KERIAT HA-TORAH / TORAH SERVICE

YOM KIPPUR
Torah service

“There is none like You, O Lord, among those acclaimed as divine; There are no deeds like Yours. Your sovereignty is everlasting, Your dominion endures through all generations.”

The Lord reigns, the Lord has reigned, “The Lord shall reign forever.”

May the Lord give strength to our people, And bless our people with peace.

Merciful God, “favor Zion with Your goodness; Build the walls of Jerusalem.”

For in You alone do we trust, Exalted God and Sovereign, Ruler of the universe.

VA-Y’HI BIN-SOA

“Whenever the Ark moved forward, Moses would exclaim: ‘Arise, O Lord, and may Your enemies be scattered; May Your foes be put to flight before You.’”

“From Zion shall come forth Torah, And the word of the Lord from Jerusalem.”

Praised be God who, in Divine holiness, Gave the Torah to the people Israel.


As the Ark is opened:

[ 534 ]
TORAH SERVICE / YOM KIPPUR

[ 535 ]
Optional selections before the open Ark:

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.
The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
Reverence for the Lord is pure, enduring forever.
The judgments of the Lord are true; they are altogether just.

From Psalm 19

The Reader or a Congregant may recite the following:

The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"May the words of my mouth and the meditation of my heart
Find favor before You, my Rock and my Redeemer."

"In kindness, Lord, answer my prayer;
Mercifully grant me Your abiding help."

Adonai Adonai Eyl raḥum v’ḥanun,
ereḥ apa-yim v’raḥ hesed ve-emet.
No-tṣeyr ḥesed la-alaḵim,
nosey avon va-fe-sha v’ḥata-a v’nakey.
Yi-h’yu l’ratzon imrey fi v’heg-yon libi l’ja-neḥa,
Adonai tzuri v’go-ali.
Va-ani t’filati l’ḥa Adonai eyt ratzon
Elohim b’roḥ ḥas-deḥa aneyni be-emet yish-eḥa.

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On a weekday recite this page.
Before the Ark

I

Eternal God, as we seek Your pardon on this Yom Kippur, and pray for health and peace, help us to love and revere Your Torah as our tree of life; thus may our years be rich and our lives endowed with purpose. Grant us length of days to study and to teach, to remember and to fulfill in love Your teachings and commandments.

As You were with our ancestors in days of old, be with us as we seek Your presence. Bless us, we pray, with the healing love of Your forgiveness; grant us the wisdom to perceive Your presence and to know Your will. May we study Your Torah with devotion and live nobly and uprightly as Your children. Amen.

II

Almighty God, reverently we stand before the Torah, Your most precious gift to us—the sacred Scriptures which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children’s children, ponder its every word; may we find, as did they, new evidence of You in its precepts, enriching wisdom in its teachings.

May the Torah be our tree of life, our shield and guide. May we take its teachings to our hearts, and thus draw nearer to You in loyalty, in truth, and in love. Amen.

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people Israel forever. In Your sanctuary reveal to them Your redeeming power. Grant us the precious gift of Your light; and mercifully accept our prayers. May it be Your will to grant us a long and good life so that we may be counted among the righteous. Show us Your compassion; guard us and our dear ones and all Your people Israel. You nourish and sustain all; You rule over all, even monarchs, for all dominion is Yours.

We are the servants of the Holy One, praised be God, before whom and before whose glorious Torah we bow in reverence. We do not put our trust in any mortal or in any angelic being. Our trust is in the God of the heavens, the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God we put our trust, and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakbeyt

Reader, then congregation:

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

Reader, then congregation:

One is our God; exalted is our Lord; Holy and awesome is God's name.

Reader:

"Clerify the Lord with me; let us exalt God together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power, and the splendor; Yours is the victory and the majesty; For all in heaven and on earth is Yours. Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."

"Exalt and worship at God's holy mountain; For holy is the Lord our God."

Reader, then congregation:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then congregation:

Ehad Eloheynu, gadol adoneynu, kadosh v'nora sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet V'ha-neytza'h v'ha-hod. Ki hol ba-shama-yim u-va-aretz, L'ha Adonai ha-mamlaha v'ha-mit-nasey l'hol l'rosh.

Before summoning honoree for the first Aliyah, Reader may recite:

May God help, protect, and save all who trust in the Lord.

Let us exalt our God, and render homage to the Torah.

Praised be God who, in Divine holiness, gave the Torah to the people Israel.

“And you, by clinging to the Lord, have been kept alive to this day.”

Torah Blessings

Each person honored with an Aliyah, recites:
Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

After a passage from the Torah has been read, recite:

Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

Before or after congregational Torah study, the following may be recited:

Baruh atah Adonai, Eloheynu melech ha-olam, asher kid-shanu b’mitzvot, v’tzivanu la-asok b’divrey Torah.

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.

Each person honored with an Aliyah, recites:

Baruh et Adonai ha-m’vorah.
Baruh Adonai ha-m’vorah l’olam va-ed.
Baruh atah Adonai, Eloheynu melech ha-olam, asher bahar banu mi-kol ha-amim, v’natan lanu et torato, baruh atah Adonai noteyn ha-torah.

After a passage from the Torah has been read, recite:

Baruh atah Adonai, Eloheynu melech ha-olam, asher natan lanu torat emet, v’ha-yey olam nata b’toheynu, baruh atah Adonai noteyn ha-torah.
Torah Reading for Yom Kippur

(Leviticus 16:1-34)

FIRST ALIYAH
The Lord spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the Lord. The Lord said to Moses:

Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in the 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 sin offering and a ram for a burnt offering.

On Shabbat, Second Aliyah

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 sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and his household.

SECOND ALIYAH
On Shabbat, Third Aliyah

Aaron shall take the two he-goats and let them stand before the Lord at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for the Lord and the other marked for Azazel. Aaron shall bring forward the goat designated by lot for the Lord, which he is to offer as a sin offering; while the goat designated by lot for Azazel shall be left standing alive before the Lord, to make expiation with it and to send it off to the wilderness for Azazel. Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering.

(Adapted from the Bible translations of The Jewish Publication Society.)
THIRD ALIYAH
On Shabbat, Fourth Aliyah

And he shall take a panful of glowing coals scooped from the altar before the LORD, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before the LORD, 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 sin 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 uncleanness 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 uncleanness. When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out.

When he has made expiation for himself and his household, and for the whole congregation of Israel—

FOURTH ALIYAH
On Shabbat, Fifth Aliyah

He shall go out to the altar that is before the LORD 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 cleanse it of the uncleanness 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 whole congregation of Israel.
Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated person. 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.

FIFTH ALIYAH

On Shabbat, Sixth Aliyah

The fat of the sin offering he shall turn into smoke on the altar. The one who set the Azazel-goat free shall wash his clothes and bathe in water, and after doing so, may re-enter the camp.

The bull of sin offering and the goat of sin offering whose blood was brought in to purify 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 his clothes and bathe in water, and after doing so, 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 atonement shall be made for you to cleanse you; of all your sins you shall be clean before the LORD.
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, putting on the linen vestments, the sacral vestments, purging the innermost Shrine, purging the Tent of Meeting and the altar, and making expiation for the priests and for all the people of the congregation.

This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

And Moses did as the Lord had commanded him.

\[\text{READER'S SHORT KADDISH}\]

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-ney, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:
Y'heey sh'mey raba m'varah l'alam ul-almeiy alma-ya.

Reader:
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-shu-
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-heimata da-amiran b'alma, v'imru amen.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

\[\text{As the first Torah Scroll is raised, the congregation chants:}\]

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.
MAFTIR FOR YOM KIPPUR MORNING

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. You shall present to the LORD a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. The meal offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

As the second Torah Scroll is raised, the congregation chants:

This is the Torah proclaimed by Moses
To the Children of Israel
At the command of the Lord.

Karanu ba-torah, sha-ninu t’o-meha. קָרָנוּ בָּתְוָה, שָׁה-נִינוּ תֹּ-מֶה
Pa-tahnu gam si-yam-nu b’vir-hoteha. פָּתָהְנוּ גַּם סִי-יָמְ-נֻ בְּוִיר-חֹטֵתוּה
Ka-asher za-hinu li-l’mod d’va-reha. כָּאֵשֶׁר זָהִינוּ לִי-לִמּוּד דְּבִ’ai-רְהָ
Keyn nizkeh li-sh’mor mitz-vo-teha. כְּנַנְיָנְךָ לַישָּׁמֶר מִצְוָה-טוֹה

BLESSING BEFORE THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.
Haftarah for Yom Kippur

SECTION ONE: Isaiah 57:14-58:4

[The LORD] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people! For thus said the One who high aloft forever dwells, whose Name is Holy: I dwell on high, in holiness; yet with the contrite and the lowly in spirit—reviving the spirits of the lowly, reviving the hearts of the contrite. For I will not always contend, I will not be angry forever: nay, I who make spirits flag, also create the breath of life.

For their sinful greed I was angry; I struck them and turned away in My wrath. Yet, stubbornly they follow the ways of their hearts. I note how they fare and will heal them. I will guide them and mete out solace to them, and to their mourners with heartening, comforting words: It shall be well, well with the far and the near—said the LORD—and I will provide healing. But the wicked are like the troubled sea which cannot rest, whose waters toss up mire and mud. There is no safety for the wicked, said my God.

Cry with full throat, without restraint: raise your voice like a ram’s horn! Declare to My people their transgression, to the House of Jacob their sin.

To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, they are eager for the nearness of God: “Why, when we fasted, did You not see; when we starved our bodies, did You pay no heed?”

Because on your fast day you see to your business and oppress all your laborers! Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high.

