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*Let Your Home Become a Sanctuary*

Celebrating the High Holidays  
with Temple Beth David  
5781



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וַעֲשׂוּ לִי מִקְדָּשׁ

*“Make for Me A Sanctuary”*

*(Exodus 25.8)*

With gratitude to Dr. Gary de Sesa, our Musical Director, Teresa Arrigo, Andrew DiMartino, Karen Lehman DiMartino and Laurinel Owen and for their musical contributions to our worship; to Craig Cooper, Austin Levine and Darya Bradshaw for recording and production support; to Robert Russo for the printing of this High Holiday Prayerbook.

“Make for Me a Sanctuary” High Holiday Prayerbook created by Rabbi Beth H. Klafter & Rabbi/Cantor Audrey B. Halpern for the exclusive use of Temple Beth David, Commack, NY for 5781 High Holidays. In addition to original English compositions by the clergy, sources include: Gates of Repentance (CCAR), Gates of Prayer (CCAR), Gates of Forgiveness (CCAR), Mishkan HaNefesh (CCAR), Mishkan HaLev (CCAR) High Holiday Companion (Hebrew College, Newton Centre, MA). Authors of poetry and quotations as noted.

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Our dear members and friends,

At this holiest time of the year, we take these moments as we begin our prayers to express our gratitude to all of you. From our leadership who have shown courage and fortitude and incredible dedication to our temple family, to each of you, our loyal members, who have stood by us as we've struggled together to find our way in unprecedented circumstances, the roles you have played have been vital and sacred.

It has not been easy, but it has been heartwarming to see your faces on computer screens from Commack to much of the country. Through it all we have learned that wherever we are we can create a *kehillah kedosha* – a holy congregation that has defied this challenging time and will continue to thrive.

The generosity of many of you has enabled us to sustain ourselves while assisting those who have been stricken in one way or another. We, your clergy, are moved by the many kindnesses we have witnessed. The financial contributions to support the memberships of others, the gifts of food, time, services and friendship have all touched our hearts and made us feel proud to serve this congregation.

You have met us time and again with open hands and open hearts. Our prayer for you, then, during these Days of Awe, is that the many blessings each of you have offered will be returned to you.

The prayers we are about to share have been compiled lovingly by us as an expression of our commitment to our history and our devotion to the process of the ongoing revelation of God's vision for this world. May these words bring their message of comfort and peace and may the year five thousand seven hundred and eighty-one be a time of redemption and renewal; forgiveness and hope.

Shana Tova with our love,

*Rabbi Beth H. Klafter*

*Rabbi/Cantor Audrey B. Halpern*

וַעֲשׂוּ לִי מִקְדָּשׁ

*“Make for Me A Sanctuary”*

*(Exodus 25.8)*

*YOM KIPPUR EVENING*

*Rabbi Beth H Klafter      Rabbi/Cantor Audrey B Halpern*

Yom Kippur: the Jewish people's festival of the Soul  
and Kol Nidrei its sacred portal – a night of deep emotions,  
as night, as the Psalmist wrote, to 'rejoice with trembling.'  
We rejoice at the sound of Kol Nidrei -- rhythmic words of release  
from vows, oaths and promises to God we fail to keep.  
We tremble at the melody. Music of amazement.  
It fills us with awe on this Day of Awe.  
We rejoice as we join our souls together  
in this hour of repentance and renewal.  
We rejoice as we commit ourselves to great endeavors  
to ideals of justice and righteousness and peace.  
We rejoice in the freedom that is the true gift of Kol Nidrei:  
The freedom to begin a new year without fear of failure.  
We rejoice with trembling and enter this day to face our humanity.

Chant your supplications to God  
in a melody that makes the heart weep,  
and your praises of God  
in one that will make it sing.  
Thus you will be filled with love and joy  
for the One who sees the heart.

(Rabbi Judah ben Samuel)

If you are not a better person tomorrow than today, what need have you for  
tomorrow?

(R. Nachman of Braslav)

## YOM KIPPUR

### Musical Prelude

#### Honoring our Presidents

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

#### הדלקת הנרות

Creator of beginnings, as you created the world on this day, fragments into a universe, so unite our hearts and the hearts of all who serve You. Illumine our lives with the light of Torah, for by Your light, do we see light. Grant us this year the light of renewal and of redemption, the light of healing and of peace.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתַי וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב.

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and commands us to kindle the lights of (Shabbat and) Yom Tov.

## YOM KIPPUR

Once more Atonement day has come.  
All pretense gone,  
Naked heart revealed to the hiding self,  
We stand on holy ground,  
Between the day that was and the one that must be.  
We tremble.  
At what did we aim?  
How did we stumble?  
What did we take? What did we give?  
To what were we blind?  
Last year's confession came easily to the lips.  
Will this year's come from deeper than the skin?  
Say then:  
Why are our paths strewn with promises like fallen leaves?  
Say then: When shall our lust be for wisdom?  
Say now:  
Love and truth shall meet;  
Justice and peace shall embrace.  
O Hope of Israel:  
In our weakness, give us strength.  
In our blindness, be our guide.  
When we falter, hold our hand.  
Make consistent our impulse for good;  
Let us know the joy of walking in Your ways.

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

אור זרע לצדיק, ולישרי לב שמחה.

Kol Nidrei: a whisper of wings, as promises are remembered. Heart of all life, from this Day of Atonement to the next may we reach it in peace. Help us to keep these vows. We have come to seek pardon and forgiveness.

כל נדרי

כָּל-נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי  
וְשְׁבוּעוֹת, וְדִנְדָּנָא וְדִאֲשְׁתַּבְּעָא וְדִאֲחֲרִימָנָא  
וְדִאֲסָרְנָא עַל נַפְשָׁתְנָא, מִיּוֹם כְּפוּרִים זֶה עַד יוֹם  
כְּפוּרִים הֵבֵא עֲלֵינוּ לְטוֹבָה. כְּלָהוֹן אֲחֲרָטְנָא בְּהוֹן,  
כְּלָהוֹן יְהוֹן שְׁרוֹן, שְׁבִיקִין שְׁבִיתִין, בְּטָלִין וּמְבַטְלִין,  
לֹא שְׁרִירִין וְלֹא קִיָּמִין. נִדְרָנָא לֹא נִדְרֵי, וְאֶסְרָנָא לֹא  
אֶסְרֵי, וְשְׁבוּעָתְנָא לֹא שְׁבוּעוֹת.

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

Knowingly or not, the whole community of Israel and all who live among them have sinned. Let them be forgiven. As in Your love, You have been patient with this people from the time You led us out of Egypt to the present day, so, in Your great love, may You forgive Your people now.

