

YOM KIPPUR



Elohi Neshamah

אֱלֹהִי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.

Elohi neshamah sheh'nah'tah'tah bee t'horah hee.

God, the soul you have given me is pure.

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On this Day of Atonement...

We will not seek to escape responsibility for our own selves. We will not fault parents, siblings or childhood traumas for the weaknesses we display. Nor will we blame society, the economy, or our institutions for their failure to make us perfect. Judaism teaches us that we are free, not free to do anything we want, for we have obligations to others, nor free to be anyone we wish, for we are influenced by others. But free to choose, a dozen times a day how we will react to life's challenges and in this small way to mold ourselves to become better than we are.

On this Day of Atonement...

We need to accept responsibility for our own selves. We cannot be perfect, continuously happy and successful, always attractive, popular and healthy. We seek only to be better, to be a little kinder, braver, and more patient. To do a few more *mitzvot*, to share a few more *simchas*. To be at one with ourselves, our values and our dreams, as well as being at one with our people, our traditions and our God.

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Four main reasons are given for the command to fast on Yom Kippur

- Fasting as a penance. By fasting on Yom Kippur, we show contrition for the wrong we have done and good we have failed to do. When we fast for our sins, we are saying in so many words, we do not want to be let off lightly; we deserve to be punished.
- Fasting as self-discipline. Fasting on Yom Kippur serves a potent reminder of the need of the self-discipline which leads to self-improvement.
- Fasting as a means of focusing the mind on the spiritual. By fasting on Yom Kippur, the needs of the body are left unattended for twenty-four hours and Jews give all their concentration to the things of the spirit.
- Fasting as a means of awakening compassion. By fasting we are moved to think of the needs of others and to alleviate their suffering.

Louis Jacobs

Psalm for Yom Kippur - Psalm 51

Have mercy upon me, O God, as befits Your faithfulness;
in keeping with Your abundant compassion,
blot out my transgressions.

*Wash me thoroughly of my iniquity, and purify me of my sin;
for I recognize my transgressions,
and am ever conscious of my sin.*

Against You alone have I sinned,
and done what is evil in Your sight;
so You are just in Your sentence, and right in Your judgment.

*Indeed, I was born with iniquity;
with sin my mother conceived me.
You desire truth about that which is hidden;
teach me wisdom about secret things.*

Purge me with hyssop till I am pure;
wash me till I am whiter than snow.
Let me hear tidings of joy and gladness;
let the bones You have crushed exult.

*Hide Your face from my sins; blot out all my iniquities.
Fashion a pure heart for me, O God;
create in me a steadfast spirit.
Do not cast me out of Your presence,
or take Your holy spirit away from me.*

Let me again rejoice in Your help;
let a vigorous spirit sustain me.
I will teach transgressors Your ways,
that sinners may return to You.

*Save me from bloodguilt, O God - God, my deliverer -
that my tongue may sing of Your righteousness.
Adonai, open my lips that my mouth may speak Your praise.*

You do not want me to bring sacrifices;
You do not desire burnt offerings.
True sacrifice to God is a contrite spirit;
God, You will not despise a contrite and crushed heart.

Morning Blessings

Blessed are You, Adonai, Ruler of the universe, who has given the mind the ability to distinguish day from night.

Blessed are You, Adonai, Ruler of the universe, who has made me in the image of God.

Blessed are you, Adonai, Ruler of the universe, who has made me to be free.

Blessed are you, Adonai, Ruler of the universe, who helps the blind to see.

Blessed are you, Adonai, Ruler of the universe, who clothes the naked.

Blessed are you, Adonai, Ruler of the universe, who frees the captive.

Blessed are you, Adonai, Ruler of the universe, who lifts the fallen.

Blessed are you, Adonai, Ruler of the universe, who spreads the earth upon the waters.

Blessed are you, Adonai, Ruler of the universe, who provides for all of our needs.

Blessed are you, Adonai, Ruler of the universe, who makes firm all our steps.

Blessed are you, Adonai, Ruler of the universe, who gives strength to the weary.

Blessed are you, Adonai, Ruler of the universe, who removes sleep from the eyes and slumber from the eyelids.

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Return again

Return again – Return again
Return to the home of your soul
Return to who you are – Return to what you are
Return to where you were born and reborn again
Return again – Return again
Return to the home of your soul.

Shlomo Carlebach

Adiray Ayumah

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

The Lord is King, was King, and shall forever be King.

אֲדִירֵי אֲיִמָּה יֹאדִירוּ בְּקוֹל יְיָ מֶלֶךְ.
בְּרוֹאֵי בָרַק יְבָרְכוּ בְּקוֹל יְיָ מֶלֶךְ.
גְּבוּרֵי גִבָּה יִגְבִּירוּ בְּקוֹל יְיָ מֶלֶךְ.

Israel's nobles revere: The Lord is King;
Lightening-like angels praise: The Lord was King;
Heaven's mighty proclaim: The Lord shall be King;

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

The Lord is King, was King, and shall forever be King.

דוֹהֲרֵי דוֹלָקִים יְדוֹבְבוּ בְּקוֹל יְיָ מֶלֶךְ.
הַמּוֹנֵי הַמֶּלֶה יִהְלְלוּ בְּקוֹל יְיָ מֶלֶךְ.
וְחַיִּלִּים וְחִיּוֹת יִנְעֲדוּ בְּקוֹל יְיָ מֶלֶךְ.

Fire-flashing angels say: The Lord is King;
Rustling legions worship: The Lord was King;
Forceful creatures concur: The Lord shall be King;

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

The Lord is King, was King, and shall forever be King.

זוֹכְרֵי זְמִירוֹת יִזְמְרוּ בְּקוֹל יְיָ מֶלֶךְ.
חֲכָמֵי חִידוֹת יַחֲסֲנוּ בְּקוֹל יְיָ מֶלֶךְ.
טַפְסָרֵי טַפּוּחִים יִטְכְּסוּ בְּקוֹל יְיָ מֶלֶךְ.

Hymn singers sing melodies: The Lord is King;
Learned sages confirm: The Lord was King;
Celestial spheres adore: The Lord shall be King.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

The Lord is King, was King, and shall forever be King.

Haneshma Loch - The Soul Is Yours

הַנֶּשְׁמָה לָךְ וְהַגּוּף פְּעֻלָּתְךָ, חוֹסֶה עַל עֲמָלְךָ. הַנֶּשְׁמָה לָךְ וְהַגּוּף
שֶׁלְּךָ, יְיָ, עָשָׂה לְמַעַן שְׁמֶךָ. אֲתָנּוּ עַל שְׁמֶךָ, יְיָ, עָשָׂה לְמַעַן שְׁמֶךָ.
בְּעָבוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ. לְמַעַן שְׁמֶךָ יְיָ,
וְסִלְחָתְךָ לְעוֹנֵנוּ, כִּי רַב הוּא.

The soul is Yours and the body is Your handiwork; take pity on Your labor. The soul is Yours and the body is Yours; O Adonai, act for Your Name's sake. We have come with reliance on Your Name, Adonai, act for Your Name's sake; because of Your Name's glory - for "Gracious and Merciful God" is Your Name.

For Your Name's sake, Adonai, may You forgive our iniquity, though it is great.

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הַמֶּלֶךְ
הַיּוֹשֵׁב עַל כְּסֵא רֵם וְנִשְׂא:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ; וְכָתוּב, רָנְנוּ צְדִיקִים בְּיְיָ, לַיִּשְׂרָיִם נְאוּה
תְּהִלָּה. בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם, וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן
חֲסִידִים תִּתְקַדֵּשׁ, וּבִקְרֹב קְדוֹשִׁים תִּתְהַלָּל.

The Sovereign, enthroned on high, dwelling forever, exalted and holy is Your name - as the Psalmist has written: "Sing, O you righteous, to Adonai; for the upright, to praise God is lovely." In the speech of the upright You are exalted, in the words of the righteous You are blessed, in the language of the devoted You are sanctified, and in the midst of the holy congregation You are praised.

כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גְּבוּרִים, וְכֻלָּם עוֹשִׂים
בְּאֵימָה וּבִירְאָה רָצוֹן קוֹנֵם.

All of them are beloved, all of them pure, all of them strong, and all of them, reverently and filled with awe, carry out the will of the One who has dominion over them.

Chatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל.
בְּעָגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מְכָל בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרוּ בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadesh shemey raba. Be'alma divra chirutey veyamleech
malchutey bechayaychone uvyomaychone uvchahyay dechole beyt Yisrael.
Ba'agalah uvizman kariv ve'imru amen.

All: Yehey shemey raba mevarach le-alam ulalmey almay.

Reader: Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasey veyit-hadar
veyeet'ah'leh veyeethahlal shemey dekudsha

All: bereech hu

Reader: le'ela le'ela meekol birchata veshirata tushbechata venechemata da-amiran
be'alma ve'imru amen.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: Amen.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed - though God, who is blessed, is truly far beyond all acknowledgement and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

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Awake from your slumbers, ye who have fallen asleep in life, and reflect on your deeds. Remember your God. Be not of those who miss reality in the pursuit of shadows, and waste their years in seeking after vain things, which do not profit or deliver. Look well into yourselves, and let there be betterment in your acts.

From the Maimonides Code

Call to Worship

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

(Leader) *Baruchu et Adonai ha-m'vorakh*

Praise Adonai, the Exalted One

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

(All) *Baruch Adonai ha-m'vorakh l'olam va-ed*

Praised be Adonai, the Exalted One, throughout all time.

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Creator of Light

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

(All) *Baruch ata Adonai, Eloheinu melech haolam, yotzer or, u'vo'ray cho'shech, oseh shalom u'vo'ray et ha'kol.*

Praised are you Adonai, our God, ruler of time and space, forming light and creating darkness, bringing harmony while creating all.

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Salvation is attained not by subscription to metaphysical dogmas, but solely by love of God that fulfils itself in action. This is a cardinal truth in Judaism.

– Chasdai Crescas, 1410

Shema

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma yisral-el Adonai Eloheinu Adonai Echad.

Hear, O Israel, The Lord our God, The Lord is One

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem kevod malchuto l'olam va'ed

Blessed be the name and glory of God's realm, forever!

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And you shall love...

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בְּדֶרֶךְ
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטָטְפֹת
בֵּין עֵינֶיךָ, וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha.

V'shinnantam l'vanekha v'dibbarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha.

U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha.

U-khtavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates.
(Deuteronomy 6:4-9)

Silent Reading:

If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil - I will also provide grass in your fields for cattle - and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then Adonai's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes. Teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then the length of your days and the days of your children, on the land that Adonai swore to give to your ancestors, will be as the days of the heavens over the earth. (Deuteronomy 11:13-21)

Adonai said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tzitzit on the corners of their garments, placing a thread of blue on the tzitzit, the fringe of each corner. That shall be your tzitzit and you shall look at it, and remember all the mitzvot of Adonai, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am Adonai your God, who brought you out of the land of Egypt to be your God, I am Adonai your God. (Numbers 15:37-41)

יְיָ אֱלֹהֵינוּ אֶמֶת.

ADONAI ELO'HAI'CHEM EMET.

You are our God, Truly

"Hear, O Israel, the Lord is our God, the Lord is one." That is at once the quintessential embodiment of all our philosophy, as well as chief among Israel's contributions to the everlasting truths of religion. The first prayer of innocent children, the last confession of the dying, the Shema has been the watchword and the rallying-cry of a hundred generations in Israel. By it were they welded into one Brotherhood to do the will of their father who is in heaven. The reading of the Shema has - in rabbinic phrase - clothed Israel with invincible lion-strength, and endowed him with the double-edged sword of the spirit against the unutterable terrors of his long night of exile.

- J.H. Hertz, 1910

Amidah

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds – out of the heart – into the vast expanse of eternity.

