

## 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*

# תפלת שחרית ליום כפור

## YOM KIPPUR MORNING SERVICE

*Readings and Meditations begin on page 229*



Morning Service

תפלת שחרית

*For those who wear the Tallit*

Praise the Lord, O my soul!                      בְּרַכֵּי נַפְשִׁי אֶת יְיָ!  
O Lord my God, You are very great!        יְיָ אֱלֹהֵי, גְדֹלֶת מְאֹד!  
Arrayed in glory and majesty,                הוֹד וְהָדָר לְבָשָׁתָּה,  
You wrap Yourself in light as with a garment,    עָטָה אֹר בְּשַׁלְמָה,  
You stretch out the heavens like a curtain.    נוֹטָה שָׁמַיִם בְּיָרִיעָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

Blessed is the Lord our God, Ruler of the universe, who hallows us with Mitzvot, and teaches us to wrap ourselves in the fringed Tallit.

*If desired, the Morning Blessings, pages 80–91, may be read here. Then continue on page 292.*

## Opening Prayers and Songs of Praise

Hear the word of the Lord:  
When you come to appear before Me,  
bring Me no more vain offerings;  
incense is an abomination to Me.  
New moon and Sabbath  
and the calling of assemblies—  
iniquity with solemn assembly—  
I cannot endure.  
Therefore I will hide My eyes from you;  
though you make many prayers,  
I will not listen,  
so long as your hands are full of blood.  
Wash yourselves; make yourselves clean;  
remove the evil of your doings  
from before My eyes;  
cease to do evil; learn to do good;  
seek justice; correct oppression;  
defend the orphan; plead for the widow.  
Seek good and not evil, that you may live.  
And so the Lord, the God of Hosts,  
will be with you.

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

♦ ♦

שחר אבקשך

שָׁחַר אֲבַקֶּשֶׁךָ, צוּרִי וּמִשְׁגָּבִי,  
אֶעְרוּךְ לְפָנֶיךָ שַׁחֲרֵי וְגַם עֶרְבִי.  
לְפָנַי גְּדַלְתָּךְ אֶעֱמַד וְאֶבְהֵל,  
כִּי עֵינֶךָ תִּרְאֶה כָּל מַחְשְׁבוֹת לְבִי.  
מֵהֵיזָה אֲשֶׁר יוּכַל הַלֵּב וְהַלְשׁוֹן

MORNING SERVICE

לְעִשׂוֹת, וּמָה כָּח רוּחִי בְּתוֹךְ קִרְבִּי?  
הֲנֵה לְךָ תִּיטֵב זְמַרְת אָנוּשׁ; עַל כֵּן  
אוֹרֵךְ בְּעוֹד תְּהִיָּה נִשְׁמַת אֱלֹהִים בִּי.

Early will I seek You,  
God my refuge strong;  
Late prepare to meet You  
With my evening song.

Though unto Your greatness  
I with trembling soar,  
Yet my inmost thinking  
Lies Your eyes before.

What this frail heart's dreaming,  
And my tongue's poor speech,  
Can they even distant  
To Your greatness reach?

Bring great in mercy,  
You will not despise  
Praises which till death's hour  
From my soul will rise.

♦ ♦

THE DAY OF DECISION

This is the day of God. On this day we are called to the sanctuary by a summons as exalting and enduring as the everlasting hills: Prepare to meet your God, O Israel.

This is the day of awe. What are we, as we stand in Your presence, O God? A leaf in the storm, a fleeting moment in the flow of time, a whisper lost among the stars.

This is the day of decision. Today we invoke You as the Molder of our destiny. Help us to mend the evil of our ways, to right the heart's old wrongs. On this Sabbath of the soul, inscribe us for blessing in the Book of Life.

## YOM KIPPUR

This is the day of our atonement. We would return to You as penitent children long to return to a loving parent. We confess our sins on this day, knowing that the gates of repentance are always open. Receive us with compassion, and bless us with Your forgiving love.



### MEANING TO OUR FLEETING DAYS

We are tenants in the house of life; our days on earth are but a span.

*Time, like a river, rolls on, flowing year after year into the sea of eternity.*

Its passing leaves bitter memories of hours misspent.

*Now they come back to accuse us, and we tremble to think of them.*

But Your purpose gives meaning to our fleeting days, Your teaching guides us, and Your love sustains us.

*To You we pray for the knowledge and strength to live responsibly.*

Deliver us from bondage to the past; release us from the stranglehold of evil habits; make us free to start afresh.

*Let this be for us the beginning of a new season of life and health.*

Liberate us from the fear of death, and from the scornful laughter that mocks our labors.

*Though our lives be short, let them be full; hold our mortal days in Your hands as eternal moments.*

MORNING SERVICE

We, dust and ashes, are endowed with divinity; compounded of clay, we live in dimensions clay cannot enter, regions where the air vibrates with Your presence.

*Judge us less harshly than we can judge ourselves; judge us with mercy, O Fountain of life, in whose light we see light!*

♦ ♦

FOR ALL YOUR CHILDREN

*Not for ourselves alone do we pray,  
not for ourselves alone,  
but for all Your children.*

Knowing our failings,  
let us be patient with those of others.  
Knowing our will to goodness,  
may we see in others a dignity that is human,  
a beauty inviolate for ever.  
Every soul, Lord, is precious in Your sight,  
and every life is Your gift to us.  
Yet one stands poised to strike the next;  
armies uproot vines and fig-trees,  
as war and war's alarms make all afraid.

*Not for ourselves alone, therefore,  
not for ourselves alone,  
but for all Your children  
do we invoke Your love.*

♦

COME WITH THE DAY

God of pity and love, return to this earth.  
Go not so far away, leaving us to evil.  
Return, O Lord, return. Come with the day.



YOM KIPPUR

Come with the light, that we may see once more  
Across this earth's uncomfortable floor  
The kindly path, the old and loving way.  
Let us not die of evil in the night.  
Let there be God again. Let there be light.

♦ ♦

*From Psalm 139*

Lord, You see through me; You know me. You know my coming and my going; You understand my every thought. You measure my going about and my lying down; You are acquainted with all my ways.

*Whither can I go from Your spirit? Whither can I flee from Your presence? If I ascend to the heavens, You are there! If I make my home in the lower depths, behold, You are there! If I take up the wings of the morning, and dwell on the ocean's farthest shore, even there Your hand will lead me, Your right hand will hold me. If I say, 'Surely darkness will conceal me, night will hide me from view,' even the darkness is not too dark for You, the night is clear as the day.*

O God, what mysteries I find in You, how inexhaustible are their themes! I try to count them—they outnumber the grains of sand; I wake from my reverie—and still am lost in You.

*Search me, O God; look into my heart. Try me; enter my thoughts. Keep me from walking the path of grief, and guide me in the way everlasting.*

♦ ♦

O Lord, where shall I find You?  
 Hid is Your lofty place;  
 And where shall I not find You,  
 Whose glory fills all space?  
 You formed the world, abiding  
 Within the soul always;  
 Refuge to those who seek You,  
 Ransom for those who stray.

O, how shall mortals praise You,  
 When angels strive in vain,  
 Or build for You a dwelling,  
 Whom worlds cannot contain?  
 Longing to draw near You  
 With all my heart I pray,  
 Then going forth to seek You,  
 You meet me on the way.

I find You in the marvels  
 Of Your creative might,  
 In visions in Your temple,  
 In dreams that bless the night.  
 Who say they have not seen You?  
 Your heavens refute their word;  
 Their hosts declare Your glory,  
 Though never voice be heard.

♦ ♦

אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְלְלוּךָ סֵלָה.  
 אֲשֶׁרִי הָעַם שְׂכַכְּהָ לוֹ; אֲשֶׁרִי הָעַם שִׁי אֱלֹהָיו.

Happy are those who dwell in Your house;  
 they will sing Your praise for ever.

*Happy the people to whom such blessing falls;  
 happy the people whose God is the Lord.*

תְּהַלֵּל לְדָוָד.  
 אֲרוֹמְמָהּ, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכָּהּ שְׁמֶךָ לְעוֹלָם וָעֶד.  
 בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָהּ שְׁמֶךָ לְעוֹלָם וָעֶד.

I will exalt You, my Sovereign God;  
 I will bless Your name for ever.

*Every day will I bless You;  
 I will extol Your name for ever.*

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגְדֹלְתוֹ אֵין חֶקֶר.  
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגִּידוּ.

Great is the Lord and worthy of praise;  
 His greatness is infinite.

*One generation shall acclaim Your work to the next;  
 they shall tell of Your mighty acts.*

הֵדָר כְּבוֹד הַוָּדָק,  
 וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָהּ.

They shall consider Your radiant glory;  
*they shall reflect on Your wondrous works.*

וְעֹזוֹ נֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֹתֶיךָ אֲסַפְּרָנָהּ.  
 זָכַר רַב־טוֹבָה יִבְיַעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ.

They shall speak of Your awesome might,  
 and make known Your greatness.

*They shall tell the world of Your great goodness,  
 and sing of Your righteousness.*

חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפַּיִם וְגִדְל־חֶסֶד.  
 טוֹב־יְיָ לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

“The Lord is gracious and compassionate,  
endlessly patient, overflowing with love.”

*“The Lord is good to all; His compassion  
shelters all His creatures.”*

יְדוּדָה יְיָ כָּל־מַעֲשֵׂיךָ,  
נְחַסִּיךָ יְבָרְכֶנּוּ.

All Your works, O Lord, shall thank You;

*Your faithful shall bless You.*

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יְדַבְּרוּ,  
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

They shall speak of the glory of Your kingdom,  
and tell of Your strength:

*to reveal Your power to the world, and  
the glorious splendor of Your kingdom.*

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,  
וּמְשַׁלְתָּהּ בְּכָל־דּוֹר וָדָר.

Your kingdom is an everlasting kingdom;

*Your dominion endures through all generations.*

סוּמְךָ יְיָ לְכָל־הַנִּפְלִיִּים, וְזוֹקֵף לְכָל־הַכַּפּוּפִּים.  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם  
בְּעֵתוֹ.

Lord, You support the falling;  
You raise up all who are bowed down.

*The eyes of all are turned to You;  
You sustain them in time of need.*

פּוֹתַח אֶת־יְדֵיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.  
צָדִיק יְיָ בְּכָל־דַּרְכָּיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.

You open Your hand to fulfill the needs of all the living.

*Lord, You are just in all Your ways, loving in all Your deeds.*

קָרוֹב יְיָ לְכָל-קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
רְצוֹן-יִרְאֵיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

The Lord is near to all who call upon Him,  
to all who call upon Him in truth.

*He will fulfill the hope of all who revere Him;  
He will hear their cry and help them.*

שָׁמַר יְיָ אֶת-כָּל-אֲהָבָיו,  
וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד.

The Lord preserves those who love Him,  
*but the lawless He brings to grief.*

תְּהִלַּת יְיָ יִדְבַר-פִּי  
וַיְבָרֶךְ כָּל-בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.  
וַאֲנַחְנוּ נְבָרֶךְ יְיָ מְעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ.

My lips shall declare the glory of the Lord;  
let all flesh bless His holy name for ever and ever.

*We will bless the Lord now and always. Halleluyah!*

♦ ♦

OUR IMMEASURABLE DEBT TO GOD

נִשְׁמַת כָּל-חַי

נִשְׁמַת כָּל-חַי תְּבָרֶךְ אֶת-שִׁמְךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל-  
בֶּשֶׂר תִּפְאֵר וְתְרוּמִם זְכָרְךָ, מִלְּכָנוּ, תְּמִיד. מִן-  
הָעוֹלָם וְעַד-הָעוֹלָם אֶתָּה אֵל; אֵין לָנוּ מִלְּךָ אֶלָּא  
אֶתָּה.

Let every living soul bless Your name, O Lord our God,  
and let every human being acclaim Your majesty, for ever

and ever. Through all eternity You are God; we have no King but You.

אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל-בְּרִיּוֹת,  
אֲדוֹן כָּל-תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג  
עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא  
יִישָׁן; הַמְעוֹרֵר יְשׁוּנִים וְהַמְקִיץ גֵּרְדָּמִים וְהַמְשִׁיחַ  
אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף  
כְּפוּפִים. לְךָ לְבָדָּךְ אֲנַחֲנוּ מוֹדִים.

God of all ages, Ruler of all creatures, Lord of all generations: all praise to You. You guide the world with steadfast love, Your creatures with tender mercy. You neither slumber nor sleep; You awaken the sleeping and arouse the dormant. You give speech to the silent, freedom to the enslaved, and justice to the oppressed. To You alone we give thanks.