שמע וברכותיה

בְּרַכּוּ אֶת-יְיָ הַמְּבָרָךְ!

Praise the Eternal, to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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



YOM KIPPUR

Blessed are You, Adonai, with wisdom You open the gates of night, placing stars in the sky. You roll the cycle of darkness and light, setting day apart from night. You are the God of all we perceive, the God of all that is beyond our vision.

*Baruch Atah Adonai, Hamaariv aravim.*

Blessed are You, Adonai, Creator of the evening.

*Ahavat Olam beit Yisrael*, Your love envelopes Your people, Israel. We receive Your love in the gift of Torah, the obligations, the discipline and the law. We shall feel Your love as we rejoice in your Teachings. They are the very essence of our days.

*Baruch Atah Adonai, Ohev amo Yisrael.*

Blessed are You, Adonai, the One who loves Your people, Israel.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

*Hear, O Israel: the Eternal is our God, the Eternal is One!*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד!

*Blessed is God's glorious majesty for ever and ever!*

*V'ahavtah et Adonai Elohecha*, you shall love all who are close to you. *B'chol l'vavecha*, with all your heart. *U'v'chol nafsh'cha*, with all your soul. *U'v'chol m'odecha*, with all your strength. Remember these words when you lie down and when you rise up. When you have joys to share. When you are angry and when you are not. Speak of them in your home and when you are away. *U'k'shartam*, bind yourself to their lives and to the life of the universe. Let them be the symbol before your eyes. Write them on the doorposts of your heart, and on your gates. *L'ma'an tizk'ru*, you shall remember these words. All of these words. Then you will become holy to your God.

I, Adonai, am your God, who brought you into this world to love what is good.  
*Ani Adonai Eloheichem.*

גאולה

You took us out of the darkness so that Your light might dwell among us. You showed us Your power to bring down the powerful, uplift the enslaved, transform the social order. You showed us your strength so that we might remember our own. We carry the vision of the Exodus wherever we go.

מִי־כְמֹכָה בְּאֵלִים, יי?

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

מִי כְּמֹכָה נְאֻדָּר בְּקִדְשׁ,  
נִרְאָה תְהִלָּתוֹ, עֹשֶׂה פְלֵאָה?

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

מִלְכוּתְךָ רָאוּ בְּנֵי־יִשְׂרָאֵל בְּיָם סוּף, בְּיָמֵי מֹשֶׁה; "זֶה אֱלֹהֵינוּ"  
עָנּוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"

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

וְנֹאמַר: "כִּי־פָדָה יְיָ אֶת־יַעֲקֹב וְגָאֹל מִיַּד חֹזֵק מִמֶּנּוּ."  
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

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

השכיבנו

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

Eternal and infinite God, banish our darkness. Be present to us as the sudden light that lifts the heart and brings us joy. Then shall we be at peace, O God, whose peaceful shelter we seek through all the days and nights of our lives.

READER'S KADDISH

חצי קדיש

יתגדל ויתקדש שמה רבא בעלמא די-ברא כרעותה, וימליך  
 מלכותה בחייכון וביומיכון ובחיי דכל-בית ישראל, בעגלא  
 ובזמן קריב, ואמרו: אמן.  
 יהא שמה רבא מקברך לעלם ולעלמי עלמיא.  
 יתברך וישתבח, ויתפאר ויתרומם ויתנשא, ויתהדר  
 ויתעלה ויתהלל שמה דקודשא, בריך הוא, לעלא מן  
 כל-ברכתא ושירתא, תשבחתא ונחמתא דאמירן בעלמא,  
 ואמרו: אמן.

There is no human being who does not carry a treasure in the soul:  
 a moment of insight; a memory of love; a dream of excellence; a call to worship.  
 (Abraham Joshua Heschel)

תפלה

ארני, שפתי תפתח, ופי יגיד תהלתך.

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

THE DISTANT SHORES OF BLESSING

אבות ואמהות

ברוך אתה יי, אלהינו ואלהי אבותינו ואמותינו:  
 אלהי אברהם, אלהי יצחק, ואלהי יעקב. אלהי  
 שרה, אלהי רבקה, אלהי לאה ואלהי רחל. האל  
 הגדול, הגבור והנורא, אל עליון. גומל חסדים  
 טובים וקונה הכל, וזוכר חסדי אבות ואמהות,  
 ומביא גאולה לבני בניהם, למען שמו באהבה.

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר  
 החיים, למענה אלהים חיים. מלך עוזר ומושיע  
 ומגן. ברוך אתה, יי, מגן אברהם ועזרת שרה.

גבורות

We pray that we might know before whom we stand: the power whose gift is life, who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us for no other reason save that we are human, for love through which we may all blossom into persons who have gained power over our lives.

We pray to stand upright, we fallen; to be healed, we sufferers;  
we pray to break the bonds that keep us from the world of beauty;  
we pray for opened eyes, we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,  
our own powers in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women flower toward the sun.

קדושת השם

אתה קדוש ושמה קדוש, וקדושים בכל-יום  
יהללוך סלה.

You are holy, Your name is holy, and those who strive to be  
holy declare Your glory day by day.

*Uv'echein* - and so we sense Your holiness in the awe we feel at all You have created. As witnesses of wonder, may we treat this earth with loving care.

*Uv'chein* – and so we sense Your holiness through honor as we envision a world where all of Your creatures – all colors and creeds, will embrace one another.

And so, *uv'chein* – as we sense Your holiness, we will live together in a world governed by righteousness, truth and honor.

May the knowledge of Your nearness inspire us to bring holiness into this world.

## YOM KIPPUR

### קְרוּשַׁת הַיּוֹם

Our God, and God of the generations before us, may a memory of us ascend and come before You. May it be heard and seen by You, winning Your favor and reaching Your awareness, together with the memory of our ancestors, the memory of Your holy city, Jerusalem, the memory of the family of Israel. May we be remembered for safety, for well-being and favor, for love and compassion, for life and for peace on this Day of Atonement.

Eternal our God remember us. Amen.

Eternal our God, be mindful of us. Amen.

Eternal our God, redeem us for a life of goodness and blessing. Amen.

### בְּרַכַּת שְׁלוֹם

*Shalom rav al Yisrael amcha tasim l'olam.* Grant abundant peace over Israel, Your people, forever. For You are the sovereign source of all peace. So may it be good in Your eyes to bless Your people Israel in every season and in every hour with Your peace.

