of those who cherish their memory. May the beauty of their lives abide among us as a loving benediction.

The Kaddish According to the Ashkenazic Pronunciation

The congregation rises

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמֶן
קָרִיב וְאִמְרוּ אָמֵן.

Yis-ga-dal v'yis-ka-dash sh'may ra-bo. B'ol-mo di-v'ro chir-u-say,
v-yam-lich mal-chu-say. B'cha-yay-chon uv'yo-may-chon, uv'cha-
yay d'chol beis Yis-ro-el, ba-ah-go-lo u'viz-man ko-riv. V'im-ru:
o-men.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא.

Y'hay sh'may ra-bo m'vo-rach, l'o-lam ul-ol-may ol-my-yo.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.

Yis-bo-rach v'yish-ta-bach, v'yis-po-ar, v'yis-ro-mam, v'yis-na-say.
V'yis-ha-dar, v'yis-ah-leh, v'yis-ha-lal, sh'may d'ku-d'sho.
B'rich hu.

לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lo min kol bir-cho-so v'she-ro-so, tush-b'cho-so
v'ne-che-mo-so, da-ah-me-ron b'ol-mo. V'im-ru: o-men.

EVENING SERVICE FOR YOM KIPPUR

יְהִי שְׁלֹמָא רַבָּא מִן שָׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'lo-mo ra-bo min sh'ma-yo v'cha-yeem,
o-lay-nu v'al kol Yis-ro-el. V'im-ru: o-men.

עֲשֵׂה שְׁלֹמִים בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-say sho-lom bim-ro-mov. Hu ya-aseh sho-lom o-lay-nu, v'al kol
Yis-ro-el. V'im-ru: o-men.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

The Kaddish According to the Contemporary Pronunciation

The congregation rises

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'may ra-bah. B'al-mah di-v'rah
chir-u-tay, v-yam-lich mal-chu-tay. B'cha-yay-chon uv'yo-may-chon
u-v'cha-yay d'chol beit Yis-ra-el, ba-ah-gah-lah u'viz-man ka-riv.
V'im-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Y'hay sh'may ra-bah m'vo-rach, l'a-lam ul-al-may al-my-yah.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar, v'yit-ro-mam, v'yit-na-say.
V'yit-ha-dar, v'yit-ah-leh, v'yit-ha-lal, sh'may d'ku-d'shah.
B'rich hu.

לְעֻלָּא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרִין
בְּעֻלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lah min kol bir-cha-tah v'she-ra-tah, tush-b'cha-tah
v'ne-che-ma-tah, da-ah-me-ran b'al-mah. V'im-ru: a-mein.

EVENING SERVICE FOR YOM KIPPUR

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'la-mah ra-bah min sh'ma-yah v'cha-yeem,
a-lay-nu v'al kol Yis-ra-el. V'im-ru: a-mein.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav. Hu ya-aseh sha-lom a-lay-nu, v'al kol
Yis-ra-el. V'im-ru: a-mein.

Translation of the Kaddish

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

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May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

Closing Hymns

Yigdal, We Praise the Living God

We praise the living God;
Forever praise Your name,
You were and are, and are to be
For e'er the same;
The One Eternal God
Before our world appeared,
And there can be no end of time
Beyond Your years.

Without a form are You,
Nor can we comprehend
The measure of Your love for us
Without an end.
For You are God of all,
Creation speaks Your praise.
The human race and all that grows
Your will obeys.

You know our every thought,
Our destinies ordain;
You understand our fervent dreams,
Our hopes, our pain.
Eternal life have You
Implanted in our soul.
We dedicate our life to You,
Your way, our goal!

Adon Olam, The God of All

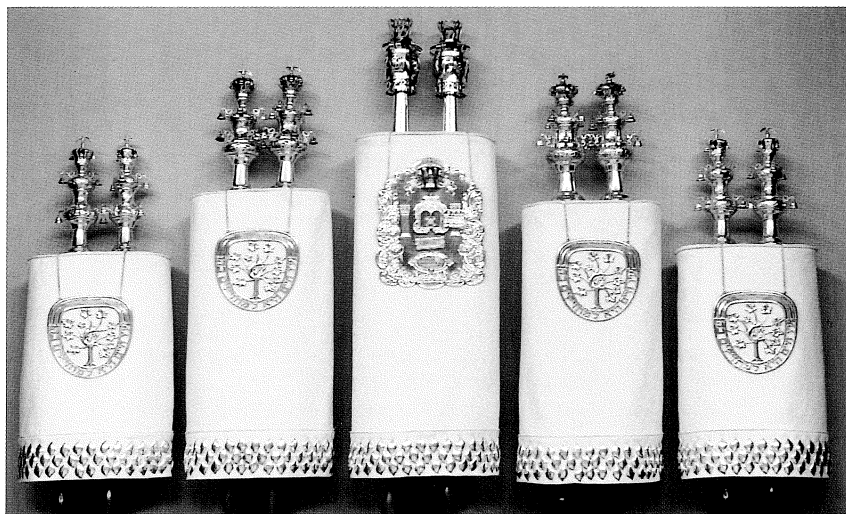
אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטָרֶם כָּל יַצִּיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזִי מִלֶּךְ שָׁמוֹ נִקְרָא.
וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבִדּוֹ יִמְלֹךְ נִזְרָא.
וְהוּא הָיִה, וְהוּא הוּדָה, וְהוּא יְהִיָּה, בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעוֹ וְהַמְשָׁרָה.
וְהוּא אֱלִי וְחִי גֹאֲלִי, וְצוֹר חֲבִלִי בְּעַת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעַת אִישׁוֹן וְאַעֲרִירָה.
וְעַם רוּחִי גִוְיָתִי, יֵי לִי וְלֹא אִירָא.

Adon o-lam ah-shayr ma-lach,
B'te-rem kol y'tzir niv-rah.
L'ayt na-ah-sah, v'chef-tzo kol,
Ah-zai me-lech sh'mo nik-rah.

The God of all, who reigned supreme,
Ere first Creation's form was framed;
When all was finished by Your will,
Your name Almighty was proclaimed.

You are my God, my Savior true,
To whom I turn in sorrow's hour,
My banner proud, my refuge sure,
Who hears and answers with Your power.

Then in Your hand myself I lay,
And trusting, sleep and wake with cheer;
My soul and body are Your care.
You are with me, I shall not fear.



Yom Kippur

Morning Service
For The Day of Atonement

תפילות שחרית ליום כפור

Opening Anthem

מִה טֹבֹו אֶהְיֶיךָ יַעֲקֹב, מִשְׁכְּנֶתְיִךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֲסִדֶּיךָ אָבוֹא
בֵּיתְךָ, אֶשְׁתַּחֲוֶה אֵל הַיִּכָּל קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי יְיָ עָשִׂי.
וְאֲנִי תַפְלְתִּי לְךָ יְיָ, עַת רְצוֹן, אֱלֹהִים בְּרַב חֲסִדֶּיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

Mah tov-u o-ha-le-chah Ya-ah-kov, mish-ken-o-te-chah Yisrael.
Va-ah-nee b'rov chas-d'chah ah-vo vay-te-chah. Esh-ta-cha-veh el
hay-chal kod-sh'chah b'yir-ah-te-chah. Adonai ah-hav-ti m'on
bay-te-chah, u-m'kom mish-kan k'vo-de-chah. Va-ah-nee esh-ta-
cha-veh v'ech-ra-ah, ev-r'chah lif-nay Adonai o-see. Va-ah-nee
t'fee-la-ti l'chah Adonai, ayt ra-tzon, Elo-heem b'rov chas-de-chah.
Ah-nay-nee be-eh-met ye-sheh-chah.

How goodly are your tents, O Jacob, your dwelling places, O Israel!
Through Your great mercy, I come to Your house and bow down in
Your holy Temple in reverence to You. O God, I love the place of
Your house, and the abode in which Your glory dwells. And so I
bow down, and adore You, my Maker. May my prayer be offered in
an acceptable manner. May You, in the greatness of Your mercy,
answer me according to Your promise.

MORNING SERVICE FOR YOM KIPPUR

Reader

This is the Day of God. On this day, we are called to the sanctuary by a summons as exalting and enduring as the everlasting hills: Prepare to meet your God, O Israel!

This is the Day of Awe. What are we, as we stand in Your Presence, O God? A leaf in the storm, a fleeting moment in the flow of time, a whisper lost among the stars.

This is the Day of Decision. Today we invoke You as the Molder of our destiny. Help us to mend our ways, to right the heart's old wrongs. On this Sabbath of the soul, inscribe us for blessing in the Book of Life.

This is Yom Kippur, the Day of our Atonement. We would return to God as children long to return to their loving parents. Before God we confess our sins knowing that the gates of repentance are always open. We yearn to be at one with God's way and blessed by God's embracing love.

Responsive Reading

We are tenants in the house of life; our days on earth are fleeting.

Time, like a river, rolls on, flowing year after year into the sea of eternity.

Time passing leaves bitter memories of hours misspent.

Now these memories come back to confront us, and we tremble to think of them.

But Your purpose gives meaning to our fleeting days. Your teaching guides us, and Your love sustains us.

To You we pray for the knowledge and strength to live more responsibly.

MORNING SERVICE FOR YOM KIPPUR

Deliver us from bondage to the past. Release us from the grip of old habits. Make us free to begin anew.

*Let this be for us the beginning of a new season of life
and well-being.*

Though our lives be short, let them be full. Hold our mortal days in Your hands as eternal moments.

*Judge us less harshly than we judge ourselves. Judge us
with mercy, O Fountain of life, in whose light we see light.*

Reader

God and Creator! On this great day, our people have gathered since time immemorial to rededicate themselves to You. We have come into Your Presence with a sense of our unworthiness. We have yielded to temptations and have gone astray, heedless of Your will. God, Your love is boundless; purify our hearts and direct our thoughts to You. Kindle within us a steadfast faith which shall dispel the darkness of doubt and confusion.

Congregation

We do not pray for ourselves alone, but for all people. May the recognition of our own failings lead us to be more patient with the shortcomings of others. May we see more clearly the dignity and sanctity of every human being. Every soul is precious in Your sight; every life is Your gift. Though people are often set against one another, and nation against nation, help us to recognize the common kinship of all living souls. Remove from our midst the hatred and cruelty which are a blight upon the human family. Unite us in reverence to You and in service to all people.

MORNING SERVICE FOR YOM KIPPUR

Reader

Grant that this day may bring renewal of the spirit to us and to our people. May our worship direct the hearts of parents to their children and the hearts of children to their parents, and the hearts of our people Israel to You our God. Renew within us the spirit of hope and the love of life. Grant us the blessings of atonement and of reconciliation. Amen.

Adon Olam, The God of All

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטֶרֶם כָּל יְצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכָלֹת הַכֹּל, לְבָדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹדָה, וְהוּא יִהְיֶה, בְּתַפְאֲרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלֶת, וְלוֹ הָעֹז וְהַמְשָׁרָה.
וְהוּא אֱלֹהֵי וְחֵי גְאֻלִּי, וְצוֹר חֲבֻלִי בְּעַת צָרָה.
וְהוּא נָסִי וּמִנּוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדּוֹ אֶפְקִיד רוּחִי, בְּעַת אִישָׁן וְאַעֲיָרָה.
וְעַם רוּחִי גְוִיָּתִי, יֵי לִי וְלֹא אִירָא.

Adon o-lam ah-shayr ma-lach,
B'te-rem kol y'tzir niv-rah.
L'ayt na-ah-sah, v'chef-tzo kol,
Ah-zai me-lech sh'mo nik-rah.

The God of all, who reigned supreme,
Ere first Creation's form was framed;
When all was finished by Your will,
Your name, Almighty, was proclaimed.

You are my God, my Savior true,
To whom I turn in sorrow's hour,
My banner proud, my refuge sure,
Who hears and answers with Your power.

Then in Your hand myself I lay,
And trusting, sleep and wake with cheer;
My soul and body are Your care.
You are with me, I shall not fear!

MORNING SERVICE FOR YOM KIPPUR

Reader and Congregation

The soul which You have given to me came pure from You. You have created it. You have formed it. You have breathed it into me. You have preserved it in my body and, at the appointed time, You will take it from this earth that it may enter into eternity. While the breath of life is within me, I will worship You, Sovereign of the world and Creator of all souls. We praise You, O God, in whose hands are the souls of all the living and the spirits of all mortal beings.

Reader

Sovereign of all worlds, not in reliance upon our own merit do we present our prayers before You, but trusting in Your infinite mercy alone. For what are we, what is our life? What is our goodness? What is our power? What can we say in Your Presence? Are not all the mighty as naught before You and those of great renown as though they had never been, the wisest as if without knowledge and those of understanding as if without discernment? Many of our works are vain, and our days pass away like a shadow. Our lives would be altogether vanity were it not for the soul which, fashioned in Your image, gives us assurance of our higher destiny and imparts to our fleeting days an abiding value.

Congregation

Help us to rid our hearts of self-centeredness, pride of material possessions and arrogance. Fill us instead with the spirit of humility, that we may grow in wisdom and in reverence. May we never forget that all we have and prize is but lent to us, a trust for which we must render account to You. Heavenly Parent, open our hearts to love You, that we may consecrate our lives to Your service and glorify Your name in the eyes of all people.

Shachar Ah-va-kesh-cha, Early Will I Seek You

שָׁחַר אֲבָקֶשְׁךָ, צוֹרִי וּמִשְׁגָּבִי,
אֶעְרוֹף לְפָנֶיךָ שַׁחְרִי וְגַם עֶרְבִי
לְפָנֶי גְדֻלָּתְךָ אֶעֱמֹד וְאֶבְהֵל
כִּי עֵינֶיךָ תִּרְאֶה כָּל מַחְשְׁבוֹת לִבִּי.
מֶה זֶה אֲשֶׁר יוּכַל הַלֵּב וְהַלְשׁוֹן
לַעֲשׂוֹת, וּמֶה כֹּה רוּחִי בְּתוֹךְ קִרְבִּי?
הִנֵּה לְךָ תִּיטֵב וּמִרְתָּ אֲנוּשׁ; עַל כֵּן
אוֹדֶךָ בְּעוֹד תְּהִיָּה נִשְׁמַת אֱלֹהִים בִּי.

Early will I seek You,
God, my refuge strong;
Late prepare to meet You
With my evening song.

Though unto Your greatness
I with trembling soar,
Yet my inmost thinking
Lies Your eyes before.

What this frail heart's dreaming,
And my tongue's poor speech,
Can they even distant
To Your greatness reach?

Being great in mercy,
You will not despise
Praises which till death's hour
From my soul shall rise.

MORNING SERVICE FOR YOM KIPPUR

Responsive Reading

Happy are those who dwell in Your house;
they will sing Your praise forever.

*Happy are the people to whom such blessing falls;
happy are the people of the Eternal God.*

I will exalt You, my Sovereign God;
I will bless Your name forever.

*Every day I will bless You;
I will extol Your name forever.*

Great is the Eternal One, and worthy of praise,
infinite in greatness.

*One generation shall acclaim Your work to the next;
they shall tell of Your mighty acts.*

They shall speak of Your awesome might,
and make known Your greatness.

*They shall tell the world of Your great goodness,
and sing of Your loving kindness.*

God is gracious and compassionate,
endlessly patient, overflowing with love.

*You are good to all;
Your compassion shelters all Your creatures.*

You support the falling, Eternal One;
You raise up all who are bowed down.

*The eyes of all are turned to You;
You sustain them in time of need.*

You are near to all who call upon You,
to all who call upon You in truth.

We will praise Your name now and always. Hallelujah!

MORNING SERVICE FOR YOM KIPPUR

The congregation rises

Reader

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Barechu et Adonai ha-m'vo-rach.

Praise the Eternal God to whom all praise is due!

Congregation

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Let us praise the Eternal God to whom all praise is due
now and forever.

Reader

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה
שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמַּאֲרִיךְ לְאַרְץ וְלִדְרוֹת עֲלֵיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ,
כֻּלָּם בְּחֶכְמָה עֲשִׂיתָ, מִלֵּאָה הָאָרֶץ קִנְיָנָךְ. תִּתְּבָרָךְ יְיָ אֱלֹהֵינוּ עַל
שִׁבְחַ מַעֲשֵׂה יְדִיךָ. וְעַל מַאֲוִרֵי אוֹר שְׁעֵשִׂיתָ יִפְאָרוּךְ סֻלָּה. בָּרוּךְ
אַתָּה יְיָ יוֹצֵר הַמַּאֲוֹרוֹת.

Ba-ruch Atah Adonai, Elo-hay-nu Me-lech ha-o-lam, yo-tzayr or
u-vo-ray cho-shech. O-say sha-lom u-vo-ray et ha-kol. Ha-may-eer
la-ah-retz v'la-da-reem ah-le-hah b'ra-cha-meem uv-tu-vo m'cha-
daysh b'chol yom ta-meed ma-ah-say v'ray-sheet. Mah ra-bu
ma-ah-seh-chah Adonai. Ku-lam b'choch-mah ah-see-tah. Mal-ah
ha-ah-retz kin-ya-ne-chah. Teet-ba-rach Adonai Elo-hay-nu al
shevach ma-ah-say ya-de-chah. V'al m'oh-ray or sh'ah-see-tah
y'fa-ah-ru-chah se-lah. Ba-ruch Atah Adonai, yo-tzayr ha-m'o-rot.

We praise You, Eternal God, Ruler of the universe. In Your mercy You make light to shine over the earth and all its inhabitants, renewing daily the work of Creation. How manifold are Your works, O God! In wisdom, You have made them all. The heavens declare Your glory. The earth reveals Your creative power. You form light and darkness, ordain order out of chaos, bring harmony into nature and peace to the human heart.

Congregation

אֱהָבָה רַבָּה אֶהְבְּתֵנוּ, יְיָ אֱלֹהֵינוּ, חֲמִלָה גְדוֹלָה וִיתְרָה חֲמִלַת עָלֵינוּ.
אֲבִינוּ מַלְכֵנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וְתַלְמִידִם חֲקִי חַיִּים, כֵּן
תַּחֲנוּנוּ וְתַלְמִידֵנוּ. אֲבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ, וְתֵן
בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דִּבְרֵי תַלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

Great has been Your love for us and Your compassion boundless. Our people put their trust in You and You taught them the law of life. Be gracious to us that we may understand and fulfill the teachings of Your word. Enlighten our eyes through Your Torah that we may embrace Your commandments.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיְחַד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל
וְהַנּוֹרָא בְּטַחָנוּ, נִגְיִלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת
אַתָּה, וּבָנוּ בְּחֵרֶת וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמֶּת לְהוֹדוֹת לְךָ
וּלְיַחְדְּךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

MORNING SERVICE FOR YOM KIPPUR

Unite our hearts to love and revere You. We trust in You and rejoice in Your guiding power, for from You comes our help. You have called us and drawn us near unto You to serve You in faithfulness. Joyfully, we lift up our voices and proclaim Your unity. We praise You, God, for in love You have called upon our people Israel to serve You.

Congregation

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear, O Israel: The Eternal is our God,
The Eternal God is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכּוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

The congregation is seated following the singing of the Shema

Reader or Congregation

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ,
וּדְבַרְתָּ בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתֵי, וְהָיִיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם.

V'ah-hav-ta eit Adonai Elo-he-chah b'chol l'va-v'chah u-v'chol naf-
sh'chah u-v'chol m'o-de-chah. V'ha-yu ha-d'va-rim ha-ay-leh ah-
shayr ano-chi m'tza-v'chah ha-yom al l'vah-ve-chah. V'she-nan-tam
l'va-ne-chah, v'dee-bar-tah bam. B'shiv-t'chah b'vay-te-chah,
uv'lech-t'chah va-de-rech u-v'shoch-b'chah uv-ku-me-chah. Uk-
shar-tam l'ot al ya-de-chah. V'ha-yu l'to-ta-fot bayn ey-ne-chah.
Uch-tav-tam al m'zu-zot bay-te-chah u'vish-ah-re-chah. L'ma-an
tiz-k'ru va-ah-see-tem et kol mitz-vo-tai, ve-yee-tem k'do-shim
lay-lo-hay-chem. Ani Adonai Elo-hei-chem.

Congregation

You shall love the Eternal God with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. You shall teach them diligently unto your children, and shall speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hand, and they shall be a symbol before your eyes. You shall write them upon the doorposts of your house and upon your gates, that you may remember and do all My commandments and be holy unto your God.

MORNING SERVICE FOR YOM KIPPUR

Responsive Reading

True and enduring is Your word, which You have spoken through Your prophets.

You are the living God.

Your words bring life and light to the soul.

You are the strength of our life, the rock of our salvation.

*You have been the help of our people in time of trouble
and our refuge throughout all generations.*

You are the First and the Last, and beside You there is no redeemer nor helper.

*As You have saved Israel from Egyptian bondage,
so may You send Your help to all who are oppressed.*

May Your teachings guide the hearts of all Your children,
and Your truth unite us in bonds of friendship.

*May the righteous of all nations rejoice in Your grace
and triumph by Your power.*

God, our refuge and our hope, we glorify You as did our people in ancient days:

Choir or Congregation

Who is like You, Eternal One? Who is like You, glorious in holiness, awe-inspiring, working wonders?

מִי כְמוֹכָה בָּאֱלִים יִי? מִי כְמוֹכָה נָאֲדָר בְּקֹדֶשׁ?
נוֹרָא תְהִילָת, עֲשֵׂה פֶלְאָ?

Me cha-mo-chah ba-ay-leem Adonai? Me ka-mo-chah ne-dar
ba-ko-desh, no-rah t'he-lot, o-say feleh?

