מחזור עמנו־אﬥ

Where Warmth and Majesty Meet
This prayer book was made possible by a generous donation from the Hartman family in honor of Temple Emanu-El’s 175th Anniversary.
Where Warmth and Majesty Meet

VOLUME TWO
Prayers for the Days of Awe

PILOT EDITION
Compiled and edited by
Rabbi Joshua M. Davidson

CONGREGATION EMANU-EL
of the City of New York
Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn and are heading once more toward the south. The animals are beginning to turn 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. It means recognizing that we have the ability to change. These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday’s ways. Loving God, help us to turn—from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith. Turn us around and bring us back toward You. Revive our lives, as at the beginning. And turn us toward each other, for in isolation there is no life.
Contents

ROSH HASHANAH

Evening Service 1
Morning Service 27

YOM KIPPUR

Evening Service 73
Morning Service 103
Afternoon Service 143
Memorial Service 189
Concluding Service 203

Credits and Acknowledgments 228
Prayers for Rosh Hashanah

תליפתראשershanna

הנשהארלה
Rosh Hashanah Evening Service

תפילת ערבית לראש השנה
Hadlakat Neirot • Candlelighting

With the setting of this evening’s sun, united with Jews of every place and time, we proclaim a new year of hope. May the light of the Divine shine forth to lead us, to show us the good we must do, the harmony we must create. Let the fire we kindle be for us a warming flame, whose brightness shows us the path of life.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b’mitzvotav v’tzivanu l’hadlik neir [shel Shabbat v’] shel yom tov.

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and commands us to kindle the lights of [the Sabbath and] Yom Tov.

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v’kiymanu v’higianu lazman hazeh.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.
I lift up my eyes to the mountains; what is the source of my help? My help will come from the Eternal, Maker of heaven and earth. God will not allow your foot to slip; your Guardian will not slumber. Behold, the Guardian of Israel neither slumbers nor sleeps. The Eternal is your Keeper, the Eternal is your shade at your right hand. The sun shall not harm you by day, nor the moon by night. The Eternal will guard you from all evil, and protect your being. The Eternal will guard you, coming and going, from this time forth, and forever.

IN THE TWILIGHT of the vanishing year, we lift up our hearts in thanksgiving. 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; found happiness in our homes, and gladness with our friends. We lift up our hearts in thanksgiving, as the new year begins.

As the new year begins, our spirits rise in grateful song. But 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.

As the new year begins, contrition fills our thoughts. Some of our days were dark with grief. Many a tear furrowed our cheeks: alas for the tender ties that were broken! We look back with sorrow, as the new year begins.

As the new year begins, tears well up within us. Yet 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 rebirth into life and peace, serenity and safety, as the new year begins.

As the new year begins, so is hope reborn with us!
**Bachodesh Hashvi·i • Sacred Assembly**

* Bachodesh hashvi·i, b’echad lachodesh, yiyeh lachem shabaton, tochot herotah, mekareh. K’lilim lohavat, yivkhe la’masheh.

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 sound of the Shofar.

* Tiku vachodesh shofar
  * bakeseh l’yom chageinu.

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 on Israel, an ordinance of the God of Jacob.

* Y’hi Ratzon • The Year

* Y’hi ratzon milfananecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, shet-chadeish aleinu v’al kol-beit Yisrael et-hashanah hazot, sh’nat chameishet alafim u... mei-ot v’... l’chayim ulshalom, l’season ulsimchah, lishuah ulnechamah, v’nomar: amen.

May this new year, called five thousand . . . hundred and . . ., bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort.

* May this new year bring us life and peace, joy and exaltation, redemption and comfort. Amen.

**All rise.**

* תִּקְעוּ בַחֹֽדֶשׁ שׁוֹפָר
  * בַּכֶּֽסֶה לְיוֹם חַגֵּֽנוּ.

Ki chok l’Yisrael hu, mishpat l’Elohei Yaakov.

* The Ark is opened.**

* Y’hi Ratzon • The Year

* Y’hi ratzon milfananecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, shet-chadeish aleinu v’al kol-beit Yisrael et-hashanah hazot, sh’nat chameishet alafim u... mei-ot v’... l’chayim ulshalom, l’season ulsimchah, lishuah ulnechamah, v’nomar: amen.

May this new year, called five thousand . . . hundred and . . ., bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort.

* May this new year bring us life and peace, joy and exaltation, redemption and comfort. Amen.

**ROSH HASHANAH EVENING** 5
Praise the Eternal, to whom our praise is due!

Baruch Adonai hamvorach l’olam va-ed!

Praised be the Eternal, to whom our praise is due, now and forever!

The Ark is closed.


Praised be the Eternal God, Ruler of the universe, whose word brings on the evening.

With wisdom You open heaven’s gates; with understanding You make the ages pass and the seasons alternate.

Your will controls the stars as they travel through the sky.
Unending is Your love for Your people, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and mitzvot forever.

Day and night we will reflect on them, for they are our life and the length of our days. O may Your love never depart from our hearts! Blessed are You, O God: You love Your people Israel.
You shall love your Eternal God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

G’ulah • Redemption

Emet ve·emunah kol-zot, v’kayam aleinu
ki hu Adonai Eloheinu v’ein zulato,
va-anachnu Yisrael amo. Hapodeinu miyad
m’lachim, malkeinu hago·aleinu mikaf kol-
he·aritzim. Ha·oseh g’dolot ad ein
cheiker, v’ni·fla·ot ad ein mispar. Hasam
nafsheinu bachayim, v’lo natan lamot
ragleinu. Ha·oseh lanu nisim b’Pharoh,
oot umoftim b’admat b’nei cham.
Vayotzei et-amoi Yisrael mitocham
In this world waiting to be redeemed, our hearts cry out: Cannot our dearest hopes at last come true?

Many are our defeats, yet how many our deliverances! After servitude to Pharaoh, we choose service to God; after exile in Babylon, we rebuild God’s shrine; yesterday’s wounds, so nearly fatal, begin to heal; and Israel, living still, plants new seeds of redemption.

Let the time come when all the peoples will be joined in bonds that cannot break. The nations will yet be at peace; the earth will yield good fruit. Mountains and waters will exult, those who sowed in tears will reap in joy, and all will sing with one accord:

Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing wonders?
In their escape from the sea, Your children saw Your sovereign might displayed.
“As You have redeemed our people Israel, and enabled us to prevail over arms stronger than our own, so may You give hope to all who are oppressed and persecuted. We praise You Eternal God, Redeemer of Israel.
Rise Up to Life Renewed

Hashkiveinu Adonai Eloheinu l’shalom,
V’haseir mei-aleinu oyeiv, dever v’cherev v’ra’av v’yagon, v’haseir satan MILFaneinu umei-achareinu; uvtzeil k’nafecha tastireinu, ki El shomreinu umatzileinu atah, ki El melech chanun v’rachum atah.

On Shabbat:


The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, and on the seventh day God rested and was refreshed.

Cause us, O Eternal God, to lie down in peace, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name’s sake, be our help.

Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we have life and peace.

Blessed are You, O God, whose shelter of peace is spread over us, over all Israel, and over Jerusalem.
Eternal God, open my lips, that my mouth may declare Your praise.

Tefillah

Adonai, s’fatai tiftach, ufi yagid t’hilatecha.
Eternal God, open my lips, that my mouth may declare Your praise.

**Avot v’Imahot • God of All Generations**


Eternal One, You are the God of all generations: the ones that are past, and those yet unborn. You are our God.

You are the First; You are the Last: You are the Only One.
You made the earth and brought us forth to dwell in it.
You called Abraham and Sarah to righteousness, their children to bear witness to Your glory.
You formed us to be a covenant people, eternal as the hosts of heaven.

O God, You are the Shield of our people, our everlasting light.


Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.
G’vurot  •  The Power Whose Gift Is Life

Atah gibor l’olam, Adonai, m’chayei hakol atah, rav l’hoshia.

We pray that we might know before whom we stand: the Power whose gift is life, who quickens those who have forgotten how to live.

Mashiv haruach umorid hagashem.

We pray for winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

Someich nofliim, v’rofei cholim, umatir asurim, umkayei emunato lishnei afar.

We pray for love to encompass us for no other reason save that we are human—that we may all blossom into persons who have gained power over our own lives.

Mi chamocha, ba-’al g’vurot, umi domeh lach, melech meimit umchayeh umatzmiach y’shuah?

We pray that we may know before whom we stand: the Power whose gift is life, who quickens those who have forgotten how to live.

V’ne-eman atah l’hachayot hakol.

Baruch atah Adonai, m’chayei hakol.

Praised be the God whose gift is life, whose cleansing rains let our parched souls flower toward the sun.

K’dushat Hashem  •  God’s Holiness

Atah kadosh v’shimcha kadosh, ukdoshim b’chol-yom y’hal’lucha selah.

You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day.

All are seated.
Now in awe we behold the wonder of being: an awesome pageant of shapes and forms—yet all akin, one family of life!

We pray for wisdom to treasure all creation; we ask for insight to see its glory; we hope for courage to trust its goodness; we yearn for grace to fill the world with gladness; we seek the strength to help redeem it.

A world released from sorrow to joy! The bowed head shall be raised, the bent back made straight. Those who dragged their chains shall dance and sing. O may violence give way to goodness, the land be cleansed of tyrants, and the prophet’s word redeemed: Peace shall rule the earth!

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!
You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

The House of Israel is called to holiness, to a covenant with the Eternal for all time.

We are called to serve the Most High; may we rejoice in this heritage forever.

May this day add meaning to our lives. Let the Shofar’s sound awaken the voice of conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed.


Ufokdeinu vo livrachah. Amen.


On this Day of Remembrance we pray for awareness. Let love and compassion grow among us, and goodness be our daily care.

This day may we find well-being. Amen.

This day may we discover the eternal strength that abides among us. Amen.

This day may we be helped to a life that is whole. Amen.


Our God and God of all ages, may You rule in glory over all the earth, and 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: “The Sovereign God of Israel is the One whose dominion extends to all creation.”
Our God and God of our ancestors, sanctify us with Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true forever. [In Your gracious love, Eternal God, let Your holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace.] Blessed is the Eternal, who hallows the Sabbath, the House of Israel and the Day of Remembrance.

Avodah • Worship

You are with us in our prayer, in our love and our doubt, in our longing to feel Your presence and to do Your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds the mind, we look inward for the answer to our prayers. There may we find You, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek You, may find new strength for Your service.
Modim anachnu lach, sha'atah hu Adonai
Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yisheinu,
atah hu l'dor vador. Nodeh l'cha unsapeir

Let us rejoice in the light of day, in the glory and warmth of the sun,
in the reawakening of life to duty and labor.

We rejoice in the light of day.

In the earth with its hills and valleys, its widespread fields of grain,
its fruit and hidden treasures.

We rejoice in the beauty of earth.

In the love of fathers and mothers who have nurtured our lives, with
whose blessing we have gone forth to our own work in the world.

We rejoice in the love of parents.

In the children who bless our homes, whose eager minds and hearts
are the promise of tomorrow.

We rejoice in our children.

In friends who share our sorrows and joys, in the fullness of the
abundant life, in the serenity of old age, and in the peace that comes
at last.

We rejoice, and shall rejoice forevermore.
Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

Blessing for Healing

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

May the Source of strength, who blessed the ones before us, help us find the courage to make our lives a blessing, and let us say: Amen.
O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may be delivered.

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

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: Amen.
Avinu Malkeinu: 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 has sought to dethrone You.

Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that we grow smaller without You, smaller without the faith that You are with us. We pray, therefore, that this day which yet restores Your people, may help us come close 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 no 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 Malkeinu. As a wise ruler, teach us to add our strength to Your love, that we may fulfill our destiny and redeem this world.

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

Avinu Malkeinu, sh’makoleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, chatanu l’fanecha.
Avinu Malkeinu, we have sinned against You.

Avinu Malkeinu, chamol aleinu
v’al oleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, kaleih dever v’cherev
v’ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

Avinu Malkeinu, kaleih kol-tzar umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, kotveinu b’sefer chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

Avinu Malkeinu, hareim keren Yisrael amecha.
Avinu Malkeinu, give strength to Your people Israel.

Avinu Malkeinu, choneinu va-aneinu
ki ein banu ma-asim,
aseih imanu tzedakah vachesed v’hoshi-einu.
Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.

The Ark is closed.
All are seated.
Aleinu • Adoration

All rise.
The Ark is opened.

Aleinu l’shabei·ach la·adon hakol, lateit g’dulah l’yotze·ir b’reishit, shehu noteh shamayim v’yoseid aretz, umoshav y’karo bashamayim mima·al, u·sh·chinat uzo b’govhei m’romim.

Hu Eloheinu ein od.

Let us adore the everliving God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. You are our God; there is none else.

Va-anachnu korim umishtachavim umodim lifnei melech malchei hamlachim, hakadosh baruch hu.

We bow our heads in reverence and worship the Holy and Blessed One.

The Ark is closed.
All are seated.

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your sovereignty be established on earth, and the word of Your prophet fulfilled: “The Eternal God will reign forever and ever.”

V’ne·emar: “V’hayah Adonai l’melech al kol·ha·aretz; bayom hahu yiyeh Adonia echad ushmo echad.”

And it has been said: “The Eternal shall reign over all the earth; on that day the Eternal shall be One and God’s name shall be One.”
Kaddish Yatom • קדיש יתום • Mourner’s Kaddish

The light of life is a finite flame. Like a candle, life is kindled: it burns, it glows, it is radiant with warmth and beauty. But soon it fades; its substance is consumed, and it is no more.

In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen. Yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.
Let the glory of God be extolled, let God’s great name be hallowed in the world whose creation God willed. May God’s rule soon prevail, in our own day, 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, the Blessed 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 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 Israel, and all the world, and let us say: Amen.

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

Baruch atah Adonai, Eloheinu melech ha-olam, borei p’ri hagafen.


Baruch atah Adonai, melech al kol-ha-aretz, m’kadeish [haShabbat v’] Yisrael v’yom hazikaron.

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v’kiymanu v’higianu lazman hazeh.

Blessed is the Eternal God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is the Eternal God, Ruler of the universe, who has chosen us from all the peoples, hallowing us with the mitzvot. In Your love, Eternal 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. For You have chosen us from all peoples, consecrating us to Your service, and Your word is truth eternal.

Blessed is the Sovereign God, Ruler of all the world, who hallows [the Sabbath,] the House of Israel and the Day of Remembrance.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.
You are the Eternal God, who reigned before any being had been created; when all was done according to Your will, already then You were Sovereign.

And after all has ceased to be, still will You reign in solitary majesty; You were, You are, You will be in glory.

And You are one; none other can compare to You, or consort with You; You are without beginning, without end; Yours alone are power and dominion.
Rosh Hashanah Morning Service

tefillat shiriyah l’ra’ash hashana
How lovely are Your tents, O Jacob, your dwelling-places, O Israel!

In Your abundant lovingkindness, O God, let me enter Your house, reverently to worship in Your holy temple.

I love Your house, Eternal One, the place where Your glory dwells. So I would worship with humility; I would seek blessing in the presence of God, my Maker.

May my prayer now, Eternal One, find favor before You. In Your great love, O God, answer me with Your saving truth.
This Rosh Hashanah, each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy:
They are overflowing with the happiness of love and the joy of life;
they are eager to confront the day, to make the world more fair;
they are recovering from illness or have escaped misfortune.

And we rejoice with them.

Some hearts ache with sorrow:
Disappointments weigh heavily upon them, and they have tasted despair; families have been broken;
loved ones lie on a bed of pain;
death has taken those whom they cherished.

May our presence and sympathy bring them comfort.

Some hearts are embittered:
They have sought answers in vain;
their ideals have been mocked and betrayed;
life has lost its meaning and value.

May the knowledge that we too are searching, restore their hope that there is something to find.

Some spirits hunger:
They long for friendship; they crave understanding;
they yearn for warmth.

May we in our common need gain strength from one another:
sharing our joys, lightening each other’s burdens, and praying for the welfare of our community.
Sh’ma Uvirchoteha • Sh’ma and Its Blessings

All rise.

Bar’chu • The Call to Prayer

Bar’chu et-Adonai hamvorach!
Praise the Eternal, to whom our praise is due!

Baruch Adonai hamvorach l’olam va-ed!
Praised be the Eternal, to whom our praise is due, now and forever!

Yotzeir Or • Creation

Baruch atah Adonai, Eloheinu melech ha-olam,
yotzeir or uvorei choshech, oseh shalom
uvorei et-hakol. Kol-kochvei voker l’cha
yashiru, ki zohoreihem mimcha yazhiru. Uvnei
Elohim omdim al mishm’rot layil v’yom,
sheim ne-edar yadiru, uk-hal k’doshim
kiblu meihem v’chol-shachar l’shadarim aleha
ya-riu. Hamei-ir la-aretz v’ladarim aleha
b’rachamim, uvtuvo m’chadeish b’chol-yom
tamid ma-aseih v’reishit. Mah rabu
ma-asecha, Adonai! Kulam b’chochmah asita,
mal-ah ha-aretz kinyanecha. Titbarach, Adonai
Eloheinu, al-shevach ma-aseih yadecha, v’al-
m’orei-or she-asita: Y’fa-arucha. Selah.
Baruch atah Adonai, yotzeir ham-orot.
We praise You, Eternal God, Ruler of the universe, who makes light and creates darkness, who ordains peace and fashions all things.

To You the stars of morning sing,
From You their bright radiance must spring.

And steadfast in their vigils, day and night,
Your angels, flooded with fervor, ring
Your praise; they teach the holy ones to bring
Into Your house the breath of early light.

With compassion You give light to the earth and all who dwell there,
with goodness You renew the work of creation continually, day by day.

How manifold are Your works, O God; in wisdom You have made them all; the earth in its fullness is Yours.

Beyond our praise is the work of Your hands; beyond expression,
the wonder of Your light.

Blessed is the Eternal One, the Maker of light.

**Ahavah Rabah**  •  Revelation

Ahavah rabah ahavtanu, Adonai Eloheinu, chemlah g'dolah vitezirah chamalta aleinu.
Avinu malkeinu, ba-avur avoteinu v'imoteinu shebat-cha v'cha vat'lamdeim chukei chayim,
kein t'choneinu utlamdeinu. Avinu, ha-Av harachaman, hamracheim, racheim aleinu v'tein b'libeinu 'havin ulhashikil, lishmo-a lilmod ul'lameid, lishmor v'la-asot ulkayeim et-kol-divrei talmud toratecha b'ahavah.

Great is Your love for us, Eternal God, and deep Your compassion.
Our Creator and Ruler, our ancestors trusted in You, and You taught them the laws of life: be gracious now to us, and teach us.

Have compassion upon us, O Source of mercy, and guide us to know and understand, to learn and teach, to observe and uphold with love all the lessons of Your Torah.
Enlighten us with Your teaching, help us to hold fast to Your mitzvot, and unite our hearts to love and revere Your name. Then shall we never be shamed, for we shall put our trust in You, the great, holy, and awesome One. We shall rejoice and be glad in Your salvation, for You, O God, are the Author of many deliverances. In love You have chosen us and drawn us near to serve You in faithfulness and to proclaim Your unity.

_Blessed are You, O God: You have chosen Your people Israel in love._

Sh’mar, Yisrael: Adonai Eloheinu, Adonai echad!

Hear, O Israel: the Lord our God, the Lord is One!

