

תפלת ערבית ליום כפור

YOM KIPPUR EVENING
SERVICE

I

“And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial (Leviticus 16.29; cf. Leviticus 23.27, Numbers 29.7).”

Three times the Torah links Yom Kippur with the practice of ‘self-denial.’ By tradition we fulfill this command in part by fasting. The three-fold utterance may suggest three reasons for fasting.

Judaism calls for self-discipline. When we control our appetites on Yom Kippur, we remember that on other days, too, we can be masters, not slaves, of our desires.

Judaism calls for empathy. When we consciously experience hunger, we are more likely to consider the millions who need no Yom Kippur in order to suffer hunger. For some, most days are days without food enough for themselves and their children.

Judaism calls for penitence. The confession we make with our lips is a beginning. The penance we inflict upon our bodies through fasting, leads us along further still toward the acknowledgment that we have sinned against ourselves and others.

Only that fast is good which helps us move toward that transformation of self and society whose achievement is the ultimate end of our worship on Yom Kippur.

Chaim Stern

2

“Let all that breathes praise the Lord (Psalm 150.6).” Let us praise our Maker with and for every single breath we take.

Midrash

3

“O God who hears prayer, to You shall all flesh come (Psalm 65.3).” When the poor speak, we pay little attention; when the rich open their mouths, we are all attention. Before God, however, all are equal—

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female and male, master and servant, rich and poor. Two verses of Scripture make this clear. In regard to Moses, greatest of the prophets, it is written: "A prayer of Moses, the man of God (Psalm 90.1);" while in regard to the poor it is written: "A prayer of the poor, when they are faint and pouring out their grievances before the Lord (Psalm 102.1)." The identical word, *tefillah*, 'a prayer,' is used in both cases—from which we learn that great and small are equal before God.

Midrash

4

To seek God is to strive for the good; to find God is to do good.

Leo Baeck

5

Rabbi Baruch's grandson, Yechiel, was playing hide-and-seek with another boy. He hid himself well and waited for his playmate to find him. After waiting a long time, he came from his hiding place, but the other was nowhere in sight. Now he realized that the boy had not looked for him. Weeping, he came to his grandfather to complain of his faithless friend. Rabbi Baruch's eyes, too, brimmed with tears, and he said: God says the same thing: I hide, but no one wants to seek Me!

Chasidic, 18th Century

6

Rabbi Baruch once said: Elijah's great work was not that he performed miracles, but that, when, in his conflict with the priests of Baal on Mt. Carmel, fire fell from Heaven, the people did not speak of miracles, but cried: "The Lord is God (I Kings 18.39)!"

Chasidic, 18th Century

7

Rabbi Shneur Zalman of Liadi asked a disciple: Mosheh, what do we mean when we say 'God'? The disciple, taken aback, was silent. He asked a second and a third time. Finally, he said: Why are you silent? Because, came the reply, I do not know. Shneur Zalman rejoined: Do

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you think I know? And yet I must say it, I must say it. I must say: God is

Chasidic, 18th Century

8

Once the Baal Shem became so depressed that he thought: I have no share in the world-to-come. And then he said to himself: If I love God, what need have I of paradise?

Chasidic, 18th Century

9

His disciples went to visit Rabban Yochanan ben Zakkai as he lay ill. They said: Master, give us your blessing. He replied: May you fear God as much as you fear human beings. They said: No more than that? He replied: That is more than enough, believe me! Do you not know that when we are about to commit a transgression we dismiss God from our minds and hope that no human eye may notice us!

Talmud

10

A disciple asked the Baal Shem: Why does one who ordinarily feels close to God, sometimes experience a sense of remoteness from the divine presence? He replied: When a parent begins to teach a baby to walk, the parent steadies the child with both hands, and the guiding presence is always felt. Then, bit by bit, the parent moves away, establishing 'growing' distances which the child learns to traverse on its own. God may seem to move away from us sometimes, but perhaps He wants us to grow by taking hesitant steps toward Him.

Chasidic, 18th Century

11

But the child must grow. It must emerge from mother's womb, from mother's breast; it must eventually become a completely separate human being. The very essence of motherly love is to care for the child's growth, and that means to want the child's separation from herself. Here lies the basic difference to erotic love. In erotic love, two

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people who were separate become one. In motherly love, two people who were one become separate. The mother must not only tolerate, she must wish and support the child's separation. It is only at this stage that motherly love becomes such a difficult task, that it requires unselfishness, the ability to give everything and to want nothing but the happiness of the loved one.

Erich Fromm

12

Religion offers answers without obliterating the questions. They become blunted and will not attack you with the same ferocity. But without them the answer would dry up and wither away. The question is a great religious act; it helps you live great religious truth.

Shmuel Sperber

13

Keep two truths in your pocket, and take them out according to the need of the moment. Let one be: 'For my sake was the world created.' And the other: 'I am dust and ashes.'

Chasidic, 18th Century

14

The Great Maggid of Mezritch had a room adjoining the bedchamber of his disciples. Sometimes he would enter with a light in his hand, and look into their sleeping faces. Once he bent down to the low bench on which young Shneur Zalman of Liadi lay under a threadbare, three-cornered cover. He looked a long time and then thought: Miracle of miracles, that so great a God lives in so frail a dwelling!

Chasidic, 18th Century

15

Israel is committed by the Covenant to serve as the special steward of the Torah, the agent and exemplar of the divine dispensation in the world of humanity. Wholeness and holiness are conditions of that commitment: "You shall be holy unto Me; for I, the Lord, am holy, and have set you apart from the peoples, to make you Mine (Leviticus

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20.26).” Any diminution of them—any tarnishing of the divine by the corruption of the human—is therefore not only an individual offense, a blot on individual character, but also a breach of the Covenant, a positive impediment to the discharge of its obligations. Conversely, any individual enhancement of them is at the same time a contribution to the collective endeavor.

For this reason, Yom Kippur is a public institution as well as a private experience. The confessions which are recited on this day are couched, significantly enough, in the first person plural; and what is envisaged is a purification not only of individual souls but also of the whole House of Israel.

Theodor Gaster

16

Whoever spreads malicious gossip is like one who denies God. One is also forbidden to listen to malicious gossip. Our sages taught that four types of people cannot receive the Divine Presence: scoffers, liars, flatterers, and those who spread malicious gossip.

All are obliged to be merciful, as it is written: “Do not harden your heart or shut your hand against the poor, your kin (Deuteronomy 15.7).” We must avoid arrogance, as it is written: “The arrogant are repellent to the Lord (Proverbs 16.5).”

Free yourself of hatred, as it is written: “You shall not hate another in your heart (Leviticus 19.18a),” and “Love your neighbor as yourself; I am the Lord (Leviticus 19.18b).” Our sages declared this to be the essence of the Torah. For through love of one’s neighbor, and through peace-making, the people of Israel translate the Torah’s teachings into reality.

Jonah ben Abraham Gerondi, 13th Century

17

Days are scrolls: write on them only what you want remembered.

Bachya ibn Pakuda, 11th Century

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18

Rabbi Rafael said: Measured behavior is a dreadful evil. We do a great wrong when we trim our actions to suit others. It is as if we were always manipulating weights and measures.

Chasidic, 18th Century

19

What do you call 'profaning God's name?' Rav said: In my case, since I am reputed to live strictly under the discipline of Torah, it would be failing to pay the butcher promptly.