אֵלֵינוּ פִּינוּ מְלֹא שִׁירָה בָּיָם, וְלִשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלוֹי,  
וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמַרְחָבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת  
בְּשֶׁמֶשׁ וּבַיָּרֵחַ, וַיְדִינוּ פְּרוֹשׁוֹת בְּנוֹשְׂרֵי שָׁמַיִם,  
וְרַגְלֵינוּ קִלּוֹת כְּאֵילוֹת—אֵין אֲנַחֲנוּ מִסְּפִיקִים  
לְהוֹדוֹת לְךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְלִבְרַךְ אֶת-  
שִׁמְךָ עַל-אֶחָת מֵאֲלֶפֶי, אֲלֶפֶי אֲלֶפֶי אֲלֶפֶים וְרַבֵּי  
רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֲשִׂיתָ עִם-אֲבוֹתֵינוּ וְעִמָּנוּ.

*Though our mouths should overflow with song as the sea, our tongues with melody as the roaring waves, our lips with praise as the heavens' wide expanse; and though our eyes were to shine as the sun and the moon, our arms extend like eagles' wings, our feet speed swiftly as deer—still we could not fully thank You, Lord our God and God of all ages, or bless Your name enough, for even one of Your infinite kindnesses to our ancestors and to us.*

על בן אברים שפִּלְגֶתֶ בְּנוֹ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחָתָ  
 בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ  
 וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ אֶת־שִׁמְךָ, מִלְּבָנוּ. כִּי כָל־פֶּה  
 לְךָ יוֹדֶה, וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל־בֶּרֶךְ לְךָ תִּכְרַע,  
 וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל־לִבְבוֹת יִירָאוּךָ,  
 וְכָל־קָרֵב וְכָל־יוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדַבָּר שֶׁכָּתוּב: כָּל־  
 עֲצָמוֹתַי תֹּאמְרָנָה: "יְיָ, מִי כְמוֹדֶךָ?" בְּאִמּוֹר, "לְדוֹדֶךָ,  
 בָּרְכֵנִי, נִפְשֵׁי, אֶת־יְיָ, וְכָל־קָרְבֵי אֶת־שֵׁם קִדְשׁוֹ!"

Therefore, O God, limbs and tongue and heart and mind shall join to praise Your name; every tongue will yet affirm You, and every soul give You allegiance. As it is written: All my limbs shall say: "Lord, who is like You?" And David sang: "Bless the Lord, O my soul, and let all that is within me bless His holy name!"

♦ ♦

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגְּדוֹל בְּכְבוֹד שִׁמְךָ, הַגְּבוּר  
 לְנִצְחָ וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

You are tremendous in power, O God, glorious in being,  
 mighty for ever and awesome in Your works.

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

O KING supreme and exalted,

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְּנוּ צְדִיקִים  
 בְּיְיָ; לִישְׁרִים נְאֻה תִּהְיֶה.

You abide for ever, the High and Holy One. Therefore let

all who are righteous sing Your song; the upright do well to acclaim You.

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל; וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ;  
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם; וּבִקְרֹב קְדוֹשִׁים  
תִּתְקַדָּשׁ.

*The mouths of the upright acclaim You; the words of the righteous bless You; the tongues of the faithful exalt You; the hearts of all who seek holiness sanctify You.*

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ, בֵּית יִשְׂרָאֵל, בְּרָנָה יִתְפָּאֵר  
שְׁמֶךָ, מְלַכְנוּ, בְּכָל־דּוֹר וָדוֹר. יִשְׁתַּבַּח שְׁמֶךָ לְעַד  
מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

O King, the assembled hosts of Your people, the house of Israel, in every generation glorify Your name in song. O Sovereign God, great and holy King, let Your name be praised for ever in heaven and on earth.

בְּרוּךְ אַתָּה, יְיָ, אֵל מֶלֶךְ, גָּדוֹל בַּתְּשׁוּבָה, אֵל  
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זְמֵרָה,  
מֶלֶךְ אֵל חַי הַעוֹלָמִים.

*Blessed is the Lord, the Sovereign God, the Lord of wonders who delights in song, the Only One, the Life of the universe.*

♦ ♦

READER'S KADDISH

חֲצִי קָרִישׁ

וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ, וַיִּמְלִיךָ  
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזֵמַן קָרִיב, וְאִמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עָלְמֵיָא.  
וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר



וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא מִן כָּל-  
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא,  
וְאָמְרוּ: 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*

שמע וברכותיה

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ!

Praise the Lord, to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

♦ ♦

BE WITH US

יוצר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, יוֹצֵר אוֹר  
וּבוֹרֵא חֶשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל.  
הַמְאִיר לְאָרֶץ וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים, וּבְטוֹבו  
מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית.  
מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ! כָּלֵם בְּחֻכְמָה עֲשִׂיתָ, מְלַאָּה  
הָאָרֶץ קִינִינָה.

תְּתַבְּרֶךָ, יְיָ אֱלֹהֵינוּ, עַל־שֶׁבַח מַעֲשֵׂה יְדִיךָ, וְעַל־  
מְאֹרֵי־אֹר שְׁעֵשִׂיתָ: יִפְאָרוּךְ. סְלָה. בְּרוּךְ אַתָּה, יְיָ,  
יוֹצֵר הַמְּאוֹרוֹת.

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

*God of times and seasons, be with us this day.*

Lord God of hope and joy, be with us this day.

*God of the loving heart, be with us this day.*

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

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

♦ ♦

YOUR POWER AND YOUR LOVE

אהבה רבה

אֱהָבָה רַבָּה אֶהְבֶּתְנוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְּדוּלָּה  
וַיִּתְּרָה חֶמְלַתְ עֲלֵינוּ. אָבִינוּ מְלַכְנוּ, בְּעֵבוֹר אַבּוֹתֵינוּ  
שֶׁבִטְחוּ בָךְ וַתִּלְמַדְם חֲקֵי חַיִּים, כֵּן תַּחַנְּנוּ וַתִּלְמַדְנוּ.  
אָבִינוּ, הָאֵב הַרְחֵמֵן, הַמְּרַחֵם, רַחֵם עֲלֵינוּ וְתֵן בְּלַבְנוּ  
לְהַבִּין וּלְהַשְׁפִּיל, לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹּר  
וּלְעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ  
בְּאֱהָבָה.

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

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבַּק לִבְנוּ בְּמִצּוֹתֶיךָ, וְיִחַד  
 לְבַבְנוּ לְאַהֲבָה וְלִירָאָה אֶת־שְׁמֶךָ. וְלֹא־יִבּוֹשׁ  
 לְעוֹלָם וָעֶד, כִּי בָשָׂם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ.  
 נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת  
 אַתָּה, וּבְנוּ בְּחַרְתָּ וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה  
 בְּאַמַּת, לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה, יְיָ,  
 הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

*We proclaim now Your Oneness and our own hope for unity;  
 we acclaim Your creative power in the universe and in  
 ourselves, the Law that binds world to world and heart to  
 heart:*



שִׁמְעַי 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*

וְאַהֲבַתְּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
 וּבְכָל־מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוֶּה  
 הַיּוֹם, עַל־לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָהּ, וְדִבַּרְתָּ בָּם  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ

וּבְקוֹמָהּ. וּקְשַׁרְתֶּם לְאוֹת עַל־יְדֵיךָ, וְהָיוּ לְטֹטְפֹת בֵּין  
עֵינֶיךָ, וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ, וּבִשְׁעָרֶיךָ.

*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, וְהֵייתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי  
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם 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.*

MAKE THE DAY OF FREEDOM DAWN

גאולה

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

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

*Let the time come when all the peoples will be joined in  
bonds that cannot break. The nations will yet be at peace;  
the earth will yield good fruit. Mountains and waters will*

*exult, those who sowed in tears will reap in joy, and all will sing with one accord:*

מִי־כְמֹכָה בְּאֵלִים, יְיָ?

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

מִי כְּמֹכָה, נְאֻדָּר בְּקִדְשׁ,  
נִזְרָא תְהִלַּת, עֲשֵׂה פִּלְאָ?

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

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַי הַיּוֹם;  
יַחַד בְּלִים הוֹדוּ וְהַמְלִיכוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעוֹלָם  
נְעַד!"

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

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאֲמֶךָ  
יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ  
יִשְׂרָאֵל. בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵ יִשְׂרָאֵל.

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is the Lord of Hosts, the Holy One of Israel. Blessed is the Lord, the Redeemer of Israel.

• •

*All rise*

תְּפִלָּה

אֲדַנִּי, שְׁפֹתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

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

A COVENANT PEOPLE, ETERNAL . . .

אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל,  
 הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים,  
 וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי  
 בְּנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

*You are the First; You are the Last: You are the Only One.*

You made the earth and brought us forth to dwell in it.

*You called Abraham to righteousness, his children to bear  
 witness to Your glory.*

You formed us to be a covenant people, eternal as the  
 hosts of heaven.

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

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר  
 הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
 וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.

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

♦ ♦

אֶתְּהָ גְבוּר לְעוֹלָם, אֲדוֹנֵי, מְחִיָּה הַכֹּל אֶתְּהָ, רַב  
 לְהוֹשִׁיעַ. מְבַלְבֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר  
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ, בְּעַל  
 גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מְלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ  
 יְשׁוּעָה? מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים  
 בְּרַחֲמִים? וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתְּהָ, יְיָ,  
 מְחִיָּה הַכֹּל.

°Your might, O God, is everlasting;

*Help us to use our strength for good and not for evil.*

You are the Source of life and blessing;

*Help us to choose life for ourselves and our children.*

You are the Support of the falling;

*Help us to lift up the fallen.*

You are the Author of freedom;

*Help us to set free the captive.*

You are our Hope in death as in life;

*Help us to keep faith with those who sleep in the dust.*

Your might, O God, is everlasting;

*Help us to use our strength for good.*

*All are seated*

♦ ♦

ונתנה תקף

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

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

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

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

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

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

Who shall go forth in the quest for truth,

*Who shall be locked in the prison of self.*

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

*Who shall be poor in the midst of possessions,  
Who shall be rich, content with their lot.*

Repentance, prayer, and charity:  
These return us to our God.

*Forgiven the past, renewed for tomorrow,  
May we go forth with rejoicing,  
To a year of great goodness.*





וּנְתַנֶּה תְּקֵף קִדְשֵׁי הַיּוֹם כִּי הוּא נוֹרָא וְאִים. וְבוֹ  
 תִּנְשֵׂא מַלְכוּתְךָ וַיִּכּוֹן בְּחֶסֶד כְּסָאֲךָ וְתִשָּׁב עָלֶיךָ  
 בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דָן וּמוֹכִיחַ וְיֹדֵעַ וְעַד,  
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתִזְכֵּר כָּל-הַנִּשְׁכָּחוֹת,  
 וְתִפְתַּח אֶת-סֵפֶר הַזְּכוֹנוֹת, וּמֵאֲלֹו יִקְרָא וְחוֹתֵם  
 יָד כָּל-אָדָם בּוֹ.

Let us proclaim the sacred power of this day:  
 it is awesome and full of dread.  
 For on this day Your dominion is exalted,  
 Your throne established in steadfast love;  
 there in truth You reign.  
 In truth You are  
 Judge and Arbiter, Counsel and Witness.  
 You write and You seal, You record and recount.  
 You remember deeds long forgotten.  
 You open the book of our days,  
 and what is written there proclaims itself,  
 for it bears the signature  
 of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע.  
 וּמִלְאָכִים יִחְפְּזוּן וְחִיל וְרַעְדָה יֵאֲחֻזוּן וַיֵּאמְרוּ: הִנֵּה  
 יוֹם הַדִּין. לִפְקֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְבוּ  
 בְּעֵינֶיהָ בְּדִין. וְכָל-בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיהָ כְּבָנֵי  
 מְרוֹן. כְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֲבִיר צֵאנוּ תִּחַת  
 שְׁבֹטוֹ, בֵּן מֵעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל-  
 חַי, וְתִחַתְךָ קִצְבָה לְכָל-בְּרִיָה וְתִכְתֵּב אֶת-גִּזְרֵי הַיָּגֵם.

*The great Shofar is sounded,  
 the still, small voice is heard;  
 the angels,  
 gripped by fear and trembling,  
 declare in awe:*

*This is the Day of Judgment!  
For even the hosts of heaven are judged,  
as all who dwell on earth  
stand arrayed before You.*

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

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבַיּוֹם צוֹם כְּפוּר יִחְתְּמוּן.  
כְּמָה יַעֲבִרוּן וְכְמָה יִבְרָאוּן, מִי יִחְיֶה וּמִי יָמוּת, מִי  
בְּקִצּוֹ וּמִי לֹא בְּקִצּוֹ, מִי בְּאֵשׁ וּמִי בַּמַּיִם, מִי בַּחֶרֶב  
וּמִי בַחַיָּה, מִי בְרָעַב וּמִי בְצָמָא, מִי בְרָעַשׁ וּמִי  
בַמַּגָּפָה, מִי בַחֲנוּקָה וּמִי בַסְּקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ,  
מִי יִשְׁקִיט וּמִי יִטְרַף, מִי יִשְׁלֹוּ וּמִי יִתִּיֶסֶר, מִי יַעֲנִי  
וּמִי יַעֲשִׂיר, מִי יִשְׁפֹּל וּמִי יָרוּם.

