SHAḤARIT / MORNING SERVICE
ROSH HASHANAH AND YOM KIPPUR
MA TOVU

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,
To bow down before You in reverence
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.
Here I worship in Your presence,
O Lord, my Maker.

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

Biblical verses

THE PRAYERFUL MOOD

Eternal Spirit,
God of the heavens above
And of the earth below,
God of drifting clouds
And of leaping, laughing streams,
Hear my prayer.

As every river is conceived by clouds,
And every stream begins in rain,
So may my every thought come from above—
And my every purpose have its origin in You.

Harold E. Kohn

Ma tovu oha-teha yaakov,
Mish-k’na-teha yisraell.
Va-an’i b’rov has-d’ha, avo vey-teha,
Eshta-ya-veh el heyhal kod-sh’ha b’yira-teha.
Adonai ahavti m’on bey-teha,
U-m’kom mishkan k’vo-deha.
Va-an’i eshta-ya-veh v’ehto-a,
Ev-r’ha lifney Adonai osi.
Va-an’i t’filati l’ha Adonai eyt ratzon,
Elohim b’rov has-deha, aneyni be-emet yish-ya. 
Thankfully, we offer praise to You, O Lord our God, Ruler of the universe,

For bestowing the power to distinguish between day and night;
For creating us in Your image;
For giving us freedom;
For making us Jews;
For giving us the capacity to see;
For clothing the naked;
For releasing the oppressed;
For raising up those who are bowed down;
For sustaining the universe;
For providing for our daily needs;
For giving us guidance for life’s path;
For endowing our people with courage;
For crowning our people with glory;
For giving strength to those who are weary.

At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly—so regularly that we can easily overlook them.

What is constantly granted is too easily taken for granted! Jewish tradition expects us to recite “one hundred blessings each day” (Talmud, Menahot 49a). From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings.

Gratitude at its highest goes beyond “counting our blessings.” It involves sharing our blessings. A thankful sense of dependence upon God, leads to an awareness of our duty to all God’s children.

THANKSGIVING WILL NOT CEASE

In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease. (Leviticus Rabba 8:7)

Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has bestowed upon you. (Bibra)

We give thanks to You, O Lord, because we are able to give thanks!

ROSH HASHANAH AND YOM KIPPUR MORNINGS
BARIH SHEH-AMAR: Praise to the Source of all being

Praised is the One whose word brought the world into being;
to whom praise is due.
Praised is the Author of all creation.
Praised is the One who fulfills Divine promises.
Praised is the One who carries out Divine decrees.
Praised is the One who has compassion on the world.
Praised is the One who has compassion on all creatures.
Praised is the One who rewards those who are truly reverent.
Praised is the One who abides for all eternity.
Praised is the One who redeems and saves.
Praised be God's holy name.

Praised are You, Lord our God, Sovereign of the universe,
Merciful God and loving Parent, acclaimed by Your people,
Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;
With hymns and psalms, we exalt and extol You;
We glorify You and acclaim Your sovereignty.

You alone are the life of the universe;
You are the Sovereign, whose great name
Is to be eternally glorified.
Praised are You, O Lord,
Sovereign adored with praises.
entronned on high in majesty.

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared:
"Rejoice in the Lord, O you righteous; It is fitting for the upright to praise the Lord."

By the mouth of the upright You are extolled;
By the words of the righteous You are praised;
By the tongue of the faithful You are hallowed;
In the midst of the holy You are lauded.

In the assembled throngs of Your people, the House of Israel, You shall be glorified in song, O our Sovereign, in every generation. For it is the duty of all creatures, Lord our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

THANKSGIVING TO YOU, AUTHOR OF WONDERS

May You be praised forever, O our Sovereign, great and holy God, Ruler in heaven and on earth. To You, Lord our God and God of our ancestors, it is fitting to sing songs of praise, proclaiming Your might and sovereignty. Victory, grandeur, and strength are Yours, glory, holiness, and dominion.

To You we always look for our blessings; to You we always offer our gratitude. Praised are You, exalted God and Sovereign, thanksgiving to You, Author of wonders, who delights in our hymns of praise, our God and Sovereign, life of the universe.

We know that praise does not benefit You, O God. . . . yet the moral consciousness with which You have endowed us requires that we acknowledge Your wondrous favors to us by offering praise—individually, according to our abilities. (Bahya ibn Paquda)

God is not dependent on being glorified by those whom God created...it is God’s creatures who justify themselves by honoring the Lord! (Maharal)

Sho-heyn ad marom v’kadosh sh’mo,
V’hato’o: ra-nu tzadikim ba-donai, la-y’sharim nava t’hila.
B’fi y’sharim tit-romam, u-v’divre’u tzadikim tit-barah, 
U-vi-l’shon hasidim tit-kadash, u-v’karev k’doshim tit-halal.
HATZI 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.

A NOTE ON BARHU

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation: "Praise the Lord, Source of all blessing" [Nehemiah 9:5].

This formula was later adopted to summon a congregation to worship. The reply of the congregation, "Praised be the Lord, Source of all blessing, forever" [mentioned in early Tannaitic sources], unites the congregation and the leader in the act of worship.

In later generations, preliminary prayers were added to the Morning Service, while in the sixteenth century, Kabbalat Shabbat Psalms and Loḥa Dodi were introduced prior to the Barḥu on Sabbath Eve.

Thus, while at these services Barḥu is no longer the first prayer, its brief and stirring summons still evokes a reverent response, and also calls to mind the opening words of the Torah Blessings.

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra ḥiru-ṭey, v’yam-liḥ 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’he y sh’mey raba m’varah l’alam ul-almei 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-sha—
B’riḥ hu, l’eyla l’eyla mi-kol bir-ḥata v’shi-rata
Tush-b’hata v’ne-ḥemata da-amiran b’alma, v’imru amen.

PESUKEY DE-ZIMRA / Introductory Hymns and Psalms
BARHU: The call to worship

Reader:
Praise the Lord, Source of all blessing.

Congregation and Reader:
Praised be the Lord, Source of all blessing, forever.

On Rosh Hashanah:
Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.
The light of the world is found in the Source of Life—who spoke, whereupon out of darkness there came light.

On Yom Kippur:
Praised are You, Lord our God, Ruler of the universe, who opens for us the gates of mercy, and gives light to those who wait for pardon; who forms light and creates darkness, who ordains the harmony of all creation.
The light of the world is found in the Source of Life—who spoke, whereupon out of darkness there came light.
ACKNOWLEDGING THE LORD OF CREATION

All shall thank You, all shall praise You, all shall declare: “None is holy like the Lord.” All shall extol You, creator of everything.

Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode.

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

O our Sovereign, You alone are exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

None can compare to You, and there is none besides You;
There is none but You; and there is none like You.

‘None can compare to You’ Lord our God—in this world.
‘There is none besides You’ our Sovereign—in the world to come.
‘There is none but You’ our Redeemer—bringing the Messianic Era.
‘And there is none like You’ our Deliverer—assuring immortal life.

YOU PROVIDE LIGHT

“All shall thank and praise You, O God,”
Proclaiming Your holiness, Lord of Creation.
You sustain the great lights which we behold,
And others which we strive to glimpse.
Daily You renew the miracles of Creation;
Daily You enable us to renew our lives.
Your light illumines our path on life’s way;
Your wondrous power sustains our world.
For the great lights, beyond us and within us,
We give thanks to You,
Compassionate God, Lord of our strength.

On Shabbat:

תהליך יمهارات את אחדים משגיחו. יהללו ראשינו איז צילה
כינ מวด החכמה שלח זי הצל חק. חל הodialו בהליכ
יומ דליחות שערי מגיה מגיות חטאי רכתי. מפיות בחפם
מקימיה הלוחהMcC solom שבחה. מייאו לעולמה כל
ולנושי שבאם בשם רחים:

המיאו לא ירא איגו שליחו עליה בחרים ובנומש
בכדיעם ספרתי משגיח בראות: מחרגו המחקר לדプラス
מאו מחפרים ומקימיה חומשא מימית עולם: אולמר
עלול בחרים הברכים להם עליי. איזו יגיה צור
משגית הוותיק ישמעי בברגה:

איז תשרוף או איז עולם. אוסך בלחמה כי ברחו לא
איז תשרוף או ליאלניה יעיים חוה.
איז ו_heightו ילقيق לני רוחות הכהא.
אוסך בלחמה כי לאו יעיים חוה.
איזו רוחות ימינו לחות עם:

A WORLD RENEWED EACH MORNING

Unless we believe that God “renews the work of Creation each day,” our prayers and observance of the Commandments may grow old and accustomed, and tedious.

As the Psalmist says: “Cast me not off in the time of old age”—which can mean: Do not let my world grow old.

And in Lamentations we read: “They [God’s mercies] are new every morning; great is Your faithfulness.” That the world is new to us every morning—that is God’s great faithfulness!

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ROSH HASHANAH AND YOM KIPPUR MORNINGS

SHA'ARIT SERVICE [ 140 ]
ALL CREATION SINGS PRAISE

God is Lord of all creation,
And praised by every soul;
God’s greatness and goodness fill the universe;
Knowledge and wisdom surround God’s presence.

God is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before God’s throne;
Love and mercy glorify God’s presence.

How goodly are the luminaries created by God,
Who fashioned them with knowledge, wisdom, and skill,
Endowing them with energy and power,
That they might have dominion over the world.

Full of splendor, they sparkle with brightness;
Beautiful is their radiance throughout the world.
They rejoice in their rising and exult in their setting,
Reverently fulfilling the will of their Creator.

Glory and honor they render to God’s name;
In joyous song God’s rule they acclaim;
God called to the sun and it sent forth light;
Skillfully God fashioned the form of the moon.

The heavenly hosts give praise to God,
Whose greatness the celestial beings proclaim.

Eyl adon al kol ha-maasim, bora‘u u-m‘vora‘u bi‘fi kol n‘shamah.
Godlo v‘tuvo maley olam, da‘at u-t‘vunah so-v‘vim oto.
Ha-mitga‘eh al hayot ha-kodesh, v‘neh-dar b‘havod al ha-merkavah.
Z‘hait u-mi-shor lifney hiso, hesed v‘ra‘hamim lifney h‘vodo.

Tovim m‘orot sheh-bara Eloheynu,
v‘tza-ram b‘da‘at b‘vunah u-v‘has-keyl.
Ko-ah u-g‘vurah natan ba-hem, li-yot mosh-lim b‘kerev tey-vayl.

M‘ley-im ziv u-m‘fikim no-gah, na-eh zivam b‘hol ha-alam.
S‘mei-heim b‘tzei-lam v‘sasim b‘vo-am, osim b‘ey-mah r‘tzon konam.
Kara la-shemesh va-yizrah ohr, ra-ah v‘hit-kin tzu‘rat ha-l‘vanah.
Sheva‘a notnim lo kol tz‘va marom,
Tiferet u-g‘dulah s‘ra‘anim v‘ha-yot ha-kodesh.

EYL ADON—Recited on Shabbat only:

Just as our ancestors sang words of tribute to God’s creation in the vocabulary of their age, so should we strive to identify those aspects of life and of the universe which reveal to us “the glory of God’s majesty.”

(A.S.)
You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of creation.

"How numerous are Your works, O Lord! In wisdom You made them all; the earth is full of Your creations."

O our Sovereign, You alone are exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

May You be praised, for with infinite wisdom You created the brilliant sun, magnificently reflecting Your splendor. The lights of the heavens radiate Your majesty.

The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness.

We praise and glorify You, Lord our God, for Your wondrous works and for the bright luminaries You fashioned, which eternally reveal Your glory.

Praised be God who concluded the work of creation on the seventh day, and ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of creation.

The seventh day itself utters praises, saying: "A psalm, a song of the Sabbath. It is good to thank the Lord. Therefore, let all God’s creatures glorify, praise, and attribute excellence and grandeur to God, the Sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our Sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which eternally reveal Your glory.

Continue on page 146.
A MYSTICAL VISION OF GOD’S HOLINESS

You shall be praised forever, our Rock, our Sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal Sovereign. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, awe-inspiring holy God and Sovereign. In mutual acceptance of the yoke of God’s sovereignty, they call to one another to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

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

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

“Praised be the glory of the Lord which fills the universe.”

THE HOLINESS OF GOD

O God, whom we acclaim as holy,
Human reason cannot fathom You.

Though we strive to sense Your presence,
Yet You remain ever above and beyond us.

Though You reveal Yourself in the marvels of nature,
And have manifested Yourself in the glory of Your law,

Yet are these revelations but as flashes of lightning
From the cloud of mystery which ever enshrouds You.

In vivid imagery, Prophets and Psalmists of old
Sought to convey their reverence and awe,

Drawing visions of You enthroned on high.
With hosts of celestial beings singing Your praise.