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

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

## MEDITATION

My God: keep my tongue from doing harm and my lips from lies and deceit. Open my heart to Your Torah, that I may follow its path. Act, for the sake of Your name. Act, for the sake of Your shielding hand. Act, for the sake of Your holiness. For the sake of those who love You, their rescue and safety. Let Your shielding and loving hand be the answer to my prayer.

### *“Samachti B'omrim Li”*

I rejoiced with those who said to me, “Let us go to the house of Adonai.”

Our feet are standing within your gates, O Jerusalem.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל  
 תְּתַעַלֵּם מִתְחַנְּתָנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֵרֶף  
 לֹמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים  
 אֲנַחְנוּ וְלֹא חָטָאנוּ, אָבֵל אֲנַחְנוּ חָטָאנוּ. חָטָאנוּ,  
 עֲוִינוּ, פָּשַׁעְנוּ.

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

### על חטא

עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרְצוֹן,

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

עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזָרוֹן וּבְשִׁגְגָה,

*the sin we have committed against You consciously or unconsciously,*

וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסִתּוֹ.

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

עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהַחֲהוֹר הַלֵּב,

*The sin we have committed against You in our thoughts,*

על חטא שחטאנו לפניך בדבור פה,

*the sin we have committed against You with our words,*

ועל חטא שחטאנו לפניך בחזק יד.

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

ועל כלם, אלוהי סליחות, סלח לנו, מחל לנו, כפר לנו!

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

על חטא שחטאנו לפניך באמוץ הלב,

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

על חטא שחטאנו לפניך בחלול השם,

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

ועל חטא שחטאנו לפניך בזלזול הורים ומורים.

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

על חטא שחטאנו לפניך בלשון הרע,

*The sin we have committed against You by speaking slander,*

על חטא שחטאנו לפניך במשא ובמתן,

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

ועל חטא שחטאנו לפניך בהונאת רע.

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

ועל כלם, אלוהי סליחות, סלח לנו, מחל לנו, כפר לנו!

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

## YOM KIPPUR

Out of the depths I call to You, God. Adonai, listen to my cry; we have sinned against you, O God, and against each other. Help us to turn, O God; help us to find forgiveness.

Eternal God draw us near to Your service.

Remove from us the deafness that keeps us from hearing You.

Remove from us the blindness that obscures our vision of You.

Remove from us the stubbornness to resist Your will.

Remove from us the selfishness that makes us small.

God help us to rise above what we have been. Strengthen us with love of righteousness. On this Sabbath of Sabbaths, kindle within us a light to illumine all other days. Bless us in all the holy spaces that we have created; enable us to bring holiness into all that we touch with our lives and our love.

*"God Bless this House"*

אבינו מלכנו

*Avinu Malkeinu*, our parent, our majesty: A hundred generations have stood before You. On this night of return, let us find the humility to come close to You. For You are absent only when we fail to make room for You in our hearts and in our homes.

We call you *Avinu*, as a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call you *Malkeinu*, as a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build a world of justice and of peace. To this vision, to this possibility, we offer ourselves anew.



אָבינוּ מֶלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

*Avinu Malkeinu, hear our prayer.*

אָבינוּ מֶלְכֵנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

*Avinu Malkeinu, let the gates of heaven be open to our plea.*

אָבינוּ מֶלְכֵנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים  
וְעַת רְצוֹן מִלְפָּנֶיךָ.

*Avinu Malkeinu, let this be an hour of compassion and favor.*

אָבינוּ מֶלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

*Avinu Malkeinu, give strength to Your people Israel.*

אָבינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.

*Avinu Malkeinu, remember those slain for their love of Your name.*

אָבינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל  
קְדוּשַׁת שְׁמֶךָ.

*Avinu Malkeinu, remember those who went through fire and water for Your sake.*

אָבינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, be mindful of us, and help us.*

אָבינוּ מֶלְכֵנוּ, פְּתוּבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

*Avinu Malkeinu, inscribe us in the Book of Forgiveness.*

אָבִינוּ מִלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

*Avinu Malkeinu, inscribe us for blessing in the Book of Life.*

אָבִינוּ מִלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

*Avinu Malkeinu, inscribe us in the Book of deliverance and redemption.*

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

*Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.*

## עֲלִינוּ

עֲלִינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית, שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפָּחוֹת הָאֲדָמָה; שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם, וְגוֹרְלֵנוּ  
כְּכָל־הַמּוֹנִם.

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא,

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

YOM KIPPUR

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of many  
And then all will share equally in the Earth's abundance  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then all will cherish life's creatures  
And then everywhere will be called Eden once again

(Judy Chicago)

וְנֹאמֵר: "וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ; בַּיּוֹם הַהוּא  
יְהִיָּה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד."

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

(Rabbi Alvin Fine)

MOURNER'S KADDISH

קדיש יתום

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי־בְרָא  
כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי  
דְכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

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

זֶהָ שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֻלְמַיָּא.

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

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ  
הוּא, לְעֵלָא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא  
וְנַחֲמְתָּא וְאַמְיָרִין בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam  
ve-yit-na-sei, ve-yit-ha-adar ve-yit-a-leh ve-yit-ha-lal she-mei  
de-ku-de-sha, be-rich hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta,

tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran be-al-ma,  
ve-i-me-ru: a-mein.

זֶהָ שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל־כָּל  
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ  
וְעַל־כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

*"Oseh Shalom"*

וַעֲשׂוּ לִי מִקְדָּשׁ

*“Make for Me A Sanctuary”*

*(Exodus 25.8)*

*YOM KIPPUR DAY*

*Rabbi Beth H Klafter*

*Rabbi/Cantor Audrey B Halpern*

And so I pray  
that my spirit have the strength to soar,  
that my heart have the courage to seek,  
and my mind the wisdom to discover  
a life of meaning and purpose.

Grant me, O God,  
strength,  
courage,  
and wisdom.

(Rabbi Karyn Kedar)

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

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

(Bachya ibn Pakuda)

Together, let us write a beautiful Book of Life  
for the Holy One to read.

“Our actions help us live in such a way that when we suffer life’s darkest depredations, we will always have ways of coping with them. Our actions may not change the ultimate outcome one iota, but they alter our attitude, bolster our ability to withstand challenges, help us handle unavoidable misfortunes better, and see life’s value amid chaos and dismay.