Baruch sheim k’vod malchuto l’olam va-ed!

Blessed is God’s glorious majesty, forever and ever!

All are seated.
When will redemption come?

When we master the violence that fills our world.

When we look upon others as we would have them look upon us.

When we grant to every person the rights we claim for ourselves.
Once we were in bondage, then we were free. In that first liberation our people saw revealed the power of the Most High. They perceived that God’s presence redeems time and event from the hands of tyrants. We, too, affirm the power that makes for freedom. We sing the song that celebrates our deliverance from Egypt and all bondage.

Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing wonders?

With great joy the redeemed shall accept You as their Sovereign, and all will say with one accord: “The Eternal will reign forever and ever!”

O Rock of Israel, come to Israel’s help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is God Most High, the Holy One of Israel. Blessed are You, Eternal One, the Redeemer of Israel.
Eternal God, open my lips, that my mouth may declare Your praise.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמּוֹתֵֽינוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וֵאלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת, וּמֵבִיא גְאֻלָּה לִבְנֵי בְנֵיהֶם, לְמַֽעַן שְׁמוֹ בְּאַהֲבָה.

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, God of Jacob; God of Sarah, God of Rebekah, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme.

Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children’s children, for the sake of Your name.


Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Sovereign and our Help, our Savior and our Shield. Blessed is the Eternal One, Shield of Abraham, Protector of Sarah.
Atah gibor l’olam, Adonai,
m’chayei hakol atah, rav l’hoshia.
M’chalkeil chayim b’chesed, m’chayei hakol b’rachamim rabim. Soneich noflim,
vrofei cholim, umatir asurim, umkayeim emunato lisheinei afar.
Mi chamocha, ba-’al g’vurot, umi domeh lach,
melech meemit umchayeh umatzmiach y’shuah?
Mi chamocha av harachamim, zocheir y’tzurav
l’chayim b’rachamim? V’ne-eman atah
l’hachayot hakol. Baruch atah Adonai,
m’chayei hakol.

G’vurot • God’s Power

Great is Your might, Eternal One, in this world; great is Your power in the worlds beyond.

Your love sustains the living. Your great compassion is the source of life. Your power is the help that comes to the falling, the healing that comes to the sick, the freedom You bring to the captive, the faith You keep with those who sleep in the dust.

Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation?

Who is like You, Source of mercy? In compassion You sustain the life of Your children. We trust in You to restore our life. Blessed is the Eternal One, Source of all life.

All are seated.
It is said that the words we are about to utter were born of the martyrdom of Rabbi Amnon of Mayence. He chose to die that his faith might live. He said: Un’taneh tokef k’dushat hayom, let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds, and determines our destiny.

A legend . . . 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 what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we are not always free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin.

Let us proclaim the sacred power of this day; it is awesome and full of dread.
For on this day Your dominion is exalted,
Your throne established in steadfast love;
there in truth You reign.
In truth 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.
The great Shofar is sounded,
The still, small voice is heard;
Gripped by fear and trembling,
Declare in awe:
This is the Day of Judgment!

For even the hosts of heaven are judged,
as all who dwell on earth
Stand arrayed before You.

As the shepherd seeks out the flock,
And makes the sheep pass under the staff,
So do You muster and number and consider every soul,
Setting the bounds of every creature’s life,
And decreeing its destiny.
On Rosh Hashanah it is written, on Yom Kippur it is sealed:

How many shall pass on, and how many shall come to be;
who shall live and who shall die;
who shall see ripe age and who shall not;
who shall perish by fire and who by water;
who by sword and who by beast;
who by hunger and who by thirst;
who by earthquake and who by plague;
who by strangling and who by stoning;
who shall be secure and who shall be driven;
who shall be tranquil and who shall be troubled;
who shall be poor and who shall be rich;
who shall be humbled and who exalted.

But repentance, prayer, and charity temper judgment’s severe decree.
This is Your glory: You are slow to anger, ready to forgive. It is not the death of sinners You seek, but that they should turn from their ways and live. Until the last day You wait for them, welcoming them as soon as they turn to You.

You have created us and know what we are, we are but flesh and blood.

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 are the Sovereign, the everlasting God!
We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

Holy, Holy, Holy is the God of all being,
the fullness of the whole earth is God's glory!

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: I AM YOUR ETERNAL GOD!

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!
To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

All are seated.

Eternal God, let Your presence be manifest to us in all Your works, that reverence may fill the hearts of all Your creatures. Make all Your children mindful of Your glory, that we may unite to do Your will with perfect heart. For Yours are dominion and power, and the impress of Your hand is upon all that You have made.

Grant honor to those who revere You, inspire with courage those who wait for You, and fulfill the hope of all who trust in Your name.

Hasten the day that will bring gladness to all who dwell on earth and victory of the spirit to those who bear witness to Your truth.
You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

Then the just shall see and exult, the upright be glad, and Your servants sing for joy. Then shall iniquity be made dumb and wickedness vanish like smoke; for the dominion of arrogance shall have passed away from the earth.

You alone shall reign over all Your works, as it is written:

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.
K’dushat HaYom • The Holiness of This Day

Atah v’chartanu mikol-ha-amim,
ahavta otanu v’ratzita banu,
v’romamtanu mikol-halshonot
v’kidashtanu b’mitzvotecha,
v’keiravtanu malkeinu la-avodatecha,
v’shimcha hagadol v’hakadosh aleinu karata.

Yism’chu v’malchut.cha shomrei Shabbat
v’korei oneg. Am m’kadshei sh’vi.i kulam
yisb’u v’yitangu mituvecha. V’hashvi.i ratzita
bo v’kidashto. Chemdat yamim oto karata,
zeicher l’ma.aseih v’reishit.

In love and favor, O God, You have chosen us from all peoples, hallowing us with Your mitzvot. Our Sovereign, 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.

On Shabbat:

In love and favor, O God, You have chosen us from all peoples, hallowing us with Your mitzvot. Our Sovereign, 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.

Those who keep the Sabbath and call it a delight shall rejoice in Your deliverance. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel’s festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.
Our God and God of our ancestors, sanctify us with Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true forever. [In Your gracious love, Eternal God, let Your holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace.] Blessed is the Eternal, who hallows the Sabbath, the House of Israel, and the Day of Remembrance.

**Avodah • Whom Alone We Serve**

"R'tzeih, Adonai Eloheinu, b'amcha Yisrael, utfilatam b'ahavah t'kabeil, ut-hi l'ratzon tamid avodat Yisrael amecha. Baruch atah Adonai, she-ot'cha l'vadcha b'yirah na-avod.

Look with favor, O God, upon us, and may our service be acceptable to You.

Blessed is the Eternal God, whom alone we serve in reverence.

**Hoda·ah • To Whom Our Thanks Are Due**


We gratefully acknowledge, Eternal God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield.

We give thanks to You for our lives which are in Your hand, for our souls which are ever in Your keeping, for Your wondrous providence and Your continuous goodness, which You bestow upon us day by day. Truly, Your mercies never fail, and Your love and kindness never cease. Therefore do we forever put our trust in You."
Birkat Shalom • Blessing for Peace

Eloheinu v’Elohei avoteinu v’imoteinu, bar’cheinu babrachah hamshuleshet haktuvah batorah:

Our God and God of all generations, bless us with the threefold benediction of the Torah:

Y’varech·cha Adonai v’yishm’recha. Kein y’hi ratzon!

May God bless you and keep you.

Be this God’s will!

Ya-eir Adonai panav eilecha vichuneka. Kein y’hi ratzon!

May the light of God’s presence shine upon you and be gracious to you.

Be this God’s will!

Yisa Adonai panav eilecha v’yaseim l’cha shalom. Kein y’hi ratzon!

May God bestow favor upon you and give you peace.

Be this God’s will!

Sim shalom, tovah uvrachah, chein vachedes v’rachamim, aleinu v’al kol-Yisrael amecha.

Bar’cheinu Avinu, kulanu k’echad, b’or panecha, ki v’or panecha natata lanu, Adonai Eloheinu, torat chayim, v’ahavat chesed, utzedakah uvrachah v’rachamim, v’chayim v’shalom. V’tov b’einecha l’vareich et-amcha Yisrael b’chol-eit uvchol-sha-ah bishlochecha. B’sefer chayim, b’rachah v’shalom ufarnasah tovah nizacheir v’nikateiv l’faneca, anachnu v’chol-amcha beit Yisrael, l’chayim tovim ulshalom.

Baruch atah Adonai, oseh hashalom.

O Source of peace, lead us to peace, a peace profound and true; lead us to a healing, to mastery of all that drives us to war within ourselves and with others. May our deeds inscribe us in the Book of Life and blessing, righteousness and peace! O Source of peace, bless us with peace.
Be among those who cherish truth above ease, and whose prayers are shafts of light in the darkness that, otherwise, would envelop us. Be the same within and without. Aspire to be loving, compassionate, humane, and hopeful. Become the prayer for goodness your lips have uttered. Become Israel, exemplar of the Highest, and serve all that is great within you.

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

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: Amen.
Seder K’riat Hatorah
For the Reading of the Torah

The earth is the Eternal’s and all its fullness, the world and all who dwell there. For God has laid its foundations in the sea, and established it upon the currents. Who may ascend the mountain of the Eternal One? Who may stand in God's holy place?

Those with clean hands and pure hearts, who never speak with malice, who never swear deceitfully. They shall receive blessing from the Eternal One, justice from God, their Helper.

Such are the people who turn to You, who seek Your presence, O God of Jacob.

All rise.
The Ark is opened.
Avinu Malkeinu • אָבִֽינוּ מַלְכֵּֽנוּ

Avinu Malkeinu, sh’ma koleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, chatanu l’fanecha.
Avinu Malkeinu, we have sinned against You.

Avinu Malkeinu, chamol aleinu
v’al olaleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, kaleih dever v’cherev
v’ra·av mei·aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

Avinu Malkeinu, kal·eleh kol·tzar
umastin mei·aleinu.
Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, kotveinu b’sefer
chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, chadeish aleinu
shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

Avinu Malkeinu, malei yadeinu mibirchotecha.
Avinu Malkeinu, fill our hands with blessing.

Avinu Malkeinu, choneinu va·aneinu,
ki ein banu ma·asim,
aseih imanu tzedakah vachesed v’hoshi·einu.
Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.
Adonai, Adonai, El rachum v’chanun,
erech apayim v’rav-chesed ve-emet,
notzeir chesed la-alafim,
nosei avon vafesha v’chata-ah v’nakeih.

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

The Torah is taken from the Ark.

Baruch shenatan Torah l’am Yisrael
bikdushato.

Praised be the One who in holiness gives the Torah to our people Israel.

Sh’mar Yisrael: Adonai Eloheinu, Adonai echad!

Hear, O Israel: the Lord our God, the Lord is One!

Our God is One; great, holy, and awesome is the Eternal One.

L’cha, Adonai, hagdulah v’hagvurah
v’hatiferet v’haneitzach v’hahod,
ki chol bashamayim uva-aretz, l’cha Adonai
hamamlachah v’hamitnasei 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, O God,
are Sovereign, You are supreme over all.

The Ark is closed.
All are seated.
There came a time when God put Abraham to the test. “Abraham!” God said to him, and he answered: “Here I am.” Then God said: “Take your son, your precious one, Isaac, whom you love, and go to the land of Moriah; there you shall offer him up as a burnt offering on one of the hills that I will point out to you.” Early next morning, Abraham, having first split wood for the burnt offering, saddled his donkey, took with him two of his servants and his son Isaac, and set out for the place of which God had told him. On the third day, as he looked up, Abraham saw the place from afar. He said to his lads: “Stay here with the donkey while I and the boy go up to worship; then we will return to you.” Abraham took the wood for the sacrifice, and laid it on Isaac, his son. He himself carried the firestone and the knife; and the two walked on together.

Then Isaac broke the silence and said to his father Abraham: “Father!” And he said: “Here I am, my son.” And he said: “I see the firestone and the wood; but where is
the lamb for the burnt offering?” Abraham replied: “God will see to the lamb for the burnt offering, my son.” And the two walked on together.

They came to the place of which God had told him. Abraham built an altar there. He laid on the wood. He tied up his son Isaac. He laid him on the altar on top of the wood. He reached for the knife to slay his son. But an angel of the Eternal called to him from heaven: “Abraham, Abraham!” “Here I am,” he answered. And the angel said: “Do not raise your hand against the boy, nor do the least thing to him; for now I know you stand in awe of God, since you did not withhold from Me your own son, your precious one.”

As Abraham looked up, his eye fell upon a ram caught in the thicket by its horns. So he went and took the ram and offered it as a burnt offering in place of his son. And Abraham named that place “The Eternal One Sees;” as it is said to this day: “On the mountain of the Eternal there is vision.”

The angel of the Eternal One called to Abraham out of heaven a second time and said: “By Myself do I swear, says the Eternal One, that because you have done this, and did not withhold your son, your precious one, from Me, I will bless you greatly, and make your descendants as numerous as the stars of heaven and the sands of the seashore; and your descendants shall come to possess the gates of your enemies. All the nations of the earth shall be blessed through your descendants, because you obeyed My command.”

Abraham then returned to his servants, and they left together for Beer-sheba. And Abraham stayed in Beer-sheba.
Blessing After the Reading of the Torah

Baruch atah Adonai, Eloheinu melech ha-olam,
asher natan lanu torat emet
v’chaye olam nata b’tocheinu.
Baruch atah Adonai, notein hatorah.

Praised be the Eternal God, Ruler of the universe. You have given us a Torah of truth, implanting within us eternal life. Blessed is the Eternal One, Giver of the Torah.

V’zot hatorah asher-sam Mosheh
li’nei b’nei Yisrael, al-pi Adonai
b’yad-Mosheh.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.
At the coming of the seventh month, the people of Israel were in their towns; all the people then came together as one in the square that faced the Water Gate. They asked Ezra the Scribe to bring the scroll of the Torah of Moses that the Eternal One had enjoined upon Israel. On the first day of the seventh month Ezra the priest brought the Torah before the assembly, including both men and women and all who were capable of understanding it. There, in the square facing the Water Gate, he read from it from first light to midday. . . . Then Nehemiah the governor and Ezra the priestly scribe and the levites who instructed the people said to them: “This is a day holy to your Eternal God; do not mourn or weep.” [All the people had been weeping as they heard the words of the Torah.] He then said to them: “Go now, eat of the best and drink sweet wine and send portions to those who have nothing prepared. This day is holy to the Eternal One; do not be sad, for the joy of the Eternal is your strength.”

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

Nehemiah 8:1–3, 9–10

Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar binvi-im tovim v’ratzah v’divrei hem ha-ne-emarim be-emet.

Baruch atah Adonai, habocheir batorah uvMosheh avdo uvYisrael amo uvinvi-ei ha-emet vatzedek.

Blessing Before the Reading of the Haftarah

Baruch Adonai, Eloheinu melech ha-olam, asher bachar binvi-im tovim v’ratzah v’divreihem ha-ne-emarim be-emet.

Baruch Adonai, habocheir batorah uvMosheh avdo uvYisrael amo uvinvi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים
וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ
וּבִנְבִיאֵי הָאֱמֶט וָצֶֽדֶק.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָֽעֹלָם
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים
וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ
וּבִנְבִיאֵי הָאֱמֶט וָצֶֽדֶק.
Blessing After the Reading of the Haftarah

Baruch atah Adonai, Eloheinu melech ha-olam, tzur kol-ha-olamim, tzadik b’chol-hadorot, haEl ha-ne-eman, ha-omeir v’oseh, hamdabeir umkayeim, shekol-d’varav emet vatzedek.

Al hatorah v’al ha-avodah v’al hanvi-im [v’al yom haShabbat hazeh] v’al yom hazikaron hazeh, shenata lanu, Adonai Eloheinu, [likdushah v’limnuchah]

I’chavod ultifaret, al hakol, Adonai Eloheinu, anakhu modim lach umvarchim otach.


Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in 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 Remembrance that You, our Eternal God, have given us [for holiness and rest,] for honor and glory, we thank and bless You. May Your name be blessed forever by every living being. for Your word is true forever. Blessed is God, Ruler of all the earth, for the holiness of [the Sabbath,] the House of Israel and the Day of Remembrance.
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 sound of the Shofar.

Here now the Shofar; acclaim the world’s creation!

And now recall Isaac’s awesome trial!

Hear now the Shofar, you who stand at Sinai!

And now proclaim the rule of Israel’s God!

Hear now the call, and turn in true repentance!

And now affirm the triumph of good!

We are made in the divine image!

We are the House of Israel,
a kingdom of priests, a holy people!

Know then the sound; discover its meaning:
Awake, you sleepers, from your sleep!
Rouse yourselves, you slumberers, out of your slumber!
Examine your deeds, and turn to God in repentance.
Remember your Creator,
you who are caught up in the daily round,
losing sight of eternal truth;
you who are wasting your years in vain pursuits
that neither profit nor save.
Look closely at yourselves;
improve your ways and your deeds.
Abandon your evil ways,
your unworthy schemes,
every one of you!
Malchuyot • מלכיה • Sovereignty

The Torah proclaims: Your Eternal God is with you; shout acclaim to your Sovereign!

The psalmist affirms: Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the One who reigns in Glory enter. Who is it that reigns in Glory? The God of all being is the One who reigns in Glory!

The prophet declares: I am the First and I am the Last; I am the Only One.

As it is written: Hear, O Israel: the Lord our God, the Lord is One!

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works

Kakatu b’toratecha: “Adonai Elohav imo utruat melech bo.”


Val y’dei avadecha hanvi-im katuv leimor: “Ko amar Adonai, melech Yisrael v’go-alo, Adonai T’zva-ot, ani rishon va-ani acharon, umibaladai ein Elohim.”

Uvtoratecha katuv leimor: “Sh’ma Yisrael, Adonai Eloheinu, Adonai echad!”


Our God and God of our ancestors, may You rule in glory over all the earth, and 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: “The Sovereign God of Israel is the One whose dominion extends to all creation.” Blessed is the Sovereign God of all the earth, who hallows [the Sabbath,] the House of Israel and the Day of Remembrance.

All rise.

Baruch atah Adonai, Eloheinu melech ha-olam,
asher kidshanu b’mitzvotav v’tzivanu lishmo’a kol shofar.

Baruch atah Adonai, Eloheinu melech ha-olam,
shehecheyanu v’kiymanu v’higianu lazman hazeh.

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and calls us to hear the sound of the Shofar.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

The Shofar is sounded.

תקיעה – שבריר בהתوافق – תקיעה

T’kiah – Sh’varim-T’ruah – T’kiah

All are seated.

Areshet s’fateinu ye·erav l’faneca, El ram v’nisa, meivin uma·azin mabit umakshiv
l’kol t’kiateinu utkabeil b’rachamim
uvratzon seder malchuyoteinu.

O God Supreme, accept the offering of our lips, the sound of the Shofar. In love and favor hear us, as we acclaim Your SOVEREIGNTY.
The Torah proclaims: God heard the enslaved people’s groaning, and remembered the covenant with Abraham, Isaac, and Jacob.

The psalmist affirms: You remembered Your covenant with us; in Your great love, You comforted us.

The prophet declares: I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant.