For the words of mortals are so woefully wanting,
Mere human utterance so sadly inadequate.

Our limitations make all praise seem trivial;
Our impurity sullies even noble speech.

So, let angels, pure beyond human attainment, adore You,
And imagined seraphim utter their flaming praise.

Let our prayer rise to You on their wings,
Let their mouths give voice to it in heavenly harmonies:

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

E. Kahn & E. Saul

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ROSH HASHANAH AND YOM KIPPUR MORNINGS
CONSINUING CREATION

Creation is not something which happened only once. Creation is an ongoing process.

Moreover, our Sages taught, the human being is “God’s partner in the work of Creation.” God and we create together.

There is still much to be done: disease to be conquered, injustice and poverty to be overcome, hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be achieved, peace and righteousness to be established. There is a great need to dedicate all the creative power which a creating God has given us, so that we may join God in “the continuing work of Creation.”

EVERY DAWN RENEWS

We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace that every day renewes, a loveliness making every daybreak fresh. We will endure, we will prevail, we shall see the soul restored to joy, the hand returned to strength, the will regain its force.

We shall walk with hope— we, the children of God who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder.

(Chaim Stern)

“God’s is the power that heals”;

To God we can turn when we are hurting.
When our bodies are wracked with pain,
We can hear the whispered promise:
“ I am the Lord your healer.”
When we are gripped with icy dread,
We can hear the calming words:
“The Lord is with me, I shall not fear.”
When we feel alone and abandoned,
We can hear the voice of assurance:
“I am with you to help you.”
When we are burdened with sorrow and grief,
We can hear in the dark valley, as we struggle:
“The Lord is my shepherd, I shall not want.”
God is our source of healing and hope;
We seek God’s nearness, and gain strength.
The Lord of wonders is beyond all praise!

To the hallowed God, they offer sweet song;
To the living Sovereign, they utter hymns;
To the eternal God, they give praise.
God alone performs mighty deeds;
God’s creative power is in all that is new.
God is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.
God’s is the power that heals;
The Lord of wonders is beyond all praise.
With Divine goodness God renews daily
The continuing work of creation.
Thus the Psalmist sang:
“Praise God who continues to create great lights,
And whose kindness is ever present.”
Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor.
Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hebrew

Or ḥados al tzion ta-ir, v’nizkeh ḥulanu m’heyra l’oro.
Baruḥ ata Adonai, yotzeyr ha-m’orot.

SHAHARIT SERVICE
GOD'S GIFTS: Love and Torah

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

O our Divine Parent and Sovereign, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

Gather our people safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the God who brings deliverance.

You have called us from among the peoples to be close to You, to praise You in truth, and to proclaim Your Oneness in love.

Praised are You, O Lord, who lovingly chose Your people Israel for Your service.

Va-havi-enu l'shalom mey-arba kanfot ha-aretz,
V'toli-heynu ko-m'miyut l'ar-tzeynu.
Ki Eyel poeyl y'shu-ot ata,
U-vanu va'harta mi kol am v'la-shon;
V'keyrav-tanu l'shimha ha-gadol sela be-emet,
L'hodot l'ha u-l'yahed-ha b'ahavah.
Baru'h ata Adonai, ha-boheyr b'amo yisrael b'ahavah.

Ahavah rabbah ahav-tanu Adonai Eloheynu,
Hemla g'dola vi-y'teyra ha-malta aleynu.
Avinu mal-keynu, ba-avur avo-teynu sheh-bat-hu v'ha,
Va-t'lam-deym hukey ha-yim,
Keyn t'hoten-yu ut-lam-deynu.
Avinu ha-av ha-raha-man ha-m'rabeym,
Raheym aleynu, v'teyn b'li-beynu l'havin ul-hos-kiel,
Lish-mo-a, lilmod u-l'la-meyd, lish-mor v'la-asot,
Ul-ka-yeym et kol divrey tahmad tora-teha b'ahavah.
V'ha-eyr ey-neynu b'tora-teha,
V'da-beyk libeynu b'mitz-voteha,
V'ya-heyd l'va-neynu l'ahavah ul-yirah et sh'me'ha,
V'lo ney-voseh l'olam va-ed.
Ki v'sheym kod-sh'ha ha-gadol v'ha-nora batah-nu
Nagila v'nis-m'ha bi-y'shu-ateha.

(continued)
Praise to You, O Lord

Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray.

Praise to You, O Lord, for all the colors in the rainbow, for eyes that are made for seeing, and for beauty that "is its own excuse for being."

Let us imagine a world without sound, a world where deathly silence covers the earth like a shroud.

Praise to You, O Lord, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen.

Let us imagine a world without order, where no one can predict the length of the day or the flow of the tide. Imagine a universe where planets leave their orbits and soar like meteors through the heavens and where the law of gravity is repealed at random.

Praise to You, O Lord, for the marvelous order of nature, from stars in the sky to particles in the atom.

Let us imagine a world without love, a world in which the human spirit, incapable of caring, is locked in the prison of the self.

Praise to You, O Lord, for the capacity to feel happiness in another's happiness and pain in another's pain.

As the universe whispers of a oneness behind all that is, so the love in the human heart calls on people everywhere to unite in pursuit of those ideals that make us human.

As we sing of One God, we rejoice in the wonder of the universe and we pray for that day when all humanity will be one.

Henry Cohen

Preludes to the Shema:

Rallying cry of a hundred generations

The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying cry by which a hundred generations in Israel were welded together to do the will of their Creator in heaven; it was the watchword for the myriads of martyrs who agonized and died "for the Unity." During every persecution and massacre, Shema Yisrael has been the last sound on the lips of the victims. All the Jewish martyrlogies are written round the Shema...

The reading of the Shema indeed fulfilled the promise of the Rabbis, in that it clothes the worshiper with invincible strength. It endowed the Jew with the double-edged sword of the spirit against the utterable terrors of the long night of suffering and exile.

Joseph H. Hertz (adapted)

Children of the One God

The Jewish people were the first to whom there was revealed the truth that there is only One God in the world, who is the God of all nations and all peoples, and who is interested in the welfare and happiness of all of them. Israelites and Moabites may be enemies of one another just as fire and water appear to be. But One God created both of them, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of One God.

Simon Greenberg
The Shema

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

On Rosh Hashanah, silently;
On Yom Kippur, aloud:
Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word “Sh’má” is written with an enlarged final ayin (י’); and the word “Ehod” with an enlarged final daleth (ד). These two letters form the Hebrew word יד (Eydim) which means “witness.”