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

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה  
מֵעֲבִירִין אֶת־רַע הַגְּזִירָה.

*But REPENTANCE, PRAYER, and CHARITY  
temper judgment's severe decree.*

כִּי כְשֶׁמָדָּ בֶן תִּהְלָתְךָ, קָשָׁה לְכַעַס וְנוֹחַ לְרַצוֹת. כִּי  
לֹא תַחֲפֹץ בְּמוֹת הַמֵּת כִּי אִם בְּשׁוּבוֹ מִדְּרָכָו וְחַיָּה.  
וְעַד יוֹם מוֹתוֹ תִּחַכְּה־לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ.  
אָמֵת כִּי אַתָּה הוּא יוֹצֵרָם וְיוֹדֵעַ יִצְרָם כִּי הֵם בָּשָׂר  
וְדָם.

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

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

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר. בְּנַפְשׁוֹ יָבִיא לְחֶמּוֹ.  
מְשׁוּל בְּחָרָס הַנְּשֻׁבָר, בְּחָצִיר יָבֵשׁ וּכְצִיץ נוֹבֵל, כְּצֵל  
עוֹבֵר וּכְעָנָן כְּלָה, וּכְרוּחַ נוֹשֶׁבֶת, וּכְאֶבֶק פּוֹרֵחַ,  
וּכְחֵלוֹם יְעוּף.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם!

Man's origin is dust,  
and dust is his end.  
Each of us is a shattered urn,  
grass that must wither,

MORNING SERVICE

a flower that will fade,  
a shadow moving on,  
a cloud passing by,  
a particle of dust floating on the wind,  
a dream soon forgotten.

*But You are the King,  
the everlasting God!*

*All rise*

SANCTIFICATION

קדושה

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ  
בְּשָׁמַי מְרוֹם, בְּכָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל־זֶה  
וְאָמַר:

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

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ  
בְּבוֹדוֹ.

*Holy, Holy, Holy is the Lord of Hosts; the fullness of the  
whole earth is His glory!*

אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵינוּ, מֵה אֲדִיר שִׁמְךָ בְּכָל־  
הָאָרֶץ!

Source of our strength, Sovereign Lord, how majestic is  
Your presence in all the earth!

בְּרוּךְ בְּבוֹד־יְיָ מִמְּקוֹמוֹ.

*Blessed is the glory of God in heaven and earth.*

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלַכְנוּ, הוּא  
מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל־חַי.

He alone is our God and our Creator; He is our Ruler and our Helper; and in His mercy He reveals Himself in the sight of all the living:

I AM ADONAI YOUR GOD!

”אָנִי יְיָ אֱלֹהֵיכֶם!”

יְמַלֵךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר. הַלְלוּיָהּ!

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

*All are seated*

לְדוֹר וָדוֹר נִגִיד גְּדֻלָּהּ, וּלְנֶצַח נֶצְחִים קִדְשָׁתָהּ  
נִקְדִישׁ. וְשִׁבְחָהּ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם  
וָעַד.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

וּבְכֵן תֵּן פְּחָדֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל־מַעֲשֶׂיךָ, וְאִימָתָךְ  
עַל כָּל־מַה־שִּׁבְרָאֲתָ. וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים,  
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים, וַיַּעֲשׂוּ כָל־מִצְוָתְךָ  
אֶחָד לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שִׁדְעָנוּ, יְיָ  
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאֲתָ.

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

וּבְכֹן תֵּן כְּבוֹד, יְיָ, לְעַמֶּךָ, תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה  
 לְדוֹרֶשְׁיֶיךָ, וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לָךְ, שְׂמֵחָה לְאַרְצְךָ  
 וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קָרָן לְכָל-יוֹשְׁבֵי תֵבֵל.

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

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים  
 בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ-פִּיָּהּ וְכָל-הַרְשָׁעָה כָּלָה  
 כְּעָשָׁן תִּכָּלֵה, כִּי תִעָבֵיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ.  
 וְתִמְלֹךְ אַתָּה, יְיָ, לְבַדְּךָ עַל כָּל-מַעֲשֵׂיֶיךָ, בְּכַתוּב  
 בְּדַבְּרֵי קִדְשְׁךָ:

*Then the just shall see and exult, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke; the rule of tyranny shall pass away from the earth, and You alone, O Lord, shall have dominion over all Your works, as it is written:*

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר נֹדֵר. הַלְלוּיָהּ!

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

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹוִהּ מִבְּלַעֲדֶיךָ,  
 בְּכַתוּב:

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

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ  
 בְּצַדִּיקָה.

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

בְּרוּךְ אַתָּה, יְיָ, הַמְּלֶכֶת הַקָּדוֹשׁ.

*°Blessed is the Lord, who rules in holiness.*

♦ ♦

THE HOLINESS OF THIS DAY

קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ  
בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ,  
וְקִרְבָּתָנוּ מִלִּבְנוֹ לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ  
עָלֵינוּ קָרָאתָ. וַתִּתֶּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם  
(הַשָּׁבֵת הַזֶּה לְקִדְשָׁה וְלִמְנוּחָה וְאֶת־יּוֹם) הַכַּפּוּרִים  
הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל־בוֹ אֶת־  
כָּל־עֲוֹנוֹתֵינוּ, מִקְרָא קָדֵשׁ, זְכָר לִיצִיאַת מִצְרַיִם.

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא וְיִזְכָּר וְיִזְכְּרוּנוּ  
וְיִזְכְּרוּנוּ בְּלַעֲמָה בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחַן  
לְחֶסֶד וְלִרְחֻמִּים, לְחַיִּים וְלִשְׁלוֹם בְּיוֹם הַכַּפּוּרִים  
הַזֶּה.

וְזָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקֻדָּנוּ בּוֹ לְבָרְכָהּ. אָמֵן.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

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

This day may we find well-being. *Amen.*

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם  
(הַשְּׁבֵת הַזֶּה וּבְיוֹם) הַכְּפוּרִים הַזֶּה, מְחַה וְהַעֲבֵר  
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: "אָנֹכִי, אָנֹכִי  
הוּא מְחַה פְּשָׁעֶיךָ לְמַעְנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר."  
וְנֹאמֵר: "מְחִיתִי כְּעֵב פְּשָׁעֶיךָ, וְכַעֲנֵן חַטָּאתֶיךָ,  
שׁוֹבָה אֵלַי, כִּי גִאֲלִתֶיךָ." וְנֹאמֵר: "כִּי בְיוֹם הַזֶּה יִכְפֹּר  
עֲלֵיכֶם לְטָהָר אֶתְכֶם; מִכֹּל חַטָּאתֵיכֶם לִפְנֵי יְיָ  
תִטְהָרוּ."

*°We give thanks for the Mitzvot which hallow our days, and pray for wisdom to guide our lives by Torah. May our redemptive labors make us glad, our struggle for purity not fail, and our striving for good bring us joy. Blessed is the vision of holiness that exalts (the Sabbath,) the House of Israel and the Day of Atonement.*

♦ ♦

NEW STRENGTH FOR YOUR SERVICE

עֲבוּדָה

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל, וְתִפְלְתֶם בְּאַהֲבָה



תִּקְבֹּל, וּתְהִי לְרִצּוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיָרָאָה נְעִבוֹד.

°You are with us in our prayer, in our love and our doubt, in our longing to feel Your presence and to do Your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds the mind, we look inward for the answer to our prayers. There may we find You, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek You, may find new strength for Your service.

♦ ♦

## THANKSGIVING

## הוֹדָא

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה  
הוּא לְדוֹר וָדוֹר.

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל-חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל-נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל-נִסְיָה שְׁבָכְלִיּוֹם  
עִמָּנוּ, וְעַל-נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל־עַתָּה, עָרַב  
וּבָקֵר וְצִהָרִים. הַטּוֹב: כִּי לֹא-כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם:  
כִּי לֹא תִמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִנִּינוּ לָךְ.

וְכַתֵּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ. בְּרוּךְ אַתָּה, יְיָ,  
הַטּוֹב שְׂמָךְ, וְלָךְ נֶאֱחָה לְהוֹדוֹת.

## WE REJOICE

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

*We rejoice in the light of day.*

MORNING SERVICE

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

*We rejoice in the beauty of earth.*

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

*We rejoice in the love of parents.*

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

*We rejoice in our children.*

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

*We rejoice, and shall rejoice for evermore.*

♦ ♦

PEACE

ברכת שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְּנוּ בְּבְרָכָה הַמְּשֻׁלָּשֶׁת  
הַכְּתוּבָה בַּתּוֹרָה:

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

יְבָרֶכֶךָ יי וַיִּשְׁמְרֶכָּ.

May the Lord bless you and keep you.

כֵּן יְהִי רָצוֹן!

*Be this God's will!*

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנְּךָ.

May the light of the Lord's presence shine upon you and  
be gracious to you.

בן יהי רצון!

*Be this God's will!*

ישא יי פניו אליה וישם לה שלום.

May the Lord bestow favor upon you and give you peace.

בן יהי רצון!

*Be this God's will!*

שים שלום, טובה ובִּרְכָּה, חן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ  
ועל כָּל-יִשְׂרָאֵל עִמָּךְ. בָּרְכֵנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד,  
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה וּבִרְכָּה וְרַחֲמִים,  
וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל  
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוּמֶךָ. בְּסִפּוֹר חַיִּים בְּרָכָה  
וְשָׁלוֹם וּפְרִינָסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ  
וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ  
אַתָּה, יי, עוֹשֵׂה הַשָּׁלוֹם.

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

*Help us, O God of peace, by our deeds to inscribe ourselves  
in the Book of life and blessing, righteousness and peace.*

*Praised be the One who teaches Israel and all peoples to love  
and pursue peace, and to bring it to all the earth.*

## MORNING SERVICE

### MEDITATION

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

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

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

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

♦ ♦

נְאֻמֵי תַפְלֵתִי לְךָ, יְיָ, עַת רְצוֹן.  
אֱלֹהִים, בְּרַב־חַסְדֶּךָ, עֲנֵנִי בְאֵמַת יִשְׁעֶךָ.

May my prayer now, O Lord, find favor before You. In Your great love, O God, answer me with Your saving truth.

♦ ♦

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

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

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

All rise

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל  
תְּתַעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשֵׁי עֲרָף  
לוֹמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים  
אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ חָטְאנוּ. חָטְאנוּ,  
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

♦ ♦

## MORNING SERVICE

### SILENT CONFESSION

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

Each person's abilities are limited by nature and by the circumstances we have had to face. Whether I have done better or worse with my capacities than others with theirs, I cannot judge.

But I do know that I have failed in many ways to live up to my potentialities and Your demands. Not that You expect the impossible. You do not ask me: 'Why have you not been great as Moses?' You do ask me: 'Why have you not been yourself? Why have you not been true to the best in *you*?'

I will not lay the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies mainly in myself.

I have been weak. Too often I have failed to make the required effort to do my work conscientiously, to give my full attention to those who needed me, to speak the kindly word, to do the generous deed, to express my concern for my friends. I have not loved enough, not even those closest to me.

I have also neglected my duties to my community. The Jewish people is only a remnant of what it was, a fragment of what it might have been. It needs strength to rebuild itself and to carry on the task entrusted to it by a hundred generations. Have I been a source of this strength? Have I enhanced its good name? Have I shared fully in its life? Have I even acquainted myself sufficiently with the history of my people and the teachings of my faith?

And do I not share some responsibility for the social evils which I see, hear about, and read about daily? Have I always used my opportunities as a citizen to relieve suffering, to speak out against injustice, to promote harmony in the life of my city, my country, and the nations of the world?

There is much that I failed to do. There is also much that I wish I had not done. By many words and deeds I have caused harm. It is not easy now to remember the details; out of guilt I tend to shut them out of my consciousness. But clearly or dimly, the regretted memories now come back to me. I have, in many ways, hurt my sisters and brothers; I have betrayed their trust, offended their sensibilities, damaged their self-respect. Sometimes, indeed, I have done harm from what seemed at the time good motives. Sometimes my supposed love for others was in reality only a desire to dominate them. And sometimes what I took to be righteous indignation was only uncontrolled anger or unforgiving vindictiveness.

How I wish I had learned to master myself; to control my impulses; to curb my craving for pleasure, power, and possessions; to display consistently those qualities which are most admirable in others! Have I made any progress at all in this, the greatest of all arts, the art of living? Perhaps a little; certainly not enough.

Why? Because I have not been true to myself. Because I have not nurtured sufficiently the good in me. For there *is* good in me. 'The soul that You have given me is pure!' There is that in me which condemns me when I do wrong and urges me to do right, which holds up before me the ideal, and challenges me to reach toward it. There is in me a spark of Your divinity.

How to realize the 'divine image' in me—there is the question and the answer. Surely it means to seek You more earnestly, to submit myself to Your will; to say to You: Here I am; mould me, guide me, command me, use me, let me be Your co-worker, an instrument of Your redemptive purpose.