(Adapted from the Bible translations of The Jewish Publication Society.)
Is such the fast I desire,
A day for people to starve their bodies?
Is it bowing the head like a bulrush
And lying in sackcloth and ashes?
Do you call that a fast,
A day when the LORD is favorable?
No, this is the fast I desire: To unlock fetters of wickedness,
And untie the cords of the yoke
To let the oppressed go free; to break off every yoke.
It is to share your bread with the hungry,
And take the wretched poor into your home;
When you see the naked, to offer clothing,
And not to ignore your own kin.
Then shall your light burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of the LORD shall be your rear guard.
Then, when you call, the LORD will answer;
When you cry, the LORD will say: Here I am.
If you banish the yoke from your midst,
The menacing hand, and evil speech,
And you offer your compassion to the hungry
And satisfy the famished creature—
Then shall your light shine in darkness,
And your gloom shall be like noonday.
The LORD will guide you always;
The LORD will slake your thirst in drought
And give strength to your bones.
You shall be like a watered garden,
Like a spring whose waters do not fail.
From your midst shall arise rebuilders of ancient ruins,
You shall restore foundations laid long ago.
And you shall be called
“Repairer of fallen walls, restorer of lanes for habitation.”
If you refrain from trampling the Sabbath,
From pursuing your affairs on My holy day;
If you call the Sabbath “delight,” the LORD’s holy day “honored,”
And if you honor it and go not your ways
Nor look to your affairs, nor strike bargains—
Then you can seek the favor of the LORD.
I will set you astride the heights of the earth,
And let you enjoy the heritage of your father Jacob—
For the mouth of the LORD has spoken.
Blessings After the Haftarah

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

The House of David is a traditional symbol of righteous government and the restoration of Israel's historic homeland.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the House of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

On Shabbat add the words in brackets.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Atonement, which You have given us to add to our lives [sanctity and rest,] pardon, forgiveness, and atonement, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, Lord our God. May every living creature glorify You at all times and evermore; for Your word is truth, and endures forever. Praised are You, O Lord, who forgives and pardons our sins and the sins of the House of Israel. Year after year, You absolve us of our guilt, O Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.
Y'KUM PURKAN: Prayer in behalf of scholars

May heavenly blessings be granted to our teachers and rabbis in the land of Israel and throughout the world; to the heads of rabbinic colleges and institutions of Jewish learning; to our community leaders, to their disciples and pupils; and to all who engage in the study of Torah.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

Y'KUM PURKAN: Prayer in behalf of the congregation

May heavenly blessings be granted to all the members of this congregation and to all their loved ones.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

MI SHEH-BEYRAH: May God bless . . .

For the community and for those who support and serve it

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this congregation together with all other congregations: them, their families, and all their dear ones.

May God bless those who consecrate synagogues for prayer and those who come to them to pray; those who maintain synagogues; those who provide for the wayfarer and for the poor; those who faithfully devote themselves to the needs of the community and of the land of Israel.

May the Holy One, praised be God, bless them for their labors, remove from them all sickness, heal all their hurts, and forgive all their sins. May God bless them and all the Household of Israel by prospering all their worthy endeavors. And let us say: Amen.
Prayer for Israel

 Almighty Guardian of Israel, we ask Your blessings
 Upon the People of Israel and the Land of Israel.

  Bless them with peace, tranquility, and achievement,
  Bless them— even as they have been a blessing to us.

 For they have nurtured our pride,
 And renewed our hopes.

  They have gathered in our homeless;
  They have healed the bruised and the broken.

 Their struggles have strengthened us;
 Their sacrifices have humbled us.

  Their victories have exalted us;
  Their achievements have enriched us.

 They have translated into fulfillment
 The promises of Your ancient prophets:
  "They shall build the waste cities and inhabit them;
  They shall plant vineyards and drink their wine."

 Truly, they have made the wilderness like Eden,
 And the desert like the garden of the Lord.

  Watch over the Land, we pray;
  Protect it from every enemy and disaster.

 Fulfill the prophetic promises
 Which still await realization.

  "Violence shall no more be heard in your land,
  There shall be no desolation within your borders."

 Fulfill in our day the ancient promise:

  "Zion shall be redeemed through justice,
  And they that dwell therein through righteousness."

 Amen.

For Hebrew "Prayers for Medinat Yisrael," see page 889.

Prayer for our country

 Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us.

 Unite the inhabitants of our country, of all backgrounds and creeds, into a bond of true kinship, to banish hatred and bigotry, and to safeguard our ideals and institutions of freedom.

 May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets:

  "Nation shall not lift up sword against nation,
  Neither shall they learn war any more."

  "For all people, both great and small,
  Shall know the Lord."

 Amen.

Louis Ginzberg (adapted)

For Jewish communities of the world

 May God grant the blessings of peace and tranquility,
 honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

 May they know the comfort and the inspiration of our faith, the strength and the solidarity of our people, the meaning and the hope of our heritage.

 May they draw confidence from the knowledge that they are in our prayers; and may they see the fulfillment of all their worthy desires. Amen.

For Hebrew "Prayers for Medinat Yisrael," see page 889.
The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.
Memorial service

Lord, what are we humans, that You have regard for us,
Mere mortals, that You take account of us?
We are like a breath,
Our days are like a fleeting shadow.
Teach us to number our days,
That we may attain a heart of wisdom.
The Lord redeems the lives of God's servants;
And those who trust in God shall not feel forsaken.

Biblical verses

Eternal God, in whose eyes a thousand years are but as yesterday, in whose hands are the souls of the living and the dead, in Your sight every soul is precious.
O Lord, from whom we come and to whom we return, strengthen us as we now remember our loved ones who have been reunited with You. Be with us as we consecrate this hour to the memory of our departed.

Preludes to Yizkor

THERE IS NOT THE EMAIL

I often feel that death is not the enemy of life, but its friend; for it is the knowledge that our years are limited which makes them so precious. It is the truth that time is but lent to us which makes us, at our best, look upon our years as a trust handed into our temporary keeping.

We are like children privileged to spend a day in a great park, a park filled with many gardens and playgrounds and azure-tinted lakes with white boats sailing upon the tranquil waves.

True, the day allotted to each of us is not the same in length, in light, in beauty. Some children of earth are privileged to spend a long and sunlit day in the garden of the earth. For others the day is shorter, cloudier, and dusk descends more quickly as in a winter’s tale.

But whether our life is a long summery day or a shorter wintry afternoon, we know that inevitably there are storms and squalls which overcast even the bluest heaven and there are sunlit rays which pierce the darkest autumn sky. The day that we are privileged to spend in the great park of life is not the same for all human beings; but there is enough beauty and joy and gaiety in the hours, if we will but treasure them.

Then for each of us the moment comes when the great nurse, death, takes us by the hand and quietly says, “It is time to go home. Night is coming. It is your bedtime, child of earth. Come; you’re tired. Lie down at last in the quiet nursery of nature and sleep. Sleep well. The day is gone. Stars shine in the canopy of eternity.”

Joshua Loth Liebman

HAZKARAT NESHAMOT
Though they are gone from us we are grateful for the blessings they brought and were to us. Now, by giving to others the love which our departed gave to us, we can partly repay the debt we owe them.

We are sustained and comforted by the thought that the goodness which they brought into our lives remains an enduring blessing which we can bequeath to our descendants.

We can still serve our departed by serving You. We can show our devotion to them by our devotion to those ideals which they cherished.

O God of Love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours.

Give us strength to live honorably and, when our time comes, to die serenely, cheered by the confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to fulfillment.

Amen.

In memory of departed congregants:

In this memorial hour, we recall members of our congregation who have been taken from us....

Their memories are enshrined in this sanctuary, and are gratefully recorded upon the tablets of our hearts.

May the Source of all comfort send consolation and healing to those who mourn them. May their memories endure among us as a lasting benediction. And let us say: Amen.

We recall

Eternal God, we have come to sanctify our fleeting lives by linking them with Yours, O Life of all Ages. In You generations past, present, and future are united in one bond of life.

At this sacred hour, we are aware of those souls through whom we have come to know of Your grace and love. All the wisdom, beauty, and affection that have enriched our lives are the garnered fruits of our communion with others.

Many of those to whom we owe so much are alive with us today; and we pray that we may be able to reward their goodness and their devotion to us by acts of love and loyalty.

But others have passed forever from our midst, leaving us a heritage of tender memories which now fill our minds.

Some of us recall today beloved parents who watched over us, nursed us, guided us, and sacrificed for us.

Some of us lovingly call to mind a wife or a husband with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.

Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life's possibilities, bound to us by a heritage of family tradition and by years of comradeship and love.

Some of us call to mind children, entrusted to our care all too briefly, taken from us before they reached the years of maturity and fulfillment, to whom we gave our loving care and from whom we received a trust which enriched our lives.

All of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage or support us.
YIZKOR—In remembrance of a father:

In memory of a beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing.

Amen.

YIZKOR—In remembrance of a mother:

In memory of a beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing.

Amen.

YIZKOR—In remembrance of a husband:

In memory of a beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing.

Amen.

We remember them

At the rising of the sun and at its going down, we remember them.

At the blowing of the wind and in the chill of winter, we remember them.

At the opening of the buds and in the rebirth of spring, we remember them.

At the shining of the sun and in the warmth of summer, we remember them.

At the rustling of the leaves and in the beauty of autumn, we remember them.

As long as we live, they too will live; for they are now a part of us, as we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joy we crave to share, we remember them.

When we have decisions that are difficult to make, we remember them.

When we have achievements that are based on theirs, we remember them.

As long as we live, they too will live; for they are now a part of us, as we remember them.

Sylvan Kames and Jack Reemer
YIZKOR—In remembrance of relatives and friends:

May God remember the souls of my relatives and friends who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of our martyrs:

May God remember the souls of our martyrs who gave their lives for the sanctification of God’s name, for the preservation of our people, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring source of blessing. Amen.

YIZKOR—In remembrance of the righteous:

May God remember the souls of the righteous men and women of other faiths and backgrounds who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and justice. May their souls be bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a wife:

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a son:

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a daughter:

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.
Psalm 23

The Lord is my shepherd, I shall not want.

He makes me lie down in green pastures,
And leads me beside the still waters.

He revives my spirit, and guides me
in paths of righteousness, for the sake of the Lord.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.

Your rod and Your staff comfort me.

You prepare a table before me in the presence of my foes.

You anoint my head with oil; my cup overflows.

Surely goodness and kindness shall follow me
all the days of my life.