As it is written: I will remember the covenant with their ancestors whom I led out of Egypt in the sight of the nations, to be their God. I am the Eternal God.
Our God and God of all generations, remember us with favor and grant us Your compassionate deliverance. Remember Your love for us, the covenant You made with Abraham on Mount Moriah. Remember his boundless love for You, his willingness to offer You all that was his. Show us Your compassion, then, and in Your goodness look with favor upon Your people and Your loved ones.

For You are the One who remembers all that has been forgotten, there is no forgetfulness in Your presence. Blessed is the Eternal One who remembers the covenant.

All rise.
The Shofar is sounded.

חכיה - שברים - חכיה
T’kiah – Sh’varim – T’kiah

All are seated.

Areshet s’fateinu ye·erav l’fanecha, El ram v’nisa, meivin uma·azin mabit umakshiv
l’kol t’kiateinu utkabeil brachamim
uvratzon seder zichronoteinu.

O God Supreme, accept the offering of our lips, the sound of the Shofar. In love and favor hear us, as we invoke Your REMEMBRANCE.
The Torah proclaims: As the third day dawned at Sinai, there was thunder and lightning, a dense cloud over the mountain, and a loud blast of the Shofar; the people trembled.

The psalmist affirms: God stands revealed amid acclamation; the Eternal One, amid the sound of the Shofar.

The prophet declares: All you who dwell on earth, who inhabit the world, when a banner is raised, take note; and when the Shofar is sounded, take heed!

As it is written: “The Eternal will appear; God’s arrow will flash like lightning. The Eternal God will cause the Shofar to be sounded, and stride forth with the stormwinds of the South.” Thus, O God, will You shield Your people with peace.
Eloheinu v’Elohei avoteinu v’imoteinu,
t’ka b’shofar gadol l’cheiruteinu, v’sa
neis l’kabeitz galuyoteinu v’lifdot ashukeinu.
V’kol d’ror yishama b’arba kanfot
ha-aretz, v’t’ein simchat olam l’Tziyon ircha
v’lirushalayim beit mikdashcha. Ki atah
shomei’a kol shofar uma-azin t’ruah, v’ein
domeh lach. Baruch atah Adonai, shomei’a kol
t’ruat amo Yisrael b’rachamim.

Our God and God of all generations: Sound the great Shofar to proclaim
our freedom; raise the banner for the redemption of the oppressed;
signal liberty for all who are in exile; bring lasting joy to Zion and to
Jerusalem, Your holy city.

We praise You, the merciful God who hearkens to the sound of the Shofar.

All rise.
The Shofar is sounded.

T’kiah – T’ruah – T’kiah G’dolah

All are seated.

Areshet s’ fateinu ye-erav l’faneca, El ram
v’nisa, meivin uma-azin mabit umakshiv
l’kol t’kiateinu utkabeil b’rachamim
uvratzon seder shofroteinu.

O God Supreme, accept the offering of our lips, the sound of the Shofar. In
love and favor hear us, as we call to You with THE SOUND OF THE SHOFAR.
For Our Congregation and Our People

Eternal God, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history and united by a common heritage of faith and hope.

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.

Bless this holy congregation and all who serve it, together with all other holy congregations, in all lands near and far. Uphold us, shield us, and bestow upon us abundant life and health and peace and happiness in all our dwelling places. Bring to fulfillment the blessing of Moses: Your Eternal God make you a thousand times as many as you are, and bless you. Amen.

O God, send Your healing to the sick, Your comfort to all who are in pain or anxiety, Your tender love to the sorrowing hearts among us. Be their refuge through their time of trial, as they pass from weakness to strength, from suffering to consolation, from lonely fear to the courage of faith. Amen.

For Our Nation

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

Deepen our love for our country and our desire to serve it. Strengthen our power of self-sacrifice for our nation’s welfare. Teach us to uphold its good name by our own right conduct.

Cause us to see clearly that the well-being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

For the State of Israel

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: Amen.
Hachnasat Hatorah • Returning the Torah

Let us praise the Eternal God, whose name alone is exalted.

All rise.
The Ark is opened.

Your splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

Torat Adonai t’nimah, m’shivat nefesh; eidut Adonai ne-emanah, machkimat peti;

God’s law is perfect, restoring the soul;
God’s teaching is sure, making wise the simple;

Pikudei Adonai y’sharim, m’samchei-leiv;
mitzvat Adonai barah, m’irat einayim;

God’s precepts are right, rejoicing the heart;
God’s mitzvah is clear, giving light to the eyes;

Yirat Adonai t’horah, omedet la-ad;
mishp’tei Adonai emet, tzadku yachdav.

God’s word is pure, enduring forever;
God’s judgments are true, and altogether just.

Ki lekach tov natati lachem, torati al-ta-azouv. Eitz chayim hi lamachazikim bah, v’tomcheha m’ushar. D’racheha darchei no-am, v’chol n’tivoteha shalom.

Behold, a good doctrine has been given you, do not forsake it. 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.

Hashiveinu Adonai eilecha v’nashuvah, chadeish yameinu k’kedem.

Help us return to You, O God; then truly shall we return. Renew our days as in the past.

The Ark is closed.
All are seated.
All rise.
The Ark is opened.

Let us adore the everliving God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. You are our God; there is none else.

We bow our heads in reverence and worship the Holy and Blessed One.

The Ark is closed.
All are seated.

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your sovereignty be established on earth, and the word of Your prophet fulfilled: “The Eternal God will reign forever and ever.”

And it has been said: “The Eternal shall reign over all the earth; on that day the Eternal shall be One and God’s name shall be One.”
Kaddish Yatom · קדיש יתום · Mourner’s Kaddish

You give us dear ones and make them the strength of our life, the light of our eyes. They depart from us and leave us bereaved; but You are the living Source of our healing. To You the stricken look for comfort and the sorrow-laden for consolation. On this solemn day of the New Year, we see life as through windows that open on eternity. We see that love abides, the soul abides, as You, O God, abide forever. We see that our years are more than grass that withers, more than flowers that fade. They weave a pattern of life that is timeless and unite us with a world that is from end to end the abode of Your love and the vesture of Your glory. In life and in death we cannot go where You are not, and where You are, all is well.

Sustained by this assurance, we praise Your name, O God of life:

Yitgadal v’yitkadash sh’meh raba
b’alma di-v’ra chiruteih,
v’yamlich malchuteih b’chayeichon
uv’yomeichon uvchayei d’chol-beit Yisrael,
ba-agala uvizman kariv,
v’imru: amen.

Y’hei sh’meh raba m’varach
l’alam ul-almei almaya.

Yitbarach v’yishtabach, v’yitpa’ar
v’yitromam v’yitnasei, v’yit’hadar
v’yit’aleh v’yit’halal sh’meh d’kudsha,
b’rich hu,

L’eila min kol-birchata v’shirata,
tushb’chata v’nechemata da-amiran b’alma,
v’imru: amen.

Y’hei sh’lama raba min-sh’maya
v’chayim aleinu v’al kol-Yisrael,
v’imru: amen.

Oseh shalom bimromav, hu ya-aseh
shalom aleinu v’al kol-Yisrael,
v’imru: amen.

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

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

Ein K’Eiloheinu, There Is None Like Our God

Ein k’Eiloheinu, ein k’adoneinu, ein k’malkeinu, ein k’moshi·einu.

Mi ch’Eloheinu, mi ch’adoneinu, mi ch’malkeinu, mi ch’moshi·einu.

Nodeh l’Eloheinu, nodeh l’adoneinu, nodeh l’malkeinu, nodeh l’moshi·einu.

Baruch Eloheinu, baruch adoneinu, baruch malkeinu, baruch moshi·einu.

Atah hu Eloheinu, atah hu adoneinu, atah hu malkeinu, atah hu moshi·einu.

There is none like our God, our Sovereign, our Redeemer.
Who is like our God, our Sovereign, our Redeemer?
We give thanks to our God, our Sovereign, our Redeemer.
Blessed is our God, our Sovereign, our Redeemer.
You are our God, our Sovereign, our Redeemer.
Prayers for Yom Kippur

תליפה של ליו כיפו

רו"ח סויי כו
Yom Kippur Evening Service

תפילת ערבית ליום כיפור
Ribono Shel Olam • Sovereign of the Universe

All rise.
The Ark is opened.

Ribono shel olam, hineinu omdim l'faneca b'virah uvishiflut l'hitpaleil im amcha b'nei Yisrael uva adam. Yodim anachnu she ein anu chada'im vahagunim l'chach, ki temei shefatayim anachnu, vutoch am temei shefatayim anachnu yoshvim. Mi yakum bimkom kodshecha? V'im avonot tishmor, mi ya'amod? Vatah yosheiv t'hilot Yisrael, umatir y'hitpaleil im ha avaryanim. Al-kein, b'rchamecha harabim, racheim aleinu v'al sholcheinu. Al yikalmu vanu, v'al nikaleim bahem. Heyeih im pipiyot sh'luchei amecha. Chazeik emunateinu, v'taheir makhshivoten, ufsha einu t'chaseh b'ahavah, v'tavo t'filateinu hayom lifnei chisei ch'vodecha.

Sovereign of the universe, in awe and humility we have come to stand before You to pray with Your people Israel and on their behalf. Who is fit for such a task? Yet You are present to us whenever our voices rise in praise. In Your great mercy, have compassion on us. Let our congregation not falter on our account, nor we on theirs. Guide the lips of those who lead Your people in worship. Strengthen our faith and purify our thoughts, and let Your love draw a veil over all our failings. So may our prayers ascend this day to the throne of Your glory.

The Ark is closed.
All are seated.
**Hadlakat Neirot • הַדְלָקַת נֵרוֹת • Candlelighting**

O Source of light and truth, Creator of the eternal law of goodness, and of the impulse within us for justice and mercy, we pray that this hour of worship may be one of vision and inspiration. Help us find knowledge by which to live; lead us to take the words we shall speak into our hearts and our lives.

Bless all who enter this sanctuary in search and in need, all who bring to this place the offering of their hearts. May our worship here lead us to fulfill our words and our hopes with acts of kindness, peace, and love. Amen.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b’mitzvotav v’tzivanu l’hadlik neir [shel Shabbat v’] shel Yom HaKippurim.

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and commands us to kindle the lights of the [Sabbath and] Day of Atonement.

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v’kiymanu v’higianu lazman hazeh.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Once more Atonement Day has come. All pretense gone, naked heart revealed to the hiding self, we stand on holy ground, between the day that was and the one that must be. We tremble. At what did we aim? How did we stumble? What did we take? What did we give? To what were we blind? Last year’s confession came easily to the lips. Will this year’s come from deeper than the skin?

Say then: Why are our paths strewn with promises like fallen leaves?
Say then: When shall our lust be for wisdom?
Say now: Love and truth shall meet; justice and peace shall embrace.

O Hope of Israel:
In our weakness, give us strength.
In our blindness, be our guide.
When we falter, hold our hand.

Make consistent our impulse for good; let us know the joy of walking in Your ways.
Kol Nidrei is the prayer of people not free to make their own decisions, people forced to say what they do not mean. In repeating this prayer, we identify with the agony of our forebears who had to say “yes” when they meant “no.” Kol Nidrei is also a confession: we are all transgressors, all exiled from the Highest 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.

All rise.
The Ark is opened.

Or zarua latzadik, ulyishrei-lev simchah.
Light is sown for the righteous, and gladness for the upright in heart.

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

Kol Nidrei: a whisper of wings, as promises are remembered. Saint and sinner alike communes with the Most High. We are at one.

Heart of all life, from this Day of Atonement to the next—may we reach it in peace—all Israel makes these vows: to turn from sin and wrongdoing, and to walk in the way of Your Law, the path of justice and right. Yet we know our weakness—how prone we are to fail: help us to keep these vows made with contrite hearts. We have to come to seek pardon and forgiveness.
Let all our vows and oaths, all the promises we make and the obligations we incur to You, O God, between this Yom Kippur and the next, be null and void should we, after honest effort, find ourselves unable to fulfill them. Then may we be absolved of them.

Kol Nidrei

V’nislach l’chol-adat b’nei Yisrael, v’lageir hagar b’tocham, ki l’chol-ha.am bishgagah.

Knowingly or not, the whole community of Israel and all who live among them have sinned; let them be forgiven.

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

And God said: “Salachti kidvarecha.”

And I have pardoned in response to your plea.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.
Sh’ma Uvirchoteha · Sh’ma and Its Blessings

Bar’chu · The Call to Prayer

Bar’chu et-Adonai hamvorach!
Praise the Eternal, to whom our praise is due!

Baruch Adonai hamvorach l’olam va·ed!
Praised be the Eternal, to whom our praise is due, now and forever!

The Ark is closed.

Ma’ariv Aravim · As Close to Us as Breathing

Baruch atah Adonai, Eloheinu melech ha·olam,
asher bidvaro ma’ariv aravim. B’chochmah
potei-ach sh’arim, uvitvunah m’shaneh itim,
umachalif et-hazanim, umsadeir et-
hakochavim b’mishm’roteihem barakia
kirtzono. Borei yom valailah, golei or
mipnei choshech v’choshech mipnei or,
uma’avir yom umeivi lailah, umavdil bein
yom uvein lailah, Adonai Tz’va·ot sh’mo. El chai
v’kayam, tamid yimloch aleinu, l’olam va·ed.
Baruch atah Adonai, hama’ariv aravim.

O God, how can we know You? Where can we find You? You are as
close to us as breathing, yet You are farther than the farthermost star.
You are as mysterious as the vast solitudes of night, yet as familiar
to us as the light of the sun. To Moses You said: “You cannot see My
face, but I will make all My goodness pass before you.”

Even so does Your goodness pass before us: in the realm of nature,
and in the varied experiences of our lives.
Ahavat Olam • Your Goodness Enters Our Lives

When justice burns within us like a flaming fire, when love evokes willing sacrifice from us, when, to the last full measure of selfless devotion, we demonstrate our belief in the ultimate triumph of truth and righteousness, then Your goodness enters our lives; then You live within our hearts, and we through righteousness behold Your presence.
You shall love your Eternal God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.
True and enduring are the words spoken by our prophets.

You are the living God; Your word brings life and light to the soul.

You are the First and the Last:
besides You there is no redeemer or savior.

You are the strength of our life, the Power that saves us.

Your majesty and Your truth abide forever.

You have been the help of our people in time of trouble;
You are our refuge in all generations.

Your power was manifest when we went free out of Egypt;
in every liberation from bondage we see it.

May Your law of freedom rule the hearts of all Your children;
and Your law of justice unite them in friendship.

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

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

The Sudden Light That Lifts the Heart

Mi-yam lifnei Mosheh; “Zeh Eili!” anu v’amru: “Adonai yimloch l’olam va-ed!”


Who is like You, Eternal One, among the gods that are worshipped?

Who is like You, majestic in holiness, awesome in splendor, doing wonders?

In their escape from the sea, Your children saw Your sovereign might displayed.

“This is my God!” they cried. “The Eternal will reign forever and ever!”

As You have redeemed our people Israel, and enabled us to prevail over arms stronger than our own, so may You give hope to all who are oppressed and persecuted. We praise You Eternal God, Redeemer of Israel.

The shadows fall, but end of day fills the eye with brightness; the infinite heavens glow, and all creation sings its hymn of glory. With hope, therefore, we pray for light within: O God, reveal Yourself; hide no more; let Your face shine on all who seek You.
Eternal and infinite God, banish our darkness! Be present to us as the sudden light that lifts the heart and brings us joy.

Then shall we be at peace, O God, whose peaceful shelter we seek through all the days and nights of our lives.

**On Shabbat:**

**V'shamru**  
*The Covenant of Shabbat*

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, and on the seventh day God rested and was refreshed.

**Ki Vayom Hazeh**  
*On This Day*

For on this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before the Eternal.
Eternal God, open my lips, that my mouth may declare Your praise.

God of the past and future, God of this day, God of Israel and all the world:

We know You, yet cannot name You. With our halting human speech we say “God.” God of Abraham, God of Isaac, and God of Jacob. God of Sarah and Rebekah, God of Rachel and Leah. God of freedom and justice and mercy. God of understanding. You are the Rule by which we measure ourselves; You are the Voice we hear within us.

You are the majestic One who delights in life. Inscribe us for blessing in the Book of Life.

All rise.

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

Eternal God, open my lips, that my mouth may declare Your praise.

Avot v’Imahot • The Voice We Hear


G’vurot • The Power to Live and Act

Atah gibor l’olam, Adonai,
m’chayei hakol atah, rav l’hoshia.
M’chalkeil chayim b’chesed, m’chayei hakol
b’rachamim rabim. Someich noflim,
v’rofei cholim, umatir asurim, umkayeim
emunato lishinei afar.
Mi chamocha, ba-al g’vurot, umi domeh lach,
melech meimit umchayeh umatzmiach y’shuah?
Mi chamocha av harachamim, zocheir y’tzurav
l’chayim b’rachamim? V’ne-eman atah
l’hachayot hakol. Baruch atah Adonai,
m’chayei hakol.

Great is the eternal power at the heart of life; mighty the love that is stronger than death.

Faithful love gives life to all, and acts of grace restore our strength.

Life’s harsh winds uproot the weak; its hard rains beat down upon our kin. Let those who stand support the falling, keep faith with those who lie in the dust.

To the sick, we must bring healing, and to those who are bound, release.

How good to redeem the ancient pledge, for joy to blossom in arid soil.

We give thanks for the power to live and to act, and for the blessing of love that is stronger than death.

All are seated.

K’dushat Hashem • God’s Holiness

Atah kadosh v’shimcha kadosh, ukdoshim
b’chol-yom y’hal’lucha selah.
Uvchein tein pachd’cha, Adonai Eloheinu,
al kol-ma-asecha, v’emaccha al kol-mah
shebarata. V’yira-ucha kol-hama-asim,
v’yishtachavu l’faneca kol-habruim, v’yei-asu
chulam agudah echat la-asot r’tzoncha b’leivav
shaleim, k’mo sheyadanu, Adonai Eloheinu,
Eternal God, let Your presence be manifest to us in all Your works, that reverence may fill the hearts of all Your creatures. Make all Your children mindful of Your glory, that we may unite to do Your will with perfect heart. For Yours are dominion and power, and the impress of Your hand is upon all that You have made.

Grant honor to those who revere You, inspire with courage those who wait for You, and fulfill the hope of all who trust in Your name.

Hasten the day that will bring gladness to all who dwell on earth and victory of the spirit to those who bear witness to Your truth.

Then the just shall see and exult, the upright be glad, and Your servants sing for joy.

Then shall iniquity be made dumb and wickedness vanish like smoke; for the dominion of arrogance shall have passed away from the earth.

You alone shall reign over all Your works, as it is written:

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!
You are holy; awesome is Your name; there is no God but You.
The God of all being is exalted by justice; the holy God is sanctified by righteousness.
Blessed is the Eternal One, who rules in holiness.

K’dushat HaYom • The Holiness of This Day

Atah v’chartanu mikol-ha-amim,
aha’vta otanu v’ratzita banu,
vr’omamtanu mikol-halshonot
vkidashtanu b’mitzvotcha,
v’keiravtanu malkeinu la·avodatecha,
v’shimcha hagadol v’hakadosh aleinu karata.
Vatiten-lanu, Adonai Eloheinu, b’ahavah et-yom [haShabbat hazeh v’et-Yom] HaKippurim
hazeh, limchilah v’lislichah ulchuparar
vl’imchol-bo et-kol-avonoteinu, mikra kodesh, zeicher litziat Mitzrayim.