MORNING SERVICE FOR YOM KIPPUR

Reader

Our liberated people sang a new song unto Your name. They proclaimed Your sovereignty and said:

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יְיָ חֲדַד כָּלָם הוֹדוּ
וְהַמְלִיכוּ וְאָמְרוּ:

Shi-rah cha-da-shah she-b'chu g'u-leem l'shim-chah al s'fat ha-yam.
Ya-chad ku-lam ho-du v'him-lee-chu v'ah-m'ru:

Choir or Congregation

The Eternal God shall reign forever and ever.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yim-loch l'o-lam va-ed.

Reader or Choir

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

Tzur Yis-ra-el, ku-mah b'ez-rat Yis-ra-el. Go-ah-lay-nu Adonai
Tz'va-ot sh'mo, k'dosh Yis-ra-el. Ba-ruch Atah Adonai, Ga-al
Yis-ra-el.

Rock of Israel, redeem those who are oppressed and deliver those who are persecuted. We praise You, our Redeemer, the Holy One of Israel.

MORNING SERVICE FOR YOM KIPPUR

Reader or Choir

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם,
וְאֱלֹהֵי שָׂרָה, וְכָל דּוֹרוֹתָם. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת. וּמֵבִיא
גְּאֻלָּה לְבָנָי בְּנִיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. זְכָרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ
בְּחַיִּים, וְכַתִּבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Ba-ruch Atah Adonai Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-
tay-nu, Elo-hay Av-ra-ham, vay-lo-hay Sa-rah, v'chol do-ro-tam.
Ha-eyl ha-ga-dol ha-gi-bor v'ha-no-rah. Eyl el-yon. Go-mayl
cha-sa-deem to-veem, v'ko-nay ha-kol, v'zo-chayr chas-day ah-vot
v'ee-ma-hot. U-may-vee g'u-lah liv-nay v'nay-hem, l'ma-an sh'mo
b'ah-ha-vah. Zoch-ray-nu L'cha-yim, Me-lech cha-faytz
ba-cha-yeem. V'chat-vay-nu b'say-fer ha-cha-yeem, l'ma-an-chah
Elo-heem cha-yeem. Me-lech o-zayr u-mo-she-ah u-mah-gayn.
Ba-ruch Atah Adonai, ma-gayn Av-ra-ham, v'ez-rat Sa-rah.

We praise You, God of our mothers and fathers, God of Abraham,
God of Sarah, and all their generations. You bestow loving kindness
upon all Your children. You remember the devotion of those who
came before us. In Your love, You bring redemption to their
descendants for the sake of Your name. You are our Ruler and
Helper, our Savior and Protector. We praise You, Eternal One,
Shield of Abraham and Help of Sarah.

MORNING SERVICE FOR YOM KIPPUR

Responsive Reading

God of ages past and future, God of this day, as You were with our mothers and fathers, be with us as well.

As You strengthened them, strengthen us.

As You were their Guide, be ours as well.

Grant that we too may be bearers of Your teaching, teachers of Your truth.

Then our tradition shall endure and our people Israel will live, from mother and father to daughter and son, and all who follow them.

One generation comes, one generation passes.

Each of us is a link in the endless chain of our heritage.

Students of the Torah become teachers. Our people and our ideals endure. Our people and our values live on.

Choir and Congregation

זְכֹרֵנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְבֵּנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

Zoch-ray-nu L'cha-yim, Me-lech cha-faytz ba-cha-yeem. V'chat-vay-nu b'say-fer ha-cha-yeem, l'ma-an-chah Elo-heem cha-yeem.

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

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל
חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב
הַרְחָמִים, זֹכֵר יִצְרָאֵל לְחַיִּים בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ נָטַע בְּתוֹכֵנוּ
חַיֵּי עוֹלָם.

Ah-tah gi-bor l'o-lam Adonai, m'cha-yay ha-kol Ah-tah, rav
l'ho-she-ah. M'chal-kayl cha-yeem b'che-sed. M'cha-yay ha-kol
b'ra-cha-meem ra-beem. So-mach no-f'leem, v'ro-fay cho-leem
u-mah-teer ah-su-reem. U-m'ka-yaym eh-mu-na-to le-shay-nay
ah-far. Me cha-mo-chah Ba-al g'vurot u-me do-meh lach, Melech
may-meet u-m'cha-yay u-matz-me-ach y'shu-ah. Me cha-mo-chah
Av ha-ra-cha-meem, zo-chayr y'tzu-rav l'cha-yim b'ra-cha-meem.
Ba-ruch Atah Adonai no-tay-ah b'to-chay-nu cha-yay o-lam.

Congregation

Eternal is Your power, O God. You are mighty to save. In loving kindness, You sustain the living. In the multitude of Your mercies, You preserve us all. You uphold the falling and heal the sick, free the captives and keep faith with Your children, in death as in life. Who is like You, Almighty God, Author of life and death, Source of salvation? We praise You, for You have implanted within us eternal life.

MORNING SERVICE FOR YOM KIPPUR

U'netaneh Tokef וְנִתְּנָה תִּקְוָה

Reader

It is said that the words we are about to pronounce were born out of the martyrdom of generations past. They said: *U'netaneh tokef kedushat hayom*, "Let us proclaim the sacred and awesome power of this day." Our ancestors believed that the Divine Judge looked upon their deeds and determined their destiny, that human suffering was the punishment for sin.

A legend, difficult for us to accept today... and yet, surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and we are judged by God according to the choices we shall make. In our decisions, we are not always free. Yet, if only we make the effort to turn, every force of goodness, within and without, will help us to escape that death of the heart which leads to sin. If we seize the opportunity this Day offers, we can liberate ourselves from our past and so avert the destiny to which it would otherwise lead.

That is the meaning of this ancient prayer for today. May it stir us, as it stirred our ancestors, to recognize that we are subject to God's judgment, and that the nature of that judgment depends upon the choices and decisions we shall make. Each of us can write a new and a better chapter in the Book of Life.

Choir

וְנִתְּנָה תִּקְוָה קִדְּשֵׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם. וְבוֹ תִּנְשָׂא מַלְכוּתְךָ,
וַיִּבּוֹן בְּחֶסֶד כְּסֶאֱךָ, וְתִשָּׁב עָלֵינוּ בְּאַמֶּת. אָמֵת כִּי אַתָּה הוּא רֵיָן
וּמוֹכִיחַ, וְיֹדֵעַ וְעֵד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל
הַנְּשָׁפָחוֹת. וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹת, וּמֵאֲלֵינוּ יִקְרָא, וְחוֹתֵם יָד כָּל
אָדָם בּוֹ.

MORNING SERVICE FOR YOM KIPPUR

Reader and Congregation

Let us proclaim the sacred and awesome power of this Day. For on this day Your dominion is exalted, Your throne proclaimed in steadfast love; there in truth You reign. You are Judge and Arbiter, Counsel and Witness. You write and You seal. You record and You recount. You remember deeds long forgotten. You open the book of our days, and what is written there proclaims itself, for it bears the signature of every human being.

Reader or Choir

בְּרֹאשׁ הַשָּׁנָה יִפְתִּיבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמּוּן, כְּמָה יַעֲבִירוּן, וְכְמָה יִפְרִיאוּן. מִי יִחְיֶה, וּמִי יָמוּת. מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ. מִי בְּאֵשׁ, וּמִי בַּמַּיִם. מִי בַחֲרֵב, וּמִי בַחַיָּה מִי בְרָעַב, וּמִי בְצָמָא. מִי בְרָעַשׁ, וּמִי בַמִּגָּפָה מִי בַחֲנִיקָה, וּמִי בְסָקִילָה. מִי יָנוּחַ, וּמִי יָנוּעַ. מִי יִשְׁקֹט, וּמִי יִטְרֹף. מִי יִשְׁלֹו, וּמִי יִתִּיּוֹר. מִי יַעֲנֶה, וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל, וּמִי יָרוּם.

Reader

According to legend:

On Rosh Hashanah it is written in the Book of Life,

And on Yom Kippur it is sealed:

How many shall pass on, how many shall come to be,

Who shall live and who shall die,

Who shall see ripe age and who shall not.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.

But through repentance, prayer, and charity,
we may shape the nature of our lives and alter human destiny.

MORNING SERVICE FOR YOM KIPPUR

Reader or Choir

וּבְשׁוּפָר גָּדוֹל יִתְקַע, וְקוֹל דִּמְמָה דָּקָה יִשְׁמַע. וּמִלְאָכִים יִחְפּוּזוּ, וְחֵיל
וִרְעָדָה יֵאָחֲזוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צָבָא מְרוֹם בְּדִין,
כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבִירוּן לִפְנֶיךָ כְּבִנֵּי מֶרֶץ.

כְּבִקְרַת רוּעָה עֲדָרוּ, מַעֲבִיר צֹאנוּ תַּחַת שְׁבִטוֹ, בֵּן תַּעֲבִיר וְתִסְפּוֹר
וְתִמְנָה, וְתִפְקֹד נַפֶּשׁ כָּל חַי, וְתַחֲתוֹף קִצְבָּה לְכָל בְּרִיָּה, וְתַכְתּוֹב
אֶת גְּזֵר דֵּינָם.

Congregation

May our hearts awaken to the truth that You alone, O God, bestow life and ordain death. Your judgment decides the fortunes and disasters of nations and of mortal beings, our joys and our sorrows, and the length of our days. Your will is not for us to perish from our sins, but to turn from our evil ways and live more fully.

Reader or Choir

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר. בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ. מְשׁוּל כְּחָרָס
הַנִּשְׁפָּר, כְּחֻצִיר יֶבֶשׁ, וְכָצִיץ נוֹבֵל, כְּצֵל עוֹבֵר, וְכַעֲנַן כֹּלֵה, וְכִרְיוֹחַ
נוֹשֶׁבֶת, וְכֶאָבֶק פּוֹרֵחַ, וְכִחְלוֹם יְעוּף. וְאַתָּה הוּא מְלֹךְ אֵל חַי וְקַיִם.

Reader

Our origin is dust, and dust is our end. Each of us is like grass that will wither, a flower that will fade, a shadow moving on, a cloud passing by, a particle of dust floating on the wind, a dream soon forgotten. But You reign forever, the everlasting God!

MORNING SERVICE FOR YOM KIPPUR

The Sanctification

The congregation rises

Congregation

נְקַדֵּשׁ אֶת שְׁמֶךָ בָּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵּי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

We sanctify Your name on earth, as the heavens declare Your glory,
and in the words of the prophet we say:

Holy, holy, holy is the God of all Creation. The whole universe is
full of God's glory.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh Adonai tz'va-ot, m'lo kol ha-ah-retz
k'vo-do.

Reader

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

Adir, adir-ay-nu, Adonai Ado-nay-nu. Mah adir shim-chah b'chol
ha-ah-retz.

God our Strength, God our Ruler, how majestic is Your name in all
the earth!

MORNING SERVICE FOR YOM KIPPUR

Congregation

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Ba-ruch k'vod Adonai me-m'ko-mo.

Praised be the glory of God in all the world.

Choir or Reader

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנו.
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

Echad Hu Elo-hay-nu. Hu ah-vee-nu. Hu mal-kay-nu. Hu
mo-she-ay-nu. V'hu yash-me-ay-nu, b'ra-cha-mav l'ay-nay kol chai.

Our God is One. God is our Creator and our Ruler. God is our
Helper who, in mercy, will answer our prayers in the sight of all the
living.

Congregation

The Eternal One, your God, shall reign forever, from generation to
generation. Hallelujah!

יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yim-loch Adonai l'o-lam, Elo-ha-yich tzion, l'dor va-dor.
Halle-lu-yah!

The congregation is seated

MORNING SERVICE FOR YOM KIPPUR

Reader

The Day of Atonement demands that we examine not only our personal lives, but also the life of the society about us. Before God we confess our share of responsibility for the evils which inflict hardship and loneliness on so many: injustice and inequality, the selfishness of individuals and groups, the insensitivity of the strong to the weak.

Congregation

This Day demands of us that we acknowledge our faults: Each of us shares, in some measure, these and many other failings. No one is so righteous as to say: "I have not sinned." May this Day impress on us anew that personal faith is only a part of our religion; that we must work to establish a society acceptable to God, a family of families united in mutual concern and compassion.

Reader

How much hurt we inflict on others! Through our failures, poverty and crime degrade our cities. The weak are robbed of their rights. Heedless of the cost to future generations, nature is greedily exploited. Starvation claims its victims. Nations fall upon one another in savage wars. These faults, by which we damage ourselves and one another, estrange us from the Divine; as it has been said: "Your iniquities have separated you from God, and your sins have hidden God's face from you."

MORNING SERVICE FOR YOM KIPPUR

Congregation

May this season of repentance make us more sensitive to the needs of all others and more responsive to their spoken and unspoken pleas for sympathy and help:

Responsive Reading

All who struggle vainly for attention;

And those who shrink with fear at another's touch;

All whose outward appearance may hide a soul of beauty;

And those whose awkwardness blinds us to an inner grace;

All whose faces we forget from one encounter to the next;

And those who never seem to find a resting-place in the family of the secure;

All whose ambition exceeds their skill;

And those whose early promise has dimmed to small achievement;

All whose minds are clouded or weak;

And those who bear the burden of broken bodies;

All who wait in pain only for death;

And those who wait for news which never comes;

All who are alone, unloved, with none to love;

All whose loved ones are gone, and those whose family ties are broken;

All those deprived of their rights by the callousness of others;

And all who have been driven from their homes by wars they never made.

MORNING SERVICE FOR YOM KIPPUR

Reader and Congregation

O God, turn our steps to the heights where human goodness finds its dwelling. There shall we find Your hand stretched out in welcome, to help us on our way. In love, You have given us this Day of Atonement, that we may obtain forgiveness for our sins and become reconciled to You and to all people.

Reader or Choir

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ
בְּתוֹרָתְךָ, שְׂפָעֵנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. וְטִהַר לִבֵּנוּ לְעִבְדְּךָ
בְּאַמֶּת, כִּי אַתָּה סֶלֶחַן לְיִשְׂרָאֵל וּמַבְלֵעַדֶּיךָ אֵין לָנוּ מֶלֶךְ מִדּוֹחַ
וְסוֹלָח.

Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-tay-nu, kad-shay-nu
b'mitz-vo-te-chah v'tayn chel-kay-nu b'to-ra-te-chah. Sa-bay-nu
me-tu-ve-chah v'sam-chayl-nu be-shu-ah-te-chah. V'ta-hayr le-bay-
nu l'ov-d'chah be-eh-met. Ke Atah Sal-chan l'Yis-ra-el u-me-
bal-ah-de-chah ayn la-nu melech mo-chayl v'so-lay-ach.

Our God and God of our mothers and fathers, sanctify us through Your commandments that we may share in the blessings of Your Torah. Teach us to be satisfied with the gifts of Your goodness and to rejoice in Your mercies. Purify our hearts that we may serve You in truth. For You are the One who forgives and pardons. Beside You we have no ruler.

MORNING SERVICE FOR YOM KIPPUR

Reader

Our God and God of our mothers and fathers, pardon our transgressions on this Day of Atonement. Remove our guilt, as You have promised: "I will blot out Your iniquities for My own sake, and Your sins I will remember no longer. I have made your sins to vanish like a cloud and your transgressions like a mist. Return to me for I have redeemed you. For on this day you shall be forgiven and cleansed from all your sins. Before the Eternal God, you shall be pure."

Silent Confession

In my individuality I turn to You, O God, and seek Your help. You care for each of Your children. Therefore, while around me others are thinking their own thoughts, I think mine. As each of them seeks to experience Your Presence, so do I.

The abilities of each of us are limited by nature and by the circumstances we have had to face. Whether I have done better or worse with my capacities than others with theirs, I cannot judge.

But I do know that in many ways I have failed to live up to my potential and to Your demands. Not that You expect the impossible. You do not ask me: "Why have you not been as great as Moses?" You do ask me: "Why have you not been yourself? Why have you not been true to the best in you?"

I will not place the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies mainly in myself. I have been weak. Too often I have failed to make a complete effort, to give my full attention to those who need me, to speak the kindly word, to do the generous deed, to express my concern for my friends. I have not loved enough, not even those closest to me.

MORNING SERVICE FOR YOM KIPPUR

I have also neglected my duties to our faith and to our people Israel. The Jewish people is only a remnant of what it was, a fragment of what it might have been. It needs strength to rebuild itself and to carry on the task entrusted to it by a hundred generations. Have I been a source of its strength? Have I enhanced the good name of our people? Have I shared fully in its life? Have I even acquainted myself sufficiently with the history of my people and the teachings of my faith?

And do I not share some responsibility for the social evils which I see about me every day? Have I always used my opportunities as a citizen to relieve suffering, to speak out against injustice, to promote harmony in the life of my city, my country, and the peoples of the world?

There is much that I failed to do. There is also much that I wish I had not done. By many words and deeds I have caused harm. It is not easy to remember the details; out of guilt I tend to shut them out of my consciousness. But clearly or dimly, the regretted memories now come back to me. I have, in many ways, hurt those closest to me. I have betrayed their trust, offended their sensibilities, damaged their self-respect. Sometimes, indeed, I have done harm from what seemed at the time good motives. Sometimes my supposed love for others was in reality a desire to dominate them. And sometimes what I took to be righteous indignation was actually uncontrolled anger or unforgiving vindictiveness.

How I wish I had learned to control my impulses; to curb my craving for pleasure, power, and possessions; to display consistently those qualities which are most admirable in others! Have I made any progress at all in this, the greatest of all arts, the art of living? Perhaps a little . . . certainly not enough.

MORNING SERVICE FOR YOM KIPPUR

Why? Because I have not been true to myself. Because I have not nurtured sufficiently the good in me. For there is good in me. "The soul that You have given me is pure!" There is that in me which condemns me when I do wrong and urges me to do right, which holds up before me the ideal, and challenges me to reach toward it. There is in me a spark of Your divinity.

How to realize the Divine image in me: There is the question and the answer. Surely it means to seek You more earnestly, to submit myself to Your will, to say to You: Here I am; mold me, guide me, instruct me, use me, let me be Your co-worker, an instrument of Your redemptive purpose.

Help me then, O God! Help me always, but especially now, on this sacred Day of Atonement. Help me to banish from myself whatever is mean, ugly, callous, cruel, stubborn, or otherwise unworthy of being created in Your image. Purify me, revive me, uplift me. Forgive my past, and lead me into the future, resolved to be Your servant.

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

MORNING SERVICE FOR YOM KIPPUR

The congregation rises

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, תָּבֹא לִפְנֵינוּ תִּפְלְתָנוּ, וְאַל
תִּתְעַלֵּם מִתַּחֲנֻנֵּנוּ, שְׂאִין אָנוּ עֲזִי פָנִים וְקָשִׁי עֲרָף, לֹאִמַר לִפְנֵינוּ יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל
אֲנַחְנוּ חָטָאנוּ. חָטָאנוּ. עֲוִינוּ, פָּשְׁעֵנוּ.

Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-tay-nu, ta-vo l'fa-
ne-chah t'fee-la-tay-nu. V'al teet-ah-laym mit-che-na-tay-nu. S'ayn
ah-nu ah-zay fa-neem uk-shay o-ref, lo-mar l'fa-ne-chah, Adonai
Elo-hay-nu, vay-lo-hay ah-vo-tay-nu v'ee-mo-tay-nu, tza-de-keem
ah-nach-nu v'lo cha-tah-nu. Ah-val ah-nach-nu cha-tah-nu.
Cha-tah-nu, ah-vee-nu, pah-sha-nu.

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

The congregation is seated

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל
כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעֵנוּ.
מִה נֹאמַר לִפְנֵינוּ יוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לִפְנֵינוּ שׁוֹכֵן שְׁחָקִים, הֲלֵא
כָּל הַנִּסְתָּרוֹת וְהַנִּגְלּוֹת אַתָּה יוֹדֵעַ.
אַתָּה יוֹדֵעַ רֵזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי
בֵּטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבְכֵן יִהְיֶה רְצוֹן מִלִּפְנֵינוּ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּסְלַח לָנוּ עַל
כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל
פְּשָׁעֵינוּ.

MORNING SERVICE FOR YOM KIPPUR

Reader

We have turned aside from Your commandments and from Your precepts, and it has not availed us. You are just, whatever befalls us. You call us to righteousness, but we bring evil upon ourselves.

Congregation

What can we say before You, who dwells on high? What shall we plead before You? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the innermost chambers of our hearts, and probe the deep recesses of our souls. Nothing is concealed from Your knowledge.

Responsive Reading

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.

For the sin we have committed against You under duress or by choice,

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּזֵדוֹן וּבְשִׁגְגָה.

For the sin we have committed against You consciously or unaware,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּגָלוּי וּבְסֵתֶר.

For the sin we have committed against You openly or in secret,

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.

For the sin we have committed against You in the evil designs of our hearts,

MORNING SERVICE FOR YOM KIPPUR

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה.

For the sin we have committed against You with our words,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּחֹזֶק יָד.

For the sin we have committed against You by the abuse of power
or of privilege.

Congregation, then Choir

וְעַל כָּלֵם, אֱלֹהִי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כִּפֹּר לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu, m'chal la-nu, ka-payr lanu.

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

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּאַמּוּץ הַלֵּב.

For the sin we have committed against You by hardening our hearts,

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

For the sin we have committed against You by betraying the moral teachings of our faith,

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

For the sin we have committed against You by disrespect for parents and teachers,

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.

For the sin we have committed against You by speaking maliciously of others,

MORNING SERVICE FOR YOM KIPPUR

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן.