Help me then, O God; help me always, but especially now, on this sacred Day of Atonement; help me to banish from myself whatever is mean, ugly, callous, cruel, stubborn, or otherwise unworthy of a being created in Your image. Purify me, revive me, uplift me. Forgive my past, and lead me into the future, resolved to be Your servant.

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

♦ ♦

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהַגִּיזוֹן לְבִי לְפָנֶיךָ, יְיָ, צוּרִי  
וְגוֹאֲלִי.

♦ ♦

אֲשַׁמְנוּ, בְּגַדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ,  
זָדְנוּ, חָמְסְנוּ, טָפְלָנוּ שָׁקֵר. יַעֲצָנוּ רָע, כִּזְבְּנוּ, לָצְנוּ,  
מָרְדְּנוּ, נֶאֱצָנוּ. סָרְרָנוּ, עֹוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשִּׁינוּ  
עָרְף. רָשַׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תָּעִינוּ, תַּעֲתַעְנוּ.

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

♦ ♦

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ,  
שֶׁתְּסַלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל־  
עֲוֹנוֹתֵינוּ וְתִכַּפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

Now may it be Your will, O Lord God of all the genera-  
tions, to pardon all our sins, to forgive all our wrongdo-  
ings, and to blot out all our transgressions:

## עַל חַטָּא

### FAILURES OF TRUTH

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



## YOM KIPPUR

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

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

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

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

## FAILURES OF JUSTICE

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

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

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

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

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

MORNING SERVICE

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

FAILURES OF LOVE

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

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

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

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

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

♦

Teach us to forgive ourselves for all these sins, O forgiving God, and help us to overcome them.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח-לָנוּ, מְחַל-לָנוּ, בְּפָר־  
לָנוּ!

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

♦ ♦

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּרַכִּילוּת,

*The sin we have committed against You by malicious gossip,*

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִוּוֹת,

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

וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתָּה.

*and the sin we have committed against You by gluttony.*

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּצָרוּת עֵינַי,

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

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,

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

וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׂנְאָת חֲנָם.

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

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן,

*The sin we have committed against You by our arrogance,*

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח,

*the sin we have committed against You by our insolence,*

וְעַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.

*and the sin we have committed against You by our irreverence.*

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה,

*The sin we have committed against You by our hypocrisy,*

עַל חֵטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּפִלְלוֹת,

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

וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית.

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

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שְׁחָד,

*The sin we have committed against You by giving and taking bribes,*

עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע,

*the sin we have committed against You by giving way to our hostile impulses,*

וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע.

*and the sin we have committed against You by running to do evil.*

וְעַל כָּל אֵלֶּם אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר-  
לָנוּ!

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

♦ ♦

Merely to have survived is not an index of excellence.  
Nor, given the way things go,  
Even of low cunning.  
Yet I have seen the wicked in great power,  
And spreading himself like a green bay tree.  
And the good as if they had never been;  
Their voices are blown away on the winter wind.  
And again we wander the wilderness

For our transgressions  
Which are confessed in the daily papers.

*Except the Lord of hosts had left unto us  
A very small remnant,  
We should have been as Sodom,  
We should have been like unto Gomorrah.  
And to what purpose, as the darkness closes about,  
And the child screams in the jellied fire,  
Had best be our present concern,  
Here, in this wilderness of comfort  
In which we dwell.*

Shall we now consider  
The suspicious postures of our virtue,  
The deformed consequences of our love,  
The painful issues of our mildest acts?  
Shall we ask,  
Where is there one  
Mad, poor and betrayed enough to find  
Forgiveness for us, saying,  
“None does offend,  
None, I say,  
None”?  
Listen, listen,  
But the voices are blown away.  
    And yet, this light,  
    The work of thy fingers, . . .

*The soul is thine, and the body is thy creation:  
O have compassion on thy handiwork.  
The soul is thine, and the body is thine:  
O deal with us according to thy name.  
We come before thee relying on thy name:  
O deal with us according to thy name;  
For the sake of the glory of thy name;  
As the gracious and merciful God is thy name.*

MORNING SERVICE

*O Lord, for thy name's sake we plead,  
Forgive us our sins, though they be very great . . . .*



*From Psalms 32 and 34*

Happy are those whose transgression is forgiven, whose sin is pardoned.

*Happy is the one whom the Lord holds guiltless,  
and in whose spirit there is no guile.*

While I kept silent, my heart groaned with anguish all day long.

*For day and night Your hand was heavy upon me.*

Then I confessed my sin to You, concealing my guilt no more; and You forgave me.

*I sought the Lord, who answered me, delivering me from all my fears.*

Taste and see that the Lord is good! Happy is the one who takes refuge in God.

*Come, my children, listen to me! Let me teach you the meaning of faith.*

Who among you loves life, and longs to enjoy good for many days?

*Then guard your tongue from evil, and your lips from deceitful speech.*

Turn away from evil, and do good; seek peace, and pursue it.

*The Lord has regard for the righteous, and hearkens to their plea.*

## PRAYERS FOR FORGIVENESS

## סליחות

On this day, Eternal God, we come to You aware of our failings. Help us to cast our sins away, and to find peace.

סֶלַח לָנוּ, אֲבִינוּ, כִּי בָרַב אִוְלַתָּנוּ שָׁגִינוּ. מַחֵל לָנוּ,  
מִלְכֵנוּ, כִּי רַבּוּ עֲוֹנֵינוּ.

*Source of our life: when in our folly we go astray, forgive us.  
Sovereign God, pardon our many sins.*

כִּי עַל רַחֲמֶיךָ הָרַבִּים אָנוּ בְּטוּחִים, וְעַל צְדָקוֹתֶיךָ  
אָנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְצַפִּים, וְלִישׁוּעָתְךָ  
אָנוּ מְקוּיִם.  
סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ; מַחֵל לָנוּ, מִלְכֵנוּ, כִּי  
פָשַׁעְנוּ; כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב חֶסֶד לְכָל-  
קְרֹאֶיךָ.

In Your great mercy we place our faith; Your kindness is our support. In Your forgiveness we trust; Your deliverance is our hope.

*Source of our life: we have sinned; forgive us. Grant us  
pardon, O Sovereign God, for we have transgressed. Lord,  
You are the Good from whom forgiveness flows, and with  
boundless love You respond to all who call upon You.*

♦ ♦

בְּרַחֲם אָב עַל-בָּנִים, רַחֵם יְיָ עַל-יִרְאָיו. כִּי כַגְבוֹהַ  
שָׁמַיִם עַל-הָאָרֶץ, גָּבַר חֶסְדוֹ עַל-יִרְאָיו.

As parents show compassion to their children, so do You, Lord, show compassion to those who revere You. For as the heavens are high above the earth, so is Your love unending for those who serve You.

♦ ♦

סָלַח נָא לְעוֹן הָעַם הַזֶּה כְּגֵדְל חֶסֶדְךָ, וּבְאִשֶׁר נִשְׁאַתָּ  
לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנּוֹה.

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 כְדַבְּרְךָ."

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

♦ ♦

Who can say: I have purified my heart, and I am free from sin?

*There are none on earth so righteous that they never sin.*

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

*A new heart will I give you, a new spirit put within you. I will remove the heart of stone from your flesh, and give you a heart that feels.*

For thus says the Eternal God: I, I Myself will search for My sheep, and seek them out.

*As a shepherd seeks them out when any of the flock go astray, so will I seek out My sheep.*

I will put My spirit within you, and teach you to live by My laws.

*For I desire love and not sacrifices, the knowledge of God rather than burnt offerings.*



Wash yourselves, make yourselves clean; remove the evil of your doings from before My eyes; cease to do evil; learn to do good.

*Seek justice; correct oppression; defend the orphan; plead for the widow.*

Seek the Lord your God, whom you shall find if you search with all your heart and soul.

*Show us Your love, O Lord, and grant us Your help.*

• •

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל  
בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ. הִשִּׁיבֵנוּ יְיָ אֱלֹהֵיךָ  
וְנִשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hear our voice, O 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.

• •

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשֵׁנוּ  
וְאֵל תִּכְלִימֵנוּ, וְאֵל תִּפְרַר בְּרִיתְךָ אִתָּנוּ. קַרְבָּנוּ  
לְתוֹרָתְךָ, לְמִדְּנוּ מִצִּוְתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ  
לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאֵהֲבָתְךָ, וְנִשׁוּב  
אֱלֹהֵיךָ 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.*

MORNING SERVICE

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 עַמְּךָ, וְאַתָּה מַלְכֵנוּ.

אָנוּ בְנֵיךָ, וְאַתָּה אָבִינוּ.

אָנוּ נַחְלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ.

אָנוּ צֹאנֶךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ כַרְמֶךָ, וְאַתָּה נוֹטְרֵנוּ.

אָנוּ רַעֲיִתְךָ, וְאַתָּה דוֹרְנוּ.

♦ ♦

## סדר קריאת התורה

### For the Reading of the Torah

And Moses said: O let me behold Your glory! Then God said: I will make all My goodness pass before you, and will proclaim My name before you. Behold, there is a place by Me where you shall stand upon the rock . . . .

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קְדְשׁוֹ, כִּי קְדוֹשׁ יְיָ  
אֱלֹהֵינוּ.

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

♦ ♦

*All rise*

*The Ark is opened*

יְיָ, יְיָ אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,  
נוֹצֵר חֶסֶד לְאֱלֹפִים, נֹשֵׂא עוֹן וְפֹשַׁע וְחַטָּאָה וְנִקְיָה.

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

♦ ♦

אבינו מלכנו

אָבִינוּ מֶלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

*Our Father, our King, we have sinned before You.*

אָבִינוּ מֶלְכֵנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

*Our Father, our King, bring us back to You in full repentance.*

אָבִינוּ מֶלְכֵנוּ, סַלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

*Our Father, our King, forgive and pardon all our misdeeds.*

אָבִינוּ מֶלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

*Our Father, our King, have compassion on us and on our children.*

אָבִינוּ מֶלְכֵנוּ, בַּיָּהּ דְּבַר וְחָרֵב וְרָעַב מַעְלֵינוּ.

*Our Father, our King, make an end to sickness, war, and famine.*

אָבִינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מֶלְכֵנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Our Father, our King, let the new year be a good year for us.*

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

*Our Father, our King, help us to exalt Your name in the world.*

אָבִינוּ מֶלְכֵנוּ, קַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

*Our Father, our King, in Your mercy accept our prayer.*

אָבִינוּ מִלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה  
עִמָּנוּ צְדָקָה וְחֶסֶד 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.*

♦ ♦

*The Torah is taken from the Ark*

וְאֲנִי זֹאת בְּרִיתִי אִוְתָם, אָמַר יְיָ: רוּחִי אֲשֶׁר עָלֶיךָ,  
וְדִבְרֵי אֲשֶׁר-שָׁמְתִי בְּפִיךָ, לֹא-יִמּוּשׁוּ מִפִּיךָ וּמִפִּי  
וְרַעַף וּמִפִּי וְרַע וְרַעַף, אָמַר יְיָ, מֵעַתָּה וְעַד-עוֹלָם.

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

♦ ♦

בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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

♦ ♦

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אַדְוָנִינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

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

♦ ♦

MORNING SERVICE

הָבוּ גִדְלָהּ לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לְתוֹרָה.

Let us declare the greatness of our God and give honor to the Torah.

♦ ♦

לְךָ, יְיָ, הַגְדֻלָּהּ וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצְחָה וְהַהוֹדָה,  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמַּמְלָכָה וְהַמְתַּנְשָׂא  
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

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ!  
 בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!  
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ  
 מִכָּל־הָעַמִּים וַנִּתֵּן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ,  
 נוֹתֵן הַתּוֹרָה.

