Maḥzor
for
Rosh Hashanah and Yom Kippur
Mahzor for
Rosh Hashanah and Yom Kippur

“A woman of grace, love, and dignity, Blessed with an aesthetic eye and principled character.”

This revised edition of Seder Avodah is dedicated in memory of
BARBARA B. RUBENSTEIN
by her loving husband Mark, children and grandchildren
SEDER AVODAH

Mahzor
for
Rosh Hashanah and Yom Kippur

with a New Translation
and Supplementary Prayers

by
Rabbi Max D. Klein

Revised and Edited
by
Rabbi Seymour Rosenbloom

Elkins Park, Pennsylvania
2004/5764

mahzor seder avodah
לيمنי נראים
עם חגוגי אנגלי והפהות נסף
על די
רבי מקיר דוד קליין

תעודה� שמאלו יורדה רוזנבלום
עלكني פארק, פסקוניה
תשס”ד


“The Names” by Billy Collins, © 2002. Used by permission of the author, poet laureate of the United States, read before Congress at its special joint session in New York City to commemorate the first anniversary of the September 11, 2001 terrorist attacks.

Quotations from The Third Pillar by Soma Morgenstern, © 1955 by the Jewish Publication Society by permission of the publisher, the Jewish Publication Society.


© Copyright 1960, by Rabbi Max D. Klein

REVISED EDITION
© Copyright 2004 by Congregation Adath Jeshurun

Printed in the United States of America by
CJK: The C. J. Krehbiel Company, Cincinnati, Ohio

We acknowledge with appreciation the following for their permissions to quote from and reprint previously published and copyrighted material:

Hebrew text based on The Complete Machzor for Rosh Hashanah and Yom Kippur, Version 2.1, an editable text on computer disk. Used by permission of Davka Corp.


“Kaddish” by Charles Reznikoff, from By the Waters of Manhattan, © 1959 by Charles Reznikoff. Reprinted by permission of New Directions Publishing Corp.


“A Symbol” and “A Curious Custom” from Days of Awe and/or All Other Agnon Title by S. Y. Agnon, © 1948, 1965 by Schocken Books. Used by permission of Schocken Books, a division of Random House, Inc.
Preface to the Revised Edition
by
Rabbi Seymour Rosenbloom

The Seder Avodah prayer book for Sabbath, Festivals and Weekdays was introduced by Rabbi Max D. Klein in 1951 to mark the fortieth year of his rabbinate at Congregation Adath Jeshurun (AJ), then located in Philadelphia, and now in Elkins Park, Pennsylvania. Ten years later, on the eve of his retirement, he introduced a high holiday Mahzor in the Seder Avodah format. Both books bear Rabbi Klein’s gift of graceful language, are marked with his distinct philosophy, and continue to be used by the congregation to this day.

Background of this Project

Ten years ago, we began to consider whether the Seder Avodah Mahzor, after thirty years of use, still met the congregation’s needs. Some congregants, including this rabbi, were growing restive with some of Rabbi Klein’s alterations of the traditional text, and wanted to see the restoration of prayers that had been omitted. Some of us were looking for a Mahzor that would be more in the mainstream of Conservative Judaism, and thereby more accessible to new members of the congregation to whom the Seder Avodah liturgy was unfamiliar. Through the years, some prayers had already been modified as they are presented from the bima, and others added, but the text of the Mahzor remained the same, and these alterations created confusion. Some worshipers were concerned about the translation. Should the classical English form be maintained, or was a more modern translation in order? Some of Rabbi Klein’s phraseology was awkward and hard to articulate. The lack
Barbara who died just before Rosh Hashanah in 2001. Barbara was an active and devoted member of the congregation, who loved the beauty of our High Holy Day worship. She found great comfort in it as she faced tremendous challenges to her health with courage over a period of more than twenty years.

With a commitment to dedicate the new volume, we could procrastinate no longer, and work finally began on this long delayed project. We were fortunate that Amy Mayer was available in the summer of 2002 to work with me on establishing the Hebrew text of the revised volume. Amy had been a member of the congregation for many years, and its executive director for fifteen. A learned and literate Jew, she is knowledgeable in traditional liturgy, Seder Avodah, and the AJ service. Moreover she had entered the rabbinical school of the Jewish Theological Seminary of America, and had completed her first year at the time we needed the first stage of editing done. With my guidance, Amy researched the issues of the text and prepared the earliest manuscript from which we would work. Her contribution was invaluable, and enabled us to move forward.