(Rabbi Aaron Panken)

## YOM KIPPUR

### YOM KIPPUR MORNING

We thank You, living and Eternal One, for morning light, for the breath within us, for strength and life renewed. Now it opens before us: this Sabbath of Sabbaths, gift of spacious contemplation, mirror for the soul. May we see our lives reflected in this still, clear pool – a day apart, unhurried time, undivided mind. Give us joy in this day that we share; give us presence and attention, clear vision and a listening heart. We wake to the morning. We open our eyes. We breathe Your name.

מה טוב

מה טוב אלהיך, יעקב, משכנותיך, ישראל!

ואני, ברב חסדך אבא ביתך,  
אשתחווה אליהם כל קדשך ביראתך.

י, אהבתי מעון ביתך, ומקום משכן כבודך.  
ואני אשתחווה ואכרעה, אברכה לפניי עשי.

ואני תפילתי לך, י, עת רצון.  
אלהים, ברב חסדך, ענני באמת ישעך.

*Mah Tovv* – how beautiful are your tents, O Jacob! Your dwelling places, Israel!

This is the day of God. On this day we are called upon to repair, to repent and to renew.

This is the Day of Awe. On this day, we stand in Your presence. What are we? A leaf in the storm, a fleeting moment in the flow of time, a whisper among the stars?

This is the day of our atonement. We return to You as children, returning to a loving parent. Receive us, O God, with compassion and accept the prayers of our souls.

This is the day of decision. Help us to mend and to heal. Inscribe us for blessing in the Book of Life.

YOM KIPPUR

שמע וברכותיה

בְּרַכּוּ אֶת־יְיָ הַמְבָרָךְ!

Praise the Eternal, to whom our praise is due!

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד!

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

Source of our blessings, *Yotzer Or*, Eternal God, Your power fills the universe, turning dusk to dawn, bringing peace and creating all things. Infinite light is preserved in life's treasure-house; 'Light from the darkness!' said God – and it was so. We stand in awe on this Day of Awe at the beauty and majesty of life.

*Baruch Atah Adonai, Yotzer Ham'orot.*

Blessed are You, Adonai, Creator of light.

With abundant love, *Ahavah Rabbah Ahavtanu*, Eternal God, You have loved us. With tender compassion, You have given us Your precious gifts. Grant that like our parents before us we may listen, learn and teach the words of Your Torah. May the light of Torah ignite the souls of our children. On this Day of Atonement, we proclaim You are one.

*Baruch Atah Adonai, Habocheir b'amo Yisrael b'ahavah.*

Blessed are You, Adonai, who has chosen the people Israel with love.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

*Hear, O Israel: the Eternal is our God, the Eternal is One!*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד!

*Blessed is God's glorious majesty for ever and ever!*

You shall love the Lord your God with all your mind, with all your strength and with all your being. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them in your home and on



your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes. Inscribe them on the doorposts of your house and on your gates. Be mindful of all My Mitzvot and do them; so shall you consecrate yourselves to your God. I, Adonai, am your God who led you out of Egypt to be your God. I, the Adonai, am your God.

גאולה

You took us out of the darkness so that Your light might dwell among us. You showed us Your power to bring down the powerful, uplift the enslaved, transform the social order. You showed us your strength so that we might remember our own. We carry the vision of the Exodus wherever we go.

מִי־כַמְכָּה בְּאֵלִים, יי?

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

מִי בְּמִכָּה, נְאֻדָּר בְּקִדְשׁ,  
נוֹרָא תְהִלָּת, עֲשֵׂה פִּלְאָ?

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

שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִים לְשִׁמְךָ עַל־שִׁפְתֵי הַיָּם;

יְחַד בְּלִים הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: "יְיָ יִמְלֶךְ לְעוֹלָם  
וָעַד!"

With great joy the redeemed shall accept You as their King, and  
all will say with one accord: "The Eternal will reign for ever and  
ever!"

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

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

Open the gates of prayer that my words may ascend.

## תפלה

אֲדַנִּי, שְׁפֹתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

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

GOD OF ALL GENERATIONS

אבות ואמהות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי  
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל. הָאֵל  
הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Praised be our God, the God of our fathers and our mothers:  
God of Abraham, God of Isaac, God of Jacob; God of Sarah,  
God of Rebekah, God of Leah and God of Rachel; great,  
mighty, and awesome God, God supreme.

*Ruler of all the living, Your ways are ways of love. You  
remember the faithfulness of our ancestors, and in love bring  
redemption to their children's children, for the sake of Your  
name.*

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

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר  
הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

You are our Sovereign and our Help, our Savior and our  
Shield. Blessed is the Eternal One, Shield of Abraham,  
Protector of Sarah.

We pray that we might know before whom we stand: the power whose gift is life, who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us for no other reason save that we are human, for love through which we may all blossom into persons who have gained power over our lives.

We pray to stand upright, we fallen; to be healed, we sufferers;  
we pray to break the bonds that keep us from the world of beauty;  
we pray for opened eyes, we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,  
our own powers in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women flower toward the sun.

## ונתנה תקף

It is told that the words we are about to hear were uttered by Rabbi Amnon of Mayence. He said: *Unetaneh tokef kedushat hayom*, "Let us declare the sacred power of this day; it is awesome and full of dread." But if we only make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin.

ונתנה תקף קדשת היום כי הוא נוֹרָא וְאִים. ובו  
תנשא מלכותך ויבון בְּחֶסֶד בְּסֵאֶף וְתִשָּׁב עָלֶיךָ  
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּוֹדַע וְעַד,  
וְכֹתֵב וְחֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתִזְכֹּר כָּל־הַנְּשָׁכָחוֹת,  
וְתִפְתַּח אֶת־סֵפֶר הַזְּכוּרוֹת, וּמֵאֲלֵיךָ יִקְרָא וְחֹתֵם  
יָד כָּל־אָדָם בוּ.

The great Shofar is sounded,  
the still small voice is heard;  
the angels,  
gripped by fear and trembling,  
declare in awe:  
This is the Day of Judgement!  
for even the hosts of heaven are judged,  
as all who dwell on earth  
stand arrayed before You.

On Rosh HaShanah it is written, on Yom Kippur it is sealed:

That this year people will live and die,  
some more gently than others  
and nothing lives forever.  
But amidst overwhelming forces  
of nature and humankind,

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we still write our own Book of Life,  
and our actions are the words in it,  
and the stages of our lives are the chapters,  
and nothing goes unrecorded, ever.

Every deed counts.

Everything you do matters.

And we never know what act or word  
will leave an impression or tip the scale.

So, if not now, then when?

For the things that we can change, there is *teshuvah*, realignment,

For the things we cannot change, there is *tefillah*, prayer,

For the help we can give, there is *tzedakah*, justice.