Whenever we recite the Sh’má, we are responding to the Divine call: You are My witnesses, Atem Eydi (Isaiah 43:10); and we are reminded of our vocation to be God’s “witnesses”—in both our personal and collective lives.  

Ben Saul

V’AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others.  

(Levi Yitzhok of Breslow)

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action.  

(Leo Baeck)

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Bara’u sheym k’vod mal-ḥuto l’olam va-ed.

V’ahavta eyt Adonai Eloheha
B’hol l’vavha, u-v’hol naf-sh’ha, u-v’hol m’odeha.
V’ha-yu ha-d’varim ha-eyleh
Asher anaḥi m’tza-v’ha ha-yom al l’va-veḥa.
V’shi-nan-tam l’v-naḥa v’dibarta bam
B’shiv-t’ha b’vey-teḥa, u-v’leḥ-t’ha va-dereḥ,
U-v’šoḥ-b’ha u-v’ku-meha.
U-k’šar-tam l’ot al ya-deḥa,
V’ha-yu l’totafot heytn eyneḥa.
U-ḥ’tav-tam al m’zuzot bey-teḥa u-vish-areḥa.

SHAHARIT SERVICE
If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Nahman of Breslov)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Yaldu' Yarasalmi, Pesah)

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkei Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkei Avot 4:2)

If you think of reward, you think of yourself, not God.

(Solomon)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Baba}

[ 157 ] ROH SHA’HANAH AND YOM KIPPUR MORNINGS

[ 156 ] SHA’HARIT SERVICE
TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: “Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

“When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

“Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God.”

Numbers 15:37–41

TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our Sovereign; the Rock of Jacob is our protecting shield who exists throughout all generations, whose sovereignty is firmly established, and whose faithfulness endures forever.

God’s words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, God’s faithful servants.

As for our ancestors, so for our descendants: God’s words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our Sovereign and Sovereign of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our Deliverance, our Helper and Savior. You are eternal; there is no God but You.

ROSH HASHANAH AND YOM KIPPUR MORNINGS

SHAHARIT SERVICE
You have ever been the help of our ancestors,
A Shield and a Redeemer to their children
in every generation.

Though You abide in the heights of the universe,
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people
And a mighty Sovereign to champion their cause.

You are the first and You are the last;
Besides You we have no Sovereign or Redeemer.

From Egypt You redeemed us, O Lord our God;
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,
When the Children of Israel passed through in safety.

Therefore they praised and extolled You,
They offered You prayers of fervent thanksgiving.

They acclaimed You as their ever-living God,
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly,
You free the captives and redeem the weak.

You help those in need,
You answer Your people when they cry out to You.
Give praise to God on high!
Ever praised may God be!
Moses and the Children of Israel
Proclaimed in great exultation:
“Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?”
At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.
Together they all gratefully proclaimed Your sovereignty:
“The Lord shall reign for ever and ever.”

Rock of Israel,
Arise to the help of Israel.
Fulfill Your promise
To deliver Judah and Israel.
“Our Redeemer, the Lord of hosts,
Is the Holy One of Israel.”
Praised are You, O Lord,
Redeemer of Israel.

RECALLING OUR REDEMPTION

We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time.

(Revised by Abraham J. Heschel)

WE ARE PARTNERS IN REDEMPTION

The phrase Kumah Be’ezrat Yisrael (“arise to the help of Israel”) can also be translated “arise with the help of Israel.”
This suggests that redemption requires our working with God, not passively relying on God alone.
“We are God’s partners in both Creation and Redemption.” (A.N.S.)

Mi ḥamoḥa ba-eylim Adonai,
Mi kamohā nedar ba-kodesh,
Nora thilot osey fe-leh . . .

Adonai yimloḥ l’olam va-ed.

Tzur yisrael, kuma b’ezrat yisrael,
Uf-dey hin-um’ha y’huda v’yisrael,
Go-aleynu Adonai tz’vaot sh’mo k’dosh yisrael,
Baruḥ ata Adonai, ga-al yisrael.

Rosh Hashanah Amidah, page 164;
In congregations where a silent Rosh Hashanah Amidah is said, see page 36.

Yom Kippur Amidah, page 496;
In congregations where a silent Yom Kippur Amidah is said, see page 424.

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ROSH HASHANAH AND YOM KIPPUR MORNINGS

[ 162 ]
SHAMARIT SERVICE
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.

Overwhelmed with awe I set forth my plea, praying for Your people with bended knee. You who gave me life, illumine my darkness now; help me to speak clearly, guide me in Your truth. Teach me to pour forth inspiring prayers, protect me and draw me close to You. My cry comes from the depths of my soul, praying that I may feel the nearness of Your mercy. You who see all and are greatly exalted, teach me to pray with understanding, so that my entreaty may be proper and unblemished, and bring healing to those who have sent me.

Direct my steps, O Lord, keep me from stumbling; O Rock, support me, lest I fall. Uphold and strengthen me, lest I grow weary; accept my words and let me not falter. From terror and trembling tenderly keep me; consider my contrition and come to my aid. Be gracious to the lowly, as You assured Your prophet; and show mercy, I pray, to Your people Israel.

Selected from the Hebrew

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.

*This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

Zohreynu I'ha-yim moleh hafeytz ba-ha-yim.
V'hot-veynu b'seyfer ha-ha-yim, I'ma-anha Elohim ha-yim.
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, 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, O supreme 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 confers immortality upon the departed.

"The Lord shall reign forever; Your God, Zion, through all generations; Hallelujah!"
"You are the Holy One, Enthroned amidst the praises of Israel."