And I shall dwell in the house of the Lord forever.

EYL MALEY RAHAMIM—Prayer for the departed:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved who have gone to their eternal rest. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memory inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

EYL MALEY RAHAMIM—Prayer for our martyrs:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our martyrs who gave their lives for the sanctification of Your name, for the preservation of our people, and for the redemption of the Holy Land. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memory inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

HAZKARAT NESHAMOT
Yizkor reflections

May the memories of our loved ones inspire us
To seek in our lives those qualities of mind and heart
Which we recall with special gratitude.

May we help to bring closer to fulfillment
Their highest ideals and noblest strivings.

May the memories of our loved ones deepen our loyalty
To that which cannot die—
Our faith, our love, and devotion to our heritage.

As we ponder life's transience and frailty,
Help us, O God, to use each precious moment wisely,
To fill each day with all the compassion and kindness
Which You have placed within our reach.

Thus will the memories of our loved ones abide among us
As a source of undying inspiration and enduring blessing.

THE GIFT OF MEMORY

We thank You, O God of life and love,
For the resurrecting gift of memory
Which endows Your children, fashioned in Your image,
With the Godlike sovereign power
To give immortality through love.
Praised be You, O God.
Who enables Your children to remember.

Morris Adler

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-ye'ey-hon u-v'yomey-hon u-v'ha-ye'y d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'al'm al-al'mey al-ma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hat v'ne-heimata da-amiran b'alma, v'imru amen.

Y'hey sh'lamah raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.
They have led me into the wide universe
I continue to inhabit, and their presence
Is more vital to me than their absence.

What You give, O Lord, You do not take away,
And bounties once granted
Shed their radiance evermore.

Within me Your love and vision,
Now woven deep into the texture of my being,
Live and will be mine forever.

Morris Adler (adapted)

LIGHT FOR THE DARK HOURS

The Dubner Maggid has left us a parable whose wisdom can serve as a beacon of light for the dark hours.

A king once owned a large, beautiful diamond of which he was justly proud, for it had no equal anywhere. One day, the diamond accidentally sustained a deep-scratch. The king summoned the most skilled diamond cutters and offered them a great reward if they could remove the blemish. But none could repair the jewel.

After some time, a gifted artisan came to the king and promised to make the rare diamond even more beautiful than it had been before the mishap. The king was impressed by this confidence, and entrusted the precious stone to the artisan's care.

And the artisan kept the promise. With superb artistry, the artisan engraved a lovely rosebud around the imperfection, using the scratch to make the stem.

We can emulate that artisan. When life bruises us and wounds us, we can use even the scratches to etch a portrait of beauty and charm.

Yizkor reflections

SHALL I CRY OUT IN ANGER?

Shall I cry out in anger, O God,
Because Your gifts are mine but for a while?

Shall I forget the blessing of health
The moment it gives way to illness and pain?

Shall I be ungrateful for the moments of laughter,
The seasons of joy, the days of gladness and festivity?

When a fate beyond my understanding takes from me Friends and kin whom I have cherished, and leaves me Bereft of shining presences that have lit my way Through years of companionship and affection,

When tears cloud my eyes and darken the world,
And my heart is heavy within me,
Shall I blot from the mind the love I have known and in which I have rejoiced?

Shall I grieve for a youth that has gone
Once my hair is gray and my shoulders bent,
And forget days of vibrancy and power?

Shall I, in days of adversity, fail to recall The hours of joy and glory You once granted me?

Shall the time of darkness put out forever
The glow of the light in which I once walked?

Give me the vision, O God, to see and feel That imbedded deep in each of Your gifts Is a core of eternity, undiminished and bright, An eternity that survives the dread hours of affliction and misery.

Those I have loved, though now beyond my view, Have given form and quality to my life, And they live on, unfailingly feeding My heart and mind and imagination.
ASHREY: All Your creatures shall praise You
Happy are they who dwell in Your house;
Forever shall they praise You.
Happy is the people so favored;
Happy is the people whose God is the Lord.
A Psalm of David.
I extol You, my God and Sovereign;
I will praise You for ever and ever.
Every day I praise You,
Glorifying You forever.
Great is the Lord, eminently to be praised;
God’s greatness cannot be fathomed.
One generation to another lauds Your works,
Recounting Your mighty deeds.
They speak of the splendor of Your majesty
And of Your glorious works.
They tell of Your awesome acts,
Declaring Your greatness.
They recount Your abundant goodness,
Celebrating Your righteousness.
The Lord is gracious and compassionate,
Exceedingly patient, abounding in love.
The Lord is good to all;
God’s tenderness embraces all Creation.
All Your creatures shall thank You;
And Your faithful shall praise You.
They shall speak of the glory of Your dominion,
Proclaiming Your power,
That all may know of Your might,
The splendor of Your sovereignty.

Ve-ezuz no-ro-teša yo-mešru, u-g’du-lat-ša asap-rena.
Zey-šer rav tuvša ya-biu, v’tzid-kaša y’ra-neymu.
Hanun v’rašum Adonai, ereḥ apa-yim u-g’dol ḥased.
Tov Adonai la-kol, v’ra-ḥamav al kol ma-asav.
Yo-duša Adonai kol ma-asena, va-ḥa-šideša y’var-šuša.
K’vod mal-šuša yo-mešru, u-g’vu-raṭ-ša y’da-beyru.
L’hodía li-v’ney ha-adam g’vu-rotav, u-ḥ’vod hadar mal-ḫuto.

Ashrey yosh-vev yey-ṭeša, od y’ha-l’luḥa solah.
Ashrey ha-am sheḥ-kahā lo, ashrey ha-am sheh-Adonai Eloahav.
Thīla l’David.
Aro-ميدה Eloha ha-meša, va-avarha šimḥa l’olam va-ed.
B’hōl yom avar-ḥeka, va-ahal-la šimḥa l’olam va-ed.
Gadol Adonai u-m’huṭal m’od, v’li-g’du-lato eyn ḥey-ker.
Dor l’do’r y’shabhaš ma-asena, u-g’vu-ṭeša ya-gidu.

(continued)
Your sovereignty is everlasting;
Your dominion endures for all generations.
The Lord supports all who stumble,
And makes all who are bent stand straight.
The eyes of all look hopefully to You;
You give them their food when it is due.
You open Your hand,
And satisfy the needs of all the living.
O Lord, how beneficent are all Your ways!
How loving are Your deeds!
The Lord is near to all who call out—
To all who call out in truth,
Fulfilling the desires of those who are reverent,
Hearing their cry and delivering them.
My mouth shall speak the praise of the Lord,
Whose praise shall be uttered by all, forever.
We shall praise the Lord, Now and evermore. Hallelujah.

Psalms 114.5, 144 15, 145, 115.11

Transliteration of Ashroy (continued)

Someyḥ Adonai l’hul ha-noft-lim, v’zo-keyf l’hul ha-k’fufim.
Eyney hol eyleh x’ya-beyru, v’ta noteyn lahem et oh-lam b’ito.
Po-tya-lah et ya-deḥa, u-mas-bia l’hul ḥai ratzon.
Tzadiq Adonai b’hul d’ra-hav, v’hasid b’hul ma-asav.
Karov Adonai l’hul ko-rav, l’hul asher yik-ra-uhu ve-emet.
R’tzon y’rey-av ya-aseh, v’t shav-atam yish-ma v’yoy-shi-yem.
Shomeyḥ Adonai et kol oha-vav, v’yey kol ha-r’sha-im yash-mid.
T’hila Adonai y’daber pi,
Vi-vareyḥ kol basar sheym kod-sho l’olam va-ed.
Va-anah-nu n’va-reyḥ Yah, mey-ata v’ad olam, Halleluyah.

Returning the Torah Scrolls to the Ark

Reader: “Let us praise the Lord, who alone is to be exalted!”
Congregation: “God’s glory is revealed on earth and in the heavens.
God has raised the honor of our people, the glory of the faithful,
Thus exalting the Children of Israel, the people near to the Lord; Hallelujah.”
Praise the Lord's glory and power;
Worship the Lord in the beauty of holiness.
The voice of the Lord is mighty;
The voice of the Lord is full of majesty.
May the Lord give strength to our people,
And bless our people with peace.

Selected from Psalm 29
WHO MAY STAND IN GOD’S PRESENCE?

A Psalm of David.

The earth is the Lord’s, and its fullness,
The world and those who dwell in it.
   For it is God who founded it upon the seas,
   And established it upon the waters.
Who may ascend the mountain of the Lord?
Who may stand in the Lord’s holy place?
   One who has clean hands and a pure heart,
   Who does not strive after vanity,
   And does not swear deceitfully;
Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.
   Such are the people who seek the Lord,
   Who seek the presence of the God of Jacob.

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!
   Who is the Sovereign of glory?
   The Lord, who is strong and mighty,
   The Lord, who is valiant in battle.

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!
   Who is the Sovereign of glory?
   The Lord of hosts is, truly, the Sovereign of glory.

Psalm 24

Se-u sh’arim ro-shey-hem, v’hinasu pit-hey olam,
V’yavo meleḥ ha-kavod.
Mi zeh meleḥ ha-kavod, Adonai izuz v’gibor,
Adonai gibor mil-ḥama.
Se-u sh’arim ro-shey-hem, us-u pit-hey olam,
V’yavo meleḥ ha-kavod.
Mi hu zeh meleḥ ha-kavod,
Adonai tz’va-ot hu meleḥ ha-kavod, Selah.

When Yom Kippur falls on a weekday, recite Psalm 24 below:

L’David Mizmor.
La-donai ha-aretz u-m’lo-ah, ley-veyl v’yosh-vey vah.
Ki hu al yamim y’sadah, v’al n’harot y’lo-n’neha.
Mi ya-aleh v’ḥar Adonai, u-mi yakum bi-m’kom kod-sho.
N’ki ḥa-pa-yin u-var ley-vav, asher lo nasa la-shav naf-shi,
v’lo nish-ba l’mir-mah.
Yisa v’nahah mey-eyt Adonai, u-tz’dakah mey-Eloheyy yi-sho.
Zeh dor dor-shav, m’vak-shey fa-neḥa ya-akov, Selah.