When Amy resumed her studies, I needed to determine how best to proceed with preparing the text for publication. Several inquiries with publishers had not yielded a viable plan. Then I discovered that the Davka Corporation of Chicago, one of the pioneers in Judaic software in America, had the text of the traditional mahzor available in editable form. Tentatively at first, and then with more ease and enthusiasm, I embraced this software, and using the Hebrew-English word processor DavkaWriter, began to organize the revised prayer book. The basic manuscript was prepared by the end of the fall of 2002.

By then I had been introduced to Adam Blyweiss, our project designer, whom we engaged to carry the work through to publication.

of gender-sensitivity in an age of growing egalitarian participation was jarring. Some felt the language was archaic and had become an impediment to appreciating the theological concepts reflected in the worship.

Extensive, probing discussions were held by the congregation’s Divine Service Committee, led by its chair Roman Rubinstein, of blessed memory. The committee felt that a change was needed. However, despite the problems with Rabbi Klein’s translation, many members expressed great comfort with the warmth and poetry of his language, and their familiarity with it. They were left cold by the more “modern” translations that seemed sterile and uninspiring by comparison. We were also concerned about some of the unique aspects of the AJ service that are based on Seder Avodah, and recognized that any “off the shelf” book would have to be revised to meet our liturgical practice. As a result, it was decided that rather than select any of the available standard mahzorim, our congregation would be better served by revising Seder Avodah. We would modify the translation, restore necessary traditional texts, and retain the distinctive features that had become cherished parts of the AJ liturgy.

For years the project lay dormant. I take full responsibility for that. I found it daunting even to conceive of organizing such an extensive endeavor. My time was extremely limited. An editor would be required, but several inquiries yielded no candidates. Even if I had found one, I knew I would have had to give constant supervision. With every passing year, the need became greater for a simple, mundane reason. We had exhausted our supply of the book. New congregants could not acquire one. We began making photocopies which were unattractive and awkward to use.

Two years ago, funding became available through the generosity of Mark Rubenstein and his family to memorialize his beloved wife
Adam has a wonderful, artistic eye, and is Jewishly knowledgeable. I am grateful for his creativity and helpfulness, and his many good insights into making this book both attractive and useable. Adam scanned the entire English text of the *Seder Avodah*, which I used as the basis for the changes made in the translation. Without this assistance, we could never have finished the manuscript in a reasonable time.

AJ utilized *Abodath Israel* until Rabbi Klein issued his volumes. Why did Rabbi Klein feel it necessary to develop these new prayer books? In part, he answered this question himself in the preface to the Sabbath edition. He wrote that the *Abodath Israel* has served the needs of several Conservative congregations for over several decades. When originally published the *Abodath Israel* did not contain some of the traditional Hebrew passages edited by other hands in more recent years. The aim of the *Seder Avodah* is to provide our generation with a book of worship in which respect to content and translation will better serve present-day needs.

The *Seder Avodah* included more Hebrew, and integrated the Hebrew and companion English text with Rabbi Klein’s strong sense of theological and philosophical integrity. Rabbi Klein articulated well the realization that prayer books must constantly be changed and updated as the needs of the Jewish community change.

Rabbi Klein saw his volumes as more liberal in theology than the prayer books of the Conservative Movement used at the time, which were edited by Rabbi Morris Silverman for the Rabbinical Assembly and United Synagogue of America. The Shabbat and Festival prayer book was issued just a few years before Rabbi Klein’s Sabbath work. Rabbi Klein describes the philosophy behind *Seder Avodah* as follows:

The present volume seeks to retain the warmth of the traditional service although theologically it may be said to represent a less traditional point of view than that which

Adam a wonderful, artistic eye, and is Jewishly knowledgeable. I am grateful for his creativity and helpfulness, and his many good insights into making this book both attractive and useable. Adam scanned the entire English text of the *Seder Avodah*, which I used as the basis for the changes made in the translation. Without this assistance, we could never have finished the manuscript in a reasonable time.

*The History of Seder Avodah and the Liturgy of Congregation Adath Jeshurun*

To someone unfamiliar with the liturgical history of Congregation Adath Jeshurun, *Seder Avodah* would be a curious work, and appear to be an idiosyncratic abridgement of the traditional prayer service. However, in fact the book is not so much an abridgement of the traditional prayer book as it is an expansion of the liturgy used in the congregation until 1951 for Shabbat, holidays and weekdays, and, until 1960, for the High Holy Days. AJ was founded in Philadelphia in 1858, and in its earliest years, German was the vernacular accompaniment to the Hebrew service. Around the turn of the century, the congregation began to use the *Abodath Israel* prayer books compiled by Rabbi Marcus Jastrow of Philadelphia, and Rabbi Benjamin Szold of Baltimore. The books were originally published in 1864 in Hebrew, with a German translation. A year later, they were issued with an English translation, which was introduced at AJ. Through the decades, the books were revised several times by later editors.

