

# תפלת מנחה ליום כפור

## YOM KIPPUR AFTERNOON SERVICE

*Readings and Meditations begin on page 229*

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, men's hopes, women's 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.

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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.*

♦ ♦

A SERVANT UNTO THEE

מי יתנני

מי־יתַנְנִי עֶבֶד אֱלֹהֵי עֲשָׂנִי,  
וּיִרְחַקְנִי כָּל־דָּוָד וְהוּא יִקְרִיבֵנִי!  
יִצְרֵי וְרַעִי, נַפְשִׁי וְגוֹי קִנִּיתָ,  
כִּנְתָּ לְרַעִי וּמַחְשְׁבוֹתַי רָאִיתָ,  
אֲרַחֲוִי וְרַבְעִי וְכָל־דַּרְכֵי זָרִיתָ.  
אִם תַּעֲזֹרְנִי, מִי זֶה אֲשֶׁר יִכְשִׁילֵנִי?  
אוֹ תַעֲצֹרְנִי, מִי בִלְתֶּךָ יִתִּירְנִי?  
מי־יתַנְנִי עֶבֶד אֱלֹהֵי עֲשָׂנִי,  
וּיִרְחַקְנִי כָּל־דָּוָד וְהוּא יִקְרִיבֵנִי!

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 King and Lord.

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!

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Then, though by friends outcast,  
Thy hand would hold me fast,  
And draw me near to Thee, my King and Lord.

\* \*

ALL THIS DAY

מלכי מקדם

מְלֹכֵי מִקְדָּם פּוֹעֵל יְשׁוּעוֹת בְּקָרֵב הַמוֹנִי, נֹצֵר חֶסֶד  
לְאַלְפִים וְנִשְׂא פְשָׁעֵי וְעוֹנֵי. כִּסֵּה חַטָּאֵי וּבְרַחֲמֶיךָ  
הַרְבִּים חַנּוּנִי, יְיָ.  
כִּי אֵלֶיךָ אֶקְרָא כָּל־הַיּוֹם.

O Sovereign Source of salvation, You show mercy to thousands of generations, forgiving transgression and wrongdoing. Forgive my sins; Lord, in Your abundant mercy, be gracious to me.

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

הַיּוֹם רַפָּא מְשׁוּבוֹתֵינוּ, כִּי אֶתְאַנּוּ לְךָ וְהִנְנּוּ.  
שָׁבְנוּ אֵלֶיךָ, אֱלֹהֵינוּ, וּבְחֶסֶדְךָ חַנּוּנִי. דְּרָךְ רָשָׁע  
עֲזַבְנוּ וְהִנֵּה אֵינְנוּ.  
פֹּה עִמָּנוּ הַיּוֹם.

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, Lord, be with us.*

הַיּוֹם יִגְדֵל נָא כָּחַ יְיָ וּכְעוֹנוֹתֵינוּ אֵל תִּגְמֹל.  
בְּרַחֲמֶיךָ אָב עַל־בְּנֵים, רַחֵם עָלֵינוּ וְחַמּוּל. רַחֲמֶיךָ  
וְחֶסֶדְךָ פָּנָה אֵלֵינוּ כְּתִמּוּל שְׁלֹשׁוּם.  
גַּם תִּמּוּל גַּם־הַיּוֹם.



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

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

הַיּוֹם רִשְׁעֵנוּ תִסִּיר וּבִסְפָר הַחַיִּים אוֹתָנוּ תַחֲוֹק.  
 בַּיּוֹם קְרָאנוּ אֵלֶיךָ קָרֵב; אֵל תַּעֲמוּד מֵרַחוּק.  
 סְלִיחָה וּבִפְרָה שְׁמַתוֹ לַחֲוֹק,  
 וּלְמִשְׁפָּט לְיִשְׂרָאֵל עַד-הַיּוֹם.

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, Lord, You have granted pardon to Your people Israel.*

הַיּוֹם בִּפְיוֹ יִפְרוֹשׂ אֵלֶיךָ וּגְבוּרוֹתֶיךָ יִמְלֹל.  
 בְּצַדֵּק יִחַזֶּה פָּנֶיךָ וּבִשְׂרִירֹתֶיךָ יִהְיֶה. עוֹנוֹ מוֹדֶה  
 וְעוֹזֵב, יִבְקֹשׂ מִחִילָה וַיִּתְפַּלֵּל,  
 בַּעֲרֹו תָמִיד כָּל-הַיּוֹם.

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.*

הַיּוֹם סָמוּךְ עִם אֲשֶׁר דִּלְתֶיךָ דוֹפְקִים; וְתִיקַר נָא  
 נַפְשָׁם, כִּי עָלֶיךָ מִתְרַפְּקִים. פְּרוֹשׂ יָדְךָ לָהֶם וּקְבֹלֵם  
 וּבִשְׂרָם.

This day Your people knock at Your door; to You their yearning souls aspire, and upon You do they lean. Stretch

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forth Your hand and welcome them with Your redeeming word.

וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם הַיּוֹם.

You who hold fast to the Lord your God have found life, all of you, this day.

♦ ♦

*All rise*

תפלה

אֲדֹנָי, שִׁפְתֵי תִפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

THE VOICE WE HEAR

אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
אֲבֹרָהם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל,  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גְּאֻלָּה לְבָנָי  
בְּנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

°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

*\*This symbol indicates that the English is a variation suggested by the theme of the Hebrew.*

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.*

זָכַרְנוּ לְחַיִּים, מֶלֶךְ חֶפֶץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר  
 הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
 וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.

♦ ♦

*For two readers or more, or responsively*

THE POWER WHOSE GIFT IS LIFE

גְבוּרוֹת

אַתָּה גְבוּר לְעוֹלָם, אֲדוֹנֵי, מַחִיָּה מֵתִים אַתָּה, רַב  
 לְהוֹשִׁיעַ.

°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.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים.

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.

סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקִיִּם אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.

We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our authentic selves.

מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית  
וּמַחֲיָה וּמְצַמִּיחַ יְשׁוּעָה?

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחֲיָה  
הַמֵּתִים.

Praised be the God whose gift is life, whose cleansing rains let parched men and women flower toward the sun.

♦ ♦

IN EVERY HOLY ACT

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל-יּוֹם  
יְהַלְלוּךָ סְלָה.

קָדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ, וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ,  
בְּכַתּוּב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ  
בְּצַדִּיקָה. בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

*°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*



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*declare Your glory day by day. Blessed is the Lord, who rules in holiness.*

*All are seated*

♦ ♦

*This passage may be sung, or read silently or aloud,  
after which the service continues on page 403.*

וּבְכֵן לְךָ הַכֹּל יִכְתִּירוּ:  
לְאֵל עוֹרֵךְ דִּין,  
לְבוֹחַן לְכָבוֹת בְּיוֹם דִּין, לְגוֹלָה עֲמָקוֹת בְּדִין.  
לְדוֹבֵר מִישָׁרִים בְּיוֹם דִּין, לְהוֹגֵה דְעוֹת בְּדִין.  
לְנֹתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין, לְזוֹכֵר בְּרִיתוֹ בְּדִין.  
לְחוֹמֵל מֵעֲשָׂיו בְּיוֹם דִּין, לְטֹהַר חוֹסְיוֹ בְּדִין.  
לְיוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין, לְכוֹבֵשׁ בְּעֶסוֹ בְּדִין.  
לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין, לְמוֹחַל עֲוֹנוֹת בְּדִין.  
לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין, לְסוֹלֵחַ לְעַמּוּסָיו בְּדִין.  
לְעוֹנָה לְקוֹרְאָיו בְּיוֹם דִּין, לְפוֹעֵל רַחֲמָיו בְּדִין.  
לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין, לְקוֹנֵה עֲבָדָיו בְּדִין.  
לְרַחֵם עִמּוֹ בְּיוֹם דִּין, לְשׁוֹמֵר אוֹהָבָיו בְּדִין.  
לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין.

Now all acclaim You King,  
the God who sits in judgment.

You search the heart on judgment day,  
*You uncover its depths, in judgment.*

You command us to righteousness on judgment day,  
*You know our inmost thought, in judgment.*

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Your love is steadfast on judgment day,  
*You keep Your covenant, in judgment.*

You show compassion to Your creatures on judgment day,  
*You purify those who trust You, in judgment.*

You see through our masks on judgment day,  
*but You cool Your wrath, in judgment.*

You are arrayed in justice on judgment day,  
*yet You pardon rebellion, in judgment.*

Your splendor is awesome on judgment day,  
*You pardon the wayward, in judgment.*

You answer all who call upon You on judgment day,  
*You act with compassion, in judgment.*

You penetrate all mysteries on judgment day,  
*You free Your children, in judgment.*

You are merciful to Your people on judgment day,  
*You preserve those who love You, in judgment.*

You uphold all who live with integrity on judgment day.

♦ ♦



AFTERNOON SERVICE

THESE CRY OUT TO US

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!

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by failing to work for peace.

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

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

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

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

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have engaged in gossip and in repeated slander.

*We have distorted the truth for our own advantage.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have conformed to fashion and not to conscience.

*We have indulged in despair and trafficked with cynics.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have given meager support to our Houses of Study.

*We have neglected our heritage of learning.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

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

*We have sinned against ourselves and have not risen to fulfill the best that is in us.*

וְעַל כָּל אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֹּר-  
לָנוּ!