For the sin we have committed against You by dishonesty in our work,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

For the sin we have committed against You by exploiting and dealing treacherously with our neighbors.

Congregation, then Choir

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כִּפֹּר לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu,
m'chal la-nu, ka-payr la-nu.

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

Reader

Our God and God of all generations, do not forsake us. Lead us with the knowledge of Your Torah, that we may more fully understand Your will. Direct our thoughts to revere You and incline our hearts to love You, that we may turn to You in truth and in sincerity. Forgive our sins for the sake of Your great name. Hear our plea, Eternal One! Be gracious to us and, with compassion, accept our prayers.

MORNING SERVICE FOR YOM KIPPUR

Choir

כִּי אָנּוּ עֲמָךְ, וְאַתָּה מְלָכֵינוּ.

אָנּוּ בְּנֵיךְ וְאַתָּה אָבֵינוּ.

אָנּוּ נִחְלָתֶךָ, וְאַתָּה גּוֹרְלֵנוּ.

אָנּוּ צִאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.

אָנּוּ כֶּרֶמְךָ, וְאַתָּה נוֹטְרֵנוּ.

אָנּוּ רַעֲיָתֶךָ, וְאַתָּה דּוֹרְנוּ.

Responsive Reading

Hear our plea, Eternal One, and be gracious to us.

In Your mercy, favorably accept our prayers.

Forsake us not, Eternal One, be not far from us.

Forsake us not when our own strength fails us.

We are Your people, You are our Ruler.

We are Your children, You are our Parent.

We are Your possession, You are our Portion.

We are Your flock, You are our Shepherd.

We are Your vineyard, You are our Keeper.

We are Your beloved, You are our Friend.

MORNING SERVICE FOR YOM KIPPUR

Reader

רָצִיה, יְיָ אֱלֹהֵינוּ, בְּעֶמְקֵי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל וּתְהִי לְרָצוֹן
תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יְיָ, שְׂאוֹתָךְ לְבִדּוֹךְ בִּירְאָה
נְעֻבֹד.

R'tzei Adonai Elo-hay-nu b'am-chah Yisrael, u-t'fee-la-tam
b'ah-ha-vah t'ka-bayl. U-t'he l'ra-tson ta-meed avo-dat Yisrael
ah-meh-chah. Ba-ruch Atah Adonai, sh'o-t'chah l'va-d'chah
b'yee-rah na-ah-vod.

Look with favor upon us, and may our service be acceptable to You.
We praise You, whom alone we serve in reverence.

Congregation

We gratefully acknowledge, Eternal God, that You are our Creator
and Preserver, the Rock of our life and the Shield of our help. We
are thankful for our lives which are in Your care, for our souls
which are ever in Your keeping, for Your wondrous providence and
for Your continuous goodness, which You bestow upon us day by
day. Truly, Your mercies never fail and Your loving kindness never
ceases. Therefore do we forever put our trust in You.

MORNING SERVICE FOR YOM KIPPUR

Reader and Choir

Our God and God of all generations, may Your blessing rest upon us, according to the gracious promise of the Torah:

יְבָרֶכֶךָ יי וַיְשַׁמְרֶךָ.

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּנָּה.

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May God bless you and keep you. *Amen.*

May the light of God's Presence shine upon you and be gracious unto you. *Amen.*

May God bestow favor upon you and give you peace. *Amen.*

Reader or Choir

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל הָעַמִּים. בָּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר
פְּנִיךָ נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּק וּבִרְכָּה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל
הָעַמִּים בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּסֻפֵּר חַיִּים, בָּרַכָּה וְשְׁלוֹם וּפְרִיָּטָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

Sim sha-lom to-vah u'v'ra-chah. Cheyn va-chesed v'ra-cha-mim
ah-lay-nu v'al kol Yis-ra-el v'al kol ha-ah-meem. Bar-chay-nu
ah-vee-nu ku-la-nu k'echad b'or pa-ne-chah. Ke v'or pa-ne-chah
na-ta-ta la-nu, Adonai Elo-hay-nu, to-rat cha-yeem. v'ah-ha-vat
che-sed, u-tz'da-kah u-v'ra-chah v'ra-cha-meem v'cha-yeem
v'shalom. V'tov b'ay-ne-chah l'va-raych et am-cha Yis-ra-el b'chol
ayt u-v'chol sha-ah bish-lo-me-chah. B'say-fer cha-yeem, b'ra-chah
v'sha-lom u-par-nah-sah to-vah, n'za-chayr v'nee-ka-tayv
l'fa-ne-chah, ah-nach-nu v'chol am-chah bayt Yis-ra-el, l'cha-yim
to-veem u-l'sha-lom. Ba-ruch Atah Adonai, o-say ha-sha-lom.

Congregation

Grant us peace, Your most precious gift, O Eternal Source of peace,
and enable our people Israel to be its messenger unto all the world.
Bless our country that it may ever be a stronghold of peace and its
advocate in the council of nations. May contentment reign within
our borders, health and happiness within our homes. Strengthen the
bonds of friendship and harmony among the inhabitants of all lands.
Plant virtue in every soul, and may the love of Your name hallow
every home and every heart. We praise You, O God, Giver of peace.
Amen.

MORNING SERVICE FOR YOM KIPPUR

Silent Devotion

or such other prayer or meditation as the heart may prompt

God, keep my tongue from evil and my lips from speaking guile. Be my support when grief silences my voice and my comfort when woe bends my spirit. Implant humility in my soul, and strengthen my heart with perfect faith in You. Help me to be strong in trial and temptation and to be patient and forgiving when others wrong me. Guide me by the light of Your counsel that I may ever find strength in You, my Rock and my Redeemer. Amen.

Psalm 23

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He guideth me in straight paths for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou hast anointed my head with oil. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

Choir and Congregation

יְהוָה לְרִצּוֹן אֲמַרְי פִּי וְהִגִּיֹן לִיבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y'he-yu l'ra-tzon im-ray fee v'heg-yon lee-bee l'fa-ne-chah,
Adonai tzu-ri v'go-ah-lee.

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

MORNING SERVICE FOR YOM KIPPUR

The Reading of the Torah

Reader

Isaiah 2:1 - 4

It shall come to pass, in the end of days, that the mountain of God's House shall be exalted above the hills, and all the nations shall flow unto it. And many people shall go and say: "Come and let us go up to the mountain of the Eternal, to the House of the God of Jacob, that we may be taught the way, and that we may walk in God's path. For out of Zion shall go forth the Torah, and the word of the Eternal One from Jerusalem."

Choir and Congregation

שָׁאוּ שְׁעָרִים רָאשֶׁכֶּם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יְיָ עֲבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

S'u sh'ah-reem ro-shay-chem, v'he-na-s'u pit-chay o-lam. V'ya-vo Melech Ha-ka-vod. Me hu zeh Melech Ha-ka-vod? Adonai Tz'va-ot. Hu Melech Ha-ka-vod. Selah.

Lift up your heads, O gates, and be lifted up, O everlasting doors, that the Glorious Ruler may come in. Who is the Glorious Ruler? The God of all Creation is the Glorious Ruler.

MORNING SERVICE FOR YOM KIPPUR

The congregation rises

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן.
אֶרְךְ אֲפִים וְרַב חֶסֶד וְאֱמֶת.
נוֹצֵר חֶסֶד לְאֵלִים.
נִשָּׂא עוֹן וְפָשַׁע וְחַטָּא וְנִקָּה.

Adonai, Adonai, El ra-chum v'cha-nun,
Eh-rech ah-pa-yim v'rav che-sed ve-eh-met.
No-tzayr che-sed la-ah-la-feem,
No-say ah-von va-fe-shah v'cha-ta-ah v'na-kay.

Congregation, then Choir

The Eternal, the Eternal God is merciful and gracious, endlessly patient, loving and true, showing mercy to every generation, forgiving iniquity and sin, and granting pardon.

Read Responsively

אֲבִינוּ מִלִּפְנֵי חַטָּאנוּ לְפָנֶיךָ.

Avinu Malkaynu, we have sinned before You.

אֲבִינוּ מִלִּפְנֵי כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אֲבִינוּ מִלִּפְנֵי חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkaynu, grant unto us a year of happiness.

אֲבִינוּ מִלִּפְנֵי כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.

Avinu Malkaynu, bestow upon us an abundance of Your blessings.

אָבִינוּ מֶלְכֵנוּ חַמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

Avinu Malkaynu, have mercy upon us and upon our children.

אָבִינוּ מֶלְכֵנוּ כֹּלֵה דֶבֶר וְחָרֵב וְרָעָב מֵעָלֵינוּ.

Avinu Malkaynu, keep far from our world pestilence, war and famine.

אָבִינוּ מֶלְכֵנוּ חֲתוּם פִּיּוֹת מִשְׁטֵינֵנוּ וּמִקְטָרֵינוּ.

Avinu Malkaynu, cause every oppressor and tyrant to vanish from our midst.

אָבִינוּ מֶלְכֵנוּ הַחֲזִירֵינוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avinu Malkaynu, help us to return to You in perfect repentance.

אָבִינוּ מֶלְכֵנוּ סֹלַח וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ.

Avinu Malkaynu, forgive and pardon all of our iniquities.

אָבִינוּ מֶלְכֵנוּ הַזֵּהי הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רְצוֹן מִלְּפָנֶיךָ.

Avinu Malkaynu, may this hour reveal to us Your mercy and Your favor.

אָבִינוּ מֶלְכֵנוּ חֲנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

MORNING SERVICE FOR YOM KIPPUR

The Torah Scroll is taken from the Ark

Reader

הָבוּ גִדּוֹל לֵאלֹהֵינוּ וְתִנוּ כְבוֹד לַתּוֹרָה

Ha-vu go-del lay-lo-hay-nu u-t'nu cha-vod la-Torah

Let us declare the greatness of our God
and give honor unto the Torah.

Congregation

בָּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ

Ba-ruch sh'na-tan Torah l'ah-mo Yis-ra-el be-k'du-shah-to.

Let us praise the One who in holiness
has given the Torah unto our people Israel.

Reader

בֵּית יַעֲקֹב, לְכוּ, וְנִלְכֶּה בְּאוֹר יי.

Bayt Ya-ah-kov, l'chu v'nayl-chah b'or Adonai.

O House of Jacob: Come, let us walk
by the light of the Eternal God.

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear O Israel: the Eternal is our God;
The Eternal God is One!

MORNING SERVICE FOR YOM KIPPUR

Choir or Congregation

לְךָ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.

L'chah Adonai ha-g'du-lah v'ha-g'vu-rah v'ha-ti-fe-ret v'ha-ne-
tzach v'ha-hod. Ke chol ba-sha-ma-yim u-va-ah-retz. L'chah Adonai
ha-mam-la-chah v'ha-mit-na-say l'chol l'rosh.

Yours, O God, is the greatness, the power, the glory, the victory and
the majesty. For all that is in heaven and earth is Yours. You reign
supreme over all.

The congregation is seated

Before the Reading of the Torah

בָּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וַיִּתֵּן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Barechu et Adonai ha-m'vo-rach.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr
ba-char ba-nu me-kol ha-ah-meem, v'na-tan la-nu et Torah-to.

Ba-ruch Atah Adonai no-tain ha-Torah.

Praise God, to whom all praise is due!

Let us praise God, to whom all praise is due now and forever.

We praise You, Ruler of the universe.

You have called us from all people by giving us the Torah.

We praise You, Eternal God, Giver of the Torah.

Deuteronomy 29:9-14; 30:11-20

אתם נצבים היום כלכם לפני יהוה אלהיכם ראשיכם שבטיכם וקנניכם ושטריכם כל איש ישראל. טפכם נשיכם וגרף אשר בקרב מחניך מחטב עציך עד שאב מימך. לעברך בברית יהוה אלהיך ובאלתו אשר יהוה אלהיך כרת עמך היום. למען הקים אתך היום לו לעם והוא יהיה לך לאלהים פאשר דבר לך וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב. ולא אתכם לבדכם אנכי כרת את הברית הזאת ואת האלה הזאת. כי את אשר ישנו פה עמנו עמד היום לפני יהוה אלהינו ואת אשר איננו פה עמנו היום.

כי המצודה הזאת אשר אנכי מצוץ היום לא נפלאה הוא ממך ולא רחקה הוא. לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אותה ונעשנה. ולא מעבר לים הוא לאמר מי יעבר לנו אל עבר הים ויקחה לנו וישמענו אותה ונעשנה. כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו. ראה נתתי לפניך היום את החיים ואת הטוב ואת המוות ואת הרע. אשר אנכי מצוץ היום לאהבה את יהוה אלהיך ללכת בדרכיו ולשמור מצותיו וחקתיו ומשפטיו וחיית ורבית וברכה יהוה אלהיך בארץ אשר אתה בא שמה לרשתה. ואם יפנה לבבך ולא תשמע ונדחת והשתחוית לאלהים אחרים ועבדתם. הגדתי לכם היום כי אבד תאבדון לא תאריכון ימים על האדמה אשר אתה עבר את הירדן לבוא שמה לרשתה. העדתי בכם היום את השמים ואת הארץ החיים והמוות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך. לאהבה את יהוה אלהיך לשמע בקלו ולדבקה בו כי הוא חיך וארך ימיו לשבת על האדמה אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב לתת להם.

MORNING SERVICE FOR YOM KIPPUR

Deuteronomy 29:9-14; 30:11-20

You stand this day, all of you, before your Eternal God: the heads of your tribes, your elders and officers. Every one of Israel, men, women, and children, and the strangers in your camp, from the one who chops your wood to the one who draws your water. You are entered into the sworn covenant which our Eternal God has made with you this day, in order to establish you henceforth as the people whose only God is the Eternal, as you had been promised, and as God had sworn to our ancestors, to Abraham, Isaac, and Jacob.

And it is not with you alone that I make this sworn covenant: I make it with those who are standing here with us today before your God, and equally with all who are not here with us today.

For this commandment which I command you this day is not too hard for you, nor too remote. It is not in heaven, that you should say: "Who will go up for us to heaven and bring it down to us, that we may do it?" Nor is it beyond the sea, that you should say: "Who will cross the sea for us and bring it over to us, that we may do it?" No, it is very near to you, in your mouth and in your heart, and you can do it.

See, I have set before you this day life and good, or death and evil. For I command you this day to love the Eternal, to walk in God's ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that God may bless you in the land that you are about to enter. But if your heart turns away and you do not listen, and you let yourself be lured away to worship other gods, and serve them, I warn you now that you will perish: you will not live long in the land which you are crossing the Jordan to enter and inherit.

MORNING SERVICE FOR YOM KIPPUR

I call heaven and earth as witness this day:
I have set before you life or death, blessing or curse.
Therefore, choose life that you and your descendants may live!

Love God! Listen to God's voice; and hold fast to the One who is your life and the length of your days! Then you shall endure in the land which the Eternal One promised to your ancestors.

After the Reading of the Torah

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

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam ah-shayr na-tan
la-nu to-rat eh-met, v'cha-yay o-lam na-ta b'to-chay-nu.
Ba-ruch Atah Adonai no-tain ha-Torah.

We praise You, Eternal God, Ruler of the Universe. You have given
us the Torah of truth, implanting within us eternal life.
We praise You, Giver of the Torah.

As the Reading is completed

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה.

V'zot ha-Torah ah-shayr som Moshe lif-nay b'nay Yis-ra-el, al pe
Adonai b'yad Moshe.

This is the Torah that Moses placed before the people of Israel to
fulfill the word of God.

MORNING SERVICE FOR YOM KIPPUR

Before the Reading of the Haftarah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת, בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr
ba-char b'n'vee-eem to-veem, v'ra-tzah v'div-ray-hem ha-ne-eh-
ma-reem b'e-met. Ba-ruch Atah Adonai, ha-bo-chayr ba-To-rah
u-v'Moshe av-do u-v'Yis-ra-el ah-mo, u-vin-vee-ay ha-emet
va-tze-dek.

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

קרא בגרון אלתחשך בשופר הרם קולך והגד לעמי פשעם ולבית
יעקב חטאתם. ואותי יום יום ידרשון ודעת דרכי יחפצון כגוי אשר
צדקה עשה ומשפט אלהיו לא עזב ישאלוני משפטי צדק קרבת
אלהים יחפצון. למה צמנו ולא ראית ענינו נפשנו ולא תדע הן
ביום צמכם תמצאו חפץ וכל-עצביכם תנגשו. הן לריב ומצה
תצומו ולהכות באגרף רשע לא תצומו כיום להשמיע בפרום
קולכם. הנה יהיה צום אברהם יום ענות אדם נפשו הלכה כאגמון
ראשו ושק ואפר יציע הלזה תקרא צום ויום רצון ליהודה. הלא זה
צום אברהם פתח חרצבות רשע התר אגדות מוטה ושלח רצוצים
חפשים וכל מוטה תנתקו. הלא פרס לרעב לחמך ועניים מרודים
תביא בית כי תראה ערם וכסיתו ומבשרך לא תתעלם. אז יבקע
כשחר אורך וארכתך מהרה תצמח והלך לפניך צדלך כבוד יהוה
יאסף. אז תקרא יהודה יענה תשוע ויאמר הנני אם-תסיר מתוכך
מוטה שלח אצבע ודבר און. ותפק לרעב נפשך ונפש נענה תשוביע
וזרח בחשך אורך ואפלתך כצהרים. ונחך יהוה תמיד והשביע
בצחצחות נפשך ועצמותיך יחליץ והיית כגן רוה וכמוצא מים אשר
לא יכזבו מימיו. ובנו ממך חרבות עולם מוסדי דור ודור תקומם
וקרא לך גדר פרוץ משובב נתיבות לשבת.

MORNING SERVICE FOR YOM KIPPUR

Isaiah 58:1 - 14

God says: Cry aloud; do not hold back! Let your voice resound like a Shofar! Declare to the people their transgression, and to the house of Jacob their sins. Yes, they seek Me daily, as though eager to learn My ways, as if they were a people that does what is right, and has not forsaken the way of its God.

They ask of Me the right way, as though delighting in the nearness of God. When we fast, you say, why do You pay no heed? Why, when we afflict ourselves, do You take no notice?

Because on your holy day you pursue your own affairs, while you oppress all your workers! Because your fasting leads only to strife and discord and cruelty! Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I have chosen? A day of self-affliction? Bowing your head like a reed, and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to the Eternal? Is not this the fast I have chosen: to unlock the shackles of injustice, to loosen the yoke of tyranny, to let the oppressed go free, and to break every chain asunder? Surely it is to share your bread with the hungry, and to bring the homeless into your house; when you see the naked, to cover them, never withdrawing yourself from your own kin.

Then shall your light break forth like the dawn, and your healing shall quickly blossom; the Righteous One will walk before you, the glory of the Eternal One will be your rear-guard. Then, when you call, the Eternal One will answer; when you cry, God will say: Here I am!

MORNING SERVICE FOR YOM KIPPUR

If you remove lawlessness from your midst, the pointing finger, the malicious word; if you give of yourself to the hungry, and satisfy the needs of the afflicted; then your light shall shine in the darkness, and your night become bright as noon; the Eternal One will guide you always, filling your throat in parched lands, and renewing your body's strength; you shall be like a garden overflowing with water, like a spring that never fails. You shall rebuild the ancient ruins, restoring the foundations of ages past. You shall be called Repairer of the breach, Restorer of streets to dwell in.

After the Reading of the Haftarah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֶמָן הָאוֹמֵר וְעָשָׂה, הַמְדַּבֵּר וּמְקַיֵּם, שֶׁכֵּל דְּבָרָיו אֱמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשְּׁבִת הַזֶּה וְעַל יוֹם הַכַּפּוּרִים הַזֶּה, שֶׁנִּתְּנָה לָנוּ יְיָ אֱלֹהֵינוּ, [לְקַדְּשָׁה וּלְמַנּוּחָה] לְמַחֲיִלָּה וּלְסִלִּיחָה וּלְכַפֶּרָה, לְכַבּוֹד וּלְתִפְאָרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יְתִבְרַךְ שְׁמֶךָ בְּכִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. וְדַבְּרָךְ אֱמֶת וְקַיִם לָעֶד.

בְּרוּךְ אַתָּה יְיָ, מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וּלְעֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשְּׁבִת וְ] יִשְׂרָאֵל יוֹם הַכַּפּוּרִים.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, Tzur kol ha-o-la-meem, Tza-deek b'chol ha-do-rot. Ha-eyl ha-ne-eh-man ha-o-mayr v'o-seh, ha-m'da-bayr u-m'ka-yaym, sh'chol d'va-rav eh-met va-tse-dek.

Al ha-Torah, v'al ha-ah-vo-dah, v'al ha-n'vee-eem, [v'al yom ha-Shabbat ha-zeh] v'al yom ha-kee-pu-reem ha-zeh, sh'na-ta-ta la-nu Adonai Elo-hay-nu, [lik-du-shah v'lim-nu-chah] lim-chee-lah v'lis-lee-chah u-l'cha-pah-rah, l'cha-vod u-l'tee-fah-ret. Al ha-kol Adonai Elo-hay-nu, ah-nach-nu mo-deem lach, u-m'va-r'cheem o-tach. Yit-ba-rach shim-chah b'fee kol chai ta-meed l'o-lam va-ed. U-d'va-rav eh-met v'ka-yam la-ad.

Ba-ruch Atah Adonai, mo-chayl v'so-lay-ach la-ah-vo-no-tay-nu v'la-ah-vo-not ah-mo bayt Yis-ra-el, u-ma-ah-veer ash-mo-tay-nu b'chol sha-nah v'sha-nah, Me-lech al kol ha-ah-retz, m'ka-daysh [ha-Shabbat v'] Yis-ra-el v'yom ha-kee-pu-reem.