The *Abodath Israel* was intended to be a work significantly more traditional than those prayer books used by Reform Judaism in Europe and in America. But it was not a restatement of the traditional liturgy. It was a re-working of that liturgy with a specific philosophical
obtains generally in the printed ritual of the Conservative camp in American Israel.

Rabbi Klein sought to ease the transition for the congregation by retaining familiar patterns from the Szold and Jastrow books. Familiarity with what the congregation already had grown accustomed was important in leading the congregation to a more traditional liturgy. This process, begun in 1951 with the Seder Avodah for Sabbath, Festivals, and Weekdays, continued with the Mahzor. Indeed, some traditional texts omitted in the 1951 book were added when he edited the Mahzor ten years later.

In editing Seder Avodah, I have sought to follow a similar approach. As Rabbi Klein’s goal was to expand the liturgy from the Abodath Israel, mine is to expand it further from the original Seder Avodah. This volume is not created as an abridgement of the traditional mahzor, nor is the goal a fully comprehensive, traditional book. Rather it is to create a volume that will be familiar to the congregation as Seder Avodah, and further restore traditional texts that already are, or someday may conceivably be, used as part of the liturgy of Congregation Adath Jeshurun.

In the Mahzor, Rabbi Klein’s extensive notes explained the philosophical and spiritual bases for many of his textual decisions, Hebrew and English. I have maintained his notes, and appended explanations of changes made from the previous version of Seder Avodah to this one.

Many of Rabbi Klein’s changes focused on his approach to sacrifices, the election of Israel, universalism and particularism, and the personal Messiah. The first three topics, as he understood the issues, are treated in the notes, along with some of the modifications made in this revised edition. The issue of a personal Messiah is not treated in the notes. Rabbi Klein believed in the anticipation of the Messianic Era, but could not embrace the concept of a personal Messiah, a descendent of King David. In most instances, but with some inconsistent exceptions, he replaced references to a Davidic Messiah with allusions to an era of “Messianic Days.” In this volume the traditional references to a personal Messiah in the Hebrew text have been restored. This is not a theological statement but a desire to maintain the integrity of sacred text that is virtually universal in Jewish communities throughout the world.

The prayer service is one of the richest expressions of what we believe as a people. But in a liturgy as ancient as ours, it is impossible for the text to reflect what each generation, much less each individual, believes. Changing the Hebrew text, or using translation as commentary, are often employed as means of reframing statements of faith to reflect whatever temperament is current when a prayer book is issued. But such attempts at relevance are often the fastest way of making a prayer book irrelevant.

I have sought to minimize this tendency, and reintroduced concepts in the text that may be unfamiliar or even jarring to the contemporary worshiper. But they are classical Jewish values and we are faith-bound to grapple with them. As individuals, we may reinterpret some, and declare that we do not believe in others. But as a community, we never know which of the ancient ideas will one day resonate again with our people. And we must never give up on the struggle with ideas hallowed by tradition. This process is our living dialogue with the ancients of our people, to whom we owe the foundations of our faith and our spiritual existence.

The Translation
Translation is always a matter of taste, temperament and period. The contemporary direction in liturgical works has been to use common
neutral” expression when he could have used a more familiar, masculine form. In editing the prayer book I have decided against strict gender neutrality. Such an approach would have created many awkward phrases and ultimately, in my judgment, would have drawn attention to the problem rather than solve it. I have striven to make this text gender sensitive, and in many places, particularly in the passages our congregation uses aloud, I have endeavored to find ways of avoiding the use of male and female pronouns and literal translations of the Hebrew’s masculine oriented words.

While I have chosen to retain the traditional text of the Avot at the beginning of the Amidah, invoking the “God of our ancestors, God of Abraham, God of Isaac, and God of Jacob,” I have included in a section of “Additional Prayers, Readings and Hymns” the egalitarian version used as an alternate in the Rabbinical Assembly’s newest Sim Shalom prayer books which reads “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.”

In the Preliminary services, where I have restored the song sung by Moses at the Sea, praising God for deliverance, I have included the adjacent passage recounting how Miriam led the women in song and dance, calling on all to praise God for salvation. Moreover, in many prayers and blessings invoking the Patriarchs, the Matriarchs are also explicitly cited.