TORAH SERVICE / YOM KIPPUR
TORAH: OUR TREE OF LIFE

As the Torah Scrolls are placed in the Ark, recite:

When the Ark was set down, Moses prayed:
"O Lord, dwell among the myriad families of Israel."
Come up, O Lord, to Your sanctuary,
Together with the Ark of Your glory.
Let Your Kohanim be clothed in righteousness,
Let Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.
It is a tree of life to those who cling to it,
Blessed are they who uphold it.
Its ways are ways of pleasantness,
All its paths are peace.
Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATIONS AFTER THE TORAH SCROLLS ARE RETURNED TO THE ARK

ע"ש O Lord, standing before these sacred scrolls on this Day of Atonement, we renew the ancient covenant, speaking again the words of our ancestors: "All that the Lord has spoken we will do."

Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments. Amen.

May the words of the Torah guide our deeds, elevate our thoughts, and sanctify our lives. May the words of the Torah inspire us anew to seek justice, righteousness, and truth. May our actions in the days ahead bear witness to our study of Torah today; and may we be among those who proclaim with joy: "Its ways are ways of pleasantness and all its paths are peace." Amen.

Ki lekah tov na-tati lahem, torati al ta-azovu.
Eytz ha-yim hi la-maha-zikim bah,
V'tom-heha m'u-shar.
D'raheha darbey no-am,
V'hol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

MEDITATION

ע"ש Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us in our quest for meaning in our lives. Bless us with wisdom and love. May Your Torah be our Tree of Life, our shield, and our guide. Sustain us, and all who revere Your word, with the reassuring sense of Your presence. Amen. (A.N.S.)
HAFTZI KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

Congregation and Reader:
May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

The Musaf Amidah begins on page 610.

In congregations where a silent Amidah is said, continue on page 598.

Hineni (p. 608) may be recited here or before the congregational Amidah.

Reader:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tyey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hul beyt yisrael
Bo-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:
Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-bara'h v'yish-toba'h v'yit-pa-ar v'yit-romam v'yit-na-say V'yit-hadar v'yit-aleh v'yit-haleh sh'mey d'kud-sha—
B'ri'h ha, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

MUSAF LE-YOM KIPPUR
THE SILENT AMIDAH

"When I call upon the Lord, ascribe greatness to our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS
Praised are You, O Lord 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,awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.
Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!
Holy are You and hallowed is Your name, and holy ones praise You daily.
Lord our God, imbue all Your creatures with reverence for You,
and fill all that You have created with awe of You.
May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: “The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!”

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

[599] MUSAF SERVICE / YOM KIPPUR
**TO ZION WITH SONG AND PRAYER**

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

**DELIVERANCE TO OUR OPPRESSED**

On Shabbat add the words in brackets.

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Atonement.

**SHABBAT: A heritage of holiness and joy**

On Shabbat add:

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.
On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: “I blot out your transgressions, for My own sake; and your sins I shall not recall.”

You promised further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.”

And in the Torah it is written: “For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord.”

Our God and God of our ancestors [may our Sabbath rest be acceptable to You:] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath.] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.
THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.
THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.

You know the mysteries of the universe as well as the secrets of every mortal. You search the deepest recesses of the human soul, and probe all our thoughts and motives. Nothing escapes You, nothing is concealed from You.

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

MUSAF LEYOM KIPPUR
AL HET: The multitude of our sins

We have sinned against you willingly and unwillingly;
And we have sinned against You by hardening our hearts.

We have sinned against You by acting without thinking;
And we have sinned against You by speaking perversely.

We have sinned against You through sexual immorality;
And we have sinned against You publicly and privately.

We have sinned against You knowingly and deceitfully;
And we have sinned against You by corrupt speech.

We have sinned against You by wrongdoing others;
And we have sinned against You by evil thoughts.

We have sinned against You by licentiousness;
And we have sinned against You by insincere confession.

We have sinned against You by disrespecting parents and teachers;
And we have sinned against You intentionally and unintentionally.

We have sinned against You by violence;
And we have sinned against You by desecrating Your name.

We have sinned against You by foul speech;
And we have sinned against You by foolish talk.

We have sinned against You through the inclination to evil;
And we have sinned against You knowingly and unknowingly.

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

[ 604 ]

MUSAF SERVICE / YOM KIPPUR

MUSAF LE-YOM KIPPUR [ 604 ]
We have sinned against You by fraud and falsehood;  
And we have sinned against You by bribery.  

We have sinned against You by mocking;  
And we have sinned against You by slander.  

We have sinned against You in our business affairs;  
And we have sinned against You in eating and drinking.  

We have sinned against You by usury and extortion;  
And we have sinned against You by false pride.  

We have sinned against You by idle gossip;  
And we have sinned against You by wanton glances.  

We have sinned against You by haughtiness;  
And we have sinned against You by effrontery.  

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

We have sinned against You by rejecting Your commandments;  
And we have sinned against You by perverting justice.  

We have sinned against You by betraying others;  
And we have sinned against You by envy.  

We have sinned against You by being irreverent;  
And we have sinned against You by being stubborn.  

We have sinned against You by running to do evil;  
And we have sinned against You by talebearing.  

We have sinned against You by swearing falsely;  
And we have sinned against You by causeless hatred.  

We have sinned against You by breach of trust;  
And we have sinned against You by confusion of values.  

For all these sins, O God of forgiveness,  
forgive us, pardon us, grant us atonement.
Forgive us for the breach of positive commandments and negative commandments, whether done actively or passively, whether known to us or unknown to us. The sins known to us we have already confessed; and those unknown to us are certainly known to You, as it is written in the Torah:

"The secret things belong to the Lord our God; but the things that are known belong to us and to our children forever, that we may fulfill all the words of this Torah."

For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as our Sovereign, who grants us pardon and forgiveness.

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood.

Help me to ignore those who slander me, and to be humble and forgiving to all.

Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law.

Save Your loved ones, O Lord; answer us with Your redeeming power.

"May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer."

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Adapted from the Hebrew

WHAT GOD ASKS

Above all forms of praise, / Is this God to whom I pray;
Beyond my feeble words / That this mouth is wont to say.
Yet this speck of dust / Dares address itself to Him;
To pour forth its supplication, / Ere these eyes grow dim.

How, indeed, can I stand / Before One who is Truth and Just?
And in the nakedness of my sins / Rise above the dust?
Above all praise, indeed, is God, / Beyond my feeble grasp;
But as I stand, and pray and reach, / This is what God asks.

Samuel Adelman
HINENI: The Ḥazzan’s prayer

Here I stand, deficient in good deeds, 
Overcome by awe and trembling, 
In the presence of One who abides 
Amid the praises of Israel. 

I have come to plead with You 
On behalf of Your people Israel who have sent me, 
Though I am unworthy for this sacred task. 

God of Abraham, God of Isaac, and God of Jacob, 
God of Sarah, God of Rebecca, God of Rachel, and God of Leah, 
Gracious and merciful God, God of Israel, 
Awesome and majestic God, 
I beseech You to help me 
As I seek mercy for myself 
And for those who have sent me. 

Do not charge them with my sins; 
May they not be blamed for my transgressions; 
For I have sinned and I have transgressed, 
And may their actions bring me no shame. 
Accept my prayer as though I were 
Supremely qualified for this task, 
Imposing in appearance, pleasant or voice, 
And acceptable to all. 
Help me to overcome every obstacle, 
Cover all our faults with Your veil of love. 
Turn our afflictions to joy, life, and peace; 
May truth and peace be precious to us; 
And may I offer my prayer without faltering. 

O Lord, God of Abraham, of Isaac, and of Jacob, 
Great, mighty, revered, and exalted God, 
“I will be what I will be,” 
May my prayer reach Your throne, 
For the sake of all the upright and the pious, 
The innocent and the saintly, 
And for the sake of Your glorious and revered name. 

For You mercifully hear the prayers of Your people Israel; 
Praised are You who hears prayer.
The Amidah

**GOD OF ALL GENERATIONS***

Praised are You, O Lord 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, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children. With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, To implore mercy from the supreme and compassionate Ruler, Who forgives and pardons transgressions. Remember us for life, O Sovereign who delights in life; Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

**SOURCE OF LIFE AND MASTER OF NATURE**

O Lord, mighty for all eternity, With Your saving power You grant immortal life. You sustain the living with lovingkindness, And with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption? Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed.

Praised are You, O Lord, who grants immortality to the departed.

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*This English version of the Avot Blessing reflects the egalitarian rendering which appears in the “Interpretive Amidah Blessings” (p. 891).
UNETANEH TOKEF
The Day of Judgment as envisioned by our ancestors

We proclaim the great sanctity of this day,
A day filled with awe and trembling.
On this day, O Lord, we sense Your dominion,
As we envision You on the throne of judgment,
Judging us in truth, but with compassion.
You, indeed judge and admonish,
Discerning our motives, and witnessing our actions.
You record and seal, count and measure;
You remember even what we have forgotten.
You open the Book of Remembrance,
And the record speaks for itself;
For each of us has signed it with deeds.

The great Shofar is sounded, and a still small voice is heard.
Even the angels are dismayed; in fear and trembling they cry out:
“The Day of Judgment has arrived!”
For even the “heavenly hosts” sense that they are judged,
And know that they are not without fault.

On this day all of us pass before You,
One by one, like a flock of sheep.
As a shepherd counts sheep, making each of them pass under the staff,
So You review every living being,
Measuring the years
And decreeing the destiny of every creature.
On Rosh Hashanah it is written,
And on Yom Kippur it is sealed:
How many shall leave this world, and how many shall be
born: who shall live and who shall die, who in the fullness
of years and who before; who shall perish by fire and who
by water, who by sword and who by a wild beast; who
by famine and who by thirst, who by earthquake and who
by plague; who by strangling and who by stoning, who shall
rest and who shall wander; who shall be serene and who
disturbed, who shall be at ease and who afflicted; who shall
be impoverished and who enriched, who shall be humbled
and who exalted.