Talmud

20

There are birds of passage which fly to warm countries in the autumn. In one of those lands the people once saw a glorious multicolored bird amidst a flock journeying through the sky. Never had eyes seen a bird so beautiful. He alighted at the top of a very tall tree and nested in the leaves. Now when the king heard of it, he wanted it for himself. Some men were ordered to make a human ladder, each to stand on the other's shoulders until they reached the nest. It took a long time to build this living ladder. When reaching fingertips had almost grasped the bird, those who stood nearest the ground grew restive, shook themselves free—and everything collapsed.

Chasidic, 18th Century

21

A rich man once came to the Maggid of Koznitz for blessing. 'What are you in the habit of eating?' asked the Maggid. The man replied: 'I am modest in my demands. Bread and salt, a drink of water, I need no more.' 'What are you thinking of! You must eat roast meat and drink mead, like all the rich.' And the rabbi did not let him go until he had promised to change his ways. Later, to his puzzled chasidim, the Maggid explained: 'Not until he eats meat will he realize that the poor need bread. As long as he himself eats only bread, he will think the poor can live on stones.'

Chasidic, 18th Century

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22

The law fuses the individual and the community into a moral unity. The dichotomy, individual and society, is dissolved under the dominion of the law of God. It commands respect for the life, dignity, and rights of human beings; it imposes social duties on individuals. Under the moral law, individual righteousness and social justice work together to give individuals their rights and society its righteousness. Conflicts between the rights of individuals and the needs of society could not arise in the thought of the Prophets because the law of God covered them both. The rights of individuals were guaranteed by the obligations laid on society, and the needs of society were met by the duties commanded to individuals.

Israel I. Mattuck

23

Rabbi Levi Yitzchak turned to the people standing around him and said: Do you know the difference between our Father Abraham, peace be with him, and his nephew Lot? Why does such a spirit of satisfaction pervade the story of how Abraham set before the angels curd and milk and tender calf? Did not Lot also bake for them and give them food? In Lot's case it is written that angels came to Sodom. But concerning Abraham, Scripture says: "... and he looked up and saw three men standing opposite him (Genesis 18.2)." Lot saw angelic shapes; Abraham saw poor, dusty wayfarers in need of food and rest.

Chasidic, 18th Century

24

See how great is the peacemaker's reward! It is written: "You shall build the altar of the Lord with unhewn stones (Deuteronomy 27.6)." Though they cannot hear, see, smell, or speak, these stones are spared the touch of the sword, as it is commanded: "You shall lift no iron tool upon them (Deuteronomy 27.5)." Why? Because the sacrifices offered upon them helped people make peace with one another. As for human beings, who *can* hear, see, smell, and speak—how much greater is their reward when they make peace among themselves!

Midrash

25

Our masters taught: His disciples came to visit Rabbi Eliezer as he lay ill. They said: Master, teach us the paths by which we may attain eternal life. He replied: Show concern for the honor of your friends; set your children at the feet of the wise, who will keep them from idle thoughts; and, when you pray, know before Whom you stand. Thus will you win eternal life.

Talmud

26

Wherever you stand to lift up your eyes to heaven, that place is a Holy of Holies. Every human being created by God in God's own image and likeness is a High Priest. Each day of your life is the Day of Atonement; and every word spoken from the heart is the name of the Lord. Therefore the sin of any of us, whether of commission or omission, brings the ruin of a whole world in its train.

S. Ansky, The Dibbuk

27

There was that law of life, so cruel and so just, which demanded that one must grow or else pay more for remaining the same.

Norman Mailer

Increase your knowledge, or you will decrease it!

Mishnah

28

Rabbi Michal gave this command to his sons: Pray for your enemies that all may be well with them. And rest assured that, far from opposing God's will, these prayers of yours, more than any others, will be in God's service.

Chasidic, 18th Century

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29

The Holy One said to Israel: My children, I have created the evil inclination, and I have created the Torah as its antidote. Occupy yourselves with the Torah, and the evil inclination will not control you.

Talmud

30

The disciples of Rabbi Pinchas were talking with animation when their master entered the House of Study. Upon his arrival, they fell silent. He asked them: What were you talking about? They replied: We were discussing our fear that the evil inclination will pursue us. He replied: You need not worry. You have not yet reached so high a plane. For the time being, *you* are still pursuing *it*.

Chasidic, 18th Century

31

Self-deceit is a strong fort;
It will last a lifetime.

Self-truth is a lightning bolt lost as I grasp it.
And the fires that it strikes can raze my house.

You ask me to yearn after truth, Lord,
But who would choose to be whipped with fire?—

—Unless in the burning there can be great light,
Unless the lightning that strikes terror
Lights enough to show the boundaries
Where terror ends,
And at the limits, still enduring and alive,
Shows me myself
And a hope no longer blind.

Joanne Greenberg

32

When Akabya ben Mahalalel was dying, his son said to him: Father, commend me to your colleagues. He replied: I will not commend you.

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His son said: Have you found in me some cause for complaint? Akabya answered: No, but your own deeds will commend you to them, or your own deeds will estrange you from them.

Mishnah

33

Rabbi Michal once said to his sons: My life was blessed, because I never needed anything until I had it.

Chasidic, 18th Century

34

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

Midrash

35

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

Mishnah

36

Happy are you, O Israel! Before whom are you made clean, and before whom do you cleanse yourselves? Your Maker in heaven, as it is said: "I will sprinkle clean water upon you, and you shall be clean (Ezekiel 36.25)."

Mishnah

37

Some louts in Rabbi Meir's neighborhood were giving him a great deal of trouble, and in exasperation he prayed for their deaths. His wife Beruriah said to him: How can you think that such prayer is permitted? Pray for an end to sin; then, sin having ceased, there will be no more sinners. Pray that they may turn from their ways. Then Rabbi Meir prayed on their behalf.

Talmud

38

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

Claude G. Montefiore

39

“Open to Me (Song of Songs 5.2).” Make for Me an opening (of repentance), an opening as narrow as the point of a needle, and I will make the opening so wide (for pardon) that camps full of soldiers and siege engines could enter it.

Midrash

40

One who says: I will sin and repent, then I will sin again and repent again, is not really repentant. And one who says: I will sin, and the Day of Atonement will atone for me, will find that that day will not avail for atonement.

Mishnah

41

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

Mishnah

42

If we are guilty of sin and confess it and yet do not change our ways, we may be compared to those who hold a defiling object even while they are immersed in purifying waters! Will all the world’s waters help them? So long as we cling to defilement, the uncleanness remains.

Talmud

43

We do not ask that our past sins may be forgiven in the sense that their effects may be cancelled, for that is impossible. All we can ask and do ask for is better insight, purer faith, fuller strength. We want to grow in holiness of life and in the love of God. For this we ask God's help, for this we try by earnest prayer to realise better the true vileness of sin, how it separates us from God, and weakens and defiles us; for this only we make repentance and seek atonement.

Claude G. Montefiore

44

When you talk about and reflect upon an evil deed you have done, you become the captive of your thoughts—all your soul is utterly caught up in the evil, for you are what you think. And then you are prevented from turning, for your spirit will coarsen, your heart grow infirm, and, in addition, melancholy may disable you. After all, if you stir filth this way or that, it is still filth. What is the use of weighing and measuring our sins? In the time I am brooding on this, I could be stringing pearls for the joy of heaven. That is why it is written: "Depart from evil, and do good (Psalm 34.15)" —turn wholly from evil, do not brood about it, and do good. You have done wrong? Then balance it by doing right.