One of the traditional Selihot prayers, found in the Neilah service in this volume, is based on Psalm 103:13, “As a father has compassion for his children, the Lord has compassion upon those who revere him.” A similar, parallel sentiment is expressed in Isaiah 66:13, “As a child knows a mother’s compassion, so I will be compassionate with them.” Recognizing both Scriptural passages, comparing God’s compassion both to father and mother, the prayer now reads “‘As a father forms of speech, and simplify language to make the meaning more accessible to the worshiper. God is referred to as “You” instead of “thee” or “thou,” for instance. Rabbi Klein’s translation uses the more classical, literary patterns of English, including referring to God as “thee” and “thou,” although referring to humans as “you.” Having used Rabbi Klein’s translation for twenty-six years, I have found it marked by a particular felicity of the English text that is pleasing to the ear and inspirational to the soul. There is a graceful poetry and elegance to it that is reverential and meaningful. It feels like prayer and is easily used in worship. There are lovely turns of phrase which touch the heart, even as its thoughtfulness stimulates the mind. The translations balance the formality we expect when we approach God in prayer and plea, with the invitation necessary to become involved. The language of Seder Avodah resonates with the worshiper, particularly those of us who have been using this translation in the congregation, some since its introduction forty years ago. It evokes memories that link our lives with the synagogue, our People, and each other.

In revising the text, I have sought to maintain the feel and color of Rabbi Klein’s translation. While adhering to classical forms, a comparison of Rabbi Klein’s translations with others of the same generation reveals that his forms were a hybrid, and had already set a course for making the text more accessible to the contemporary American ear. I have tried to continue this pattern. In some cases, I have simplified his language, which at times could be over-wrought, and overly inventive. Some passages not in the original Seder Avodah had to be newly translated. But on the whole, the patterns of language and concept have been maintained and are recognizable as Seder Avodah.

When Rabbi Klein edited his prayer books, gender sensitivity was not an issue. Nevertheless it is striking that he often chose a “gender
The concluding Kaddish Shalem in Neilah follows the form of Nusah Sefard which includes the prayer that God will “speedily and soon establish his reign of universal justice, peace and holiness on earth; causing redemption to burst forth, and the Messianic era to begin.” It reinforces the closing, redemptive theme of Neilah that is expressed with the sounding of the Shofar, and the declaration “Next Year in Jerusalem.”

By incorporating new passages in Seder Avodah, it is not my expectation that they will all be immediately added to the service of the synagogue. However, while I want the book to be linked to our current liturgical practice, I also want to give myself, future rabbis and hazzanim, and the congregation greater options in structuring the service. In that way, the useful life of this volume is expanded and enhanced.

Every effort has been made to insure the accuracy of the Hebrew text. However, this is not a “scientifically authenticated” text, and should not be cited or relied upon as authoritative.

The translation is not literal, and cannot therefore always be relied upon for the definition of individual Hebrew words or phrases.

Acknowledgements

Completion of this project would not have been possible without the support and guidance of many individuals.

I am most grateful to Mark Rubenstein and his family for their vision and commitment in dedicating this revised Seder Avodah in memory of Barbara. It is my prayer that in linking her name with this project, honor is reflected both upon her and the congregation, and her life and memory continues to be a living benediction.

Additional Modifications

The Avodah Service for Yom Kippur afternoon as been refined. The Martyrology has been extensively reworked. The Yizkor Memorial Service has many changes and additions. Weekday services for Erev and Motzaay Rosh Hashanah and Yom Kippur are included. Home services and Tashlich for Rosh Hashanah have been added.

The entire text of the early blessings and psalms, Birchat Hashachar and Pisukay Dizimrah, have been added. All of the Biblical verses of Malchuyot, Zichronot and Shofrot are included.

Private versions of the Amidah have been included for many services in an effort to simplify directions and eliminate the need for making distracting choices in individual devotion.

Short “kavanot,” focusing sentences, have been added to many prayers to help the worshipper understand quickly the intent of the prayer. Most Amidah versions have section headings to help the worshipper understand the structure of this key prayer.

Some of the hymns which are so characteristic of Seder Avodah but which we no longer use in the service have been moved to the section “Additional Prayers, Readings and Hymns.” Some passages of traditional text not chosen for the main body of the book are also in that section.
available, and reviewed the earliest versions of the Hebrew manuscript for me. I am very appreciative of his diligent work.

My deep thanks to the following congregants who reviewed the final manuscript: Nancy Bell, Lester Duman, Howard Gershman, Dr. Wolf Karo, Dr. Harry Lessig, Morey Smerling, David M. Seltzer, Jeffrey Shender, Elise Stern, and Stephen C. Sussman. Even though I called upon them at a late date, their careful reading helped me to refine further both the Hebrew and English texts. I am appreciative of their devotion.