♦ ♦

Deuteronomy 29.9-14; 30.11-20

אֲתֶם נֹעֲבִים הַיּוֹם כֻּלְכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשִׁיכֶם שְׁבִטֵיכֶם  
 וְקַיִיכֶם וְשִׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: טַפְכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר  
 בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מִיַּמֶּיךָ: לְעַבְדְּךָ בְּבְרִית  
 יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:  
 לְמַעַן הִקִּים־אֶתְךָ הַיּוֹם וְלוֹ לְעַם וְהוּא יִהְיֶה־לְךָ לְאֱלֹהִים כַּאֲשֶׁר  
 דִּבַּרְתָּךְ וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:  
 וְלֹא אֲתֶכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים  
 הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה עֲמָנוּ עִמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ  
 וְאֵת אֲשֶׁר אֵינְנוּ פֹה עֲמָנוּ הַיּוֹם:

כִּי הַמַּעֲוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מַצְוֶה הַיּוֹם  
 לֹא־נִפְלֵאת הוּא מִמֶּךָ וְלֹא־דַחְקָה הוּא: לֹא בְשָׂמִים הוּא  
 לְאֹמֹר מִי יַעֲלֶה־לָנוּ הַשְּׂמִימָה וְיִקַּח־לָנוּ וְיִשְׂמַעֲנוּ אֶת־הָ  
 וְנַעֲשֶׂנָה: וְלֹא־מַעֲבָד לִים הוּא לְאֹמֹר מִי יַעֲבֹד־לָנוּ אֶל־עֶבֶר  
 הַיּוֹם וְיִקַּח־לָנוּ וְיִשְׂמַעֲנוּ אֶת־הָ וְנַעֲשֶׂנָה: כִּי־קְרוֹב אֵלֶיךָ הַדִּבַּר  
 מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹ: רְאֵה נָתַתִּי לְפָנֶיךָ

## 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.

♦ ♦

*Deuteronomy 29.9–14; 30.11–20*

You stand this day, all of you, before the Lord your God—the heads of your tribes, your elders and officers, every one in Israel, men, women, and children, and the strangers in your camp, from the one who chops your wood to the one who draws your water—to enter into the sworn covenant which the Lord your God makes with you this day, in order to establish you henceforth as the people whose only God is the Lord, as you had been promised, and as God had sworn to your fathers, to Abraham, Isaac, and Jacob.

And it is not with you alone that I make this sworn covenant: I make it with those who are standing here with us today before the Lord our God, and equally with all who are not here with us today.

For this commandment which I command you this day is not too hard for you, nor too remote. It is not in heaven, that you should say: 'Who will go up for us to heaven and bring it down to us, that we may do it?' Nor is it beyond the sea, that you should say: 'Who will cross the sea for us and bring it over to us, that we may do it?' No, it is very



הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמּוֹת וְאֶת־הָרַע: אֲשֶׁר  
 אֲנִי מִצְוֶיךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לִלְכֹת בְּדַרְכָּיו  
 וּלְשֹׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית וּבְרַכְךָ יְהוָה  
 אֱלֹהֶיךָ בְּאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׂמָה לְרִשְׁתָּהּ: וְאִם־יִפְנֶה  
 לִבְכָּךְ וְלֹא תִשְׁמַע וּנְדַחְתָּ וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים  
 וְעַבַּדְתָּם: הִגַּדְתִּי לְכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לְאֶת־אֲרִיכּוֹן  
 יָמַיִם עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׂמָה  
 לְרִשְׁתָּהּ: הֵעַרְתִּי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים  
 וְהַמּוֹת נִתְּתִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַחַיִּים לְמַעַן  
 תַּחֲיֶה אֶתָּה וְזָרַעְךָ: לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקִלּוֹ  
 וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאֹדְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה  
 אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

*After the Reading*

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

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

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנִי יִשְׂרָאֵל, עַל־  
 פִּי יְיָ בְּיַד־מֹשֶׁה.

♦ ♦

MORNING SERVICE

near to you, in your mouth and in your heart, and you can do it.

See, I have set before you this day life and good, or death and evil. For I command you this day to love the Lord, to walk in the ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that the Lord your God may bless you in the land that you are about to occupy. But if your heart turns away and you do not listen, but let yourself be lured away to worship other gods, and serve them, I warn you now that you will perish: you will not live long in the land which you are crossing the Jordan to enter and inherit.

I call heaven and earth to witness against you this day that I have set before you life or death, blessing or curse; choose life, therefore, that you and your descendants may live—by loving the Lord your God, listening to God's voice, and holding fast to the One who is your life and the length of your days. Then you shall endure in the land which the Lord promised to your fathers, to Abraham, Isaac, and Jacob.

*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.

♦ ♦

*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.

♦ ♦

## Reading of the Haftarah

Before the Reading

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר  
בְּנִבְיָאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמְרִים בְּאֵמֶת.  
בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ  
וּבִישְׂרָאֵל עִמּוֹ וּבְנִבְיָאֵי הָאֵמֶת וְצִדִּיק.

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Isaiah 58.1-14

קְרָא בְּגֵרוֹן אֶל-תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם  
קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעֵם וּלְבֵית יַעֲקֹב חַטָּאתָם: וְאוֹתֵי יוֹם יוֹם  
יִדְרָשׁוּן וְדַעַת דְּרָכֵי יַחֲפָצוּן כְּגוֹי אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפָּט  
אֱלֹהֵיו לֹא עֹזב יִשְׁאֲלוּנִי מִשְׁפָּטֵי-צִדֵּק קִרְבַּת אֱלֹהִים יַחֲפָצוּן:  
לְמָה צִמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדְעֵ הֵן בְּיוֹם צִמְכֶם  
תִּמְצְאוּ-חֶפֶץ וְכֹל-עֲצִיבֵיכֶם תִּנְגְּשׁוּ: הֵן לְרִיב וּמִצֵּה תִצְוּמוּ  
וּלְהַכּוֹת בְּאֶגְרֵף רִשְׁעֵ לֹא-תִצְוּמוּ כִּיֹּם לְהִשְׁמִיעַ בְּמִרוֹם  
קוֹלְכֶם: הִכֹּזָה יֵהִיָּה צוֹם אֲבַחְרֶהוּ יוֹם עֲנוֹת אָדָם נַפְשׁוֹ הַלֹּכֵף  
כְּאֶגְמֹן רֹאשׁוֹ וְשֵׁק וְאֶפֶר יִצְיַע הַלֹּזָה תִקְרָא-צוֹם וְיוֹם רִצּוֹן  
לִיהוּהָ: הֲלוֹא זֶה צוֹם אֲבַחְרֶהוּ פִתַּח חֲרָצְבוֹת רִשְׁעֵ הַתֵּר  
אֲגִדּוֹת מוֹטָה וּשְׁלַח רִצּוּצִים חֲפָשִׁים וְכֹל-מוֹטָה תִנְתַּקּוּ: הֲלוֹא  
פָרַם לְרַעֵב לַחֲמֵךְ וְעֲנִיִּים מְרוּדִים תִּבְיֵא בֵית כִּי-תִרְאֶה עָרֶם  
וּכְסִיתָ וּמִבְשֶׁרֶךְ לֹא תִתְעַלֵּם: אִזּוּ יִבְקַע כְּשֶׁחַר אוֹרֶךְ וְאֲרַכְתֶּךָ  
מִהֲרָה תִצְמַח וְהִלֵּךְ לִפְנֵיךָ צִדִּיק כְּבוֹד יֵהוּהָ יִאֲסַפֶּךָ: אִזּוּ  
תִקְרָא וְיֵהוּהָ יַעֲנֶה תִשׁוּעַ וְיֵאמֵר הֲנִנִּי אִס-תִּסִּיר מִתּוֹכְךָ

## 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.

♦ ♦

*Isaiah 58.1-14*

God says: Cry aloud, do not hold back, let your voice resound like a Shofar: declare to My people their transgression, and to the house of Jacob their sin. Yes, they seek Me daily, as though eager to learn My ways, as if they were a nation that does what is right, and has not forsaken the teachings of its God.

They ask of Me the right way, as though eager for the nearness of God. 'When we fast,' you say, 'why do You pay no heed? Why, when we afflict ourselves, do You take no notice?'

Because on your fast day you think only of your business, and oppress all your workers! Because your fasting leads only to strife and discord, and hitting out with cruel fist! Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I look for? A day of self-affliction? Bowing your head like a reed, and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to the Lord? Is not *this* the fast I look for: to unlock the shackles of injustice, to undo the fetters of bondage, to let the oppressed go free, and to break every cruel

מוֹטֵה שֶׁלַח אֶצְבַּע וּדְבַר-אֵוֹן: וּתְפַק לְרַעֲב נַפְשְׁךָ וּנְפֶשׁ נַעֲנֶה  
 תִּשְׁבִּיעַ וּזְרַח בַּחֶשֶׁךְ אֹרֶךְ וּאִפְלַתְךָ כִּצְהָרִים: וּנְחַךְ יִהְיֶה  
 תַּמִּיד וְהִשְׁבִּיעַ בִּצְחָצְחוֹת נַפְשְׁךָ וְעִצְמַתְיֶךָ יַחֲלִיץ וְהִיִּית כַּגֵּן  
 רוּחַ וּכְמוֹצֵא מִים אֲשֶׁר לֹא-יִכְזָבוּ מִיָּמָיו: וּבְנוּ מִמֶּךָ חֲרָבוֹת  
 עוֹלָם מוֹסְדֵי דוֹר-וְדוֹר תִּקְוָם וּקְרֵא לְךָ גֵּדֵר פֶּרֶץ מְשׁוֹבֵב  
 נְתִיבוֹת לְשֶׁבֶת: אִסְתָּשִׁיב מִשְׁבֶּת רַגְלְךָ עֲשׂוֹת חֲפִצְךָ בְּיוֹם  
 קִדְשֵׁי וּקְרֵאת לְשֶׁבֶת עֲנֵג לְקִדּוּשׁ יִהְיֶה מְכַבֵּד וּכְבֹדְתוֹ  
 מַעֲשׂוֹת דְרָכֶיךָ מִמְּצוֹא חֲפִצְךָ וּדְבַר דְּבַר: אִז תִּתְעַנֵּג עַל-  
 יְהוָה וְהִרְכַּבְתִּיךָ עַל-כְּמוֹתַי אֶרֶץ וְהֵאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב  
 אֲבִיךָ כִּי פִי יִהְיֶה דְבַר:

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chain? Is it not to share your bread with the hungry, and to bring the homeless poor into your house? When you see the naked, to clothe them, and never to hide yourself from your own kin?

Then shall your light blaze forth like the dawn, and your wounds shall quickly heal; your Righteous One will walk before you, the Presence of the Lord will be your rear guard. Then, when you call, the Lord will answer; when you cry, God will say: 'Here I am.'

If you remove the chains of oppression, the menacing hand, the malicious word; if you make sacrifices for the hungry, and satisfy the needs of the afflicted; then shall your light shine in the darkness, and your night become bright as noon; the Lord will guide you always; He will slake your thirst in drought, and renew your body's strength; you shall be like a watered garden, like an unfailing spring. Your people shall rebuild the ancient ruins, and lay the foundations for ages to come. You shall be called 'Repairer of the breach, Restorer of streets to dwell in.'

If you refrain from trampling the Sabbath, from pursuing your affairs on My holy day; if you call the Sabbath a delight, and honor the Lord's holy day; if you treat it with reverence, and do not look to your business or speak of it—then you can seek the favor of the Lord. I will cause you to ride upon the high places of the earth, and I will feed you with the heritage of Jacob your father. This is the promise of the Lord.

♦ ♦

After the Reading

An alternative version of this Benediction follows below

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל-  
הָעוֹלָמִים, צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,  
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל-דְּבָרָיו אִמַּת  
וְצַדִּיק.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל (יּוֹם  
הַשַּׁבָּת הַזֶּה וְעַל) יוֹם הַכַּפּוּרִים הַזֶּה, שְׁנַתָּת לָנוּ, יְיָ  
אֱלֹהֵינוּ, (לְקַדְּשָׁה וְלַמְנוּחָה) לְמַחִילָה וְלִסְלִיחָה  
וְלִכְפָּרָה, לְכַבוֹד וּלְתַפְאֳרָת, עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,  
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי  
כָּל-חַי תָּמִיד לְעוֹלָם וָעֶד. וְדַבְּרֶךָ אִמַּת וְקַיֵּם לְעַד.  
בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ  
וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל-  
שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל-הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ)  
יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

Continue on page 354

Alternative Version

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל-  
הָעוֹלָמִים, צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,  
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל-דְּבָרָיו אִמַּת  
וְצַדִּיק.

נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדַבֵּר  
אֶחָד מִדְּבָרֶיךָ אַחֲרַי לֹא-יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ

MORNING SERVICE

*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 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. 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 354*

*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.



נֶאֱמָן וְרַחֲמֵן אֶתָּה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַנֶּאֱמָן  
בְּכָל־דְּבָרָיו.

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

שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ, וּבְמַלְכוּת  
בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבֵא וַיְגַל לְבָנוּ. עַל־כִּסְאוֹ  
לֹא־יָשֵׁב זָר וְלֹא־יִנְחֵלוּ עוֹד אַחֲרָיִם אֶת־כְּבוֹדוֹ. כִּי  
בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא־יִכְפֹּה נִירוֹ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה, יְיָ, מִגֵּן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל (יּוֹם  
הַשְּׁבֵת הַזֶּה וְעַל) יוֹם הַכַּפּוּרִים הַזֶּה, שְׁנַתְּתָ לָנוּ, יְיָ  
אֱלֹהֵינוּ, (לְקִדְשָׁהּ וְלַמְנוּחָהּ) לְמַחִילָה וְלִסְלִיחָה  
וְלִכְפָּרָה, לְכָבוֹד וְלִתְפָּאֶרֶת, עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,  
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי  
כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד.  
בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ  
וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־  
שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבֵת וְ)  
יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

## MORNING SERVICE

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. 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.