*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.*

♦ ♦

THE HOLINESS OF THIS DAY

קְדוּשַׁת הַיּוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ  
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבֶךָ,  
וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ, (וְהִנְחֵלָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה  
וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁה, וְיִגְדְּלוּ בְּהַיָּשָׁר מִקִּדְּשֵׁי  
שִׁמְרָה) וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן  
לְיִשְׂרָאֵל וּמַחְלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וְדוֹר,  
וּמְבַלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.  
בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ  
וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל-

שָׁנָה וְשָׁנָה, מְלַךְ עַל כָּל-הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

*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 the Lord, whose forgiving love annuls our trespasses year after year. King of all the world, You hallow (the Sabbath,) the House of Israel and the Day of Atonement.*

♦ ♦

BECAUSE I LOVE

עֲבוּדָה

רְצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֶּם בְּאַהֲבָה  
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נְעִבּוּד.

°Let me hear You, Lord, 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.

♦ ♦

TO USE OUR LIFE FOR BLESSING

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית.  
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל-  
שְׁחִיטָתֵנוּ וְקִיּוּמָתֵנוּ.



*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.*

כֵּן תַּחֲיֵנוּ וּתְקַיְמֵנוּ, יְיָ אֱלֹהֵינוּ, וּתְאַמְצֵנוּ לְשֹׁמֵר  
חֻקֶיךָ, לַעֲשׂוֹת רְצוֹנְךָ, וּלְעִבְדֶךָ בְּלֵב שָׁלֵם. בְּרוּךְ  
אֵל הַהוֹדְאוֹת.

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.

A PEACE PROFOUND AND TRUE

ברכת שלום

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ בְּאֶחָד,  
בְּאוֹר פְּנִיָּה, כִּי בְאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים,  
וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל  
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ. בְּסִפּוֹר חַיִּים בְּרָכָה  
וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה גִזְכֹּר וְנִבְתָּב לְפָנֶיךָ, אֲנַחְנוּ  
וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ  
אַתָּה, יְיָ, עוֹשֵׂה הַשְׁלוֹם.

*°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.*

♦ ♦

YOM KIPPUR

SILENT PRAYER

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁלֹא  
תַעֲלֶה שִׂנְאָתֵנוּ עַל-לֵב אָדָם, וְלֹא שִׂנְאָת אָדָם תַּעֲלֶה  
עַל לִבֵּנוּ.

וּתְיַחַד לְבַבֵּנוּ לִירְאָה אֶת-שְׁמֶךָ, וּתְרַחֲקֵנוּ מִכָּל-מָה  
שֶׁשִׂנְאָתָּ, וּתְקַרְבֵנוּ לְכָל-מָה שֶׁאֲהַבָּתָּ, וּתַעֲשֶׂה עִמָּנוּ  
צְדָקָה לְמַעַן שְׁמֶךָ.

Lord 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!

• •

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

• •

מִי שֶׁשָּׁכַן אֶת-שְׁמוֹ בְּבַיִת הַזֶּה, הוּא יִשְׁכֵּן בֵּינֵיכֶם  
אֲהַבָּה וְאַחֻוּהָ וְשְׁלוֹם וְרַעוּת.

May the One whose presence dwells in this house cause love and harmony, peace and friendship to dwell among us, now and always.

• •



AFTERNOON SERVICE

*The Ark is opened*

*All rise*

עלינו

*Let us adore  
the ever-living God,  
and render praise  
unto Him  
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.  
He is our God; there is none else.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וּשְׁכִינֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ, אֵין עוֹד.

וְנִגְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

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

אֱמַת מַלְכֵנוּ אָפֶס זוֹלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: "וְיָדַעַת  
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד."

In truth, God alone is our King, as it is written: "Know then this day and take it to heart: the Lord is God in the heavens above and on the earth below; there is none else."

*The Ark is closed*

*All are seated*

♦ ♦

## From Creation to Redemption

## עבודה

*Two or more readers might conduct  
the following section, to page 429*

## MEDITATION

אתה כוננת עולם מראש, יסדת תכל והכל פעלת, ובריות  
בו יצרת. בשורף עולם תהו ובהו, וחשך על פני תהום,  
גששת אפל והצבת נגה. גלם תבניתה מן האדמה יצרת, ועל  
עץ הדעת אותו פקדת. דברך זנח ונזנח מערן, ולא כליתו  
למען ארך אפה. הגדלת פריו וברכת זרעו, והפריתם  
בטובה והושבתם שקט. ניפרקו על ויאמרו לאל סור ממנו;  
והסירות יד, ברגע בחריר אמללו. זכרת ברית לתמים  
בדורו, ובזכותו שמת לעולם שארית. חק ברית קשת  
למענו ברת, ובאהבת ניהחו בננו ברכת. טעו בעשרם ויבנו  
מגדל, ויאמרו: לכו ונעלה, ונבקיע הרקיע להלחם-בו. יחיד,  
אב המון, פתאום ככוכב זרח מאור בשדים, להאיר בחשך.

° 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.

AFTERNOON SERVICE

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.

♦ ♦

אוֹחִילָה לְאֵל, אֶחְלָה פְּנִי, אֲשַׁאֲלָה מִמֶּנּוּ מַעֲנֶה  
לְשׁוֹן. אֲשֶׁר בִּקְהַל עַם אֲשִׁירָה עֲזוֹ, אֲבִיעֶה רְנִנֹת  
בְּעַד מִפְעֻלָּיו. לְאָדָם מֵעַרְכֵי־לֵב, וּמִי מַעֲנֶה לְשׁוֹן.  
אֲדַנִּי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יִהְיוּ לְרָצוֹן  
אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרֵי וְגֹאֲלֵי.

I wait for God, I seek God's presence, hoping for an answer to prayer. In the midst of the people, O God, I extol Your might and celebrate Your deeds in joyful song.

We must purify our hearts, and the Lord will answer our prayer.

Eternal God, open my lips, and my mouth shall declare Your glory. May the words of my mouth, and the meditations of my heart, be acceptable to You, O Lord, my Rock and my Redeemer.

♦ ♦

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ  
הָיְתָה תְהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים מְרַחֶפֶת  
עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי־אֹר וַיְהִי־אֹר:

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.



וַיֹּאמֶר אֱלֹהִים: "יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, וְעוֹף  
יְעוֹפֵף עַל-הָאָרֶץ, עַל-פְּנֵי רִקִּיעַ הַשָּׁמַיִם."  
וַיֹּאמֶר אֱלֹהִים: "תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ,  
בְּהֵמָה וְרֶמֶשׂ וְחַי-תּוֹ-אָרֶץ לְמִינָהּ." וַיְהִי-כֵן.

*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.*



Creatures were born in the shallow waters,  
of one substance with earth and sea and air,  
but Your creative word endowed them with new powers.  
They could feed and sustain themselves,  
reproduce and multiply.  
Some had the further gift  
to perceive, explore, and apprehend their world.  
And so, by Your word, the earth awoke.



AFTERNOON SERVICE

A flood of light burst forth  
to shape innumerable forms of life  
in an endless variety of living species.



*From Psalm 104*

Praise the Lord, O my soul! O Lord my God, You are  
very great.

*You are arrayed in glory and majesty.*

You wrap Yourself in light as with a garment.

*You stretch out the heavens like a curtain.*

The winds are Your messengers;

*flames of fire, Your ministers.*

You cause streams to spring forth in the valleys;

*they run between the mountains, giving drink to all the  
beasts of the field.*

The birds of the air nest on their banks, and sing among  
the leaves.

*You make the moon to mark the seasons; the sun knows its  
time of setting.*

How manifold are Your works, O Lord!

*In wisdom You have made them all; the earth in its fullness  
is Yours.*



יְהִי כְבוֹד יְיָ לְעוֹלָם! יִשְׂמַח יְיָ בְּמַעֲשָׂיו!

May the glory of the Lord endure for ever! Rejoice, O Lord, in  
Your works!

Every living creature has its native wisdom:  
the fish move and multiply in the cool waters;  
the birds glide through the living air;  
beasts of prey go hunting without instruction;  
and every creature uses an inborn cunning  
to flee, to hide, and to defend itself and its young.  
But to one species, more than all others,  
You were lavish in Your gifts.

וַיֹּאמֶר אֱלֹהִים: "נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ,  
וַיְרִדוּ בְדִגַּת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה, וּבְכָל־  
הָאָרֶץ, וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ." וַיִּבְרָא  
אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ;  
זָכָר וּנְקֵבָה בָּרָא אֹתָם. וַיְבָרֶךְ אֹתָם אֱלֹהִים, וַיֹּאמֶר  
לָהֶם אֱלֹהִים: "פְּרוּ וּרְבוּ, וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹשֶׁהָ;  
וַיְרִדוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם, וּבְכָל־חַיָּה הָרֹמֶשֶׂת  
עַל־הָאָרֶץ."

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



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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 Lord, 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.

♦

וַיִּרְא יְיָ כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ,  
 וְכָל-יִצְרָר מִחֲשֵׁבֶת לְבָבוֹ רָק רָע כָּל הַיּוֹם.

And the Lord saw that our wickedness on earth was great,  
 and that the heart was ever bent on evil.

♦

How long shall the curse of Cain  
 continue to haunt the human race?  
 How long shall Abel's blood, the innocent blood  
 cruelly shed in ceaseless conflict,  
 plead all unheeded that we are kin,  
 and every one the keeper of the other?  
 Cannot those whose mind and will

have brought them to the moon,  
do equal wonders on their native soil?

*Though our deeds are stained with blood, this we know:  
You have set in the inmost sanctuary of our being  
Your law of justice, love, and peace.  
The flame which burns upon that altar may flicker,  
but it can never be quenched.  
For that flame is Your eternal spirit,  
burning within us.*



Long ago, but we remember it well,  
You inspired a people, the House of Israel,  
to recognize that flame and minister to it  
as a kingdom of priests and a holy people.  
This was to be the meaning and message  
of their existence,  
the calling of those who gave up home and hearth  
to found a people pledged to do Your will.