I am grateful to my dear colleague Rabbi Judah L. Fish who gave the Hebrew manuscript a final review. With a careful eye, and with his impeccable knowledge both of liturgy and classical Hebrew grammar, he was able to give the text an added degree of accuracy.

In the end, all of the editorial decisions are mine, and responsibility for any errors is mine alone.

Finally, I am especially grateful to my wife Cindy. She is my life and my inspiration. She has also been understanding and forgiving as I worked at the computer from early in the morning until late at night, driven to complete this work.

In Conclusion

As Rabbi of Congregation Adath Jeshurun, I have been blessed with predecessors of enormous ability and leadership, each of whom put a lasting impress upon the congregation. Rabbi Klein’s remarkable tenure with the congregation was followed by the work of his successor, Rabbi Rosenberg. Rabbi Rosenberg honored Rabbi Klein’s liturgical and spiritual legacy, represented by Seder Avodah, even as he poured his own individuality and spirit into the congregation’s

I am indebted to Amy Mayer, whose enormous contribution is chronicled above.

Adam Blyweiss has been a delight to work with, and the beauty and usability of the volume is a product of his creative vision.

Hazzan Charles Davidson has served Congregation Adath Jeshurun for thirty-nine years, first with my predecessor Rabbi Yaakov G. Rosenberg, of blessed memory, and then with me. His musical vision, and the passion of his davening, have made the Seder Avodah a living reality for our congregation. His gracious reading of the manuscript and helpful suggestions have been invaluable.

Hazzan Howard K. Glantz, Hazzan Davidson’s successor, graciously reviewed the manuscript and made many helpful suggestions that have enhanced the volume. I appreciate his gift of time and insight, during a period of many transitions for him and his family, to help chart the future of the liturgy of the congregation he will be leading with me for years to come.

Charlotte Viner Bernstein continues to cherish her devoted friendship with Rabbi Klein, and with Rabbi Rosenberg. Rabbi Klein often confided in her and sought her advice as he was creating the Seder Avodah. She graciously read the entire English manuscript for me, and offered many new ideas that have improved the quality and readability of the text. I am grateful for her love of AJ, her personal friendship, and her guidance.

I am also grateful to my son Adam who spent the summer of 2003 reviewing the entire Hebrew and English manuscripts, and found countless errors in material I thought had been so carefully checked and rechecked. Michael Poller worked with him in this effort and to both I am indebted.

Saul Zebovitz typed many Hebrew passages that were not otherwise
This volume of the Seder Avodah for Rosh Hashanah and Yom Kippur has been edited in accordance with the spirit of the first volume published in 1951, for Sabbaths, Festivals and Weekdays.

The Seder Avodah, as then stated, is intended for congregations within the Conservative movement, “although theologically, it may be said, to represent a less traditional point of view than that which obtains generally in the printed ritual of the Conservative camp in American Israel.”

Like the first so does this volume seek “to retain the warmth of the traditional service.”

The translations in prose and verse are generally speaking entirely new, the work of the editor. The few exceptions are noted on the page of acknowledgments at the end of the volume.

Attention is called to the fact that translations have been made by the editor into Hebrew of poems and prayers originally composed in English; and also to the original Hebrew prayers composed by the editor. In both instances the editor was guided by a two-fold desire—on the one hand to pay tribute to the sacred tongue which is finding renewed, living expression in the land of our forefathers, and on the other hand to give expression to the hope, shared by many, that the Synagogue in American Jewry will, in another generation, be better acquainted with the tongue of the traditional liturgy and of the Hebrew Bible under the influence of Israel reborn.

religious development. Reverence for AJ’s traditions has continuously merged with the spirit of innovation to keep this venerable congregation linked to its past and poised for its future.

I pray that this book, representing both tradition and transformation, will be pleasing to our congregation, and add to the strength and vitality of Congregation Adath Jeshurun. I do not know if Rabbi Klein would have approved of the changes I have made. I do believe they are in the spirit of his faith and expression, and the process he began with the first Seder Avodah in 1951.

It is my prayer that for years to come this revised Seder Avodah will meet the spiritual needs of Congregation Adath Jeshurun on the holiest days of the year.

I conclude by reiterating Rabbi Klein’s prayerful expression at the conclusion of his original Preface:

May the blessing of God be upon us all; 
And may we all become more worthy of his blessing.

RABBI SEYMOUR ROSENBLOOM
CONGREGATION ADATH JESHURUN
ELKINS PARK, PENNSYLVANIA
SPRING 2004/5764
of many a worthwhile suggestion while reading the manuscript.