Together, let us write a beautiful Book of Life  
for the Holy One to read.

(Rabbi Joseph B. Meszler)

But repentance, prayer and charity temper judgment's severe decree.

With each of these three gestures, we are offered a gift. The gift of breath. That connects us to everything that is and was and will yet be. These three, *teshuvah*, *tefillah*, *tzedakah* they allow us to live. To find our own breath. To enliven and enrich our own Book.

Our origin is dust

and dust is our end.

Each of us is a shattered urn,

grass that must wither

a flower that will fade,

a shadow moving on

a cloud passing by

a particle of dust floating on the wind

a dream soon forgotten.

But You are the Majesty,

the everlasting God!

SANCTIFICATION

קדושה

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

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

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

*Holy, Holy, Holy is the God of all being, the fullness of the  
whole earth is God's glory!*

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

Source of our strength, sovereign God, how majestic is Your  
presence in all the earth!

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

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

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

You alone are our God and our Creator; You are our Ruler  
and our Helper; and in Your mercy You reveal Yourself in  
the sight of all the living:

I AM YOUR ETERNAL GOD!

”אֲנִי יְיָ אֱלֹהֵיכֶם!”

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

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

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*Uv'echein* - and so we sense Your holiness in the awe we feel at all You have created. As witnesses of wonder, may we treat this earth with loving care.

*Uv'chein* – and so we sense Your holiness through honor as we envision a world where all of Your creatures – all colors and creeds, will embrace one another.

And so, *uv'chein* – as we sense Your holiness, we will live together in a world governed by righteousness, truth and honor.

May the knowledge of Your nearness inspire us to bring holiness into this world.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נְצַחִים קִדְשָׁתְךָ  
נִקְדִּישׁ. וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם  
וָעֶד.

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

We rejoice in the light of day.

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

We rejoice in the beauty of earth.

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

We rejoice in the love of parents.

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

We rejoice in children.

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

We rejoice and shall rejoice evermore.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת  
הַקְּתוּבָה בַּתּוֹרָה:

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

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.

May God bless you and keep you.

כֵּן יְהִי רְצוֹן!

*Be this God's will!*

יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.

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

כֵּן יְהִי רְצוֹן!

*Be this God's will!*

יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May God bestow favor upon you and give you peace.

כֵּן יְהִי רְצוֹן!

*Be this God's will!*

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

וְאֲנִי תַפְלִיתִי לְךָ, יי, עַת רְצוֹן.  
אֱלֹהִים, בְּרַב־חַסְדֶּךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

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



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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל  
תְּתַעַלֵּם מִתְחַנְּתָנוּ, שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֵרֶף  
לוֹמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים  
אֲנַחְנוּ וְלֹא חַטָּאנוּ, אֲבָל אֲנַחְנוּ חַטָּאנוּ. חַטָּאנוּ,  
עֲוֵינוּ, פְּשָׁעֵנוּ.

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### SILENT CONFESSION

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

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

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

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

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

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

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

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

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

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

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

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

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

יְהוָה לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי  
וְגֹאֲלִי.

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

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

### על חטא

We sin against You when we sin against ourselves.  
for our failures of truth, we ask forgiveness.  
For passing judgement without knowledge of the facts,  
and for distorting facts to fit our theories.  
For deceiving ourselves and others with half-truths,  
and for pretending to emotions we do not feel.  
For using the sins of others to excuse our own,  
and for denying responsibility for our own misfortunes.  
For condemning in our children the faults we tolerate in ourselves.  
and for condemning in our parents the faults we tolerate in ourselves.

We sin against You when we sin against ourselves.  
For our failures of justice, we ask forgiveness.  
For keeping the poor in the chains of poverty,  
and turning a deaf ear to the cry of the oppressed.  
For using violence to maintain our power,  
and for using violence to bring about change.  
For waging aggressive war,  
and for the sin of appeasing aggressors.  
For obeying criminal orders,  
and for the sin of silence and indifference.  
For poisoning the air and polluting land and sea,  
for all the evil means we employ to accomplish good ends.

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We sin against You when we sin against ourselves.

For our failures of love, we ask forgiveness.

For confusing love with lust,

and for pursuing fleeting pleasure at the cost of lasting hurt.

For using others as a means to gratify our desires,

And as stepping-stones to further our ambitions.

For withholding love to control those we claim to love,

and shunting aside those whose youth or age disturbs us.

For hiding from others behind an armor of mistrust,

and for the cynicism which leads us to mistrust the reality of unselfish love.

*Al chet she'chatanu lifanecha*, for the sin we have committed against You by malicious gossip.

The sin we have committed against You by immoral acts.

*Al chet she'chatanu lifanecha*, for the sin we have committed against You by gluttony.

The sin we have committed against You by narrow-mindedness.

*Al chet she'chatanu lifanecha*, for the sin we have committed against You by fraud.

The sin we have committed against You by exploiting others and hating without cause.

*Al chet she'chatanu lifanecha*, for the sin we have committed against You by our arrogance.

The sin we have committed against You by our insolence.

*Al chet she'chatanu lifanecha*, for the sin we have committed against You by our irreverence.

The sin we have committed against You by our hypocrisy.

*Al chet she'chatanu lifanecha*, for the sin we have committed against You by passing judgement on others.

The sin we have committed against You by giving way to our hostile impulses.

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

וְעַל כָּל אֵלֶּיךָ סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-  
לָנוּ!

## אבינו מלכנו

אָבִינוּ מִלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

*Avinu Malkeinu, we have sinned before You.*

אָבִינוּ מִלְכֵנוּ, הִחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

*Avinu Malkeinu, bring us back to You in full repentance.*

אָבִינוּ מִלְכֵנוּ, סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

*Avinu Malkeinu, forgive and pardon all our misdeeds.*

אָבִינוּ מִלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

*Avinu Malkeinu, have compassion on us and on our children.*

אָבִינוּ מִלְכֵנוּ, כַּלֵּה דְבַר וְחָרֵב וְרָעַב מֵעַלְיָנוּ.

*Avinu Malkeinu, make an end to sickness, war, and famine.*

אָבִינוּ מִלְכֵנוּ, כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

*Avinu Malkeinu, inscribe us for blessing in the Book of Life.*

אָבִינוּ מִלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Avinu Malkeinu, let the new year be a good year for us.*

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמִיךָ.

*Avinu Malkeinu, help us to exalt Your name in the world.*

אָבִינוּ מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

*Avinu Malkeinu, in Your mercy accept our prayer.*

אָבִינוּ מִלְכֵנוּ, חַנּוּן וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.*

## סדר קריאת התורה

Let the reading of Torah be like prayer – a meditation to remind us what we strive for, a message that binds us to the chain of generations.