We render thanks to You that You have called us to Your service, to bring
the knowledge of Your word to the four corners of the earth.
You have called us Your servant, to give faithful witness even in suffering and
depivation.

In this solemn hour, O God, we would draw near to You; may the observ-
ance of this Day of Atonement help us to remember Israel’s sacred
heritage. Teach us to build our lives on the abiding foundations of Your
law; open our eyes to the goodness of life and its sacred opportunities
for service.
O Source of mercy, give us the grace to show forbearance to those who offend against us. When the wrongs and injustices of others wound us, may our hearts not despair of human good. May no trial, however severe, embitter our souls and destroy our trust. When beset by trouble and sorrow, our mothers and fathers put on the armor of faith and fortitude. May we too find strength to meet adversity with quiet courage and unshaken will, knowing “weeping may tarry for the night, but joy cometh in the morning.” Help us to understand that injustice and hate will not forever afflict the human race; that righteousness and mercy will triumph in the end.
Satisfy us with Your goodness, and gladden us with Your salvation. Purify our hearts that we may serve You in truth. For You, O God, are Truth, and Your word endures forever. Blessed is the Eternal One, who sanctifies the Sabbath, Israel and the Day of Atonement.

Avodah • Worship

Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You. Fill us with the knowledge that You are near to all who seek You in truth. Pour out Your spirit upon us; let our eyes behold Your presence in our midst and in the midst of our people in Zion. Blessed is the Eternal, whose presence gives life to Zion and all Israel.

Hoda·ah • To Whom Our Thanks Are Due

We gratefully acknowledge, Eternal God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield.

We give thanks to You for our lives which are in Your hand, for our souls which are ever in Your keeping, for Your wondrous providence and Your continuous goodness, which You bestow upon us day by day. Truly, Your mercies never fail, and Your love and kindness never cease. Therefore do we forever put our trust in You.
Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

Mi Shebeirach · Blessing for Healing

May the Source of strength, who blessed the ones before us, help us find the courage to make our lives a blessing, and let us say: Amen.

What is genuine repentance? When an opportunity for transgression occurs and we resist it, not out of fear or weakness, but because we have repented.

May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, my Rock and my Redeemer.
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, our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

We all have committed offenses; together we confess these human sins:

The sins of arrogance, bigotry, and cynicism; of deceit and egotism, flattery and greed, injustice and jealousy.

Some of us kept grudges, were lustful, malicious, or narrow-minded.

Others were obstinate or possessive, quarrelsome, rancorous, or selfish.

There was violence, weakness of will, xenophobia.

We yielded to temptation, and showed zeal for bad causes.
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 dwell on high? What shall we plead before You, enthroned beyond the stars? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the inmost chambers of the heart, and probe the deep recesses of the soul. Nothing is concealed from Your sight.

Now may it be Your will, God of all generations, to forgive all our sins, to pardon all our wrongdoings, and to blot out all our transgressions:
The Long Confession

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

The sin we have committed against You consciously or unconsciously,

The sin we have committed against You openly or secretly.

The sin we have committed against You in our thoughts,

The sin we have committed against You with our words,

The sin we have committed against You by the abuse of power.

The sin we have committed against You by hardening our hearts,

The sin we have committed against You by profaning Your name,

and the sin we have committed against You by disrespect for parents and teachers.
The sin we have committed against You by speaking slander,
the sin we have committed against You by dishonesty in our work,
and the sin we have committed against You by hurting others in any way.

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

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

"S’lichot • קרירות • Prayers for Forgiveness"

Psalm 130

Out of the depths I call to You, O God. God, listen to my cry; let Your ear be attentive to my plea for mercy.

If You kept account of sins, who could stand erect?

But Yours is the power to forgive, and therefore You are held in awe.

Truly I wait, I wait for the Eternal One, whose promise is my hope.

I am more eager for God than watchers for the morning, as they keep vigil for the dawn. O Israel, hope in the Eternal One; for with God is steadfast love, and great power to set us free.

You, O God, will set us free from all our faults!
Hear our voice, Eternal God; have compassion upon us, and with that compassion accept our prayer.

Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

Consider our words; look into our inmost thoughts.

Do not cast us away from Your presence, do not remove Your holy spirit. Do not cast us away when we are old; as our strength diminishes, do not abandon us.

Do not abandon us, Eternal God; do not be far from us.

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

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.
All rise. The Ark is opened.

Avinu Malkeinu

Avinu Malkeinu, hear our prayer.

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

Avinu Malkeinu, give strength to Your people Israel.

Avinu Malkeinu, remember those slain for their love of Your name.

Avinu Malkeinu, remember those who went through fire and water for Your sake.

Avinu Malkeinu, be mindful of us, and help us.

Avinu Malkeinu, inscribe us in the book of forgiveness.

Avinu Malkeinu, inscribe us in the book of deliverance and redemption.

Avinu Malkeinu, be gracious and answer us, for we have little merit.

The Ark is closed. All are seated.
Aleinu • Adoration

Let us revere the God of life, and sing the praise of Nature’s Source, who spread out the heavens and established the earth, whose glory is proclaimed by the starry skies, and whose wonders are revealed in the human heart. You are our God; there is none else. With love and awe we acclaim the Eternal God, the Holy One. Blessed be the One.

The Ark is closed.
All are seated.

The day will come, O God, when all shall turn with trust to You, hearkening to Your voice, bearing witness to Your truth.

We pray with all our hearts: let violence be gone; let the day come soon when evil shall give way to goodness, when war shall be forgotten, hunger be no more, and all at last shall live in freedom.

O Source of life: may we, created in Your image, embrace one another in friendship and in joy. Then shall we be one family, and then shall Your rule be established on earth, and the word of Your prophet fulfilled: “The Eternal will reign forever and ever.”

And it has been said: “The Eternal shall reign over all the earth; on that day the Eternal shall be One and God’s name shall be One.”
Birth is a beginning
And death 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;
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 a destination.
And life is a journey,
A sacred pilgrimage—
To life everlasting.
Let the glory of God be extolled, let God’s great name be hallowed in the world whose creation God willed. May God’s rule soon prevail, in our own day, our own lives, and 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, the Blessed 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 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 Israel, and all the world, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.
יִגְדַּל אֱלֹהִים chai v’yishtabach, nimitza v’ein eit el m’tzi-uto.
Echod v’ein yachid k’yichudo, nelam v’gam ein sof l’achduto.
Ein lo d’mut haguf v’eino guf, lo na-aroch eilav k’dushato.
Kadmon l’chol-davar asher nivra, rishon v’ein reishit l’reishito.
Hino adon olam, l’chol-notzar, yoreh g’dulato umalchuto.
Shefa n’vuato n’tano, el anshei s’gulato v’tifarto.
Lo kam b’Yisrael k’Mosheh od, navi umabit et-t’munato.
Torat emet natan l’amo El, al yad n’vio ne-eman beito.
Lo yachalif haEl v’lo yamir dato, l’olamim l’zulato.
Tzofeh v’yodei-a s’tareinu, mabit l’sof davar b’kadmato.
Gomiel l’ish chesed krifalo, notein l’rasha ra k’rishato.
Yishlach l’keitz yamin p’dut olam, kol-chai v’yeyish yakir y’shuato.
Chayei olam nata b’toqueinu, Baruch adei ad sheom t’hilato.
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 appears,
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 birth and death ordain;
You understand our fervent dreams,
Our hopes and our pains.
Eternal life have You
Implanted in our soul.
We dedicate our life to You—
Your way, our goal!
Yom Kippur Morning Service

תפילה שחרית ליום כיפור
Birchot Hashachar • Morning Blessings

Early will I seek You,
What this frail heart’s dreaming,
Shachar avakesh cha, tzuri umissgabi,

God my refuge strong; And my tongue’s poor speech,
eroch l’fanecha shachri v’gam arbi.

Late prepare to meet You Can they even distant
Lifnei g’dulatch emod v’ebeheil,
to Your greatness reach?
ki eincha tireh kol-machsh’vot libi.

With my evening song. To Your greatness rise.
Mah-zeh asher yuchal haleiv v’halashon

Though unto Your greatness Praises which till death’s hour
Lifnei g’dulatach emod v’ebaheil,
from my soul will rise.
ki eincha tireh kol-machsh’vot libi.

I with trembling soar, Being great in mercy,
Mah-zeh asher yuchal haleiv v’halashon
You will not despise
lasot, umah ko ach ruchi v’toch kirbi?

Yet my inmost thinking Praises which till death’s hour
Hineh l’cha titav zimrat enosh; al kein
From my soul will rise.
ki eincha tireh kol-machsh’vot libi.

A leaf in the storm, a fleeting moment in the flow of time, a whisper lost among the stars.

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 the evil of 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 the day of our atonement. We would return to You as penitent children long to return to a loving parent. We confess our sins on this day, knowing that the gates of repentance are always open. Receive us with compassion, and bless us with Your forgiving love.
Sh’mar V’irchoteha • Sh’mar and Its Blessings

All rise.

Bar’chu • The Call to Prayer

Bar’chu et-Adonai hamvorach!
Praise the Eternal, to whom our praise is due!

Baruch Adonai hamvorach l’olam va·ed!
Praised be the Eternal, to whom our praise is due, now and forever!

Yotzeir Or • Be With Us

Baruch atah Adonai, Eloheinu melech ha·olam,
yotzeir or uvorei choshech, oseh shalom
uvorei et-hakol. Hamei·ir la·aretz v’ladarim
aleha b’rachamim, uvtuvo m’chadeish b’chol-
yom tamid ma·aseih v’reishit. Mah rabu
ma·asecha, Adonai! Kulam b’chochmah asita,
mal·ah ha·aretz kinyanecha. Titbarach, Adonai
Eloheinu, al-shevach ma·aseih yadecha, v’al-
m’orei-or she·asita: Y’fa·arucha. Selah.
Baruch atah Adonai, yotzeir ham-oret.

Maker of darkness and dawn,
the God who opens the gates of mercy,
who gives light to all who await forgiveness,
be with us on this Atonement Day.

God of times and seasons, be with us this day.
God of hope and joy, be with us this day.
God of the loving heart, be with us this day.

Be with us as we look for strength to be free, freedom to struggle against those who worship power, and power to resist all who would oppress us.

God of freedom and right, be with us this day.

Ahavah Rabah • Your Power and Your Love

Ahavah rabah ahavtanu, Adonai Eloheinu, chemlah gedolah viteirah chamalta aleinu.
Avinu malkeinu, ba-avur avoteinu v'imoteinu shebat-chu v'cha vat'lamdeim chukei chayim, kein t'choneinu utlamdeinu. Avinu, ha-Av harachaman, hamracheim, racheim aleinu v'tein b'libeineu l'havin ulshaskil, lishmo-a lilmod ul'lameid, lishmor v'la-asot ulkayeim et-kol-divrei talmud toratecha ba'ahavah.

O One and Only God, You have made each of us unique, and formed us to be united in one family of life. Be with us, Eternal One, as we seek to unite our lives with Your power and Your love.

We proclaim now Your Oneness and our own hope for unity; we acclaim Your creative power in the universe and in ourselves, the Law that binds world to world and heart to heart:
You shall love your Eternal God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.
G’ulah • גְּאֻלָּה • Make the Day of Freedom Dawn

In this world waiting to be redeemed, our hearts cry out: Cannot our dearest hopes at last come true?

Many are our defeats, yet how many our deliverances! After servitude to Pharaoh, we choose service to God; after exile in Babylon, we rebuild God’s shrine; yesterday’s wounds, so nearly fatal, begin to heal; and Israel, living still, plants new seeds of redemption.

Let the time come when all the peoples will be joined in bonds that cannot break. The nations will yet be at peace; the earth will yield good fruit. Mountains and waters will exult, those who sowed in tears will reap in joy, and all will sing with one accord:

Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing wonders?

A new song the redeemed sang to Your name. At the shore of the Sea, saved from destruction, they proclaimed Your sovereign power: “The Eternal will reign forever and ever!”

O Rock of Israel, come to Israel’s help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is the God Most High, the Holy One of Israel. We praise You, O God, the Redeemer of Israel.
Eternal God, open my lips, that my mouth may declare Your praise.


Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, God of Jacob; God of Sarah, God of Rebekah, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme.

Ruler of all the living. Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children’s children, for the sake of Your name.


Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Sovereign and our Help, our Savior and our Shield. Blessed is the Eternal One, Shield of Abraham, Protector of Sarah.
G’vurot • גבורות • Help Us to Use Our Strength

Atah gibor l’olam, Adonai,
m’chayeih hakol atah, rav l’hoshia.
M’chalkeil chayim b’chesed, m’chayeih hakol
b’rachamim rabim. Someich noflim, v’rofei cholim, umatir asurim, umkayeim emunato lisheinei afar.
Mi chamocha, ba·al g’vurot, umi domeh lach,
melech meimit umchayeh umatzmiach y’shuah?
Mi chamocha av harachamim, zocheir y’tzurav
l’chayim b’rachamim? V’ne·eman atah
l’hachayot hakol. Baruch atah Adonai,
m’chayeih hakol.

Your might, O God, is everlasting;
Help us to use our strength for good and not for evil.

You are the source of life and blessing;
Help us to choose life for ourselves and our children.

You are the support of the falling;
Help us to lift up the fallen.

You are the Author of freedom;
Help us to set free the captive.

You are our Hope in death as in life;
Help us to keep faith with those who sleep in the dust.

Your might, O God, is everlasting;
Help us to use our strength for good.

All are seated.
On Rosh Hashanah we reflect,
On Yom Kippur we consider:
Who shall live for the sake of others,
Who, dying, shall leave a heritage of life.

Who shall burn with the fires of greed,
Who shall drown in the waters of despair.

Whose hunger shall be for the good,
Who shall thirst for justice and right.

Whose tongue shall be a thrusting sword,
Whose words shall make for peace.

Who shall be plagued by fear of the world,
Who shall strangle for lack of friends.

Who shall rest at the end of day,
Who lie sleepless on a bed of pain.

Who shall go forth in the quest for truth,
Who shall be locked in the prison of self.

Who shall be serene in every storm,
Who shall be troubled by the passing breeze.

Who shall be poor in the midst of possessions,
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 great goodness.
Let us proclaim the sacred power of this day: it is awesome and full of dread.

For on this day Your dominion is exalted, Your throne established in steadfast love; there in truth You reign.

In truth 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.
The great Shofar is sounded,  
the still, small voice is heard;  
the angels, gripped by fear and trembling,  
declare in awe:  
This is the Day of Judgment!  
For even the hosts of heaven are judged,  
as all who dwell on earth  
stand arrayed before You.

As the shepherd seeks out the flock,  
and makes the sheep pass under the staff,  
so do You muster and number and consider every soul,  
setting the bounds of every creature’s life,  
and decreeing its destiny.

On Rosh Hashanah it is written, on Yom Kippur it is sealed:  
How many shall pass on, and how many shall come to be;  
who shall live and who shall die;  
who shall see ripe age and who shall not;  
who shall perish by fire and who by water;  
who by sword and who by beast;  
who by hunger and who by thirst;
who by earthquake and who by plague;
who by strangling and who by stoning;
who shall be secure and who shall be driven;
who shall be tranquil and who shall be troubled;
who shall be poor and who shall be rich;
who shall be humbled and who exalted.

Utshuvah utfilah utzedakah
ma·avirin et-ro·a hagzeirah.

But repentance, prayer, and charity temper judgment’s severe decree.

Ki k’shimcha kein t’hilatecha,
kasheh lichos v’no-ach lirtzot.
Ki lo tachpotz b’mot hameit
ki im b’shuvo midarko v’chayah.
V’ad yom moto t’chakeh-lo,
im yashuv miyad t’kablo.
Emet ki atah hu yotzram
v’yodei-a yitzram ki heim basar vadam.

This is Your glory: You are slow to anger, ready to forgive.
It is not the death of sinners You seek,
but that they should turn from their ways and live.
Until the last day You wait for them,
welcoming them as soon as they turn to You.

You have created us and know what we are, we are but flesh and blood.

Adam y’sodo mei-afar v’sofo le-afar.
B’nafsho yavi lachmo. Mashul kacheres
hanishbar, k’chatzir yaveish uch-ttzitz noveil,
k’tzeil oveir uch-anan kaleh, uch-ruach noshavet,
uch-avak porei-ach, v’chachalom ya·uf.

V’atah hu Melech El chai v’kayam!

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 are the Sovereign, the everlasting God!
We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

Holy, Holy, Holy is the God of all being,
the fullness of the whole earth is God’s glory!

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: I AM Adonai Your God!

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!
To all eternity we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

All are seated.

Eternal God, cause all Your works to stand in awe before You, and all that You have made to tremble at Your presence. Let all that lives revere You, and all creation turn to You in worship. Let them all become a single family, doing Your will with perfect heart. For well we know, Eternal God, that Yours is the majesty, Yours the might; and awesome is Your name in all creation.

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 Your land with gladness and Your city with joy, and cause the light of redemption to dawn for all who dwell on earth.
You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.
The Holiness of This Day

Atah v’chartanu mikol-ha-amin, ahavta otanu v’ratzita banu, v’romamtanu mikol-halshonot v’kidashtanu b’mitzvotecha, v’keiravtanu malkeinu la-avodatecha, v’shimcha hagadol v’hakadosh aleinu karata.


The House of Israel is called to holiness, to a covenant with the Eternal for all time.

We are called to serve the Most High; may we rejoice in this heritage forever.

May this day add meaning to our lives. Let contrition awaken our conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed.

Eloheinu v’Elohei avoteinu v’imoteinu, ya-aleh v’yavo v’yizacheir zichroneinu v’zichron kol-amcha beit Yisrael l’faneca, l’tovah l’chein l’chesed ulrachamim, l’chayim ulshalom b’Yom HaKippurim hazeh.


Ufokdeinu vo livrachah. Amen.

V’hoshi·einu vo l’chayim. Amen.

On this Day of Atonement we pray for awareness. Let love and compassion grow among us, and goodness be our daily care.

This day may we find well-being. Amen.

This day may we discover the eternal strength that abides among us. Amen.

This day may we be helped to a life that is whole. Amen.
We give thanks for the mitzvot which hallow our days, and pray for wisdom to guide our lives by Torah. May our redemptive labors make us glad, our struggle for purity not fail, and our striving for good bring us joy. Blessed is the vision of holiness that exalts the Sabbath, the House of Israel and the Day of Atonement.

Avodah • New Strength for Your Service

Let me hear You, God, when I hear my spirit soaring in prayer. May I sing because I love, not afraid to waste my sweetness upon the void, but reflecting in my soul’s flight the universal God who sings through me.
Let us rejoice in the light of day, in the glory and warmth of the sun, in the reawakening of life to duty and labor.

*We rejoice in the light of day.*

In the earth with its hills and valleys, its widespread fields of grain, its fruit and hidden treasures.

*We rejoice in the beauty of earth.*

In the love of fathers and mothers who have nurtured our lives, with whose blessing we have gone forth to our own work in the world.

*We rejoice in the love of parents.*

In the children who bless our homes, whose eager minds and hearts are the promise of tomorrow.

*We rejoice in our children.*

In friends who share our sorrows and joys, in the fullness of the abundant life, in the serenity of old age, and in the peace that comes at last.

*We rejoice, and shall rejoice forevermore.*
Our God and God of all generations, bless us with the threefold benediction of the Torah:

Y’varech·cha Adonai v’yishm’recha.
Kein y’hi ratzon!