It should be obvious that as for the theology of the volume, the editor alone is to be held responsible.

My loving and heartfelt thanks also go to two men who had been the editor’s pupils in the congregational school and are now respectively president of the Congregation and chairman of its Board of Directors, Mr. Marshall A. Bernstein and Mr. I. Jerome Stern.

Their loving devotion has been an incentive to the editor in the latter years in bringing this volume to completion. In this expression of his thanks the editor includes his whole Congregation whose loyalty made what work it was given to him to do more possible.

This preface is being written on the eve of the editor’s retirement from the rabbinic leadership of his Congregation which, within a few months, he will have served fifty years.

It is his hope that this volume, which he is now sending forth for the use of his Congregation and such others as may desire to use it, will be accepted as a tangible spiritual legacy.

May the blessing of God be upon us all; and may we all become more worthy of his blessing.

That this volume may be a source of strength to all who may use it is the editor’s prayer.

MAX D. KLEIN
RABBI, CONGREGATION ADATH JESHERIN
PHILADELPHIA, PA.
SEPTEMBER 1960
ELUL 5720

Attention is also drawn to the new services written for this volume: The Shofar Service, the Memorial Service, the Avodah or Temple Service, the Martyrology, and the Neilah Service.

Especial attention is also called to the manner in which the Oshamnu in the Vidui or Service of Confession has been dealt with; and also to the Malchuyot, Zichronot and Shofrot Service. [See notes in the back regarding these services and how some have been changed in this revised edition.]

It affords the editor once again much gratification to express his appreciation of the splendid cooperation given him in the printing of this volume by Dr. Maurice Jacobs of the Press of Maurice Jacobs, Inc. and his fine corps of men associated with him under the expert and devoted direction of Mr. David Skaraton. To Mr. Skaraton and his coworkers, Dr. Menahem C. Glenn and Dr. Helmut Frank, the editor is indebted for helpfulness to which these words do not do adequate justice.

To his friend, Dr. Glenn, the editor again expresses his recognition of the debt he feels for the heart-warming interest taken by him in this work not only while it was going through the press but also during the years prior to the submission of the manuscript for printing. Dr. Glenn’s interest, born of close friendship, and his scholarly attainments, always generously placed at the editor’s disposal, have been of great value.

To his colleague, Rabbi Edward T. Sandrow, recently elected president of the Rabbinical Assembly of America, for his reading of the manuscript and for his encouragement of the editor in his earlier liturgical publications.

To Rabbi Max Arzt, Vice-Chancellor of the Jewish Theological Seminary of America, the editor wishes to express his appreciation
<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yom Kippur Service—יומ קפְרוּ</strong></td>
</tr>
<tr>
<td>Kol Nidre Service (כֵלֵ נְדֵרִים)</td>
</tr>
<tr>
<td>Shaharit Service (שָׁחָרִית)</td>
</tr>
<tr>
<td>Early Services</td>
</tr>
<tr>
<td>Amidah Aloud</td>
</tr>
<tr>
<td>Torah Service</td>
</tr>
<tr>
<td>Musaf Service (מְמוּפֶה)</td>
</tr>
<tr>
<td>Private Amidah</td>
</tr>
<tr>
<td>Amidah Aloud</td>
</tr>
<tr>
<td>Avodah—Temple Service</td>
</tr>
<tr>
<td>Priestly Benediction</td>
</tr>
<tr>
<td>Minhah Service (מִנְחָה)</td>
</tr>
<tr>
<td>Torah Service</td>
</tr>
<tr>
<td>Martyrology</td>
</tr>
<tr>
<td>Yizkor Memorial Service (זִיכְרוֹנִי)</td>
</tr>
<tr>
<td>Neilah Service (נֵילָה)</td>
</tr>
<tr>
<td>Private Amidah</td>
</tr>
<tr>
<td>Amidah Aloud</td>
</tr>
<tr>
<td>Avinu Malkenu</td>
</tr>
<tr>
<td>Concluding Affirmations</td>
</tr>
<tr>
<td>Sounding of the Shofar</td>
</tr>
</tbody>
</table>

| **Rosh Hashanah Service—ראש השנה** |
| Maariv Service (מַעֲרִיב) |
| Evening Home Ceremonies | 1–68 |
| Shaharit Service (שָׁחָרִית) |
| Birchot Hashahar and Pisukay Dizimrah | 74–159 |
| Sh’ma and Its Brachot | 160–187 |
| The Amidah Aloud | 189–213 |
| Torah Service | 221–289 |
| Shofar Service | 272–279 |
| Musaf Service (מְמוּפֶה) |
| Private Amidah | 292–323 |
| Amidah Aloud | 324–381 |
| Home Ceremonies | 394–397 |
| Tashlich (תָּשִׁלְיָה) | 399–407 |
| Minhah Service (מִנְחָה) | 409–447 |