Let the reading of Torah be like prayer – a moment of solidarity with our people's hopes and history, an invitation to affirm or dissent, to challenge or believe, to ask why or to say amen.

Let the reading of Torah be like prayer – flowing like waters that renew the spirit, refreshing the soul and challenging the mind.

Let the reading of Torah be like prayer – every word a blessing.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; great, holy, and awesome is the Eternal One.

בֵּית יַעֲקֹב: לְכוּ, וְנִלְכֶה בְּאוֹר יְיָ.

O House of Jacob: come, let us walk by the light of our God.

Blessing Before Reading of the Torah

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ!  
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד!  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ  
מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ,  
נוֹתֵן הַתּוֹרָה.

DEUTERONOMY 29:9-14, 30:11-20

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

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

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



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

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

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

### Blessing After Reading of the Torah

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה, יי,  
נוֹתֵן הַתּוֹרָה.

## YOM KIPPUR

### FOR OUR CONGREGATION

Lord, we pray to You for the whole House of Israel, scattered over all the earth, united by our common heritage of faith and hope. Bless this holy congregation, our community of study, prayer and righteous deeds. Though we are apart this morning in our homes, we envision the day when the physical gates of our sanctuary may open wide once again. We give thanks for our leaders. May their service bring them joy and fulfillment and purpose. We give thanks for all of our members, diverse though we may be, we are bound together by our common heritage of faith and hope and love for our congregation. For all of us on this Day of Awe, renew us in the year ahead and let us honor the legacy that is ours.

### PRAYER FOR OUR COUNTRY

Lord, we pray to You for our nation. We hear Your words: "Justice, justice you shall pursue." We hear Your charge: "Proclaim liberty throughout the land." Let every citizen embrace these ancient words and be advocates of Your teachings. We pray for courage and conscience. May all who hold positions of leadership and responsibility champion the values that are the bedrock of our nation. We pray for their wisdom and moral strength, that our nation may once again be a beacon of hope among the nations of the world.

### PRAYER FOR ISRAEL

*Avinu sh'be'shamayim*, You who are high above all nation-states and peoples – Rock of Israel, the One who has saved us and preserved us in life, bless the State of Israel, first flowering of our redemption. Be her loving shield, a shelter of lasting peace. Guide her leaders and advisors by Your light of truth; instruct them with your good counsel. Strengthen the lands of those who build and protect our Holy Land. Deliver them from danger; crown their efforts with success. Grant peace to the land, lasting joy to all her people. And together we say, Amen. (Composed in honor of the birth of the State of Israel, 1948)

*"Olam Chesed Yibaneh"*

We will build this world with love.

YOM KIPPUR

YOM KIPPUR AFTERNOON

*"A Servant Unto Thee"*

All this day, You are the One we call upon.

All this day, God, be with us.

All this day, be with us as in days gone by.

To this day, God, You have granted pardon to Your people Israel.

This day and all days, we find You at our side.

This day Your people knock at Your door; their souls yearn for You.

Stretch forth Your hand and welcome them with Your redeeming word.

God of the past and future, God of this Day, God of Israel and all the world: You are the One who delights in life. Inscribe us for blessing in the Book of Life:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר  
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבֹרָהֶם וְעֹזֵר שְׂרָה.

*Al chet she'chatanu lifanecha*, we have sinned against life by failing to work for peace.

We have sinned against life by keeping silent in the face of injustice.

*Al chet she'chatanu lifanecha*, we have sinned against life by forgetting the poor in our midst.

We have failed to respect all people who are made in the image of God.

*Al chet she'chatanu lifanecha*, we have sinned against life by ignoring those who suffer in distant lands.

We have withheld our love from those who depend upon us.

*Al chet she'chatanu lifanecha*, we have engaged in gossip and we have repeated slander.

We have distorted truth for our own advantage.

YOM KIPPUR

*Al chet she'chatanu lifanecha*, we have neglected our community and have given meager support to our Houses of Study.

We have sinned against ourselves and have not risen to fulfill the best that is in us.

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

ועל כלם אלוה סליחות, סלח לנו, מחל לנו, בפר-  
לנו!

Silent Meditation

*Let us adore  
the ever-living God!  
We render praise  
unto You,  
who spread out the heavens  
and established the earth,  
whose glory  
is revealed in the heavens above,  
and whose greatness  
is manifest throughout the world.  
You are our God; there is none else.*

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שהוא נוטה שמים ויוסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים.  
הוא אלהינו אין עוד.

ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי  
המלכים, הקדוש ברוך הוא.

*We therefore bow in awe and reverence before the One who  
is Sovereign over all, the Holy and Blessed One.*

## סדר קריאת התורה

אין כְּמוֹךָ בְּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֵׂיךָ. מַלְכוּתְךָ  
מַלְכוּת כָּל־עוֹלָמִים וּמְשַׁלְתָּךְ בְּכָל דּוֹר וְדוֹר.  
יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יְמִלְךָ לְעוֹלָם וָעֶד. יְיָ עֲזֵ לְעַמּוֹ  
יִתֵן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There is none like You, Eternal One, among the gods that are worshipped, and there are no deeds like Yours. Your sovereignty is everlasting; and You reign through all generations. God rules; God will reign for ever and ever. Eternal God, give strength to Your people; Eternal God, bless Your people with peace.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; great, holy, and awesome is the Eternal One.

בֵּית יַעֲקֹב: לְכוּ, וְנִלְכֶה בְּאוֹר יְיָ.

O House of Jacob: come, let us walk by the light of our God.

### Blessing Before Reading of the Torah

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

## YOM KIPPUR

### LEVITICUS 19: 1-4, 9-18, 32-37

The Eternal One spoke to Moses, saying: Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy.

Revere your mother and your father, each one of you, and keep My sabbaths; I, the Eternal, am your God. Do not turn to idols, nor make for yourselves molten gods; I, the Eternal, am your God.

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the Eternal, am your God.

You must not steal; you must not act deceitfully nor lie to one another. And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning. Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One.

Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. You must not go about slandering your kin, nor may you stand by idly when your neighbor's blood is being shed; I am the Eternal One.

You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am the Eternal One.

## YOM KIPPUR

You shall rise in the presence of the aged and show respect for the old: you shall revere your God; I am the Eternal One.

When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, the Eternal One, am your God.