Chasidic, 19th Century

45

After the flood, Noah opened the ark and looked out. He saw the earth desolate, forests and gardens uprooted, corpses visible everywhere. There was no grass, no vegetation; the world was a wasteland. In pain and dismay, he cried out to his Master: Sovereign of all creation, in six days You made the earth and all that grows in it: it was like a garden, like a table prepared for a feast; now You Yourself have brought the work of Your hands to nought, uprooting all that You planted, tearing down all that You built. Why did You not show compassion for Your creatures? God then replied: O faithless shepherd! Now, after the destruction, You come to Me and complain. But when I said to you: Make an ark for yourself, for I am going to flood the earth to destroy all flesh, you did not plead for your neighbors! How differently Abraham will act; he will pray on behalf of the people of Sodom and Gomorrah. And Moses, when his people

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anger Me with their calf of gold, will offer his life for them. But you—when you saw that judgment was about to strike the world—you thought only of yourself and your household, while all else perished by fire and water!

Then Noah understood that he had sinned.

Midrash

46

“Return, O Israel, to the Lord your God (Hosea 14.2).” Rabbi Judah bar Simon said: Return, even if you have denied the Source of all existence. Rabbi Elazar said: When one person insults another in public, the injured party usually demands a public apology before there can be a reconciliation. But even if one blasphemes by publicly denying God, the Holy One declares: Repent even in private and I shall welcome you. As it is written: “I will heal their apostasy; I will love them freely (Hosea 14.5).”

Midrash

47

God says: My hands reach out to the penitent; I reject none who give Me their hearts. Therefore we read: “Peace, peace, to all, far and near (Isaiah 57.19).” God says: Though you be far from Me, I will draw near and heal you—if you come toward Me!

Midrash

48

Friends, what does it say about the people of Nineveh? Not, “God saw their sackcloth and their fasting,” but, “God saw their deeds—that they had turned back from their evil way (Jonah 3.10).” And in his admonition, the prophet says: “Rend your hearts, and not your garments (Joel 2.13).”

Mishnah

49

Atonement with God means redemption from sinfulness. It does not

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redeem us from an earthly fate. We are not transported into the other world as a consolation for suffering. We are redeemed from the illusion that our share in evil is unavoidable . . . God in mercy can grant atonement only to those who strive for the good, who recognize sin and wish to avoid it. Without our moral work in repentance, God would be unable to redeem us.

Hermann Cohen

50

Our Rabbis have taught: Those who are persecuted and do not persecute in turn, those who listen to contemptuous insults and do not reply, those who act out of love and are glad of sufferings, concerning them the Torah says: "They that love God are like the sun going forth in his strength (Judges 5.31)."

Talmud

51

To act out of love and to be willing to bear the suffering which the good and true man must inevitably bear in a world like ours, in a world which is only partly divine and which must be won for God through the efforts of man—that is the deepest utterance of the rabbis and the culminating idea of Jewish religiosity and of Jewish prayer.

Henry Slonimsky

52

One can always find warm hearts who in a glow of emotion would like to make the whole world happy but who have never attempted the sober experiment of bringing a real blessing to a single human being. It is easy to revel enthusiastically in one's love of man, but it is more difficult to do good to someone solely because he is a human being. When we are approached by a human being demanding his right, we cannot replace definite ethical action by mere vague goodwill.

Leo Baeck

53

One wears his mind out in study, and yet has more mind with which to

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study. One gives away his heart in love and yet has more heart to give away. One perishes out of pity for a suffering world, and is the stronger therefor. So, too, it is possible at one and the same time to hold on to life and let it go.

Milton Steinberg

54

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

Jacob P. Rudin

55

There was a villager who, on the Days of Awe, would pray in the Baal Shem Tov's Synagogue. His son was a dull lad who had not learned to read his letters, much less the prayer book. So his father never took him with him. But when the boy reached the age of Bar Mitzvah, his father took him to the synagogue on Yom Kippur, to keep an eye on him, lest, out of sheer ignorance, he eat on the holy fast day. This boy had a little flute which he would play while in the field tending his flock. Though his father did not know it, he had taken it with him to the synagogue. All day long the boy sat in silence in the House of Prayer. During the Additional Prayer, the boy had whispered to his father: Father, I want to play my flute. Terrified, his father had spoken to him sharply, and the boy had subsided. This happened again during the afternoon service, and at its conclusion. Each time his father restrained the boy. Finally, however, during the concluding service, the boy forced the flute out of his pocket and blew a blast so loud that all were taken aback. When the Baal Shem Tov (who was the Reader) heard the sound, he shortened his prayer.

At the end, the Baal Shem Tov said: This child's flute lifted up all our prayers. Through the strength of his yearning he played his heart's note perfectly. This was very dear to God, and all our prayers were accepted for his sake.

Chasidic, 18th Century

56

Rabbi Joshua came upon the prophet Elijah as he stood at the entrance of Rabbi Shimon bar Yochai's cave. He asked the prophet: When will the Messiah come? Elijah answered: You will find him before the gates of Rome, sitting among the poor. His body, like theirs, is covered with running sores. The others first remove all their dressings and then apply fresh bandages. But he never changes more than one dressing at a time, for he thinks: when I hear the call, I must be able to come without delay!

Rabbi Joshua went and found him. He said: Peace be with you, my master and teacher! The reply was: Peace be with you, son of Levi! Then Joshua asked: When are you coming, master? And he answered: Today! But when the day had come to an end, the Messiah had not arrived, and Rabbi Joshua turned to Elijah, and said: He lied to me, oh, he lied to me! Today! he said, and he did not come. He lied . . . But Elijah said: You must understand what he meant, for it is written: "Today—if you will but hearken to God's voice (Psalm 95.7)!"

Talmud

57

Rav Beroka of Bei Hozae was often in the market of Bei Lapat. There he would meet Elijah. Once he said to Elijah: Is there anyone in this market who has earned eternal life? Elijah said to him: No. They were standing there when two men came along. Elijah said to him: These men have earned eternal life. Rav Beroka went to them and said: What do you do? They replied: We are jesters, and make the sad to laugh. When we see two people quarreling, we strain ourselves to make peace between them.

Talmud

58

Darkness is not the road to light, dictatorship and paternalism are not the paths to freedom and independence, terror is no express train to the golden age.

Chaim Greenberg

59

Everyone suddenly burst out singing;
And I was filled with such delight
As prisoned birds must find in freedom,
Winging wildly across the white
Orchards and dark-green fields;
 on—on—and out of sight.
Everyone's voice was suddenly lifted;
And beauty came like the setting sun;
My heart was shaken with tears; and horror
Drifted away . . . Oh, but everyone
Was a bird; and the song was wordless—
 the singing will never be done.

Siegfried Sassoon

*All rise**Before the open Ark*

רבונו של עולם, הנני עומד לפניך ביראה ובשפלות
 להתפלל עם עמך בני ישראל ובעדם. יודע אני שאיני כדאי
 והגון לכה, כי טמא שפתים אנכי, ובתוך עם-טמא שפתים
 אנכי ישב. מי יקום במקום קדשך? ואם עונות תשמר, מי
 יעמד? ואתה יושב תהלות ישראל, ומתיר להתפלל עם
 העברנים. על-כן, ברחמיך הרבים, רחם עלי ועל שולחי.
 אל יכלמו בי, ואל אכלם בהם. היה עם פיפיות שליחי עמך.
 חזק אמונתנו, וטהר מחשבותינו, ופשעינו תכסה באהבה,
 ותבא תפלתנו היום לפני כסא כבודך.

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

*The Ark is closed**All are seated*

♦ ♦

*For congregations where the blessing over the lights
is recited in the synagogue*

הדלקת הנרות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם
הַכַּפּוּרִים.