MORNING SERVICE FOR YOM KIPPUR

Let us praise God, Ruler of the Universe, the Rock of all Creation, the Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this [Sabbath and this] Day of Atonement that You, Eternal God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and glory, we thank and praise You. May Your name be praised forever by every living being. We praise You, Eternal One, whose forgiving love annuls our trespasses year after year. Ruler of the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

MORNING SERVICE FOR YOM KIPPUR

The congregation rises

Returning the Torah to the Ark

Reader

גְּדִלוֹ לִי אֱתִי וְנִרְוַמְנָה שְׁמוֹ יְהוָה.

Extol the Eternal One with me and let us exalt God's name together!

Choir and Congregation

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חֲסִידָיו, לְבִנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ, הַלְלוּיָהּ.

Ho-do al eretz v'sha-ma-yim. Va-ya-rem ke-ren l'amo. T'hee-lah
l'chol cha-see-dav, liv-nay Yisrael am k'ro-vo. Hal-le-lu-yah.

God's glory is in the earth and in the heavens. God is the strength of all, the praise of those that truly love God, the hope of Israel, the people whom God brought nigh. Hallelujah!

Reader

O God, You have guided our people with never-ending love. From the very beginning of our existence, You destined us for a sacred task: to toil for the speedy dawn of that day when You will be revered the whole world over, and all humanity will live in peace and unity.

MORNING SERVICE FOR YOM KIPPUR

Congregation

Joyfully we consecrate ourselves anew today to the great task our people began long ago. Ours, too, shall be the ceaseless aim to bring ever nearer that blessed age, when this shall be the faith of all humanity:

One God over all! One human family of all!

Responsive Reading

God's teaching is perfect, restoring the soul.

God's word is unfailing, making wise the simple.

God's precepts are right, delighting the mind. God's doctrine is pure, enduring forever.

God's guidance is true, and altogether just.

Behold, a good doctrine has been given you. Forsake it not! It is a tree of life to those who hold it fast, and all who cling to it find happiness.

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

Choir or Congregation

עֵץ חַיִּים הִיא לַמְּחַיִּים בָּהּ, וְתִמְכֶּיָּה מֵאֲשֶׁר. דְּרָכֶיָּה דְרָכֵי נְעִם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

Etz cha-yeem he l'ma-cha-ze-keem bah. V'to-m'che-hah m'u-shar.
D'ra-che-hah dar-chei no-am, v'chol n'te-vo-te-ha sha-lom.

It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness and all its paths are peace.

The Ark is closed and the congregation is seated

Hymn

Ayn Kaylohaynu

אֵין כְּאַלֹהֵינוּ, אֵין כְּאַדֹנֵינוּ, אֵין כְּמִלְכֵינוּ, אֵין כְּמוֹשִׁיעֵינוּ
מִי כְּאַלֹהֵינוּ, מִי כְּאַדֹנֵינוּ, מִי כְּמִלְכֵינוּ, מִי כְּמוֹשִׁיעֵינוּ
נוֹדָה לְאַלֹהֵינוּ, נוֹדָה לְאַדֹנֵינוּ, נוֹדָה לְמִלְכֵינוּ, נוֹדָה לְמוֹשִׁיעֵינוּ
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדֹנֵינוּ, בְּרוּךְ מֶלֶכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנֵינוּ, אַתָּה הוּא מֶלֶכֵנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ

(1) Ayn kay-lo-hay-nu,
Ayn ka-do-nay-nu,
Ayn k'mal-kay-nu,
Ayn k'mo-she-ay-nu

(4) Ba-ruch e-lo-hay-nu,
Ba-ruch a-do-nay-nu,
Ba-ruch mal-kay-nu,
Ba-ruch mo-she-ay-nu.

(2) Me kay-lo-hay-nu,
Me ka-do-nay-nu,
Me k'mal-kay-nu,
Me k'mo-she-ay-nu

(5) Atah hu e-lo-hay-nu,
Atah hu a-do-nay-nu,
Atah hu mal-kay-nu,
Atah hu mo-she-ay-nu.

(3) No-deh lay-lo-hay-nu,
No-deh la-do-nay-nu,
No-deh l'mal-kay-nu,
No-deh l'mo-she-ay-nu.

There is none like unto God.
Who can be compared to You?
Let us thank our Ruler.
Blessed is our Redeemer.

Yom Kippur

Afternoon Service
For The Day of Atonement

תפילות מנחה ליום כפור

AFTERNOON SERVICE FOR YOM KIPPUR

Readings and Meditations

הגיוות

AFTERNOON SERVICE FOR YOM KIPPUR

I. On Prayer

We cannot pray to You, O God, to banish war, for You have filled the world with paths to peace, if only we would take them.

We cannot pray to You to end starvation, for there is food enough for all, if only we would share it.

We cannot merely pray for prejudice to cease; rather let us strive to recognize the good in all the diversity that lies before our eyes.

We cannot merely pray for You to root out despair, for the spark of hope already waits within the human heart, for us to fan it into flame.

We must not ask of You, O God, to accomplish the tasks that You have given us. We cannot shirk, we cannot flee nor avoid our obligations forever.

Therefore, we pray, O God, for wisdom and will, for courage to do and to become, not only to look on with helpless yearning as though we had no strength.

For Your sake and ours, speedily and soon, let it be that our world may be safe, that our lives may be blessed.

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

Choir

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִיבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y'he-yu l'ra-tzon im-ray fee v'heg-yon lee-bee l'fa-ne-chah,
Adonai tzu-ri v'go-ah-lee.

AFTERNOON SERVICE FOR YOM KIPPUR

II. On Human Nature

We are God's own Creation, made in the very image of the Divine, created as one being with two forms, male and female.

Our tradition says that God created us through one human being to teach us that whoever destroys a single human soul has destroyed an entire world.

And that whoever saves a single life has sustained the entire world.

And that a single human being was created for the sake of peace, that none might say: "My lineage is greater than yours."

Meditation

God of the beginning, God of the end, God of all living beings, God of all generations: With love You guide the world, with love You walk hand in hand with all the living.

You created us in Your image, capable of love and justice, that in Creation's long unfolding we might be Your partners. You have endowed people with freedom; we must not enslave others. You gave each of us judgment; we must not strive to dictate the course of others.

You set before us many paths to tread, that we might search and find the way that is true for us. We thank You for the gift of choice. Without it, where would our destiny lie? Where would be our triumphs or our failures? Created in Your image, we are called upon to choose.

Let our reflections help us to bring into our lives the harmony we seek and the love we could share.

AFTERNOON SERVICE FOR YOM KIPPUR

A Midrash

Our ancestor Isaac asked the Eternal One: "Creator of the world, when You made the light, You said in the Torah that it was good. When You made the expanse of heaven and earth, You said in the Torah that they were good; and of every herb You made, and every beast, You said that they were good. But when You made people in Your image, You did not say of us in the Torah that humanity was good. Why God? And God answered him: Because I have not yet perfected you; because through the guidance of the Torah you are to perfect yourselves, and thereby to perfect the world. All other things are completed. They cannot grow. But humankind is not yet complete; you have yet to grow. Then I will call you 'good.'

* * *

How greatly God must have loved us to create us in the Divine image; yet even greater love did God show us in *making us conscious* that we are created in the Divine image. In places where no one behaves like a human being, we must strive to be human! "You are my witnesses," says the Eternal One, "and I am God." That is: when you are My witnesses, I am God; and when you are not My witnesses, I am, one might almost say, not God.

III. On Responsibility

Our rabbis taught: Six hundred and thirteen commandments were given to Moses. Micah summarized their meaning in three: "Do justly, love mercy, and walk humbly with your God."

*Isaiah based all the commandments upon two of them:
"Keep justice and righteousness."*

Amos saw one guiding principle upon which all the Mitzvot are founded: "Seek Me and live."

*Habakkuk, too, expounded the Torah on the basis of a
single thought: "The righteous shall live by their faith."*

Akiba taught: "The great principle of the Torah is expressed in the Mitzvah: You shall love your neighbor as yourself." But Ben Azzai found a principle even more fundamental in the words: "This is the story of humanity: God, in creating us, made us in the Divine likeness."

*And Hillel summed up the Torah in this maxim:
"That which is hateful to you, do not do to others.
The rest is commentary: you must go and study it."*

Reader

The luckless, the victims, the self-defeated—these are Your children whom we often shut out of our lives. Give them light and joy, and shelter them from the coldness of their neighbors. And give us, O God of compassion, days when we share their failures. Remove our forgetfulness and seal memory into us, that we not laugh at their errors or shrug at their sadness.

We have learned: Say always, "The world was created for our sake," and never say, "Of what concern is all this to me?" Live as if all life depended on you.

AFTERNOON SERVICE FOR YOM KIPPUR

Do your share to add some improvement, to supply even one thing that is missing, and to leave the world a little better for your stay in it. As it has been written: "Fire shall be kept burning upon the altar continually; it shall not go out." Our hearts are the altars. In every action, let a spark of the holy fire remain within us, and may we fan it into a flame.

Choir

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד.
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל גְּמִילוּת חַסְדִּים.

Al sh-lo-shah d'va-reem ha-o-lam o-mayd.
Al ha-Torah, v'al ha-ah-vo-dah, v'al g'me-lut ha-sa-deem.

The world depends upon three things: on Torah, on worship and on deeds of loving kindness.

Reader

The sage Raba said: At the final judgment we are asked:

Did you conduct your business honestly?

Did you set aside time for the study of Torah?

Did you cultivate your mind?

Did you try to understand the inner meaning of things?

Did you wait hopefully for redemption?

And if, in addition, reverence for the Eternal was your treasure, then it is well with you.

IV. On Repentance

Reader

God, we are not so arrogant as to pretend
that the trials of our lives
do not reveal our flaws.
We know ourselves, in this moment of prayer,
to have failed—

the ones we love and the stranger,
again and again.

We know how often
we did not bring to the surface of our lives
the hidden goodness within us.
Where we have achieved, O God, we are grateful;
where we have failed, we ask forgiveness.
Remember how exposed we are to the chances and terrors of life.
We were afraid.
Sometimes we chose to fail.
And we ask: Turn our thoughts from the hurt to its remedy.
Free us of the torments of guilt.

Forgiven, O God, we shall then forgive others;
failing, we shall learn to understand failure;
renewed and encouraged, we shall strive to be
like those who came before us: human.
Sinners sometimes, yet a blessing.

AFTERNOON SERVICE FOR YOM KIPPUR

Congregation

God before whom words must be true, we acknowledge our faults and our failings. Help us now to strengthen the good impulse within us. Help us to care about wrongs from which we have been spared; to seek forgiveness for the wrongs we shall do; to forgive the wrongs that are done to us. Create in us a clean heart, O God, and place a willing spirit within us. Shed Your light upon us, that we may see the goodness in each of Your children.

Choir

וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

V'ta-hayr le-bay-nu l'ov-d'chah b'eh-met.

Purify our hearts that we may serve You in truth.

V. Sins Against Life

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by failing to work for peace.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by keeping silent in the face of injustice.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by ignoring those who suffer in distant lands.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by forgetting the poor in our own midst.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have failed to respect those made in the image of God.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have withheld our love from those who depend on us.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have engaged in gossip and in repeated slander.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have distorted the truth for our own advantage.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have conformed to fashion and not to conscience.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have indulged in despair and heeded the cynics.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

AFTERNOON SERVICE FOR YOM KIPPUR

We have given meager support to our Houses of Study.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have neglected our heritage of learning.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against ourselves and paid scant heed to the life of the spirit.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against ourselves and have not risen to fulfill the best that is in us.

Choir

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֵּר לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu, m'chal la-nu,
ka-payr la-nu.

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

AFTERNOON SERVICE FOR YOM KIPPUR

The Meaning of This Sacred Season

U'netaneh Tokef

This season urges us to change our ways. But how can we? Is not our future already largely determined by our past, by the goals we have pursued, the habits we have formed, the relationships we have established, the countless choices, large and small, which we have made over the years? Is not each of our lives like a book, written in our own hand? And from chapters already concluded, cannot the next chapter be predicted?

And yet our destiny is not unalterable. For God has made us free. However strong may be the shackles of our past, we can break their hold. We can change course and thereby escape from the sequence of events which we ourselves have set in motion. We can write a new and better chapter.

But to do so requires a supreme effort, the effort of teshuvah, of the earnest resolve to lead a better life. To urge us, and to help us, to make such an effort is the purpose of these Holy Days. If we seize the opportunity they offer, we can free ourselves from our past and so avert the destiny to which it would otherwise lead.

AFTERNOON SERVICE FOR YOM KIPPUR

Responsive Reading

On Rosh Hashanah we reflect,
On Yom Kippur we consider:
Who shall live for the sake of others,
And who, when they die, shall leave behind a heritage
of love and of life.

*Who shall burn with fires of greed and jealousy
And who shall drown in waters of despair.*

Whose hunger shall be for the good,
And who shall thirst for justice and right.

*Whose tongue shall be a thrusting dagger,
And whose words shall heal and make for peace.*

Who shall be plagued by fear of the world,
And who shall suffocate for lack of love and friendship,

*Who shall rest peacefully at the end of the day,
And who shall lie sleepless on a bed of pain or anxiety.*

Who shall go forth in the quest for truth,

And who shall be locked within the prison of the self.

Who shall be serene in every storm,
And who shall be troubled by every passing breeze.

*Who shall be poor in the midst of possessions,
And who shall be rich, content with their lot.*

Repentance, prayer, and charity:
These return us to our God.

*Forgiven the past, renewed for tomorrow,
May we go forth with rejoicing,
To a year of greater goodness!*

Choir

וַתִּגְדָּל תִּקְוַת הַיּוֹם, כִּי הוּא נֹרָא וְאִיּוֹם. וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ,
וְיִכּוֹן בְּחֹסֶד כְּסֵאֲךָ, וְיִשָּׁב עָלָיו בְּאַמֶּת. אָמֶת כִּי אַתָּה הוּא דִין
וּמוֹכִיחַ, וְיִדְעַע נֶעֱד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל
הַנִּשְׁפָּחוֹת. וְתַפְתַּח אֶת סֵפֶר הַזְכָּרוֹנוֹת, וַיִּמְאֲלֵיו יִקְרָא, וְחוֹתֵם יָד כָּל
אָדָם בּוֹ.

Reader

Let us proclaim the sacred power of this day. For on this day Your dominion is exalted, Your throne established in steadfast love; there in truth You reign. You are Judge and Arbiter, Counsel and Witness. You write and You seal. You record and recount. You remember deeds long forgotten. You open the Book of our days, and what is written there proclaims itself, for it bears the signature of every human being.

וּבִשְׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע. וְכָל בָּאֵי עוֹלָם יַעֲבִירוּ
לִפְנֶיךָ כְּבִנֵּי מֶרֶץ. כְּבִקְרַת רוּעָה עֲדָרוּ, מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ, כִּן
תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתַפְקוֹד נֶפֶשׁ כָּל חַי, וְתַחֲתוֹף קַצְבָּה לְכָל
בְּרִיָּה, וְתִכְתּוֹב אֶת גְּזֵר דֵּינָם.

Congregation

The great Shofar is sounded, the still, small voice is heard. This is the Day of Judgment! Even the hosts of heaven are judged as all who dwell on earth stand arrayed before You.

בְּרֹאשׁ הַשָּׁנָה יִפְתְּבוּן, וּבִיּוֹם צוֹם כְּפוּר יִחְתַּמּוּן, כְּמָה יַעֲבִירוּ, וְכְמָה
יִפְרֹאוּן. מִי יִחִידָה, וּמִי יָמוּת. מִי כִקְצוֹ, וּמִי לֹא כִקְצוֹ. מִי בְּאֵשׁ, וּמִי
בַּמַּיִם. מִי בַחֲרֵב, וּמִי בַחֲדָה. מִי בָרַעַב, וּמִי בַצָּמָא. מִי בָרַעַשׁ, וּמִי
בַּמִּגָּפָה. מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה. מִי יָנוּחַ, וּמִי יָנוּעַ. מִי יִשְׁקֹט, וּמִי
יִטְרֹף. מִי יִשְׁלֹו, וּמִי יִתִּיֶסֶר. מִי יַעֲנֶה, וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל, וּמִי יָרוּם.

AFTERNOON SERVICE FOR YOM KIPPUR

Reader

According to legend:

On Rosh Hashanah it is written in the Book of Life,

and on Yom Kippur it is sealed:

How many shall pass on, how many shall come to be;

who shall live and who shall die;

who shall see ripe age and who shall not;

who shall be secure and who shall be driven;

who shall be tranquil and who shall be troubled;

who shall be humbled and who exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה מְעִבִּירִין אֶת רֹעַ הַגְּזֵרָה.

Congregation

But through repentance, prayer, and charity,

we may shape the nature of our lives and alter human destiny.

Reader

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר. בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ. מְשׁוּל בְּחָרָס
הַנִּשְׁבֵּר, בְּחֻצֵּי יָבֵשׁ, וּבְצִיץ נוֹבֵל, בְּצֵל עוֹבֵר, וּבְעָנָן כָּלָה, וּבְרוּחַ
נוֹשֶׁבֶת, וּבְאָבָק פּוֹרֵחַ, וּבְחֵלוֹם יְעוּף. וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.

Our origin is dust, and dust is our end. Each of us is a shattered urn,
grass that must wither, a flower that will fade, a shadow moving on,
a cloud passing by, a particle of dust floating on the wind, a dream
soon forgotten. But You reign forever, the everlasting God!

AFTERNOON SERVICE FOR YOM KIPPUR

The Great Adoration

Reader

With the “Great Adoration” of this Yom Kippur afternoon, we recite the familiar words of praise which conclude every service of worship. Here, however, they are set to particularly majestic music, and take on special significance. Our physical act of bowing before the Ark recalls the ancient tradition of kneeling and prostrating oneself in reverence at this moment on this most sacred of days. And so we bow our heads in humility, as we proclaim our adoration, the supreme love of our Creator.

The congregation rises

Choir and Congregation

עֲלֵינוּ לְשִׁבְחָךְ לַאֲדוֹן הַכֹּל, לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שְׁהוּא נוֹטָה
שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינָת עֲזֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד.

Ah-lay-nu l'sha-bay-ach la-Adon ha-kol, la-tayt g'du-lah l'Yotzer
b'ray-sheet, sh'hu no-teh sha-ma-yim v'yo-sayd ah-retz, u-mo-shav
y'ka-ro ba-sha-ma-yim me-ma-al, u-sh'chee-nat u-zo b'gav-hay
m'ro-meem. Hu Elo-hay-nu, ayn od.

Let us adore the ever-living God. We render praise unto You who spread out the heavens and established the earth. Your glory is revealed in the heavens above and Your greatness is manifest throughout the world. You are our God. There is none else.

AFTERNOON SERVICE FOR YOM KIPPUR

Choir and Congregation

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֶי מֶלֶךְ, מֶלֶכִּי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-ah-nach-nu ko-r'eem u-mish-ta-cha-veem u-mo-deem, lif-nay
Melech mal-chay ha-m'la-cheem, Ha-Kadosh Ba-ruch Hu.

We bow our heads in reverence before the Eternal One, Source of
all life.

Congregation

O God, You alone are our Ruler, as it is written: "Know then this
day and take it to heart: the Eternal One is God in the heavens above
and on the earth below; there is none else."

The congregation is seated

AFTERNOON SERVICE FOR YOM KIPPUR

The Meaning and The Message

of Jewish History

Introduction

The following section of the afternoon worship service is based on the *Avodah*, a rubric devised exclusively for Yom Kippur. It presents us with a liturgical recollection of Jewish history. It would be impossible for Jews of any generation to recall perfectly all the facts of our heritage. But we understand that we dare not lose touch with our history, for our history tells us much about who we are. In every age, we determine what to remember by constructing in our group memory a living album of our sacred journey from the beginning of our history to the present.

These images of our history are recalled in many ways. Perhaps the single most significant means of retaining them is through our rites and rituals, the liturgical celebrations of our people's existence. On Yom Kippur, ever since the fourth century, we have had the *Avodah*, an entire portion of the worship service dedicated to retelling our history.

לך לך

Beginnings

Reader

Long ago, and still we remember it well, You inspired the House of Israel to recognize the flame of Your eternal spirit and to minister unto it as a community of priests and a holy people. This was to become the meaning and message of our existence, the calling of those who gave up home and hearth to become a people pledged to do Your will.

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ וּמִבֵּית אָבִיךָ אֶל
הָאָרֶץ אֲשֶׁר אֲרָאָה. וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלָה שְׁמִי וְהָיָה
בְּרַכָּה. וְאֶבְרַכָּה מְבָרְכֶיךָ וּמִקְלָלֶיךָ אָאֵר וְנִבְרַכְנוּ בְּךָ כָּל מְשֻׁפָּחוֹת
הָאֲדָמָה.

Congregation

The Eternal One said to Avram: “Go forth from your country, and your birthplace, and your ancestral home, to the land that I will show you. And I will make of you a great people. I will bless you, and make your name great, and you shall be a blessing. Your name no longer shall be Avram, but Abraham, for many peoples shall come forth from you. Through you all the families of the earth shall be blessed.”

Reader

But the destiny of our ancestors was not to remain secure. “There was a famine in all the lands, but in the land of Egypt there was bread.” And so, seeking the food to sustain their very lives, they journeyed to Egypt, and there made their home. In time, “a new king arose over Egypt” who enslaved our people and inflicted upon them a cruel bondage, the memory of which would remain with us always.