Do not pervert justice when you measure length, weight, or quantity. You must have honest scales, honest weights, honest dry and liquid measures; I, the Eternal, am your God who led you out of the land of Egypt. You shall observe all My statutes and precepts, and do them; I am the Eternal One.

### Blessing After Reading of the Torah

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נֹטֵעַ בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יי,  
נוֹתֵן הַתּוֹרָה.

YOM KIPPUR

YIZKOR MEMORIAL SERVICE

*"We Are One"*

O God, I yearn only to be near You, though at times I seem remote.  
God, I cannot find the way unaided:  
Teach me the faithful service You would have me do,  
Show me Your ways, guide me, lead me, release me from the prison of  
unknowing while I still can make amends. Do not despise my lowly state.  
Before I grow so weak, so heavy with mortality that I bend and fall,  
and my bones, brittle with age, become food for moth and worm.  
Be my help, O be my help! Where my forebears went, there I go.  
Yes, I know it. Their resting-place is mine.

I know it.

Like them, I am a stranger passing through this life.  
Since the womb of earth is my allotted portion, and since I've chased the wind  
from the beginning of my days, when will I come to set my house in order?  
The passions You Yourself have made a part of me have kept me rapt within the  
passing scene, and how enslaved to passions as I've been,  
a prey to fierce and fiery hungers,  
How, I ask, could I have served You as I needed to?  
But now the time has come to ask:  
why all this ambition, why the quest for high estate, when tomorrow I must die?  
Why this expense of spirit, when tomorrow I mourn the passing time?  
These days and nights combine to bring me to the end;  
they scatter my thought to the winds; they return my frame to the dust.  
What now can I say in my defense?  
What brave words remain to shield me from my truth?  
My nature has pursued me, possessed me, driven and flayed me,  
a doubtful friend from childhood on.  
What then do I really have besides Your presence?  
Stripped of my pretensions, naked at the last, here I stand,  
and only Your goodness can clothe and shelter me.  
For nothing now remains but this:  
O God, I yearn only to be near You!



## YOM KIPPUR

O God, Author of life and death, our wisdom is small, our vision short. One by one our companion, passing along the road of life, disappear from our view. We know that each must walk the same path to the doorway of the grave. We strain to see what lies beyond the gate, but all is darkness to our mortal sight.

Yet even the darkness is not too dark for You, O God, but the night shines as the day.

You have created us in Your image and made us share in Your enduring righteousness. You have put eternity into our hearts, have implanted within us a vision of life everlasting. This hope we cherish in humility and faith, trusting in Your endless goodness and Your wondrous love.

Into Your hands we commit the spirits of our dear ones, for You keep faith with Your children in death as in life.

O God of life, bless the memories we cherish. On this day that, more than any other, affords us glimpses of eternity, may the sorrows we have known be softened by our sense of Your infinite wisdom, Your unending love, Your eternal presence.

May the pains of past bereavements grow more gentle; indeed, let them be transformed into gratitude to our dear ones who have died and tenderness to those who are still with us.

*"There Is a Time"*

## YOM KIPPUR

We remember with sorrow those whom death has taken from our midst during the past year ...

Taking these dear ones into our hearts with all our beloved, we recall them now with reverence.

In the rising of the sun and in its going down, we remember them.

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

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

In the blueness of the sky and in the warmth of summer, we remember them.

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

In the beginning of the year and when it ends, 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 joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

YOM KIPPUR

SILENT MEDITATION and RECOLLECTIONS

May God remember forever my dear ones who have gone to their eternal rest. May the beauty of their lives shine forever and may my life always bring honor to their memory. May God remember for ever our brothers and sisters in the House of Israel and may they be at one with the One who is life eternal.

They said in the name of Rabbi Meir:

With clenched fists an infant enters this world, as if to say:

The whole world is mine to acquire.

With hands wide open we leave the world, as if to say:

I have acquired nothing in this world.

For so it is said:

Naked came I from my mother's womb and naked shall I return.

In my darkness, be a light to me,  
in my loneliness help me to find  
a soul akin to my own.

Give me strength to live with courage;  
and give me courage to draw blessing from life,  
even in the midst of suffering;  
to hold fast against the storm,  
and to smile at a loved one's glance.

(Rabbi Chaim Stern)

There are stars up above, so far away we only see their light long after the star itself is gone. And so it is with people that we loved -- their memories keep shining ever brightly though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us. As we live our days, these are the ways to remember.

(Hannah Senesh)

YOM KIPPUR

How can I greet the dawn with song  
when darkness eclipses the rising sun.  
To Whom shall I turn  
when the clouds of the present eclipse the rays of tomorrow.  
Turn me around to yesterday  
that I may be consoled by its memories.  
Were not the seas split asunder  
Did we not one walk together through the waters to the dry side  
Did your voice not reach my ears  
and direct my wanderings  
The waters, the lightning, the thunder  
remind me of yesterday's triumphs  
Let the past offer proof of tomorrow  
Let it be my comforter and guarantor  
I have been here before  
Known the right and found your companionship  
I enter the sanctuary again  
to await the echo of your promise.

(Rabbi Harold Schulweis)

אל מלא רחמים, שוכן במרומים, המצא מנוחה  
נכונה תחת פנפי השכינה עם קדושים וטהורים  
בזהר הרקיע מזהירים לנשמות יקירינו שהלכו  
לעולמים. בעל הרחמים יסתירם בסתר פנפיו  
לעולמים, ויצרור בצרור החיים את נשמתם. יי  
הוא נחלתם. וינוחו בשלום על משפכם, ונאמר:  
אמן.

Yizkor is, in the end, not a prayer for the dead, but a promise by the living.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא  
כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.

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

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ  
הוּא, לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא  
וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל-כָּל  
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

*“So Long as We Live, They Too Shall Live”*

YOM KIPPUR

NEILAH CONCLUDING SERVICE

The long day  
is over and the gates are closing.  
Slowly day fades into dusk;  
soon the earth will darken.  
Our bodies weak and weary,  
our inner strength undiminished.

This day has been a gift –  
uncluttered time, free from hurry and routine,  
appointments or assignments;  
a time to face our sins and imperfections,  
our dreams and yearnings for the life we want to live;  
a time to leave the clamor of the world  
and attend to the voice within.

Long again, the ancient Temple gates were locked at dusk;  
so too, at this hour, the gates of Yom Kippur begin to close.  
Have we done all that needed to be done,  
and said everything that needed to be said?

The gates of God's compassion never close;  
but soon enough, our lives close in on us.  
Now in the silence of the soul –  
now before the holy day comes to an end –  
release the unshed tears,  
the deepest prayers locked in our hearts.