## YOM KIPPUR

*All rise*

### FOR OUR CONGREGATION AND OUR PEOPLE

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

Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from bondage to freedom, from darkness to light.

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

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

### FOR OUR NATION AND ITS RULERS

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

## MORNING SERVICE

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

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

## FOR THE STATE OF ISRAEL

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

## Returning the Torah to the Ark

יְהַלְלוּ אֶת־שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Let us praise the name of the Lord, whose name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיְגַרְם קָרוֹן לְעַמּוֹ, תְּהַלֵּה לְכָל־  
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ. הִלְלוּיָהּ.

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!

♦ ♦

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל אַחֲרַי  
הַיָּמִים הֵהָם, נְאֻם־יְיָ: נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבְּכֶם וְעַל־  
לִבְכֶם אֶכְתְּבֶנָּה, וְהָיִיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יִהְיוּ־לִי  
לְעָם.

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

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו  
לֵאמֹר, "דַּעוּ אֶת־יְיָ," כִּי כוֹלֵם יִדְעוּ אוֹתִי, לְמִקְטָנָם  
וְעַד־גְּדוֹלָם, נְאֻם־יְיָ.

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

♦ ♦

בִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל-תַּעֲזֹבוּ.  
עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶיָּה מְאֹשֵׁר.  
דְּרָכֶיהָ דְרָכֵי-נֵעִם, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.

*Behold, a good doctrine has been given you; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.*

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵי, וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ בְּקָדָם.

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*

This day, strengthen us! Amen.	הַיּוֹם תְּאַמְצֵנוּ! אָמֵן.
This day, bless us! Amen.	הַיּוֹם תְּבָרַכְנוּ! אָמֵן.
This day, exalt us! Amen.	הַיּוֹם תִּגְדְּלֵנוּ! אָמֵן.
This day, look with favor upon us! Amen.	הַיּוֹם תִּדְרָשְׁנוּ לְטוֹבָה! אָמֵן.
This day, inscribe us for a blessed life! Amen.	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים! אָמֵן.
This day, hear our plea! Amen.	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ! אָמֵן.
This day, uplift us with Your righteousness! Amen.	הַיּוֹם תִּתְמַכְנוּ בִּימִין צְדָקָה! אָמֵן.

♦ ♦



תפלות נוספות

ADDITIONAL PRAYERS

*Readings and meditations begin on page 229*





Listen to Me in silence;  
let the peoples renew their strength;  
let them approach;  
let them speak.

*Let us together draw near for judgment.*

Sing to the Eternal a new song;

*Sing praise from earth's end!*

Let the sea roar, and all that fills it;

*The coastlands, and all who dwell there.*

I am the Eternal, your Holy One,  
Israel's Creator, your Ruler,

*who makes a way in the sea,  
a path in the raging waters.*

Do not look back on what has been,  
forget the things of old:  
it is a new thing I am doing—  
see it springing forth.

I will bring streams to the wilderness,  
and rivers to the desert,  
to give drink to My people,

*the people I formed for Myself,  
to declare My praise.*

I, I am the One  
who blots out your transgressions;  
your sins will I remember no more.  
I will pour water on the thirsty land,  
and streams on the dry ground.

*I will pour My spirit on your descendants,*

*My blessing on your offspring.*

Sing, O heavens;  
shout, O depths of the earth!

*Break forth into song, O mountains,  
O forest—every tree!*

I will make a covenant with you for ever;  
for as the new heavens and the new earth  
that I am making shall endure,  
so shall your descendants endure,  
so shall your name endure.

And from new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship Me.

*And it shall be said:  
The people who walked in darkness  
have seen a great light.*

♦ ♦

This is a day of judgment; today we remember our deeds.  
This is a day of questioning, and we ask: What have we  
done with the gift of life?

*“Who among you loves life and longs to enjoy good for  
many days? Then guard your tongue from evil, and your lips  
from deceitful speech; turn away from evil, and do good;  
seek peace and pursue it.”*

We were made to be the crown of creation. Endowed with  
a portion of the divine spirit, we were commanded:

*“Walk before Me, and reach for perfection.”*

We were called to hallow this world and bless it:

*“You shall be holy, for I, the Eternal One, am holy.”*

## ADDITIONAL PRAYERS

A divine voice calls us to a covenant of truth and peace, a law of justice and love:

*"I will betroth you to Me for ever; I will betroth you to Me in righteousness and justice, in love and compassion; I will betroth you to Me in faithfulness, and you shall know the Lord."*

On this day, when memory and promise are one, the song of our lives and deeds goes forth to the God enthroned within us:

*"I will sing to the Most High with my life; I will sing praises to my God with all my being."*

♦ ♦

## MEDITATION

There are moments when we hear the call of our higher selves, the call that links us to the divine. Then we know how blessed we are with life and love. May this be such a moment, a time of deeper attachments to the godlike in us and in our world, for which we shall give thanks and praise!

♦ ♦

קְדוּשִׁים תִּהְיוּ, כִּי קְדוֹשׁ אֲנִי יְיָ אֱלֹהֵיכֶם.

You shall be holy, for I the Lord your God am holy.

♦ ♦

## ON PRAYER

We cannot pray to You, O God,  
to banish war,  
for You have filled the world  
with paths to peace,

YOM KIPPUR

if only we would take them.

*We cannot pray to You  
to end starvation,  
for there is food enough for all,  
if only we would share it.*

We cannot merely pray  
for prejudice to cease,  
for we might see  
the good in all  
that lies before our eyes,  
if only we would use them.

*We cannot merely pray,  
'Root out despair,'  
for the spark of hope  
already waits within the human heart,  
for us to fan it into flame.*

We must not ask of You, O God,  
to take the task that You have given us.  
We cannot shirk,  
we cannot flee away,  
avoiding obligation for ever.

*Therefore we pray, O God,  
for wisdom and will, for courage  
to do and to become,  
not only to look on  
with helpless yearning  
as though we had no strength.*

For Your sake and ours,  
speedily and soon, let it be:  
that our land may be safe,  
that our lives may be blessed.

## ADDITIONAL PRAYERS

*May our words  
be pleasing in Your sight;  
may our deeds  
be acceptable to You, Lord,  
our Rock and our Redeemer.*

♦

## MEDITATION

‘When you pray, know before whom you stand.’

To be able to pray is to know how to stand still and to dwell upon a word. This is how some worshipers of the past would act: They would repeat the same word many times, because they loved and cherished it so much that they could not part with it.

♦ ♦

## ON HUMAN NATURE

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ, בְּצַלְמֵ אֱלֹהִים  
בָּרָא אֹתוֹ, זָכָר וּנְקֵבָה בָּרָא אֹתָם.

*We are God's own creation, made in the very image of the divine, created as one creature with two forms, male and female.*

Our tradition says that God created us through one human being to teach us that whoever destroys a single human soul has destroyed an entire world.

*And whoever sustains a single human soul has sustained an entire world.*

And a single human being was created for the sake of peace, that none might say: My lineage is greater than yours.

YOM KIPPUR

*I call heaven and earth to witness: Gentile or Jew, man or woman, manservant or maidservant—all according to our deeds does the spirit of God rest upon us.*



MEDITATION

God of the beginning, God of the end, God of all creatures, Lord of all generations: With love You guide the world, with love You walk hand in hand with all the living.

You created us in Your image, capable of love and justice, that in creation's long unfolding we might be Your partners. You endowed people with freedom; we must not enslave them; You gave them judgment; we must not dictate their course.

You set before us many paths to tread, that we might search and find the way that is true for us. We thank You for Your gift of choice. Without it, where would our greatness lie? Where our triumphs and where our failures? Created in Your image, we are called upon to choose.

Let our reflections help us to bring into our lives the harmony we seek and the love we would share.



בְּמָקוֹם שֶׁאֵין אָנָשִׁים, הַשְׁתַּדֵּל לִהְיוֹת אִישׁ!

In a place where no one behaves like a human being, you must strive to be human!

רַבִּי עֲקִיבָא הָיָה אוֹמֵר: חֲבִיב אָדָם שֶׁנִּבְרָא בְּצַלְמֵם;  
חֲבָה יִתְרָה נוֹדְעֵת לוֹ שֶׁנִּבְרָא בְּצַלְמֵם.

*How greatly God must have loved us to create us in His image; yet even greater love did He show us in making us conscious that we are created in His image.*

## ADDITIONAL PRAYERS

Then Isaac asked the Eternal: King of the world, when You made the light, You said in Your Torah that it was good; when You made the expanse of heaven and earth, You said in Your Torah that they were good; and of every herb You made, and every beast, You said that they were good; but when You made us in Your image, You did not say of us in Your Torah that humanity was good. Why, Lord? And God answered him: Because you I have not yet perfected, because through the Torah you are to perfect yourselves, and to perfect the world. All other things are completed; they cannot grow. But humankind is not complete; you have yet to grow. Then I will call you good.



וְאַתֶּם עֲרִי, נָאִם יְיָ, וְאֲנִי אֵל. כְּשֶׁאַתֶּם עֲרִי, אֲנִי  
אֵל; וְכִשְׂאִין אַתֶּם עֲרִי, אֵין אֲנִי אֵל.

*'You are My witnesses,' says the Lord, 'and I am God.' That is: when you are My witnesses, I am God; and when you are not My witnesses, I am, one might almost say, not God.*



## MEDITATION

### TOWERS OF HOPE

The stars of heaven, awesome in their majesty, are not more wonderful than the one who charts their courses.

The elements, arrayed in perfection, are not marvels greater than the mind that beholds them.

This miracle, matter, begets a wonder: the body thinks; insight comes from flesh; the soul is born of dust to build towers of hope, to open within us doors of lamentation and love.

For You have made us little less than divine, and crowned us with glory and honor!



YOM KIPPUR

Glory and honor within us: but every age has despised its endowment. And yet, O God, we look with hope beyond the near horizon. Within and beyond us, O God of life, You are there. You dwell wherever we let You in. When we flee from You, we flee from ourselves. When we seek You, we discover that we are not alone.

♦

*From Psalm 139*

*Whither can I go from Your spirit?  
Whither can I flee from Your  
presence?  
If I ascend to the heavens,  
You are there!  
If I make my home in the lowest  
depths, behold, You are there!  
If I take up the wings of the  
morning, and dwell on the ocean's  
farthest shore, even there Your  
hand will lead me,  
Your right hand will hold me.*

אָנָּה אֵלֶךְ מִרוּחֶךָ,  
וְאָנָּה מִפָּנֶיךָ אֶבְרַח?  
אִם-אֶסַּק שָׁמַיִם,  
שָׁם אַתָּה!  
וְאֶצְיָעָה שְׂאוּל, הֲנִכֶּךָ!  
אֲשָׂא כְּנָפַי-שָׁחַר,  
אֲשַׁכְּנָה בְּאַחֲרֵית יָם,  
גַּם-שָׁם יָדְךָ תִּנְחֵנִי,  
וְתִאחֲזָנִי יְמִינֶךָ.

♦ ♦

ON RESPONSIBILITY

Our rabbis taught: Six hundred and thirteen commandments were given to Moses. Micah reduced them to three: "Do justly, love mercy, and walk humbly with your God."

ADDITIONAL PRAYERS

*Isaiah based all the commandments upon two of them: "Keep justice and righteousness."*

Amos saw one guiding principle upon which all the Mitzvot are founded: "Seek Me and live."

*Habbakuk, too, expounded the Torah on the basis of a single thought: "The righteous shall live by their faith."*

Akiba taught: The great principle of the Torah is expressed in the Mitzvah: "You shall love your neighbor as yourself." But Ben Azzai found a principle even more fundamental in the words: "This is the story of humanity: when God created us, He made us in His likeness."

*And Hillel summed up the Torah in this maxim: What is hateful to you, do not do to others. The rest is commentary: you must go and study it.*



The luckless, the victims, the self-defeated: these Your children whom we often shut out of our lives: give them light and joy, and shelter from the coldness of their neighbors. And give us, O God of compassion, days when we share their failures; remove our forgetfulness and seal memory into us, that not again will we laugh at their errors or shrug at their sadness.



We have learned: Say always, 'The world was created for my sake,' and never say, 'Of what concern is all this to me?' Live as if all life depended on you. Do your share to add some improvement, to supply some one thing that is missing, and to leave the world a little better for your stay in it.

## YOM KIPPUR

*And it has been written: "Fire shall be kept burning upon the altar continually; it shall not go out." Our heart is the altar. In every occupation let a spark of the holy fire remain within you, and fan it into a flame.*

♦

## MEDITATION

Raba said: At the final judgment we are asked:  
Did you conduct your business honestly?  
Did you set aside time for the study of Torah?  
Did you cultivate your mind?  
Did you try to understand the inner meaning of things?  
Did you wait hopefully for redemption?  
And if, in addition, reverence for the Lord was your treasure, then it is well with you.

♦ ♦

## ON THE EVIL INCLINATION

The greatest victory of the evil inclination is to make us forget our royal lineage.