<table>
<thead>
<tr>
<th><strong>PAGES</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface by Rabbi Rosenbloom</td>
</tr>
<tr>
<td>Preface by Rabbi Klein</td>
</tr>
<tr>
<td>Maariv Service (מַעֲרִיב)</td>
</tr>
<tr>
<td>Evening Home Ceremonies</td>
</tr>
<tr>
<td>Shaharit Service (שָׁחָרִית)</td>
</tr>
<tr>
<td>Birchot Hashahar and Pisukay Dizimrah</td>
</tr>
<tr>
<td>Sh’ma and Its Brachot</td>
</tr>
<tr>
<td>The Amidah Aloud</td>
</tr>
<tr>
<td>Torah Service</td>
</tr>
<tr>
<td>Shofar Service</td>
</tr>
<tr>
<td>Musaf Service (מְמוּפֶה)</td>
</tr>
<tr>
<td>Private Amidah</td>
</tr>
<tr>
<td>Amidah Aloud</td>
</tr>
<tr>
<td>Home Ceremonies</td>
</tr>
<tr>
<td>Tashlich (תָּשִׁלְיָה)</td>
</tr>
<tr>
<td>Minhah Service (מִנְחָה)</td>
</tr>
</tbody>
</table>
Maariv

Evening Service for Rosh HaShanah
Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we light the (Shabbat and) Yom Tov candles.

Our homage to thee, God Eternal, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

ON ENTERING THE PORTALS OF THE SYNAGOGUE

Through thy great loving-kindness I have come to thy house, O God; with reverence I will worship thee in thy holy shrine.

MEDITATION
Yehuda HaLevi

Servants of time are slaves; slaves unto slaves are they,
But those who serve the Lord, alone in life are free;
Therefore, whatever it be that others may seek, I pray,
That my life’s choice and place, in God may ever be.

At Home

The candles are lit, and then the blessings are recited.
It is traditional to close one’s eyes after lighting the candles, and circle with one’s hands, drawing the light towards oneself, before reciting the first Brachah.

MEDITATION
Yehuda HaLevi
Mah Tovu

Rabbi

How lovely are thy tents, O Jacob,
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,
The place where thy glory abides.

Before thee we will worship and bow down,
We will bend the knee before the Lord, our Maker.

Rabbi and Congregation conclude together:

May my prayer unto thee, O Lord, find favorable acceptance in
this hour;
In thy great loving-kindness, answer me, O God, with thy faithful help. Amen.

On weekdays, continue on page 11.
On Shabbat, continue on the next page.

On weekdays, continue on page 10.
On Shabbat, continue on the next page.
On Shabbat the following Psalms are said.

**PSALM 92**

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord,
To sing praises to thy name Most High;
To proclaim, in the morning, thy kindness,
And thy faithfulness at even-tide,
On ten-stringed instrument and on lute,
With thoughtful music on the harp.

Because thou hast made me glad through thy doings,
Of the works of thy hands I will sing:

How great are thy works, Lord,
Thy designs, how very deep!

The thoughtless do not sense it,
Nor can the foolish comprehend—

When the wicked thrive, their fate is that of grass,
When evil-doers flourish, their destiny—to be uprooted forever;

Whereas thou, Lord, art supreme,
Thou abidest evermore.

For verily, thine enemies, Lord,
Verily, thine enemies vanish,
All evil-doers—destined to be scattered.

But thou hast greatly exalted my power,
I am anointed with the oil of authority.

I have seen the defeat of the foe,
Yea, of the evil-doers who sought my destruction;
And these tidings I have heard:

The upright shall flourish like palm-trees,
Like cedars in Lebanon shall they grow;
Planted in the House of the Lord,
They shall bloom in the courts of our God;
   They shall still yield fruit in old age,
   Vigorous and fresh shall they be;
Each proclaiming:
The Lord is upright,
My Rock, in whom no wrong can abide.

Psalm 93

The Lord reigns,
Robed in splendor,
Garbed in might,
Engirt with power;
The world stands firm,
Never to be shaken.
   Thy throne was established
   Without beginning;
   Before anything was,
   Thou did exist.
Floods have raged, Lord,
Floods have lifted up their voices,
Floods may raise their thunderous roar.
   Above the thunders of vast waters,
   More majestic than ocean breakers,
Art thou, Lord, on high.
Thine authority is very sure;
Holiness belongs to thy world,
Lord, forevermore.
Ana Adonai

I

Lord, we pray, regard and hear us,

Thou on whom we all depend;

May thy love be ever near us,

As our pleas to thee ascend.