- Abraham Joshua Heschel

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa'tii teeftakh u'fee yageed tehilah'techa

Adonai, open my lips that my mouth may speak Your praise

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Baruch ata Adonai Eloheinu vay'lohei avoteinu - Elohei Avraham, Elohei Yitzchak, v'Elohei Yaakov - Ha'ale ha'gadol ha'geebor v'ha'norah, ale ale'yone, go'male chasadim tovim, v'konei ha'kol, v'zochare chasday avot, u'may've go'ale liv'nay v'nay'hem l'mah'an she'mo b'ahavah.

Praised are you Adonai, our God and God of our ancestors - God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. Great, mighty, awe-inspiring, transcendent God, who acts with lovingkindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children's children with love for the sake of divine honor.

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חַיִּים בְּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zochray'nu l'chaim, melech cha'faytz b'chaim, u'kot'veinu b'say'fare ha'chaim, l'mah'ahn'cha Eloheim chaim.

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

מֶלֶךְ עֶזֶר וּמוֹשִׁיעַ וּמִגֵּן: בָּרוּךְ אַתָּה יְיָ, מִגֵּן אֲבִרָהם:

Melech o'zare u'mo'she'ah u'ma'gain: Baruch ata Adonai, mah'gain Avraham [v'ezrat Sarah]

You are the sovereign who helps and saves and shields. Praised are you, God, Shield of Abraham and help of Sarah.

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע: מכלכל חיים
 בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר
 אסורים, ומקים אמונתו לישיני עפר, מי כמוך בעל גבורות ומי דומה לך,
 מלך מביית ומחיה ומצמיח ישועה:

*Ata gibor l'olam Adonai, m'chi'yea may'teem ata rav l'ho'she'ah. Me'cha'kel
 Chi'yeem b'chesed, m'chi'yea may'teem b'rachamim rabim, so'meach no'fleem,
 v'rofey cho'lim, u'matir ah'surim, u'me'kiyam emuna'toe lee'shea'nay ah'far, mi
 chamocha ba'al gi'voo'rote u'mi doe'meh'lach, melech may'meat u'me'chi'yeah
 u'matz'miach ye'shoo'ah.*

You are mighty forever, Adonai - You give life to the dead, great is Your saving
 power. In loyalty you sustain the living, nurturing the life of every living thing,
 upholding those who fall, healing the sick, freeing the captive and remaining
 faithful to all life held dormant in the earth. Who can compare to you, almighty
 God, who can resemble you, the source of life and death who makes salvation
 grow?

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים:

Mi chamocha av ha'rachamim, zochare ye'tzu'rav l'chi'yeem b'rachamim:

Who can compare to you, source of all mercy, remembering all creatures
 mercifully, decreeing life! Faithful are you in giving life to every living thing.

ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים:

V'ne'eman ata l'ha'chi'yote may'teem. Baruch ata Adonai, m'chi'yea ha'may'teem

Praised are you, God, who resurrects the dead.

Piety... is the orientation of human inwardness toward the holy.... With his heart open to and
 attracted by some spiritual gravitation, the pious man moves, as it were, toward the center of a
 universal stillness, and his conscience is so placed as to listen to the voice of God.

– Abraham Joshua Heschel

Kedusha – Holiness

נִקְדָּשׁ אֶת שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

*N'kadaish et sheem'cha ba'olam k'shaim she'mak'dee'sheem oh'toe besh'mai mahroam.
Ka'katoov al yad n'vee'echa, v'kara zeh el zeh v'ahmar.*

Let us hallow Your name in this world as it is hallowed in the high heavens, as Isaiah wrote of his vision, "Each cried out to the other:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, Kadosh, Kadosh, Adonai Tz'va-ot, m'lo kol ha'aretz k'vodo.

Holy, Holy, Holy is the Lord of Hosts, the whole world is filled with God's glory!"

אִזּוּ בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֹמֶת שְׂרָפִים, לְעֹמֶתָם בְּרוּךְ יֹאמְרוּ:

*Az b'kol ra'ash gadol, adeer v'chazak mahsh'mee'eem kol meet'nah'a'seem l'oomat s'ra'fim,
l'oo'mah'tan baruch yo'mai'roo*

Then in thunderous voice, rising above the chorus of angels, other heavenly beings cry out words of blessing:

בְּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

Baruch k'vod Adonai, meem'koe'mo

"Praised is Adonai's glory wherever God dwells."

מִמְּקוֹמְךָ מְלֻכָּנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנִיחָנוּ לָךְ.
מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקֶרֶב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,
לְדוֹר וָדוֹר וּלְנֶצַח נִצְחִים.
וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶךָ, כַּדְּבַר הָאֲמוּר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

Meem'koam'cha mahl'kaynu toe'fee'ya, v'teem'loach al'laynu ki m'chah'keem ah'nach'nu lach. Mah'tai teem'loach b'tziyon, b'karoav b'yah'mai'nu l'olam va'ed teesh'koan. Teet'gadal, v'teel'kadash b'toach Y'roo'sha'layim eer'cha, l'dor vador oo'l'netzach n'tzachim. V'ai'nai'nu teer'eh'nah mahl'chu'techa cah'davar ha'ah'moor b'she'ray u'zecha, ahl yi'day Daveed m'she'ach tzed'ke'chah:

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from generation to generation, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, anointed to proclaim Your just rule:

יְמִלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

Yeem'loach Adonai l'olam, Elo'hi'yich tzion, l'dor vador Halleluyah!

"Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נְצָחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

Le-dor va'dor nagid goad'lecha, ule-neitsach netsachim kedushatcha nakdish. Ve-shivchacha Eloheinu, mipinu lo yamush le-olam va'ed. Ki el melech gadol v'kadosh ata.

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

**

Silent Reflection

Have mercy for Your creatures, and rejoice in them. When in mercy you acquit Your flock on this day of judgment, those who trust in You shall declare: Be hallowed, Lord, through all You have created.

Bestow honor to Your people, Adonai, praise to those who revere You, hope to those who seek You, recognition to those who await You, joy to Your land, and gladness to Your city. May the light of David, your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled speedily in our day.

The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, and all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, Adonai, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: "Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: "The Lord of Hosts will be exalted through justice, the holy God sanctified through righteousness." Blessed are you, God, the Holy Sovereign.

**

The Holiness of the Day:

With love, You have bestowed on us, Adonai our God, this Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven, a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach you. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Yom Kippur respond to us with deliverance, goodness, compassion, love, life and peace.

Remember us for good; Respond to us with blessing; Redeem us with life.

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of Adonai you shall be pure."

To recite the short and the long confession silently, turn to pages 29-32.

The Thirteen Attributes:

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name; remember the promise implied in these thirteen attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name Adonai.

And Adonai passed before him and called: Adonai, Adonai, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Forgive our transgressions and our sins; claim us for Your own.

Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed -
for You, Adonai, are kind and forgiving;
You act generously to all who call on you.

Grant atonement and purify us this day, as it is written in the Torah, "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of Adonai you shall be pure." Make us joyful in Your house of prayer, as Isaiah prophesied, "For my house shall be called a house of prayer for all people."

Pardon us:

Adonai our God, forsake us not, shame us not. Break not Your covenant with us. Bring us nearer to Your Torah, teach us Your commandments, show us Your ways. Soften our hardened hearts so that we may love and revere You, returning to You wholeheartedly. As the Psalmist sang: "For Your own sake, Lord, pardon my sin though it is great."

We are insolent, but You are gracious and compassionate. We are obstinate, but You are patient. We excel at sin, but You excel at mercy. Our days are a passing shadow, while You are eternal, Your years without end.

Hear our prayer; do not ignore our plea. We are neither so insolent nor so obstinate as to claim that we are righteous, without sin, for we have surely sinned.

Adonai our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. Let our eyes behold Your merciful return to Zion. Blessed are you, God, who restores Your Divine Presence to Zion.

Gratitude for Life:

We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out your will. May God, the source of gratitude, be praised. For all these blessings may Your name be praised and exalted, our sovereign, always and forever. And inscribe all the people of Your covenant for a good life. May all that lives thank You always, and praise Your name faithfully forever, O God of our deliverance and help. Blessed are you God, whose name is goodness and to whom praise is fitting.

Peace:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל עַמָּךְ: בְּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ: כִּי בְאוֹר
פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה
וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ
יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים בְּרַב-עוֹ וְשְׁלוֹם:

Grant peace, goodness and blessing in the world, grace, love, and mercy over us and over all your people Israel. Bless us, our creator, all of us, as one amid your light, and by your light, Adonai our God, you give to us Torah of life, and love of kindness, justice, blessing, mercy, life and peace. So may it be a good thing in your eyes, to bless your people Israel, and all peoples, with abundant strength and peace.

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם:
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם:

In the book of life, blessing, and peace, and proper sustenance may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace. Blessed are you, God, who brings peace.

Alternative Readings/Meditations

May it be Thy will, O God, that we return to Thee in perfect penitence, so that we may not be ashamed to meet our fathers in the life to come.

Unite our hearts, O God, to fear Thy name; keep us far from what Thou hatest; bring us near to what Thou lovest; and deal mercifully with us for Thy name's sake.

May it be Thy will, O God, that love and peace and brotherliness dwell among us!
May our hopes of Heaven be fulfilled! Grant that the good inclination may uphold us.
Fill us with the desire to fear Thy name, and do Thou give us our soul's peace. Amen.

- Talmud

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

Albert Einstein (adapted)

You knew me long before you fashioned me,
and as long as your breath lives in me, you shall preserve me.
Would I have any place to stand were you to push me on?
Would I have power to walk were you to hold me back?
What can I say other than thoughts your hand has shaped in me?
What can I do unless you shall enable me?
I seek you in this hour of desire: Please answer me!
May your desire, like a shield, surround me.
So raise me up to hasten early to your dwelling place,
to bless your Name alone, please waken me!

Yehudah Halevi

A Woman's Meditation

When men were children, they thought of God as a father;
When men were slaves, they thought of God as a master;
When men were subjects, they thought of God as a king.
But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.

I might imagine God as teacher or friend, but those images,
like king, master, father or mother, are too small for me now.

God is the force of motion and light in the universe;
God is the strength of life on our planet;
God is the power moving us to do good;
God is the source of love springing up in us.
God is far beyond what we can comprehend.

Ruth Brin

It will become evident that religion has no meaning without the postulate of a "personal" God. Nor has a spiritual Universe any significance without the recognition of a personality behind the scheme of things. The mistake of these moderns who recoil from the thought of ascribing personality to God, is to confuse "personality" and corporeality." In fact the two are quite separate and distinct. "Corporeality" is restrictive; "personality" is expansive. "Corporeality" is quantitative; "personality" is qualitative. "Corporeality" is instrumental; "personality" is functional. What imparts to a mind personality is not the hands, the eyes, the brain, but the power to organize, direct and unify the various component parts of the body into one single purpose and goal. Personality is mind become autonomous - mind become emancipated from bondage to the body. If the Universe has a mind, that mind would be more, rather than less, personal than our own. For it would have more, rather than less, unity and organicity.

- Isidore Epstein

When asked the reason for his leniency in permitting the sick to eat during *Yom Kippur*, Rabbi Hayim of Brisk replied, "It's not that I am lenient when it comes to *Yom Kippur*, but I am strict when it comes to saving a life." For those who are physically well, fasting on *Yom Kippur* is a *mitzvah* that nourishes our souls. However, for those of us who are physically frail, the *mitzvah* incumbent upon us is to nourish our bodies, so that we may live. *Teshuvah* (inward turning) can only occur where life allows for the turning.