AFTERNOON SERVICE FOR YOM KIPPUR

The Egyptians set taskmasters over our people with forced labor, embittering their lives. But the more they were oppressed, the more they increased. They cried unto the Eternal, the God of their ancestors, and God heeded their plight, their misery and their oppression. And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, not through a messenger, not through any intermediary, but the Holy One alone.

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, to the very day, all the people of Israel departed from the land of Egypt.

Congregation

Still, we rejoice in the memory of our deliverance from bondage. Not once but many times have we been delivered. Time and again we went from bondage to freedom, from darkness to light, from sorrow to joy. May we always cherish the freedom to live without fear, the freedom to earn our daily bread, the freedom to speak our mind. And because freedom is hard to gain and so easily lost, we must ever preserve the memory of our deliverance as though it had happened not only to our ancestors but to ourselves.

O God of freedom, let the memories of past enslavements make us more careful to protect the liberties we enjoy today, and more sensitive to the rights of others. May we never cease to labor for the day when oppression will be no more and the entire human family will live in freedom and in dignity.

AFTERNOON SERVICE FOR YOM KIPPUR

Reader

Redeemed from slavery, the descendants of Abraham and Sarah stood at Mount Sinai. The ancient promise was confirmed, the mandate reasserted and enlarged. The covenant was renewed and sealed to bind all future generations.

It is said that when God revealed the Torah, no bird chirped, no fowl beat its wings, no ox bellowed. The angels did not sing; the sea did not stir; no creature uttered a sound; the world was silent and still, and the Divine Voice spoke:

Congregation

I, the Eternal, am your God, who led you out of the land of Egypt, out of the house of bondage.

You shall have no other gods beside Me.

You shall not invoke the Name of the Eternal Your God with malice.

Remember the Sabbath Day and keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet.

AFTERNOON SERVICE FOR YOM KIPPUR

Reader

Thus pledged to play a redemptive role in the world's unfolding destiny, the people of Israel journeyed on from Sinai and reached the Promised Land, the land they loved, and which offered them blessings in return. On one of its mountains they built a city, Jerusalem, and on top of the mountain, a Temple, symbol of the presence of God in their midst.

Choir

The olive trees that stand in silence upon the hills of time,
To hear the voices of the city as bells of evening chime.
The Shofar sounding from the Temple to call the world to prayer.
The shepherd pauses in the valley, and peace is everywhere.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר, הֲלֹא לְכֹל שִׁירֶיךָ אָנִי כְּנוֹר.

Yeru-sha-ly-im shel zahav, v'shel ne-choshet, v'shel or.
Ha-lo l'chol shee-ry-ich, Ani kee-nor.

Jerusalem of gold, and of bronze and of light, am I not a harp to all
of your songs?

The water-well for those who thirsted, the ancient market square,
Your golden sun that lights the future for people everywhere.
And far away beyond the desert a thousand suns will glow.
We shall be going to the Jordan by way of Jericho.

How many songs, how many stories the stony hills recall.
Around her heart, the city carries a lonely ancient Wall.
My simple voice cannot acclaim thee, too weak the words I choose.
Jerusalem, if I forget thee, may my right hand, its power lose.

Naomi Shemer, 1967

עבודה

Memories of Yom Kippur
in the Days of the Temple in Jerusalem

Throughout the generations, the solemn worship of this most Sacred Day has invoked the memories of its majestic observance in the great Temple in ancient Jerusalem.

At this early stage in the development of Judaism, the priestly class of the Kohanim, descendants of Aaron, were the spiritual leaders of our people. Intermediaries between the community and God, they performed the ritual sacrifices that were the focus of Jewish worship in Biblical times.

According to the chronicles of our history, the elaborate rituals of Yom Kippur began at dawn. Great crowds converged from far and near upon the Temple until its courts were filled to overflowing with priests and Levites, men and women, young and old.

The High Priest had prepared himself for seven days. How could he intercede for others if he was impure himself? All night he had rehearsed the sacred ritual. Robed in gold, he burnt the incense, offered the sacrifices and dispatched a goat into the wilderness, the goat a symbol of the people's longing to be rid of sin.

How splendid he appeared in his glittering array! How heavy was his responsibility as he entered the Holy of Holies, that curtained chamber, mysterious yet simple, containing nothing but a stone! But engraved on that stone were God's Ten Commandments.

AFTERNOON SERVICE FOR YOM KIPPUR

Reader

How glorious he was, when he came from behind the curtain of the shrine! Three times the white-robed High Priest would recite a confession of sins: first for himself and for his family.

Choir

אָנא יי, כּפּוּר נָא לַחַטָּאִים, וְלַעֲוֹנוֹת וְלַפְּשָׁעִים, שְׁחָטָאתִי וְשַׁעֲוֹתִי,
וְשַׁפְּשַׁעְתִּי לִפְנֵיךָ אֲנִי וּבֵיתִי וּבְנֵי אֶהֱרָן כְּכַתּוּב "כִּי בַיּוֹם הַזֶּה יִכָּפֵר
עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי תְּטַהֲרוּ."

Eternal God, pardon the sins, iniquities, and transgressions that I have committed before You, I and my household. As it has been said: "On that day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before God."

Reader

Having confessed his own sins, the High Priest would recite a similar confession on behalf of all the priests, the sons of Aaron, and a third time on behalf of the whole House of Israel. We, too, pray not only for ourselves but for our entire people whose destiny is our own, and whose hopes we share.

Congregation

Eternal God, pardon the sins, iniquities, and transgressions that I have committed before You, I and my household. As it has been said: "On that day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before God."

AFTERNOON SERVICE FOR YOM KIPPUR

Reader, then Choir

When the priests and the people who stood in the Temple court heard the High Priest, full of reverence, utter God's holy and awesome Name, they prostrated themselves and exclaimed:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

Reader and Congregation

So, too, do we confess our own sins, and pray on behalf of our loved ones and our people. Let our homes be dwelling-places of Your presence, where love and justice are taught and practiced. May we always enter them with eager hearts, and from them go into the world with dedication and a firm resolve faithfully to carry out the tasks of life. We pray not only for ourselves, but for the entire House of Israel whose destiny is our own, and whose hopes we share.

הנביאים

The Vision of the Prophets

Reader

As time passed, our faith continued to develop new and deeper insights and truths. While the great Jerusalem Temple and its priests remained the official religious center of the community, the sacrifices became ever more formalized and ritualistic. The priests and the services of the Sanctuary became remote from the yearnings of the people. Moreover, the ills that affect every human society plagued Israel: growing disparity between the rich and the poor, corruption of the powerful, oppression and neglect of the weakest members of the community.

Then a new spiritual force emerged in Judaism: the prophets. Men and women of deep faith and courageous vision, they felt called by God to go out among the people with a message of hope, teaching the great ethical ideals of the Torah. They confronted the corruption of the powerful and the greed of the wealthy. In God's name, they demanded justice for the poor and the weak, the hungry and the homeless, the disenfranchised and the oppressed.

Responsive Reading

Isaiah warned that the ceremonies of the Temple were meaningless hypocrisy if its worshippers ignored the injustice and suffering in their midst.

Micah proclaimed that what our faith demands of us is to do justly, to love mercy, and to walk humbly with our God.

AFTERNOON SERVICE FOR YOM KIPPUR

The prophets reaffirmed the Torah's ancient calls to proclaim liberty throughout the land and to care for the poor, the widow, the orphan and the stranger. For we were strangers in the land of Egypt.

And they held out a vision of a future redemption for all people, when God's rule of justice, love and peace would bring "Tikkun Olam," the healing and reconciliation of our broken world.

Choir

הַגִּיד לָךְ אָדָם מַה טוֹב וּמָה יְהוָה דּוֹרֵשׁ מִמֶּךָ
כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לְכַת עִם אֱלֹהֶיךָ.

It has been told you what is good and what the Eternal requires of you: to do justly, to love mercy and to walk humbly with your God.

Reader

In the centuries that followed, Jerusalem was destroyed by invading armies, rebuilt, and destroyed again. The elaborate ceremonies of the Temple became distant memories. The Torah had always challenged Israel to become "a community of priests and a holy people." This ideal, along with the ethical vision of the prophets, became the inspiration for the continued vitality of Judaism.

A new and greater expression of devotion emerged: the synagogue, a gathering place for prayer, study and community life wherever Jews might live. No sacrificial rituals were offered here. No longer did elaborately robed priests perform mysterious rites while the people watched in silent awe. A new generation of leadership arose as the hereditary priesthood was replaced by the rabbis, spiritual successors to the prophets. Their authority came not from family lineage, but rather from the depth of their learning and the quality of their character. Their role was to empower the people to worship and serve God directly through prayer, study, and acts of justice and loving kindness.

Congregation

In the synagogue, Israel's people meet as equals, together studying the word of God, so that the Torah and the teachings of the prophets become the living heritage of the congregation of Israel. Together we offer the service of our hearts; together we seek atonement, not through outward sacrifice, but through repentance, prayer and good deeds.

Here, our mothers and fathers found the Presence of God and the guidance they needed to hallow their lives. As they entered the synagogue they sang this anthem:

Choir or Congregation

מֵה טָבוּ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי בָרַב חֲסִדֶּךָ אָבוֹא
בֵּיתְךָ, אֲשַׁתְּחֹה אֶל הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ אֱהַבְתִּי מְעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשַׁתְּחֹה וְאֶבְרָכָה, אֶבְרָכָה לְפָנֶי יְיָ עוֹשִׂי.
וְאֲנִי תַפְלִיתִי לָךְ יְיָ, עֵת רְצוֹן, אֱלֹהִים בָּרַב חֲסִדֶּךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

How goodly are your tents, O Jacob, your dwelling places, O Israel!
Through Your great mercy, I come to Your house and bow down in
Your holy Temple in reverence to You. O God, I love the place of
Your house, and the abode in which Your glory dwells. And so I
bow down and adore You, my Maker. May my prayer be offered in
an acceptable manner. May You, in the greatness of Your mercy,
answer me according to Your faithfulness.

AFTERNOON SERVICE FOR YOM KIPPUR

Reader

In the centuries following the destruction of the Temple, our faith renewed itself as our people confronted the changing circumstances they faced. New interpretations of the Torah's teachings emerged from the academies of the great Rabbis, evolving into a rich body of scholarship that came to be known as the Talmud. Each successive generation of sages continued to add their own insights, as the needs and perspectives of the community changed.

Wherever Jews settled, this process of renewal and development took root. In lands far removed from Zion, our people established new communities, new synagogues and schools. They contributed their talents and gifts to the broader societies in which they lived, and, in turn, added their own distinctive traditions to the cultures of which they became a part. Israel's destiny, to be "a light to the nations," continued to unfold in new places and in ever-changing ways.

AFTERNOON SERVICE FOR YOM KIPPUR

אלה אזכרה

In Remembrance of the Suffering of our People

Reader

Generation after generation, in times of darkness as in times of light, we have heard the Divine Word: "You shall be to me a community of priests and a holy people." We have felt the joy of fulfilling our mission. We have also felt the pain, for it has been our destiny to be God's suffering servants.

Congregation

These things do we remember: through all the years, ignorance and brutality have consumed our martyrs as in one long day of tragedy. Rulers have arisen through the endless years, oppressive, savage in their power, filled with a futile thought: to make an end of our people Israel. Our hearts go out to all who have suffered from the cruelty of others. However, on this day we remember especially the pain and humiliation suffered by our Jewish people: exile and oppression, inquisitions, expulsions and ghettos, pogroms and death camps. We stand in awe and humble gratitude for the depth of their faith and their courage in the face of persecution. They chose danger, and often death itself, rather than sacrifice their ideals or their loyalty to God and to Torah.

Reader

On this sacred day, we must remember the most devastating episode of modern history. From year to year it recedes a little further into the past, but the magnitude of it remains beyond our comprehension, and the pain of it beyond consolation. All we know for certain is that we have a duty to remember:

AFTERNOON SERVICE FOR YOM KIPPUR

Responsive Reading

For the sake of those who perished,

That they may not be forgotten;

For the sake of those descendants who survived them,

*That they may know that they are not alone in
their sorrow;*

For our own sake,

*That we may not be blind to the evil of which human
beings are capable;*

And for the sake of future generations,

*That they may consider well what is needed to prevent
such a Shoah, such a Holocaust, from happening ever
again,*

To our people,

Or to any people.

Congregation

For the sin of silence,

For the sin of indifference,

For the secret complicity of the neutral,

For the closing of borders,

For the washing of hands,

For all that was done,

For all that was not done,

Let there be no forgetfulness before the Throne of Glory.

Let there be remembrance within the human heart;

And let there at last be forgiveness

When Your children, O God, are free and at peace.

We pledge ourselves to remember.

We pledge ourselves never to forget.

AFTERNOON SERVICE FOR YOM KIPPUR

Meditation

I have taken an oath: to remember all of this suffering.
To remember, not once to forget!
Forget not one thing to the last generation
When degradation shall cease,
To the last, to its ending,
When the annals of destruction shall have come to conclusion.
An oath: These ages of terror shall not have passed in vain...
An oath: That I will not live unchanged...
An oath: Lest from all of this... we learned nothing!

Choir or Congregation

אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה בְּבִיאַת הַמָּשִׁיחַ, וְאֵף עַל פִּי שְׂתִמְחֶמָּה.
עִם כָּל זֶה אֲנִי מֵאֲמִין, עִם כָּל זֶה אֶחָדָה לֹא בְּכָל יוֹם שְׂיָבוֹא.

I believe with hope and faith in the coming of the Messianic time of justice and peace on earth. And even though it be delayed, still I await its coming.

Reader and Congregation

Help us to understand that only by greater faith and stronger loyalty to our heritage can we redeem the future. We know that we cannot undo what has been done, but we can build again. Teach us that faithfulness and hope are better than disloyalty and despair. Inspire us with the will to live in accordance with Your Torah. Give us the patience to strive for the day when all people will labor together for justice and peace, so that our Jewish people, and all humanity, may dwell securely in a nobler and happier world. Amen.

Choir

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ
מִפְּיֵנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ
אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

From generation to generation we will make known Your greatness,
and to all eternity proclaim Your holiness. Your praise, O God, shall
never depart from our lips. Blessed is the Eternal One, the holy God.

AFTERNOON SERVICE FOR YOM KIPPUR

Additional Readings

Wherever you may be, whenever that may be, I shall be there with you, the last survivor. Because you will be the last survivor, I shall be there, I promise you. I promise to be the memory of your memory. I promise that what you have endured will not be erased from the human conscience. I promise you this ultimate justice, that neither your name nor your suffering shall be permitted to vanish from world history. You were one man, one woman. But it is as if you had been one suffering humanity. And because you will be the last, it will be my duty to take over your martyrdom as one takes over in a relay, not in order to relive it, but to relate it for all time, to bear witness before history in order that criminals shall no longer be absolved, to teach children that, having become adults, they may build a society conscious of its past and resolutely turned towards a future of justice, love and peace.

Rabbi Daniel Farhi

That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

The Diary of Anne Frank

מחיה הכל

The Renewal of our People and our Faith in our Time

Reader

After the suffering we rose up, refusing to die. We rose to tend the wounded and comfort the bereaved; to strengthen old communities and establish new ones; to open new synagogues, to build new schools. And we began to write a new chapter in our old book, continuing the story of Israel, the eternal people.

Congregation

God, teach us to do and to hear the command that rests upon us now: to honor the memory of the slain, to bring our people back to life, to bear witness before the world to Your glory and to the goodness of life.

Reader

We glimpsed the rays of a new dawn: In the land of Zion, made ready for habitation by generations of pioneers, the great day came when the State of Israel became a reality. The millennial dream was a dream no more! Drawn by its promise, our battered Jewish people flocked to Israel from distant lands of despair, and found new hope. Though bent in mourning, they ploughed the earth deep, so that grain would grow tall. As they restored the land, they began themselves to be restored.

And with the destruction of the historic centers of Judaism in Europe, the mantle of leadership of our people was passed. Here in America, a new stage had been set for the unfolding drama of Jewish life and destiny. In the centuries since their forebears had settled on these shores of the New World, the Jews of the United

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States had become the largest and freest branch of the House of Israel in all of Jewish history. No longer the perpetual outsiders and strangers, we helped build this nation from its very beginnings.

The spirit of the Hebrew Bible pervaded the mind and soul of America from its earliest days, inspiring the birth of democracy with the Torah's ancient call to "proclaim liberty throughout the land, unto all the inhabitants thereof." Jews participated fully in the birth and growth of this new nation, which gave "to bigotry no sanction, to persecution no assistance."

And as America grew to fulfill its destiny, our people flocked to these shores, seeking freedom of conscience and opportunity for their families, while working together with their fellow citizens of every faith and origin to shape the culture and destiny of this land.

Congregation

Grant that we, the Jews of America, secure in our freedom, conscious of our opportunities and responsibilities, may go forward with vision and dedication. May we grow both in wisdom and in compassion so that through us Your name, O God, may be sanctified in the eyes of all humanity. Amen.

ברית עלום

The Mission of Israel

Reader

As we look back upon the long history of our people, and as we attempt to understand the reasons for Jewish survival, we must conclude that God has not yet finished with us. In spite of all that has happened to our people, the spirit of Judaism continues to burn brightly. The covenant first established with Abraham and Sarah nearly four thousand years ago, then amplified at Sinai, remains unbroken. The will to survive remains unabated. The ancient promises continue to resonate in the soul of the Jewish people.

Our responsibility continues, for our mission is not yet fulfilled. It will continue until the earth is full of the knowledge of God as the waters cover the sea, as it is written: "For the mountains may depart, and the hills be removed, but My loving kindness shall not depart from you, and My covenant of peace shall not be removed."

Responsive Reading

"If you truly listen to me and keep My covenant, you shall be My treasured possession among all the people."

Though all the earth is mine, "you shall be to me a community of priests and a holy people."

"You are my witnesses, says the Eternal One, and my servant whom I have singled out for service."

"To open the eyes of the blind, to bring the captive out of the dungeon and those that sit in darkness out of their prison."

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“I will make you a light to the nations, that My salvation may reach to the ends of the earth.”

“Through you and through your descendants shall all the families of the earth be blessed.”

Congregation

God of all the ages, teach us to be worthy of our heritage. May no act of ours disgrace it. May all that we do reflect the honor of our faith and the memory of those who preceded us.

Give us an understanding heart, so that we may feel how solemn is our responsibility as members of the Jewish people. Grant guidance and strength to the whole house of Israel, so that, inspired by our common faith and united by our common task, we may serve all humanity in Your name, and be a blessing to all the families of the earth.

Responsive Reading

I am a Jew because the faith of Israel demands of me no abdication of the mind.

*The faith of Israel requires of me all the devotion
of my heart.*

I am a Jew because in every place where suffering weeps,
the Jew weeps.

At every time when despair cries out, the Jew hopes.

I am a Jew because the word of Israel is the oldest and the newest.

The promise of Israel is the universal promise.

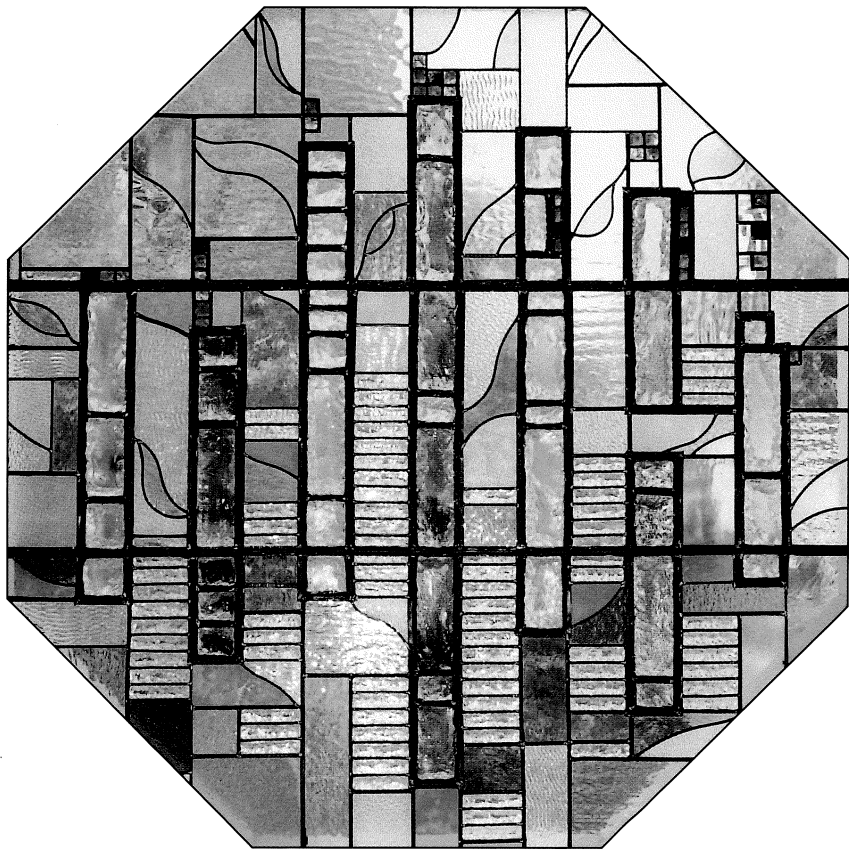
AFTERNOON SERVICE FOR YOM KIPPUR

I am a Jew because, for Israel, the world is not completed: we are completing it.

*For Israel, humanity is not yet fully created:
people continually are being created.*

I am a Jew because, above all national identities and divisions, Israel places humanity and its unity.