Our God, mighty and revered on earth as in heaven above, To You the multitudes unnumbered, express their enduring love.
You spoke and the world was created, In response to Your command it came, You are everlasting, eternal is Your fame.
You see everything, even in the secret abode; Deliverance is Your crown, righteousness, Your robe.
You are clothed in zeal; justice Your garment provides; You dwell in righteousness, Your counsel abides.
Unfailing is Your work, You act righteously; Near to all who call in truth, high and exalted though You be.
Abiding in the highest heavens, And on the earth suspended in air,
You are our living, awesome God, whose glory is everywhere.
L'EYL OREYH DIN: Acclaiming the God of judgment

Let us proclaim the sovereignty of God,
Who calls us to judgment:

Who searches all hearts on the Day of Judgment—
    And reveals the hidden things, in judgment;
Who decides righteously on the Day of Judgment—
    And knows our innermost secrets, in judgment;
Who bestows mercy on the Day of Judgment—
    And remembers the Covenant, in judgment;
Who spares all creatures on the Day of Judgment—
    And clears those who are faithful, in judgment;
Who knows our thoughts on the Day of Judgment—
    And restrains Divine wrath, in judgment;
Who is clothed in charity on the Day of Judgment—
    And pardons wrongdoing, in judgment;
Who is profoundly revered on the Day of Judgment—
    And forgives our people, in judgment;
Who answers their pleas on the Day of Judgment—
    And invokes Divine love and pity, in judgment;
Who understands all mysteries on the Day of Judgment—
    And accepts the faithful, in judgment;
Who shows mercy to our people on the Day of Judgment—
    And preserves those who love God, in judgment;
Who sustains the upright on the Day of Judgment—
    And is the One who calls us to judgment!
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 earth 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 over all the earth; on that day the Lord shall be One and God's name One."

Thus the Psalmist sang:

"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'yahon am ha-m'ya-ḥadim sh'mo,
Erev va-voker b'hol yom tamid,
Pa-ama-yin b'ahavah sh'ma omrim:

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.
Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-ḥamav shey-nit l'ey-ney kol hā.
Li-h'yt lehem ley-lo-him. Ani Adonai Eloheynu-bem.

Adir adi-reynu, Adonai ado-neynu, ma adir shimḥa b'hol ha-aretz.
V'ha-ya Adonai l'meleh al kol ha-aretz, ba-yom ha-hu yi-h'yei
Adonai eḥad u-sh'mo eḥad. U-v'divrey kod-sh'ha katuv ley-mor:

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluḥah.
L'dor va-dor nagid god-leḥa,
U-l'nei-tzah n'zla-him k'du-shat-ḥa nak-dish,
V'shiv-baḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadal v'kadosh atah.

(continued on facing page)
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!”

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.

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.
REMEMBER US, RECALL THE COVENANT, ANDPURIFY US

O Lord, remember Your mercy and Your kindness. For they are everlasting.

Remember us, O Lord, and show us Your favor; Remember us and deliver us.

Remember the people You redeemed from bondage, And Mount Zion, the site of Your presence.

Remember, O Lord, Your love of Jerusalem; Forget not Your love for Zion.

Remember, O Lord, Your Covenant with our forebears:

"I will remember My Covenant with Jacob, Isaac, and Abraham, and I will remember the land."

Remember, O Lord, Your Covenant with our ancestors:

"I will remember My Covenant with your ancestors, whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Have mercy upon us, O Lord, and do not destroy us:

"The Lord is a merciful God who will not forsake you, nor destroy you, nor ever forget the Covenant."

Open our hearts that we may love and revere You:

"The Lord your God will open your heart and the heart of your children, so that you will love God with all your heart and with all your soul, that you may live."

Gather our dispersed and our homeless, as was promised:

"Even if you are dispersed in the remotest parts of the world, from there the Lord your God will gather and fetch you."

Be with us, O Lord, when we seek You:

"If you seek the Lord your God, you shall find God—if you seek with all your heart and all your soul."

Forgive our sins on this day, O Lord, and purify us:

"On this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."
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’mah koleynu, Adonai Eloheynu, h’us v’raheyem aleynu,
V’kabeyl b’rahamin uv-razton et t’filateynu.

Ha-shiveynu Adonai eyleha v’na-shuva,
Ha-deysh yameynu k’kedem.

Al tashli-heynu mil-faneha,
V’ruaḥ kōd-sh’ha al tikāh mimenu.

Al tashli-heynu l’eyt zikna,
Kih-lot kōheynu al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirḥak mimenu.
KI ANU AMEḤA:
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.

Ki anu ameḥa v'ata Eloheynu,
Anu vaneḥa v'ata avinu.
Anu avadeḥa v'ata adoneynu,
Anu k'halėḥa v'ata ṭel-keynu.
Anu nah-lateḥa v'ata gor-a-leynu,
Anu tzoneḥa v'ata ro-eynu.
Anu ḥarmeḥa v'ata notreynu,
Anu fu-lateḥa v'ata yotz-reynu.
Anu ra-yateḥa v'ata do-deynu,
Anu s'gula-tėḥa v'ata k'roveynu.
Anu ameḥa v'ata malkeynu,
Anu ma-amireḥa 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 dofi; he-evi nu, v'hir-shanu, zadnu, ḥamasnu, tafalnu sheker; ya-atnu ra, kizavnu, latznu, maradnu, niatznu, sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref; ra-shanu, shi-ḥatnu, tiavnu, tainu, ti-tanu.
Forgive our sins

On Shabbat add the words in brackets.

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

Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You.

Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love the Lord with all your heart and with all your soul, that you may live."

You are aware of our sins, whether committed consciously or unconsciously, willingly or unwillingly, in public or in private; they are all clearly known to You.

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 preeminence over the beast is negligible, for we all are so trivial.

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.
AL HET: The multitude of our sins

We have sinned against You willingly and unwillingly;
And we have sinned against You by acting without thinking.
We have sinned against You through sexual immorality;
And we have sinned against You knowingly and deceitfully.
We have sinned against You by wronging others;
And we have sinned against You by licentiousness.
We have sinned against You by disrespecting parents
and teachers;
And we have sinned against You by violence.
For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'chal lanu, ka-per lanu.

We have sinned against You by foul speech;
And we have sinned against You through the inclination
to evil.
We have sinned against You by fraud and falsehood;
And we have sinned against You by mocking.
We have sinned against You in our business affairs;
And we have sinned against You by usury and extortion.
For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'chal lanu, ka-per lanu.

We have sinned against You by idle gossip;
And we have sinned against You by haughtiness.
We have sinned against You by rejecting Your commandments;
And we have sinned against You by betraying others.
We have sinned against You by being irreverent;
And we have sinned against You by running to do evil.
We have sinned against You by swearing falsely;
And we have sinned against You by breach of trust.
For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'chal lanu, ka-per lanu.
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 hallow [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.”

“May the Lord show you kindness and be gracious to you.”

“May the Lord bestow favor upon you and grant you peace.”

Congregation: Keyn y’hi ratzon.

The Lord shall bless you and guard you,
The Lord shall bless you and look kindly upon you,
The Lord shall bless you and add to you days of peace.

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.

Praised are You, O Lord, Source of peace.