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

יְתַגַּדַל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עָלְמֵיָא.  
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא מִן  
כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחֵתָא וְנַחֲמֵתָא דְאִמְרוּן בְּעֵלְמָא,  
וְאִמְרוּ: אָמֵן.

## תפלה

Eternal God, open our lips, that our mouths may declare Your glory.

Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives.

Now their quest is ours. Help us, O God, to see the world of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice and peace.

Remember us unto life, O Sovereign, who delights in life, and seal us in the Book of Life, O God of life.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְחַתְּמֵנוּ בְּסֵפֶר  
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמְגֹן. בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעֹזֶרְת שְׂרָה.

YOM KIPPUR

God of awesome deeds, grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

We who are few in number look up to you, as the gates begin to close.

We pour out our souls, our dishonest ways; grant us pardon, as the gates begin to close.

Be our refuge and shield us from danger; assure us joy and honor, as the gates begin to close.

Be gracious to us and compassionate; let Your judgement fall on tyrants, as the gates begin to close.

Remember the merits of our mothers and fathers; renew in us their spirit and faith, as the gates begin to close.

Proclaim a year of favor; return the remnant of Your flock to honor and glory, as the gates begin to close.

God of awesome deeds, grant us pardon, as the gates begin to close.

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ, פֶּתַח שָׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

*Avinu Malkeinu, let the gates of heaven be open to our plea.*

אָבִינוּ מַלְכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רִיקִים מִלְּפָנֶיךָ.

*Avinu Malkeinu, do not turn us away empty-handed from Your presence.*

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.

*Avinu Malkeinu, forgive and pardon all our misdeeds.*

אָבִינוּ מַלְכֵנוּ, זְכוֹר כִּי עָפָר אָנֻחֵנוּ.

*Avinu Malkeinu, remember that we are dust.*

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

*Avinu Malkeinu, have compassion on us and on our children.*

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Avinu Malkeinu, let the new year be a good year for us.*



אָבינו מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

*Avinu Malkeinu, seal us for blessing in the Book of Life.*

אָבינו מַלְכֵנוּ, הַרְם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

*Avinu Malkeinu, give strength to Your people Israel.*

אָבינו מַלְכֵנוּ, כִּלֵּה כָּל-צָר וּמִשְׁטֵין מֵעַלֵּינוּ.

*Avinu Malkeinu, make an end to all oppression.*

אָבינו מַלְכֵנוּ, הַצְּמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.

*Avinu Malkeinu, hasten the time of our redemption.*

אָבינו מַלְכֵנוּ, חַנּוּן וְעֲנֻן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה

עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, be gracious and answer us, even when we have little merit; treat us generously and with kindness, and be our help.*

Now send forth Your hidden light and open to Your servants the gates of help.

O God, open the gates of wisdom, justice and love.

Open for us the gates of righteousness, and we shall enter.

Open the gates; open them wide.

We knock at Your gates, do not turn us a way.

Open the gates, open the gates for us and for all Israel.

Open the gates of blessing for us all.

The gates of atonement, benevolence and compassion,  
the gates of dignity, excellence and faith,

generosity and hope, insight and joy,

kindness and love, melody and nobility,

openness, purity and quietude,

renewal, simplicity and truth,

the gates of understanding and virtue,

the gates of wonder and zest.

Open the gates, open them wide.

Open the gates; show us the way to enter.

פְּתַח לָנוּ שַׁעַר בְּעֵת נְעִילַת שַׁעַר, כִּי פָנָה יוֹם.  
הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבוֹא וַיִּפְנֶה, נִבְּאָה שַׁעֲרֶיךָ!

Adonai, whither can I go from Your spirit? If I ascend to the heavens, You are there! If I make my home in the lowest depths, You are there! If I take up the wings of the morning or dwell on the oceans farthest shore, You are there!

When I consider the heavens and when I gaze at the seas of space and the endless host of stars, the greatness of Your creations overwhelms me. What am I, that You have given me thought to fathom something of Your purpose? You have commanded us to live at peace with all living creatures, and to walk softly in their presence.

There is, though, a darkness in the soul. Called to a life of righteousness, we rebel. Arrogance possesses us. The passions that rage within us drown the voice of conscience. Good and evil, virtue and vice, love and hate contend for the mastery of our lives. Again and again we complain of the struggle, forgetting that the power to choose is the glory and greatness of our very being. When we succumb, life loses its beauty, and within us sounds the voice of judgement.

But sure as is Your judgement, surer still is Your mercy. It is not the death of sinners You demand – only that they return to You, return to life. The gates of Your forgiveness are wide open, and all who seek to enter may be at one with You.

Aware of our weakness, Adonai, we have come before You, longing for Your light, Your peace. We have reflected on a life misused and filled with regrets, on opportunities missed and promises unfulfilled. Accept our penitent spirits; be with us as our hope for the future.

Now, the day is fading; the sun is setting and evening falls. Light dawns within us; hope and trust revive. The shadow that darkened our spirit is vanished. Through the clouds there breaks the radiance of Your forgiving peace. We are restored, renewed by Your love.

YOM KIPPUR

How can we find words to thank You for your goodness, and how can words alone be fitting thanks? And so we make this pledge: We will thank You with our lives. We will offer to You the work of our hands. Fill then our heart, our life, our work, with a constant love for You, with strength and with courage. God of the universe, Creator of all life, our souls rejoice and sing, "You have turned my grief into dancing, released me from my anguish, and surrounded me with gladness. Adonai, I shall give thanks to You forever."

וּאֲנַחֲנוּ בִּוְרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

We therefore bow in awe and thanksgiving  
before the One who is sovereign over all, the Holy and Blessed One.

*(One time)*

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

*Hear, O Israel: the Eternal is our God, the Eternal is One!*

*(Three times)*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד!

*Blessed is God's glorious majesty for ever and ever!*

*(Seven times)*

יְיָ הוּא הָאֱלֹהִים!

*The Eternal One is God!*

YOM KIPPUR

Let the new year of 5781 be for us, for all Israel and all the world,

A year of blessing and prosperity.

Amen.

A year of salvation and comfort.

Amen.

A year of peace and contentment, of joy and good health.

Amen.

A year of justice and righteousness.

Amen.

A year of virtue and reverence for the life of the spirit.

Amen.

A year that finds the hearts of parents united with the hearts of children.

Amen.

A year of pardon and of favor.

Amen.

May Adonai bless your going out and your coming in, from this time forth and forever.

גדולה תקיעה

Tekiyah Gedolah!