May God bless you and keep you. Be this God’s will!

Ya-eir Adonai panav eilecha vichuneka.
Kein y’hi ratzon!

May the light of God’s presence shine upon you and be gracious to you. Be this God’s will!

Yisa Adonai panav eilecha v’yaseim l’cha shalom.
Kein y’hi ratzon!

May God bestow favor upon you and give you peace. Be this God’s will!

Our God and the Guide of humanity, let Your spirit rule this nation and its citizens, that their deeds may be prompted by a love of justice and right, and bear fruit in goodness and peace.

Bless our people with love of 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 Your rule, when we shall put an end to the suffering we now inflict upon each other.

*Bless our people with a vision of Your sovereignty on earth.*

For You have endowed us with noble powers; help us to use them wisely, and with compassion.

*Bless our people with a wise and feeling heart.*

You have given us 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 and freedom, prosperity and peace.

**Meditation**

Rabbi Samuel ben Nachmanī said: At times the gates of prayer are open, at times the gates of prayer are barred. But the gates of repentance are never barred.

But it is reported that Rabbi Judah the Prince taught: In truth, the gates of prayer are never barred.

Rabbi Akiba taught: The gates of prayer are open, and the prayer of those who practice steadfast love is heard.

Rav Chisda taught: Though sometimes the gates of heaven seem shut to all prayers, they are open to the prayers of the wounded and the hurt.

אַנִי תְפִלָּתִי לְךָ יְיָ אֱלֹהִים בְּרֹב־חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ

May my prayer now, Eternal One, find favor before You. In Your great love, O God, answer me with Your saving truth.
**Vidui • Confession of Sin**

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 they have made peace with one another.

I hereby forgive all who have hurt me, all who have wronged me, whether deliberately or inadvertently, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I acted deliberately or inadvertently, whether by word or by deed.

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, our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.
SILENT CONFESSION

In my individuality I turn to You, O God, and seek Your help. For You care for each of Your children. You are my God, and my Redeemer. Therefore, while around me others think their own thoughts, I think mine; and as each one of them seeks to experience Your presence, so do I.

Each person’s abilities 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 I have failed in many ways to live up to my potentialities and Your demands. Not that You expect the impossible. You do not ask me: “Why have you not been 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 lay 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 the required effort to do my work conscientiously, to give my full attention to those who needed 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.

I have also neglected my duties to my community. The Jewish people needs strength to carry on the task entrusted to it by a hundred generations. Have I been a source of this strength? Have I enhanced its good name? 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, hear about, and read about daily? 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 nations 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 now 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 my sisters and brothers; 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 only a desire to dominate them. And sometimes what I took to be righteous indignation was only uncontrolled anger or unforgiving vindictiveness.

How I wish I had learned to master myself; 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.

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, command 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 a 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.
Who among us is righteous enough to say: “I have not sinned?” We are arrogant, brutal, careless, destructive, egocentric, false; greedy, heartless, insolent, and joyless. Our sins are an alphabet of woe.

Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He·evinu, v’hirshanu, zadnu, chamasnu,
tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
maradnu, niatznu. Sararnu, avinu, pashanu,
tzararnu, kishinu oref. Rashanu, shichatnu,
tiavnu, ta·inu, tianu.

UVCHEIN Y’HI RATZON MILFANECHA, ADONAI
ELOHEINU V’ELOHEI AVOTEINU V’IMOTEINU,
SHETISLACH LANU AL KOL-CHATOTEINU V’TIMCHAL
LANU AL KOL-AVONOTEINU UT·CHAPEIR-LANU AL
KOL-P’SHA-EINU.

Now may it be Your will, O God of all generations, to pardon all our sins, to forgive all our wrongdoings, and to blot out all our transgressions:

FAILURES OF TRUTH

We sin against You when we sin against ourselves.
*For our failures of truth, O God, we ask forgiveness.*

For passing judgment without knowledge of the facts,
*and for distorting facts to fit our theories.*

For deceiving ourselves and others with half-truths,
*and for pretending to emotions we do not feel.*

For using the sins of others to excuse our own,
*and for denying responsibility for our own misfortunes.*

For condemning in our children the faults we tolerate in ourselves,
*and for condemning in our parents the faults we tolerate in ourselves.*
FAILURES OF JUSTICE

We sin against You when we sin against ourselves.  
For our failures of justice, O God, we ask forgiveness.

For keeping the poor in the chains of poverty,  
and turning a deaf ear to the cry of the oppressed.

For using violence to maintain our power,  
and for using violence to bring about change.

For waging aggressive war,  
and for the sin of appeasing aggressors.

For obeying criminal orders,  
and for the sin of silence and indifference.

For poisoning the air, and polluting land and sea,  
and for all the evil means we employ to accomplish good ends.

FAILURES OF LOVE

We sin against You when we sin against ourselves.  
For our failures of love, O God, we ask forgiveness.

For confusing love with lust,  
and for pursuing fleeting pleasure at the cost of lasting hurt.

For using others as a means to gratify our desires,  
and as stepping-stones to further our ambitions.

For withholding love to control those we claim to love,  
and shunting aside those whose youth or age disturbs us.

For hiding from others behind an armor of mistrust,  
and for the cynicism which leads us to mistrust the reality of unselfish love.

Teach us to forgive ourselves for all these sins, O forgiving God,  
and help us to overcome them.
Al Cheit • The Long Confession

The sin we have committed against You by malicious gossip,

v'al cheit shechatanu l'fanecha
b'gilui arayot,

and the sin we have committed against You by sexual immorality,

v'al cheit shechatanu l'fanecha
b'ma-achal uvmisheh.

The sin we have committed against You by narrow-mindedness,

b'tzarut ayin,

the sin we have committed against You by fraud and falsehood,

b'chachash uvchazav,

and the sin we have committed against You by hating without cause.

b'sinat chinam.

The sin we have committed against You by our arrogance,

b'intiyat garon,

the sin we have committed against You by our insolence,

b'azut metzach,
and the sin we have committed against You by our irreverence.

The sin we have committed against You by our hypocrisy,

the sin we have committed against You by passing judgment on others,

and the sin we have committed against You by exploiting the weak.

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

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!
Hear our voice, Eternal God; have compassion upon us, and with that compassion accept our prayer. Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

Our God, God of all generations, may the sense of Your presence never leave us; may it keep us ever faithful to Your covenant. Make us responsive to Your teaching, that we may walk in Your ways. Fill our souls with awe, and our hearts with love, that we may return to You in truth, and with all our being.
And Moses said: O let me behold Your glory! Then God said: I will make all My goodness pass before you, and will proclaim My name before you. Behold, there is a place by Me where you shall stand upon the rock.

All rise.
The Ark is opened.

The Eternal One, the Eternal God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.
Avinu Malkeinu
Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned before You.
Avinu Malkeinu, hachazireinu bitshuvah shleimah l'fanecha.
Avinu Malkeinu, bring us back to You in full repentance.
Avinu Malkeinu, s'lach umchal l'chol-avonoteinu.
Avinu Malkeinu, forgive and pardon all our misdeeds.
Avinu Malkeinu, chamol aleinu v'al olaleinu v'tapeinu.
Avinu Malkeinu, have compassion on us and on our children.
Avinu Malkeinu, kotveinu b'sefer chayim tovim.
Avinu Malkeinu, make an end to sickness, war, and famine.
Avinu Malkeinu, kaleih dever v'cherev v'ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.
Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.
Avinu Malkeinu, aseih imanu l'ma-an sh'mecha.
Avinu Malkeinu, help us to exalt Your name in the world.
Avinu Malkeinu, kabeil b'rachamim uvratzon et-t'filateinu.
Avinu Malkeinu, in Your mercy accept our prayer.
Avinu Malkeinu, choneinu va-aneinu, ki ein banu ma-asisim,
aseih imanu tzedakah vachesed v'hoshi-einu.
Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.
The Torah is taken from the Ark.

Baruch shenatan Torah l’amo Yisrael bikdushato.

As for Me, this is My covenant with them, says the Eternal One: Let not My spirit, and the words that I have put in your mouth, depart from you, nor from your children or their children, from this time forth and forever.

Baruch shenatan Torah l’amo Yisrael bikdushato.

Praised be the One who in holiness gives the Torah to our people Israel.

She'ma Yisrael: Y'n Eloheinu, Y'n echad!

Hear, O Israel: the Lord our God, the Lord is One!

Our God is One; great, holy, and awesome is the Eternal One.

L'cha, Adonai, hagdulah v'hagvurah v'hatiferet v'haneitzach v'hod, ki chol bashamayim uva·aretz, l'cha Adonai hamamlakhah v'hamitnasei 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, O God, are Sovereign; You are supreme over all.

The Ark is closed.

All are seated.
Blessing Before the Reading of the Torah

Bar'chu et-Adonai hamvorach!
Baruch Adonai hamvorach l’olam va-ed!
Baruch atah Adonai, Eloheinu melech ha-olam, v’natan-lanu et-torato.

You stand this day, all of you, before your Eternal God—the heads of your tribes, your elders and officers, every one in 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—to enter into the sworn covenant which your Eternal God makes 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 your fathers, 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 our 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 the ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that your God may bless you in the land that you are about to occupy.

But if your heart turns away and you do not listen, but 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.

I call heaven and earth to witness against you this day that I have set before you life or death, blessing or curse; choose life, therefore, that you and your descendants may live — by loving your God, listening to God’s voice, and holding 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 fathers, to Abraham, Isaac, and Jacob.
Blessing Before the Reading of the Haftarah

Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar binvi-im tovim
v’ratzah v’divreihem ha-ne-emanim be-emet.

Baruch atah Adonai, habocheir batorah
uvMosheh avdo uvYisrael amo
uvinvi-ai ha-emet vatzedek.

Praised be the Eternal God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is the Eternal One, for the revelation of Torah, for Moses Your servant and Israel Your people, and for prophets of truth and righteousness.

God says: Cry with a full throat, do not hold back, let your voice resound like a Shofar: declare to My people their transgression, and to the house of Jacob their sin. 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 fast day you pursue your own affairs, while you oppress all your workers! Because your fasting leads only to strife and discord, while you strike with cruel fist! — 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 ropes...
of the yoke, to let the oppressed go free, and to tear
every yoke apart? Surely it is to share your bread
with the hungry, and to bring the homeless poor
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; your Righteous
One will walk before you, the glory of the Eternal
One will be your rearguard. Then, when you call,
the Eternal One will answer; when you cry, God
will say: Here I am.

If you remove lawlessness from your midst, the
pointing finger, the malicious word; if you give
yourself to the hungry, and satisfy the needs of the
afflicted; then your light shall shine in the darkness,
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. Some of you shall re-
build the ancient ruins, rebuilding the foundations
of ages past. You shall be called Repairer of the breach,
Restorer of streets to dwell in.

If you keep from trampling the Sabbath, from pur-
suing your own affairs on My holy day; if you call
the Sabbath a delight, the Eternal One’s holy day
honored; if you honor it, abstaining from journeys,
from carrying on your own affairs or speaking of
them—then you shall delight in the Eternal One. I
will make you to ride upon the heights of the earth,
and I will feed you with the portion of Jacob your
father. —The Eternal One has spoken.
Baruch atah Adonai, Eloheinu melech ha-olam, tziur kol-ka-olamim, tzadik b’chol-hadorot, haEl ha-neeman, ha-omeir v’oseh, hamdabeir umkayeim, shkol-d’varav emet vatzedek.


Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in 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 this [Sabbath and this] Day of Atonement that You, our Eternal God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is our sovereign 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.
For Our Congregation and Our People

Eternal God, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history and united by a common heritage of faith and hope.

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.

Bless this holy congregation and all who serve it, together with all other holy congregations, in all lands near and far. Uphold us, shield us, and bestow upon us abundant life and health and peace and happiness in all our dwelling places. Bring to fulfillment the blessing of Moses: the Eternal your God make you a thousand times as many as you are, and bless you. Amen.

O God, send Your healing to the sick, Your comfort to all who are in pain or anxiety, Your tender love to the sorrowing hearts among us. Be their refuge through their time of trial, as they pass from weakness to strength, from suffering to consolation, from lonely fear to the courage of faith. Amen.

For Our Nation

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

Deepen our love for our country and our desire to serve it. Strengthen our power of self-sacrifice for our nation’s welfare. Teach us to uphold its good name by our own right conduct.

Cause us to see clearly that the well-being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

For the State of Israel

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: Amen.
Let us praise the Eternal God, whose name alone is exalted.

All rise.
The Ark is opened.

Your splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

This is the covenant I will make with the House of Israel in days to come: I will put My Torah within them, and engrave it on their hearts; I will be their God, and they shall be My people.

No longer shall anyone need to teach a neighbor to know the Eternal One, for they shall all know Me, young and old!

Behold, a good doctrine has been given you, do not forsake it. 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.
Help us return to You, O God; then truly shall we return. Renew our days as in the past.

_The Ark is closed._
_All are seated._

This day, strengthen us! _Amen._
This day, bless us! _Amen._
This day, exalt us! _Amen._
This day, look with favor upon us! _Amen._
This day, inscribe us for a blessed life! _Amen._
This day, hear our plea! _Amen._
This day, uplift us with Your righteousness! _Amen._
Yom Kippur Afternoon Service
הפיילת מנחה לוימ קיפר
At this hour Israel stands before its God: in our prayers, in our hope, we are one with all Jews on earth.

This people You have formed still lives to tell Your praise.

Today we say to our children:
See this sublime design, which was revealed at the very beginning, and which from age to age is realized. See this people, few in number, to the world unknown, declaring at the beginning of its history what will be its history; see this people choose the mission which chooses it in the way it has foretold. See this people.

This people You have formed still lives to tell Your praise.

To our friends we say:
See this people, exiled twice and twice surviving, teaching in its first exile the unity of God and, in its second, the oneness of humankind. Know this people.

This people Israel lives to tell God’s praise, humanity’s hopes and dreams.

Congregation Israel:
Can you not see an Eternal Presence abiding with your people? Can you not see in your past a story told for all peoples, whose shining conclusion has yet to unfold?

This people lives when it lives God’s praise.

At this hour Israel stands before its God. In our prayers, in our hope, we are one with all Jews on earth. We look into each other’s faces, and we know who we are. We look up to our God, and we know eternity is in us.

We look into each other’s faces, and we know who we are. We look up to our God, and we know eternity is in us.
Mi Yitneini • A Servant Unto Thee

Mi-yitneini eved Elo-ah oseini,
virachakeini chol-dod v’hu yakriveini!

Yotzri v’ro-i, nafshi v’geivi kanita,
banta l’rei i umachsh’votai ra’ita,
orchi v’rivi v’chol-d’rachai zeirita.

Im tazreini, mi zeh asher yach-shileini?
O tatzeini, mi vilt’cha yatireini?

Mi-yitneini eved Elo-ah oseini,
virachakeini chol-dod v’hu yakriveini!

O that I might be
A servant unto Thee,
Thou God by all adored!
Then, though by friends outcast,
Thy hand would hold me fast,
And draw me near to Thee, my hope restored.

Spirit and flesh are Thine,
O Heavenly Shepherd mine;
My hopes, my thoughts, my fears, Thou seest all,
Thou measurest my path, my steps dost know.
When Thou upholdest, who can make me fall?
When Thou restrainest, who can bid me go?

O that I might be
A servant unto Thee,
Thou God by all adored!
Then, though by friends outcast,
Thy hand would hold me fast,
And draw me near to Thee, my hope restored.
Malki Mikedem

Malki mikedem po-eil y’shuot b’kerev hamonai,
notzeir chesed la alafim v’nosei p’sha’ai
va-avonai. Kaseih chata-ai uvtrashamecha harabim
choneini, Adonai. Ki eilecha ekra kol-hayom.

Hayom rapei m’shuvoteinu, ki atanu l’cha
v’hineinu. Shavnu eilecha, Eloheinu, uvchasad’cha
choneini. Derech resha azavnu v’hineih einenu.
Poh imanu hayom.

Hayom risheinu tasir uvseifer hachayim
otanu tachok. B’yom koreinu eilecha k’raav;
al ta’amod meirachok. S’lichah v’chaparah
samto l’chok, umishpat l’Yisrael
ad-hayom.

Hayom kapav yifros eilecha ugvurotecha
y’maleil. B’tzedek yechezeh fanecha uvshiro
otcha y’halei. Avono modeh v’ozev, y’vakeish
m’chilah v’yitpaleil, ba-ado tamid kol-hayom.

Hayom s’moch am asher d’latecha dofkim;
v’tikar na nafsham, ki alecha mitrapkim.
P’ros yadcha lahem v’kableim uvasreim.
O Sovereign Source of salvation, You show mercy to thousands of generations, forgiving transgression and wrongdoing. Forgive my sins, and in Your abundant mercy be gracious to me.

*All this day, You are the One on whom we call.*

All this day we look to You: heal our wounds, forgive our failings. We come to You in penitence; in Your steadfast love, be gracious to us, as we strive to abandon our evil ways.

*All this day, O God, be with us.*

This day let Your power grow within us, and as parents show compassion for their children, so may You put wrath aside, turning to us in pity and love.

*All this day, O God, be with us as in days gone by.*

This day blot out our misdeeds and inscribe us in the Book of Life. Stand not apart from us, O God, for You are near to all who call upon You: forgiveness and pardon are laws of Your being.

*To this day, O God, You have granted pardon to Your people Israel.*

On this day we lift up our hearts to You, and proclaim Your might. With song and praise we approach You. We confess and forsake our sins, as in prayer we seek forgiveness.

*This day and all days, we find You at our side.*

This day Your people knock at Your door; to You their yearning souls aspire, and upon You do they lean. Stretch forth Your hand and welcome them with Your redeeming word.
Eternal God, open my lips, that my mouth may declare Your praise.

Adonai, s'affarit tiftach, ufi yagid t'hilatecha.

Praised be the Eternal God and God of all generations, God of our mothers and fathers, of Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, great, mighty and exalted.

You bestow love and kindness on all Your children. You remember the devotion of our ancestors. 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 our Helper, our Savior and Protector. Blessed is our Eternal God, Shield of our people in every age.
Atah gibor l’olam, Adonai,
m’chayeih hakol atah, rav l’hoshia.

M’chalkeil chayim b’chesed, m’chayeih hakol
b’rachamim rabim. Someich noflim,
v’rofei cholim, umatir asurim, umkayeim
emunato lisheinei afar.

Mi chamocha, ba-al g’vurot, umi domeh lach,
melech meimit umchayeih umatzmiach y’shuah?
Mi chamocha av harachamim, zocheir y’tzurav
l’chayim b’rachamim? V’ne-eman atah
l’hachayot hakol. Baruch atah Adonai,
m’chayeih hakol.

Great is Your might, Eternal One, in this world; great is Your power in the
worlds beyond.

Your love sustains the living. Your great compassion is the source of life. Your power
is the help that comes to the falling, the healing that comes to the sick, the freedom
You bring to the captive, the faith You keep with those who sleep in the dust.

Who is like You, Mighty One? Who is Your equal, Author of life and death,
Source of salvation?

Who is like You, Source of mercy? In compassion You sustain the life of Your children.
We trust in You to restore our life. Blessed is the Eternal One, Source of all life.