וַיֹּאמֶר יְיָ אֶל-אַבְרָם: "לְךָ-לֵךְ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ  
וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָךְ. וְאָעֲשֶׂה לְגוֹי  
גָּדוֹל, וְאֲבָרְכְךָ וְאֲגַדְלֶה שְׁמִי, וְהָיָה בְרָכָה...  
וּנְבָרְכוּ בְךָ כָּל מְשִׁפְחֹת הָאָדָמָה."

Then the Lord 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 Lord, am your God.'*

♦

א אָנֹכִי יְיָ אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם,  
 מִבֵּית עַבְדִּים.

*I, the Lord, am your God who led you out of the land of  
 Egypt, out of the house of bondage.*

ב לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי.

*You shall have no other gods besides Me.*

ג לֹא תִשָּׂא אֶת-שֵׁם-יְיָ אֱלֹהֶיךָ לְשׂוֹא.

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

ד זְכוֹר אֶת-יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ.

*Remember the Sabbath day and keep it holy.*

ה כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ.

*Honor your father and your mother.*

ו לֹא תִרְצַח.

*You shall not murder.*

ז לֹא תִנָּאֵף.

*You shall not commit adultery.*

ח לֹא תִגְנוֹב.

*You shall not steal.*

ט לֹא־תַעֲנֶה בְרֵעֲךָ עַד שֶׁקֶר.

*You shall not bear false witness against your neighbor.*

י לֹא תַחְמֹד.

*You shall not covet.*



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 for ever.  
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 the Lord's song in a foreign land?"

But the Lord had not deserted them;

restoration was at hand.

נַחֲמוּ, נַחֲמוּ עַמִּי, יֹאמֶר אֱלֹהֵיכֶם. דַּבְּרוּ עַל-לֵב  
יְרוּשָׁלַיִם, וְקִרְאוּ אֵלֶיהָ, כִּי מְלָאָה צָבָאָה, כִּי נִרְצָה  
עֲוֹנָהּ; כִּי לָקַחָהּ מִיַּד יְיָ בְּפָלְאִים בְּכָל-חַטָּאתֶיהָ. קוֹל  
קוֹרֵא: בְּמִדְבָּר פָּנּוּ דֶרֶךְ יְיָ, יִשְׂרוּ בְּעֵרְבָה מִסְלָה  
לְאֵלֵהֵינוּ. כָּל-גֵּיא יִנְשָׂא, וְכָל-הַר וְגִבְעָה יִשְׁפָּלוּ;  
וְהָיָה הָעֵקֶב לְמִישׁוֹר, וְהָרְבָסִים לְבִקְעָה. וְנִגְלָה  
כְּבוֹד יְיָ, וְרָאוּ כָל-בָּשָׂר יַחְדָּו, כִּי פִי יְיָ דִבֶּר.

Take comfort, take comfort, My people, says your God.  
Speak tenderly to Jerusalem; proclaim to her that her bon-  
dage is ended, her iniquity pardoned, that she has received  
from the Lord's hand ample punishment for all her sins. A  
voice proclaims: Build a road for the Lord 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 Lord shall be  
revealed, and, united, all shall see it; for the mouth of the  
Lord has spoken.

How like a dream it was, but far more real:

the exiles returned to Jerusalem; they

laughed for joy;

the Lord had done great things for them,



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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.

אָנָא יְיָ, כְּפָר־נָא לַחֲטָאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים  
שְׁחָטָאתִי וְשַׁעֲוִיתִי וְשִׁפְשַׁעְתִּי לְפָנֶיךָ, אָנִי וּבֵיתִי,  
כְּכַתּוּב: "כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, לְטַהַר אֶתְכֶם;  
מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ."

*O Lord, 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  
the Lord."*

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

אָנָא יְיָ, כְּפָר־נָא לַחֲטָאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים  
שְׁחָטָאתִי וְשַׁעֲוִיתִי וְשִׁפְשַׁעְתִּי לְפָנֶיךָ, אָנִי וּבֵיתִי וּבְנֵי

אֶהְרֹן, כְּכַתוּב: "כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר  
אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהַרוּ."

*O Lord, 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 the Lord."*

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.

אֲנִי יְיָ, כְּפָר־נָא לְחַטָּאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים  
שִׁחַטְאוֹ וְשַׁעֲוֹ וְשַׁפְּשָׁעוֹ לִפְנֵיךָ עִמָּךְ בֵּית־יִשְׂרָאֵל,  
כְּכַתוּב: "כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם;  
מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהַרוּ."

*O Lord, 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 the Lord."*



וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה, בְּשִׁהְיוֹ שׁוֹמְעִים  
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן  
גָּדוֹל בְּקִדְשָׁהּ וּבְטַהֲרָהּ, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים:

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:

*All rise*

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד!

*Blessed is His glorious kingdom for ever and ever!*

*All are seated*

♦

We, too, pray not only for ourselves,  
but for the Jewish people as a whole,  
whose destiny is our own,  
and whose hope we share.  
Alas, how much there is in the life of our people  
that is unworthy of its noble past  
and its high calling!

♦

Some have strayed from their ancestral faith, and broken  
the chain of tradition.

*Some have despised their birthright, and treated their  
heritage with contempt.*

Some have dishonored the Sabbath and desecrated the  
Festive Days.



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*Some are deaf to the music of Mitzvot, and they shut their eyes to the beauty of holiness.*

Some have made idols of professional advancement, social status, and material reward.

*Some, while pretending to love humanity, have withheld from their own people the love they deserve.*

Some have forgotten that Judaism calls us to love and to serve others.

*Some, by their wrong actions, or by their failure to act, have brought dishonor upon our people.*

In our communal life needless conflict and groundless hatred destroy the unity of Israel.

*And in the name of unity we sometimes disregard the greater virtue of integrity.*

Self-seeking leaves little room for self-sacrifice,  
*and our high-sounding words are rarely translated into action.*

♦

For all these sins we ask forgiveness, and pray that the House of Israel, purified, reconciled, and reconsecrated, may again become worthy to stand in Your presence, and to be the messenger of Your word, O Lord our God, God Most High.

♦ ♦

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:

מֵה־טֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב, מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

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

♦ ♦

If you wish to know the fortress  
 to which your fathers 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,

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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 its 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 His 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 fathers 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?

♦

Look back, look back on bitter suffering,  
look back on noble endurance.  
Behold our faith in Truth,  
our heroic trust in God.  
Look back and wonder:  
What is this people?  
What is the meaning of its life?

♦

Thus says the Lord God, who created the heavens and stretched them out, who made the earth and all that grows on it, who gives breath to its people and spirit to those who walk on it:

I, the Lord, have called you to righteousness,  
and taken you by the hand and kept you;  
I have made you a covenant people,  
a light to the nations:  
to bring the captives out of prison,  
and those who sit in darkness from their dungeons.



*You are My witnesses, says the Lord,  
and My servant whom I have chosen,  
that you may know Me, and trust Me,  
and understand that I am the One.  
Before Me no God was formed,  
nor shall there be any after Me.  
I, I alone am the Lord,  
and besides Me there is no savior.*



Behold My servants, whom I uphold,  
My chosen ones, in whom My soul delights;  
I have put My spirit upon them,  
that they may bring justice to the nations.  
They shall not cry out nor shout aloud,  
nor make themselves heard in the street.  
Though bent like a reed,  
they shall not be broken;  
though their flame burns low,  
they shall not be snuffed out:  
faithfully shall they bring forth justice.

*They shall not weaken,*

*they shall not be broken:  
at last to establish justice in the earth,  
as the most distant lands respond to their teaching.*



God chose us. We chose God.  
There is a mystery here that reason cannot solve  
nor cynicism dismiss.  
We can deny that mystery, or we can humbly recognize it,  
each resolving to be a part of it, and saying to God:  
הנני, Here I am; send me.

## אלה אזכרה

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 kingdom 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. And so did we appear to the nations:

*From Isaiah 53*

They had no outward grace to attract the eye, no beauty to win the heart.

*They were despised and rejected, a people of pains and acquainted with grief.*

As one from whom all turn their face, so were they despised, and we held them of no account.

*Yet it was our suffering they bore, our pains they endured.  
And we supposed them punished by God, afflicted.*

All the while they were wounded by our misdeeds, crushed by our sins.



*They were oppressed, they were afflicted, yet they never said a word.*

Like lambs led to the slaughter, like sheep standing dumb before their shearers, they never uttered a cry.

*By violence and injustice were they carried off.*

Who cared about their fate, when they were cut off from the land of the living?

*They were given graves among the wicked, a tomb among the base, though they had done no wrong, practiced no deception.*



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.



AFTERNOON SERVICE

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 dwell-  
ings 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!

אֵלֶּה אֲזַכֵּרָה,  
וּנְפָשֵׁי עָלֵי אֲשַׁפְּכָה:  
כִּי בָלְעוּנוּ זָרִים  
בְּעֵגָה בְּלֵי הַפּוֹכָה,  
כִּי בִימֵי הַשָּׂר לֹא עָלְתָה אַרְוֵכָה,  
לְעִשְׂרָה הַרוּגֵי מְלוֹכָה.

*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.*

אֵלֵי צִיּוֹן וְעַרְיָה כְּמוֹ אִשָּׁה בְּצִירְיָה,  
וּכְבָּתוּלָה חֲגוּרַת שֶׁק עַל בְּעַל נְעוּרֶיהָ.