Blessed is the Lord our God, Ruler of the universe, who
hallows us with Mitzvot, and commands us to kindle the
lights of (Shabbat and) the Day of Atonement.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁחַיָּנוּ וְקִיְּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

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

♦ ♦

EVENING SERVICE

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In the beginning God created heaven and earth,
and the earth brought forth life,
and life gave birth to man and woman.
And they became conscious:
Aware that they were free
to create or destroy,
to live or to die.
Conscious also that they were not alone.
Slowly they became aware of a Presence
greater than themselves,
whose will must be done
if we are to endure
and become what we can be.
This vision was seen by the founders of our people.
At the Mountain they pledged themselves
and us, their children,
to live by its light,
to share it with others.
Here we stand, heirs of the past
and makers of the future—
priestly, privileged,
but heavily burdened
with blindness, folly, unfaithfulness.
Can we re-open our eyes to wisdom,
to be, or hope to be, at one with the One?
This day, if any day, can make us whole.
Trembling, we pray to gain
a new heart, a new spirit.

♦ ♦

Once more Atonement Day has come.
All pretense gone,
naked heart revealed to the hiding self,
we stand on holy ground,
between the day that was
and the one that must be.

We tremble.
At what did we aim?
How did we stumble?
What did we take? What did we give?
To what were we blind?
Last year's confession came easily to the lips.
Will this year's come from deeper than the skin?
Say then:
Why are our paths strewn with promises like
fallen leaves?
Say then:
When shall our lust be for wisdom?
Say now:
Love and truth shall meet;
justice and peace shall embrace.

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

Make consistent our impulse for good;
let us know the joy of walking in Your ways.

♦ ♦

MEDITATION

Kol Nidrei is the prayer of people not free to make their own decisions, people forced to say what they do not mean. In repeating this prayer, we identify with the agony of our forebears who had to say 'yes' when they meant 'no.' Kol Nidrei is also a confession: we are all transgressors, all exiled from the Highest we know, all in need of the healing of forgiveness and reconciliation. For what we have done, for what we may yet do, we ask pardon; for rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.

♦ ♦

עֲבֹרוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר.
עֲבֹרוֹת שְׁבִין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר
עַד שִׁירְצָה אֶת-חֵבְרוֹ.

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

♦ ♦

All rise

The Ark is opened

אור זָרַע לְצַדִּיק, וְלִישְׂרֵי-לֵב שְׂמָחָה.

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

♦ ♦

The Scrolls are taken from the Ark

בִּישׁוּבָה שֶׁל מַעְלָה וּבִישׁוּבָה שֶׁל מַטָּה,
עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקָּהָל,
אָנוּ מִתְרִין לְהִתְפַּלֵּל עִם הָעֲבָרִינִים.

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

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

Heart of all life, from this Day of Atonement to the next—

may we reach it in peace—all Israel makes these vows: to turn from sin and wrongdoing, and to walk in the way of Your Law, the path of justice and right. Yet we know our weakness—how prone we are to fail: help us to keep these vows made with contrite hearts. We have come to seek pardon and forgiveness.

ALL VOWS

כל נדרי

כָּל-נְדָרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי
 וְשָׁבוּעוֹת, הַנִּדְרָנָא וְדִאֲשַׁתְּבַעְנָא וְדִאֲחַרְיִמְנָא
 וְדִאֲסַרְנָא עַל נַפְשָׁתְנָא, מִיּוֹם כַּפּוּרִים זֶה עַד יוֹם
 כַּפּוּרִים הַבָּא עָלֵינוּ לְטוֹבָה, כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן,
 כְּלֵהוֹן יְהוֹן שְׂרוֹן, שְׁבִיקִין שְׁבִיתִין, בְּטִלִין וּמְבַטְלִין,
 לֹא שְׁרִירִין וְלֹא קִיָּמִין. נִדְרָנָא לֹא נְדָרֵי, וְאֶסְרָנָא לֹא
 אֶסְרֵי, וְשָׁבוּעָתְנָא לֹא שָׁבוּעוֹת.

Let all our vows and oaths, all the promises we make and the obligations we incur to You, O God, between this Yom Kippur and the next, be null and void should we, after honest effort, find ourselves unable to fulfill them. Then may we be absolved of them.

* *

וְנִסְלַח לְכָל-עַדְת בְּנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר בְּתוֹכְכֶם, כִּי
 לְכָל-הָעָם בְּשִׁגְגָה.

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

סֵלַח נָא לְעוֹן הָעָם הַזֶּה כְּגֵדֶל חֲסִדְךָ, וְכַאֲשֶׁר נִשְׂאֵת
 לְעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָה.

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

וַיֹּאמֶר יְיָ: "סָלַחְתִּי כְּדַבְּרְךָ."

And the Lord said: I have pardoned in response to your plea.

♦ ♦

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

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

♦ ♦

The Scrolls are returned to the Ark

Remain standing

שמע וברכותיה

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ!

Praise the Lord, to whom our praise is due!

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

♦ ♦

AS CLOSE TO US AS BREATHING

מעריב ערבים

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֲרָבִים. בְּחֻכְמָה פוֹתַח שְׁעָרִים, וּבְתַבּוּנָה
מַשְׁנֵה עֲתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־

הכּוֹכְבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֶשֶׁךְ וְחֶשֶׁךְ מִפְּנֵי אוֹר,
וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ עֲבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלוֹךְ
עָלֵינוּ, לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

°O God, how can we know You? Where can we find You?
You are as close to us as breathing, yet You are farther
than the farthest star.

You are as mysterious as the vast solitudes of night, yet as
familiar to us as the light of the sun. To Moses You said:
“You cannot see My face, but I will make all My
goodness pass before you.”

Even so does Your goodness pass before us: in the realm
of nature, and in the varied experiences of our lives.

♦ ♦

YOUR GOODNESS ENTERS OUR LIVES

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ: תוֹרָה
וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת.
עַל-כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ,
וּנְשַׁמַּח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.
וְאַהֲבֶתְךָ אֶל-תְּסִיר מִמֶּנּוּ לְעוֹלָמִים! בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

°When justice burns within us like a flaming fire, when love
evokes willing sacrifice from us, when, to the last full

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

measure of selfless devotion, we demonstrate our belief in the ultimate triumph of truth and righteousness, then Your goodness enters our lives; then You live within our hearts, and we through righteousness behold Your presence.

♦ ♦

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד!

Blessed is His glorious kingdom for ever and ever!

All are seated

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּה
 הַיּוֹם, עַל-לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָה, וְדַבַּרְתָּ בָם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
 וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ,
 וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.

You shall love the Lord your God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם
 קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהָיִית לְכֶם לֵאלֹהִים. אֲנִי יְיָ
 אֱלֹהֵיכֶם.

Be mindful of all My mitzvot, and do them; so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God; I, the Lord, am your God.



THE HELP OF OUR PEOPLE

גאולה

אֱמֶת וְאַמוּנָה כָּל־זוֹאת, וְקִיָּם עָלֵינוּ כִּי הוּא ייִ
אֶלֶּהֵינוּ וְאֵין זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ
מִיַּד מְלָכִים, מִלְּכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים.
הָעֹשֶׂה גְדֻלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד־אֵין
מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא־נָתַן לְמוֹט רַגְלֵנוּ.
הָעֹשֶׂה לָּנוּ נְסִים בְּפִרְעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶרֶם
בְּנֵי חָם. וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם. וְרָאוּ בְּנֵי גְבוּרָתוֹ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם. מָשָׁה וּבְנֵי יִשְׂרָאֵל לָךְ
עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

°True and enduring are the words spoken by our prophets.

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

You are the First and the Last:

besides You there is no redeemer or savior.

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

Your kingdom and Your truth abide for ever.

You have been the help of our people in time of trouble;

You are our refuge in all generations.