Leila Gal Berner

The angry man is dominated by a power that should have no place in a man's soul, for it is said, "You shall have no strange gods within you." Do not vex yourself and you will not sin, even as you must not become intoxicated, so that you should not sin. When a man is angry he is exposed to all the evils of hell, he does not respect God Himself, he forgets all that he has learnt and becomes stupid. Anger brings no good. The angry man has nothing but his anger, and his life is no life.

God loves the man who does not give way to anger, who does not become intoxicated, who does not insist on his right. Those who suffer affront but do not return the affront, those who hear themselves demeaned and insulted but do not answer with insult, who do everything out of love for God and are joyful with what they must endure, of them it is said: "They that love Him will be as the sun when he goeth forth in his might." Be hard to anger and easy to pacify. He who overlooks injustice committed against him will have the injustice that he commits overlooked. He who forgives is forgiven by God. Remove the wisps of straw from your own garment before you try to remove them from your neighbor's clothes. Cleanse yourself before trying to cleanse your neighbor.

- Samson Raphael Hirsch

Questions

- What was your greatest achievement in the last year?
- What was your greatest disappointment in the last year?
- What in this last year brought you most joy? the most regret?
- What have you been most afraid of this year?
- What fears have you overcome?
- What have been the most important events of the last year?
- To what do you look forward in the year ahead?
- Where would you like to be five years from now?
- If you had all the money you needed, would you still work at your present job?
- Who do you admire the most and why?
- Who did you fight with this last year?
- Who do you wish you could reconcile with in this new year?

All the living are one and holy, let us remember
As we eat, as we work, as we walk and drive.
All living are one and holy, we must make ourselves worthy.
We must act out justice and mercy and healing
As the sun rises and as the sun sets,
As the moon rises and the stars wheel above us,
We must repair goodness.
We must praise the power of the one that joins us.
Whether we plunge in or thrust ourselves far out
Finally we reach the face of glory too bright
For our eyes and yet we burn and we give light.

We will try to be holy,
We will try to repair the world given to us to hand on.
Precious is this treasure of words and knowledge and deeds
That moves inside us.
Holy is the hand that works for peace and justice,
Holy is the mouth that speaks for goodness
Holy is the foot that walks towards mercy.

Let us lift each other on our shoulders and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice.
Let us see the light in others and honor that light.
Remember the dead who paid our way here dearly, dearly
And remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us.

Amen.

Marge Piercy

**

Peace

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

**(All) Oseh shalom bim'romav hu ya'aseh shalom aleinu
v'al kol yisra-el, v'emru amen**

May the one who creates harmony above
Make peace for us and for all Israel,
And for all who dwell on earth.
And let us say: Amen

Removing the Torah from the Ark

וַיְהִי בְּנִסְעֵי הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפְּצוּ אֲבִיבֶיךָ, וַיִּנָּסוּ
מִשְׁנֵאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

*Vi-yehi beensow'ah ha'aron va'yomare Moshe: "Kumah Adonai v'yafutzu
oy'vecha v'yanusu m'sah'necha mi'panecha."*

Ki mi'Zion te'say Torah. u'devar Adnoai mi'Yerushalim.

As the Ark was carried forward, Moses would say: "Advance, O Lord! May Your enemies be scattered, and may your enemies flee Your presence."

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

וְאֲנִי תִפְלְתִי לָךְ, יְיָ, עֵת רָצוֹן; אֱלֹהִים בְּרַב חַסְדֶּיךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ.

*Va-ani t'fillasi l'kha, Adonai, es ratzon. Elohim b'rov chasdekha, aneini be-emes
yishecha.*

May this be an auspicious time, Adonai, for my prayer. God, in Your abundant mercy, answer me with Your faithful deliverance.

Blessing prior to Torah Reading

(Leader)

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barechu et Adonai ha-mevorach.

[Bless God, the blessed one]

(All reply)

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha-mevorach le-olam va'ed.

[Blessed is God, the blessed one, for all eternity]

(Leader)

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch Adonai ha-mevorach le-olam va'ed.
Baruch atta Adonai, Eloheinu Melech ha-olam
asher bachar banu mikol ha'amim, venatan lanu et torato.
Baruch atta Adonai, notein ha-torah.

[Blessed is God, the blessed one, for all eternity.
Blessed are you, our God, ruler of time and space,
who has chosen us from among all peoples, giving us the Torah.
Blessed are you, God, who gives us Torah]

**

Torah reading for Yom Kippur:
Leviticus, Chapter 16

**

Blessing after Torah Reading

(Leader)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַיַּחְיֵי עוֹלָם נָטַע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch atta Adonai, Eloheinu Melech ha-olam
asher natan lanu torat emet, vechayei olam nat'a betocheinu.
Baruch atta Adonai, notein ha-torah.

[Blessed are you, our God, ruler of time and space,
who has given us a teaching of truth, planting eternal life in our midst.
Blessed are you, God, who gives the Torah.]

Torah Reading for Yom Kippur (Leviticus 16)

Adonai spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of Adonai. Adonai said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.

Thus only shall Aaron enter the Shrine: with a bull of the herd for a purification offering and a ram for a burnt offering. He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. And from the Israelite community he shall take two he-goats for a purification offering.

Aaron is to offer his own bull of purification offering, to make expiation for himself and for his household. Aaron shall take the two he-goats and let them stand before Adonai at the entrance of the Tent of meeting; and he shall place lots upon the two goats, one marked for Adonai and the other marked for Azazel.

Aaron shall bring forward the goat designated by lot for Adonai, which he is to offer as a purification offering; while the goat designated by lot for Azazel shall be left standing alive before Adonai, to make expiation with it and to send it off to the wilderness for Azazel. Aaron shall then offer his bull of purification offering, to make expiation for himself and his household. He shall slaughter his bull of purification offering.

Then he shall take a panful of glowing coals scooped from the altar before Adonai, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before Adonai, so that the cloud from the incense screens the cover that is over the Ark of the Pact, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times.

He shall then slaughter the people's goat of purification offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull; he shall sprinkle it over the cover and in front of the cover. Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity.

When he goes in to make the expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out - to make expiation for himself and his household, and for the whole congregation of Israel. Then he shall go out to the

altar that is before Adonai and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the impurity of the Israelites and consecrate it.

When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

The fat of the purification offering he shall turn into smoke on the altar. The one who set the Azazel-goat free shall wash those clothes and bathe the body in water - and after that may reenter the camp. The bull of purification offering and the goat of purification offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire.

The one who burned them shall wash those clothes and bathe the body in water - and after that may re-enter the camp. 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; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day expiation shall be made for you to purify you of all your sins; you shall be pure before Adonai.

It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation. This shall be to you a law for all time: to make expiation for the Israelites for all their sins once a year. And Moses did as Adonai had commanded him.

Healing

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah Rebecca, Rachel, and Leah bless all who are ill and remove from them any sickness; send complete healing, both in body and in spirit; and send blessing and good fortune to all the work of their hands - and to all the people Israel.

And let us say: Amen

**

The Thirteen Attributes of God

יהוה		Adonai
יהוה		Adonai
אל	Ale	God,
רחום	rachoom	Nurturing Womb,
רחמן	v'kanoon	Compassionate,
אֶרֶךְ אַפַּיִם	erek ah'pah'yeem	Patient,
רַב חֶסֶד	v'rav kesed	Abounding in Loyal Love
אֱמֶת	v'emet	Faithfulness
נֶצַח חֶסֶד לְאֲלָפִים	notser kesed lah'ah'lah'feem	Assuring Loyal Love for a thousand generations,
נִשְׂא עוֹן וּפְשָׁע	no'say avone vah'peh'shah	Forgiving bad behavior intentional or unintentional,
וְחָטָא	v'kah'tah'ah	When we miss the mark,
וְנִקָּה	v'nakeh	And forgiving.

Lifting and Wrapping the Torah

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ
בְּיַד מֹשֶׁה:

V'zote hatorah ashare sahm Moshe leefnay b'nay Yisrael ol pee Adonay b'yad Moshe.

This is the Torah, which Moses placed before the children of Israel, by the word of THE ALMIGHTY ONE, and by the hand of Moses.

**

Haftarah reading for Yom Kippur:
Isaiah, Chapter 58

**

Returning the Torah

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיהָ מֵאֲשֶׁר:
דַּרְכֶּיהָ דִּרְכֵינָעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֶבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

(All) Etz chaim he la-machazikim bah, v'tome'kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, chaddeish yameinu k'kedem

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant ways, and all its paths are peace.
Turn us toward You, Adonai, and we will return to You;
make our days seem fresh, as they once were.

Unetaneh Tokef – The Sacred Power of the Day

וְנִתְּנָה תִּקְוַת קִדְשֵׁי הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם: וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ,
וַיִּכּוֹן בְּחֶסֶד כְּסִיֶּיךָ, וְתֵשֵׁב עָלֶיךָ בְּאַמֶּת. אֲמֵת כִּי אַתָּה הוּא דִין
וּמוֹכִיחַ, וְיִזְדַּע וְעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל
הַנְּשֻׁכָּחוֹת: וְתַפְתַּח אֶת סֵפֶר הַזְּכוּרוֹת, וַיִּמְאַלְיוּ יִקְרָא, וְחוֹתֵם יָד כָּל
אָדָם בּוֹ.

Let us speak of the sacred power of this day – profound and awe-inspiring. On it, Your sovereignty is celebrated, and Your throne, from which You rule in truth, is established with love. Truly, You are Judge and Prosecutor, Expert and Witness, completing the indictment, bringing the case, and enumerating the counts. You recall all that is forgotten, and will open the book of remembrance, which speaks for itself, for our own hands have signed the pledge.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמִמָּה דִּקְה יִשְׁמַע: וּמַלְאָכִים יַחְפְּזוּן, וְחִיל
וְרַעְדָה יֵאֱחָזוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צֶבֶא מְרוֹם בְּדִין,
כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיךָ כְּבָנֵי מְרוֹן.
כְּבִקְרַת רוּעָה עֹדְרוֹ, מִעֲבִיר צֹאנֹו תַּחַת שִׁבְטֹו, בֵּן תַּעֲבִיר וְתִסְפּוֹר
וְתִמְנֶה, וְתַפְקוֹד נֶפֶשׁ כָּל חַי, וְתַחֲתוֹךְ קִצְבָה לְכָל בְּרִיָּה, וְתַכְתּוֹב
אֶת גְּזֵר דִּינָם.

The great shofar will be sounded and the still small voice will be heard. Angels will be alarmed, seized with fear and trembling, declaring, "This very day is the Day of Judgment" – for even the hosts of heaven are judged; no one is innocent in Your sight. All that lives on earth will pass before You like a flock of sheep. As a shepherd examines the flock, making each sheep pass under the staff, so You will review and number and count, judging each living being, determining the fate of everything in creation, inscribing their destiny.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן

(ALL) B'rosh Ha'Shana Yi'katevun, u'v'yom tzom kippur yea'cha'tey'mun

On Rosh Hashanah it is written; and on the Fast of the Day of Atonement it is sealed!

בראש השנה יכתבון וביום צום כפור יחתמון

How many will pass on, and how many will be born;	כַּמָּה יַעֲבִירוּ, וְכַמָּה יִבְרָאוּ:
Who will live and who will die;	מִי יִחְיֶה, וּמִי יָמוּת:
Who will live a long life and who will come to an untimely end;	מִי בְּקֶצֶו, וּמִי לֹא בְּקֶצֶו:
Who will perish by fire and who by water;	מִי בָאֵשׁ, וּמִי בַּמַּיִם:

בְּרֹאשׁ הַשָּׁנָה יִכְתֹּבוּ, וּבְיוֹם צוֹם כְּפוּר יִחְתֹּמוּ

(ALL) B'rosh Ha'Shana Yi'katevun, u'v'yom tzom kippur yea'cha'tey'mun

On Rosh Hashanah it is written; and on the Fast of the Day of Atonement it is
sealed!