## YOM KIPPUR

עָלֵי גְלוֹת מְשַׁרְתֵי־אֵל, מְנַעֲיָמֵי שִׁיר זְמַרְיָה,  
וְעַל דָּמָם אֲשֶׁר שָׁפַךְ כְּמוֹ מֵימֵי יְאוֹרְיָה.

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.

♦

I have taken an oath: to remember it all.  
To remember—to forget nothing at all.  
Forgetting nothing of this,  
Till the tenth generation,  
Till the grief disappears,  
To the last, to its ending,  
Till the punishing blows are ended for good.  
I swear this night of terror  
Shall not have passed in vain;  
I swear this morning I'll not live unchanged,  
As if I were no wiser even now, even now.

♦

## THE TEN MARTYRS

In the time of Hadrian, emperor of Rome, the study and 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: שמע ישראל. ‘Even now?’ his disciples asked. He replied: ‘All my life this verse has troubled me: “Love the Lord your 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 Lord 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 the Lord of all . . . .

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



קול בְּרָמָה נִשְׁמָע, נְהִי בְּכִי תַמְרוּרִים! רָחֵל מְבַכָּה  
עַל-בְּנֵיהָ, מֵאֲנָה לְהִנָּחֵם עַל-בְּנֵיהָ, כִּי אֵינָנּוּ.

*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.*



אֲב הִרְחַמִּים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הֶעֱצוּמִים,  
הוּא יִפְקֹד בְּרַחֲמִים הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים,  
קָהְלוֹת הַקֹּדֶשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קְדֻשַׁת הַשֵּׁם,  
הַנְּאֻהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדּוּ.



מְנַשְׂרִים קְלוֹ, וּמְאַרְיוֹת גְּבֹרוֹ, לַעֲשׂוֹת רְצוֹן קוֹנָם  
וְחַפֵּץ צוּרָם. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׂאֵר צְדִיקֵי  
עוֹלָם, וַיִּנְקָם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּרָה, בְּכַתּוּב  
בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים: הֲרַנִּינוּ, גּוֹיִם, עַמּוֹ, כִּי  
דָם עֲבָדָיו יִקּוּם, וַנִּקָּם יֹשִׁיב לְצַרְיוֹ, וְכִפֹּר אֲדַמְתּוּ  
עַמּוֹ . . .

Merciful God enthroned on high, in Your sublime compassion remember the loving, the upright, and the innocent, the holy congregations who gave their lives for the sanctification of Your name. Loyal and honorable in their lives, in their deaths they remained undivided. They were swifter than eagles and stronger than lions to do the will of their Maker and the desire of their Rock. Remember them for good with the other righteous of the world, and bring judgment upon those who shed the blood of Your servants. As it is written: Give praise, O nations, with His people; for God will bring judgment upon those who shed the blood of His servants . . .



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 men and women 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?



כָּל־זֹאת בָּאֲתָנוּ וְלֹא שָׁכַחְנוּ, וְלֹא־שָׁקַרְנוּ בְּבְרִיתְךָ.  
כִּי־עָלִיךָ הֲרַגְנוּ כָּל־הַיּוֹם, נִחַשְׁבְּנוּ כְּצֹאן טְבָחָה.

*All this has come upon us, yet we have not forgotten You, nor been false to Your covenant.*



YOM KIPPUR

*For Your sake were we slain all the day long, and treated  
like sheep for the slaughter.*

♦

MEDITATION

We walk the world of slaughter,  
stumbling and falling in wreckage,  
surrounded by the fear of death,  
and eyes which gaze at us in silence,  
the eyes of other martyred Jews,  
of hunted, harried, persecuted souls  
who never had a choice,  
who've huddled all together in the corner  
and press each other closer still and quake.  
For here it was the sharpened axes found them  
and they have come to take another look  
at the stark terror of their savage death.  
Their staring eyes all ask the ancient question: Why?

♦ ♦

Lord our God, we have testified to Your presence in  
heaven and earth. But in our day Your presence has been  
an absence, Your call a silence. Long ago it was written in  
Your name: "If you are My witnesses, I am the Lord, and  
if you are not My witnesses, I am not the Lord." We have  
struggled to live for You, and see what our fate has been!  
Is not Your fate bound up with ours? How can Your  
presence abide in a world where murder rules?

♦

*Without Jews there is no Jewish God.  
If we leave this world  
The light will go out in Your tent.  
Since Abraham knew You in a cloud,  
You have burned in every Jewish face,*

AFTERNOON SERVICE

*You have glowed in every Jewish eye,  
And we made You in our image.*



Now the lifeless skulls  
Add up to millions.  
The stars are going out around You.  
The memory of You is dimming,  
The kingdom will soon be over.  
Jewish seed and flower  
Are embers.  
The dew cries in the dead grass!  
The Jewish dream and reality are ravished,  
They die together.  
Your witnesses are sleeping:  
Infants, women,  
Young men, old.  
Even the Thirty-six,  
Your saints, pillars of Your world,  
Have fallen into a dead, an everlasting sleep.



*Who will dream You?  
Who will remember You?  
Who deny You?  
Who yearn for You?  
Who, on a lonely bridge,  
Will leave You—in order to return?*



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.

YOM KIPPUR

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?



MEDITATION

Perhaps some of the blame falls on me,  
Because I kept silent, uttered no cry.  
Fear froze my heart and confused my mind.  
And I did not resist the lie.  
My clear voice was choked and dumb.  
And I allowed them, without protest,  
To outrage and violate  
What was dearest to me, holiest.  
Cowardice came down and walked the earth.

We hid our true feelings from one another.  
We did not hear the cry of a friend.  
And our own cry we often had to smother.  
Black suspicion, like the plague,  
Murdered faith, and left hearts cold.  
Courage was branded treason,  
Betrayal was called heroic, bold.  
Light hung its head in shame,  
Waiting that at least one man should cry out:  
'No!' but no one cried.

AFTERNOON SERVICE

Only one thing was left—the patience to wait,  
To wait that justice might prevail one day.  
Perhaps that was part of my blame,  
That I kept silent, did not speak,  
As though I had nothing to say.

♦

מִמַּעְמָקִים קְרָאתִיךָ, יְיָ. אֲדוֹנָי, שְׁמַעָה בְּקוֹלִי.

Out of the depths I call to You, O Lord. Lord, hearken to my voice.

♦

*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 חסידֵי אֲמוֹת הָעוֹלָם,  
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,

## YOM KIPPUR

they bore witness to the greatness  
men and women 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!*

♦ ♦

## MEDITATION

### I

Is not a flower a mystery no flower can explain? Is not God the growing, the pattern which has no end and is never quite the same? Is not God in the heart that sees it and weeps for beauty? Why, then, God, this mystery: that the bombs fall and the sprays kill and the flames rise and the children go up in smoke? Why is there still a flower to remind us of You? Why does the sun still burn to give us life? How do we still turn to You? Why cannot we help but turn to You, but why, why do we turn to You so late?

### II

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 the Lord 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.'

♦ ♦

זאָג ניט קיינמאָל אַז דו גייסט דעם לעצטן וועג,  
ווען הימלען בלייענע פאַרשטעלן בלויע טעג.  
ווייל קומען וועט נאָך אונדזער אויסגעבענקטע שעה,  
סיוועט אַ פּויק טאָן אונדזער טראַט: מיר זיינען דאָ!

פון גרינעם פאַלמען-לאַנד ביז ווייסן לאַנד פון שניי,  
מיר זיינען דאָ, מיט אונדזער פּיין, מיט אונדזער וויי.  
און וווּ געפאַלן ס'איז אַ שפּריץ פון אונדזער בלוט,  
וועט אַ שפּראַך טאָן אונדזער גבורה, אונדזער מוט.

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.

## YOM KIPPUR

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.

♦ ♦

## REBIRTH

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.

*Lord, teach us to do and to hear  
the command that rests upon us now:  
to honor the memory of the slain,  
to bring our people back to life,  
to bear witness before the world to Your glory  
and to the goodness of life.*

♦

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה.  
לֹא-אָמוֹת כִּי-אֶחְיֶה, וְאֶסַּפֵּר מַעֲשֵׂי יְהוָה.

The Lord is my strength and my song, and He has become my salvation.

I shall not die, but live, to declare the works of the Lord.

♦

In one land especially we glimpsed the rays of a new dawn:  
the land of Zion, made ready for habitation by genera-  
tions 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.

♦

*From Ezekiel 37*

The hand of the Lord was upon me, setting me down in the midst of a valley. It was full of bones, and they were very dry. God said to me: Can these bones live? I answered: O Lord God, You alone know. Then God said to me: Prophesy to these bones, and say to them, O dry bones, hear the word of the Lord.

*Behold, I will cause breath to enter you, that you may live. I will lay sinews upon you, and cause flesh to come upon you, and cover you with skin, and put breath in you, that you may live. Then you shall know that I am the Lord.*

So I prophesied as God commanded me, and the breath came into them, and they lived. They stood on their feet, a very great host. Then God said to me:

*These bones are the whole house of Israel. Behold, they say, our bones are dried up, our hope is lost, and we are cut off.*

Therefore prophesy and say to them: Thus says the Lord God: Behold, I will open your graves, O My people, and I will bring you home to the land of Israel.

*I will put My spirit within you, and you shall live. I will place you in your own land; then you shall know that I, the Lord, have spoken and acted.*

♦

YOM KIPPUR

And the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy as their crown.

*Joy and gladness shall be theirs; suffering and sorrow shall take flight.*

In days to come, Jacob shall take root; Israel shall blossom and bud, and fill the world with fruit.

*For the Lord has comforted Zion, and shown compassion for her afflicted.*

♦

וְיִהְיֶה לְעוֹלָם תְּשׁוּבָה, וִירוּשָׁלַיִם לְדוֹר וָדוֹר.