Sim shalom tovah uv-rahab ha-olam,
Heyn va-heyen v’rahamin aleynu v’al kol yisrael ameha.
Bar-heyenu avinu kulanu kehed bor paneha,
Ki v’or paneha natata lanu Adonai Eloheynu
torat ha-yim, v’ahavat hesed,
U-tz’akah, uv-rahab, v’rahamin, v’ha-yim, v’shalom.
V’tov beyneha l’vareyeh et am-ha yisrael
B’hol eyt uv-hol sha-a bi-sh’lomeha.

B’seyfer ha-yim b’rahah v’shalom ufar-nasah tovah,
Niza-heyr v’nighateyv l’faneha,
Anahehu v’hol ameha beyt yisrael,
L’ha-yim tovim u-le-shalom.
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, inscribe us in the book of goodness.
Avinu Malkeynu, inscribe us in the book of redemption.
Avinu Malkeynu, inscribe us in the book of sustenance.
Avinu Malkeynu, inscribe us in the book of merit.
Avinu Malkeynu, inscribe us in the book of forgiveness.
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.

Avinu mal-keynu, ḥoney-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz’dakah va-ḥesed, v’ho-shi-eynu.
KADDOISH 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.

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.

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.

Congregation and Reader:
Y'hey sh'mey raba m'varah l'al'mul al-mey alma-yah (yit-barah).
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

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[ 528 ] SHAHARIT LE-YOM KIPPUR
KERIAT HA-TORAH / TORAH SERVICE

ד' באלול
תשמ"ה
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.

TORAH SERVICE / YOM KIPPUR

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Torah service

Eyn ka-moḥa va-Elohim Adonai v’eyn k’m’a-aṣeḥa.
Malḥuṭa malḥut kol olamim, unem-shal-t’ha b’hol dor va-dor.
Adonai meleḥ, Adonai malah, Adonai yimoḥ l’olam va-ed.
Adonai az l’amo yiteyn, Adonai y’vareyḥ et amo va-shalom.
Av ha-raḥamim, hey-tiva vi-r’tzonha et tzion,
Tivneh ḥomot y’ru-shaṭa-yim.
Ki v’hā Ivd ba-laḥnu, meleḥ Eyn ram v’nisa adon olamim.

As the Ark is opened:
Va-y’hi bin-soa ha-aron va-yomey moshe,
Kuma Adonai v’ya-futzu oy-veḥa,
V’yanaṣu m’san-eḥa mi-peneḥa.
Ki mi-tzion tey-tzey torah,
U-d’ver Adonai mi-ru-shaṭa-yim.
Baruḥ sheh-natan torah l’amo yisrael bi-k’du-shato.
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 rahum v’hanun,
erēh apa-yim v’rav ḥesed ve-emet.
No-tzeyr ḥesed la-alaifim,
nosey avon va-fe-sha v’ḥata-a v’nakey.
Yi-h’yu l’ratzon imrey fi v’hog-yon libi l’fa-neḥa,
Adonai tzuri v’go-ali.
Va-ani t’filati l’ḥa Adonai eyt ratzon
Elohim b’rov ḥas-deḥa aneyni be-emet yish-eḥa.

TORAH SERVICE / YOM KIPPUR
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-yakeil

The Torah Scrolls are removed from the Ark.

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:

"Glorify 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-neytzaḥ v'ha-hod.
Ki ḥol ba-shama-yim u-va-aretz,
L'ha Adonai ha-mamlaha v'ha-mit-nasey l'ḥol l'rosh.

Rom'mu Adonai Eloheynu
V'hish-tahavu la-hadam rag-lav, kadosh hu.
Rom'mu Adonai Eloheynu v'hish- tahavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.
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:

Baruch atah Adonai, Eloheynu melekh ha-olam,
asher kid-shanu b'mitzvotav, 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:

Baruch Adonai ha-m'verakh l'olam va-ed.

Baruch atah Adonai, Eloheynu melekh ha-olam,
asher b'ahar banu mi-kol ha-amim,
v'natan lanu et torato,
baruch atah Adonai noteyn ha-torah.

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

Baruch atah Adonai, Eloheynu melekh ha-olam,
asher natan lanu torat emet,
v'ha-yeh olam nata b'toheynu,
baruch 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 for 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.)
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—

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
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 purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. The one who burned them shall wash 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.
SIXTH ALIYAH
On Shabbat, Seventh Aliyah

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.

READER’S SHORT KADDISH

Yit-gadal v’yit-kadosh sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-lih mal-hutey
B’ha-yey-thon u-v’yomey-hon u-v’ha-ye’y d’hol 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-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-hta v’shi-rata
Tush-b’hata v’ne-hemata 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.

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

Numbers 29:7-11

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'a-meha.
Pa-tahnu gam si-yam-nu b'vir-hoteha.
Ka-asher za-hinu li-l'mod d'va-reha.
Keyn nizkeh li-sh'mor mitz-vo-teha.

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

V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael,
Al pi Adonai b'yd mo-sheh.

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.
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.)

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HAP'TARAH / YOM KIPPUR
Isaiah 58:5-14

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 SHEHI-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

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

Amen.

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.

For Jewish communities of the world

May God grant the blessings of peace and tranquillity, 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.
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

Our memories illuminate our world.

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine in the darkest night and illumine us the path.

Hannah Senesh

Death is not the enemy

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 Lieberman

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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.

Shir ha-Ma'aravym. Ki ma-mekadem

Shir ha-Ma'aravym. Ki ma-mekadem

Psalms 16:6
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.

Mordecai M. Kaplan, Eugene Kahn, and Ira Einhorn (adapted)

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.
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 Kamens and Jack Riemer
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.
Psalm 23

The Lord is my shepherd, I shall not want.

God makes me lie down in green pastures,

And leads me beside the still waters.

God revives my spirit—and guides me
in paths of righteousness, for the sake of God’s name.

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.
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.

Yit-gadal v’yit-kadash sh’mey raba.
B’alma di v’ra biru-tey, v’yam-lih mal-ḥutey
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.

Y’hey sh’mey raba m’varah l’alam ul-alme y’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’riḥ hu, l’eyla l’eyla mi-kol bir-ḥata v’shi-rata
Tush-b’ḥata v’ne-ḥemata da-amiran b’alma, v’imru amen.

Y’hey sh’lamah raba min sh’ma-ya, v’ḥa-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.

HAZKARAT NESHAMOT
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.