Who by sword and who by beast;	מִי בִּתְּרָב, וּמִי בַּחֲיָה:
Who by hunger and who by thirst;	מִי בִּרְעָב, וּמִי בַצָּמָא:
Who by earthquake and who by plague.	מִי בִּרְעָשׁ, וּמִי בַּמִּגָּפָה:
Who will be strangled and who will be stoned;	מִי בַחֲנִיקָה, וּמִי בְסָקִילָה:

בְּרֹאשׁ הַשָּׁנָה יִכְתֹּבוּ, וּבְיוֹם צוֹם כְּפוּר יִחְתֹּמוּ

(ALL) B'rosh Ha'Shana Yi'katevun, u'v'yom tzom kippur yea'cha'tey'mun

On Rosh Hashanah it is written; and on the Fast of the Day of Atonement it is sealed!

Who will be at peace and who will be troubled;	מִי יָנוּחַ, וּמִי יָנוּעַ:
Who will be serene and who will be disturbed;	מִי יִשְׁקֵט, וּמִי יִטְרַף:
Who will be tranquil and who will be tormented;	מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר:
Who will be impoverished and who will be enriched;	מִי יַעֲנִי, וּמִי יַעֲשִׂי:
Who will be brought low, and who will be raised up.	מִי יִשְׁפֹּל, וּמִי יָרוּם.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן

(ALL) B'rosh Ha'Shana Yi'katevun, u'v'yom tzom kippur yea'cha'tey'mun

On Rosh Hashanah it is written; and on the Fast of the Day of Atonement it is sealed!

וּתְשׁוּבָה וּתְפִלָּה וְצֶדֶקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.

u'Teshuvah, u'Tiffilah u'Tzedakah – ma'avirin et roah ha'gezera

But Repentance, Prayer and Charity – can avert the severe decree.

**

Prayer accompanying the confession

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes you; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Shorter Confession - Ashamnu

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי. הִעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ,
טַפְּלָנוּ שִׁקָּר. יַעֲצֵנוּ רַע, כָּזַבְנוּ, לָצְנוּ, מָרַדְנוּ, נֶאֱצָנוּ, סָרַרְנוּ, עֵוִינוּ,
פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁיֵנוּ עָרָף. רִשָּׁעְנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִינוּ,
תַּעֲתֵעֵנוּ.

**Ashamnu,
Bagadnu,
Gazalnu,
Dibar'nu Dofi**

We have been guilty, we have betrayed, we have stolen, we have spoken falsely

**He'evinu,
V'hirshanu,
Zadnu,
Chamasnu,
Tafalnu Sheker**

We have caused others to sin, and to do evil, we have had evil hearts, we have
become violent, we have practiced deceit

**Ya'atznu Ra,
Kizavnu,
Latsnu,
Maradnu,
Ni'atznu,
Srar'nu,
Avinu,
Pashahnu,
Ts'rar'nu,
Kisheenu Oref**

We have advised evil, we have lied, we have scoffed, we have rebelled, we have
been scornful, we have been disobedient, we have been perverse, we have
transgressed, we have persecuted, we have been stiff-necked

**Rashanu,
Shicatnu,
Ti'avnu,
Ta'inu,
Teet'anu.**

We have been lawless, we have been corrupted, we have committed
abominations, we have gone astray, we have been led astray

The Longer Confession - Al Chet

We read together:

We have sinned against You under duress or willingly,
and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
and we have sinned against You in public and in private.

We have sinned against You knowingly and deceptively,
and we have sinned against You by the way we talk.

We have sinned against You by deceiving another person,
and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
and we have sinned against You by confessing insincerely.

We have sinned against You by disrespecting our parents and teachers,
and we have sinned against You intentionally and unintentionally.

We have sinned against You by using coercion,
and we have sinned against You by public desecration of Your name.

We have sinned against You through foul speech,
and we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse to evil;
and we have sinned against You knowingly and unknowingly.

וְעַל כָּל־אֵלֶּה, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֵּר-לָנוּ.

V'al kulam, Eloha s'lichot S'lach lanu, m'chal lanu Kaper lanu.

For all these sins, God of forgiveness, forgive us, pardon us, grant us atonement.

We have sinned against You by lying and deceiving,
and we have sinned against You by giving or accepting bribes.

We have sinned against You by scoffing and mocking,
and we have sinned against You by speaking ill of other people.

We have sinned against You in our business dealings,
and we have sinned against You in our eating and drinking.

We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.

We have sinned against You by rejecting Your authority,
and we have sinned against You in judging people harshly.

We have sinned against You through condescension,
and we have sinned against You through stubbornness.

וְעַל כָּל־אֵלֶּה, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֹּר-לָנוּ.

V'al kulam, Eloha s'lichot S'lach lanu, m'chal lanu Kaper lanu.

For all of these sins, God of forgiveness, forgive us, pardon us, grant us atonement.

We have sinned against You by scheming against others,
and we have sinned against You through selfishness.

We have sinned against You through superficiality,
and we have sinned against You by being obstinate.

We have sinned against You by running to do evil,
and we have sinned against You by sharing gossip.

We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.

We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.

וְעַל כָּל־אֵלֶּה, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֹּר-לָנוּ.

V'al kulam, Eloha s'lichot S'lach lanu, m'chal lanu Kaper lanu.

For all of these sins, God of forgiveness, forgive us, pardon us, grant us atonement.

Ribono Shel Olam - Lord of the Universe

רְבוֹנוֹ שֶׁל עוֹלָם, אֲנִי שְׁלָךְ וְחִלּוּמוֹתַי שְׁלָךְ. חֵלוֹם חֲלֵמְתִי וְאִינִי
יֹדֵעַ מָה הוּא. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁיְהִיוּ
כָּל חִלּוּמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה בֵּין שְׁחֲלֵמְתִי עַל עַצְמִי,
וּבֵין שְׁחֲלֵמְתִי עַל אַחֲרִים, וּבֵין שְׁחֲלָמוֹ אַחֲרִים עָלַי. אִם טוֹבִים
הֵם, חֲזִקֵם וְאַמְצֵם, וְיִתְקַיְמוּ בִי וּבְהֵם כְּחִלּוּמוֹת שֶׁל יוֹסֵף
הַצַּדִּיק. וְאִם צָרִיכִים רְפוּאָה, רַפְּאֵם כְּחֲזִקְיָהוּ מֶלֶךְ יְהוּדָה
מִחֲלִיו, וְכִמְרִים הַנְּבִיאָה מִצְרַעְתָּהּ, וְכִנְעָמֹן מִצְרַעְתּוֹ, וְכִמִּי
מָרָה עַל יְדֵי מֹשֶׁה רַבֵּנוֹ, וְכִמִּי יְרִיחוֹ עַל יְדֵי אֱלִישָׁע. וְכִשֵּׁם
שְׁהַפְּכָתָ אֶת קָלְלַת בַּלְעָם הַרְשָׁע מִקָּלְלָה לְבִרְכָּהּ, כֵּן תַּהְפֹּז כָּל
חִלּוּמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה, וְתִשְׁמְרֵנִי וְתַחֲנֵנִי וְתִרְצֵנִי.
אָמֵן.

Lord of the universe, I am thine and my dreams are thine, I have dreamt a dream
and I do not know what it is.

May it be by thy will, Lord my God and God of my fathers, to confirm all good
dreams concerning myself and all the people of Israel for happiness; may they be
fulfilled like the dreams of Joseph.

But if they require amending, heal them as thou didst heal Hezekiah king of
Judah from his illness, Miriam the prophetess from her leprosy and Naaman from
his leprosy.

Sweeten them as the waters of Marah were sweetened by Moses, and the
waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam
into a blessing, mayest thou turn all my dreams into happiness for myself and for
all Israel. Protect me; be gracious to me and favor me. Amen.

יִזְכֹּר Yizkor

יִזְכֹּר Yizkor is the name popularly applied to the whole memorial service. The word is taken from the specific memorial prayer which is said for departed close relatives at certain designated times – these being the last day of Passover, *Shavuot*, *Shemini Azeret* and *Yom Kippur*. The first word of the prayer is “*yizkor*” which means, “he shall remember.” Some scholars believe that the custom of reciting *Yizkor* in the synagogue began at the time of the Crusades, during the 13th century.

We read responsively:

Adonai, what are human beings that You take account of them, mortals that you care for them?

Humans are as a breath, their days like a passing shadow.

In the morning they flourish anew, in the evening they shrivel and die.

Teach us to count each day, that we may acquire a heart of wisdom.

On this solemn day we each make judgments about the quality of our life.

We re-examine our deeds and relationships with our community and with others.

We express our yearnings for a new year, a new beginning, a year during which we commit ourselves to work toward bringing health and peace to all.

We long for a year when individually and communally we shall strive to live in a way that is more reflective of the ideas that we cherish.

Now, in the midst of looking at our life and assessing its quality, we pause to reflect and to remember, and to dedicate ourselves anew.

God is always before me, at my right hand, lest I fall.

Therefore I am glad, made happy, though I know that my flesh will lie in the ground forever.

The deaths of those we now remember left holes in our lives. But we are grateful for the gift of their lives and we are strengthened by the blessings that they left us and the precious memories that comfort and sustain us as we recall them this day.

I Believe

אֲנִי מְאֲמִין בְּאֵמוּנָה שְׁלֵמָה	Ani ma'amin b'emuna shelema
בְּבִיאַת הַמָּשִׁיחַ	be'viat hamashiach,
וְאִף עַל פִּי שְׂיִתְמָהּ	Vi'af al pi sheyit'mame'ha
עִם כָּל זֶה אַחֲקֶה לוֹ	im kol zeh achakeh lo
בְּכָל יוֹם שְׂיָבֵא.	bechol yom sheyavo.

I believe with perfect faith in the coming of the Messiah; and even though he may tarry, I will await him every day.

**

When We Remember Them

by Sylvia Kamens and Jack Reimer

Reader:	At the rising of the sun and at its going down We remember them.
All:	At the blowing of the wind and in the chill of winter We remember them.
Reader:	At the opening of the buds and in the rebirth of spring We remember them.
All:	At the blueness of the skies and in the warmth-of summer We remember them.
Reader:	At the rustling of the leaves and in the beauty of autumn We remember them.
All:	At the beginning of the year and when it ends We remember them. For they are now a part of us, As we remember them.
Reader:	When we are weary and in need of strength We remember them.
All:	When we are lost and sick at heart We remember them.
Reader:	When we have joy we crave to share We remember them.
All:	When we have decisions that are difficult to make We remember them.
Reader:	When we have achievements that are based on theirs We remember them.
All:	As long as we live, they too will live For they are now a part of us, As we remember them.

Silent Personal Memorials

In memory of a father:

May God remember the soul of my father _____, who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and memory, may his soul be bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation strengthen the ties that link me to his memory. May he rest in peace forever in God's presence. Amen.

In memory of a mother:

May God remember the soul of my mother _____, who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and memory, may her soul be bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which she blessed me. May these moments of meditation strengthen the ties that link me to her memory. May she rest in peace forever in God's presence. Amen.

In memory of a husband (partner):

May God remember the soul of my husband _____, who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and memory, may his soul be bound up in the bond of life. May I prove myself worthy of the many gifts with which he blessed me. The memory of our companionship and love leads me out of loneliness into all that we shared which still endures. May these moments of meditation strengthen the ties that link me to his memory. May he rest in peace forever in God's presence. Amen.

In memory of a wife (partner):

May God remember the soul of my wife _____, who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and memory, may her soul be bound up in the bond of life. May I prove myself worthy of the many gifts with which she blessed me. The memory of our companionship and love leads me out of loneliness into all that we shared which still endures. May these moments of meditation strengthen the ties that link me to her memory. May she rest in peace forever in God's presence. Amen.