K’dushat Hashem • In Every Holy Act

Atah kadosh v’shimcha kadosh, ukdoshim b’chol-yom y’hal’lucha selah. Kadosh atah v’nora sh’mecha, v’ein Elo·ah mibaladecha, kakatuv: Vayigbah Adonai Tz’va·ot bamishpat, v’haEl hakadosh nikdash bitzedakah.

Baruch atah Adonai, hamelech hakadosh.

God of holiness, let Your glory be with us always, as a holy light illuminating for us the paths of righteousness. For You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day. Blessed is the Eternal One, who rules in holiness.

All are seated.

Al Cheit • The Long Confession

Let now an Infinite Presence teach us a gentleness that transcends force and melts our hardness of heart. Then shall we be sensitive to the needs of our neighbors, and responsive to their pleas.

All who struggle vainly for attention;
and those who shrink from another’s touch.
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 are burdened with broken bodies.
All who wait in pain only for death;
and those who wait for news that never comes.
Those who are unloved, with none to love;
all widows and widowers, abandoned husbands and wives, neglected children.
All who are deprived by the callousness of others,
and all who have been driven from their homes by wars they never made.
To all these, O God, may we respond with open hearts!
We have sinned against life by failing to work for peace.

We have sinned against life by keeping silent in the face of injustice.

We have sinned against life by ignoring those who suffer in distant lands.

We have sinned against life by forgetting the poor in our own midst.

We have failed to respect those made in the image of God.

We have withheld our love from those who depend on us.

We have engaged in gossip and in repeated slander.

We have distorted the truth for our own advantage.

We have conformed to fashion and not to conscience.

We have indulged in despair and trafficked with cynics.

We have given meager support to our Houses of Study.

We have neglected our heritage of learning.

We have sinned against ourselves and paid scant heed to the life of the spirit.

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

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, and place a willing spirit within us.

Shed Your light upon us, O God, that we may see the goodness in each of Your children.
K’dushat HaYom • The Holiness of This Day

Our God and God of our ancestors, sanctify us with Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You alone are the One who pardons and forgives us in every generation; we have no God but You. Blessed is our 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.

Avodah • New Strength for Your Service

You are with us in our prayer, in our love and our doubt, in our longing to feel Your presence and to do Your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds the mind, we look inward for the answer to our prayers. There may we find You, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek You, may find new strength for Your service.
O God of Israel’s past, God of this day, God of all flesh, Creator of all life: We praise You, the Most High, for the gift of life; we give thanks, O Source of good, that life endures.

Eternal and infinite God, help us to use our life for blessing: to live by Your law, to do Your will, to walk in Your way with a whole heart. We praise you, Eternal God, for the blessing of life.

O God of Israel’s past, God of this day, God of all flesh, Creator of all life: We praise You, the Most High, for the gift of life; we give thanks, O Source of good, that life endures.

Eternal and infinite God, help us to use our life for blessing: to live by Your law, to do Your will, to walk in Your way with a whole heart. We praise you, Eternal God, for the blessing of life.

Peace and happiness, blessing, grace, love, and mercy: may these descend on all Israel and all the world. Bless us, O God, one and all, with the light of Your presence; for in the light of Your presence we find the fullness of life: faithful love and charity, compassion, blessing, and peace.

Help us, O God of peace, by our deeds to inscribe ourselves in the Book of Life and blessing, righteousness and peace. Praised be the One who teaches Israel and all peoples to love and pursue peace, and to bring it to all the earth.
Our God and God of all generations, grant that none may hate us, and let hatred for others never enter our hearts. Unite us in the reverence of Your name; keep us far from the things You hate, and draw us near to the things You love; O treat us with compassion for Your name’s sake!

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world. And let us say: Amen.
Let us adore the ever-living God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. You are our God; there is none else.

We therefore bow in awe and reverence before the One who is Sovereign over all, the Holy and Blessed One.

In truth, You alone are our Sovereign God, 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 Ark is closed.
All are seated.
Author of life, in the beginning You formed the universe and established the earth.

Beholding chaos, seeing the darkness that lay upon the face of the deep, You brought forth brightness to dispel the gloom.

Creation danced as clay took on Your image. How can dust become the one whose thought is more than dust?

Driven by restless yearnings, we ate of the Tree of Knowledge:
Ever since, we dream of Your Garden, a vision we fled, a vision we fly to—
For even now Your pity upholds us.
Growing in numbers, increasing our skills, we feel blessed by Your goodness.
How then can we break our bond and say to You: Depart from us!
In an instant we wither without Your care.
Judgment follows our every deed, but You are mindful of Your covenant;
a sign of Your blessing, the rainbow, adorns the heavens.
Knowledge grows; still we stray, and in pride assault those heavens.
Lunar cold invades us.
Many fail and fall.
Nothing abides.
O but some who shine as stars bear witness to Your love.
In the beginning God created the heavens and the earth. And the earth was without form and void, and there was darkness upon the face of the deep, and the spirit of God moved over the surface of the waters. Then God said: “Let there be light!” And there was light.

For countless ages, the sun flooded our planet with light, yet no eye beheld its brilliance; the winds whispered and roared, but no ear heard their soft murmurs or thundering peals.

Then God said: “Let the waters teem with swarms of living creatures, and let birds fly above the earth across the vault of heaven.”

And God said: “Let the earth bring forth living creatures, according to their kinds: cattle, reptiles, and land animals according to their kinds.” And it was so.

Then God said: “Let us make a being in our image, after our likeness, and let it have dominion over the fish of the sea and the birds of the air, and over the cattle; over all the earth and over every creature that crawls upon it.” Thus God created us in the divine image, creating us in the image of God, creating us male and female. And God blessed us, and said to us: “Be fruitful and multiply; fill the earth and subdue it; and have dominion over the fish of the sea and the birds of the air, and over every living thing that moves upon the earth.”
We were unlike other creatures.
Not for us the tiger’s claws,
the elephant’s thick hide,
or the crocodile’s scaly armor.
To the gazelle we were slow of foot,
to the lioness a weakling,
and the eagle thought us bound to earth.
But You gave us powers they could not comprehend:
a skillful hand,
a probing mind,
a loving heart,
a soul aspiring to know and to fulfill its destiny.

FROM PSALM 8
Sovereign God, how majestic is Your presence in all the earth!
You have stamped Your glory upon the heavens!
When I consider the heavens, the work of Your fingers; the moon and the stars that
You have established:
What are we, that You are mindful of us?
What are we mortals, that You care for us?
Yet You have made us little less than divine, and crowned us with glory and honor.

You gave us
the power of speech, that magic gift
by which each soul, unique and separate,
yet shares its life with others.
Though each individual,
unaided and alone, is weak and helpless,
Your gift of love brings us strength:
Not by might nor by power,
but by Your spirit —
the thirst for knowledge,
the urge to create,
the passion for justice,
the will to give love and loyalty.
Sometimes we have lived at peace with one another,
but all too often we are deaf
to the divine wisdom within us,
preferring the law of the jungle,
preferring war to peace,
preferring evil to good.
Then the Eternal One said to Abram: “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. . . . Through you shall all the families of the earth be blessed.”

Many generations later, redeemed from slavery, Abraham’s descendants stood at Mount Sinai. The ancient promise was to be confirmed, the ancient mandate reasserted and enlarged, the ancient covenant renewed and sealed to bind all future generations.

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: “I, the Eternal, am your God.”

All rise.

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 besides Me.

You shall not invoke the name of your Eternal God with malice.

Remember the Sabbath day and keep it holy.
Thus pledged to play a redemptive role in the world’s unfolding destiny, Israel journeyed on from Sinai and reached the Promised Land, the land they loved, and which seemed to love them in return. On one of its mountains they built a city, Jerusalem, and on top of the mountain, a temple, symbol of the splendor of Israel’s God.

But no city is eternal; no temple stands forever. Centuries passed . . . Israel stumbled and fell. The city was stormed, the Temple burned to ashes, the flower of the nation carried captive to the conqueror’s land. By the waters of Babylon they sat and wept, remembering Jerusalem. “How shall we sing God’s song in a foreign land?” But God had not deserted them; restoration was at hand.
Take comfort, take comfort, My people, says your God. Speak tenderly to Jerusalem; proclaim to her that her bondage is ended, her iniquity pardoned, that she has received from the hand of the Eternal ample punishment for all her sins. A voice proclaims: Build a road for the Eternal through the wilderness, clear a highway in the desert for our God. Every valley shall be exalted, every mountain and hill made low; the uneven ground shall be made level, the rough places a plain. The glory of the Eternal shall be revealed, and, united, all shall see it; for the mouth of the Eternal One has spoken.

How like a dream it was, but far more real: the exiles returned to Jerusalem; they laughed for joy; God had done great things for them, and with full hearts they dedicated a new Temple to the Eternal One, Creator and Sustainer of all being. Here the ancient forms of worship were resumed, and new ones evolved — chief among them the Day of Atonement.

The ritual begins at dawn. Great crowds converge from far and near upon the Temple, until its courts are filled to overflowing with priests and levites, men and women, young and old. The High Priest has prepared himself for seven days. How can he intercede for others if he is impure himself? All night he has rehearsed the sacred ritual. Robed in gold, he burns the incense, offers the sacrifices, dispatches a goat into the wilderness, the goat a symbol of the people’s longing to be rid of sin.
How splendid he looks in his glittering array; how heavy is his responsibility as alone he enters the Holy of Holies, that curtained chamber, mysterious yet simple, containing nothing but a stone — but engraved on that stone are God’s Ten Words!

How glorious he is, when he comes from behind the veil of the shrine! Three times the white-robed High Priest recites a confession of sins: first, for himself and for his family.

Eternal God, pardon the sins, iniquities, and transgressions that I have committed before You, I and my household; as it has been said: “On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before your God.”

So, too, do we confess our own sins, and pray on behalf of our loved ones: 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.

So may we too be priests, ministering to the needs of others, and making clear in the world the beauty of holiness.
Having confessed his own sins, the High Priest recites a similar confession for the whole House of Aaron.

אֲנָֽא יְיָ, כַּפֶּר־נָא לַחֲטָאִים וְלַעֲווֹנוֹת וְלַפְּשָׁעִים שֶׁחָטָֽאִיתָ שֶׁעָוִֽיתָ וְשֶׁפָּשַֽׁעוּ לְפָנֶֽיךָ, אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן, כַּכָּתוּב: "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם; מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָֽרוּ."

Eternal God pardon the sins, iniquities, and transgressions that I have committed before You, I, my household, and the sons of Aaron; as it has been said: “On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before your God.”

Like the High Priest of old, may Israel’s teachers today bear themselves humbly and be watchful of their responsibility. May their lives in the sight of God testify to the truths they proclaim to their people. Grant them wisdom and strength, O God, to sing Your word with earnestness and zeal, and thus awaken in the hearts of Your people devotion to Your cause and confidence in their mission.

Now the High Priest, having confessed for himself and his family, and for all the priests, confesses a third time, for the whole House of Israel.

אֲנָֽא יְיָ, כַּפֶּר־נָא לַחֲטָאִים וְלַעֲוֹנוֹת שֶׁחָטְאוּ שֶׁעָוָֽעָוּ וְשֶׁפָּשְׁעוּ לְפָנֶֽיךָ עַמְּךָ בֵּית־יִשְׂרָאֵל, כַּכָּתוּב: "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם; מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָֽרוּ."

Eternal God, pardon the sins, iniquities, and transgressions that we, Your people, the House of Israel, have committed before You; as it has been said: “On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before your God.”

All rise.

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפוֹרָשׁ יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל בִּקְדֻשָּׁה וּבְטׇהְׇרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וְנוֹדִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

All are seated.

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 fell upon their faces and, prostrate, exclaimed:

ברוך שם כבוד盹 חכמה לנצח עולם וワ！

Blessed is God’s glorious majesty forever and ever!

All are seated.
The Second Temple, like the First, came to an end, and all its splendid rites, including those of Yom Kippur, became a wistful memory.

But when it fell, the Synagogue, house of the people’s assembly, took its place.

No sacrifices were offered here.

Here Israel’s people met to study the word of God, so that the law taught by Moses and the prophets became the heritage of the congregation of Jacob; together chanting prayer and praise to their divine Creator, bringing to God, instead of burnt-offerings, the offering of their lips and the service of their hearts; together seeking atonement through repentance, prayer, and charity.

Here, in the synagogues, our people found the presence of God, and the guidance they needed to hallow their lives.

And as they entered them, they sang:

 Maaravim Ahalei, Yisroel, mishkanetho, Yisroel!

How lovely are Your tents, O Jacob, your dwelling-places, O Israel!

If you wish to know the fortress to which your ancestors bore their treasure, their scrolls of Torah, their Holy of Holies; if you would know the place of their deliverance; if you would find the refuge which kept your people’s mighty spirit safe, whose age — despite the years of degradation — did not disgrace its gracious youth:

If you would know all this, turn to the ancient, battered house of prayer. There, to this day, your eyes may see Jews with faces lean and lined, Jews of the Exile, bearing this heavy weight, forgetting their toil in a Talmud’s tattered page, their cares in chanted psalms.

How drab and strange a sight
to those who do not understand!
Your heart will tell you:
your feet touch the threshold of our house of life,
your eyes behold the storehouse of our soul.

If God’s spirit still breathes within you,
if still God’s solace whispers in your heart,
and if a spark of hope for better days
illumines the darkness in which you dwell,
mark well and hearken, my sister and brother:
this house is but a spark, a remnant saved
by a miracle, from that great fire
kept by our ancestors always upon their altars.
Who can say? Did not the torrents of their tears
carry us safely to this shore?
Perhaps their prayers were the price of our salvation.
And was it not their deaths that bequeathed us life,
life enduring, life without end?
Eileh Ezk’rah · These Things Do I Remember

God’s witnesses, God’s servants! Generation after generation, in times of darkness as in times of light, we have heard the divine word: “You shall be to Me a people of priests and a holy nation.” We have felt the joy of being God’s servants. We have also felt the pain, for it has been our destiny to be God’s Suffering Servants.

These things do I remember: through all the years, ignorance like a monster has devoured our martyrs as in one long day of blood. Rulers have arisen through the endless years, oppressive, savage in their witless power, filled with a futile thought: to make an end of that which God has cherished.

For Zion and her cities I mourn like a mother in her anguish, like a woman who mourns the husband of her youth.

I mourn the exile of God’s servants, makers of sweet melody, their blood poured out like Zion’s streams.
The Earth’s crust is soaked with the tears of the innocent. The blood of every race cries out from the ground. Which is the people without its martyrs?

Now, therefore, we honor those of every race and continent: the innocent, the victims, all our companions in death and our partners in grief. Them we honor, them we mourn: may they never be forgotten; may a better world grow out of their suffering.

And especially do we remember the suffering of the House of Israel, a people of pains and acquainted with grief.

Look and remember. Look upon this land,
Far, far across the factories and the grass.
Surely, there, surely, they will let you pass.
Speak then and ask the forest and the loam.
What do you hear? What does the land command?
The earth is taken: this is not your home.

Days and years of peace: these too have been our lot. Grandeur, greatness, quiet ages, domestic joys, times when fear might almost be forgotten. Yet again and again our peace has been shattered, our land usurped, our dwellings razed. The mind grows numb, and the heart turns to stone, to see our long travail. Our foes were not content to give us pain; their dream was darker still: a world without Jews, a world that would forget our very name! We cannot forget this or be indifferent to its meaning. We shall remember!
In the time of Hadrian, emperor of Rome, the study and the practice of Torah were forbidden. Israel's leaders said: “How survive without the Tree of Life? Why live when the soul is dead?” And so they taught and learned and did God’s will. Israel’s ten leaders were taken and doomed.

Shimon ben Gamaliel was slain. Remembering his wisdom and witnessing his death, disciples exclaimed: “Is this Torah, and this its reward?” Rabbi Yishmael was next to die. In pain and anguish, he cried out, and at his cry the heavens trembled: “Accept this; affirm Me; for if you fail, the world must crumble into chaos!” Then Yishmael accepted his fate and said: “I will trust in You even though You slay me.”

*These things I remember as I pour out my heart: How the arrogant have devoured us!*

Akiba had defied the decree and continued to teach. He was among those taken. He was led to his death at the time when the Shema is recited. As his flesh was flayed, he said: שְׁמַע יִשְׂרָאֵל. “Even now?” his disciples asked. He replied: “All my life this verse has troubled me: ‘Love your Eternal God with all your…being…’— love God, though you must die for it! I prayed always to be able to fulfill this — and now I can!” And with his final breath he said: יְיָ אֶחָד — The Eternal God is One!, prolonging the last word until life was gone. Thus in a godless world was God affirmed.

*These things I remember as I pour out my heart: How the arrogant have devoured us!*

The Romans had forbidden the ordination of rabbis, decreeing death to ordainer and those ordained, and destruction for any city in which ordination would take place. Rabbi Yehudah ben Bava ordained five in the hills between two cities, Shefaram and Usha. When the enemy soldiers were upon them, Rabbi Yehudah told his disciples to flee. “What will become of you?” they cried. He answered: “I shall place myself before them as an immovable rock.” So he did — and the Roman lances struck him down. But the disciples escaped.

The Ten included other teachers, ten teachers among many. Dying, they did not perish. Their faith is immortal, their God eternal.

*These things I remember as I pour out my heart: How the arrogant have devoured us!*
In the days of the Crusades, whole communities of Jews were massacred in the Rhineland. In one city, young and old donned armor and stood behind their leader, Rabbi Kalonymos ben Meshullam. The gate was smashed, their friends had fled, and death reached out with sword and fire. They said to one another: “Let us be strong and bear the yoke of our holy faith, for only in this world can the enemy kill us . . . .” In another city, as the flames mounted high, the martyrs began to sing a song that began softly but rose to a crescendo. Those who heard it came and asked: “What kind of song is this? We have never heard such a sweet melody.” It was the Aleinu — We must praise God of all . . . .

So it was for us long ago. And only yesterday we drained once more the cup of sorrow.

A voice is heard in Ramah, lamentation and bitter weeping! Rachel is weeping for her children, refusing to be comforted for her children, for they are gone.

How many there are who rest in nameless graves, and how many whose ashes were blown by the winds to every corner of the earth!

Even now the air we breathe is thick with the dust of our martyrs. Do the peoples of the world not know that they breathe it still? And how can they not feel the earth trembling beneath their feet as they walk upon ground under which so many were thrust without mercy?

All this has come upon us, yet we have not forgotten You, nor been false to Your covenant. For Your sake were we slain all the day long, and treated like sheep for the slaughter.

Silence.

Where in this holocaust is the word of God? Not in the storm, nor in the shaking earth, nor in the fire, but only within us.

The world was silent; the world was still.

And now, survivors stammer; their words are haunted. Behind their words: silence.
Behind the silence,
a witness to the sin of silence.
What pains were taken to save cathedrals,
museums, monuments from destruction.
Treasures of art must be preserved —
they are the song of the human soul!
And in the camps and streets of Europe
mother and father and child lay dying,
and many looked away.
To look away from evil:
Is this not the sin of all “good” people?

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 the crime of indifference,
For the sin of silence,
For the closing of borders,
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.

And yet even in the inferno, even there
were those we call חסידי אומות העולם.
the righteous of the nations.
Some gave their very lives to keep Jews from harm.
Who can measure such courage?
When so many were afraid to act,
they bore witness to the greatness
humanity can reach.
Look and take heart.
If ever such days return,
remember them and find courage.
Consider what can be done, what must be done
not to banish from our souls the image of God.