*Even above humanity, Israel places the Unity which
we call God.*



גאולה

Redemption: A Vision for the Future

Reader

Today, inspired still by the teachings of our prophets and sages, and challenged by the memories of our own suffering through the ages, let us remember and reach out to the oppressed of the Earth. The world, for all too many, remains dark and cold with fear and rage. Let us restore the rightful heritage of all the victims of poverty, hunger, disease, and cruelty; to the weak and to the weary; to all those who are imprisoned without cause. Let us remember them, bring peace to every home, and comfort to every heart. We know the wisdom by which You would have us live. Oceans of ink have been spilled to say it: Be faithful, be true, love one another as you love yourselves.

Congregation

This is the vision of a noble life: to cause light to shine through where there is darkness; to remain steadfast in the face of uncertainty, and to provide love and hope where there is despair.

Responsive Reading

Help us, O God, to speed the dawn of our people's ancient Messianic hope: the great day of reconciliation, when poverty, prejudice, and hatred no longer threaten to destroy us; when we shall truly have made our swords into plowshares and our spears into pruning-hooks;

*When nation shall not lift up sword against nation;
nor learn war any more.*

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When our wealth is used to feed the hungry and heal the sick; when the goodness of our fragile planet is preserved and protected for the well-being of all.

When we cherish the world and hold it in trust for our children's children.

When the weak become strong, and the strong compassionate.

*And that which has been commanded shall come to pass:
Let justice roll down like waters, and righteousness like a mighty stream.*

Congregation

Our God and God of ages past, may You rule over all the earth; let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "Our God is the One whose dominion extends to all Creation."

בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשֵׁמוֹ אֶחָד.

Ba-yom ha-hu y'he-yeh Adonai echad, u-sh'mo echad.

On that day God shall be One and God's name shall be One.

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Choir and Congregation

All the world shall come to serve You,
And bless Your glorious name!
And Your righteousness triumphant,
The islands shall proclaim.
And the people shall go seeking
Who knew You not before,
And the ends of earth shall praise You
And tell Your greatness o'er!

They shall build for You their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to You alone!
They shall worship You at sunrise,
And feel Your Sovereign might,
And impart their understanding,
To those astray in night!

When we see Your vast dominion,
The hills shall shout with song,
And the islands laugh exultant,
That they to God belong!
And through all Your congregations,
So loud Your praise shall ring,
That the utmost people, hearing,
Shall joyfully Your greatness sing!

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The Reading of the Torah

Isaiah 2:1 - 4

It shall come to pass, in the end of days, that the mountain of God's house shall be exalted above the hills, and all the nations shall flow unto it. And many people shall go and say: "Come, let us go up to the mountain of the Eternal, to the House of the God of Jacob, that we may be taught the way, and that we may walk in God's path. For out of Zion shall go forth the Torah, and the word of God from Jerusalem."

Choir or Congregation

אֵין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מְלָכּוֹת כָּל
עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יְמִלְךָ לְעוֹלָם
וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Ayn ka-mo-chah ba-ay-leem Adonai, v'ayn k'ma-ah-se-chah. Mal-
chut'chah mal-chut kol o-la-meem u-mem-shal-t'chah b'chol dor
va'dor. Adonai Melech, Adonai ma-lach, Adonai yim-loch l'o-lam
va-ed. Adonai oz l'ah-mo ye-tayn, Adonai y'va-rech et ah-mo
va-shalom.

There is none like You, O Eternal, and there are no works like Yours. Your reign is everlasting and Your dominion endures throughout all generations. You are the Eternal Ruler. You have always reigned and shall reign forever more. May God give strength unto all people. May God bless all people with peace.

The congregation rises

The Torah Scroll is taken from the Ark

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Reader

בֵּית יַעֲקֹב, לְכוּ, וְנִלְכֶּה בְּאוֹר יְיָ.

Bayt Ya-ah-kov, l'chu v'nayl-chah b'or Adonai.

O House of Jacob: Come, let us walk
by the light of the Eternal God.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear O Israel: the Eternal is our God;
The Eternal God is One!

Choir or Congregation

לְךָ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

L'chah Adonai ha-g'du-lah v'ha-g'vu-rah v'ha-ti-fe-ret v'ha-ne-
tzach v'ha-hod. Ke chol ba-sha-ma-yim u-va-ah-retz. L'chah Adonai
ha-mam-la-chah v'ha-mit-na-say l'chol l'rosh.

Yours, O God, is the greatness, the power, the glory, the victory and
the majesty. For all that is in heaven and earth is Yours. You reign
supreme over all.

The congregation is seated

AFTERNOON SERVICE FOR YOM KIPPUR

Before the Reading of the Torah

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ.
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה.

Barechu et Adonai ha-m'vo-rach.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr

ba-char ba-nu me-kol ha-ah-meem, v'na-tan la-nu et Torah-to.

Ba-ruch Atah Adonai no-tain ha-Torah.

Praise God, to whom all praise is due!

Let us praise God, to whom all praise is due now and forever.

We praise You, Ruler of the universe.

You have called us from all people by giving us the Torah.

We praise You, Eternal God, Giver of the Torah.

Leviticus 19:1 - 3, 9 - 18, 32 - 37

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. אִישׁ אִמּוֹ וְאָבִיו
 תִּירָאוּ וְאֶת שַׁבָּתִי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְקִצְרְכֶם אֶת קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה פָּאֵת שְׂדֶךְ לִקְצֹר וּלְקַט
 קִצִּירְךָ לֹא תִלְקֹט. וּכְרֵמְךָ לֹא תַעֲזֹלֵל וּפֶרֶט כְּרֵמְךָ לֹא תִלְקֹט לְעֹנִי
 וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא תִגְנֹבוּ וְלֹא תִכְחֲשׂוּ וְלֹא
 תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ. וְלֹא תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחִלְלַתָּ אֶת שֵׁם
 אֱלֹהֶיךָ אֲנִי יְהוָה. לֹא תַעֲשֶׂק אֶת רֵעֶךָ וְלֹא תִגְזֹל לֹא תִלִּין פְּעֻלַּת
 שֹׂכִיר אֹתָךְ עַד בֹּקֶר. לֹא תִקְלָל חֵרֶשׁ וּלְפָנַי עֹזֵר לֹא תִתֵּן מִכְשָׁל
 וַיֵּרָאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה.

וְכִי יִגּוֹר אֹתָךְ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ. כְּאֶזְרוּחַ מִכֶּם יִהְיֶה לָכֶם
 הַגֵּר הַגֵּר אֹתָכֶם וְאַהֲבַתָּ לוֹ כְּמוֹךָ כִּי גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי
 יְהוָה אֱלֹהֵיכֶם.

לֹא תַעֲשֶׂה עֹל בְּמִשְׁפַּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה. מֵאֲזֵנֵי צֶדֶק אֲבִנִי
 צֶדֶק אֵיפֶת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם. וְשִׁמְרֶתֶם אֶת כָּל חֻקֹּתַי וְאֶת כָּל
 מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה.

AFTERNOON SERVICE FOR YOM KIPPUR

Leviticus 19:1 - 3, 9 - 18, 32 - 37

The Eternal spoke to Moses, saying:
Speak to the whole Israelite community and say to them:
You shall be holy,
for I, the Eternal your God, am holy.
You shall each revere your mother and your father,
and keep My sabbaths:
I, the Eternal, am your God.

When you reap the harvest of your land,
you shall not reap all the way to the edges of your field,
or gather the gleanings of your harvest.
You shall not pick your vineyard bare,
or gather the fallen fruit of your vineyard;
rather, you shall leave them for the poor and the stranger.
I, the Eternal, am your God.

You shall not steal.
You shall not deal deceitfully or falsely with one another.
You shall not swear falsely by My name,
thus profaning the name of your God.
I am the Eternal.

You shall not oppress your neighbor.
Do not commit robbery.
The wages of a laborer shall not remain with you
 overnight until morning.
You shall not insult the deaf,
nor place a stumbling-block before the blind.
Show reverence for your God.
I am the Eternal.

AFTERNOON SERVICE FOR YOM KIPPUR

You shall not commit corruption in justice,
neither by favoring the poor
nor by showing deference to the powerful.
Judge your neighbor with equity.
Do not deal callously with others.
Do not stand by idly when your neighbor's blood is being shed.
I am the Eternal.

You shall not hate your brother or your sister in your heart.
Rebuke, yes, rebuke your neighbors, but incur no
guilt because of them.
You shall not take vengeance or bear a grudge against your people.
Love your neighbor as yourself.
I am the Eternal.

When strangers reside with you in your land,
you shall not wrong them.
The strangers who reside with you shall be to you as your own;
you shall love them as yourself,
for you were strangers in the land of Egypt.
I, the Eternal, am your God.

You shall not commit corruption in justice.
You must have honest scales, honest weights, honest dry
and liquid measures.
I, the Eternal, am your God who led you out of the land of Egypt.
You shall observe all My statutes and precepts, and do them.
I am the Eternal.

AFTERNOON SERVICE FOR YOM KIPPUR

After the Reading of the Torah

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

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam ah-shayr na-tan
la-nu to-rat eh-met, v'cha-yay o-lam na-ta b'to-chay-nu.
Ba-ruch Atah Adonai no-tain ha-Torah.

We praise You, Eternal God, Ruler of the Universe. You have given
us the Torah of truth, implanting within us eternal life.
We praise You, Giver of the Torah.

As the reading is completed

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה.

V'zot ha-Torah ah-shayr som Moshe lif-nay b'nay Yis-ra-el, al pe
Adonai b'yad Moshe.

This is the Torah that Moses placed before the people of Israel to
fulfill the word of God.

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Before the Reading of the Haftarah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת, בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה
וּבְמִשָּׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבְנָבִיאֵי הָאַמֶּת וְצֶדֶק.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, ah-shayr
ba-char b'n'vee-eem to-veem, v'ra-tzah v'div-ray-hem ha-ne-eh-
ma-reem b'e-met. Ba-ruch Atah Adonai, ha-bo-chayr ba-To-rah
u-v'Moshe av-do u-v'Yis-ra-el ah-mo, u-vin-vee-ay ha-emet
va-tze-dek.

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

From the Book of Jonah

וַיְהִי דְבַר יְהוָה אֶל יוֹנָה בֶן אֲמֹתַי לֵאמֹר כֹּחַ אֵל נִינְוָה הָעִיר
הַגְּדוֹלָה וְקָרָא עָלֶיהָ כִּי עָלְתָה רַעְתָּם לִפְנֵי. וַיִּקָּם יוֹנָה לְבָרֶחַ
תְּרֻשָׁה מִלִּפְנֵי יְהוָה. וַיְהִי הַטִּיל רוּחַ גְּדוֹלָה אֶל הָיָם וַיְהִי
סַעֲרָגָדוֹל בַּיָּם וַתֵּאָנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר. וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעַקוּ אִישׁ
אֶל אֱלֹהָיו וַיִּטְלוּ אֶת הַכָּלִים אֲשֶׁר בָּאֲנִיָּה אֶל הָיָם לְהַקֵּל מֵעֲלֵיהֶם
וַיּוֹנֶה יָרֵד אֶל יַרְבְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם. וַיִּקְרַב אֵלָיו רֶב הַחִבֵּל
וַיֹּאמֶר לוֹ מַה לָּךְ נִרְדָּם קוֹם קָרָא אֶל אֱלֹהֶיךָ אוֹלֵי יַתְעֲשֶׂת הָאֱלֹהִים
לָנוּ וְלֹא נֹאבֵד. וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ לְכוּ וְנַפְלִיָּה גּוֹרְלוֹת וְנִדְעָה
בְּשִׁלְמֵי הָרַעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה.
וַיֹּאמְרוּ אֵלָיו הַגִּידָה נָא לָנוּ בְּאִשֶּׁר לָמִי הָרַעָה הַזֹּאת לָנוּ מַה
מֵלֹאכְתְּךָ וּמֵאֵינן תָּבוֹא מִהָ אֶרֶץ וְאֵי מִזֶּה עִם אֲתָה. וַיֹּאמֶר אֲלֵיהֶם
עַבְרֵי אֲנִי וְאֵת יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָדָא אֲשֶׁר עָשָׂה אֶת הַיָּם
וְאֵת הַיַּבֶּשֶׁת. וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה זֹּאת
עָשִׂיתָ כִּי יָדְעוּ הָאֲנָשִׁים כִּי מִלִּפְנֵי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם.
וַיֹּאמְרוּ אֵלָיו מַה נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי הָיָם הוֹלֵךְ וְסֹעֵר.
וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל הָיָם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדַעַ
אֲנִי כִּי בְשִׁלִּי הַסַּעֲר הַגְּדוֹל הַזֶּה עֲלֵיכֶם. וַיַּחֲתִּרוּ הָאֲנָשִׁים לְהַשִּׁיב
אֶל הַיַּבֶּשֶׁת וְלֹא יָכְלוּ כִּי הָיָם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם. וַיִּקְרָאוּ אֶל יְהוָה
וַיֹּאמְרוּ אָנָּה יְהוָה אֵל נָא נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל תִּתֵּן עָלֵינוּ
דָּם נָקִיא כִּי אֲתָה יְהוָה בְּאִשֶּׁר חָפְצָתָ עָשִׂיתָ. וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֻהוּ
אֶל הָיָם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ. וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה אֶת יְהוָה
וַיִּזְבְּחוּ-זֶבַח לַיהוָה וַיִּדְּרוּ נְדָרִים.

וַיִּמְנֵן יְהוָה דָּג גָּדוֹל לְבָלֵעַ אֶת יוֹנָה וַיְהִי יוֹנָה בְּמַעַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת. וַיִּתְּפֹלֵל יוֹנָה אֶל יְהוָה אֱלֹהָיו מִמַּעַי הַדָּגָה. וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׁאוֹל שְׁוַעֲתִי שְׁמַעַת קוֹלִי. וַתִּשְׁלִיכֵנִי מִצִּוְלָה בְּלִבֵּב יָמִים וַנִּהְרֵר יִסְבִּבֵּנִי כָּל מִשְׁפָּרִיךְ וּגְלִיךְ עָלַי עָבְרוּ. וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֲךָ אוֹסִיף לְהַפִּיט אֶל הַיָּבֵל קִדְשֶׁךָ. אֲפַפּוּנִי מִיָּם עַד נֶפֶשׁ תִּהְיוּם יִסְבִּבֵּנִי סוּף חֲבוּשׁ לְרֹאשִׁי. לְקַצְבֵּי הָרִים יִדְרָתִי הָאָרֶץ בִּרְחִיָּה בַּעֲדִי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי. בְּהִתְעַטֵּף עָלַי נֶפֶשִׁי אֶת יְהוָה וְכָרַתִּי וַתְּבוֹא אֵלַיךְ תִּפְלָתִי אֶל הַיָּבֵל קִדְשֶׁךָ. מִשְׁמָרִים הִבְלִי שׁוֹא חֲסִדִּים יַעֲזֹבוּ. וַאֲנִי בִקְוֹל תוֹדָה אֲזַכֵּחַ לָךְ אֲשֶׁר נִדְרָתִי אֲשַׁלְמָה יְשׁוּעָתָה לַיהוָה. וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא אֶת יוֹנָה אֶל הַיַּבֶּשֶׁה.

וַיְהִי דִבְרַי יְהוָה אֶל יוֹנָה שְׁנִית לְאֹמְרוֹ. קוּם לָךְ אֶל נִינְוָה הָעִיר הַגְּדוֹלָה וְקֹרָא אֵלֶיהָ אֶת הַקְּרִיאָה אֲשֶׁר אֲנֹכִי דֹבֵר אֵלַיךְ. וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל נִינְוָה כְּדֹבֵר יְהוָה וְנִינְוָה הָיְתָה עִיר גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים. וַיַּחַל יוֹנָה לְבֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכָת. וַיֹּאמְרֵינוּ אֲנִישֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ צוּם וַיִּלְבְּשׁוּ שָׂקִים מִגְדוֹלָם וְעַד קִטְנָם. וַיַּעַז הַדָּבָר אֶל מֶלֶךְ נִינְוָה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעַלְיוֹ וַיְכַסּ שֶׁקַּע וַיֵּשֶׁב עַל הָאֹפֶר. וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וּגְדָלְיוֹ לְאֹמְרוֹ הָאֱלֹהִים וְהַבְּהֵמָה הַבֶּקֶר וְהָצֹאן אֵל יִטְעֲמוּ מֵאוֹמָה אֵל יִרְעוּ וּמִיָּם אֵל יִשְׁתּוּ. וַיִּתְּכֶסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל אֱלֹהִים בְּחֻזָּה וַיֵּשְׁבוּ אִישׁ מִדִּרְכּוֹ הָרָעָה וּמִן הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם. מִי יָדַע יִשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֶאֱבַד. וַיֵּרָא הָאֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדִּרְכָּם הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים עַל הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לָהֶם וְלֹא עָשָׂה. וַיֵּרַע אֶל יוֹנָה רָעָה גְדוֹלָה וַיַּחֲרֵ לוֹ. וַיִּתְּפֹלֵל אֶל יְהוָה וַיֹּאמֶר אֲנִי יְהוָה הֲלוֹא זֶה דִּבְרִי עַד הַיּוֹתִי עַל אֲדָמָתִי עַל כֵּן קִדְמָתִי לְבִרְחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֵל חַנּוּן וְרַחוּם אַרְךָ אַפִּים וְרַב חֲסֵד וְנָחָם עַל הָרָעָה.

וַעֲתֵדָה יְהוָה קַח נָא אֶת נַפְשִׁי מִמָּוֶי כִּי טוֹב מוֹתִי מַחְיִי. וַיֹּאמֶר יְהוָה
הֵחִיטֵב חֲרָה לָךְ. וַיֵּצֵא יוֹנָה מִן הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם
סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֵל עַד אֲשֶׁר יִרְאֶה מַה־יְהִיָּה בָּעִיר. וַיִּמָּן יְהוָה
אֱלֹהִים קִיקְיוֹן וַיַּעַל מַעַל לַיוֹנָה לַהֲיוֹת צֵל עַל רֹאשׁוֹ לְהַצִּיל לוֹ
מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל הַקִּיקְיוֹן שִׁמְחָה גְדוֹלָה. וַיִּמָּן הָאֱלֹהִים
תּוֹלַעַת בְּעֻלּוֹת הַשָּׁחַר לִמְחָרֶת וַתֵּךְ אֶת הַקִּיקְיוֹן וַיִּבָּשׁ. וַיְהִי כְּזֶרֶחַ
הַשֶּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חֲרִישִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל רֹאשׁ יוֹנָה
וַיִּתְּעַלֶּף וַיִּשְׁאֲלֵ אֶת נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מַחְיִי. וַיֹּאמֶר
אֱלֹהִים אֵל יוֹנָה הֵחִיטֵב חֲרָה לָךְ עַל הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חֲרָה לִי
עַד מוֹתִי וַיֹּאמֶר יְהוָה אַתָּה חֹסֵת עַל הַקִּיקְיוֹן אֲשֶׁר לֹא עֲמַלְתָּ בּוֹ
וְלֹא גִדַּלְתָּו שָׁבֵן לַיְלָה הִזָּה וּבֹן לַיְלָה אָבָד. וַאֲנִי לֹא אֶחֱוֶס עַל נִינְוָה
הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשׁ בָּהּ הֶרְבֵּה מִשָּׂתִּים עֲשׂוּיָה רַבּוֹ אָדָם אֲשֶׁר
לֹא יָדַע בֵּין יְמִינוֹ לְשִׁמְאֹלוֹ וּבִהְמָה רַבָּה.

AFTERNOON SERVICE FOR YOM KIPPUR

From the Book of Jonah

The word of the Eternal came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

Jonah started out, however, to flee to Tarshish from the service of the Eternal. He went to Jaffa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the Eternal.

But the Eternal cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out: "How can you be sleeping so soundly? Up! Call upon your god! Perhaps your god will be kind to us and we will not perish."

The men said to one another: "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him: "Tell us, you who have brought this misfortune upon us, what is your business? Where do you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the Eternal, the God of Heaven, who made both sea and land." The men were greatly terrified, and they asked him: "What have you done?" And when the men learned that he was fleeing from the service of the Eternal, for so he told them, they said to him: "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. He answered: "Heave me overboard, for I know that this terrible storm came upon you on my account."

AFTERNOON SERVICE FOR YOM KIPPUR

Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy around them. Before throwing him overboard, they cried out to the Eternal: "Please do not let us perish on account of this man. Do not compel us to kill an innocent person! For You, O Eternal, by Your will, have brought this about." And they heaved Jonah overboard, and the sea stopped raging.

The men were greatly in awe of God; they offered a sacrifice to the Eternal, and they made vows.

God provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. . . Then the Eternal commanded the fish to spew Jonah out upon dry land.

The word of the Eternal came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with the command of the Eternal.

Nineveh was an enormously large city, a three days walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be destroyed!"

And when they heard Jonah's message, the people of Nineveh believed God. They proclaimed a fast of repentance, and all put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles, no person or animal shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth and shall cry mightily to God. Let all turn back from their evil ways and from the injustice of which they are guilty. Who knows but that God may turn back and relent, so that we do not perish?"

AFTERNOON SERVICE FOR YOM KIPPUR

When God saw what they did, how they were turning back from their evil ways, God renounced the punishment planned for them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to the Eternal, saying: "Eternal One! Is this not just what I said would happen when I was still back in my own country? This is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, endlessly patient, abounding in love, renouncing punishment. Take my life, then, for I would rather die than live, knowing that my mission and all that I endured was unnecessary." The Eternal One replied: "Jonah, are you deeply grieved?"