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

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

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

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

מִי־כִמְכָה בְּאֵלִים, יְיָ?

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

מִי כִמְכָה, נֹאדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּת, עֲשֵׂה פִלְאָ?

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

מְלִכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה; "זֶה אֱלֹהֵי!"
 עָנוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעַד!"

In their escape from the sea, Your children saw your sovereign
 might displayed. "This is my God!" they cried. "The Eternal will
 reign for ever and ever!"

וְנֹאמְרוּ: "כִּי־פָדָה יְיָ אֶת־יִצְעֻקְב, וּגָאֵלוּ מִיַּד חֹזֵק
 מִמֶּנּוּ." בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

Now let all come to say: The Eternal has redeemed Israel and
 all the oppressed. Blessed is the Eternal God.

♦ ♦

השכיבנו, יי אלהינו, לשלום, והעמידנו, מלכנו, לחיים. ופרוש עלינו סבת שלומך, ותקננו בעצה טובה מלפניך, והושיענו למען שמך, והגן בעדנו. והסר מעלינו אויב, דבר וחרב ורעב ויגון; והסר שטן מלפנינו ומאחרינו; ובצל כנפיך תסתירנו, כי אל שומקנו ומצילנו אתה, כי אל מלך חנון ורחום אתה. ושמור צאתנו ובואנו לחיים ולשלום, מעתה ועד עולם, ופרוש עלינו סבת שלומך. ברוך אתה, יי, הפורש סבת שלום עלינו, ועל-כל-עמו ישראל, ועל-ירושלים.

°The shadows fall, but end of day fills the eye with brightness; the infinite heavens glow, and all creation sings its hymn of glory. With hope, therefore, we pray for light within: O God, reveal Yourself; hide no more; let Your face shine on all who seek You.

Eternal and infinite God, banish our darkness! Be present to us as the sudden light that lifts the heart and brings us joy.

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

♦ ♦

ON SHABBAT

THE COVENANT OF SHABBAT

ושמר

ושמרו בני-ישראל את-השבת, לעשות את-השבת
לדרתם ברית עולם. ביני ובין בני ישראל אות היא

EVENING SERVICE

לְעַלְמָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׂ.

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

♦ ♦

ON THIS DAY

כִּי בַיּוֹם הַזֶּה

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם; מִכָּל
חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ.

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

♦ ♦

READER'S KADDISH

חֲצִי קָדִישׁ

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבַיּוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעָגְלָא
וּבְזִמְן קָרִיב, וְאַמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וְלְעַלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעַלְמָא מִן כָּל־
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֻלְמָא,
וְאַמְרוּ: אָמֵן.

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

Let His great name be blessed for ever and ever.
 Let the name of the Holy One, blessed is He, be glorified, ex-
 alted and honored, though He is beyond all the praises, songs,
 and adorations that we can utter, and let us say: Amen.

♦ ♦

All rise

תפלה

אֲדַנִּי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

°May our lips and our lives be one in serving eternal truth.

THE DISTANT SHORES OF BLESSING

אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל,
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים,
 וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי
 בְּנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

*You bestow love and kindness on all Your children. You
 remember the devotion of our ancestors. In Your love, You
 bring redemption to their descendants for the sake of Your
 name.*

Remember us unto life, O King, who delights in life, and in-
 scribe us in the Book of Life, for Your sake, O God of life.

זָכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר
 הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
 וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אֲבֹרָהּם.

*°You are our Ruler and our Helper, our Savior and Protec-
 tor. Blessed is our Eternal God, Shield of our people in every
 age.*

♦ ♦

THE POWER TO LIVE AND ACT

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב
 לְהוֹשִׁיעַ.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.
 סוּמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
 וּמְקִיִּים אַמוּנָתוֹ לִישְׁנֵי עֶפֶר.
 מִי כְמוֹךָ, בְּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית
 וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה? מִי כְמוֹךָ אֵב הַרְחָמִים,
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים? וְנֶאֱמַן אַתָּה לְהַחְיֹת
 הַכֹּל. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל.

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

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

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

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

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

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

All are seated

♦ ♦

GOD'S HOLINESS

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל-יּוֹם
 יִהְיֶה לְךָ סֵלָה.
 וּבְכֵן תֵּן פְּחָדֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל-מַעֲשֵׂיךָ, וְאִימַתְךָ
 עַל כָּל-מַה-שֶּׁבָרְאַתָּ. וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים,
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ כְּלָם אֲגָדָה
 אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ, יְיָ
 אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עוֹז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרְאַתָּ.

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

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
 לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לַמְּיַחֲלִים לָךְ, שִׁמְחָה לְאַרְצֶךָ
 וְשִׁשׂוֹן לְעִירְךָ, וְצַמִּיחַת קָרְן לְכָל-יּוֹשְׁבֵי תֵבֵל.

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

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים
 בְּרָנָה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפֹּץ-פִּיָּהּ וְכָל-הַרְשָׁעָה כָּלָה
 בְּעָשָׂן תִּכְלָה. כִּי תַעֲבִיר מִמְּשָׁלַת זְרוֹן מִן הָאָרֶץ.

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

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

וּתְמַלֵּךְ אֶתָּה, יְיָ, לְבַדְּךָ עַל כָּל-מַעֲשֵׂיךָ, בְּכַתּוּב
 בְּדַבְּרֵי קִדְשֶׁךָ:

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

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!

*The Lord shall reign for ever; your God, O Zion, from
 generation to generation. Halleluyah!*

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ,
 בְּכַתּוּב:

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

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ
 בְּצִדְקָה.

*The Lord of Hosts is exalted by justice; the holy God is
 sanctified by righteousness.*

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed is the Lord, the holy King.

♦ ♦

THE HOLINESS OF THIS DAY

קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ
בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קְרָאתָ.

°We render thanks to You that You have called us to Your service, to bring the knowledge of Your word to the four corners of the earth.

You have called us Your servant, to give faithful witness even in suffering and deprivation.

וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם (הַשַּׁבָּת הַזֶּה
לְקִדְשָׁה וְלִמְנוּחָה וְאֶת־יּוֹם) הַכַּפּוּרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל־בוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ,
מִקְרָא קָדֵשׁ, זָכַר לִיציאת מצרים.

°In this solemn hour, O God, we would draw near to You; may the observance of this Day of Atonement help us to remember Israel's sacred heritage. Teach us to build our lives on the abiding foundations of Your law; open our eyes to the goodness of life and its sacred opportunities for service.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם
(הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה; מְחָה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגֵּד עֵינֶיךָ, כְּאָמֹר: "אֲנֹכִי, אֲנֹכִי
הוּא מְחָה פְּשָׁעֶיךָ לְמַעְנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר."

וְנֹאמֵר: "מְחִיתִי כְעַב פְּשָׁעֶיךָ, וְכַעֲנֵן חַטָּאתֶיךָ,
שׁוֹבָה אֵלַי, כִּי גֹאֲלֶתֶיךָ." וְנֹאמֵר: "כִּי בַיּוֹם הַזֶּה
יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם; מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ
תִטְהָרוּ."