Hadar k’vod ho-deha, v’div-rey nif-l’oteha a-siha.
Ve-ezuz no-ro-teha yo-meyru, u-g’dulat-ha asap-rena.
Zey-her raw tuvia ya-biu, v’tzid-katha y’ra-neynu.
Hanun v’rahum Adonai, eresh apa-yim u-g’dol hosed.
Tov Adonai la-kol, v’ra-hamav al kol ma-asav.
Yo-duha Adonai kol ma-ascha, va-ha-sideha y’var-huha.
K’vod mal-’uhtha yo-meyru, u-g’vu-rat-ha y’da-beyru.
L’hodia li-v’ney ha-adam g’vu-rotav, u-h’h’vod hadar mal-’uhuto.

Ashrey yosh-vey vey-teha, od y’ha-l’huha selah.
Ashrey ha-am sheh-ka’ha lo, ashrey ha-am sheh-Adonai Elohai.
T’hila I’David.
Aro-mimha Elohai ha-melech, va-avarha shimha l’olam va-ed.
B’hol yom avar-geka, va-ahal’la Shimha l’olam va-ed.
Gadol Adonai u-m’hi’al m’od, v’il-g’dulato eyn hey-ker.
Dor l’dor y’shabah ma-aseha, u-g’vuro-teha 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.
   The Lord preserves those who are faithful,
   But destroys those who are wicked.
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 84:5, 144:25, 145, 115:18

Transliteration of Ashrey (continued)

Mal-hut ha mal-hut kol olamim, u-men-shal-t'ha b'hol dor va-dor.
Somey Adonai l'hil ha-nof-lim, v'z'o-keyf l'hil ha-k'fufim.
Eyney hol eyleha y'sa-beyru, v'ata noteyn lohem et o'h-lam b'ito.
   Po-tey-ah et ya-dehah, u-mas-bia l'hil ha ratzon.
Tzadik Adonai b'hol d'ru-hav, v'hashid b'hol ma-asav.
   Karov Adonai l'hil ko-ra'y, l'hil ash'er yik-ra-uhu ve-emet.
R'iz'yon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.
   Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'sha-im yash-mid.
Thilat Adonai y'daber pi,
   Vi-vareykh kol basar sheym kod-sho l'olam va-ed.
   Va-anah-nu n'va-reykh Yah, mey-ata v'ad olam, Hallelujah.

Returning the Torah Scrolls to the Ark

Reader:

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."
On Shabbat:

Mizmor l'David.

Havu la-donai b'ney eylim,
Havu la-donai kavod va-oz.
Havu la-donai k'vod sh'mo,
Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim,
Eyl ha-kavod hir-im,
Adonai al ma-yim rabim.

Kol Adonai ba-koah,
Kol Adonai be-hadar.
Kol Adonai shoveyr arazim,
Va-y'shabeyr Adonai et arse y ha-l'vanon.

Va-yar-kideym k'mo eygel,
L'vanon v'sir-yon k'mo ven reymim.

Kol Adonai hotseyv la-havot eysh.
Kol Adonai yahil midbar,
Yahil Adonai midbar kadaysh.

Kol Adonai y'holeyl aya-lot, va-yehe-sof y'arot,
Uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav,
Va-yey-shev Adonai melekh l'olam.

Adonai oz l'am yiteyn,
Adonai y'vareyeh et amo va-shalom.  Psalm 29

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 up high, 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 them up, 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-ḥey olam, V’yavo meleḥ ha-kavod.
Mi zeh meleḥ ha-kavod, Adonai izuz v’gilbor,
Adonai gilbor nīl-ḥama.
Se-u sh’arim ro-shey-hem, us-u pit-ḥey 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, tsy-veyl v’yosḥ-vey vah.
Ki hu al yamim y’sadah, v’al n’haret y’ho-n’neha.
Mi ya-aleh v’har Adonai, u-mi yakum bi-m’kom kod-sho.
N’ki ha-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v’lo nish-ba l’mir-mah.
Yisa v’raḥah mey-eyt Adonai, u-tz’daakah mey-Elohe y’hi-sho.
Zeh dor dor-shav, n’vak-shey fa-neḥa ya-akvo, 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

☞ 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 darheh no-am,
V’hol n’tivo-toha shalom.
Ha-shiveynu Adonai ysheha v’na-shuva,
Hshadeish yameynu k’kedem.

MEDITATION

☞ 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.)

TORAH SERVICE / YOM KIPPUR
HATZI 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, exalted and praised, 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. 606) may be recited here or before the congregational Amidah.

Reader:

Yit-gadal v’yit-kodash sh’mei raba,
B’alma di v’ra hiru-tey, v’yam-lihi 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’hey sh’mei raba m’varaḥ l’alam ul-almei alma-ya.

Reader:

Yit-baraḥ v’yish-tabah v’yit-pa-ar v’yit-romam v’yit-na-sey
V’yit-hadar v’yit-aleh v’yit-halal sh’mei d’kud-sha—
B’riḥ hu, l’eyla l’eyla mi-kol bir-hata v’shi-rata
Tush-b’hata v’ne-ḥemata da-amiran b’alma, v’imru amen.
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.
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.

MUSAF SERVICE / YOM KIPPUR

MUSAF LE-YOM KIPPUR
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; 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.

[601] MUSAF SERVICE / YOM KIPPUR

MUSAF LE-YOM KIPPUR [601]
THANKSIVING 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.

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 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.

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.

[603] MUSAF SERVICE / YOM KIPPUR

MUSAF LE-YOM KIPPUR [603]
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 wronging 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, forgive us, pardon us, grant us atonement.
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

Oseh shalom bi-m’romav, hu ya-aseh shalom
Aleynu v’al kol yisrael, v’imru amen.
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.
May they not be shamed by my actions,
And may their actions bring me no shame.

Accept my prayer as though I were
Supremely qualified for this task,
Imposing in appearance, pleasant of 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.

* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the “Interpretive Amidah Blessings” (p. 891).

Zohreynu l'ha-yim melech hafteyzta ba-ha-yim.
V'hot-veynu b'seyfer ha-ha-yim, I'm-ana ha Elohim ha-yim.
M'hal-keyl ha-yim b'hesed,
M'ha-yey meyitim b'ra-ha-mim rabim,
Somey nif lim v're-yey holim u-matir asurim,
U-m'ka-veynu emu-nato li-sheyney afar.
Mi ha-m'a-ha ba-al g'vurot u-mi do-meh lah,
Melech mey-mit u-m'hayeh u-matz-miah y'shua.
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.