BUT REPENTANCE, PRAYER, AND DEEDS OF KINDNESS
CAN REMOVE THE SEVERITY OF THE DECREE.

We offer praises to You, for You are slow to anger, ready to
forgive. You do not wish that the sinner die; You would have
the sinner repent and live.

You wait for us to return to You, even until our final day.
You welcome us. O our Creator, whenever we repent, know­­ing the weaknesses of Your creatures; for we are mere flesh
and blood.

Our origin is dust and our end is dust. At the hazard of our
life we earn our bread. We are like a fragile vessel, like the
grass that withers, the flower that fades, the shadow that
passes, the cloud that vanishes, the wind that blows, the dust
that floats, the dream that flies away.

BUT YOU, SOVEREIGN OF ALL,
ARE THE LIVING AND EVERLASTING GOD.
Where is holiness?

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

There is holiness when we strive to be true to the best we know.

There is holiness when we are kind to someone who cannot possibly be of service to us.

There is holiness when we promote family harmony.

There is holiness when we forget what divides us and remember what unites us.

There is holiness when we are willing to be laughed at for what we believe in.

There is holiness when we love—truly, honestly, and unselfishly.

There is holiness when we remember the lonely and bring cheer into a dark corner.

There is holiness when we share—our bread, our ideas, our enthusiasms.

There is holiness when we gather to pray to One who gave us the power to pray.

Holy, holy, holy, is the Lord of hosts;
All of life can be filled with God's glory.

To face the future

We look to the future with hope—yet with trembling.

Pondering the uncertainties which the future may bring.

Help us, O God, to look forward with faith,
And to learn from whatever the future may bring.

If we must face disappointment,
Help us to learn patience.

If we must face sorrow,
Help us to learn sympathy.

If we must face pain,
Help us to learn strength.

If we must face danger,
Help us to learn courage.

If we must face failure,
Help us to learn endurance.

If we achieve success,
Help us to learn gratitude.

If we attain prosperity,
Help us to learn generosity.

If we win praise,
Help us to learn humility.

If we are blessed with joy,
Help us to learn sharing.

If we are blessed with health,
Help us to learn caring.

Whatever the new year may bring,
May we confront it honorably and faithfully.

May we know the serenity which comes to those
Who find their strength and hope in the Lord.
KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim, in the mystical vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.”

God's glory pervades the universe. When one chorus of ministering angels asks: “Where is God's glory?” another adoringly responds:

“Praised be the Lord's glory throughout the universe.”

May God deal mercifully and compassionately with our people, who speak of the Divine oneness morning and evening, who twice each day lovingly proclaim:

“HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE.”

The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, the Lord will again proclaim: “I am the Lord your God.”

O Lord, our Almighty God, how glorious is Your name in all the earth.

Throughout all generations we will declare Your greatness, and for all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

Mi-m'komo hu yifen b'ro-lomim,
V'yaJwn am la-m'ya-hadim sh'mo,
Erev va-voker b'hol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Hu Eloheynu, hu avinu, hu mal-keyunu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-hamav shey-nit ley-ney kol hai,
Li-h'ytot lahem ley-lo-him. Ani Adonai Eloheynu-hem.

Adir ad-reynu, Adonai ado-neynu, ma adir shimha b'hol ha-aretz.
V'ha-ya Adonai l'meleh al kol ha-aretz, ba-yam ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad. U-v'divrey kod-sh'ha katuv ley-mor:

Yimlo Adonai l'olam, Eloha-yih tzion l'dor va-dor, Halleluyah.

L'dor va-dor nagid god-leha,
U-l'ney-tza'h n'tza-him k'du-shat-ha nak-dish,
V'shiv-ha'ja Eloheynu mi-pi-nu lo yamush l'olam va-ed,
Ki Eyal melech gadol v'kadosh atah.
Have compassion upon us

Have compassion upon us, Your handiwork;
We are so frail and so weak.

Disease and misfortune come without warning.
The wrath of nature can sweep us away.
Trouble and tragedy are our common lot.
Disappointment and heartbreak visit us all.

The good for which we strive often eludes us,
Confusion and uncertainty frequently torment us.

We stand in need of Your mercy, O Lord;
Watch over us and protect us.
Keep us from yielding to bleak despair.
Keep shining before us the gentle light of hope.
Help us in all our worthy endeavors.
Bless and “establish the work of our hands.”

Keep us firm and steady and true,
Whenever we labor for what is just and right.

May our lives daily proclaim the truth,
That You have fashioned us in Your image.
And endowed us with the ability to grow,
In heart, in mind, and in spirit.

To us, You have entrusted Your holy name;
You have given us the power to sanctify it.

May our every deed bring joy to You,
O merciful God, our Creator.
And may our lives in the year ahead
Bring glory to Your holy name.

Amen.

Have compassion upon Your creatures, and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation! For You impart of Your holiness to those who sanctify You; therefore, praise from those whom You have endowed with holiness is fitting for You, O Holy One.

Lord our God, may Your name be sanctified through Israel Your people, Jerusalem Your city, Zion the site of Your glory, speedily in our own time.

Remember in our favor the love for You that was displayed by Abraham, who was firm in his faith. Silence our enemies for the sake of his son, Isaac, who was ready to offer his life for You. Vindicate us in judgment for the sake of Jacob who was wholehearted in his devotion to You. For on this day we proclaim Your holiness.

Since there is no advocate to plead our cause, may You, who taught us statutes and judgments, speak on our behalf and acquit us in judgment, O Sovereign of judgment.
V'HOL MA-AMINIM

God holds the scales of judgment,
And, we believe, is a faithful God.

God searches and probes all secrets,
And, we believe, knows our innermost thoughts.

God redeems from death and delivers from the grave,
And, we believe, is the mighty Redeemer.

God alone is the Judge of all who come into the world,
And, we believe, is the true Judge.

God bestows good upon those who are faithful,
And, we believe, remembers the Covenant.

God is good and does good even to the wicked,
And, we believe, is good to all.

God knows the nature of all creatures,
And, we believe, formed them all.

God enthrones monarchs, but sovereignty is God's,
And, we believe, God is Sovereign of all the world.

God guides every generation in mercy,
And, we believe, preserves kindness.

God opens the gate to those who knock in repentance,
And, we believe, welcomes the penitent.

God waits for the wicked and longs for their return,
And, we believe, is just and upright.

God is just, and to God great and small are alike;
We believe God is the righteous Judge.

Selected from the Hebrew (pages 292 and 622)
MAY GOD'S SOVEREIGNTY SOON BE ESTABLISHED

You alone will be exalted; 
and You will rule over all in Your Oneness, 
as promised by Your prophet: 
“The Lord shall be Sovereign over all the earth; 
on that day the Lord shall be One and God's name One.”

Lord our God, imbue all Your creatures with reverence for 
You, and fill all that You have created with awe of You. May 
they all bow before You and unite in one fellowship to do 
Your will wholeheartedly. May they all acknowledge, as we 
do, that sovereignty is Yours, that Yours is the power and the 
majesty, and that You reign supreme over all You have 
created.

Grant honor, O Lord, to Your people, glory to those who 
revere You, hope to those who seek You, and confidence to 
those who trust in You. Grant joy to Your land and gladness 
to Your holy city speedily in our own days.

Then the righteous will see and be glad, the upright will 
exult, and the pious will rejoice in song. Wickedness will be 
silenced, and all evil will vanish like smoke when You 
remove the dominion of tyranny from the earth.
All the world shall come to serve Thee
And bless Thy glorious name,
And Thy righteousness triumphant
The islands shall proclaim.

And the peoples shall go seeking
Who knew Thee not before,
And the ends of earth shall praise Thee,
And tell Thy greatness o'er.

They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to Thee alone.

They shall worship Thee at sunrise,
And feel Thy kingdom's might,
And impart Thy understanding
To those astray in night.

They shall testify Thy greatness,
And of Thy power speak,
And extol Thee, shrined, uplifted
Beyond the highest peak.

And with reverential homage,
Of love and wonder born,
With the ruler's crown of beauty
Thy head they shall adorn.

With the coming of Thy kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.

And through all Thy congregations
So loud Thy praise shall sing,
That the uttermost peoples, hearing,
Shall hail Thee crowned King.

*MUSAF SERVICE / YOM KIPPUR* [627]
Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far from our soil. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.
TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

DELIVERANCE TO OUR OPPRESSED

On Shabbat add the words in brackets.

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Atonement.

SHABBAT: A heritage of holiness and joy

On Shabbat add:

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

Yis-m’hu v’mal-hut-ha shomrey shabbat v’koray oneg,
Am m’kad-shey sh’vi-i, kulam yis-b’u v’yit-angu mi-tuve’ha,
V’ha-sh’vi-i ratzita bo v’kidash-to,
Hemdat yamim oto korata, zeyher l’ma-asey v’reyshit.
Let us now praise the Lord of all;
Let us acclaim the Author of creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
For we bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,
Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
"This day accept, with mind and heart,
That God is the Lord of heaven and earth;
There is no other."
GRANT ME THE CAPACITY TO PRAY
(The Ḥazzan's Supplication)

With hope I come before the Lord to plead;
I ask for the gift of expression,
So that here, before the congregation,
I may sing of God's power,
And celebrate in song
The glory of God's works.

Preparing one's heart is a human task,
While the power of expression is a gift from God.

“O Lord, open my lips,
That my mouth may declare Your praise.”

“May the words of my mouth
And the meditation of my heart
Find favor before You,
My Rock and my Redeemer.”
RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. In the Temple sacrifices were offered daily in behalf of the entire nation. On the Sabbath and Festivals special sacrifices marked the holiness of the day. Thus did the Temple bear testimony to Israel's consecration to God.

The Temple has long since been destroyed; yet, the remembrance of it lives on in the heart of our people. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn thoughts.

When we recall the ancient Temple, we link ourselves to our past; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness and truth.

Today our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, we feel called upon to devote not only our words but also our substance to God's service.