*We were created to lift up the heavens.*

When the evil inclination whispers: 'You are not worthy to fulfill the Law,' I will say: 'I am worthy.'

*I am dust and ashes, and yet for my sake was the world created!*

♦

In days to come the righteous will perceive their evil inclination as a mountain, while the wicked will see it as a small strand of hair. Both will weep. The righteous will say: How were we able to overcome so high a mountain!

ADDITIONAL PRAYERS

The wicked will say: How could we have been unable to overcome this slender hair! And the Holy One, too, will wonder, as it is written: "Thus says the Lord of Hosts: If it be marvellous in the eyes of the remnant of this people in those days, it will also be marvellous in My eyes."

♦

Lord, we are not so arrogant as to pretend  
that the trial of our lives  
does not reveal our flaws.  
We know ourselves,  
in this moment of prayer,  
to have failed  
the ones we love and the stranger,  
again and again.  
We know how often  
we did not bring to the surface of our lives  
the hidden goodness within.  
Where we have achieved, O Lord,  
we are grateful;  
where we have failed,  
we ask forgiveness.  
Remember how exposed we are  
to the chances and terrors of life.  
We were afraid.  
We sometimes chose to fail.  
And we ask:  
Turn our thoughts from the hurt to its remedy.  
Free us of the torments of guilt.

Forgiven, O Lord, we shall then forgive others;  
failing, we shall learn to understand failure;  
renewed and encouraged, we shall strive to be like  
those who came before us: human.  
Sinners sometimes, yet a blessing.

♦ ♦

## YOM KIPPUR

### ON TURNING

Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn and are heading once more toward the South. The animals are beginning to turn to storing their food for the winter. For leaves, birds, and animals turning comes instinctively. But for us turning does not come so easily. It takes an act of will for us to make a turn. It means breaking with old habits. It means admitting that we have been wrong; and this is never easy. It means losing face; it means starting all over again; and this is always painful. It means saying: I am sorry. It means recognizing that we have the ability to change. These things are terribly hard to do. But unless we turn, we will be trapped for ever in yesterday's ways. Lord, help us to turn—from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith. Turn us around, O Lord, and bring us back toward You. Revive our lives, as at the beginning. And turn us toward each other, Lord, for in isolation there is no life.



### MEDITATION

As for us, how can we think ourselves worthy, when the very heavens, the hosts of heaven, are not pure and faultless in Your sight? If fire can be kindled among the verdant trees, how much the sooner in the withered grass!

To You the darkness is clear as light. Your eye penetrates all creation. You dwell in mystery, and all mysteries are revealed to You.

Though we are born to trouble, we know that through our study of Torah, through our pursuit of truth, through our just and loving deeds, we can give dignity and worth to our lives. Fortunate are they

ADDITIONAL PRAYERS

whose efforts are in pursuit of truth; their end will testify to their beginning.

No one, finally, can dissemble. Our own seals bear witness to our work. No one, in the end, can play the deceiver. Our deeds bear witness against us. Only our wisdom will sustain us in old age, and only our righteous deeds will accompany us to eternity.

A good name is better than lordly titles. We are born to uncertainty, and only the hour of death can attest to the worth of our lives. Until that hour God waits for us to repent, and thus give Life to our life.

We praise You, O God, the Lord who gives life to the dead.



Rabbi Chama bar Chanina said: Great is repentance, for it brings healing to the world. As it is said:

*"I will heal their backsliding, I will love them freely."*

Rabbi Levi said: Great is repentance, for it brings us to the Throne of Glory. As it is said:

*"Return, O Israel, all the way to the Lord your God."*

Rabbi Jonathan said: Great is repentance, for it brings near the time of redemption. As it is said:

*"To Zion a redeemer will come, to the children of Jacob who return to God."*

Resh Lakish said: Great is repentance, for on the strength of it, deliberate sins are accounted unintentional. As it is said:

*"Return, O Israel, all the way to the Lord your God, for you have stumbled in your iniquity."*

Rabbi Jacob used to say: Better one hour of repentance and good works in this world than all the life of the world-to-come.

## YOM KIPPUR

*And Rabbi Abahu said: Where those who have repented stand, the perfectly righteous cannot stand!*



### MEDITATION

Repentance and the Day of Atonement suffice for forgiveness of sins against God alone, but sins against human beings, such as violence or cursing or theft, are not forgiven until restitution is made and the injured person satisfied. And restitution by itself is not enough; one must appease the injured person and ask forgiveness. By the same token, an injured person must not be cruel and unforgiving. We should be slow to anger and easily appeased. And when our forgiveness is requested, we should grant it with a whole heart and a willing spirit; we should not be vengeful or bear grudges even for a grave injury—this is the way of the upright Jew.



Eternal God, what can we say in Your presence? How account for our sins? We speak of repentance, and yet are slow to change. But now we turn to You with the prayer that Your love may abide with us always, turning our hearts to Your ways, our feet to Your paths. Hope is meat and drink to us; hope sustains us. And so we pray: Do not turn us away empty-handed from Your presence. End our darkness with Your light and turn our passions to Your purpose. Help us, Lord, in this hour of turning, to make real in our lives the words of our mouths, the meditations of our hearts.



### MEDITATION

Your power, O God, is the worship You inspire, You are the vision that beckons to us; we are your partners in creation. May I

ADDITIONAL PRAYERS

live by this knowledge day by day, fulfilling each task as though it might save the world; may I seek out opportunities for service, knowing that we depend on one another. You are the great Enabler, but I must be the doer. The sense of Your presence helps me to strive and overcome; my striving helps make the world more nearly Yours. Let me therefore draw ever nearer to You, as I endeavor to do Your work and mine: to ennoble and to bless this life, this year so full of promise.

♦

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקִדְמָם.

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

♦

Come, let us consider and examine,  
Recognize our sins and vanities,  
Forego weeping and sackcloth and ashes—for those  
Are the privileges of other days—  
And start anew our struggle to master history.

*For the kingdom of God is to be our doing,  
The work of women and men.*

In the recesses of our souls,  
Knowing full well the vast measure of the unknown,  
The treachery of the human heart, even ours;  
In the autumn,  
The time of penitence and remembrance,  
We urgently pray for the gifts of God:

*For courage and love,  
Order in the world,  
Grace in ourselves,  
And wisdom to worship the Holy One.*



אֶלְהִינוּ וְאֱלוֹהֵי אֲבוֹתֵינוּ:  
 אָמֵן בֶּן יֵצֶר סוֹכֵן בְּנוּ.  
 בָּךְ לְהִצְדָּק, רַב צְדָק, נַעֲנֵנוּ: סִלְחָתִי.  
 גַּעַל מְרִגֵּל וְגַם פִּגְל סִפְרוּ.  
 יוֹד שׁוֹאֵג בְּקוֹל יִתֵּן קוֹל דְּבָרוֹ: סִלְחָתִי.  
 הֵס קִטְגוֹר וְקַח סִנְגוֹר מְקוֹמוֹ.  
 וַיְהִי יְיָ לְמִשְׁעָן לוֹ לְמַעַן נֶאֱמֹר: סִלְחָתִי.  
 זְכוֹת אֶזְרַח גַּם יִפְרַח לְשׁוֹשְׁנָה.  
 חֲטָא הֶעֱבֵר וְקוֹל הַגְּבֵר מִמְעוֹנָה: סִלְחָתִי.  
 טוֹב וְסִלַּח, מְחַל וְסִלַּח אֲשָׁמִים.  
 יְהִי הַקֶּשֶׁב וְגַם הַשֵּׁב מִמְרוּמִים: סִלְחָתִי.  
 כָּאֵב תִּכְבוֹשׁ וּבְצוֹל תִּכְבוֹשׁ עוֹנֵי.  
 לָךְ תִּהְלֶה, אֲמוֹר מְלָה לְמַעֲנֵי: סִלְחָתִי.  
 מְחַה פֶּשַׁע וְגַם רָשַׁע בְּנֵי בְרִית.  
 נְהַג חֲסִדֶּךָ בֶּן הוֹדֶךָ לְשֹׂאֲרֵית: סִלְחָתִי.  
 סְכוֹת רַחֲשֵׁי וְגַם לְחֲשֵׁי תִרְצָה.  
 עוֹן נוֹשֵׂא, לְמַעַנְךָ עֲשֵׂה וְתִפְצָה: סִלְחָתִי.  
 פָּנֵה לְעֵלְבוֹן מְקוֹם עוֹן לְהִשִּׁים.  
 צַחַן הֶסֶר וְגַם תִּבְשֹׂר לְבָךְ חוֹסִים: סִלְחָתִי.  
 קוֹלֵי שָׁמַע וְרֵאָה דְּמַעַ עֵינֵי.  
 רִיב רִיבֵי, שְׁעָה נִיבֵי וְהִשִּׁיבֵנִי: סִלְחָתִי.  
 שְׁמָץ טֹהַר בְּעָב מֵהַר כְּנֹאֲמֵר.  
 תְּמַחֶה פֶּשַׁע לְעַם נוֹשַׁע וְתֹאמֵר: סִלְחָתִי.

Yes, it is true, an evil impulse sways us;  
 You, abundant in grace, can clear us: O answer: I forgive.  
 Cast scorn on traitors, reject their accusations;  
 Beloved God, break out with Your mighty voice: I forgive.  
 Silence all accusers, let defenders take their place;

## ADDITIONAL PRAYERS

Lord, lend Your strength to our defense, and say: I forgive.  
Let Abraham's merit spring up in our behalf;  
Sweep sin away and loud proclaim: I forgive.  
Forgiving God, cleanse and pardon all who transgress;  
Give ear, Lord, and answer from the heights: I forgive.  
Heal our wounds, cast away our iniquity;  
Let it be Your glory to say: I forgive.  
Blot out all evil from the midst of Your people;  
Show us Your love and Your grandeur, and say: I forgive.  
Take up our prayers, accept our plea;  
Clear us of sin, act for Your sake, and declare: I forgive.  
Look at our low estate, consider our sufferings;  
Set sin aside, and to those who trust in You proclaim: I forgive.  
Hear our voice, look upon our tears;  
Plead our cause, approve our request and answer: I forgive.  
Banish all wrong as the wind clears the sky of clouds;  
Sweep away transgression, deliver our people, and say: I forgive.



## ON FORGIVENESS

*From Psalm 103*

Praise the Lord, O my soul, and let all that is in me praise  
God's holy name.

*Praise the Lord, O my soul, and never forget God's blessings,*

who forgives all your sins and heals all your wounds;  
*who redeems your life from destruction, and surrounds you  
with love and compassion;*

who fills your life with good, renewing your youth like an eagle's.

*The Lord is just, demanding justice for the oppressed.*

YOM KIPPUR

You revealed Your ways to Moses, Your deeds to the people of Israel.

*The Lord is merciful and gracious, endlessly patient and full of love.*

As parents show compassion to their children, so do You, Lord, show compassion to all who revere You.

*For You know how we are made; You remember that we are dust.*

Our days are as grass; we blossom like the flower of the field.

*The wind blows, and it is gone; its place knows it no more.*

But Your love, Lord, rests for ever on all who revere You, and Your goodness rests on their children's children, *who keep Your covenant and remember to observe Your precepts.*

The Lord is enthroned in the universe,  
*and all creation is God's domain.*



MEDITATION

“Behold, I have set before you this day life or death, blessing or curse. Choose life, therefore, that you and your children may live.”

I have been created with a mind able to dwell upon good thoughts and good intentions. Unseemly thoughts have led me to unworthy deeds.

I have been created with eyes, the blessing of sight, to see the world's beauty and holiness. Often I look without seeing.

I have been created with ears to hear sacred words, to hear the sounds of wisdom, beauty, and love. Often I squander God's gift, and hear

## ADDITIONAL PRAYERS

without listening. Often I debase it by listening to gossip, obscenities, and words of hatred.

I have been created with a mouth and a tongue. The gift of speech God gave to no other creature. With words I try to pray. With words I speak of love, to God and to human beings. But malice, pettiness, falsehood, and slander have sullied my speech. With words I have mocked God's gift, shaming neighbor and stranger, laughing at the pain of others, uttering false oaths, insincere pledges, and vain promises.

I have been created with hands, the ability to sense creation through touch, the capacity to transmit tenderness. Often I have clenched my fists in resentment, using my hands to injure or destroy.

I have been given legs to walk in God's path. Often I have rushed to do unworthy deeds. I have walked away from God and from my neighbor.

I have been blessed with the ability to regenerate life, and to share joy in love fulfilled. Lust and jealousy, pain and fear have sometimes corrupted this gift.

All that I am is bared. I am burdened by the choices I have made, for often I have marred the beauty of my spirit through my misdeeds. Lord, on this Day of Atonement, forgive and purify me. Give me the courage to renew my life, to change at least part of what should be changed. On this day I search for reconciliation with myself, with those whom I have offended and hurt, and with You, O Master of Mercy, the Holy and Blessed One.