Judah shall abide for ever, Jerusalem from generation to generation.

♦

Jerusalem is the joy of all the world!  
But the whole earth is Yours, Lord,  
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.*



AFTERNOON SERVICE

Sing, O heavens; exult, O earth!  
Break out in song, you hills!

*O Lord, You have comforted our people,  
and shown compassion for the afflicted!*

♦

The storm will end, a rain will fall,  
A quiet meadow wind stir into being,  
*And over a dead tree trunk, a waking bluebell  
With tongue of dew will carol in the morning.*

♦ ♦

REDEMPTION

Today let us remember the earth's oppressed;  
let us restore their human heritage  
to the victims of torture,  
the weak and the weary,  
all who are imprisoned without cause.  
Let us remember them,  
bring peace to every home,  
and comfort to every heart.  
We know the wisdom by which You would have us  
live;  
oceans of ink have been spilled to say it:  
be faithful, be true, love one another as you  
love yourselves.  
But the world is dark, Lord, and cold with fear  
and rage.  
The hammer of Chaos beats loudly within our breasts:  
How can we endure?

♦

YOM KIPPUR

*This is the vision of a great and noble life:  
to endure ambiguity and to make light shine through it;  
to stand fast in uncertainty;  
to prove capable of unlimited love and hope.*

♦

Lord, today we turn to You,  
uncertainly proclaiming Your glory  
with scarce remembered words of a half-forgotten faith.  
We have confessed our sins and promised to forsake them.  
O find us as we grope for You in our darkness.  
Lord, pardon us as we knock upon Your door,  
for it has been said:  
The gates of repentance are never barred.  
And it has been taught:  
We know our sin is pardoned when we no longer commit  
it.

*Lord, make us whole: make us one with our own hearts;  
make us one with each other, at last to find ourselves at one  
with You, our Friend, our Helper, and our Joy.*

♦

Use us, Lord, 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.*

• •

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל-הָעוֹלָם בְּלוֹ  
בְּכַבּוֹדָהּ וְהַנְּשֵׂא עַל כָּל-הָאָרֶץ בִּיקָרָהּ, וְהוֹפֵעַ בְּהַדָּר  
גָּאוֹן עֲזָה עַל כָּל-יְשׁוּבֵי תֵבֶל אֶרֶץ. וַיֵּדַע כָּל-פֶּעִיל  
כִּי אַתָּה פְּעַלְתָּנוּ, וַיִּבִין כָּל-יִצּוֹר כִּי אַתָּה יִצְרָתָנוּ,  
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס: יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,  
וּמְלֻכוֹתָו בְּכָל מְשָׁלָה.

*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 Lord God of Israel is the King whose dominion extends to all creation.'*

• •

ALL THE WORLD

וַיֹּאמֶר

וַיֹּאמְרוּ כָּל לְעַבְדֶּיךָ, וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ, וַיִּגִּידוּ בְּאֵימִים  
צְדָקָה. וַיִּדְרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ, וַיִּהְלְלוּךָ כָּל-  
אֶפְסֵי אֶרֶץ, וַיֹּאמְרוּ תָמִיד: יְגָדֵל יְיָ.  
וַיִּזְבְּחוּ לָךְ אֶת-זִבְחֵיהֶם, וַיִּזְנְחוּ אֶת-עֲצֵבֵיהֶם,  
וַיִּחַפְּרוּ עִם פְּסִילֵיהֶם, וַיִּטּוּ שְׁכָם אֶחָד לְעַבְדֶּיךָ.  
וַיִּרְאוּךָ עִם שֶׁמֶשׁ מְבַקְשֵׁי פָנֶיךָ, וַיִּכִּירוּ כָּח

מְלֻכּוֹתָהּ, וְיִלְמְדוּ תוֹעִים בִּינָה.  
 וַיִּפְצְחוּ הָרִים רְנָה, וַיִּצְהָלוּ אַיִּים בְּמִלְכָּהּ, וַיִּקְבְּלוּ עַל  
 מְלֻכּוֹתָהּ. וַיְרוּמְמוּהָ בְּקֶהֱל עָם, וַיִּשְׁמְעוּ רְחוּקִים  
 וַיָּבֹאוּ, וַיִּתְּנוּ לָהּ בְּתָר מְלוּכָה.

Ve-ye-e-ta-yu kol le-ov-de-cha, vi-va-re-chu sheim ke-vo-de-cha,  
 ve-ya-gi-du va-i-yim tsid-ke-cha. Ve-yid-re-shu-cha a-mim lo  
 ye-da-u-cha, vi-ha-le-lu-cha kol a-fe-sei a-rets, ve-yo-me-ru  
 ta-mid: yig-dal A-do-nai.

Ve-yiz-be-chu le-cha et zi-ve-chei-hem, ve-yiz-ne-chu et a-  
 tsa-bei-hem, ve-yach-pe-ru im pe-si-lei-hem, ve-ya-tu she-chem  
 e-chad le-ov-de-cha. Ve-yi-ra-u-cha im she-mesh me-va-ke-shei  
 fa-ne-cha, ve-ya-ki-ru ko-ach mal-chu-te-cha, ve-yil-me-du to-im  
 bi-na.

Ve-yif-tse-chu ha-rim ri-na, ve-yits-ha-lu i-yim be-mo-le-che-cha,  
 vi-ka-be-lu ol mal-chu-te-cha. Vi-ro-me-mu-cha bi-ke-hal am,  
 ve-yish-me-u re-cho-kim ve-ya-vo-u, ve-yi-te-nu le-cha ke-ter  
 me-lu-cha.

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 praise You,  
 And tell Your greatness o'er.

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



AFTERNOON SERVICE

With the coming of Your kingdom  
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 hail You crowned King.

♦ ♦

## סדר קריאת התורה

### For the Reading of the Torah

וְהָיָה בְּאַחֲרֵית הַיָּמִים, נִכּוֹן יִהְיֶה הַר בֵּית-יְיָ בְּרֹאשׁ  
הַהָרִים, וְנִשָּׂא מִגְּבְעוֹת, וְנִהְרָו אֵלָיו כָּל-הַגּוֹיִם.  
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ: לָכוּ, וְנַעֲלֶה אֶל-הַר-יְיָ,  
אֶל-בֵּית אֱלֹהֵי יַעֲקֹב, וַיּוֹרְנוּ מִדְּרָכָיו וְנִלְכְּהָ  
בְּאַרְחֻתָיו.

It shall come to pass, in the fullness of time, that the mountain of the Lord'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.*

♦ ♦

*All rise*

*The Ark is opened*

אֵין כָּמוֹךָ בְּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ  
מַלְכוּת כָּל-עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדָר.  
יְיָ מַלְךְ, יְיָ מַלְךְ, יְיָ מַלְךְ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ  
יִתֵן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

There is none like You, O Lord, among the gods that are worshipped, and there are no deeds like Yours. Your kingdom is an everlasting kingdom, and Your dominion endures through all generations.

The Lord rules; the Lord will reign for ever and ever. May the Lord give strength to His people; may the Lord bless His people with peace.

♦ ♦

AFTERNOON SERVICE

*The Torah is taken from the Ark*

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלַיִם.

For out of Zion shall go forth Torah, and the word of the Lord from Jerusalem.

בְּרוּךְ שְׁנָתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Praised be the One who in His holiness has given the Torah to His people Israel.

♦ ♦

בֵּית יַעֲקֹב: לָכוּ, וְנִלְכֶה בְּאוֹר יְיָ.

O house of Jacob: come, let us walk by the light of the Lord.

♦ ♦

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Lord is great; holy and awesome is His name.

♦ ♦

לָךְ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא  
לְכֹל לְרֵאשׁ.

Yours, Lord, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Yours. Yours is the kingdom, O Lord; You are supreme over all.

*All are seated*

♦ ♦

## Reading of the Torah

Before the Reading

בְּרַכּוּ אֶת־יְיָ הַמְּבַרְךְ!  
 בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד!  
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בְּנוֹ  
 מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ,  
 נוֹתֵן הַתּוֹרָה.

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Leviticus 19.1-4, 9-18, 32-37

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל  
 וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אִישׁ אִמּוֹ וְאָבִיו תִּירְאוּ וְאֶת־שִׁבְתֵּי תִשְׁמְרוּ אֲנִי יְהוָה  
 אֱלֹהֵיכֶם: אֶל־תִּפְנוּ אֶל־הָאֵלִילִם וְאֱלֹהֵי מַסַּכָּה לֹא תַעֲשׂוּ  
 לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וּבְקִצְרְכֶם אֶת־קִצִּיר  
 אֲרִצְכֶם לֹא תִכְלֶה פֶּאת שְׂדֵךְ לְקִצֹר וּלְקֹט קִצִּירְךָ לֹא תִלְקֹט:  
 וְכִרְמְךָ לֹא תַעֲזוֹל וּפְרֹט כִּרְמְךָ לֹא תִלְקֹט לְעֵנִי וּלְגֵר תַּעֲזֹב  
 אַתָּם אֲנִי יְהוָה אֱלֹהֵיכֶם: לֹא תִגְנְבוּ וְלֹא־תִכְחֲשׂוּ וְלֹא־תִשְׁקְרוּ  
 אִישׁ בְּעֵמִיתוֹ: וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לְשִׁקֵּר וְחָלַלְתָּ אֶת־שֵׁם  
 אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלְוֶן  
 פְּעֻלַּת שְׂכִיר אֶתְךָ עַד־בִּקּוֹר: לֹא־תִקַּל חֵרֶשׁ וּלְפָנַי עִוֵּר לֹא  
 תִתֵּן מַכְשָׁל וּרְאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט  
 לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תַהַדֵּר פְּנֵי גְדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ:  
 לֹא־תִלְךָ רִכִּיל בְּעַמִּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה:



## Reading of the Torah

*Before the Reading*

Praise the Lord, to whom our praise is due!