Milton Steinberg (adapted)

THE RITUAL OF CONFESSION

On Yom Kippur, the sacrificial rites in the ancient Temple, highlighted by the ritual confession, were conducted by the High Priest. On this day, and on it alone, he entered the Holy of Holies, entry to which was denied to all others. On this day he pronounced the Name of God which otherwise was never uttered, lest its common use profane its sanctity. On this day he made confession three times, humbling himself before God and seeking forgiveness for his own sins and those of his household, for the sins of the priestly order, and for the sins of the entire house of Israel.

Ario S. Hyoms (adapted)
After the first confession, the High Priest would approach the pair of identical goats prescribed for the atonement ritual. By lots, he would select one goat as the atonement sacrifice and the other as the "scapegoat," to be sent away to the wilderness of Azazel, bearing the sins of the people. With the goats in readiness, the High Priest would approach his own sacrificial bullock, and recite the second confession.

SECOND CONFESSION OF THE HIGH PRIEST

"for the sins of my fellow-priests"

Thus would the High Priest pray:

O God, I have sinned; I have committed iniquity; I have transgressed before You—I and my household. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household. Forgive us in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be God’s glorious sovereignty forever.”

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah’s verse, saying: “—you shall be cleansed.” And You, O Lord, in Your goodness and compassion, forgave Your pious priest.
THIRD CONFESSION OF THE HIGH PRIEST

"for the sins of the house of Israel"

Thus would the High Priest pray: O God, Your people, the house of Israel, have sinned, have committed iniquity, have transgressed before You. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which Your people, the house of Israel, have committed before You. Forgive them in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be God's glorious sovereignty forever."

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Lord, in Your goodness and compassion, forgive Your priestly servants.

After the second confession, the High Priest would slaughter his own sin-offering. Then, after being admonished and instructed about his awesome responsibilities, he would enter the Holy of Holies, carrying an offering of fragrant incense. He would sprinkle the blood of his own sacrifice, once upward and seven times downward. Then he would come out, slaughter the sacrificial goat, and sprinkle its blood: once upward and seven times downward.

And thus he would count: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

Having performed the prescribed ritual, and having confessed his own sins and those of his fellow-priests (in the "second confession"), the High Priest would then offer a confession for the entire community. Approaching the goat which would soon be sent to the wilderness, he would seek atonement for the people.
Many are the temples...

Many are the temples in which God can be worshiped.
Many are the sanctuaries in which God's will can be done.
For we can transform into shrines for God's service—
The homes which we and our loved ones share,
The places in which we work and learn,
The institutions of our community and of our nation.
But each such shrine can itself be corrupted—
Defiled by selfishness, by greed, and by pride.
Thus each must be redeemed and purified,
Through deeds of sacrifice and unselfish devotion.
So that wherever we are, and in whatever we do,
We can serve God in loyalty and in truth.

Shall I offer unto the Lord
That which has cost me nought,
That which I have not bought
For silver and gold at a price?
Shall I to God's altar bring
Thine oxen for offering?
Then Thine, not mine, were the sacrifice...

Lord, let me bring unto Thee
Prayers that true faith has wrought,
Self-sacrifice, dearly bought,
And patience, whose lamp never dies,
With penitence set apart;
For a broken and contrite heart,
O Lord, Thou wilt not despise.

Alice Lucas

The joy of forgiveness

Our ancestors confessed the corruptions in their lives,
And even the corruptions in their holy shrine,
As they sought to be reconciled with God
Through sacrifice and acts of devotion.
Calling in fervor upon God's sacred name,
Asking God's forgiveness in sincere contrition,
They earned through the Avodah of this sacred day
The assurance of divine pardon.
And so with joy and with confident spirit,
They concluded the solemn atonement rites,
Thankful that God had helped them to repent
On this day of return and renewal.
We too can be reconciled with our God,
And be restored to God's loving favor,
By acknowledging the error of our ways,
By "doing justly and loving mercy."
While sin and corruption can taint the lives
Of individuals, groups, and nations,
Honest repentance and the quest for the good
Can redeem us from despair and evil.
This is the joyous gift of Yom Kippur,
The redeeming message of this holy day:
Those who "set forth to meet our God,
Find God approaching on the way."
SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us, Accept our prayer in Your gracious love. 
Turn us to You, O Lord, and we shall return; Renew us as in days of old. 
Do not banish us from Your presence; 
Do not deprive us of Your holy spirit. 
Do not cast us off in old age; When our strength declines, do not forsake us. 
Do not forsake us, O Lord our God; Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors, 
Do not abandon or forsake us; 
Do not shame us; 
Do not break Your covenant with us. 
Bring us closer to Your Torah; 
Teach us Your commandments; show us Your ways. 
Incline our hearts to revere You; 
Purify our hearts to love You, 
So that we return to You sincerely and wholeheartedly. 
Forgive and pardon our iniquities, 
As it is written in Your Holy Scriptures: 
“For Your own sake, O Lord, 
Pardon my sin though it is great.”

Sh'ma kaleynu, Adonai Eloheynu, ūhus v'raḥeym aleynu, V'kabeyl b'raḥamim uv-ratzon et t'filateynu. 
Ha-shiveynu Adonai eyleха v’na-shuva, Ha-deysh yameynu k'kedem. 
Al tashli-ḥeynu mil-fanehа, V’ruaḥ kod-sh'ha al tikah mimenu. 
Al tashli-ḥeynu l'eyt zikna, Kih-lot koḥeynu al ta-azveynu. 
Al ta-azveynu Adonai Eloheynu, al tirḥak mimenu.
KI ANU AMEHA:
We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.
   We are Your children, and You are our Parent.
We are Your servants, and You are our Master.
   We are Your congregation, and You are our Heritage.
We are Your possession, and You are our Destiny.
   We are Your flock, and You are our Shepherd.
We are Your vineyard, and You are our Guardian.
   We are Your creatures, and You are our Creator.
We are Your faithful, and You are our Beloved.
   We are Your treasure, and You are our Protector.
We are Your subjects, and You are our Ruler.
   We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.
We are obstinate; but You are patient.
We are laden with sin; but You abound in compassion.
We are as a passing shadow; but You are eternal.
THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

MUSAF SERVICE / YOM KIPPUR

[ 649 ]
AL HET: The multitude of our sins

We have sinned against You by hardening our hearts;
And we have sinned against You by speaking perversely.
We have sinned against You publicly and privately;
And we have sinned against You by corrupt speech.
We have sinned against You by evil thoughts;
And we have sinned against You by insincere confession.
We have sinned against You intentionally and unintentionally;
And we have sinned against You by desecrating Your name.

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

V'al kulam Elo-ha s'libot, s'lab lanu, m'bal lanu, ka-per lanu.

We have sinned against You by foolish talk;
And we have sinned against You knowingly and unknowingly.
We have sinned against You by bribery;
And we have sinned against You by slander.
We have sinned against You in eating and drinking;
And we have sinned against You by false pride.

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

V'al kulam Elo-ha s'libot, s'lab lanu, m'bal lanu, ka-per lanu.

We have sinned against You by wanton glances;
And we have sinned against You by effrontery.
We have sinned against You by perverting justice;
And we have sinned against You by envy.
We have sinned against You by being stubborn;
And we have sinned against You by talebearing.
We have sinned against You by causeless hatred;
And we have sinned against You by confusion of values.

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

V'al kulam Elo-ha s'libot, s'lab lanu, m'bal lanu, ka-per lanu.
We have sinned against You
by ignoring the weak and the suffering;
   And we have sinned against You
by forsaking the lonely and the oppressed.

For these sins, and others for which we also repent,
    forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by emptying our lives of sacred rites and holy days;
   And we have sinned against You
by filling our days with trivialities and seeking status.

We have sinned against You
by speaking words of gossip and harsh rebuke;
   And we have sinned against You
by withholding words of encouragement and praise.

We have sinned against You
by failing to do our utmost in our work;
   And we have sinned against You
by not "serving God in joy."

We have sinned against You
by not becoming all that we could be.
   And we have sinned against You
by not permitting others to become all that they could be.

For these sins, and others for which we also repent,
    forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by forgetting that we are made in Your image;
   And we have sinned against You
by forgetting that others are also made in Your image.

We have sinned against You
by sacrificing conscience on the altar of comfort;
   And we have sinned against You
by surrendering abiding values for fleeting pleasures.

We have sinned against You
by meeting petty irritations with fierce anger;
   And we have sinned against You
by greeting massive wrongs with cool indifference.

We have sinned against You
by remembering too long the hurts we have suffered;
   And we have sinned against You
by forgetting too soon the hurts we have inflicted.

For these sins, and others for which we also repent,
    forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by squandering the riches of our heritage;
   And we have sinned against You
by neglecting to study and to teach Torah.

We have sinned against You
by abandoning our noblest ideals;
   And we have sinned against You
by clinging to old prejudices and evil habits.

We have sinned against You
by neglecting the needs of our families;
   And we have sinned against You
by evading our responsibilities to our people.
Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: “I blot out your transgressions, for My own sake; and your sins I shall not recall.”

You promised further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.”

And in the Torah it is written: “For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord.”

Our God and God of our ancestors [may our Sabbath rest be acceptable to You] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath.] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.
THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel’s protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Avinu Malkeynu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.
THE THREEFOLD BLESSING
Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you and protect you." Congregation: May this be God's will.

"May the Lord show you kindness and be gracious to you." May this be God's will.

"May the Lord bestow favor upon you and grant you peace." May this be God's will.

SIM SHALOM: Prayer for peace
Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE
In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Sim shalom tovoh uv-rahat ba-olam.
Heyn va-hesed v'rahamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulana kehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahat, v'rahamim, v'ha-yim, v'shalom.
V'tov b'eyeneha l'vareyeh et an-ha yisrael
B'hol etv uv-hol sha-a bi-sh'lomeha.