For all we sought and missed, or left unclaimed,  
for all the dreams we had and lost, for youth,  
ruffling his hair, supplanted by Time, and tamed,  
for love denied, or seen with too much truth,  
for faith, like a sword, with long misprision rusted,  
for all adventure, before the quest is ended,  
abandoned or betrayed, for beauty misted  
by the half-lights of vision, for pity attended  
with the bitterness of those who take and give,

YOM KIPPUR

for heavens, that had they been accessible,  
were heavens only by the side of hell,  
for all of us who die, before we live,  
for all the crippled feet on the long road  
You made for angels, we forgive You, God.

♦

MEDITATION

Once Rabbi Yochanan ben Zakkai went forth from Jerusalem. Rabbi Joshua accompanied him. They beheld the Temple in ruins. Woe is us! cried Rabbi Joshua. The place where Israel's sins found atonement is laid waste! But Rabbi Yochanan said: Do not weep. We have a means of atonement equal to this—deeds of love. As it is said: "For it is love I desire, and not sacrifice (Hosea 6.6)."

♦

I lay my pain upon Your altar, loving God;  
This is my lamb, my ram, my sacrifice,

*My plea for pardon, plea for forgiveness,  
For all my sins of doing and not doing.*

Prayers that blossom like flowers out of pain  
Above the earth-pull.

*My people's pains have flamed in sacrifice  
Upon Your altar through slow-moving time.*

Pain for all evil, hatred, cruelty,  
For the sick of body and the sick of heart,  
*For all the loneliness, and all the lovelessness,*

The unmeasureable loss of those that know not You—

*The pain of all the world, dear God, I place  
Before Your shrine.*

ADDITIONAL PRAYERS

Look down in pity and forgiveness.

*Cause Your countenance to shine upon us,  
And give us peace.*



כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר, בְּרָצוֹתוֹ מְרַחֵב וּבְרָצוֹתוֹ  
מְקַצֵּר,  
כִּן אֲנַחְנוּ בְּיָדְךָ, חֶסֶד נּוֹצֵר, לְבְרִית הַבֵּט  
וְאֵל תִּפְּן לַיְצָר.

As clay in the hand of the potter, to be thickened or thinned at will, are we in Your hand. Preserve us with Your love.

*Your covenant recall, and not our imperfection.*

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת, בְּרָצוֹתוֹ אוֹחֵז וּבְרָצוֹתוֹ  
מַכְתֵּת,  
כִּן אֲנַחְנוּ בְּיָדְךָ, מְחִיָּה וּמְמוֹתֵת, לְבְרִית הַבֵּט  
וְאֵל תִּפְּן לַיְצָר.

As stone in the hand of the mason, to be broken or preserved at will, are we in Your hand, Master of life and death.

*Your covenant recall, and not our imperfection.*

כִּי הִנֵּה כְּגֵרֹן בְּיַד הַחֹרֵשׁ, בְּרָצוֹתוֹ דֹּבֵק לְאוֹר  
וּבְרָצוֹתוֹ פָּרֵשׁ,  
כִּן אֲנַחְנוּ בְּיָדְךָ, תּוֹמֵךְ עֲנֵי נֹרֵשׁ, לְבְרִית הַבֵּט  
וְאֵל תִּפְּן לַיְצָר.

YOM KIPPUR

As iron in the hand of the blacksmith, to be thrust into fire or withdrawn at will, are we in Your hand. Help us to heal our wounds with deeds of charity.

*Your covenant recall, and not our imperfection.*

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמַּלְחָה, בְּרִצּוֹתָו אוֹחֶז וּבְרִצּוֹתָו  
שְׁלַח,  
כִּן אֲנַחְנוּ בְּיָדְךָ, אֵל טוֹב וְסֻלָּח, לְבְרִית הַבֵּט  
וְאֵל תִּפְּן לִיָּצֵר.

As a rudder in the hands of the sailor, to be guided or abandoned at will, are we in Your hand. Prevent our constant drifting.

*Your covenant recall, and not our imperfection.*

כִּי הִנֵּה כְּזִכּוּכִית בְּיַד הַמְּזַיֵּג, בְּרִצּוֹתָו חוֹלֵג וּבְרִצּוֹתָו  
מְמוֹזֵג,  
כִּן אֲנַחְנוּ בְּיָדְךָ, מְעַבִּיר זָדוֹן וְשֹׁגֵג, לְבְרִית הַבֵּט  
וְאֵל תִּפְּן לִיָּצֵר.

As glass in the hand of the glazier, to be melted or shaped at will, are we in Your hand. Maintain our fragile balance with Your grace.

*Your covenant recall, and not our imperfection.*

♦  
*From Psalm 36*

Sin speaks to the wicked  
deep in their hearts.  
There is no fear of God  
before their eyes.  
They flatter themselves  
that their hateful guilt

ADDITIONAL PRAYERS

will never come to light.  
Their words are cruel and false.  
All wisdom and good is gone.  
They lie awake plotting mischief.  
The course they choose is not good;  
they never tire of evil.

*But Your love, O God, is high as heaven,  
Your faithfulness reaches to the skies.*

Your righteousness is like the mighty mountains,  
*Your justice is like the great deep;*

Lord, You help every human, every beast.  
How precious is Your faithful love, O God!

*Your children take refuge in the shadow of Your wings.*

We feast on the riches of Your house;  
we drink from the stream of Your delights.

*For with You is the fountain of life,  
and by Your light do we see light.*

O continue to show Your love  
to those who would know You,

*Your justice to the upright in heart.*

♦ ♦

ON SEEKING AND FINDING

Lord, where can I find You?  
Your glory fills the world.

Behold, I find You  
Where the ploughman breaks the hard soil,



YOM KIPPUR

Where the quarrier explodes stone out of the hillside,  
Where the miner digs metals out of the reluctant earth,  
Where men and women earn their bread by the sweat of  
their brow,  
Among the lonely and poor, the lowly and lost.

*In blazing heat and shattering storm, You are with them.*

Behold, I find You  
In the mind free to sail by its own star,  
In words that spring from the depth of truth,  
Where endeavor reaches undespairing for perfection,  
Where the scientist toils to unravel the secrets of Your  
world,  
Where the poet makes beauty out of words,  
Wherever people struggle for freedom,

*Wherever noble deeds are done.*

Behold, I find You  
In the shouts of children merry at their play,  
In the mother's lullaby, as she rocks her baby in the  
cradle,  
In the sleep falling on his infant eyelids,

*And in the smile that dances on his sleeping lips.*

Behold, I find You  
When dawn comes up bearing golden gifts,  
And in the fall of evening peace and rest from the Western  
sea.  
In the current of life flowing day and night through all  
things,  
Throbbing in my sinews and in the dust of the earth,

*In every leaf and flower.*

Behold, I find You  
In the wealth of joys that quickly fade,

ADDITIONAL PRAYERS

In the life that from eternity dances in my blood,  
In birth, which renews the generations continually,  
*And in death knocking on the doors of life.*

O my God,  
Give me strength never to disown the poor,  
Never before insolent might to bow the head.  
Give me strength to raise my spirit high above daily trifles,  
Lightly to bear my joys and sorrows,  
And in love to surrender all my strength to Your will.

*For great are Your gifts to me:  
The sky and the light; this my flesh;  
Life and the soul—  
Treasures beyond price, treasures of life and of love.*



How does one find the Eternal God?

*By the doing of good deeds,  
by study of the Torah.*

And how does the Holy One find us?

*Through our love, friendship, and respect;  
through companionship, truth, and peace;  
through the service of scholars  
and the discussion of students;  
through decency and a good heart;  
through a No that is truly No,  
through a Yes that is really Yes.*

Thus says the Holy One to Israel:  
My children, what do I seek of you?  
Only love one another,  
honor and respect each other.  
Let there be found in you

YOM KIPPUR

neither transgression nor theft,  
nor aught else shameful.  
As it is said:

*It has been told what is good,  
and what the Lord demands of you:  
Do justly, love mercy,  
and walk humbly with your God.*



How does one find the Eternal God?  
In heaven and earth,  
In a clap of thunder, in a whisper of the soul,  
In praise on yellowed parchment in an ancient tongue,  
In yearning of the heart, in a child not yet born.

*Blessed is the One Who Is.*

“Bless the Eternal One, O my soul.”  
When we see a pleasing sculpture, we say:  
Blessed is the one who shaped it!

*The world is pleasing:  
Blessed the Presence that shaped it,  
Blessed the One who fashioned it with a word!*

Taste of tears and wine, sight of starry skies,  
Old men's voices warping the chant, children singing,  
Scientists asking, artists proclaiming:

*Blessed the One Who Will Be.*

Even for the sake of one righteous person,  
The world would have been created.  
And one good man, one good woman,  
Can keep the world from perishing.

*The righteous one is the foundation of the world.*

ADDITIONAL PRAYERS

All the web of creation shining in God's bright sunlight,  
The dew that has gathered in darkness,  
Transfixes the light of day.

*Blessed the One Who Is and Will Be.*



“You have fashioned me after and before.”  
If we prove worthy, it will be said:  
You preceded the angels in the order of creation!

*Greater are the righteous than the ministering angels!*

But if we are not worthy, it will be said:  
The gnat preceded you, the worm preceded you.

*Inform us in self-knowledge, Lord Creator,  
One and together;*

*Help us understand the hunger for peace  
Between people, among nations.*

The world was created for the sake of choice,  
For the sake of the chooser.  
Each of us, for whom choice is life, shall say:  
For my sake was the world created:

*Let us be aware,  
Labor to redeem the world,  
Supply what it lacks, here and now.*

Grant us another year in the Book of Life,  
With its peril, injustice,  
And the good daylight.

*Amen and Amen.*

עַל-שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה וְעַל  
הָעֲבוֹדָה וְעַל גְּמִילוּת הַחַסְדִּים.

## YOM KIPPUR

The world is sustained by three things: by Torah, by worship, by loving deeds.



### ON LIFE AND DEATH

O God, You have called us into life, and set us in the midst of purposes we cannot measure or understand. Yet we thank You for the good we know, for the life we have, and for the gifts that are our daily portion:

*For health and healing, for labor and repose, for the ever-renewed beauty of earth and sky, for thoughts of truth and justice which stir us to acts of goodness, and for the contemplation of Your eternal presence, which fills us with hope that what is good and lovely cannot perish.*



*For two readers or more, or responsively*

We need one another when we mourn and would be comforted.

We need one another when we are in trouble and crave help, or when we are in the deep waters of temptation and a strong hand might pull us out.

We need one another when we would accomplish some great purpose and cannot do this alone.

We need one another in our defeats, when with encouragement we might strive again; and in the hour of success, when we look for someone to share our bliss.

And we need one another when we come to die, and

ADDITIONAL PRAYERS

would have gentle hands prepare us for the journey.

All our lives we are in need, and others are in need of us.

*We best live when we bring to one another our understanding and our solace.*

♦

*For two readers or more, or responsively*

Who weeps now anywhere in the world,  
weeps without cause,  
weeps over me.

Who laughs now anywhere in the night,  
laughs without cause,  
laughs with me.

Who goes now anywhere in the world,  
goes without cause,  
goes toward me.

Who dies now anywhere in the world,  
dies without cause,  
rests with me.

♦

They list for me the things I may not know:

*Whence came the world? Whose hand flung out the light  
Of yonder stars? How could a God of Right  
Ordain for earth an ebbless tide of woe?*

Their word is right. I would not scorn their doubt  
Who press their questions of the how and why.

YOM KIPPUR

But this I know: that from the star-strewn sky  
There comes to me a peace that puts to rout  
All brooding thoughts of dread, abiding death;

*And, too, I know with every fragrant dawn  
That Life is Lord, that, with the Winter gone,  
There comes the Spring, a great reviving breath.*

It is enough that Life means this to me.  
What Death shall mean, some sunny morn shall see.



Slowly now the evening changes his garments  
held for him by a rim of ancient trees;  
you gaze: and the landscape divides and leaves you,  
one sinking and one rising toward the sky.

And you are left, to none belonging wholly,  
not so dark as a silent house, nor quite  
so surely pledged unto eternity  
as that which grows to star and climbs the night.

To you is left (unspeakably confused)  
your life, gigantic, ripening, full of fears,  
so that it, now hemmed in, now grasping all,  
is changed by you in turn to stone and stars.



SILENT PRAYER

Create in me a clean heart, O God, and place a willing  
spirit within me. You, who know my thoughts and un-  
derstand the minds of mortals, know my longing to do  
Your will.

ADDITIONAL PRAYERS

Purify my thoughts, and free me from unworthy aims.  
May none of my troubles make me a stranger to You and  
keep me from serving You.

Lighten the weight of other burdens that keep me from  
bearing Yours, the commands that give me life. So, with  
all my heart, shall I turn to You in perfect repentance.

Body and heart may fail, but God is for ever the Rock of  
my heart and my life's destination.

♦

קוּה אֵל יְיָ, חֹזֵק וְנִאֲמָץ לִבְךָ וְקוּה אֵל יְיָ!

Wait for the Lord; be strong, and let your heart take courage;  
only wait for the Lord.