In memory of a son:

May God remember the soul of my beloved son _____, who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and memory, may his soul be bound up in the bond of life. May I prove myself worthy of the many gifts with which he blessed me. May these moments of meditation strengthen the ties that link me to his memory. May he rest in peace forever in God's presence. Amen.

In memory of a daughter:

May God remember the soul of my beloved daughter _____, who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and memory, may her soul be bound up in the bond of life. May I prove myself worthy of the many gifts with which she blessed me. May these moments of meditation strengthen the ties that link me to her memory. May she rest in peace forever in God's presence. Amen.

In memory of other relatives and friends:

May God remember the soul of _____ and of all my relatives and friends who have gone to their eternal home. In loving testimony to their lives I pledge charity to help perpetuate ideals important to them. Through such deeds, and through prayer and memory, may their souls be bound up in the bond of life. May I prove myself worthy of the many gifts with which they blessed me. May these moments of meditation strengthen the ties that link me to their memory. May they rest in peace forever in God's presence. Amen.

In memory of the six million:

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all the men, women and children of the House of Israel who were slaughtered, strangled, and burned in the Shoah. May they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. Adonai is their portion. May they rest in peace. And let us say: Amen.

**

"Death" and "dying" two simple figures of speech; an abstract noun and a present participle.

"Death: a permanent cessation of all vital functions."

"Dying: the cause or occasion or loss of life."

How wonderfully concise is the dictionary!

How exact its definitions!

Death for us is a mixture of moods,

Fear of abandonment, separation, being left alone,

brooding anger,

fists shaken against the sky,

voices shouted against the grave,

regrets over things that could have been,

that should have been,

but that were not.

bittersweet nostalgia,

ugly scenes transmuted into memories of mere mischief.

Sharp quarrels softened by the passing of time,

words of stone smoothed by perspective,

tears, salt of self pity, brine of resentment

and remembrance of that gray day,

of a tear in the cloth, of a handful of earth,

and now this moment

when together we cling to courage

we who have the right to mourn

for others and for ourselves.

It is the dignity of the soul to

hold on to the past;

it is the dignity of the spirit to

take hold of the future,

To love again and to forgive

others and ourselves,

to rise from grief,

to sew from the torn garment,

to live, to love, even to laugh again,

and at the same time to remember –

always to remember,

always.

- Harold Schulweis

El Maleh Rachamim

In Memory Of All The Dead:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
תחת כנפי השכינה, במעלות קדושים וטהורים, כזהר
הרקיע מזהירים, לנשמות כל-אלה שהזכרנו היום לברכה,
שהלכו לעולמם, בגן עדן תהי מנוחתם. אנא בעל
הרחמים, הסתירם בסתר כנפיק לעולמים. וצור בצרור
החיים את-נשמותיהם. יהוה הוא נחלתם. וינוחו בשלום
על משכבותיהם. ונאמר אמן.

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. Adonai is their portion. May they rest in peace. And let us say: *Amen*.

**

Psalm 23 (A psalm of David)

The Lord is my shepherd;
I shall not want.
God makes me lie down in green pastures;
and leads me beside quiet waters,
God renews my life;
and guides me in the right paths
as befits God's name.
Even though I walk through the valley of the shadow of death,
I fear no evil, for You are with me,
Your rod and Your staff – they comfort me.

You spread a table for me in full view of my enemies;
You anoint my head with oil;
my cup overflows.
Surely goodness and love will follow me
all the days of my life,
and I will dwell in the house of the Lord
forever.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֲנָלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay.
V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal
bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלָא וּלְעָלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא
וְנִחַמְתָּא, דְּאָמְרִין בְּעֲלָמָא, וְאָמְרוּ אָמֵן:
Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta
v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rahn b'al-ma. V'eem-ru
a-men.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.

**

May God's great name be exalted and hallowed throughout the created world, as is God's wish.
May God's sovereignty soon be established, in your lifetime and in your days, and in the days of
all the House of Israel. And respond with: Amen.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted
and honored, extolled and acclaimed - though God, who is blessed, is truly far beyond all
acknowledgement and praise, or any expressions of gratitude or consolation ever spoken in the
world. And respond with: Amen.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel. And respond
with: Amen

Tiher Rabi Yishmael

טֵהַר רַבִּי יִשְׁמַעֵאל עֲצָמוּ וְהִזְכִּיר אֶת הַשֵּׁם בְּסִלּוּדִים, וְעָלָה
לְמָרוֹם וְשָׂאֵל מֵאֵת הָאִישׁ לְבוֹשׁ הַבָּדִים, וְנָס לֹא קִבְּלוּ עָלֶיכֶם
צְדִיקִים וִידִידִים, כִּי שָׁמַעְתִּי מֵאַחֲרֵי הַפְּרָגוֹד כִּי בִזְאת אַתֶּם
נִלְכָּדִים.

יֵרֵד וְהִגִּיד לְחֻבְרֵיו מֵאֵמֶר אֵל, וְצֹוֹה הַבְּלִיעַל לְהִרְגֹם בְּכַח וְלֹאֵל,
וּשְׁנִים מֵהֶם הוֹצִיאוּ תַּחֲלָה שְׁהֵם גְּדוּלֵי יִשְׂרָאֵל, רַבִּי יִשְׁמַעֵאל
כֹּהֵן גְּדוֹל וְרַבֵּן שָׁמַעוֹן בֶּן גַּמְלִיאֵל נָשִׂיא יִשְׂרָאֵל.
כְּרוֹת רֹאשׁוֹ תַּחֲלָה הִרְבָּה לְבַעוֹן, וְנָס הִרְגָנִי תַּחֲלָה וְאֵל אֶרְאָה
בְּמִיתַת מִשְׁרַת לָדָר בְּמַעוֹן, וְלִהְפִּיל גּוֹרְלוֹת צָוָה צָפַעוֹן, וְנָפַל
הַגּוֹרֵל עַל רַבֵּן שָׁמַעוֹן.

לְשֹׁפוֹךְ דָּמּוֹ מִהֵר כְּשׁוֹר פֶּר, וּכְשֶׁנֶּחֱתַדְךָ רֹאשׁוֹ נָטְלוּ וְצָרַח עָלָיו
בְּקוֹל מֵר כְּשׁוֹפֵר, אִי הִלָּשׁוֹן הַמְּמַהֲרֵת לְהוֹרוֹת בְּאִמְרֵי שְׁפָר,
בְּעוֹנוֹת אֵיךְ עֲתָה לּוֹחֶכֶת אֶת הָעֶפֶר.

מֶה מְאֹד בָּכָה עָלָיו בַּחֲרָדָה, בֵּת בְּלִיעַל לְקוֹל בְּכִיתוֹ שֶׁל רַבִּי
יִשְׁמַעֵאל עֲמָדָה, וְתֹאֵר יָפִיו בְּלִבָּה חֲמָדָה, וְשָׂאֵלָה מֵאֵת אָבִיהָ
חִיתוֹ לְהַעֲמִידָה.

נֶאֱחַץ בְּלִיעַל דָּבָר זֶה לַעֲשׂוֹתוֹ, לְהַפְשִׁיט עוֹרוֹ מֵעַל פָּנָיו שְׂאֵלָה
מֵאִתּוֹ, וְלֹא עָכַב דָּבָר זֶה לַעֲשׂוֹתוֹ, וּכְשֶׁהִגִּיעַ לְמָקוֹם וְתַפְלִין צָרַח
בְּקוֹל מֵר לְיוֹצֵר נִשְׁמָתוֹ.

שָׂרְפִי מַעֲלָה צָעֲקוּ בְּמִרָה, זֹו תוֹרָה וְזֶה שְׂכָרָה עֲטָה כְּשֶׁלָּמָה
אוֹרָה, אוֹיֵב מִנְּאֵץ שִׁמְךָ הַגְּדוֹל וְהַנּוֹרָא, וּמִתְרַף וּמִגִּדֵּף עַל דְּבָרֵי
תוֹרָה.

עֲנֵתָה בֵּת קוֹל מְשֻׁמִּים, אִם אֲשַׁמַּע קוֹל אַחֵר אֶהְפּוֹךְ אֶת
הָעוֹלָם לְמִים, לְתִהְיוּ וּבִהְיוּ אֲשִׁית הַדּוֹמִים, גְּזֵרָה הִיא מְלַפְנִי,
קִבְּלוּהָ מִשְׁעֲשְׂעֵי דַת יוֹמִים.

Tiher Rabi Yishmael, translation

Rabbi Yishmael purified himself and uttered the Name reverently. He ascended to the heights and inquired of the angel dressed in linen. Said he to him, "Accept it upon yourselves, O righteous and beloved ones, for I have heard from behind the partition that you have been destined for this."

He descended and related the word of God to his companions - whereupon the evil tyrant commanded that they be killed by force and brutality. Two of them, who were the leaders of Israel, were taken out first: Rabbi Yishmael the High Priest; and Rabban Shimon ben Gamliel, the Prince of Israel.

That his head be severed first, Rabban Shimon begged exceedingly, saying, "Kill me first and let me not see the death of Rabbi Yishmael - the minister of He Who dwells in the Temple." The serpent ordered that lots be cast, and the lot fell upon Rabban Shimon.

He hastened to shed Rabban Shimon's blood as if he were an ox, and when his head was severed, Rabbi Yishmael took it and wailed over him in a bitter, shofar-like voice: "Woe is the tongue that hastened to teach words of beauty - how could it now lick the dust because of sins?"

How very much the shuddering swept over him! The daughter of the wicked one stood still at the sound of Rabbi Yishmael's weeping. Inwardly she coveted his physical beauty, and begged her father to let him live.

The wicked one contemptuously refused to grant this request! She then asked of him that the flesh be flayed from Rabbi Yishmael's face; he did not refrain from doing so. When the executioner reached the place of the tefillin, Rabbi Yishmael shrieked with a bitter scream to the Molder of his soul.

The celestial angels cried out bitterly, "Is this the Torah and this its reward - O God Who cloaks Himself in light as with a garment? The enemy insults Your great and awesome Name, and reviles and blasphemes against the words of the Torah!"

A voice from Heaven responded, "If I hear another sound, I will transform the universe to water, I will turn the earth to astonishing emptiness - this is a decree from My Presence; accepted it, you who delight in the two-thousand-year-old law!"

Aleinu

עָלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה, שֶׁלֹּא
שָׁם חָלְקֵנוּ כָּהֶם, וְגָרְלָנוּ כָּכָל הַמוֹנֵם. וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוא. שֶׁהוא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אָמַת מַלְכֵנוּ אָפָס זִוְלָתוֹ, כִּפְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
אֵל לְבַבָּהּ, כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ
מִתַּחַת, אֵין עוֹד:

*Aleinu l'shabeiach la'adon hakol, lateit g'dulah l'yotzeir b'reisheet, shelo asanu k'goyei
ha'aratzot, v'lo samanu k'mishp'chot ha'adamah; shelo som chelkeinu kahem,
v'goraleinu k'chol hamonam. Va'anachnu kor'im umishtachavim u'modim lif'nei melech
mal'chei ham'lachim, ha'kadosh baruch hu.*

*Sheh-hu noteh shamayim v'yoseid aretz u'mosav y'karo b'shamayim me'mah'al
u'sh'cheenat uzo b'gav'hay m'romeem, hu Eloheinu ain ode. Emet malchanu efes
zu'latoe, k'ka'tuv b'torah'toe v'ya'da'tah h'yom v'ha'shay'voe'tah el l'vovecha, ki Adonai hu
ha'Eloheem ba'sha'mayim me'ma'al v'al ha'aretz me'tah'chat, ain ode:*

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny. And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised - The One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: "Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other."

וְנֵאמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ: בַּיּוֹם הַהוּא
יְהִיָּה יי אֶחָד וְשֵׁמוֹ אֶחָד.

*V'neh'emar, v'hi'ya Adonai l'melech al kol ha'aretz ba'yom ha'hu yi'hi'yeah Adonai echad
u'sh'mo echad.*

And as the prophet said: "Adonai shall be acknowledge sovereign of all the earth. On that day Adonai shall be one, and the name of God, one."

Avinu Malkaynu

Avinu Malkaynu! We have sinned before you.

Avinu Malkaynu! We have no ruler but you.

Avinu Malkaynu! Deal kindly with us for your Name's sake.

Avinu Malkaynu! Inaugurate upon us a good year.

Avinu Malkaynu! Nullify all harsh decrees upon us.

Avinu Malkaynu! Nullify the designs of those who hate us.

Avinu Malkaynu! Thwart the counsel of our enemies.

We read responsively:

אָבִינוּ מַלְכֵנוּ הַחַזִירֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ:

(Leader) *Avinu Malkaynu hachazireinu bi-t'shuvah sh'leimah l'fanekha.*

(All) Avinu Malkaynu! Return us to Your presence, fully penitent.

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלֵי עַמֶּךָ:

(Leader) *Avinu Malkaynu sh'lach r'fu-ah sh'leimah l'cholei ammekha.*

(All) Avinu Malkaynu! Send complete healing to the sick among Your people.

אָבִינוּ מַלְכֵנוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

(Leader) *Avinu Malkaynu zokhreinu b'zikkaron tov l'fanekha.*

(All) Avinu Malkaynu! Remember us favorably.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

(Leader) *Avinu Malkaynu kotveinu b'seifer chayyim tovim.*

(All) Avinu Malkaynu! Inscribe us for good in the Book of Life.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

(Leader) *Avinu Malkaynu kotveinu b'seifer g'ullah vi-shu-ah.*

(All) Avinu Malkaynu! inscribe us in the Book of Redemption.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פֶּרֶסָה וְכִלְכָּלָה:

(Leader) *Avinu Malkaynu kotveinu b'seifer parnasah v'khalkalah.*

(All) Avinu Malkaynu! inscribe us in the Book of Sustenance.

אָבינוּ מַלְכֵנוּ כְּתִבֵנוּ בְּסֵפֶר זְכוֹת:

(Leader) *Avinu Malkaynu kotveinu b'seifer z'khuyyot.*

(All) Avinu Malkaynu! inscribe us in the Book of Merit.

אָבינוּ מַלְכֵנוּ! כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

(Leader) *Avinu Malkaynu kotveinu b'seifer s'lichah u-m'chilah.*

(All) Avinu Malkaynu! inscribe us in the Book of Forgiveness.

All Together:

אָבינוּ מַלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בְּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkaynu, cho'neinu va-a'neinu, ki ein banu ma-asim,
aseih immanu tz'dakah va-chesed v'hoshi-einu*

Avinu Malkaynu, have mercy on us, answer us, for our deeds are insufficient;
deal with us charitably and lovingly, and redeem us.

Avenu Malkaynu Z'khor

אָבינוּ מַלְכֵנוּ, זְכוֹר רַחֲמֶיךָ וְכַבּוֹשׁ פֶּעַסֶךָ, וְכֹלֶה דָּבָר וְחָרָב, וְרָעָב
וְשָׁבִי, וּמִשְׁחִית וְעוֹן, וְשֹׁמֵד וּמַגִּפָּה, וּפֹגֵעַ רֶעַךְ וְכָל מַחֲלָה, וְכָל
תַּקְלָה וְכָל קִטְטָה, וְכָל מִיָּי פְּרַעֲנוּת, וְכָל גְּזֵרָה רָעָה וְשִׁנְאָת
חֶנֶס, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתֶךָ.

Avenu Malkaynu, remember Your compassion and subdue Your anger.
Bring an end to pestilence, sword, and hunger; captivity and destruction,
sin and oppression, plague and calamity; every illness, misfortune, and
quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring
an end to these for us and for all the people of Your covenant.

וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.
u'kh'tov l'chaim tovim kol b'neir v'ritekha

And inscribe all the people of Your covenant for a good life!

Birkat Kohanim - The Priestly Blessing

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

יְבָרֶכֶךָ יי וַיִּשְׁמְרֶךָ. (כֵּן יְהִי רָצוֹן)
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. (כֵּן יְהִי רָצוֹן)
יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם. (כֵּן יְהִי רָצוֹן)

Yi'va'rechecha Adonai v'yishmarech (Kane Yehi Ratzon)

Ya'air Adonai ei'lecha ve'chuneka (Kane Yehi Ratzon)

Yi'sa Adonai panav ei'lecha v'yasem lecha shalom (Kane Yehi Ratzon)

**May the Lord Bless You and Keep You
(May it be Your will)**

**May God's face shine upon you and be gracious unto you
(May it be Your will)**

**May the Adonai's face be lifted toward you and grant you peace
(May it be Your will)**

END OF MORNING SERVICE

Reading the Book of Jonah

Interpretation:

An involuntary smile passes over one's features at the mention of the name of Jonah. For the popular conception sees nothing in this book but a silly tale exciting us to derision. I have read the Book of Jonah at least a hundred times, and I will publically avow that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears rising to my eyes and my heart beating higher.

This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, "Take off thy shoes, for the place whereon thou standest is holy ground."

Jonah received from God the command to go to Nineveh to proclaim the judgment, but he rose to flee from the presence of the Lord by ship unto Tarshish in the far west. From the very beginning of the narrative, the genuine and loyal devotion of the heathen seamen is placed in intentional and exceedingly powerful contrast to the behavior of the prophet - they are the sincere believers: he is the only heathen on board.

After Jonah has been saved from storm and sea by the fist, he again receives the command to go to Nineveh. He obeys; and, wonderful to relate, scarcely has the strange preacher traversed the third part of the city crying out his warning, than the whole of Nineveh proclaimed a fast and put on sackcloth.

The people of Nineveh believed the words of the preacher and humiliated themselves before God; therefore, the ground and the motive of the Divine judgment ceased to exist: "God repented of the evil that He thought to do them, and He did it not." Now comes the fourth chapter, on account of which the whole book was written, and which cannot be replaced by paraphrase.

"But it" [i.e. God's determining not to destroy Nineveh because of its sincere repentance] displeased Jonah exceedingly, and he was angry.

And he prayed unto the Lord, and said, "I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish: for I knew that Thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest Thee of the evil. Therefore now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live. And the Lord said, Doest thou well to be angry?"

Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his evil case. So Jonah was exceedingly glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

And God said to Jonah, "Dost thou well to be angry for the gourd?" And he said, "I do well to be angry even unto death."

And the Lord said, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night and perished in a night; and should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

With this question the book closes.

More simply, as something quite self-evident, and therefore more sublimely and touchingly, the truth was never spoken in the Hebrew Scriptures that God, as Creator of the whole earth, must also be the God and Father of the entire world, in whose loving, kind, and fatherly heart all men are equal, before whom there is no difference of nation and creed, but only men, whom He has created in His own image.

- C.H. Cornill, 1894

Meditation Before N'ee'lah נְעִילָה

At the dusk of *N'ee'lah* the world hangs in the balance. The sun rests just at the horizon, already dimming; at the Eastern gates the shadows grow, poised for a moment before they wrap the Earth in darkness. Everything is still; life pauses and is still; it is a time when souls pass from the world.

At *N'ee'lah* we weigh our own souls in the balance. We measure the good we gave, the bad we inflicted, the acts that gave meaning to our lives and the acts which seemed to take it away. Our prayer becomes more urgent: let our evil be swallowed up, and let only our good be measured; then our worth will be assured.

But what is the measure of our good deeds? They hover like motes of dust in the twilight, hardly of enough weight to settle on the balance, powerless to tip it from its center. The scales hang steady, and it seems we have added nothing to either side.

What have we to put on the scales to match the gift of creation? For we are favored amid all creation. The matter around us, the sky and the stone and the water, exists and endures; but we create as well as endure; we exist and know that we exist. We have been given life. What should be the measure of our repayment?

The answer is in the twilight, in the ordered motion of sun and earth. Our lives bear witness to the Mind that has set the stars in motion; that ordains the dawning and setting of each day; that marks the passage of every human soul. Like the stars, our part in the universe has been devised from its beginning, and we each have a rightful place here. We do not justify our creation with our deeds; we are not set the impossible task of repaying the miracle of life with accomplishments of our own devising.

Justification for our lives lies far beyond our power, knowing the purpose of our creation is even more distant from our understanding. This hour of *N'ee'lah* will not storm heaven for us and bring us justification and eternal wisdom. But before the sun yet sets, we can find the strength to begin the labor ordained for us, the task placed wholly within our grasp:

For what does God require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

The time of *N'ee'lah* has come, the time of the closing of the gates. The sun approaches the place of its setting; like every day, this Day of Atonement draws to its end. Before the next Day of Atonement will come, the lives of some of us here will have ended. It is given to us to see the approach of each day's end; but our own deaths, which approach with equal certainty, come with no sure warning.

And now the gates of heaven begin to close.

In truth, we should not say that *N'ee'lah* brings the closing of the gates. Let us not blaspheme the Most High, by saying that there ever comes a time when sincere prayer is not heard, when sincere repentance is turned away. But If we cannot find prayer and repentance on this Day of Repentance, if we cannot make a start towards peace and wholeness before the sun sets on this one Day of Peace, then when shall repentance come? And how many days are left us in which to seek it?

And now the gates of heaven begin to close.

A few precious moments are left us, in this Day, in our lives, to turn from sin and pain, and to embrace hope, and holiness, and peace. For us and for our world: There is so little time.

And now the gates of heaven begin to close.

Shame-Stricken, bending low,
My God, I come before Thee, for I know
That even as Thou on high
Exalted art in power and majesty,
So weak and frail am I:
That perfect as Thou art,
So I deficient am in every part.

Thou art all-wise, all-good, all-great,
divine,
Yea, Thou art God: eternity is Thine;
While I, a thing of clay,
The creature of a day,
Pass shadow-like, a breath that comes
and flees away.

My God, I know my sins are
numberless,
More than I can recall to memory
Or tell their tale: yet some will I confess,
Even a few, though as a drop it be
In all the sea.

I will declare my trespasses and sin,
And peradventure silence then may fall
Upon their waves and billows' raging
din,
And Thou wilt hear from heaven, when I
call,
And pardon all.

My God, if mine iniquity
Too great for all endurance be,
Yet for Thy name's sake pardon me.
For if in Thee I may not dare
To hope, who else will hear my prayer?
Therefore, although Thou slay me, yet
In Thee my faith and trust is set:
And though Thou seekest out my sin,
From Three to Thee I fly to win
A place of refuge, and within
Thy shadow from Thy anger hide,
Until Thy wrath be turned aside.
Unto Thy mercy I will cling
Until Thou hearken, pitying:
Nor will I quit my hold of Thee
Until Thy blessing light on me.

Remember, O my God, I pray,
How Thou hast formed me out of clay,
What troubles set upon my way.
Do Thou not, then, my deeds requite
According to my sins aright,
But with Thy mercy infinite.
For well I know, through good and ill,
That Thou in love hast chastened still,
Afflicting me in faithfulness,
That Thou my latter end may'st bless.