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what would happen. [And God decided to teach Jonah the lesson of this experience.] A gourd sprouted which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a scorching east wind. The sun beat down on Jonah's head, and he became faint. He begged for death, saying: "I would rather die than live." Then God said to Jonah: "Are you so deeply grieved about the death of this gourd?" "Yes," he replied, "so deeply that I want to die." Then the Eternal said: "Look how you care about the plant, which you did not work on nor cultivate. It appeared overnight and perished overnight. Now, should I not care about Nineveh, that great city, and its people, my children whom I created and care for? There are more than a hundred and twenty thousand human beings here, who do not yet know right from wrong, and many other creatures as well!"

After the Reading of the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֶמָן הַאֲמוּר וְעָשָׂה, הַמְדַּבֵּר וּמְקַיֵּם, שָׁפֵל דְּבָרָיו אֲמַת וְצַדִּיק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ, [לְקַדְּשָׁה וּלְמַנּוּחָהּ] לְמַחִילָה וּלְסְלִיחָה וּלְכַפָּרָה, לְכַבּוֹד וּלְתַפְאֲרָתָה. עַל הַפֶּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יְתַבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. וְדַבְּרֵךְ אֲמַת וְקָיִם לְעַד. בְּרוּךְ אַתָּה יי, מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וּשְׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam, Tzur kol ha-o-la-meem, Tza-deek b'chol ha-do-rot. Ha-eyl ha-ne-eh-man ha-o-mayr v'o-seh, ha-m'da-bayr u-m'ka-yaym, sh'chol d'va-rav eh-met va-tse-dek.

Al ha-Torah, v'al ha-ah-vo-dah, v'al ha-n'vee-eem, [v'al yom ha-Shabbat ha-zeh] v'al yom ha-kee-pu-reem ha-zeh, sh'na-ta-ta la-nu Adonai Elo-hay-nu, [lik-du-shah v'lim-nu-chah] lim-chee-lah v'lis-lee-chah u-l'cha-pah-rah, l'cha-vod u-l'tee-fah-ret. Al ha-kol Adonai Elo-hay-nu, ah-nach-nu mo-deem lach, u-m'va-r'cheem o-tach. Yit-ba-rach shim-chah b'fee kol chai ta-meed l'o-lam va-ed. U-d'va-rav eh-met v'ka-yam la-ad.

Ba-ruch Atah Adonai, mo-chayl v'so-lay-ach la-ah-vo-no-tay-nu v'la-ah-vo-not ah-mo bayt Yis-ra-el, u-ma-ah-veer ash-mo-tay-nu b'chol sha-nah v'sha-nah, Me-lech al kol ha-ah-retz, m'ka-daysh [ha-Shabbat v'] Yis-ra-el v'yom ha-kee-pu-reem.

AFTERNOON SERVICE FOR YOM KIPPUR

Let us praise God, Ruler of the Universe, the Rock of all Creation, the Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true.

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

We praise You, Eternal One, whose forgiving love annuls our trespasses year after year. Ruler of the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

AFTERNOON SERVICE FOR YOM KIPPUR

Returning the Torah to the Ark

The congregation rises

Reader

גָּדְלוּ לִי אֱתֵי. וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

Gad-lu la-do-nai ee-te u-n'ro-mah-mah sh'mo yach-dav.

Extol the Eternal One with me and let us exalt God's name together!

Choir and Congregation

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וְיָרָם קָדָן לְעַמּוֹ,
תְּהִלָּה לְכָל חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרֹבּוֹ, הַלְלִיָּהּ.

Ho-do al eretz v'sha-ma-yim. Va-ya-rem ke-ren l'amo. T'hee-lah
l'chol cha-see-dav, liv-nai Yisrael am k'ro-vo. Hal-le-lu-yah.

God's glory is in the earth and in the heavens. God is the strength of all, the praise of those that truly love God, the hope of Israel, the people whom God brought nigh. Hallelujah!

Responsive Reading

God's teaching is perfect, restoring the soul.

God's word is unfailing, making wise the simple.

God's precepts are right, delighting the mind.

God's guidance is true, and altogether just.

Behold, a good doctrine has been given you. Forsake it not!

*It is a tree of life to those who hold it fast, and all who cling
to it find happiness. Its ways are ways of pleasantness and
all its paths are peace.*

AFTERNOON SERVICE FOR YOM KIPPUR

Choir or Congregation

עץ חיים היא למחזיקים בה, ותמכיה מאשר. ורכיה דרכי נעם,
וכל נתיבותיה שלום.

Etz cha-yeem he l'ma-cha-ze-keem bah. V'to-m'che-hah m'u-shar.
D'ra-che-hah dar-chei.no-am, v'chol n'te-vo-te-ha sha-lom.

It is a tree of life to those who hold it fast, and all who cling to it
find happiness. Its ways are ways of pleasantness and all its paths
are peace.

The congregation is seated

Yizkor

Memorial Service for
Yom Kippur

יזכור ליום כפור

Choir

יְי, מֶה אָדָם וַתִּדְעֶהוּ, בֶּן אָנוּשׁ וַתַּחֲשִׁבֵהוּ. אָדָם לְהִבָּל דָּמָה, יָמָיו
כְּצֵל עוֹבֵר. בִּבְקָר יִצְיָן וְחֶלֶף, לְעֶרֶב יִמּוּלֵל וַיָּבֶשׁ. תָּשֻׁב אָנוּשׁ עַד
דָּפָא. וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם. לֹא חֲכָמוּ יִשְׁפִּילוּ זֹאת יִבְיִנוּ לְאַחֲרֵיתָם;
כִּי לֹא בָמוֹתוֹ יִקַּח הַכֹּל. לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ. שְׁמֶר תָּם וְרֹאֵה יֶשֶׁר.
כִּי אַחֲרֵית לְאִישׁ שָׁלוֹם. פָּדָה יְי נַפְשׁ עַבְדָּיו. וְלֹא יֵאָשְׁמוּ כָּל הַחוֹסִים
בּוֹ.

O Eternal One, what are we that You have regard for us? What are we that You are mindful of us? We are like a breath. Our days are as a passing shadow. We come and go like grass which in the morning shoots up, renewed, and in the evening fades and withers. You cause us to revert to dust, saying: Return, O mortal creatures! Would that we were wise, that we understood where we are going! For when we die we carry nothing away; our glory does not accompany us. Mark the whole-hearted and behold the upright. They shall have peace. God redeems the souls of God's servants, and none who trust in the Eternal shall be desolate.

MEMORIAL SERVICE FOR YOM KIPPUR

Responsive Reading

God, You have been our dwelling place in all generations.

*Before the mountains were born, or earth and universe
brought forth, from eternity to eternity, You are God.*

For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night.

*You sweep us away; we are like a dream at daybreak. We
come and go like grass which in the morning shoots up,
renewed, and in the evening fades and withers.*

The number of our years may be many or few. Yet vain toil fills their span, for it is soon ended and we fly away.

*So teach us to number our days that we may grow wise
in heart.*

Let Your servants understand Your ways, and Your children see Your glory.

*Let the beauty of our God be with us, and may our work
have lasting value. O let the work of our hands be enduring!*

Reader

God of the spirits of all humanity, who gives life and takes it away, You have appointed this Day of Atonement that we might sanctify our lives on earth and aspire to life eternal.

On this Sabbath of the soul, we seek the strength which comes from the contemplation of Your abiding love. For we are weak and frail; our best laid plans are subject to disappointment and failure.

MEMORIAL SERVICE FOR YOM KIPPUR

The eye is never satisfied with seeing; endless are the desires of the heart. Until the moment when death ends our earthly existence, no mortal has ever had enough of riches, honor, or wisdom. We constantly devise new schemes on the grave of a thousand disappointed hopes. Discontent abides in the palace and in the simplest of dwellings. Death finally terminates the contest, and grief and joy, success and failure, all are ended. Like children falling asleep over our toys, we loosen our grasp on earthly possessions only when death overtakes us. The rich and the poor, the strong and the weak, the wise and the simple, all are equal in death; the grave levels all distinctions and makes the whole world as one.

Reader, then Choir

Oh, what are we, the children of dust? What are we, O God?

Reader

We are strangers before You, O God, and sojourners as were our parents. Our days on earth vanish like shadows. But the speedy flight of life, and the gloom of the grave need not distress us, but should teach us wisdom. It should prompt us to put our trust in You, who will not permit Your children to see destruction.

For only our physical being returns to the dust; the spirit which You have breathed into us returns to You, its Ever-living Source. Into each of us You have placed a portion of Your divinity. Within us we sense our own weakness and Your mighty strength. Human achievements are transitory and human strivings vain; but Your word endures forever, and Your purposes are fulfilled. When we act as servants and witnesses of Your truth, then indeed do we endow our fleeting days with abiding value.

MEMORIAL SERVICE FOR YOM KIPPUR

O Judge of life and death, teach us so to number our days, that we may gain a heart of wisdom. Grant us strength and understanding, that we may hasten to remove from our midst all that is displeasing to You.

Reader, then Choir

Oh, what are we, the children of dust? What are we, O God?

Psalm 121

אֲשָׁא עֵינַי אֶל הַהָרִים מֵאֵין יְבֹא עֲזָרִי. עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים
וְאָרֶץ. אֵל יִתֵּן לַמּוֹט רִגְלֶךָ אֵל יָנוּם שְׁמֶרְךָ. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל. יְהוָה שְׁמֶרְךָ יְהוָה צִלְךָ עַל יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ
לֹא יִכָּבֵה וַיָּרֶחַ בַּלְיִלָה. יְהוָה יִשְׁמְרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ.
יְהוָה יִשְׁמֹר צִאתְךָ וּבֹאֶךָ מִמֵּתָה וְעַד עוֹלָם.

Responsive Reading

I lift up my eyes to the mountains. What is the source of my help?

*My help comes from the Eternal God, who made heaven
and earth.*

The Eternal will not allow your foot to falter;

The One who guards you will not slumber.

For the Guardian of Israel neither slumbers nor sleeps.

The Eternal is your Keeper; God is your Shield at your right hand.

The sun shall not smite you by day, nor the moon by night.

The Eternal shall protect you from all evil, and will keep your soul.

*The Eternal One will guard your going out and your
coming in from this time forth and forever more.*

MEMORIAL SERVICE FOR YOM KIPPUR

Reader

Heavenly Creator, the solemn call of this hour revives within us the memories of our dear ones who have passed through the portal of death. We recall the happy days when they walked among us and when, blessed with their love, we lived our lives. They are near us even now, though the snow of many winters may have covered their graves. Precious links binding heart to heart remain unbroken. Transfigured by memory, our dear ones are with us, particularly at this sacred hour. We remember them with gratitude and name them in our prayers.

We recall those who but yesterday were part of this congregation and who shared in the tasks of our faith community. We offer our never ending respect and affection for all those whose devotion has contributed to the growth of our sacred institutions and to the well-being of our people.

We think, too, of the whole household of our people Israel. We behold the vacant places once filled by brave spirits who, by noble teaching and personal example, stood forth as faithful guides to our people and a pride to all humanity.

In gratitude for all the blessings they brought to us, to our people, and to all people, we dedicate ourselves anew to the sacred tasks they have entrusted to us. May they be remembered for blessing among the righteous of the world.

MEMORIAL SERVICE FOR YOM KIPPUR

Responsive Reading

In the rising of the sun and in its going down, we shall remember them.

*In the blowing of the wind and in the chill of winter,
we shall remember them.*

In the opening of buds and in the rebirth of spring, we shall remember them.

*In the rustling of leaves and in the beauty of autumn,
we shall remember them.*

In the beginning of the year and when it ends, we shall remember them.

*When we are weary and in need of strength,
we shall remember them.*

When we are lost and sick at heart, we shall remember them.

*When we have joys we yearn to share,
we shall remember them.*

As long as we live, they shall live, for now they are an everlasting part of us. They shall be with us always and we shall remember them.

MEMORIAL SERVICE FOR YOM KIPPUR

Reader

At this hour of memorial we also recall all Your children who perished in the *Shoah*. Through the cruelty of the oppressor, the aged and young, the learned and unlettered: all were driven in multitudes along the road of pain and pitiless death. Their very presence on earth was begrudged them. Their deaths brought darkness to the human soul. Heartbreaking have been the times that have fallen to our lot, O God. Our people have lived through years of tyranny and destruction.

We are schooled in sorrow and acquainted with grief. We have seen the just defeated, the innocent driven from their homes, and the righteous suffer a martyrdom as merciless as any ages have witnessed. Their remains lie in nameless graves, in far-off forests and lonely fields. And most were scattered by the winds to the earth's four corners.

Congregation

Yet they shall never be forgotten. We take them into our hearts and give them a place among the cherished memories of our own loved ones. They now are ours. May their memory be an enduring inspiration to our people and to all humanity. We pledge ourselves to remember. We pledge ourselves never to forget.

MEMORIAL SERVICE FOR YOM KIPPUR

Choir

שְׁוִיתִי יְהוָה לְנִגְדִי תָמִיד כִּי מִיָּמִינִי בֵּל אֲמוּנֹת. לִכֵּן שָׂמַח לִבִּי וַיִּגַּל
כְּבוֹדִי אֶף בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח. כִּי לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא תִתֵּן
חֲסִידְךָ לְרָאוֹת שְׁחָת. תוֹדִיעֵנִי אֶרֶח חַיִּים שְׁבַע שְׁמֹחוֹת אֶת פָּנֶיךָ
נְעֻמוֹת בְּיָמֶיךָ נֶצַח.

I have set the Eternal before me at all times. God is at my right hand; I shall not be moved. Therefore does my heart exult and my soul rejoice. My existence is secure. For You will not abandon me to death, nor let Your faithful see destruction. You show me the path of life. In Your Presence is the fullness of joy; enduring contentment is Your gift.

Reader

Almighty God, we thank You for the gift of memory which unites generation to generation. This hour of memorial bids us to be mindful of the supreme hour which will call us to the realm of eternal rest and gather us to those who came before us, to all the unnumbered generations that have gone before us. We remember all our beloved who have already reached the goal to which we are all destined. We think of the days when they were with us and we rejoiced in the blessing of their companionship and affection. They are near us even now.

Grant, O God, that when the time of our departure comes, we may look back without sorrow upon the life we leave, and with trust in Your understanding enter that life which You have prepared for all the righteous.

Amen.

MEMORIAL SERVICE FOR YOM KIPPUR

Choir or Congregation

Psalm 23

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר. בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי עַל מִי
מִנְחוֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק לִמְעַן שְׁמוֹ. גַּם כִּי
אֵלֶךְ בְּגִיא צַלְמוֹת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ
הֵמָּה יִנְחַמְנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי דִשְׁוֹנָתְךָ בְּשֶׁמֶן רֹאשִׁי כוֹסֵי
רוּחַ. אֵךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאֹרְךָ
יָמִים.

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He guideth me in straight paths for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou hast anointed my head with oil. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

Yizkor

In Silent Remembrance

Remember, O God, unto life eternal the souls of my beloved who have gone to their repose and shelter them in the embrace of Your love and grace forever more. Strengthen me in my loss, O God of mercy, that I may honor the memory of my departed ones by performing acts of kindness for the living. Help me to continue the noble tasks which gave meaning to their lives, and to contribute in their spirit to the well-being of others and to the sanctification of Your name.

MEMORIAL SERVICE FOR YOM KIPPUR

Reader

O God, be near us in our sorrow. Send comfort and consolation to all who are bowed down with grief and affliction. Let them feel Your Presence and Your love. May their troubled spirits find solace in the beauty of holiness which fills this memorial hour. May Your Parental protection sustain them and may Your peace abide with them.

On this day, we remember with honor and affection Your consecrated servants, the rabbis who have served our congregation:

We remember with sorrowing hearts those whom death has taken from our midst during the past year:

We name in our hearts all our dear ones and in recalling them, we sanctify Your name:

The congregation rises

Reader or Choir

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמִרוֹמִים. הַמְצִיא מְנוּחָה נְכוֹנָה עַל כְּנָפֵי
הַשְּׂכִינָה. בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּזוֹהַר הַרְקִיעַ מְזַהְרִים אֶת
נְשָׁמוֹת יִקְרִינוֹ שְׁהִלְכוּ לְעוֹלָמָם. בְּעַל הָרַחֲמִים יִסְתִּירֵם בְּסִתְר
כְּנָפָיו לְעוֹלָמִים. וְיַצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נְשָׁמָתָם. ייִ הוּא נִחְלָתָם
וְיִנְוְחוּ בְּשָׁלוֹם עַל מִשְׁכָּבָם. וְנֹאמַר אָמֵן.

O God, full of compassion, Eternal Spirit of the universe, grant perfect rest under the shelter of Your Presence to our loved ones who have entered eternity. Source of mercy and loving kindness, let them find refuge forever in Your loving Presence, and let their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. May they rest in peace, and let us say: Amen.

MEMORIAL SERVICE FOR YOM KIPPUR

The Kaddish According to the Ashkenazic Pronunciation

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבִזְמַן
קָרִיב וְאִמְרוּ אָמֵן.

Yis-ga-dal v'yis-ka-dash sh'may ra-bo. B'ol-mo di-v'ro chir-u-say,
v-yam-lich mal-chu-say. B'cha-yay-chon uv'yo-may-chon,
uv'cha-yay d'chol beis Yis-ro-el, ba-ah-go-lo u'viz-man ko-riv.
V'im-ru: o-men.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Y'hay sh'may ra-bo m'vo-rach, l'o-lam ul-ol-may ol-my-yo.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא.

Yis-bo-rach v'yish-ta-bach, v'yis-po-ar, v'yis-ro-mam, v'yis-na-say.
V'yis-ha-dar, v'yis-ah-leh, v'yis-ha-lal, sh'may d'ku-d'sho.
B'rich hu.

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְיָרָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lo min kol bir-cho-so v'she-ro-so, tush-b'cho-so
v'ne-che-mo-so, da-ah-me-ron b'ol-mo. V'im-ru: o-men.

MEMORIAL SERVICE FOR YOM KIPPUR

יְהֵא שְׁלֵמָא רַבָּא מִן שְׂמִיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'lo-mo ra-bo min sh'ma-yo v'cha-yeem,
o-lay-nu v'al kol Yis-ro-el. V'im-ru: o-men.

עֲשֵׂה שְׁלֹמִים בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-say sho-lom bim-ro-mov. Hu ya-aseh sho-lom o-lay-nu, v'al kol
Yis-ro-el. V'im-ru: o-men.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

The Kaddish According to the Contemporary Pronunciation

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'may ra-bah. B'al-mah di-v'rah
chir-u-tay, v-yam-lich mal-chu-tay. B'cha-yay-chon uv'yo-may-chon
u-v'cha-yay d'chol beit Yis-ra-el, ba-ah-gah-lah u'viz-man ka-riv.
V'im-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.

Y'hay sh'may ra-bah m'vo-rach, l'a-lam ul-al-may al-my-yah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיף הוּא.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar, v'yit-ro-mam, v'yit-na-say.
V'yit-ha-dar, v'yit-ah-leh, v'yit-ha-lal, sh'may d'ku-d'shah.
B'rich hu.

לְעָלָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְיָרָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

L'ey-lah min kol bir-cha-tah v'she-ra-tah, tush-b'cha-tah
v'ne-che-ma-tah, da-ah-me-ran b'al-mah. V'im-ru: a-mein.

MEMORIAL SERVICE FOR YOM KIPPUR

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Ye'hay sh'la-mah ra-bah min sh'ma-yah v'cha-yeem,
a-lay-nu v'al kol Yis-ra-el. V'im-ru: a-mein.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav. Hu ya-aseh sha-lom a-lay-nu, v'al kol
Yis-ra-el. V'im-ru: a-mein.

Translation of the Kaddish

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

Let God's great name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

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

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

May the Source of peace send peace to all who mourn and comfort all who are bereaved. Amen.

Ne'ilah

Concluding Service
for Yom Kippur

תפילת נעילה ליום כפור

CONCLUDING SERVICE FOR YOM KIPPUR

Choir

The sun goes down, the shadows rise,
The day of God is near its close;
The glowing orb now homeward flies,
A gentle breeze foretells repose.
God, crown our work before the night;
And in the eve let there be light.

While still in clouds the sun delays,
Let us soar up, up to the heavens;
That love may shed its peaceful rays,
New hope unto our souls be given.
O may the parting hour be bright;
And in the eve let there be light.

And when our sun of life retreats,
When evening shadows around us hover,
Our restless heart no longer beats,
And grave-ward sinks our earthly cover,
We shall behold a glorious sight;
For in the eve there shall be light.

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

Let us forgive our neighbors the wrongs they have done, and when we pray, our sins will be forgiven. If we nurse anger against others, can we ask pardon of the Eternal One? Showing no pity for those like ourselves, can we then plead for our own sins? If we, creatures of flesh, harbor resentment, who will forgive us for our sins?

Congregation

Let us consider that life is short, and that we must cease to hate. Let us remember mortality and death, and choose to live by God's teachings: "to do justly, to love mercy, and to walk humbly with our God."

Reader

Let our souls be open to every cry of pain. Let not the fierce sun dry one tear of sorrow, before we ourselves have wiped it from the sufferer's eye. But let each burning human tear drop onto our hearts and there remain. Nor ever brush it off until the pain that caused it is removed.

Congregation

For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone, until we have made peace and have become reconciled with one another.

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם,
וְאֱלֹהֵי שָׂרָה, וְכָל דּוֹרוֹתָם. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת. וַיִּמְבִּיא
גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאֶהְבָּה.

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם
וְעִזְרַת שָׂרָה.