Praised be the Lord, to whom our praise is due,  
now and for ever!

Praised be the Lord our God, Ruler of the universe, who  
has chosen us from all peoples by giving us His Torah.  
Blessed is the Lord, Giver of the Torah.

♦ ♦

*Leviticus 19.1-4, 9-18, 32-37*

The Lord spoke to Moses, saying: Speak to the whole  
community of Israel, and say to them: You shall be holy,  
for I, the Lord your God, am holy.

Revere your mother and your father, each one of you, and  
keep My sabbaths; I, the Lord, am your God. Do not turn  
to idols, nor make for yourselves molten gods; I, the Lord,  
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 Lord, 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 Lord.

You must not oppress your neighbor. Do not commit rob-  
bery. The wages of a laborer should not remain with you  
overnight until morning. Do not curse the deaf, nor put a

לֹא־תִשְׁנֵא אֶת־אֲחִיךָ בְּלִבְּךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־  
 תִּשָּׂא עָלָיו חֲטָא: לֹא־תִקֵּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמּוֹךְ וְאִהְבַת  
 לְרֵעֶךָ כַּמוֹךְ אֲנִי יְהוָה: מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדְרַת פְּנֵי זָקֵן  
 וְיִרְאת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: וְכִי־יִגּוֹר אֶתְךָ גֵר  
 בְּאַרְצְכֶם לֹא תוֹנֵנוּ אֹתוֹ: כַּאֲזַרְח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר  
 אֶתְכֶם וְאִהְבַת לוֹ כַּמוֹךְ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי  
 יְהוָה אֱלֹהֵיכֶם: לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפַּט בְּמִדָּה בְּמִשְׁקַל  
 וּבְמִשׁוֹרָה: מֵאֲזַנִּי צֶדֶק אֲבִי־צֶדֶק אֵיפֶת צֶדֶק וְהִינּוּ צֶדֶק יִהְיֶה  
 לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:  
 וְשִׁמְרַתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם  
 אֲנִי יְהוָה:

\* \*

After the Reading

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

## AFTERNOON SERVICE

stumbling-block before the blind: show reverence for your God; I am the Lord.

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 Lord.

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 Lord.

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

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 Lord, 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 Lord, 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 Lord.

♦ ♦

*After the Reading*

Praised be the Lord our God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed is the Lord, Giver of the Torah.

## YOM KIPPUR

As the reading is completed, the Torah might be held high  
while this is said or sung:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל, עַל־  
פִּי יְיָ בְיַד־מֹשֶׁה.

♦ ♦

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ  
אֱלֹהֵינוּ.

♦ ♦

## Reading of the Haftarah

*Before the Reading*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר  
בְּנָבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.  
בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ  
וּבְיִשְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי הָאַמֶּת וְצַדִּיק.

♦ ♦

*From the Book of Jonah*

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אֲמֹתַי לֵאמֹד: קוּם לֶךְ אֶל־נִינּוּה  
הָעִיר הַגְּדוֹלָה וּקְרָא עֲלֶיהָ כִּי־עֲלִתָה רַעְתֶּם לִפְנָי: וַיִּקֶּם יוֹנָה  
לְבָרֵךְ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצֵא אֲנִיָּה וּבָאָה  
תַּרְשִׁישִׁי וַיִּתֵּן שִׁכְרָה וַיֵּרֶד בָּהָ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי  
יְהוָה: וַיְהוּה הַטִּיל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בָּיָם  
וַהֲאֲנִיָּה חֲשָׁבָה לְהִשְׁבֵּר: וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעֲקוּ אִישׁ אֶל־  
אֱלֹהָיו וַיִּטְלוּ אֶת־הַפְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל



## AFTERNOON SERVICE

*As the reading is completed, the Torah might be held high  
while this is said or sung:*

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

♦ ♦

*Let us exalt the Lord our God, and worship at His holy mountain, for the Lord our God is holy.*

♦ ♦

## Reading of the Haftarah

*Before the Reading*

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

♦ ♦

*From the Book of Jonah*

The word of the Eternal came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

Jonah started out, however, to flee to Tarshish from the service of the Eternal. He went 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

מֵעֲלֵיהֶם וַיִּזְנֶה יָרֵד אֶל־יָרְכָתִי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם: וַיִּקְרַב  
 אֵלָיו רֵב הַחֶבֶל וַיֹּאמֶר לוֹ מִה־לָּךְ נִרְדָּם קוּם קְרֵא אֶל־אֱלֹהֶיךָ  
 אוֹלֵי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד: וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ  
 לָכוּ וּנְפִילָה גֹדְלוֹת וְנִדְעָה בְּשָׁלְמִי הֲרַעָה הַזֹּאת לָנוּ וַיִּפְּלוּ  
 גֹדְלוֹת וַיִּפֹּל הַגֹּדֶל עַל־יוֹנָה: וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָא לָנוּ  
 בְּאֲשֶׁר לְמִי־הֲרַעָה הַזֹּאת לָנוּ מִה־מְלֹאכְתְּךָ וּמֵאֵיזֶן תָּבֹוא מִה  
 אֲרַצְךָ וְאִי־מִזֶּה עִם אֹתָהּ: וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנִי וְאֵת־  
 יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־  
 הַיַּבֶּשֶׁת: וַיִּירָאוּ הָאֲנָשִׁים יָרָאָה גְדוּלָּהּ וַיֹּאמְרוּ אֵלָיו מִה־זֹּאת  
 עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְּפָנָי יְהוָה הוּא בָרַח כִּי הִגִּיד  
 לָהֶם: וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי הִים  
 הוֹלֵךְ וְסֵעַר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק  
 הַיָּם מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְּשָׁלְוִי הַסֵּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:  
 וַיַּחֲתְרוּ הָאֲנָשִׁים לְהִשִּׁיב אֶל־הַיַּבֶּשֶׁת וְלֹא יָכֹלוּ כִּי הִים הוֹלֵךְ  
 וְסֵעַר עֲלֵיהֶם: וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵי־נָא  
 נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֶל־תֵּתֵן עֲלֵינוּ דָם נִקְיָא כִּי־אֵתָהּ  
 יְהוָה כִּי־אֲשֶׁר חִפְצַת עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֶהוּ אֶל־הַיָּם  
 וַיַּעֲמֵד הַיָּם מִזַּעֲפוֹ: וַיִּירָאוּ הָאֲנָשִׁים יָרָאָה גְדוּלָּהּ אֶת־יְהוָה  
 וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְרוּ־נִדְרִים: וַיִּמְן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־  
 יוֹנָה וַיְהִי יוֹנָה בְּמַעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: וַיִּתְּפֹלֵל  
 יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמַּעֵי הַדָּגָה: וַיֹּאמֶר קָרָא אֶתִּי מִצָּרָה לִּי  
 אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוַעֲתִי שָׁמַעַתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי  
 מִצֹּלָה בַלְבָב יָמִים וְנָהָר יִסְבְּבֵנִי כָל־מִשְׁפָּרֶיךָ וְגִלְיָךְ עָלַי  
 עָבְרוּ: וְאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהִבְטִי אֶל־

a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out: 'How can you be sleeping so soundly! Up! call upon your god! Perhaps 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 misfortune has come upon us.' They cast lots and the lot fell on Jonah. They said to him: 'Tell us, you who have brought this misfortune upon us, what is your business? Where do you come from? What is your country, and of what people are you?' 'I am a Hebrew,' he replied. 'I worship the Eternal, the God of Heaven, who made both sea and land.' The men were greatly terrified, and they asked him: 'What have you done?' And when the men learned that he was fleeing from the service of the Eternal—for so he told them—they said to him: 'What must we do to you to make the sea calm around us?' For the sea was growing more and more stormy. He answered: 'Heave me overboard, for I know that this terrible storm came upon you on my account.' Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy around them. Before throwing him overboard, they cried out to the Eternal: 'Please do not let us perish on account of this man. Do not compel us to kill an innocent person! For You, O Eternal, by Your will, have brought this about.' And they heaved Jonah overboard, and the sea stopped raging.

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

The Eternal provided a huge fish to swallow Jonah; and



היכל קדשך: אפפוני מים עד־נפש תהום יסבבני סוף חבוש  
לראשי: לקצבי הרים ירדתי הארץ ברחיה בעדי לעולם  
ותעל משחת חיי יהוה אלהי: בהתעטף עלי נפשי את־יהוה  
זכרתי ותבוא אליך תפילתי אל־היכל קדשך: משמרים הבלי־  
שוא חסדם יעזבו: ואני בקול תודה אזבחה־לך אשר נדרתי  
אשלמה ישועתה ליהוה: ויאמר יהוה לדג ויקא  
את־יונה אל־היבשה: ויהי דבר־יהוה אל־יונה  
שנית לאמר: קום לך אל־נינוה העיר הגדולה וקרא אליה  
את־הקריאה אשר אנכי דבר אליך: ויקם יונה וילך אל־נינוה  
כדבר יהוה ונינוה היתה עיר־גדולה לאלהים מהלך שלשת  
ימים: ויחל יונה לבוא בעיר מהלך יום אחד ויקרא ויאמר  
עוד ארבעים יום ונינוה נהפכת: ויאמינו אנשי ניוה באלהים  
ויקראו־עום וילבשו שקים מגדולם ועד־קטנם: ויגע הדבר  
אל־מלך ניוה ויקם מפסאו ויעבר אדרתו מעליו ויכס שק  
וישב על־האפר: ויזעק ויאמר בנינוה מטעם המלך וגדליו  
לאמר האדם והבהמה הפקר והצאן אל־יטעמו מאומה אל־  
ידעו ומים אל־ישתו: ויתפסו שקים האדם והבהמה ויקראו  
אל־אלהים בחזקה וישבו איש מדרכו הרעה ומן־החמס אשר  
בכפיהם: מי־יודע ישוב ונחם האלהים ושב מחרון אפו ולא  
נאבד: וירא האלהים את־מעשיהם כי־שבו מדרכם הרעה  
וינחם האלהים על־הרעה אשר־דבר לעשות־להם ולא  
עשה: וירע אל־יונה רעה גדולה ויחר לו: ויתפלל אל־יהוה  
ויאמר אנה יהוה הלא־זה דברי עדהייתי על־אדמתי על־בן  
קדמתי לברח תרשישה כי ידעתי כי אתה אל־חנן ורחום



## AFTERNOON SERVICE

Jonah remained in the fish's belly three days and three nights . . . . Then the Eternal commanded the fish to spew Jonah out upon dry land.