- Solomon ibn Gabirol, 1050

Ashrei

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה: אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ,
אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהָיו: תְּהִלָּה לְדָוִד, אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ,
וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד: בְּכָל יוֹם אֲבָרְכְּךָ, וְאַהֲלִלָה שְׁמֶךָ
לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר: דּוֹר לְדוֹר
יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ נִגִּידוּ: הֵדָר כְּבוֹד הוֹדָךְ, וְדַבְּרִי
נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתְךָ אֲסַפְּרָנָה:
זָכַר רַב טוֹבָךְ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ: חֲנוּן וְרַחוּם יְיָ, אֲרָךְ אַפִּים
וּגְדֹל חֶסֶד: טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל
מַעֲשֶׂיךָ, וְחִסִּידֶיךָ יִבְרַכּוּךָ: כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ
יִדְבְּרוּ: לַהּוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הֵדָר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר: סוֹמֵךְ יְיָ
לְכָל הַנִּפְלָאִים, וְזוֹקֵף לְכָל הַכַּפּוֹפִּים: עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ: פּוֹתֵחַ אֶת יָדְךָ, וּמַשְׁבִּיעַ לְכָל
חַי רָצוֹן: צַדִּיק יְיָ בְּכָל דְּרָכָיו, וְחִסִּיד בְּכָל מַעֲשָׂיו: קָרוֹב יְיָ לְכָל
קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת: רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת
שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֶת כָּל
הַרְשָׁעִים יִשְׁמִיד: תְּהִלָּתְךָ יְיָ יִדְבֵּר פִּי, וַיְבָרֶךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ,
לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Ashrei yoshvei veitecha, od y'hal'lucha selah. Ashrei ha-am she'ka'cha lo, ashrie haam she-Adonai Elohav. T'hilah l'David. Aromimcha Elohai haMelech, v-avarchah shimcha l'olam va-ed. B'chol yom avarcheka, va-ahal'lah shimcha l'olam va-ed. Gadol Adonai um'hulal m'od, v'lig'dulato ein cheiker. Dor l'dor y'shabach ma-asecha, ug'vurotecha yagidu. Hadar k'vod hodecha, v'divrei nifl'otecha asichah. Ve-ezuz nor'otecha yomeiru, ug'dulat'cha asprenah. Zeicher rav-tovcha yabiyu, v'tzedkat'cha y'raneinu. Chanun v'rachum Adonai, erech apayim ug'dal chased. Tov Adonai lakol, v'rachamav al kol maasav. Yoducha Adonai kol-ma-asecha, vachasidecha y'var'chuchah. K'vod malchut'cha yomeiru, ug'vruat'cha y'dabeiru. L'hodiyah livnei ha-adam g'vurotav, uch'vod hadar malchuto. Maluchut'cha malchut kol-olamim, umemshalt'cha b'chol dor vador. Someich Adonai l'chol hanoflim, v'zokeif l'chol hak'fufim. Einei chol eilecha y'sabeiru, v'ata notein lahem et ochlam b'ito. Potei-ach et yadecha, umasbiya l'chol chai ratzon. Tzadik Adonai b'chol d'rachav, v'chasid b'chol maasav. Karov Adonai l'chol kor'av, l'chol asher yikra-uhu ve-emet. R'tzon y'rei-av yaaseh, v'et shavatam yish'ma v'yoshi-eim. Shomeir Adonai et kol ohavav, v'et kol harsha-im yashmid. T'hilat Adonai y'dabeir pir, viy'varech kol-basar shem kodsho, l'olam va-ed. Vaanachnu n'varech Yah, mei-atah v'ad olam, hal'luyah.

Joyous are they who dwell in Your house; they shall praise you forever.
Joyous the people who are so favored; joyous the people whose God is Adonai.

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.

Great is Adonai, greatly to be praised, through God's greatness is unfathomable.
One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.
People speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.
Adonai is merciful and compassionate, patient, and abounding in love.

Adonai is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty; and tell of Your might,
proclaiming to humanity Your mighty deeds, and the glory of Your majestic
sovereignty.

Your sovereignty is eternal, Your dominion endures through each generation.
Adonai supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You, and You provide them nourishment in due
time.
You open Your hand, satisfying all the living with contentment.

Adonai is righteous in all that is done, faithful to all creation.
Adonai is near to all who call, to all who sincerely call.

God fulfills the desire of those who are faithful, listening to their cries, rescuing
them.
Adonai watches over all those who love the Holy One, but will destroy all the
wicked.

My mouth shall utter praise of Adonai. May all that is mortal praise God's name
forever and ever.
We shall praise Adonai now and always. Halleluyah!

Chatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעָגְלָא וּבְזֶמַן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מְכָל בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרוּ בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Reader: *Yitgadal veyitkadash shemey raba. Be'alma divra chirutey veyamleech
malchutey bechayaychone uvyomaychone uvchahyay dechole beyt Yisrael.
Ba'agalah uvizman kariv ve'imru amen.*

All: *Yehey shemey raba mevarach le-alam ulalmey almaya.*

Reader: *Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasey veyit-hadar
veyeet'ah'leh veyeethahlal shemey dekudsha*

All: *bereech hu*

Reader: *le'ela le'ela meekol birchata veshirata tushbechata venechemata da-amiran
be'alma ve'imru amen.*

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: Amen.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed - though God, who is blessed, is truly far beyond all acknowledgement and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

Lishmoa

לְשִׁמְעַ אֱלֹהֵרֵנָה וְאֱלֹהֵתְפִלָּה:
רְצֵה עֲתִירָתָם בְּעַמְדָם בְּלִילוֹת. שְׁעֵה נָא בְּרָצוֹן בְּקֶרְבָּן
בְּלִיל וְעוֹלוֹת. תִּרְאֵם נִסִּיךְ עֲשֵׂה גְדִלוֹת.
לְשִׁמְעַ אֱלֹהֵרֵנָה וְאֱלֹהֵתְפִלָּה:

*Lishmoa
el ha rina
v'el ha t'fila*

(solo passage)

*Rotsey asirosom b'omedom baleyloys. Sh'ay no b'rotzoyn k'korbon
kolil v'oyloys. Taraym nisecho oseh g'doyloys.*

Listen, God of singing, God of prayer.

We come standing before you at night, imploring that you completely accept our offering, deeming us worthy of your great your miracle.

Ya'ale

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב,
וְיָבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר,
וְיִרְאֶה רְנוּנֵנוּ עַד עֶרֶב.

*Ya'ale tahanuneinu mei-erev,
v'yavo shav'ateinu mi'boker
v'yeira'eh rinnuneinu ad arev.*

May our supplications rise up at evening,
our pleas arrive with the dawn,
our songs transform the dusk.

Amidah

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds – out of the heart – into the vast expanse of eternity.

- Abraham Joshua Heschel

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa'tii teeftakh u'fee yageed tehilah'techa

Adonai, open my lips that my mouth may speak Your praise

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Baruch ata Adonai Eloheinu vay'lohei avoteinu - Elohei Avraham, Elohei Yitzchak, v'Elohei Yaakov - Ha'ale ha'gadol ha'geebor v'ha'norah, ale ale'yone, go'male chasadim tovim, v'konei ha'kol, v'zochare chasday avot, u'may've go'ale liv'nay v'nay'hem l'mah'an she'mo b'ahavah.

Praised are you Adonai, our God and God of our ancestors - God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. Great, mighty, awe-inspiring, transcendent God, who acts with lovingkindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children's children with love for the sake of divine honor.

זְכֵרְנוּ לְחַיִּים, מֶלֶךְ חַיִּין בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zochray'nu l'chaim, melech cha'faytz b'chaim, u'kot'veinu b'say'fare ha'chaim, l'mah'ahn'cha Eloheim chaim.

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

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם:

Melech o'zare u'mo'she'ah u'ma'gain: Baruch ata Adonai, mah'gain Avraham [v'ezrat Sarah]

You are the sovereign who helps and saves and shields. Praised are you, God, Shield of Abraham and help of Sarah.

אתה גבור לעולם אדני, מחיה מתים אתה, רב להשיע: מכלכל חיים
 בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר
 אסורים, ומקים אמונתו לישיני עפר, מי כמוך בעל גבורות ומי דומה לך,
 מלך ממית ומחיה ומצמיח ישועה:

*Ata gibor l'olam Adonai, m'chi'yea may'teem ata rav l'ho'she'ah. Me'cha'kel
 Chi'yeem b'chesed, m'chi'yea may'teem b'rachamim rabim, so'meach no'fleem,
 v'rofey cho'lim, u'matir ah'surim, u'me'kiyam emuna'toe lee'shea'nay ah'far, mi
 chamocha ba'al gi'voo'rote u'mi doe'meh'lach, melech may'meat u'me'chi'yeah
 u'matz'miach ye'shoo'ah.*

You are mighty forever, Adonai - You give life to the dead, great is Your saving
 power. In loyalty you sustain the living, nurturing the life of every living thing,
 upholding those who fall, healing the sick, freeing the captive and remaining
 faithful to all life held dormant in the earth. Who can compare to you, almighty
 God, who can resemble you, the source of life and death who makes salvation
 grow?

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים:

Mi chamocha av ha'rachamim, zochare ye'tzu'rav l'chi'yeem b'rachamim:

Who can compare to you, source of all mercy, remembering all creatures
 mercifully, decreeing life! Faithful are you in giving life to every living thing.

ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים:

V'ne'eman ata l'ha'chi'yote may'teem. Baruch ata Adonai, m'chi'yea ha'may'teem

Praised are you, God, who resurrects the dead.

Silent Reflection

*Silence is the greatest cry in the world.
 – Morris Adler*

Holy, awesome God:

Holy are You and holy is your name. Holy are those who praise You daily.
 Adonai our God, instill Your awe in all You have made, and fear of You in all You
 have created, so that all You have fashioned revere You, all You have created

bow in recognition, and all be bound together, carrying out Your will wholeheartedly. For we know that true sovereignty is Yours, power and strength are in Your hands, and Your name is to be revered beyond any of Your creations.

Bestow honor to Your people, Adonai, praise to those who revere You, hope to those who seek You, recognition to those who await You, joy to Your land, and gladness to Your city. May the light of David, your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled speedily in our day.

The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, and all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, Adonai, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: "Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: "The Lord of Hosts will be exalted through justice, the holy God sanctified through righteousness." Blessed are you, God, the Holy Sovereign.

**

The Holiness of the Day:

With love, You have bestowed on us, Adonai our God, this Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven, a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach you. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Yom Kippur respond to us with deliverance, goodness, compassion, love, life and peace.

Remember us for good; Respond to us with blessing; Redeem us with life.

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of Adonai you shall be pure."

**

Accept our Prayer:

Adonai our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. Let our eyes behold Your merciful return to Zion. Blessed are you, God, who restores Your Divine Presence to Zion.

Gratitude for Life:

We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out your will. May God, the source of gratitude, be praised. For all these blessings may Your name be praised and exalted, our sovereign, always and forever. And inscribe all the people of Your covenant for a good life. May all that lives thank You always, and praise Your name faithfully forever, O God of our deliverance and help. Blessed are you God, whose name is goodness and to whom praise is fitting.

**

**To recite the short and the long confession silently,
turn to pages 29-32.**

Readings

O God of forgiveness, we come into Your presence on this Yom Kippur evening to confess our sins and to acknowledge our many failures. We came with remorse and guilt for things which we did but should not have done, and for things we did not do but should have done. Throughout this Yom Kippur, we have been burdened by the weight of our transgressions.

Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are heartened by the reassuring message which the ancient prayers speak to us.

O Lord, You know our many weaknesses; we are frail, we are prone to miss the mark, to succumb to temptation, to betray the best that we have been taught. But You have given us the great gift of repentance; we can turn from the path we have followed; we can set forth on a new and better way.

Help us, O Lord, to repent sincerely, so that we may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked Your pardon. As Yom Kippur draws to its close, we pray; May our thoughts and words find favor before You; and may our hopes and deeds be worthy of Your blessings.