°O Source of mercy, give us the grace to show forbearance to those who offend against us. When the wrongs and injustices of others wound us, may our hearts not despair of human good. May no trial, however severe, embitter our souls and destroy our trust. When beset by trouble and sorrow, our mothers and fathers put on the armor of faith and fortitude. May we too find strength to meet adversity with quiet courage and unshaken will. Help us to understand that injustice and hate will not for ever afflict the human race; that righteousness and mercy will triumph in the end.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתְנוּ), קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מִטּוֹבָה,
וְשִׂמְחָנוּ בִישׁוּעָתְךָ, (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרִצּוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִנְחוּנוּ בְּהַיְשָׁרָאֵל מִקִּדְשֵׁי
שְׁמֶךָ), וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. כִּי אַתָּה סֹלֶחַן
לְיִשְׂרָאֵל וּמַחְלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה.
בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ
וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־
שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מִקִּדְשׁ (הַשְּׁבֵת וְ)
יִשְׂרָאֵל וַיּוֹם הַכַּפּוּרִים.

Sanctify us with Your Mitzvot and bring us near to Your service, that we may be worthy to proclaim Your truth to all the world.

Satisfy us with Your goodness, and gladden us with Your

salvation. Purify our hearts that we may serve You in truth. For You, O God, are Truth, and Your word endures for ever. Blessed is the Lord, who sanctifies (*the Sabbath,*) Israel and the Day of Atonement.



WORSHIP

עבודה

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֵּם בְּאַהֲבָה
תִּקְבַּל, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל
קָרוֹב לְכָל-קִרְאָיו, פָּנָה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּף
רוּחְךָ עָלֵינוּ, וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.

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

Blessed is the Lord, whose presence gives life to Zion and all Israel.

בְּרוּךְ אַתָּה, יְיָ, הַמְּחַיֵּה הַמְּחַיֵּה שְׁכִינָתוֹ לְצִיּוֹן.



TO WHOM OUR THANKS ARE DUE

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל-חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל-נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל-
נְסִיךָ שְׁבָבְל־יּוֹם עִמָּנוּ, וְעַל-נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שְׁבַבְל־עַת, עָרַב וּבָקֵר וְצִהָרִים. הַטּוֹב: כִּי לֹא־כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם: כִּי־לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קוֹיֵנו
לָךְ.

We gratefully acknowledge, O Lord our God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield. We give thanks to You for our lives which are in Your hand, for our souls which are ever in Your keeping, for Your wondrous providence and Your continuous goodness, which You bestow upon us day by day. Truly, Your mercies never fail, and Your lovingkindness never ceases. Therefore do we for ever put our trust in You. O God, let life abundant be the heritage of all the children of Your covenant! Blessed is the Eternal God, to whom our thanks are due.

PEACE

ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל־הָעַמִּים תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עַת וּבְכָל־שָׁעָה
בְּשִׁלוֹמָךְ. בְּסִפּוֹר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה
הַשְּׁלוֹם.

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

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righteousness, and inscribe us in the Book of life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

♦ ♦

MEDITATION

Do not say after you have sinned, 'There is no restoration for me,' but trust in the Lord and repent, and God will receive you. And do not say, 'If I confess, I shall be disgraced,' but hold position in contempt, humble yourself, and return in repentance.

♦

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

♦ ♦

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי
וְגוֹאֲלִי.

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

or

עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ 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.

♦ ♦

All rise

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל
תְּתַעַלֵּם מִתְחַנְּתָנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֲרָף
לוֹמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ חָטָאנוּ. חָטָאנוּ,
עֲוִינוּ, פָּשַׁעְנוּ.

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, Lord our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

All are seated

אֲשָׁמְנוּ, בְּגִדְנוּ, גְּזַלְנוּ, דְּבַרְנוּ דְּפִי. הָעֵוִינוּ, וְהִרְשָׁעְנוּ,
וְדָנוּ, חָמְסָנוּ, טָפְלָנוּ שָׂקַר. יַעֲצָנוּ רָע, כּוֹזְבֵנוּ, לָצָנוּ,
מְרִדְנוּ, נֹאֲצָנוּ. סָרְרָנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קָשִׁינוּ
עֲרָף. רָשָׁעְנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

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

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

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

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

There was violence, weakness of will, xenophobia.

We yielded to temptation, and showed zeal for bad causes.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, בִּי אָמַת עֲשִׂית
וְאַנְחָנוּ הִרְשָׁעָנוּ.

We have turned aside from Your commandments and from Your precepts, and it has not availed us; You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

מֵה־נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה־נִּסְפָּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים? הֲלֹא כָּל־הַנְּסֻתוֹת וְהַנְּגִלוֹת אַתָּה
יודָע? אַתָּה יודָע רְזִי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָּל־חַי.
אַתָּה חוֹפֵשׁ כָּל־חֲדָרֵי־כֶּטֶן וּבוֹחֵן בְּלִיּוֹת נֶלֶב. אֵין
דְּבַר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנְּגִד עֵינֶיךָ.

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

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
שֶׁתִּסְלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל־
עוֹנוֹתֵינוּ וְתִכַּפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

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

על חטא

על חטא שחטאנו לְפָנֶיךָ בְּאָנָס וּבְרָצוֹן,

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

על חטא שחטאנו לְפָנֶיךָ בְּזֵדוֹן וּבְשִׁגְגָה,

the sin we have committed against You consciously or unconsciously,

ועל חטא שחטאנו לְפָנֶיךָ בְּגִלּוּי וּבְסֵתֶר.

and the sin we have committed against You openly or secretly.

על חטא שחטאנו לְפָנֶיךָ בְּהִרְהוּר הַלֵּב,

The sin we have committed against You in our thoughts,

על חטא שחטאנו לְפָנֶיךָ בְּדְבוּר פֶּה,

the sin we have committed against You with our words,

ועל חטא שחטאנו לְפָנֶיךָ בְּחֻזַק יָד.

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

ועל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סִלַּח-לָנוּ, מְחַל-לָנוּ, כְּפָר-
לָנוּ!

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

על חטא שחטאנו לְפָנֶיךָ בְּאִמּוּץ הַלֵּב,

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

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עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם,

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

וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

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

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע,

The sin we have committed against You by speaking slander,

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,

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

וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע.

and the sin we have committed against You by hurting others in any way.

וְעַל כָּלם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בְּפָר־
לָנוּ!

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

♦ ♦

SILENT PRAYER

From Psalm 51

In Your love, O God, be gracious to me; in Your great mercy, wipe out my transgressions. Wash away my guilt, and free me from my sin; for I know my transgressions, and my sin is always before me.

Against You, You alone, have I sinned, and done what is evil in

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Your sight, so that You accuse me rightly, and condemn me justly. You love truth in the inner being; therefore teach me wisdom in my heart. Purify me, that I may become clean; wash me, till I am whiter than snow.

Let me hear the sound of joy and gladness, so that my oppressed being may exult. Turn Your face from my sins, and wipe out all my iniquities. Create in me a clean heart, O God, and renew a willing spirit within me. Do not cast me away from Your presence, do not remove Your holy spirit from me. Let me know again the joy of Your help, and keep alive in me a generous spirit. Then will I teach transgressors Your way, and cause sinners to return to You. Save me from bloodshed, O God, redeeming God! Then I will sing the praises of Your goodness. Eternal God, open my lips, and my mouth shall declare Your glory!

♦ ♦

PRAYERS FOR FORGIVENESS

סליחות

Psalm 130

שִׁיר הַמַּעְלוֹת. מִמַּעַמְקִים קָרָאתִיךָ, יְיָ.
אֲדַנִּי, שְׁמָעָה בְּקוֹלִי; תִּהְיֶינָה אָזְנוֹךָ קְשׁוּבוֹת לְקוֹל
תַּחֲנוּנָי.
אִם עֲוֹנוֹת תִּשְׁמַר־יָהּ, אֲדַנִּי, מִי יַעֲמֹד?