The word of the Eternal came to Jonah a second time: 'Go at once to Nineveh, that great city, and proclaim to it what I tell you.' Jonah went at once to Nineveh in accordance with the command of the Eternal.

Nineveh was an enormously large city, a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: 'Forty days more, and Nineveh shall be overthrown!'

The people of Nineveh believed God. They proclaimed a fast, and all alike 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 man nor beast shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth and shall cry mightily to God. Let all turn back from their evil ways and from the injustice of which they are guilty. Who knows but that God may turn back and relent, so that we do not perish?'

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment planned for them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to the Eternal, saying: 'Eternal One! 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,

אַרְךְ אַפִּים וְרַב-חֶסֶד וְנַחֵם עַל-הָרָעָה: וְעַתָּה יְהוָה קַח-נָא  
 אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה הֵיטֵב חָרָה  
 לָךְ: וַיֵּצֵא יוֹנָה מִן-הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה  
 וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יֵרָאֶה מֵהִיְהִיָּה בַּעִיר: וַיִּמַּן יְהוָה  
 אֱלֹהִים קִיקְיוֹן וַיַּעַל מֵעַל לַיוֹנָה לְהַזְיֹת צֶלַע-רֵאשׁוֹ לְהַצִּיל  
 לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל-הַקִּיקְיוֹן שִׂמְחָה גְדוֹלָה: וַיִּמַּן  
 הָאֱלֹהִים תּוֹלְעַת בַּעֲלוֹת הַשָּׁחַר לַמַּחֲרַת וַתֵּךְ אֶת-הַקִּיקְיוֹן  
 וַיִּיבֶשׁ: וַיְהִי כַּזְרַח הַשֶּׁמֶשׁ וַיִּמַּן אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית  
 וַתֵּךְ הַשֶּׁמֶשׁ עַל-רֵאשׁוֹ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת-נַפְשׁוֹ לְמוֹת  
 וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל-יוֹנָה הֵיטֵב חָרָה-  
 לָךְ עַל-הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרָה-לִּי עַד-מוֹת: וַיֹּאמֶר יְהוָה  
 אֶתָּה חִסַּת עַל-הַקִּיקְיוֹן אֲשֶׁר לֹא-עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ  
 שָׁבֹן-לַיְלָה הִיא וּבֹן-לַיְלָה אָבָד: וְאַנִּי לֹא אֲחֹס עַל-מִינֹהָ  
 הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבָּה הָרַבָּה מִשְׁתֵּים-עֶשְׂרֵה רַבּוֹ  
 אָדָם אֲשֶׁר לֹא-יָדַע בֵּין-יָמֵינוּ לְשִׁמְאֵלוֹ וּבִהְמָה רַבָּה:

♦ ♦

After the Reading

An alternative version of this Benediction follows below

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, צוֹר כָּל-  
 הָעוֹלָמִים, צָדִיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,  
 הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל-דְּבָרָיו אָמֵת  
 וְצָדִק.

על התורה ועל העבודה ועל הנביאים ועל (יום  
 השבת הזה ועל) יום הכפורים הזה, שנתת לנו, יי

## AFTERNOON SERVICE

then, for I would rather die than live to see this.' The Eternal One replied: 'Are you deeply grieved?'

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what 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 sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying: 'I would rather die than live.' Then God said to Jonah: 'Are you so deeply grieved about the plant?' 'Yes,' he replied, 'so deeply that I want to die.' 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 many beasts as well!'



*After the Reading*

*An alternative version of this Benediction follows below*

Praised be the Lord our 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 (Shabbat and this) Day of Atone-



אֱלֹהֵינוּ, (לְקַדְשָׁהּ וּלְמַנוּחָהּ) לְמַחִילָה וּלְסִלִּיחָה  
 וּלְכַפְרָה, לְכַבוֹד וּלְתַפְאֳרַת, עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,  
 אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי  
 כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וְקַיִם לְעַד.  
 בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ  
 וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־  
 שָׁנָה וּשְׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבֵט וְ)  
 יִשְׂרָאֵל וַיּוֹם הַכַּפּוּרִים.

*Continue on page 468*

*Alternative Version*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוֹר כָּל־  
 הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,  
 הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכָל־דְּבָרָיו אֱמֶת  
 וְצַדִּיק.

נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבָר  
 אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא־יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ  
 נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַנְּאֻמָּן  
 בְּכָל־דְּבָרָיו.

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ  
 תוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְיָ, מְשַׁמֵּחַ צִיּוֹן  
 בְּבִנְיָהּ.

שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ, וּבְמַלְכוּת  
 בֵּית דָּוִד מְשִׁיחֶךָ, בְּמַהֲרָה יָבֵא וַיַּגֵּל לְבָנוּ. עַל־כִּסְאוֹ



AFTERNOON SERVICE

ment that You, O Lord our 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 for ever by every living being, for Your word is true for ever. Blessed is our Sovereign God, whose forgiving love annuls our trespasses year after year. King of all the world, You hallow (the Sabbath,) the House of Israel and the Day of Atonement.

*Continue on page 468*

*Alternative Version*

Praised be the Lord our 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.

You are the Faithful One, O Lord our God, and faithful is Your word. Not one word of Yours goes forth without accomplishing its task, O faithful and compassionate God and King. Blessed is the Lord, the faithful God.

Show compassion for Zion, our House of Life, and speedily, in our own day, deliver those who despair. Blessed is the Lord, who brings joy to Zion's children.

Lord our God, bring us the joy of Your kingdom: let our dream of Elijah and David bear fruit. Speedily let redemption come to gladden our hearts. Let Your solemn promise be fulfilled: David's light shall not for ever be extinguished! Blessed is the Lord, the Shield of David.

For the Torah, for the privilege of worship, for the prophets, and for this (Shabbat and this) Day of Atonement that You, O Lord our God, have given us (for holiness and rest,) for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You.

לֹא-יָשֵׁב זָר וְלֹא-יִנְחֵלוּ עוֹד אַחֲרֵימָּה אֶת-כְּבוֹדוֹ. כִּי  
 בְּשֵׁם קְדוֹשׁ נִשְׁבַּעְתָּ לוֹ שְׁלֹא-יִכָּבֵה גֵרוֹ לְעוֹלָם נְעַד.  
 בְּרוּךְ אַתָּה, יְיָ, מִגֵּן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל (יּוֹם  
**הַשַּׁבָּת הַזֶּה וְעַל**) יוֹם הַכְּפוּרִים הַזֶּה, שְׁנַתָּה לָנוּ, יְיָ  
 אֱלֹהֵינוּ, (לְקַדְּשָׁה וְלִמְנוּחָה) לְמַחִילָה וְלִסְלִיחָה  
 וְלִכְפָּרָה, לְכָבוֹד וְלִתְפָּאֳרָת, עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,  
 אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי  
 כָּל-חַי תָּמִיד לְעוֹלָם נְעַד. וְדַבְּרֵךְ אֱמֶת וְקִיָּם לְעַד.  
 בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ  
 וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל-  
 שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל-הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ)  
 יִשְׂרָאֵל וְיוֹם הַכְּפוּרִים.

AFTERNOON SERVICE

May Your name be blessed for ever by every living being, for Your word is true for ever. Blessed is our Sovereign God, whose forgiving love annuls our trespasses year after year. King of all the world, You hallow (the Sabbath,) the House of Israel and the Day of Atonement.

## Returning the Torah to the Ark

*All rise*

שֶׁכֶן, יְיָ, בְּתוֹךְ עַמֶּךָ, וְתָנוּחַ רוּחְךָ בְּבֵית תְּפִלָּתְךָ.

Dwell, O Lord, among Your people; let Your spirit abide within Your house.

כִּי כָל־פֶּה וְכָל־לִשׁוֹן יִתְּנוּ הוֹד וְהָדָר לְמַלְכוּתְךָ.

*Let every human being acknowledge the splendor of Your kingdom, and its glory.*

♦ ♦

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל־  
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ. הַלְלוּיָהּ!

God's splendor covers heaven and earth; He is the strength of His people, making glorious His faithful ones, Israel, a people close to Him. Halleluyah!

♦ ♦

אֲשֶׁרֵי אָדָם מְצָא חֲכָמָה, וְאָדָם יִפְּיֵק תְּבוּנָה, כִּי טוֹב  
סִחָרָה מִסִּחְר־כֶּסֶף, וּמִחְרוּץ תְּבוּאָתָהּ. יְקָרָה הִיא  
מִפְּנִינִים, וְכָל־חֲפָצֶיהָ לֹא יִשׁוּבָהּ.