- Sidney Greenberg

Like the rays of the late afternoon sun,
Slanting through the trees, shining on each separate leaf,
Thou shinest upon us, Lord God,
And like the leaves we reflect Thy light.

I Thank Thee with all my heart
For the presence of Thy spirit, which is life.
I pray Thee not to withdraw from me,
I pray Thee not to depart from me, though I am unworthy,
I pray Thee let me pray to Thee.

How can I love Thee, who art far off?
How can I know Thee, whose face I have not seen?
How can I approach Thee, when I am laden with guilt?

I can love some of Thy creatures, and so love something of Thee.
I can know some of Thy world, and so know something of Thee.

I can approach Thee with repentance and prayer and righteous deeds,
But I can do none of these, Lord God, without Thy help.

Help me to love Thee and know Thee and pray to Thee
That this, my existence, may become a life,
A life that like a leaf in the afternoon sun
Reflects Thy great and golden light.

Ruth F. Brin

Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל,
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּסִפְּרֵי חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Shalom rav al Yisrael amecha tasim l'olam. Ki atah hu melech adone lechole hashalome. Vetove be'eynecha l'varache et amcha Yisrael, bechole ate u'va'chole sha'ah beeshlomecha. B'sayfare chaim, b'rahcha v'shalom u'parnahsah tovah n'zahchare v'neekatave l'fa'nehcha. Anachnu v'chole amcha bate Yisrael l'chaim toveem u'lashalome. Baruch atah Adonay oseh ha'shalome.

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

In the book of life, blessing, peace and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

Oseh Shalom

עֹשֶׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

**(All) Oseh shalom bim'romav hu ya'aseh shalom aleinu
v'al kol yisra-el, v'emru amen**

May the one who creates harmony above,
make peace for us and for all Israel,
And for all who dwell on earth.
And let us say: Amen

The Gates are Closing

פֶּתַח לָנוּ שַׁעַר, בְּעֵת נִעְלֹת שַׁעַר, כִּי פִנָּה יוֹם.

P'sach lanu sha-ar, b'eis n'ilas sha-ar, ki fanah yom.

**Keep open the gate for us,
at the time of the closing of the gate,
for the day is coming to an end.**

הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה, נְבוֹאָה שְׁעָרֶיךָ.

Ha-yom yifneh, ha-shemesh yavo v'yifney, navo-ah sh'arekha

**The day will come to an end,
soon, the sun will set,
let us come into Your gates.**

**אָנָּה אֵל נָא, שָׂא נָא, סִלַּח נָא, מַחֲל נָא, חַמֵּל-נָא, רַחֵם-נָא,
כַּפֵּר-נָא, כְּבוֹשׁ חַטָּא וְעוֹן.**

*Ana El na, sa na, s'lach na, m'chal na, chamol na, rachem na, kapper na,
k'vosh cheit v'avon.*

**God, we pray:
turn to us, forgive us, pardon us,
have mercy upon us, have compassion on us,
grant us atonement,
conquer sin and transgression.**

As civilization advances, the sense of wonder declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder.

Awareness of the divine begins with wonder. It is the result of what man does with his higher incomprehension. The greatest hindrance to such awareness is our adjustment to conventional notions, to mental clichés. Wonder or radical amazement, the state of maladjustment to words and notions, is therefore a prerequisite for an authentic awareness of that which is.

- A.J. Heschel

The Thirteen Attributes of God

יהוה		Adonai
יהוה		Adonai
אל	<i>Ale</i>	God,
רחום	<i>rachoom</i>	Nurturing Womb,
רחמן	<i>v'kanoon</i>	Compassionate,
אֶרֶךְ אַפַּיִם	<i>erek ah'pah'yeem</i>	Patient,
רַב חֶסֶד	<i>v'rav kesed</i>	Abounding in Loyal Love
אֱמֶת	<i>v'emet</i>	Faithfulness
נֶצֶר חֶסֶד לְאֲלָפִים	<i>notser kesed lah'ah'lah'feem</i>	Assuring Loyal Love for a thousand generations,
נִשְׂא עוֹן וּפְשָׁע	<i>no'say avone vah'peh'shah</i>	Forgiving bad behavior intentional or unintentional,
וְחִטָּא	<i>v'kah'tah'ah</i>	When we miss the mark,
וְנִקָּה	<i>v'nakeh</i>	And forgiving.

**

Please turn to page 29 to recite the prayer accompanying the confession as well as the short and the long confession on pages 30-32.

The last word has not been spoken, the
last sentence has not been written, the
final verdict is not in.

"It is never too late to change my
mind, my direction,
to say no to the past
and yes to the
future, to offer
remorse,
to ask and give forgiveness.

It is never too late to
start over again, to
feel again
to love again to
hope again.

It is never too late

to overcome despair,

to turn sorrow into resolve and pain into purpose.
It is never too late to alter my world,
not by magic incantations
or. manipulations of the cards
or deciphering the stars.

But by opening myself

to curative forces buried within,
to hidden energies,
the powers in my interior self.

In sickness and in dying, it is never too late.

Living, I teach.

Dying, I teach,

how I face pain and fear,

Others observe me, children, adults,
students of life and death, Learn from
my bearing, my posture, my
philosophy.

Harold Schulweis

As *Yom Kippur* reaches its finale, we are as close to purified and sin-free as Jews can hope to be in this life. Having devoted a day to rethinking our priorities, we end *Yom Kippur* with three statements of faith. The *Shema* asserts our membership in the Jewish people and awareness of the divine unity. We then affirm God's sovereignty by reciting three times the second line of the *Shema*, which traditional Jews only recite silently the rest of the year. Thus do we underline our effort to have the divine rule our hearts, minds and hands every day in the year ahead. And then we proclaim seven times that we have but one God. The sevenfold repetition not only joyously and emphatically communicates the most central message of these days of awe; it creates seven fences built by the community to protect our fragile resolve as we step forward to meet the challenges of the new year.

David A. Teutsch

Our Father, Our King – Our Mother, Our Queen

Our Father, Our King, teach us how to make this year a new beginning.
Our Mother, Our Queen, teach us how to grow from the harshness of life.
Our Source and our Destiny, teach us to accept what we must accept.
Our Guide and our Truth, teach us to change what must be changed.

Our Father, Our King, teach us how to face disease and death.
Our Mother, Our Queen, teach us how to enjoy the gifts of life.
Our Source and our Destiny, teach us how to make peace with our enemies.
Our Guide and our Truth, teach us how to best help our people Israel.

Our Father, Our King, teach us how we can best help all humanity.
Our Mother, Our Queen, let us find pardon for our wrongdoings.
Our Source and our Destiny, let us return to You wholly and completely.
Our Guide and our Truth, teach us how to help those who are ill.

Our Father, Our King, let us write our names in the Book of Life.
Our Mother, Our Queen, help us find work that serves the good.
Our Source and our Destiny, help us to find inner freedom.
Our Guide and our Truth, help us to learn how to love.

Our Father, Our King, receive our prayers.
Our Mother, Our Queen, teach us how to be good lovers.
Our Source and our Destiny, teach us how to be good parents.
Our Guide and our Truth, teach us how to be good children.

Our Father, Our King, teach us how to be good friends.
Our Mother, Our Queen, teach us how to be good Jews.
Our Source and our Destiny, teach us how to be good people.
Our Guide and our Truth, teach us how to be in harmony with Your universe.

Avinu Malkaynu

Avinu Malkaynu! We have sinned before you.
Avinu Malkaynu! We have no ruler but you.
Avinu Malkaynu! Deal kindly with us for your Name's sake.
Avinu Malkaynu! Inaugurate upon us a good year.
Avinu Malkaynu! Nullify all harsh decrees upon us.
Avinu Malkaynu! Nullify the designs of those who hate us.
Avinu Malkaynu! Thwart the counsel of our enemies.

We read responsively:

אָבִינוּ מַלְכֵנוּ הַחַיִּירֵנוּ בְּתִשְׁבָּה שְׁלֵמָה לְפָנֶיךָ:

(Leader) *Avinu Malkaynu hachazireinu bi-t'shuvah sh'leimah l'fanekha.*

(All) Avinu Malkaynu! Return us to Your presence, fully penitent.

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּיךָ:

(Leader) *Avinu Malkaynu sh'lach r'fu-ah sh'leimah l'cholei ammekha.*

(All) Avinu Malkaynu! Send complete healing to the sick among Your people.

אָבִינוּ מַלְכֵנוּ זַכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

(Leader) *Avinu Malkaynu zokhreinu b'zikkaron tov l'fanekha.*

(All) Avinu Malkaynu! Remember us favorably.

אָבִינוּ מַלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

(Leader) *Avinu Malkaynu chotmaynu b'seifer chayyim tovim.*

(All) Avinu Malkaynu! Inscribe us for good in the Book of Life.

אָבִינוּ מַלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.

(Leader) *Avinu Malkaynu chotmaynu b'seifer g'ullah vi-shu-ah.*

(All) Avinu Malkaynu! inscribe us in the Book of Redemption.

אָבִינוּ מַלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר פָּרִנְסָה וְכִלְקָלָה.

(Leader) *Avinu Malkaynu chotmaynu b'seifer parnasah v'khalkalah.*

(All) Avinu Malkaynu! inscribe us in the Book of Sustenance.

אָבינוּ מַלְכֵנוּ! חַתְמֵנוּ בְּסֵפֶר זְכוֹת.

(Leader) *Avinu Malkaynu chotmaynu b'seifer z'khuyyot.*

(All) Avinu Malkaynu! inscribe us in the Book of Merit.

אָבינוּ מַלְכֵנוּ! חַתְמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

(Leader) *Avinu Malkaynu chotmaynu b'seifer s'lichah u-m'chilah.*

(All) Avinu Malkaynu! inscribe us in the Book of Forgiveness.

All Together:

אָבינוּ מַלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkaynu, cho'neinu va-a'neinu, ki ein banu ma-asim, aseih immanu
tz'dakah va-chesed v'hoshi-einu*

Avinu Malkaynu, have mercy on us, answer us, for our deeds are insufficient;
deal with us charitably and lovingly, and redeem us.

Avenu Malkaynu Z'khor

אָבינוּ מַלְכֵנוּ, זְכוֹר רַחֲמֶיךָ וְכַבּוֹשׁ פֶּעַסֶךָ, וְכִלֵּה דָבָר וְחָרָב, וְרָעָב
וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשִׁמְד וּמַגָּפָה, וּפָגַע רַע וְכָל מַחֲלָה, וְכָל
תַּקְלָה וְכָל קִטְטָה, וְכָל מִיָּנִי פְרַעֲנוּת, וְכָל גְּזֵרָה רָעָה וְשִׁנְאָת
חֵנֶם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתֶךָ.

Avenu Malkaynu, remember Your compassion and subdue Your anger.
Bring an end to pestilence, sword, and hunger; captivity and destruction,
sin and oppression, plague and calamity; every illness, misfortune, and
quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring
an end to these for us and for all the people of Your covenant.

וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

u'kh'tov l'chaim tovim kol b'neir v'ritekha

And inscribe all the people of Your covenant for a good life!

Final Prayers

We chant once:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema yisra'el Adonay Eloheynu Adonay echad.

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!

We chant three times:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shame kevode malchuto le'olam va'ed.

A fountain of blessings is the Holy Name, whose *Kavode*/Presence fills creation, through whose *Malchoot*/Reign is born Time, Space and more beyond!

We chant seven times:

יְיָ הוּא הָאֱלֹהִים:

Adonai hu ha'Eloheim

יְהוָה is God!

**

שׁוֹפָר Final Sounding of the Shofar

תְּקִיעָה גְּדוּלָה *Teki'ah G'doe'lah*

לְשָׁנָה טוֹבָה תִּכְתְּבוּ

L'shanah tovah teekatayvu

May a good year be written for you!