Let the righteous who were faithful be remembered for good. By
their deeds, they have inscribed themselves in the Book of Life!
When Leo Baeck came out of the black midnight of the concentration camp, he looked about at the world and at his neighbors. Many averted their eyes. They had been silent. They had been selfish—or they had followed the multitude to do evil. In the darkness of the camps, Leo Baeck had not despaired. He had fulfilled his function: he had taught and he had given comfort. And, in the darkness of the new world which had to live with the memory of Belsen and Auschwitz, Baeck had continued to teach and to comfort his people. They say that when Baeck lifted his hands and spoke the priestly benediction the congregation felt very close to the Divine Presence.

“May God look kindly upon you and be gracious unto you.” These words took on new meaning for the worshippers. In ancient times, the image of one Babylonian god was a clay furnace. When the fires of human sacrifice burned high, the eyes of the idol glared death upon the onlookers. To see God was to die. Biblical Israel transformed the terror into awe, and fear became love. In God’s light we saw light. But in our days the world grew dark again. The pagan furnace roared, and Israel ascended into the sky as smoke. And we who are alive, wander across a darkened landscape fitfully illuminated by burning idols in which some exterminate their own human kin.

We need our teachers: those who died for the sanctification of the Divine Name, and those who lived to guide and comfort us. They tell us that the encounter with God can take place in the utmost darkness—if we are ready for it.

The blessing that shone through Leo Baeck can touch our lives. “May God look upon us and give us peace.”
You must not say that you now walk the final way,
Because the darkened heavens hide the blue of day.
The time we’ve longed for will at last draw near,
And our steps, as drums, will sound that we are here.
From land all green with palms, to lands all white with snow
We now arrive with all our pain and all our woe.
Where our blood sprayed out and came to touch the land,
There our courage and our faith will rise and stand.

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.

In one land especially we glimpsed the rays of a new dawn: the land of Zion, made ready for habitation by generations of pioneers. The great day came: Israel independent at last, the millennial dream, a dream no more! Drawn by its brightness, her children flocked to Israel from distant lands of despair, and found hope. Though bent in mourning, they ploughed the earth deep, so that grain would grow tall. And as they restored the land to its fruitfulness, they began themselves to be restored. Israel lives: a people at home again, rooted in its soil, its way of life, its ancient faith.
Hatikvah • The Hope

So long as still within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost— that hope of two millennia, to be a free people in our land, the land of Zion and Jerusalem.

Jerusalem is the joy of all the world!
But the whole earth is Yours,
and all who dwell there are Your children.
Wherever we seek You, we may find You.
Wherever we ponder Your teachings,
Torah makes its home.
Wherever we do justly and love mercy,
Your presence abides.
In the four corners of earth we, Your people,
are called to witness:
to the light of the Eternal,
to a teaching of compassion,
to the vision of redemption:

It is too small a task for you to be My servant
merely to preserve the tribes of Jacob
and to restore the survivors of Israel:
I will make you a light to the nations,
that My salvation may reach to the ends of the earth.
Use us, O God, to speed the day of reconciliation when poverty, racial prejudice, and religious hatred no longer threaten to destroy us; when violence, angry conflict, and mistrust are forgotten evils; when our wealth is used to feed the hungry and heal the sick; 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.

Our God and God of our ancestors, may You rule in glory over all the earth, and 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: “The Sovereign God of Israel is the One whose dominion extends to all creation.”
V’ye-etayu • All the World

V’ye-etayu chol l’ovdecha, vivarchu sheim k’vodecha, v’yagidu va-iyim tzidkecha.
V’yidr’shuca amim lo y’daga, vihal’ucha kol-afsei aretz, v’yomru tamid: yigdal Adonai.

All the world shall come to serve You,
And bless Your glorious name,
And Your righteousness triumphant
The islands shall proclaim.
And the peoples shall go seeking
Who knew You not before,
And the ends of earth shall parise 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.

With the coming of Your 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 peoples, hearing,
Shall then Your greatness sing.
It shall come to pass, in the fullness of time, that the mountain of God’s house shall be established as the highest mountain, and raised above the hills; and all nations shall flow to it. Then many peoples shall say: Come, let us go up to the mountain of the Eternal, to the house of the God of Jacob. And they shall say:

Teach us Your ways, that we may walk in Your paths.

There is none like You, Eternal One, among the gods that are worshipped, and there are no deeds like Yours. Your sovereignty is everlasting; and You reign through all generations.

God rules; God will reign forever and ever. Eternal God, give strength to Your people; Eternal God, bless Your people with peace.
Baruch shenatan Torah l’amo Yisrael bikdushato.

Praised be the One who in holiness gives the Torah to our people Israel.

Beit Ya·akov: l’chu, v’neilchah b’or Adonai.

O House of Jacob: come, let us walk by the light of our God.

Baruch Ya·akov: l’chu, v’neilchah b’or Adonai.

Beit Ya·akov: l’chu, v’neilchah b’or Adonai.

O House of Jacob: come, let us walk by the light of our God.

Sh’mas Yisrael: gi Yisrael: Adonai Eloheinu, Adonai echad!

Sh’mas Yisrael: gi Yisrael: Adonai Eloheinu, Adonai echad!

Echad Eloheinu, gadol adoneinu, kadosh v’nora sh’mo.

Our God is One; great, holy, and awesome is the Eternal One.

L’cha, Adonai, hagdulah v’hagvurah v’hatiferet v’haneitzach v’hahod, ki chol bashamayim uva·aretz, l’cha Adonai hamamlachah v’hamitnasei 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, O God, are Sovereign; You are supreme over all.

The Ark is closed.
All are seated.
Blessing Before the Reading of the Torah

Baruch Adonai, Giver of the Torah.

Praise the Eternal God, Ruler of the universe. You have chosen us from all peoples by giving us Your Torah. Blessed is the Eternal One.

Blessing Before the Reading of the Torah

The Eternal One spoke to Moses, saying:

Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy.

Revere your mother and your father, each one of you, and keep My sabbaths; I, the Eternal, am your God.

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the Eternal, am your God.

You must not steal; you must not act deceitfully nor lie to one another. And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning.
Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One.

Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. You must not go about slandering your kin, nor may you stand by idly when your neighbor’s blood is being shed; I am the Eternal One.

You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am the Eternal One.

You shall rise in the presence of the aged and show respect for the old: you shall revere your God; I am the Eternal One.

When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, the Eternal One, am your God.

Do not pervert justice when you measure length, weight, or quantity. 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 One.
Blessing After the Reading of the Torah

Baruch atah Adonai, Eloheinu melech ha-olam, 
asher natan lanu torat emet 
v’chayei olam nata b’tocheinu. 

Baruch atah Adonai, notein hatorah. 

Praised be the Eternal God, Ruler of the universe. You have given us a Torah of truth, implanting within us eternal life. Blessed is the Eternal One, Giver of the Torah.

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

Blessing Before the Reading of the Haftarah

Baruch atah Adonai, Eloheinu melech ha-olam, 
asher bachar binvi-im tovim 

v’ratzah v’divreihem ha-ne-emarim be-emet. 

Baruch atah Adonai, habocheir batorah 
uvMosheh avdo uvYisrael amo 

uvinvi-ei ha-emet vatzedek. 

Praised be the Eternal God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is the Eternal One, for the revelation of Torah, for Moses Your servant and Israel Your people, and for prophets of truth and righteousness.

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 down to Joppa 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 seemed likely to break 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 the 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 disaster has come upon us.” So they cast lots and the lot fell on Jonah. They said to him: “Tell us, you who have brought this disaster 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 dry 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 had 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 and the surrounding sea will calm, for I know that this terrible storm came upon you on my account.” 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.

Then the men were greatly in awe of the Eternal; they offered a sacrifice to the Eternal, and they made vows.

Then the Eternal ordained that a huge fish swallow Jonah; and Jonah remained in the fish’s belly three days and three nights . . . Then the Eternal ordered 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 word of the Eternal.

Nineveh was an enormously large city, even on a divine scale, 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 overthrown!”

Then the people of Nineveh believed God. They proclaimed a fast, and all alike, great and small, 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: Neither human nor beast shall taste anything! They shall not graze, and they shall not drink water! Let them be covered with sackcloth, human and beast, and 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?”

When God saw what they were doing, how they were turning back from their evil ways, God renounced the punish-
This displeased Jonah greatly, and he was incensed. He prayed to the Eternal, saying: “Eternal One! Isn’t this just what I said when I was still 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 (to see this).” The Eternal One replied: “Is it right that you are angry?”

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 happened to the city. The Eternal God provided a gourd, 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: “Is it right that you are angry about the plant?” “I am so angry that I want to die,” he replied. Then the Eternal said: “You care about the plant, yet you did not work on it nor cultivate it; it appeared overnight and perished overnight. And should I not care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not (yet) know their right hand from their left, and also much cattle?”
Baruch Adonai, Eloheinu melech ha-olam, tzur kol-ha-olamim, tzadik b’chol-hadorot, haEl ha-ne-eman, ha-omeir v’oseh, hamdabeir umkayeim, shekol-d’varav emet vatzedek.


Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in 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 this [Sabbath and this] Day of Atonement that You, our Eternal God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is our Sovereign 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.
Dwell, Eternal One, among Your people; let Your spirit abide within Your house. Let every human being acknowledge the splendor of Your creation and its glory.

Happy is the one who finds wisdom, the one who gains understanding; for its fruits are better than silver, its yield than fine gold. It is more precious than rubies; no treasure can match it.

Behold, a good doctrine has been given you, do not forsake it. 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.

Help us return to You, O God; then truly shall we return. Renew our days as in the past.
Yom Kippur Memorial Service

יזכור ליום ייפואר
Our days are like grass.
We shoot up like flowers that fade
and die as the chill wind passes
over them, yet Your love for those
who revere You is everlasting,
Your righteousness
extends to all generations.

FROM PSALM 121

Esa einai el-heharim, mei-ayin yavo ezri?
Ezri mei-im Adonai, oseih shamayim va-aretz.
Al-yitein lamot raglecha, al-yanum shomrecha.
Hineih lo-yanum v'lo yishan, shomeir Yisrael.
Adonai shomrecha, Adonai tzilcha al-yad
v'y'minecha. Yomam hashemesh lo-yakekah,
v'yarei-ach balailah. Adonai yishmorcha mikol-ra,
yishmor et-nafshecha. Adonai yishmor-
itezit-cha uvo-echa, mei-atah v'ad olam.

FROM PSALM 103

Enosh kechatzir yamav;
k'tzitz hasadeh kein yatzitz.
Ki ruach avrah-bo v'einenu,
v'lo-yakirenu od m'komo.
Vchesed Adonai mei-olam v'ad-olam
al-y'rei-av, v'tzidkato livnei vanim.

Our days are like grass.
We shoot up like flowers that fade
and die as the chill wind passes
over them, yet Your love for those
who revere You is everlasting,
Your righteousness
extends to all generations.
O God, You are my God; at first light I seek You.  

My soul thirsts for You, my flesh longs for You,  
as in a dry and weary land, where there is no water.  

So do I look for You in the sanctuary,  
to behold Your power and Your glory.  
Your love is better than life; my lips will extol You.  

And I will praise You with my life: for You have been my help,  
and in the shadow of Your wings I sing for joy.

---

Eternal God, You have been our refuge 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.
Y’mei-sh’noteinu vahem shivim shanah, v’im bigvurot, sh’monim shanah; v’robam amal va·aven, ki-gaz chish, vana·ufah. Limnot yameinu kein hoda, v’navi l’vav chochmah. Yeira·eh el-avadecha po·olecha, vahadarcha al-b’neihem.

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.

Vihi no·am Adonai Eloheinu aleinu, uma·aseih yadeinu kon·nah aleinu. Uma·aseih yadeinu kon·neihu.

Let the beauty of our Eternal God be with us, and may our work have lasting value.

O let the work of our hands endure!

Maker of all worlds, how insignificant we are in Your sight, and how minute in Your presence! You are Creator of a universe so vast that the effort to conceive it overwhelms the mind. The keenest eye scans but a corner of it; the rays of light we see today began their journey long before we came to be. Counted from first creation, the earth we live on was born but yesterday, and we made our appearance on it only a moment ago.

When I consider Your heavens, the work of Your fingers; the moon and the stars that You have established: what are we, that You are mindful of us? What are we mortals, that You consider us?

We are feeble; we live always on the brink of death. Scarcely ushered into life, we begin our journey to the grave. Our best laid plans are ever at risk; our fondest hopes are buried with us. Ambition drives us on to high exertion; indulgence makes us waste the powers we have; and evil seduces us to heap misery upon others. Success and failure, love and hatred, pleasure and pain mark our days from birth to death. We prevail, only to succumb; we fail, only to renew the struggle.

Our days are few and full of trouble.
The eye is never satisfied with seeing; endless are the desires of the heart. We devise new schemes on the graves of a thousand disappointed hopes. Like Moses on Mount Nebo, we behold the promised land from afar but may not enter it. Our life, at its best, is an endless effort for a goal we never attain. Death finally terminates the struggle, and joy and grief, success and failure, all are ended. Like children falling asleep over their toys, we relinquish our grasp on earthly possessions only when death overtakes us. Master and servant, rich and poor, strong and feeble, wise and simple, all are equal in death. The grave levels all distinctions, and makes the whole world kin.

We are strangers in Your sight, O God; like all who came before us, our days on earth vanish like shadows. But the speedy flight of life, and the grave that looms on the horizon, should not dismay us; rather, let them teach us wisdom, and prompt us to put our trust in You. For only the dust returns to the dust; the spirit which You have breathed into us returns to You, its everlasting Source. Into us You have placed a portion of Your divinity; Your mighty strength is our firm support. When we become servants of Your Law, witnesses to Your truth, champions of Your dominion, then indeed do we endow our fleeting days with abiding worth.

We are children of dust, O God. Give us strength and understanding that we may fill our days with good. Though our days are few, help us to make them great.

All things pass away, but You are eternal. Teach us, O God, to see that when we link ourselves to You, and strive to do Your will, our lives acquire eternal meaning and value. And sustain in us the hope, for we dare not ask for more, that the human spirit, created in Your image, is, like You, eternal.

The dust returns to the earth as it was, but the spirit returns to the God who gave it.

הנשמה לך, והגוＦ פועלך; חוסה על עمالك.

Hanshamah lach, v’haguf po olach; chusah al amalach.

The soul is Yours, the body is Your work; O have pity on Your creation.
O God, Author of life and death, our wisdom is small, our vision short. One by one our companions, passing along the road of life, disappear from our view. We know that each must walk the same path to the doorway of the grave. We strain to see what lies beyond the gate, but all is darkness to our mortal sight.

Yet even the darkness is not too dark for You, O God, but the night shines as the day. You have created us in Your image and made us share in Your enduring righteousness. You have put eternity into our hearts, have implanted within us a vision of life everlasting. This hope we cherish in humility and faith, trusting in Your endless goodness and Your wondrous love.

Into Your hands we commit the spirits of our dear ones, for You keep faith with Your children in death as in life.

Sustain us, O God, that we may meet, with calm serenity, the dark mysteries that lie ahead, knowing that when we walk through the valley of the shadow of death, You are with us, a loving Friend in whom we put our trust; You are the light of our life, our hope in eternity.

In You do I seek refuge; let me never be put to shame.

Make me to ponder the end, the measure of my days; help me to realize how fleeting is my life.

You have made my days a mere span; my life’s duration is nothing before You; those who stand firm are but a breath of wind.

They move about like shadows; they stir the air like the passing breeze; they heap up riches not knowing who will inherit them.

What hope have I then, O God? My trust is in You.

My flesh may fail, and my heart, but God is forever the strength of my heart and my life’s destination.

I dwell in the shelter of the Most High; I abide in the shadow of the Almighty.

And I say to the Eternal One: You are my Refuge and my Fortress, my God in whom I trust.
If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

We shall not fear the summons of death; we shall remember those who have gone before us, and those who will come after us!

“Alas for those who cannot sing, but die with all their music in them.”

Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

Help us, then, to fulfill the promise that is in each of us, and so to conduct ourselves that, generations hence, it will be true to say of us: The world is better because, for a brief space, they lived in it.

FROM PSALM 16

Shiviti Adonai l’negdi tamid, ki mimini
bal-emot. Lachein samach libi vayagel k’vodi,
av-b’sari yishkon lavetach. Ki lo-ta-azov
nafshi lishol, lo-titein chasidcha lirot
shachat. Todi·eini orach chayim, sova s’machot
et-panecha, n’imot bimincha netzach.

I have set the Eternal always before me;
God is at my side, I shall not be moved.
Therefore does my heart exult and my soul rejoice;
my being is secure.
For You will not abandon me to death
nor let Your faithful ones see destruction.
You show me the path of life;
Your presence brings fullness of joy;
enduring happiness is Your gift.

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

We shall not fear the summons of death; we shall remember those who have gone before us, and those who will come after us!

“Alas for those who cannot sing, but die with all their music in them.”

Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

Help us, then, to fulfill the promise that is in each of us, and so to conduct ourselves that, generations hence, it will be true to say of us: The world is better because, for a brief space, they lived in it.
Let us call to mind the great and good, through whom the Eternal has done wonders.

They were leaders of the people, helping many with understanding and insight.

Wise and eloquent in their teachings, they were just and loving in their deeds.

All these were honored in their generations; they were the glory of their times.

There are some who have left a name behind them, whose remembrance is as honey in the mouth.

People will declare their wisdom; all will tell of their goodness.

And there are some who have left no memorial, whose names have vanished as though they had never been.

But the goodness of their lives has not been lost and their work cannot be blotted out.

I think continually of those who were truly great,
Who from the womb, remembered the soul’s history
Through endless corridors of light where the hours are suns,
Endless and singing. Whose lovely ambition
Was that their lips, still touched with fire,
Should tell of the spirit clothed from head to foot in song,
And who hoarded from the spring branches
The desires falling across their bodies like blossoms.

What is precious is never to forget
The delight of the blood drawn from ageless springs
Breaking through rocks in worlds before our earth;
Never to deny its pleasure in the simple morning light,
Nor its grave evening demand for love;
Never to allow gradually the traffic to smother
With noise and fog the flowering of the spirit.

Near the snow, near the sun, in the highest fields,
See how these names are feted by the waving grass,
And by the streamers of white cloud,
And whispers of wind in the listening sky;
The names of those who in their lives fought for life,
Who wore at their hearts the fire’s center.
Born of the sun they travelled a short while toward the sun,
And left the vivid air signed with their honor.
ALMIGHTY GOD, we thank you for the gift of memory which unites generation to generation. We remember all our beloved who have already reached the goal which we are tending. 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, though many years have passed over their graves.

Author of life, bless the memories we cherish. On this day that, more than any other, affords us glimpses of eternity, may the sorrows we have known be softened by our sense of Your infinite wisdom, Your unending love, Your eternal presence.

May the pains of past bereavements grow more gentle; indeed, let them be transformed into gratitude to our dear ones who have died and tenderness to those who are still with us.

**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 preparst 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.
Giver of Life, our times are in Your hand. One generation comes into the world to be blessed with days of peace and safety; another goes through the valley of the shadow enduring the cruelties of persecution and war. Heartbreaking have been the times that have fallen to our lot, O God. We 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.