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.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אֶל־תַּעֲזֹבוּ.  
עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכֶּיהָ מְאֹשֶׁר.  
דְּרָכֶיהָ דִּרְכֵי־נֹעַם, וְכָל־נְתִיבֹתֶיהָ שְׁלוֹם.



AFTERNOON SERVICE

Behold, a good doctrine has been given you, My Torah: 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.

הַשִּׁבְנוּ יְיָ אֵלֵינוּ, וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקִדְמָם.

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

*The Ark is closed*

*All are seated*

♦ ♦

JUSTICE, JUSTICE

Lord, Your earth yields enough to satisfy the needs of every living creature, but human greed thwarts Your purposes, and countless of Your children go hungry and naked. Great plenty and abject poverty, unrestrained power and utter helplessness exist side by side.

We are taught that all people are Your children, whatever their belief, whatever their shade of skin. You have ordained one law for rich and poor, one law for woman, child, and man. And we today, like those who came before us, are summoned to right the ancient wrongs in obedience to Your holy word:

*Justice, justice shall you pursue, that you may live; do good and not evil, that you may live.*

We often forget. Pride of possession, greed for wealth, fear of losing what we have—these blind us, and we forget: we who were strangers and slaves, we who have felt the sting of injustice, the terror of exile, the torment of inquisition, we who feel them still: how can we forget?

## YOM KIPPUR

On this day of self-examination, O God, teach us to search our ways and to acknowledge that we have not been sufficiently mindful of our neighbors. We confess that in trying to keep what we have, we give too little thought to those who need us.

*Inspire us, O God, to recognize and to help those men and women of vision who see the needs of others and try to assist them; may we, in our daily pursuits, help to better the world through generous sympathy and personal sacrifice.*

♦ ♦

### MEDITATION

As I look into the recesses of my heart on this Day of Days, I am reminded of the sacred obligations that have been placed upon me as a member of a congregation in the Household of Israel. I recall how parents and teachers and friends impressed upon me the beauty of holiness. I am pledged to discharge my duties. Now, as I aspire toward maturity of mind and heart, may I not be heedless of my faith nor neglectful of my responsibilities. Grant me a firmness of purpose and a loyal disposition that I may never shirk my task nor fail in the hour of testing. May I stand ready to assume my share of the duties of the congregation and the community of which I am a part, to uphold the hands of those who are giving of themselves to serve humanity, and increasingly to understand my own life as an opportunity for service. Grant that my daily life demonstrate the sincerity of my professions. Toward the poor and the needy, toward the bearers of burdens and the sad of heart, toward those who lead and those who follow, toward those of vision and insight, toward every Jew, toward every person, may I so act as to merit their approval and Your blessing. Amen.

♦ ♦

As we look upon our deeds in the light of Torah, we see that affliction of the body and fasting alone cannot cleanse the soul of sin and relieve the conscience of its

weight of guilt. But these are the true means of atonement:

*Let justice well up as waters, and righteousness as a mighty stream.*

Show compassion, each one of you, to every person; do not oppress the stranger, the orphan, and the widow; do not plan evil against your neighbor. Speak the truth to your neighbor; render judgments that are true and that make for peace within your city.

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

O God, grant that we may hearken to the solemn admonitions of this Sabbath of Sabbaths in true contrition and humility. Help us to fulfill our obligation to the needy and distressed. Incline our hearts to compassion, that we may aid the poor, the homeless, and the suffering; help us to be as parents to the needy, eyes to the blind, and feet to the lame. Teach us to be generous in our support of all good works. Bless all who labor unselfishly for the welfare and happiness of their brothers and sisters. On this Day of Repentance, we return to You with chastened hearts; receive us with favor, O God, our Rock and our Help. Amen.

THE LORD IS YOUR NAME

יה שמך

יְהוָה שְׁמִי: אֲרוּמָה; וְצַדִּיקְתָּךְ לֹא אֲכַסֶּה. הֲאֵינֹנִי  
וְהֲאֵמֵנִי; לֹא-אֲשַׁאל וְלֹא-אֲנַסֶּה. וְאֵיךְ יֹאמֵר כְּלִי  
חֶמֶר אֵלַי יוֹצְרוֹ: מִה-תַּעֲשֶׂה? דְרֹשְׁתִּיהוּ, פִּגְשְׁתִּיהוּ,  
לְמַגְדֵּל-עוֹז וְצוּר מַחֲסֶה. הִבְהִיר כְּאוֹר מְזֹהִיר בְּלִי  
מָסַךְ וְאֵין מַכְסֶה.

יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא.



The Lord is Your name: I will exalt You; I will not conceal Your righteousness.

I have heard, and will trust; I will not question or try You.

For how can a vessel of clay demand to know the potter's mind?

I have sought You and found You:

You are a tower of strength, a sheltering rock,

A beacon shining bright whose light is not obscured.

Let God be praised and glorified, exalted and extolled.

הָרַר כְּבוֹדְךָ וְעוֹז יָדְךָ מִסַּפְרִים הַשָּׁמַיִם, בְּעַת  
עֲלוֹתָם וְעַת פְּנוּתָם וְעַת שְׁחוּתָם אֲפִים. וּמְלֹאכִים  
נְהַלְכִים בְּתוֹךְ אֲבְנֵי אֵשׁ וּמַיִם, יַעֲדוּדֶךָ וַיּוֹדוּךָ, בּוֹרָא  
נֵיב שְׁפָתַיִם. כִּי תִסְבּוֹל וְלֹא תִבּוֹל בְּלִי זְרוּעַ וַיְיָרִים,  
תַּחֲתוּת וְעֲלִיוֹת וְהַחַיּוֹת וְהַכֶּסֶּא.

יִשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא.

The heavens proclaim Your majesty and might at dawn and dusk and when the dark descends.

And angels walking amid fire and water testify to You, the Source of speech.

For You, unaging, invisibly sustain all depths and heights,

All forms of life, and Your own supernal realm.

Let God be praised and glorified, exalted and extolled.

וַמֵּי יִמְלֵל כְּבוֹד מְחֹלֵל שְׁחָקִים בְּאַמִּירָתוֹ? חַי עוֹלָם  
אֲשֶׁר נֶעְלַם בְּגִבְהֵי רוּם מְעוֹנָתוֹ, וּבִרְצוֹתוֹ בְּבֶן-בֵּיתוֹ  
בְּאֶהָלוֹ שֵׁת שְׁכִינָתוֹ, וְשֵׁם מְרֹאוֹת לְנִבּוּאוֹת לְהִבִּיט  
אֶל-תְּמוֹנָתוֹ, וְאִין תְּכַנִּית וְאִין תְּכַנִּית וְאִין קֶץ  
לְתִבּוֹנָתוֹ, רַק מְרֹאֵיו בְּעֵין נְבִיאָיו כְּמֶלֶךְ רָם  
וּמִתְנַשֵּׂא.

יִשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא.



Who can express Your glory? You made the heavens with a word!

Eternal, You dwell hidden in Your inaccessible domain,  
 Yet to Your beloved one You reveal Your presence,  
 Proclaiming Your nature in direct encounter.  
 You are the formless One, the Being of pure Mind,  
 Whom prophets see as a high and exalted King.

Let God be praised and glorified, exalted and extolled.

דָּבַר גְּבוּרוֹת בְּלִי סִפְרוֹת, וּמִי יִסְפֵּר תְּהִלּוֹתָיו?  
 אֲשֶׁרֵי אִישׁ אֶשֶׁר יַחִישׁ לְהַכִּיר עֲזוֹ גְּדִלּוֹתָיו, וְיִסְמַךְ  
 בְּאֵל תַּמָּךְ עוֹלָם עַל־זְרוּעוֹתָיו, וְיַעֲרִיצוּ שׁוֹב וּרְצוּא  
 וְיִצְדִּיק דִּין עֲלִילוֹתָיו, וְיוֹדֶה עַל אֲשֶׁר פָּעַל, כִּי  
 לְמַעַנּוֹ פָּעִלוֹתָיו, וְכִי יִשְׁיוּם לְאֵל אִיוֹם וְדִין עַל־כָּל־  
 הַמַּעֲשֵׂה!

יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא.

Who can recount Your praise? Your acts of power abound,  
 Your arms support the world!

Happy the one who runs to laud Your greatness,  
 Who leans on You, who clings to You, who, come what may,  
 accepts the rightness of Your deeds,  
 And who thanks the One whose purpose runs through all His  
 acts,  
 The awesome God whose Day of Judgment awaits us all!

Let God be praised and glorified, exalted and extolled.

הַשְׁתוֹנֵן וְהַכּוֹנֵן וְהַתְּבוּנֵן בְּסוּדָךְ, וְהַבִּטָּת: מָה אַתָּה  
 וּמֵאַיִן יְסוּדָךְ? וּמִי הַכִּינֶךָ, וְכַח מִי יְנִידָךְ? וְהַבֵּט אֶל  
 גְּבוּרוֹת אֵל וְהַעֲיָרָה כְּבוֹדָךְ. חֶקֶר פְּעֻלּוֹתָיו, רַק אֱלֹהֵינוּ  
 אֶל־תִּשְׁלַח יָדְךָ כִּי תִדְרֹשׁ בְּסוּף וּבְרֵאשׁ, בְּמִפְּלֵא  
 וּבְמִכְסֵה.

יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא.

## YOM KIPPUR

Reflect, consider, look within, and see:  
What are you and whence have you come? Who gave you  
body and mind? Whose strength moves within you?  
Regard God's wonders, let your sense of awe awaken.  
Study God's works, search beginnings and ends, the wondrous  
things and the hidden, and yet you will not fathom Him. Say  
then:

Let God be praised and glorified, exalted and extolled.