B'seyfer ha-yim b'rahat v'shalom ufar-nasah tovah,
Niza-heyr v'nikateyv l'faneha,
Anahnu v'hol anha beyt yisrael,
L'ha-yim tovim al-shalom.
In the Book of Proverbs it is written: “Through Me will your days be multiplied, and the years of your life be increased.” O God of life, inscribe us for a good life, inscribe us in the book of life, as it is written in the Torah: “And you, by clinging to the Lord our God, have all been kept alive to this day.”

HAYOM: On this day
On this day, give us strength! Amen.
On this day, bless us! Amen.
On this day, help us to grow! Amen.
On this day, be mindful of us! Amen.
On this day, inscribe us for a good life! Amen.
On this day, hear our plea! Amen.
On this day, mercifully accept our prayer! Amen.
On this day, support us with Your just strength! Amen.
On this day, forgive our sins! Amen.

On this day, bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.

May righteousness, blessing, mercy, life, and peace be ever granted to us and to the entire household of Israel.

Praised are You, O Lord, Source of peace.

Ha-yom t’amitzeynu.
Ha-yom t’varheynu.
Ha-yom t’gadleynu.
Ha-yom tid-r’sheynu l’tovah.
Ha-yom tib-t’veynu l’ha-yim tovim.
Ha-yom tish-ma shav-ateynu.
Ha-yom tob-teynu bi-min tzid-keha.
Ha-yom timhol v’tislah l’hol avnoteynu.

AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.
AMEN.

MUSAF SERVICE / YOM KIPPUR

MUSAF LE-YOM KIPPUR
KADDISH SHALEM

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.
Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

A BLESSING FROM THE TALMUD

When the disciples of Rav Ammi concluded their study, they took leave with this blessing:

May your cherished hopes be fulfilled in your lifetime;
May you be worthy of life eternal;
And may your ideals persist throughout the generations.

May your heart be filled with understanding;
May your mouth speak wisdom;
And may your tongue give expression to song.

May your eyes direct you straight forward;
May they shine with the light of the Torah;
And may your countenance be as radiant as the bright firmament.

May your lips speak knowledge and righteousness;
And may your feet swiftly take you
To places where the words of God are heard.

Based on Talmud, Berakhot 17a.

Reader:

Oseh shalom bi-m'romov, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.
NEILAH / CONCLUDING SERVICE

YOM KIPPUR
Before the closing of the gates

As we sit here in meditation and prayer, the last lingering grains of sand filter through the hourglass of this holy day. The dusk draws ever closer; the relentless hand of time hangs poised, about to mark the end of Yom Kippur.

In the entire Jewish year, there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of night draw near, we feel a new pitch of intensity.

"Open for us the gate—
At the hour of the closing of the gate."

The word "Neilah," the name of the service which is about to begin, means the "locking of a gate." In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted to could enter. But at nightfall, the gates were locked. From then on, no one could enter or leave. Later, the word "Neilah" was applied to the last service of Yom Kippur. For in this day the Jew saw a spiritual gate, an entranceway to a new relationship with God, an opportunity to change, to begin again.

In our lives, many gates open before us and close behind us. Each year has been such a gate; and, as the years have come and gone, gates have opened and shut. No power or prayer can reopen a gate which has swung shut. It is sealed forever.

But a new gate has just opened before us. It beckons to us with wondrous gifts. It offers us minutes, hours, days. How will we use these precious gifts?

In this Neilah hour, let us resolve to enter the gates to truth and justice, the gates to kindness and compassion, to love and forgiveness; let us seek those things which abide forever. Let us use well the opportunities which now beckon . . . before the gate swings shut.

Milun Steinberg (adapted)

Footnote to a High Holy Day prayer

Like the rays of the late afternoon sun,
Slanting through the trees, shining on each 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 afar 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 E. Brien
An Alternate Ashrey

Happy are they who dwell in Your house;
Forever shall they praise You.

Happy is the people so favored;
Happy is the people whose God is the Lord.

Happy are they whose ways are blameless,
Who follow the teaching of the Lord.

Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.

Happy are they who revere the Lord,
Who are greatly devoted to the Lord's commandments.

Happy are they who act justly,
Who do right at all times.

Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.

Happy are those whose help is the Lord,
Whose hope is in the God of Jacob.

Let us, therefore, praise the Lord,
At this time and for evermore. Hallelujah.

(Psalms 84:5, 144:15, 119:1, 106:1, 41:2, 146:5, 115:18)
UVA LE-TZION: My spirit shall not depart from you

Redemption shall come to Zion,
And forgiveness will be granted to the penitent.

As for Me, says the Lord,
This is My covenant with you:
My spirit and My words shall never depart from you,
Nor from your descendants, forever.

You, O Lord, are holy;
You dwell amidst the praises of Israel.

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory."

O Lord, God of Abraham, Isaac, and Israel,
God of Sarah, Rebecca, Rachel, and Leah,
Impress this truth forever on Your people,
That they may turn their thoughts and hearts to You.

You, O God, are merciful; You grant atonement for sin,
And do not destroy.

You repeatedly suppress Your wrath,
And do not stir up All Your anger.

You, O Lord, are good and forgiving,
And are exceedingly kind to all who call to You.

Praised is our God who created us for Divine glory,
And set us apart from those who go astray,
By giving us the Torah of truth,
Thus planting within us everlasting life.

O God, open our hearts to Your Torah;
Inspire us to love and revere You,
And to serve You with all our hearts.

Blessed is the one who trusts in the Lord,
For the Lord is an enduring stronghold.

Adapted from the Hebrew
Magnified and sanctified be the great name of God in the world created according to the Divine will. May God's sovereignty soon be established in our lifetime and that of the entire house of Israel. And let us say: Amen.

In congregations where a silent Amidah is said, continue on page 768.

Yit-gadal v'yit-kadash sh'mey rabo, B'li-ma di v'ra hiran-tey, y'vom-lyi-hol-hu-tey
Yit-sedal v'yit-kadash sh'mey rabo, B'li-ma di v'ra hiran-tey, y'vom-lyi-hol-hu-tey

Even when the gates of heaven are shut to prayer, they are open to tears.

The Amidah begins on page 776.

Y'hey sh'mey raba m'varah, B'alma di v'ra hiran-tey, v'yom-lyi-hol-hu-tey

In congregations where an Amidah is said, continue on page 768.

B'li-ma di v'ra hiran-tey, y'vom-lyi-hol-hu-tey

The Amidah begins on page 776.
THE SILENT AMIDAH

“When I call upon the Lord, ascribe greatness to our God.”
“O Lord, open my lips that my mouth may declare Your praise.”

GOD OF ALL GENERATIONS
Praised are You, O Lord 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, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children’s children.
Remember us for life, O Sovereign who delights in life;
Seal us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.
Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!
Holy are You and hallowed is Your name, and holy ones praise You daily.
Lord our God, imbue all Your creatures with reverence for You,
and fill all that You have created with awe of You.

For the Congregational Amidah, see page 776.
For Interpretive Amidah Blessings, see page 890.
May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: “The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!”

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvoth. Thus You have linked us with Your great and holy name.

On Shabbat, add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.
Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: “I blot out your transgressions, for My own sake; and your sins I shall not recall.”

You promised further: “I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.”

And in the Torah it is written: “For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord.”

Our God and God of our ancestors [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.
ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel’s protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Seal all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.
May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life. Praised are You, O Lord, Source of peace.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.
YOU REACH OUT

You reach out Your hand to transgressors and Your right hand is extended to accept the penitent. You have taught us, O Lord our God, to confess all our sins to You and to refrain from doing evil, so that You might accept us into Your presence through sincere repentance.

You know how frail we are, and so You have provided us with Your abundant pardon. What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors? Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preëminence over the beast is negligible, for we all are so trivial.

HUMANITY: Singled out and set apart

You distinguished humanity at Creation; and You bestowed upon humanity the privilege of standing in Your presence. Who can say to You: “What are You doing?” And even if we should be righteous, what can we give You? In love have You given us, O Lord our God, this Day of Atonement so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world; as Your prophet Isaiah declared: “Seek the Lord while the Lord may be found. Call upon the Lord while the Lord is near. Let the wicked person abandon the ways of wickedness, and let the evil person abandon evil designs. Let them return to the Lord who will have mercy upon them; let them return to our God, who is ever ready to forgive.”
O God of forgiveness, You are gracious and full of
compassion, slow to anger, abounding in mercy and goodness.
You desire the repentance of the wicked, not their death, as
the prophet Ezekiel declared:
"As I live, says the Lord God, I have no pleasure in the
death of the wicked but that they abandon their ways and
live. Turn, turn from your evil ways, for why should you die
O house of Israel?"
For You forgive the people Israel and pardon the tribes of
Jeshurun in every generation; and we acknowledge only You
as Sovereign who grants us pardon and forgiveness.

May it be Your will, Lord my God and God of my ancestors,
that I sin no more; and as for the sins which I have committed
against You, mercifully cleanse me of them, but not through
severe suffering.

GUARD MY TONGUE FROM EVIL
O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your law.
Save Your loved ones, O Lord;
answer us with Your redeeming power.
"May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer."
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Adapted from the Hebrew

Amen.
GOD OF ALL GENERATIONS*

Praised are You, O Lord 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, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, To implore mercy from the supreme and compassionate Ruler, Who forges and pardons transgressions.

* Translation based on Interpretive Amidah Blessings, p. 890.

Remember us for life, O Sovereign who delights in life; Seal us in the book of life, for Your sake, O God of life. You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, With Your saving power You grant immortal life. You sustain the living with lovingkindness, And with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption? Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. Praised are You, O Lord, who grants immortality to the departed. Hear us, forgive us today. As the day fades away, To You awesome, holy God we pray.

Zohreynu l'ha-yim melekh ha-shemeyt ba-ha-yim, V'hot-meynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

M'hal-keyl ha-yim b'hessed, M'ha-yey meytim b'ra-ho-mim rabim, Someykh naf-lim v're-fey holim u-matir asurim, U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-mo'ah ba-al g'vurot u-mi do-meh lah, Melekh mey-mit u-m'hayeh u-matz-miah y'shua.
KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim, in the mystical vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory.”

God’s glory pervades the universe. When one chorus of ministering angels asks: “Where is God’s glory?” another adoringly responds: “Praised be the Lord’s glory throughout the universe.”