At this hour of memorial we recall with grief all Your children who have perished through the cruelty of the oppressor, victims of demonic hate: the aged and young, the learned and unlettered — all driven in multitudes along the road of pain and pitiless death. Their very presence on earth was begrudged them, for they brought Your covenant of mercy and justice to the recollection of your enemies; they perished because they were a symbol of Your eternal law; their death has brought darkness to the human soul.

They lie in nameless graves, in far-off forests and lonely fields. And the substance of many was scattered by the winds to the earth’s four corners. Yet they shall not be forgotten. We take them into our hearts and give them a place beside the cherished memories of our own loved ones. They now are ours.

We pray to You, O Source of mercy, that Your Torah, to which these Your children bore witness in life and in death, may come to glow with a renewed light in the human soul; that, remembering them, we may sanctify Your name in all the world. Thus will their memory become an enduring blessing to all Your children.
WE REMEMBER with sorrow those whom death has taken from our midst during the past year . . . . Taking these dear ones into our hearts with all our beloved, we recall them now with reverence.

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

O God, 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 whither 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. You redeem the soul of Your servants, O God, and none who trust in You shall be desolate.
Yizkor • Remembering Our Dear Ones

Yizkor Elohim nishmot yakirai... shehalchu l’olamam. Ana tiyenah nafshoteihem tz’rurot bitzror hachayim ut·hi m’nuchatam kavod. Sova s’machot et-panecha n’imot bimincha netzach. Amen.

May God remember forever my dear ones who have gone to their eternal rest.

My mother, my father whose tender love nurtured me, whose virtues inspire me still.

My life’s companion whose hand I held across the years, whose love was my strength.

My brother, my sister, my friend on whose shoulder I leaned, my support in sadness and joy.

My child, my grandchild whose laughter was my delight, whose soul now dwells in God’s loving care.

My grandmother, my grandfather, devoted to my happiness.

They are gone from me in body only; the bond which unites their hearts with mine can never be severed. May they be at one with the One who is life eternal. May the beauty of their lives shine forevermore, and may my life always bring honor to their memory.

All rise.


O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your Presence to our loved ones who have entered eternity. Source of Mercy, let them find refuge forever in the shadow of Your wings, 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.
Kaddish Yatom • Mourner’s Kaddish

Yitgadal v’yitkadash sh’mehi raba
b’alma di-v’ra chiruteih,
v’yamlich malchuteih b’chayeichon
uvyomeichon uvchayeih d’chol-beit Yisrael,
ba-agala uvizman kariv,
v’imru: amen.
Y’hei sh’mehi raba m’varach
l’alam ul-almei almaya.
Yitbarach v’yishtabach, v’yitpa-ar
v’yitromam v’yitnasei, v’yit-hadar
v’yit-aleh v’yit-halal sh’mehi d’kudsha,
b’rich hu,
v’imru: amen.
Y’hei sh’lama raba min-sh’maya
v’chayim aleinu v’al kol-Yisrael,
v’imru: amen.
Oseh shalom bimromav, hu ya-aseh
shalom aleinu v’al kol-Yisrael
v’imru: amen.

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

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

All are seated.
Yom Kippur Concluding Service

תפילה נ CELקولا ליזומ בפור
This is the house of God;  
This is the gate of heaven.

_Open to me the gates of righteousness;  
I will enter them and give thanks to my God._

Listen, O God, when I cry out;  
be gracious and answer me!  
You have said: Seek My Presence.  
I seek Your Presence within my heart —  
do not hide from me.

_I will enter Your gates with thanksgiving,  
Your courts with singing._

Give yourselves to the Eternal,  
and enter into God’s holy space.  
Go through, go through the doors.

_This is the gateway to the Infinite;  
the righteous will enter it._

Everlasting God, we turn now to You once more  
to cry out our longing and the longing of all creation  
for a beginning of that wholeness we call peace.  
Ever and again, we now admit, we have turned our backs on You,  
and on our sisters and brothers:  
forsaking Your Law,  
denying Your truth,  
ignoring Your will,  
defacing Your beauty.  
The intelligence You have implanted within us we have applied  
to the arts of war;  
with the skill we have from You we make engines of terror and pain.

_We have prayed for peace, even as we laughed at truth;  
for blessing,  
but did not care to do Your will;  
for mercy,  
and have shown none to others._

_We have prayed for impossible things:  
peace without justice,  
forgiveness without restitution,  
love without sacrifice._
But You, our Maker, abound in grace:
so now again we turn to You,
to attach ourselves to Your purpose,
to set ourselves
on the paths that lead to the coming
of peace and right, freedom and joy
for Israel and all the world.

*Again, as the shadows fall, we ask forgiveness,*
*and again*
*we praise You, O God, the Source of peace.*

---

**Forgive your neighbors** the wrongs they have done you,
and when you pray, your sins will be forgiven.
If I nurse anger against another,
can I ask pardon of the Eternal One?
Showing no pity for one like myself,
can I then plead for my own sins?
If I, a creature of flesh, nourish resentment,
who will forgive me my sins?

*Consider that life is short, and cease to hate.*
*Remember mortality and death,*
*and live by the commandments.*

Let not the fierce sun dry one tear of pain, before you yourself have
wiped it from the sufferer’s eye. But let each burning human tear
drop onto your heart and there remain; nor ever brush it off until the
pain that caused it is removed.

*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 they have made peace with one another.*
המזלה

T’filah • Prayer

All rise.

Eternal God, open my lips, that my mouth may declare Your praise.

Avot v’Imahot • Their Quest Is Ours

Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives.

Now their quest is ours. Help us, O God, to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice, and peace.

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.
G’vurot • ב’בוורות

Atah gibor l’olam, Adonai,
m’chayah hakol atah, rav l’hoshia.

M’chalkeil chayim b’chesed, m’chayah hakol
b’rachamim rabim. Someich noflim,
v’rofei cholim, umatir asurim, umkayeim
emunato lishenei afar.

Mi chamocha, ba-al g’vurot, umi domeh lach,
melech meimit umchayeh umatzmiach y’shuah?

Mi chamocha av harachamim, zocheir y’tzurav
l’chayim b’rachamim? V’ne-eman atah
l’hachayot hakol. Baruch atah Adonai,
m’chayeh hakol.

Eternal God, the power of Your spirit pervades 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!

Sh’m’a na, s’lach na hayom, avur ki fanah
yom, unhalelcha nora v’ayom.

Hear now! Forgive now! As the day turns to night, we praise You, the One awesome in greatness and mystery!
We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

**Holy, Holy, Holy is the God of all being,**
**the fullness of the whole earth is God’s glory!**

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

**Blessed is the glory of God in heaven and earth.**

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: I AM YOUR ETERNAL GOD!

**The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!**
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.

All are seated.

K’dushat HaYom • The Holiness of This Day

Eloheinu v’Elohei avoteinu v’imoteinu,
מְחַל לַעֲוֺנוֹתֵֽינוּ בְּיוֹם [haShabbat hazeh
uvYom] HaKippurim hazeh; m’cheih v’ha-aveir
p’sha-einu v’chatoteinu mineged einecha.
Baruch atah Adonai, melech mocheil v’solei-ach
la-avonoteinu v’la-avonot amo beit Yisrael,
uma-avir ashmoteinu b’chol-shanah v’shanah,
melech al kol-ha-aretz, m’kadeish
[haShabbat v’] Yisrael v’Yom HaKippurim.

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.
Eternal God, may we, Your people Israel, be worthy in our deeds and our prayer. Wherever we live, wherever we seek You—in this land, in Zion restored, in all lands—You are our God, whom alone we serve in reverence.

For the glory of life, and for its wonder, we give thanks. You are Goodness, You are Compassion. We give thanks to You forever.

In Our Deeds and Our Prayer

Modim anachnu lach, al-chayeinu hamsurim b’yadecha, v’al-nifl’otecha v’tovotecha.

For the glory of life, and for its wonder, we give thanks. You are Goodness, You are Compassion. We give thanks to You forever.
Birkat Shalom • ברכה שלום • Blessing for Peace

Sim shalom, tovah uvrachah, chein vachesed v'rachamim, aleinu v'al kol-Yisrael amecha.
Bar'cheinu Avinu, kulanu k'echad, b'or panecha, ki v'or panecha natata lanu, Adonai Eloheinu, torat chayim, v'ahavat chesed, utzedakah uvrachah v'rachamim, v'chayim v'shalom. V'tov b'einecha l'vareich et-amcha Yisrael b'chol-eit uvchol-sha·ah bishlomecha. B'sefer chayim, b'rachah v'shalom ufarnasah tovah nizacheir v'nikateiv l'fanecha, anachnu v'chol-amcha beit Yisrael, l'chayim tovim ulshalom. Baruch atah Adonai, oseih hashalom.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth.

Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands; and may the love of Your name hallow every home and every heart. Teach us, O God, to labor for righteousness, and seal us in the Book of Life, blessing, and peace. Blessed is the Eternal God, the Source of Peace.

Shalom, shalom larachok v'lakarov, aner Adonai.

Peace, peace to the far and to the near, says the Eternal One.
B’terem Sh’chakim • The Eternal God Will Reign

The Eternal, the everlasting God, will reign forever!

God will reign forever!

Eil Nora Alilah • God of Awesome Deeds

God will reign forever!
God of awesome deeds, God of awesome deeds, 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 honor, as the gates begin to close.  
**God, we stand in awe before Your deeds.**

Be gracious to us, compassionate; let Your judgment fall on tyrants and those who make war, 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; return the remnant of Your flock to honor and glory, as the gates begin to close.  
**God of awesome deeds, O God of awesome deeds, grant us pardon, as the gates begin to close.**
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, our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

We all have committed offenses; together we confess these human sins:
The sins of arrogance, bigotry, and cynicism; of deceit and egotism, flattery and greed, injustice and jealousy.
Some of us kept grudges, were lustful, malicious, or narrow-minded.
Others were obstinate or possessive, quarrelsome, rancorous, or selfish.
There was violence, weakness of will, xenophobia.
We yielded to temptation, and showed zeal for bad causes.
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 dwell on high? What shall we plead before You, enthroned beyond the stars? Are not all things known to You?

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

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

You hold out Your hand to those who have rebelled against You; Your right hand is stretched out to receive those who turn back to You. Eternal God, You have taught us to confess all our faults before You, so that we may turn away from violence and oppression. In accordance with Your gracious promise, accept our repentance, which we offer to You in all sincerity.
We know that we end in dust, but Your compassion has no end. For what are we? What is our life, and what our faithfulness? What is our goodness, and what our vaunted strength? What can we say in Your presence, our God and God of all ages? Are not all the conquerors as nothing before You, and those of renown as though they had not been, the learned as if they had no knowledge, and the wise as if without understanding?

Many of our works are vain, and our days pass away like a shadow. Since all our achievements are as insubstantial as mist, how can we look upon ourselves as higher than the beasts?

Yet from the beginning You set us apart to stand erect before You. And in Your love, O gracious God, You have given us this Day of Atonement, that our sins may cease and be forgiven, and that we may turn back to You and do Your will with a perfect heart.
In Your great mercy have compassion upon us, for You do not desire the world's destruction. It has been said: “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.”

You are a God of forgiveness: gracious and merciful, endlessly patient, loving and true. You ask evildoers to return to You, and do not seek their death; for it has been said: “Declare to them: As I live, says the Eternal God, it is not the death of the wicked I seek, but that they 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?”

It is Your way, our God, to be patient with all, evil and good; that is Your greatness. Forgive us, not because of our merit, but that Your purpose may prevail. Humbled, we stand before You, knowing how slight is our worth.
Now send forth Your hidden light and open to Your servants the gates of help.

*O great God, in Your justice and Your perfect love, open for us wisdom's gates.*

Open for us the gates of righteousness, and we shall enter, to praise our God.

Open the gates; open them wide.

*We knock at Your gates, O gracious One; do not turn us away empty-handed.*

Open the gates, O God; open the gates for us and for all Israel.

Open the gates of blessing for us all.

The gates of atonement, benevolence, and compassion, 
*the gates of dignity, excellence, and faith,*

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.*
Restore us, O God; show us again the light of Your presence, that we may find deliverance.

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 the spirit oppressed by guilt. Turn, O Loved One, to Your children; turn to every broken heart and every burdened soul. Let us at this hour be sure of Your forgiveness.

From Your house, O God, we are about to return to our homes. Enter them with us, that they may become Your sanctuaries, dwelling-places of Your spirit. Then will our home stand firm against the storms of life, to be a shelter for all that is good, and a refuge from evil.

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 follow us the truths, the visions, and the hopes we have struggled to make real.

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 Your children the truth of Israel’s message: One humanity on earth even as there is One God in heaven.

You alone know when this great hope shall be fulfilled. But the day will surely come, even as none of Your words returns fruitless, without having accomplished Your purpose. 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...”
is One!” Your house shall be called a house of prayer for all peoples; 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. Who is the Sovereign of glory? The God of all being is the Sovereign of glory!”

**Lift up your heads, O gates!**
**Lift yourselves up, O ancient doors!**
**Let the One who reigns in glory enter.**
**Who is it that reigns in glory?**
**The God of all being**
**Is the One who reigns in glory!**

**Psalms 98**

A psalm.

Sing to the Eternal a new song, for God has worked wonders; God’s right hand, holy arm, has won victory. The Eternal has manifested victory, has displayed triumph in the sight of the nations.

---

**S’u sh’arim rasheichem, usu pit·chei olam, v’yavo melech hakavod!**

**Mi hu zeh melech hakavod? Adonai Tz’va·ot — hu melech hakavod! Selah.**

Lift up your heads, O gates!
Lift yourselves up, O ancient doors!
Let the One who reigns in glory enter.
Who is it that reigns in glory?
The God of all being
Is the One who reigns in glory!
God showed steadfast love and faithfulness toward the
House of Israel;
all the ends of the earth beheld the victory of our God.
Raise a shout to the Eternal, all the earth,
break into joyous songs of praise!
Sing praise to the Eternal with the lyre,
with the lyre and melodious song.
With trumpets and the blast of the horn
raise a shout before the Eternal, the Sovereign.
Let the sea and all within it thunder,
the world and its inhabitants;
let the rivers clap their hands,
the mountains sing joyously together
at the presence of the Eternal,
who is coming to rule the earth;
God will rule the world justly,
and its peoples with equity.

All rise. The Ark is opened.

_Avinu Malkeinu_ •

אָבִֽינוּ מַלְכֵּֽנוּ, פְּתַח שַׁעֲרֵי שָׁמַֽיִם

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

אָבִֽינוּ מַלְכֵּֽנוּ, נָא אַל תְּשִׁיבֵֽנוּ רֵיקָם

Avinu Malkeinu, do not turn us away empty-handed from Your presence.

אָבִֽינוּ מַלְכֵּֽנוּ, חַדֵּשׁ עָלֵֽינוּ שָׁנָה טוֹבָה

Avinu Malkeinu, let the new year be a good year for us.
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 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 tremendous 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 lucent suns only beams of Your light. O what are we, that You have given us eyes to see something of Your truth? What am I, that You have given me thought to fathom something of Your purpose? Yet upon the earth with all its abundance of 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, Sovereign of the universe and fountain of life! Within us, 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. 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 the soul. Called to a life of righteousness, we rebel: arrogance possesses us. The passions that rage within us drown the voice of conscience: good and evil, virtue and vice, love and hate contend for the mastery of our lives. Again and again we complain of the struggle, forgetting that the power to choose is the glory and greatness of our being. 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 death of sinners You demand—only that they return to You, return to life. The gates of Your forgiveness are open wide, and all who seek to enter may be at one with You.

Aware of our weakness, Eternal God, we have come before You, longing for Your presence, Your light, Your peace. We have reflected with anguish on a life misused and filled with regrets, on opportunities neglected and promises unfulfilled. We have struggled to reach You, to turn back to You and to Your law. 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.

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 then our heart, our life, our work, with a constant love for You, God of the universe, Creator of all life, Source of all being. 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!”

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.
One time:

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵֽינוּ, יְיָ אֶחָד!
Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Hear, O Israel: the Lord our God, the Lord is One!

Three times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
Baruch sheim k‘vod malchuto l‘olam va-ed!
Blessed is God’s glorious majesty, forever and ever!

Seven times:

יְיָ הוּא הָאֱלֹהִים
Adonai hu haElohim!
The Eternal One is God!

The Shofar is sounded.

And now, at the close of this day’s service, we implore You, Eternal God:

Let the year upon which we have entered be for us, for Israel, and for all the world,

A year of blessing and prosperity. Amen.

A year of salvation and comfort. Amen.

A year of peace and contentment, of joy and of spiritual welfare. Amen.

A year of virtue and of reverence for God. Amen.

A year that finds the hearts of parents united with the hearts of their children. Amen.

A year of Your pardon and favor. Amen.

יהי יְיָ יִשְׁמַר־צֵאתְךָ וּבוֹאֶֽךָ מֵעַתָּה וְעַד עוֹלָם.
Adonai yishmor-tzeit·cha uvo·echa mei·atah v’ad olam.
May the Eternal One bless your going out and your coming in from this time forth and forever. Amen.
Havdalah • Separation

The cup is raised.

ברוך אתה, ויאללו מלך העולם. בורא פרי הגפן.

Blessed is the Eternal God, Ruler of the universe, Creator of the fruit of the vine.

The spice box is raised.

ברוך אתה, ויאללו מלך העולם. בורא מיני בכממים.

Blessed is the Eternal God, Ruler of the universe, Creator of all the spices.

The candle is raised.

ברוך אתה, ויאללו מלך העולם. בורא אויר האש.

Blessed is the Eternal God, Ruler of the universe, Creator of the light of fire.

ברוך אתה, ויאללו מלך העולם. המבדיל בין קדוש לנחל, בין אור לחושך, בין ישראל לעמים, בין יומדים לשבת ימי חפשות.

Blessed is the Eternal One, who separates the sacred from profane, light from darkness, the House of Israel from other peoples, and the seventh day of rest from the six days of labor. Blessed is the Eternal One, who separates the sacred from the profane.
You separate sacred from profane: separate us now from our sins! Let those who love You be as many as the sands, and as the stars of heaven.

Day has declined, the shadows are gone; we call to the One whose word is Good. The sentry says: “Morning will come, though it still be night.”

Your righteousness is a majestic mountain: forgive our sins. Let them be as yesterday when it is past, as a watch in the night.

Hear our prayer, O awesome God, and grant redemption—in the twilight, in the waning of the day, or in the blackness of the night!
ACKNOWLEDGMENTS

Our liturgy is based upon Gates of Repentance: The New Union Prayerbook for the Days of Awe, copyright © 1978, 1996, and is under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

Other literary sources:
Every effort has been made to ascertain the owners of copyrights for the selections used in this pilot edition and to obtain permission to reprint copyright content wherever required. Congregation Emanu-El will be pleased to correct in subsequent editions any inadvertent errors or omissions of which we become aware.

Page 98. “Birth is a beginning” is from the poem “Life is a Journey” by Rabbi Alvin I. Fine.


Page 159. “We were unlike” and “You gave us” are by Chaim Stern, based on the High Holidays Prayer Book, ed. Mordecai Kaplan. New York: Jewish Reconstructionist Foundation, 1948.

Page 165. “If you wish to know” is from the poem “Im Tish es Nafsnecha Lodass” by Hayim Nachman Bialik, 1898. Translation by Chaim Stern.