U-v'shofar gadol yi-taka, v'kol d'ma-mah dakah yi-shoma.
U-mal-ahim yey-hahe-y-zun, v'hil u-r'ada yah-hey-zun.
V'ymru: hiney yom ha-din, li-kod al tz'va marom ba-din,
Ki lo yizku v'e-y-neh la-ba-din,
V'hol ba-ei olam ya-avrun l'fanha ki-v'ney maron.
K'va-karat ro-eh edro, ma-avir tzono tahat shivto,
Keyn ta-avir v'tispor v'tim-neh, v'tif-kod nefesh kol hai,
V'tah-toh kitz-vah l'hol b'ri-yah, v'tih-toh et g'zar dinam.
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 DEGREE.

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, know-
ing 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
glass 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 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. “The Lord shall reign over all the earth; on that day the Lord shall be One and God’s name One.” Thus the Psalmist sang:

“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 yifn b’ra-ḥamim,
V’yaḥon am ha-m’ya-hadin sh’mo,
Erev va-voker b’ḥol yom tamid,
Pa-ama-yim b’ahavah sh’ma omrim:

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.
Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V’hu yash-mi-eynu b’ra-ḥamav shey-nit l’ey-ney kol ḥai,
Li-h’yt laḥem ley-lo-him. Ani Adonai Eloheyo-ḥem.

Aḏir aḏi-reynu, Adonai aḏo-neynu, ma aḏir shimḥa b’ḥol ha-arets.
V’ha-yi Adonai l’meleḥ al kol ha-arets, ba-yom ha-hu yi-h’yeh
Adonai eḥad u-sh’mo eḥad. U-v’divre yod-sh’ha katuv ley-mor:

Yimloḥ Adonai Yolam, Eloha-yiḥ tzion l’dor va-dor, Halleluyah.
L’dor va-dor nagid god-leḥa,
U-l’nei-tzah n’zaḥim k’du-shat-ḥa nak-disḥ.
V’sḥiv-ḥaḥa Eloheynu mi-pinu lo yamush l’olam va-ed,
Ki Eyi meleḥ gadol v’kaḥdish qahah.

(continued on facing page)
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.
V'YE-ETAYU: A medieval “vision of the future”

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 utmostmost peoples, hearing,
Shall hail Thee crowned King.

English version by Israel Zangwill
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-ḥut-ha shomrey shabbat v’korey oneg,
Am m’kad-shey sh’vi-i, kulam yis-b’u v’yit-angu mi-tuveh, V’ha-sh’vi-i ratzita bo v’kidash-īo,
Hemdat yamim oto karata, zeyher l’ma-asey v’reyshit.
ALENU

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."

Aleynu l'sha-bey-ah la-adon ha-kol,
La-teyt g'dula l'yoetzeyr b'reyshit.
Sheh-lo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Sheh-lo sam 'hel-keynu ko-hem,
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishta-havim u-modim,
Lifney meleh mal'hey ha-m'lahim, ha-kadosh bara'h hu.
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.”
The Avodah

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. Hyams (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 ballock, and recite the second confession.

SECOND CONFESSION OF THE HIGH PRIEST

"for the sins of my fellow-priests"

The High Priest would then recite the second confession, identifying the sins of his fellow-priests. The text is in Hebrew, and it translates as follows:

Thus would the High Priest pray: O God, I have sinned; I have committed iniquity; I have transgressed before You—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—my household and the children of Aaron, the people consecrated to Your service. 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—my household and the children of Aaron, the people consecrated to Your service. 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"

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 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.

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, forgave the congregation of Israel.

[641] AVODAH SERVICE / YOM KIPPUR

SEDER HA-AVODAH [640]
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.

Sacrifice

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’mah koleynu, Adonai Eloheynu, ḥas v’raḥeym aleynu,
V’kabeyl b’raḥamim uv-ratzon et t’filiteynu.

Ha-shiveynu Adonai eyleh v’na-shuva,
Ḥadeysh yameynu k’kedem.

Al tashli-ḥeynu mil-faneḥa,
V’ruah kod-sh’ha al tikaḥ 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.

Ki anu ameḥa v'ata Eloheynu,  
Anu vaneḥa v'ata avinu.

Anu avadeḥa v'ata odoneynu,  
Anu k'ha-leḥa v'ata ḥel-keynu.

Anu noḥ-latėḥa v'ata gora-leynu,  
Anu tzoneḥa v'ata ro-eynu.

Anu ḥar-meḥa v'ata no-treynu,  
Anu fa-latėḥa v'ata yotz-reynu.

Anu ra-yateḥa v'ata do-deynu,  
Anu s'gulateḥa v'ata k'roveynu.

Anu ameḥa v'ata maileynu,  
Anu ma-amireḥa 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.

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]

MUSAF LE-YOM KIPPUR

[648]
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’lihot, s’lah lanu, m’hal 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’lihot, s’lah lanu, m’hal 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’lihot, s’lah lanu, m’hal 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.

AL HET: For these, too, we repent

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 greating 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.
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 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 Mitzvat 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.

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 Malkenu, 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.”

“May the Lord show you kindness
and be gracious to you.”

“May the Lord bestow favor upon you
and grant you peace.”

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 tovah uv-raḥah ba-alam,
Heyn va-ḥesed v’raḥamim aleynu v’al kol yisrael amoḥa.
Bar-ḥeynu avinu kulānu k’ehad b’or paneḥa,
Ki v’or paneḥa natata lanu Adonai Eloheynu
torat ha-yim, v’ahavat ḥesed,
U-tz’akah, uv-raḥah, v’raḥamim, v’ha-yim, v’shalom.
V’tov b’eyneḥa l’varev et am-ha yisrael
B’hol eyt uv-ḥal sha-a bi-sh’lomeḥa.

B’seyfer ha-yim b’raḥah v’shalom ufar-nasah tovah,
Niza-ḥeyn v’nikatev l’paneḥa,
Anaḥnu v’ḥol amma beyt yisrael,
L’ha-yim tovim ul-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. Amen.
Ha-yom t'varheynu. Amen.
Ha-yom t'gadleynu. Amen.
Ha-yom tid-r'sheynu l'tovah. Amen.
Ha-yom tih't'veynu l'ha-yim tovim. Amen.
Ha-yom tish-ma shav-ateynu. Amen.
Ha-yom t'kabeyl b'ra'hamim uv-ratzon et t'filateynu. Amen.
Ha-yom ti-m'heynu bi-min tzid-keha. Amen.
Ha-yom timhol v'tislah l'hol avonoteynu. Amen.
KADISH 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, exalted and 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 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, Berokhot 17a