May God deal mercifully and compassionately with our people, who speak of the Divine oneness morning and evening, who twice each day lovingly proclaim:

“HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE.”

The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, the Lord will again proclaim: “I am the Lord your God.”

O Lord, our Almighty God, how glorious is Your name in all the earth. “The Lord shall reign forever; Your God, O Zion, through all generations; Hallelujah!”

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You. for You are a great and holy God and Sovereign.

Mi-m’komo hu yifen b’ra-ḥamim,
V’yol,1on om ho-m’yo-l_10dim sl1’mo,
Erev va-voker b’l)ol yom tomid,
Po-oma-yim b’ahavoh sh’mo omrim:
Sberna Yisrael, Adonai Elohcynu, Adonai Eḥad.
Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V’hu yash-mi-eynu b’ra-ḥamav shey-nit ley-ney kol ḥai,
Li-hyot lahem ley-lo-him. Ani Adonai Eloheynu.
Adir adi-reynu, Adonai ado-neynu, ma adir shimḥa b’ḥol ha-aretz.
V’ha-ya Adonai l’meleḥ al kol ha-aretz, ba-yom ha-hu yi-hyeh Adonai eḥad u-sh’mo eḥad. U-v’divrey kod-sh’ḥem katuv ley-mor:

(continued on facing page)
O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation!

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

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YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.
O God, now hear our prayer

Before the gates on high swing closed,
   O God, now hear our prayer.

As our lives we seek to mend,
Entreaties to Your throne we send.
Before the shades of night descend,
   O God, now hear our prayer.

Before the gates on high swing closed,
   O God, now hear our prayer.

Your children turn to You,
Stripped of claims to all virtue.
Seeking Your will to pursue,
   O God, now hear our prayer.

Before the gates on high swing closed,
   O God, now hear our prayer.

Abide with us through all our days,
And set our hearts with zeal ablaze,
That we may learn to walk Your ways.
   O God, now hear our prayer.

Before the gates on high swing closed,
   O God, now hear our prayer.

Our sanctuaries open wide,
And in our homes and hearts reside—
Your spirit, as our hope and guide.
   O God, now hear our prayer.

Before the gates on high swing closed,
   O God, now hear our prayer.

Accept our penitential plea;
Forgive us our iniquity;
O help us to live faithfully.
   O God, now grant our prayer.

Maurice Silverman (adapted)
THE THRONE OF MERCY

O God our Sovereign, enthroned in mercy,
You rule with lovingkindness.
You pardon Your people’s transgressions,
Forgiving them again and again.
You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.
Lord, You taught us through the humble one, Moses,
To recite Your thirteen attributes of mercy.
Remember, as You judge us,
The covenant of mercy which You then revealed.
Thus is it written in Your Torah:
“The Lord descended in a cloud,
And Moses was with the Lord there,
And proclaimed the name of the Lord.”

THE COVENANT OF MERCY: The Thirteen Attributes

“Then the Lord passed before Moses and proclaimed:
“The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent.”
“Pardon our iniquity and our sin; take us to be Your own.”

Forgive us, our Lord, for we have sinned;
Pardon us, our Sovereign, for we have transgressed.
For You, O Lord, generously forgive;
Great is Your love for all who call upon You.

Adonai Adonai Eyl rahum v’hanun,
erah apa-yim v’rav hesed ve-emet.
No-tzeyr hesed la-alafim,
noisey avon va-fe-sha v’hato-a v’nakey.
WE AWAIT YOUR “I FORGIVE”

May the prayers of all Your faithful
Rise to Your glorious throne,
Answer those who proclaim You One,
Who trust in You alone.

Today, as in all ages past,
We pray to You who save—
In Your mercy, grant, we pray,
The atonement which we crave.

Shelter us beneath Your wings,
Judge us leniently;
Make us strong, O Source of strength,
Hearken to our plea.

O God of might and mystery,
We await Your “I forgive.”
In our need, we cry to You—
Give us strength to live!

RECALLING YOUR COVENANT OF MERCY:
The Thirteen Attributes

“The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent.”
“Pardon our iniquity and our sin; take us to be Your own.”

UNLOCK THE STOREHOUSE OF YOUR BOUNTY

Have mercy upon the community of Israel;
Forgive and pardon their sin;
Save us, O God of our salvation.

Open for us the gates of heaven,
Unlock for us the storehouse of Your bounty.
Help us, and do not rebuke us;
Save us, O God of our salvation.
KI ANU AMEĦA:
We are Your people, and You are our God.

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Parent.
We are Your servants, and You are our Master.
We are Your congregation, and You are our Heritage.
We are Your possession, and You are our Destiny.
We are Your flock, and You are our Shepherd.
We are Your vineyard, and You are our Guardian.
We are Your creatures, and You are our Creator.
We are Your faithful, and You are our Beloved.
We are Your treasure, and You are our Protector.
We are Your subjects, and You are our Ruler.
We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.
We are obstinate; but You are patient.
We are laden with sin; but You abound in compassion.
We are as a passing shadow; but You are eternal.

No one is lonely when doing a Mitzvah;
For a Mitzvah is where God and mortals meet.

Abraham J. Heschel

Ki anu ameħa v'ata Eloheynu,
Anu vanehe v'ata avinu.
Anu avadeha v'ata adoneynu,
Anu k'holeha v'ata bel-keynu.
Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.
Anu ḥarmehe v'ata notreynu,
Anu f'u-lateha v'ata yatz-reynu.
Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.
Anu amehe v'ata malkeynu,
Anu ma-amirehe v'ata ma-amireynu.
THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

Ashamnu, bagadnu, gazalnu, dibarnu dofii; he-evinu, v'hir-shanu, zadnu, ḥamasnu, tafalnu sheker; ya-atznu ra, kizavnu, latznu, maradnu, niatznu, saramnu, avinu, pa-shanu, tza-ranu, ki-shinu oref; ra-shanu, shi-ḥatnu, tiavnu, tainu, ti-tanu.
You reach out

"You reach out Your hand to transgressors
And Your right hand is extended to accept the penitent."

When we are heavy with guilt and remorse, God’s forgiveness can lighten our burden. When we feel trapped by fear or habit, God assures us and moves us to action. When, in despair, we have no place to turn, We can turn to God and be welcomed. When we feel lonely, abandoned, or forsaken, The words of the Psalmist bring us comfort:

“The Lord is near to all who call—
To all who call upon the Lord in truth.”

When the voice of cynicism denies life’s meaning, We can “hope in the Lord and take courage.”

When repentance and change seem too hard, We draw strength from the Divine promise;

For on the road to true repentance, We are met by God’s love and compassion.

דְּאָמַרְתָּ נֶפֶשׁ יָד נִצְרָשָׁה
dimr Norton יא’a’al נחֲזְאוּ

לֹא אָמַרְתָּ נֶפֶשׁ לָכֵל שְׁבָם
dimr Norton לא א’al נחֲזְאוּ

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Yom Kippur

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Every person is created twice: once at birth, and second when repenting and taking on new courage to live in ways more acceptable to God.

Hasidic saying

There is nothing so whole as a broken heart.

Menahem Mendel of Kotzk
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On Shabbat add the words in brackets.

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Who can say to You: “What are You doing?” And even if we should be righteous, what can we give You?

In love have You given us, O Lord our God, [this Sabbath day and] this Day of Atonement, so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world; as Your prophet Isaiah declared:

“Seek the Lord while the Lord may be found. Call upon the Lord while the Lord is near. Let the wicked person abandon the ways of wickedness, and let the evil person abandon evil designs. Let them return to the Lord who will have mercy upon them; let them return to our God, who is ever ready to forgive.”

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“As I live, says the Lord God, I have no pleasure in the death of the wicked but that they abandon their ways and live. Turn, turn from your evil ways, for why should you die, O house of Israel?”
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Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

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Our God and God of our ancestors [may our Sabbath rest be acceptable to You;) may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forges and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.
THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all kindness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation. We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due. For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Avinu Malkeynu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, every evil decree and causeless hatred.

Seal all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.
THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you and protect you."  
"May the Lord show you kindness and be gracious to you."  
"May the Lord bestow favor upon you and grant you peace."

Congregation:  
"May this be God's will.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

Congregation:  
"May this be God's will.

NEILAH LE-YOM KIPPUR
AVINU MALKEYNU

Avinu Malkeynu, we have sinned before You.
Avinu Malkeynu, we have no Sovereign but You.
Avinu Malkeynu, help us to return to You fully repentant.
Avinu Malkeynu, grant us a good new year.
Avinu Malkeynu, send complete healing for our afflicted.
Avinu Malkeynu, frustrate the designs of our adversaries.
Avinu Malkeynu, remember us favorably.
Avinu Malkeynu, seal us in the book of goodness.
Avinu Malkeynu, seal us in the book of redemption.
Avinu Malkeynu, seal us in the book of sustenance.
Avinu Malkeynu, seal us in the book of merit.
Avinu Malkeynu, hasten our deliverance.
Avinu Malkeynu, grant glory to Your people Israel.
Avinu Malkeynu, hear us, pity us, and spare us.
Avinu Malkeynu, accept our prayer with mercy and favor.
Avinu Malkeynu, have pity on us and on our children.
Avinu Malkeynu, act for those who went through fire and water for the sanctification of Your name.
Avinu Malkeynu, act for Your sake if not for ours.
Avinu Malkeynu, graciously answer us, although we are without merits; Deal with us charitably and lovingly save us.

O God of forgiveness, we came into Your presence on Kol Nidre night 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.

Service for Sounding of the Shofar appears on page 828.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God’s great name be praised to all eternity.

Hallowed and honored, exalted and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.
Go forth in confidence

Go forth in confidence from this house of God,
And may the blessings of our God go with you.

Take with you the words of prayer you have uttered,
And may God give you strength to fulfill your resolves.

May God's spirit be with you and with those you love;
And may you be granted health and contentment.

May God give strength, hope, and vision to our people;
And may all soon be blessed in a world at peace.

Amen.