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

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

כִּי עֲמֹךָ הַסְּלִיחָה, לְמַעַן תִּזְכָּר.
קוֹיִתִי יְיָ, קוֹתָה נַפְשִׁי, וּלְדַבְּרוּ הוֹחֲלֹתַי.

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

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

נְפֹשִׁי לֹאֲדַנִּי מִשְׁמָרִים לְבֹקֵר, שְׁמָרִים לְבֹקֵר.
יְחַל יִשְׂרָאֵל אֶל יְיָ, כִּי עִם יְיָ הַחֶסֶד וְהַרְבֵּה עֲמוּ
פְדוּת.

וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

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

You, O God, will set us free from all our faults!

♦ ♦

יַעֲלֶה תַחֲנוּנֵינוּ מֵעֶרֶב, וַיְבֹא שׁוֹעֲתֵנוּ מִבֹּקֵר,
וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב:
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב, וַיְבֹא צְדָקֵתֵנוּ מִבֹּקֵר,
וַיִּרְאֶה פְדִינֵנוּ עַד עֶרֶב.
יַעֲלֶה עֲתִירֵתֵנוּ מֵעֶרֶב, וַיְבֹא סְלִיחָתֵנוּ מִבֹּקֵר,
וַיִּרְאֶה נְאֻקָּתֵנוּ עַד עֶרֶב.
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב, וַיְבֹא לְמַעַנּוּ מִבֹּקֵר,
וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב.

יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב, וַיְבֹא טְהָרָנוּ מִבֹּקֵר,
וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב.
יַעֲלֶה זְכוּרָנוּ מֵעֶרֶב, וַיְבֹא וְעוֹדָנוּ מִבֹּקֵר,
וַיִּרְאֶה הַדְּרָתֵנוּ עַד עֶרֶב.

EVENING SERVICE

יַעֲלֶה דְּפָקְנוּ מֵעֶרֶב, וַיָּבֵא גִילָנוּ מִבֶּקֶר,
וַיִּרְאֶה בְּקִשְׁתָּנוּ עַד עֶרֶב.
יַעֲלֶה אֲנִקְתָּנוּ מֵעֶרֶב, וַיָּבֵא אֵלֵיךָ מִבֶּקֶר,
וַיִּרְאֶה אֵלֵינוּ עַד עֶרֶב.

Unto You with contrite spirits,
Do we come this eventide;
And throughout the morrow's passing
We will in Your presence bide.
O that ere the great Day closes
We be cleansed and purified!

How this solemn evening's advent
Bids us search and look within,
And until the morrow's twilight,
To confront our secret sin!
O that ere the great Day closes
Our true penitence begin!

We of guilt, alas, are conscious
As we usher in this night;
And we would make full confession
Through the lengthened morrow's flight.
O that ere the great Day closes
To our souls will come the light!

Our petitions and our prayers
Yearning rise to You this eve,
And until the morrow's twilight
Will our chastened spirits grieve.
O that ere the great Day closes
Your forgiveness we receive!

♦ ♦

Eternal God, keep before us the vision of Your kingdom.
Eternal God, draw us near to Your service.

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Eternal God, remove from us the deafness that keeps us from hearing You.

Eternal God, remove from us the blindness that obscures Your glory.

Eternal God, remove from us the stubbornness that leads us to resist Your will.

Eternal God, remove from us the selfishness that makes us small.

Eternal God, teach us Your law of righteousness.

Lord, help us to rise above what we have been. Imbue us with love for all life and reverence for all being; teach us to respond to Your greatness with awe. Strengthen us with Your love, and guide us in the paths of righteousness. On this Sabbath of Sabbaths, kindle within us a light that shall illumine all other days.

♦ ♦

Who among us is righteous
enough to say: 'I have not sinned?'
Born of love to love,
we grow weary,
heavy with regret,
sorry for ourselves,
and afraid to know
what might have been.

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

Look now to the cities:
see the broken streets,
poor and decayed,

and all afraid.
See them and ask:
What have we done?

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

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

Disfigured lies the human form divine,
estranged from its center!
“Your iniquities have separated you from your God.”
Vision fades as the Presence recedes;
the voice grows still;
the search for God is over and gone.
We are alone, all alone,
our meaning unremembered.

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

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

*Help us on our way, O God;
lead us on our path.*

♦ ♦

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל תְּעֹזְבֵנוּ וְאֵל תִּשָּׁנוּ
וְאֵל תְּכַלִּימֵנוּ, וְאֵל תִּפְרֹר בְּרִיתְךָ אִתָּנוּ. קַרְבָּנוּ
לְתוֹרָתְךָ, לְמִדְּנוּ מִצֻּרֵיךָ, הוֹרֵנוּ דְרָכֶיךָ, הֵט לִבָּנוּ
לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ, וּנְשׁוּב
אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם.

°Our God, God of all generations, may the sense of Your presence never leave us; may it keep us ever faithful to Your covenant. Make us responsive to Your Teaching, that we may walk in Your ways. Fill our souls with awe, and our hearts with love, that we may return to You in truth, and with all our being.

Lord our God, let the strength of our longing for You help us to grow in the wise use of our powers, that through us Your power may be magnified in human life. So we may hallow this world and labor to redeem it.

♦ ♦

שָׁמַע קוֹלָנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. הִשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ
וּנְשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.
אֲמַרְיֵנוּ הָאֲזִינָה, יְיָ; בִּינָה הִגִּיגֵנוּ.
אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.
אֵל תִּשְׁלִיכֵנוּ לַעַת זְקִנָה, בְּכָלוֹת כַּחֲנוּ אֵל תְּעֹזְבֵנוּ.
אֵל תְּעֹזְבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ.
כִּי לָךְ, יְיָ, הוֹחֲלָנוּ; אֶתָּה תַעֲנֵה, אֲדַנִּי אֱלֹהֵינוּ.

EVENING SERVICE

Hear our voice, Lord our God; have compassion upon us,
and with that compassion accept our prayer.

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

Consider our words, Lord: look into our inmost thoughts.

*Do not cast us away from Your presence, do not remove
Your holy spirit.*

Do not cast us away when we are old; as our strength
diminishes, do not abandon us.

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

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

♦ ♦

We are Your people
You are our King.
We are Your children
You are our Father.
We are Your possession
You are our Portion.
We are Your flock
You are our Shepherd.
We are Your vineyard
You are our Keeper.
We are Your beloved
You are our Friend.

כִּי אָנוּ עַמֶּךָ, וְאַתָּה מְלֻכֵנוּ.
אָנוּ בְנֵיךָ, וְאַתָּה אָבִינוּ.
אָנוּ נַחֲלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ.
אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ כַרְמֶךָ, וְאַתָּה נוֹטְרֵנוּ.
אָנוּ רְעִיתְךָ, וְאַתָּה דוֹרְנוּ.

♦ ♦

YOM KIPPUR

All rise

The Ark is opened

אבינו מלכנו

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלְנוּ.

Our Father, our King, hear our prayer.

אָבִינוּ מֶלֶכְנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתְנוּ.

Our Father, our King, let the gates of heaven be open to our plea.

אָבִינוּ מֶלֶכְנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת
רְצוֹן מִלְּפָנֶיךָ.

Our Father, our King, let this be an hour of compassion and favor.

אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

Our Father, our King, give strength to Your people Israel.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.

Our Father, our King, remember those slain for their love of Your name.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל
קִדּוּשׁ שְׁמֶךָ.

Our Father, our King, remember those who went through fire and water for Your sake.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

Our Father, our King, be mindful of us, and help us.