Ba-ruch Atah Adonai Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-
tay-nu, Elo-hay Av-ra-ham, vay-lo-hay Sa-rah, v'chol do-ro-tam.
Ha-eyl ha-ga-dol ha-gi-bor v'ha-no-rah. Eyl el-yon. Go-mayl
cha-sa-deem to-veem, v'ko-nay ha-kol, v'zo-chayr chas-day ah-vot
v'ee-ma-hot. U-may-vee g'u-lah liv-nay v'nay-hem, l'ma-an sh'mo
b'ah-ha-vah.

Zoch-ray-nu L'cha-yim, Me-lech cha-faytz ba-cha-yeem. V'chat-
may-nu b'say-fer ha-cha-yeem, l'ma-an-chah Elo-heem cha-yeem.
Me-lech o-zayr u-mo-she-ah u-mah-gayn. Ba-ruch Atah Adonai,
ma-gayn Av-ra-ham, v'ez-rat Sa-rah.

We praise You, God of our mothers and fathers, God of Abraham,
God of Sarah, and all their generations. You bestow loving kindness
upon all Your children. You remember the devotion of those who
came before us. In Your love, You bring redemption to their
descendants for the sake of Your name.

Remember us unto life, O Sovereign who delights in life, and seal
us in the Book of Life, for Your sake, O God of life. You are our
Ruler and Helper, our Savior and Protector. We praise You, Eternal
One, Shield of Abraham and Help of Sarah.

CONCLUDING SERVICE FOR YOM KIPPUR

Congregation

Eternal God, the power of Your spirit encompasses all Creation. When we open our hearts to You, we are filled with Your strength: the strength to bear our afflictions, the strength to refuse them victory, the strength to overcome them.

And then our will is renewed: to lift up the fallen, to set free the captive, to heal the sick, to bring light to all who dwell in darkness.

Add Your strength to ours, O God, so that when death casts its shadow, we shall yet be able to say: O Source of blessing, You are with us in death as in life!

Reader or Choir

שְׁמַע נָא, סֶלַח נָא הַיּוֹם, עֲבוּר כִּי כָּנָה יוֹם, וּנְהַלְלֶךָ נֹרָא וְאִיּוֹם.

Hear us now! Forgive us now! As the day turns to night, we praise You, the One awesome in greatness and mystery!

CONCLUDING SERVICE FOR YOM KIPPUR

The Sanctification

The congregation rises

Congregation

יְקַדֵּשׁ אֶת שְׁמֶךָ בָּעוֹלָם, כְּשֵׁם שֶׁמִּקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

We sanctify Your name on earth, as the heavens declare Your glory,
and in the words of the prophet we say:

Holy, holy, holy is the God of all Creation. The whole universe is
full of God's glory.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ עֲבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh Adonai tz'va-ot, m'lo kol ha-ah-retz
k'vo-do.

Reader

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדִיָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ.

Adir, adir-ay-nu, Adonai Ado-nay-nu. Mah adir shim-chah b'chol
ha-ah-retz.

God our Strength, God our Ruler, how majestic is Your name in all
the earth!

CONCLUDING SERVICE FOR YOM KIPPUR

Congregation

בָּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

Ba-ruch k'vod Adonai me-m'ko-mo.

Praised be the glory of God in all the world.

Choir or Reader

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אֲבִינוּ, הוּא מִלְכֵנוּ, הוּא מוֹשִׁיעֵנו.
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

Echad Hu Elo-hay-nu. Hu ah-vee-nu. Hu mal-kay-nu. Hu
mo-she-ay-nu. V'hu yash-me-ay-nu, b'ra-cha-mav l'ay-nay kol chai.

Our God is One. God is our Creator and our Ruler. God is our
Helper who, in mercy, will answer our prayers in the sight of all the
living.

Congregation

The Eternal One, your God, shall reign forever, from generation to
generation. Hallelujah!

יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלֵיהָ.

Yim-loch Adonai l'o-lam, Elo-ha-yich tzion, l'dor va-dor.
Halle-lu-yah!

The congregation is seated

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם [הַשַּׁבָּת הַזֶּה וּבַיּוֹם]
הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבִיר כְּשַׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. בְּרוּךְ
אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ
[הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

Our God and God of all generations, pardon our sins on this
[Sabbath and this] Day of Atonement. Sweep away our
transgressions and misdeeds, that they vanish from Your sight.

Blessed is the Eternal God, whose forgiving love annuls our
trespasses year after year. Ruler of all the world, You hallow [the
Sabbath,] the House of Israel and the Day of Atonement.

Choir or Reader

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל וּתְהִי לְרִצּוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתָךְ לִבְדֹּךְ בִּירְאָה
נִעְבֹּד.

R'tzei Adonai Elo-hay-nu b'am-chah Yisrael, u-t'fee-la-tam
b'ah-ha-vah t'ka-bayl. U-t'he l'ra-tson ta-meed avo-dat Yisrael
ah-meh-chah. Ba-ruch Atah Adonai, sh'o-t'chah l'va-d'chah
b'yee-rah na-ah-vod.

Eternal God, may we, Your people Israel, be worthy in our deeds
and in our prayers. Wherever we live, wherever we seek You, You
are our God, whom alone we serve in reverence.

CONCLUDING SERVICE FOR YOM KIPPUR

Responsive Reading

O God, the Guide of humanity, let Your spirit rule our nation and its citizens, that our deeds may be prompted by a love of justice and right.

Bless our people with love for righteousness.

Teach us to work for the welfare of all, to diminish the evils that beset us, and to enlarge our nation's virtues.

Bless our people with civic courage.

Bless our striving to make real the dream of a world made complete, when we shall put an end to the suffering we now inflict upon each other.

Bless our people with a vision of Your reign on earth.

For You have endowed us with noble powers. Help us to use them with wisdom and with compassion.

Bless our people with wise and caring hearts.

You have given us the freedom to choose between good and evil, life and death. May we choose life and good, that our children may inherit from us the blessings of dignity, freedom, and peace.

Reader

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל הָעַמִּים. בְּרַכְנוּ, אָבִינוּ, כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה, כִּי בְּאוֹר
פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדִּיקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל
הָעַמִּים בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכֵּר וְנַחֲתֵם לְפָנֶיךָ, אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

CONCLUDING SERVICE FOR YOM KIPPUR

Sim sha-lom to-vah u'v'ra-chah. Cheyn va-chesed v'ra-cha-mim
ah-lay-nu v'al kol Yis-ra-el v'al kol ha-ah-meem. Bar-chay-nu
ah-vee-nu ku-la-nu k'echad b'or pa-ne-chah. Ke v'or pa-ne-chah
na-ta-ta la-nu, Adonai Elo-hay-nu, to-rat cha-yeem. v'ah-ha-vat
che-sed, u-tz'da-kah u-v'ra-chah v'ra-cha-meem v'cha-yeem
v'shalom. V'tov b'ay-ne-chah l'va-raych et am-cha Yis-ra-el b'chol
ayt u-v'chol sha-ah bish-lo-me-chah.

B'say-fer cha-yeem, b'ra-chah v'sha-lom u-par-nah-sah to-vah,
n'za-chayr v'nay-cha-taym l'fa-ne-chah, ah-nach-nu v'chol am-chah
bayt Yis-ra-el, l'cha-yim to-veem u-l'sha-lom.

Ba-ruch Atah Adonai, o-say ha-sha-lom.

Reader

Grant us peace, Your most precious gift, O Eternal Source of peace,
and enable our people Israel to be its messenger unto all the world.
Bless our country that it may ever be a stronghold of peace and its
advocate in the council of nations. May contentment reign within
our borders, health and happiness within our homes. Strengthen the
bonds of friendship and harmony among the inhabitants of all lands.
Plant virtue in every soul, and may the love of Your name hallow
every home and every heart.

In the Book of Life, may we be remembered and sealed for a good
and peaceful life, we and all of our people Israel.

We praise You, O God, Giver of peace. Amen.

Choir

El Norah Ah-le-lah
God of Awesome Deeds

אֵל נִרְאָה עֲלִילָה, אֵל נִרְאָה עֲלִילָה, הַמַּצֵּא לָנוּ
מַחִילָה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

מִתִּי מִסִּפֵּר קְרוֹאִים, לֶךְ עֵין נוֹשָׁאִים, וּמְסַלְּדִים
בַּחִילָה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

שׁוֹפְכִים לֶךְ נִפְשָׁם, מַחֲה פְשָׁעִם וְכַחֲשָׁם, הַמַּצִּיאֵם
מַחִילָה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

הִיָּה לָהֶם לְסִתְרָה, וְחֹלְצִים מִמָּאֲרָה, וְחֹתֵמִם לְהוֹד
וּלְגִילָה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

חֵן אוֹתָם וְרַחֲם, וְכֹל לוֹחֵץ וְלוֹחֵם, עֹשֶׂה בָהֶם
פְּלִילָה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

זִכֹּר צְדָקָת אֲבִיהֶם, וְחִדֵּשׁ אֶת יְמֵיהֶם, בְּקֶדֶם
וּתְחִלָּה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

קְרָא נָא שְׁנַת רְצוֹן, וְהִשָּׁב שְׂאֵרִית הַצָּאן, לְתַפְאֶרֶת
וּתְחִלָּה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

אֵל נִרְאָה עֲלִילָה, אֵל נִרְאָה עֲלִילָה הַמַּצֵּא לָנוּ
מַחִילָה בְּשַׁעַת הַנִּעִילָה. אֵל נִרְאָה עֲלִילָה.

The translation is found on the following page

CONCLUDING SERVICE FOR YOM KIPPUR

The congregation rises

Responsive Reading

God of awesome deeds, God of boundless mercy, grant us pardon,
as the gates begin to close.

God, we stand in awe before Your deeds.

We who are few in number look up to You; with trembling we
praise You, as the gates begin to close.

God, we stand in awe before Your deeds.

To You we pour out our souls. Blot out our sins, our dishonest
ways; grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

Be our refuge and shield us from danger. Assure us joy and renewal
of the spirit, as the gates begin to close.

God, we stand in awe before Your deeds.

Be gracious and compassionate to us. Deliver those who suffer
tyranny and violence, as the gates begin to close.

God, we stand in awe before Your deeds.

Remember the merits of our mothers and fathers. Renew in us their
spirit and faith, as the gates begin to close.

God, we stand in awe before Your deeds.

Proclaim a year of favor; grant us peace and fulfillment, as the gates
begin to close.

*God of awesome deeds, O God of boundless mercy,
grant us pardon, as the gates begin to close.*

CONCLUDING SERVICE FOR YOM KIPPUR

The Avinu Malkaynu

Reader, then Congregation

אָבִינוּ מִלְכֵּנוּ פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְּלָתֵנוּ.

Avinu Malkaynu, let the gates of heaven be open to our plea.

אָבִינוּ מִלְכֵּנוּ נָא אַל תִּשְׁיִבֵנוּ רֵיקָם מִלִּפְנֵיךָ.

Avinu Malkaynu, do not turn us away empty-handed from Your Presence.

אָבִינוּ מִלְכֵּנוּ סְלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.

Avinu Malkaynu, forgive and pardon all our iniquities.

אָבִינוּ מִלְכֵּנוּ זְכוֹר כִּי עָפָר אֲנַחֲנוּ.

Avinu Malkaynu, we remember that we are dust.

אָבִינוּ מִלְכֵּנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

Avinu Malkaynu, have mercy upon us and upon our children.

אָבִינוּ מִלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkaynu, grant unto us a year of happiness.

אָבִינוּ מִלְכֵּנוּ חַתֵּמְנוּ בְּסֶפֶר חַיִּים טוֹבִים.

Avinu Malkaynu, seal us for blessing in the Book of Life.

אָבִינוּ מִלְכֵּנוּ כִּלְה דְּבָר וְחָרֵב וְרָעָב מֵעָלֵינוּ.

Avinu Malkaynu, keep far from our world pestilence, war and famine.

CONCLUDING SERVICE FOR YOM KIPPUR

אָבִינוּ מִלְכֵּנוּ כֵּלֵה כָּל צָר מֵעֲלֵינוּ.

Avinu Malkaynu, make an end to all oppression.

אָבִינוּ מִלְכֵּנוּ צִמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב.

Avinu Malkaynu, hasten the time of redemption for all the world.

אָבִינוּ מִלְכֵּנוּ תְּהִי הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רִצּוֹן מִלְפָּנֶיךָ.

Avinu Malkaynu, may this hour reveal to us Your mercy and
Your favor.

אָבִינוּ מִלְכֵּנוּ חֲנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ.

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

Choir and Congregation

אָבִינוּ מִלְכֵּנוּ חֲנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkaynu cha-nay-nu va-ah-nay-nu,
Kee ayn ba-nu ma-ah-seem.
Ah-say ee-ma-nu tz'da-kah va'che-sed v'ho-shee-ay-nu.

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

The congregation is seated

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, תָּבֹא לִפְנֵינוּ תְּפִלָּתֵנוּ, וְאֵל
תְּתַעַלֵּם מִתְחַנְתֵּנוּ, שְׂאִין אָנוּ עֲזִי פָנִים וְקָשִׁי עֶרְף, לֹא־מֵר לִפְנֵינוּ יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל
אֲנַחְנוּ חָטָאנוּ. חָטָאנוּ. עֲוִינוּ, פָּשַׁעְנוּ.

Elo-hay-nu vay-lo-hay avo-tay-nu v'ee-mo-tay-nu, ta-vo l'fa-
ne-chah t'fee-la-tay-nu. V'al teet-ah-laym mit-che-na-tay-nu. S'ayn
ah-nu ah-zay fa-neem uk-shay o-ref, lo-mar l'fa-ne-chah, Adonai
Elo-hay-nu, vay-lo-hay ah-vo-tay-nu v'ee-mo-tay-nu, tza-de-keem
ah-nach-nu v'lo cha-tah-nu. Ah-val ah-nach-nu cha-tah-nu.
Cha-tah-nu, ah-vee-nu, pah-sha-nu.

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

Congregation

We have turned aside from Your commandments and from Your
precepts, and it has not availed us. You are just, whatever befalls us.
You call us to righteousness, but we bring evil upon ourselves.

What can we say before You, who dwells on high? What shall we
plead before You? Are not all things known to You, both the
mysteries of eternity and the dark secrets of all that live? You search
the innermost chambers of our hearts, and probe the deep recesses
of our souls. Nothing is concealed from Your knowledge.

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

סָלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ, וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה
מִמִּצְרַיִם וְעַד הַנֵּה.

As, in Your love, You have been patient from the time You led us out of Egypt to the present day, so, in Your great love, may You forgive our people once again.

וַיֹּאמֶר יְהוָה סָלַחְתִּי כְּדַבְּרְךָ.

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

Responsive Reading

Open for us the gates of righteousness,

And we shall enter to praise our God.

Open the gates, O God; open the gates for us, for our people Israel and for all humanity.

Open the gates of blessing for us all.

The gates of atonement, benevolence, and compassion,

The gates of dignity, excellence, and faith,

The gates of generosity and hope, insight and joy,

Kindness and love, melody and nobility,

Openness, purity, and quietude,

Renewal, simplicity, and truth,

The gates of understanding and virtue,

The gates of wonder and zest.

Open the gates; open them wide.

Open the gates, O God; show us the way to enter.

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

The day is fading; the sun is setting; the silence and peace of night descend upon the earth. Give rest now, O Author of peace, to our troubled hearts. Lift up those spirits oppressed by guilt. Turn, O God, turn to Your children. Turn to every broken heart and every burdened soul. Let us at this hour be sure of Your forgiveness.

Congregation

From Your house, we are about to return to our homes. Enter them with us, O God, that they may become Your sanctuaries, dwelling-places of Your spirit. Then will our homes stand firm against the storms of life, to be a shelter for all that is good, and a refuge from evil.

Reader

And still another dwelling-place have You destined for us, O Source of life, an eternal home to which we shall go when our brief day on earth has passed. Open for us then the gates of everlasting peace, and keep alive in those who will follow us the truths, the visions, and the hopes we have struggled to make real.

Congregation

This twilight hour reminds us also of the day when, if we are faithful to our mission, Your light will arise over all the world, and Israel's spiritual descendants will be as numerous as the stars of heaven. Teach our people to recognize the meaning of our history and the challenge of our destiny, to proclaim to all people the truth of Israel's message: one human family on earth even as there is One God in heaven.

CONCLUDING SERVICE FOR YOM KIPPUR

Reader

You alone know when this great hope shall be fulfilled. But that day will surely come. Then joy will thrill all hearts, and from one end of the earth to the other will ring the exultant cry: "Hear, O Israel, hear, all Creation: The Eternal is our God, the Eternal God is One." Your house shall be a house of prayer for all people. All nations shall flock to it and exclaim in triumphant song: "Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the God of glory enter."

Choir and Congregation

שָׁאוּ שְׁעָרִים רָאשֵׁכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד!
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יֵי צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה.

S'u sh'ah-reem ro-shay-chem, v'he-na-s'u pit-chay o-lam. V'ya-vo
Melech Ha-ka-vod. Me hu zeh Melech Ha-ka-vod? Adonai Tz'va-ot.
Hu Melech Ha-ka-vod. Selah.

Lift up your heads, O gates, and be lifted up, O ancient doors, that
the Glorious Ruler may come in. Who is the Glorious Ruler? The
God of all Creation is the Glorious Ruler.

CONCLUDING SERVICE FOR YOM KIPPUR

The congregation rises as the Ark is opened

Reader

Whither can I go from Your spirit? Whither can I flee from Your Presence? If I ascend to the heavens, You are there! If I make my home in the lowest depths, behold, You are there! If I take up the wings of the morning, and dwell on the ocean's farthest shore, even there Your hand will lead me, Your right hand will hold me. And if I say: Surely the darkness will conceal me, night will hide me from view. Even the darkness is not too dark for You; the dark is as clear as the day.

When I consider the heavens, the work of Your hands, and when I gaze at the measureless sea of space and the endless host of stars that sail in it; and when I set out to understand this marvel and its Maker, then Your greatness and power overwhelm me. Your infinite majesty makes me tremble with awe. For the worlds beyond count are but a breath of Your spirit, the blazing suns only beams of Your light.

O what are we, that You have given us eyes to see something of Your truth? What are we, that You have given us a mind to fathom something of Your purpose? Yet upon the earth with all its abundance and beauty, forests dancing with life, mountains rising like prayers, seas roaring their creative hymn, with all the mysteries of the boundless depths and the immeasurable heights, You have chosen us to proclaim Your grandeur and to voice the longing of all being for You, Creator of the universe and fountain of life! In woman and man, who are children of dust and offspring of heaven, You have blended two worlds: perishable earth and immortal soul, finite matter, locked into time and space, and infinite spirit which endures through all eternity.

CONCLUDING SERVICE FOR YOM KIPPUR

You have given us dominion over the works of Your hands, and placed all things under our care. You have commanded us to live at peace with all living creatures, and to walk softly in their presence.

But there is that in us which darkens our existence. Called to a life of righteousness, we often rebel: arrogance possesses us. The passions that rage within us frequently drown the voice of conscience: good and evil, virtue and vice, love and hate contend for the control of our lives. Again and again we complain of the struggle, forgetting that the power to choose is Your Divine gift to us. When we succumb, life loses its beauty, and within us sounds the voice of judgment: Where are you? How you have fallen, O children of the Most High!

But sure as is Your judgment, O God, surer still is Your mercy. It is not the destruction of sinners You demand, only that we might return to You. The gates of Your forgiveness are open wide, and all who seek to enter may be at one with You.

Aware of our weakness, we have come before You, longing for Your Presence, Your light, Your peace. We have reflected with anguish on days and years misused and filled with regrets, on opportunities neglected and promises unfulfilled. We have struggled to turn back to You. Accept then our penitent spirits; be with us as our hope for the future.

Now, as evening falls, light dawns within us; hope and trust revive. The shadow that darkened our spirit is vanished, and through the passing cloud there breaks, with the last rays of the setting sun, the radiance of Your forgiving peace. We are restored, renewed by Your love.

CONCLUDING SERVICE FOR YOM KIPPUR

How can we find words to thank You for Your goodness, and how can words alone be fitting thanks? And so we make this pledge: We will thank You with our lives; we will offer to You the work of our hands. Fill our hearts, our lives, and our work, with a constant love for You, Creator of all life. Then shall our souls rejoice and sing: "You have turned my grief into dancing, released me from my anguish, and surrounded me with gladness. Eternal, I shall give thanks to You forever!"

CONCLUDING SERVICE FOR YOM KIPPUR

Congregation, then Choir

וְאִנַּחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מֶלֶכִּי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Va-ah-nach-nu ko-r'eem u-mish-ta-cha-veem u-mo-deem,
lif-nay Melech mal-chay ha-m'la-cheem, Ha-Kadosh Ba-ruch Hu.

We bow our heads in reverence before the Eternal One, Source of
all life.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear, O Israel: The Eternal is our God,
The Eternal God is One.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

יְיָ הוּא הָאֱלֹהִים

Adonai Hu Ha-Elo-heem.

The Eternal One is God!

The Shofar is sounded

The Ark is closed

CONCLUDING SERVICE FOR YOM KIPPUR

Benediction

And now, at the close of this day's service, we implore You, O God:
Let the year upon which we have entered be for us, for our people
Israel and for all humanity a year of blessing and of well-being;

Choir: Amen

A year of salvation and comfort;

Choir: Amen

A year of peace and contentment, of joy and of spiritual renewal;

Choir: Amen

A year of virtue and reverence for God;

Choir: Amen

A year which finds the hearts of parents united with the hearts
of the children;

Choir: Amen

A year of Your pardon and favor.

Choir: Amen

May the Eternal One bless your going out and your coming in
from this time forth and forever.

Choir: Amen