אָבִינוּ מֶלֶכְנוּ, כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Our Father our King, inscribe us in the Book of Forgiveness.

EVENING SERVICE

אָבִינוּ מֶלְכֵנוּ, בְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Father, our King, inscribe us for blessing in the Book of Life.

אָבִינוּ מֶלְכֵנוּ, בְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

Our Father, our King, inscribe us in the Book of deliverance and redemption.

אָבִינוּ מֶלְכֵנוּ, חַנּוּן וְעֲנֻן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה
עֲמָנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Our Father, our King, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

All are seated

The Ark is closed

All rise

עלינו

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

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

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

All are seated

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

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

O Source of life: may we, created in Your image, embrace
one another in friendship and in joy. Then shall we be one
family, and then shall Your kingdom be established on
earth, and the word of Your prophet fulfilled: "The Lord
will reign for ever and ever."

וְנֹאמַר: "וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ; בַּיּוֹם הַהוּא
יְהִי יְיָ אֶחָד וּשְׁמוֹ אֶחָד."

EVENING SERVICE

And it has been said: "The Lord shall reign over all the earth; on that day the Lord shall be One and His name shall be One."

יְהִי שֵׁם יְיָ מְבָרָךְ מְעַתָּה וְעַד-עוֹלָם, וַיִּמְלֵא כְבוֹדוֹ
אֶת-כָּל-הָאָרֶץ. אָמֵן וְאָמֵן.

Blessed be the name of the Lord for ever; and let the whole world be filled with His glory. Amen and Amen.

♦ ♦

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
 And then, perhaps, to wisdom;
From weakness to strength
Or strength to weakness—
 And, often, back again;
From health to sickness
 And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
 From fear to faith;
From defeat to defeat to defeat—
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
 A sacred pilgrimage.
Birth is a beginning

And death a destination.
 And life is a journey,
 A sacred pilgrimage—
 To life everlasting.

MOURNER'S KADDISH

קדיש יתום

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־בְרָא
 כְּרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
 דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra
 chi-re-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon
 u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la
 u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וַיְשַׁתְּבַח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ
 הוּא, לְעֵלָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא
 וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam
 ve-yit-na-sei, ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei
 de-ku-de-sha, be-rich hu, le-ei-la min kol bi-re-cha-ta
 ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran
 be-al-ma, ve-i-me-ru: a-mein.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־
 יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al
 kol Yis-ra-eil, ve-i-me-ru: a-mein.

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

EVENING SERVICE

O·seh sha·lom bi·me·ro·mav, hu ya·a·seh sha·lom a·lei·nu ve·al kol Yis·ra·eil, ve·i·me·ru: a·mein.

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

Let His great name be blessed for ever and ever.

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

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

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

♦ ♦

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

YIGDAL

יגדל

Yig-dal E-lo-him chai וַיִּגְדַּל אֱלֹהִים חַי וַיִּשְׁתַּבַּח,
 ve-yish-ta-bach, נִמְצָא וְאִין עַת אֶל-מְצִיאֹתוֹ.
 nim-tsa ve-ein eit el me-tsi-u-to. אָחַד וְאִין יְחִיד בְּיַחְדוֹ,
 E-chad ve-ein ya-chid ke-yi-chu-do, נְעֵלָם וְגַם אִין סוֹף לְאַחַדוֹתוֹ.
 ne-lam ve-gam ein sof לְאַחַדוֹתוֹ.
 le-ach-du-to. אִין לוֹ דְמוּת הַגּוֹף וְאִינוּ גּוֹף,
 Ein lo de-mut ha-guf לֹא נַעֲרוֹךְ אֵלָיו קִדְשָׁתוֹ.
 ve-ei-no guf, קְדֻמוֹן לְכָל-דָּבָר אֲשֶׁר נִבְרָא,
 lo na-a-roch ei-lav ke-du-sha-to. רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ.
 Kad-mon le-chol da-var רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ.
 a-sher niv-ra, הֵנוּ אֲדוֹן עוֹלָם, לְכָל-נוֹצֵר
 ri-shon ve-ein rei-shit הֵנוּ אֲדוֹן עוֹלָם, לְכָל-נוֹצֵר
 le-rei-shi-to. יוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
 Hi-no a-don o-lam, le-chol no-tsar יוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
 yo-reh ge-du-la-to u-mal-chu-to. שִׁפְעַנְבוֹאָתוֹ נִתְנוּ,
 She-fa ne-vu-a-to ne-ta-no, אֶל-אֲנָשֵׁי סְגֻלָּתוֹ וְתַפְאֲרָתוֹ.
 el a-ne-shei se-gu-la-to לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
 ve-tif-ar-to. לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
 Lo kam be-yis-ra-eil ke-mo-sheh od נְבִיא וּמְבִיט אֶת-תְּמוֹנָתוֹ.
 na-vi u-ma-bit et te-mu-na-to. תּוֹרַת אָמֶת נִתֵן לְעַמּוֹ אֵל,
 To-rat e-met na-tan le-a-mo Eil, תּוֹרַת אָמֶת נִתֵן לְעַמּוֹ אֵל,
 al yad ne-vi-o ne-e-man bei-to. עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 Lo ya-cha-lif ha-eil, ve-lo ya-mir לֹא יִחְלִיף הָאֵל, וְלֹא יִמִּיר
 da-to, le-o-la-mim le-zu-la-to. דָּתוֹ, לְעוֹלָמִים לְזוֹלָתוֹ.
 Tso-feh ve-yo-dei-a se-ta-rei-nu, דָּתוֹ, לְעוֹלָמִים לְזוֹלָתוֹ.
 ma-bit le-sof da-var be-kad-ma-to. צוּפָה וַיּוֹדַע סִתְרֵינוּ,
 צוּפָה וַיּוֹדַע סִתְרֵינוּ,
 Go-meil le-ish che-sed ke-mif-a-lo, מְבִיט לְסוֹף דָּבָר בְּקִדְמָתוֹ.
 no-tein le-ra-sha ra ke-rish-a-to. גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
 Yish-lach le-keits ya-min גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
 pe-dut o-lam, נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעָתוֹ.
 kol chai ve-yeish ya-kir נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעָתוֹ.
 ye-shu-a-to. יִשְׁלַח לְקֶץ יָמִין פְּדוּת עוֹלָם,
 יִשְׁלַח לְקֶץ יָמִין פְּדוּת עוֹלָם,
 Cha-yei o-lam na-ta be-to-chei-nu, כָּל-חַי וְיֵשׁ יִבִּיר יִשׁוּעָתוֹ.
 ba-ruch a-dei ad sheim te-hi-la-to. כָּל-חַי וְיֵשׁ יִבִּיר יִשׁוּעָתוֹ.
 כִּי עוֹלָם נִטַע בְּתוֹכָנוּ,
 כִּי עוֹלָם נִטַע בְּתוֹכָנוּ,
 בְּרוּךְ עַד עַד שֵׁם תְּהִלָּתוֹ.
 בְּרוּךְ עַד עַד שֵׁם תְּהִלָּתוֹ.

EVENING SERVICE

YIGDAL

We praise the living God,
For ever praise His name,
Who was and is and is to be
For e'er the same;
The One eternal God
Before our world appears,
And there can be no end of time
Beyond His years.

Without a form is He,
Nor can we comprehend
The measure of His love for us—
Without an end.
For He is Lord of all,
Creation speaks His praise.
The human race and all that grows
His will obeys.

He knows our every thought,
Our birth and death ordains;
He understands our fervent dreams,
Our hopes and our pains.
Eternal life has He
Implanted in our soul.
We dedicate our life to Him—
His way, our goal!