Many are the tears upwelling,

From full hearts within thy dwelling,

On this eve of the New Year.

Israel’s souls cry out before thee,

And with trembling lips implore thee;

Bless them in this coming year.

II

Lord, we pray thee, guard thou Israel,

Be with all bowed down in grief;

Hear the sighs of all in travail,

Hither come to find relief.
All who pray and seek sincerely,
Grant them peace of soul we pray thee,
And their pleading voices hear.

May they no more fail nor falter,
Stray no longer from thine altar;
Bless them in this coming year.

Lord, we pray, hear thou thy children,
Gathered in this hallowed place,
As they plead for their own brethren,
And for all the human race.

Israel's sins and Israel's failings,
Human wrongs and mortal ailings,
Lord, to thee are known and clear.

Unto all grant thou new power,
Be thou, Lord, their sheltering tower;
Bless them in this coming year.
Rabbi’s Prayer

Our God and God of our ancestors:

We have come to thy house to welcome the New Year. As we stand on its threshold our hearts are filled with memories of the year gone by, its joys and its sorrows.

For the joys that were ours in the year gone by, we thank thee. We are also grateful for thy sustaining love, which our faith in thee brought us, in time of trial and sorrow.

As we begin Rosh Hashanah and the cycle of sacred days of this holy month, we pray that we may achieve greater clarity of vision. Help us to evaluate truly the meaning of our lives, for the furtherance of noble goals.

Enlighten us through the teachings of this sacred season, as transmitted to us by our ancestors, so that our lives in the coming year may be more filled with purpose as we embrace our religious traditions; for us, our homes and our loved ones, our Synagogue and Community, our Country, the House of Israel and all humanity.

Our thanksgiving to thee, Guardian of Israel, for the State of Israel reborn, in fulfillment of prophecy and hope. In relation to all our responsibilities, at home and abroad, we pray in the words of the Psalmist as we stand on the threshold of the New Year: “Teach us to number our days, that we may grow in wisdom of heart.”
Strengthen in us the will to accept and meet our obligations in the coming year. Strengthen in us the desire to participate in the historic responsibility which is ours as members of the Jewish People, in accordance with the Torah teaching: “And you shall not desecrate my holy name; for I shall be sanctified in the midst of the Children of Israel; I am the Eternal who call you to a life of holiness.”

With these desires in our hearts we now welcome the Days of Awe with the blessing of thanksgiving to thee for life, hallowed by the memory of its use by our ancestors throughout the ages:

“Our homage to thee, God Eternal, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.” Amen.
**BARCHU**

_Hazzan_

Praise the Lord, Source of all blessing.

_Congregation, then Hazzan_

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

_Congregation is seated_

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and the calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

**BARCHU**

_Hazzan_

We praise God, for Creation.

We praise God, for Revelation.
Sh’ma

Deuteronomy 6:4–9


You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13–21

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.

We proclaim God’s Unity and accept the “Yoke of Heaven.”

Observing the Mitzvot of the Torah.
Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37–41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

Hazzan

The Lord Your God Is Truth.
Emet VeEmunah

Responsively, selected from the Hebrew

True and unfailing it is unto us,
That thou art the Lord Our God.
There is none else besides thee and we, Children of Israel,
Are thy people, called to thy service.
Thou, our King, delivered us from the power of tyrants,
And redeemed us from the hand of oppressors.
Thy deeds are beyond our understanding,
And thy wonders are without number.
It was thou who kept us among the living peoples,
And did not let us lose our way.
It was thou who performed miracles for our ancestors against Pharaoh, signs and portents on Egyptian soil.
It was thou who liberated thy people Israel from among the Egyptians,
And brought them forth to everlasting freedom.
It was thou who brought thy people through the divided portions Of the sea, and they beheld the manifestation of thy power.
Thankfully they praised thy name,
And willingly accepted thee as their King.
Moses and the Children of Israel chanted unto thee with great joy,
And in chorus, sang:

Hazan and Congregation

Who is like thee, O Lord, among those acclaimed as divine?
Who is like thee, glorious through holiness,
Awe-inspiring in deeds, doing wonders?
Congregation individually, then Hazzan

Thy people beheld thy sovereign power when the sea divided before Moses: This is my God, they chanted; and they sang:

Hazzan and Congregation

The Lord reigns forever and ever.

Congregation individually, then Hazzan

To this great event our ancestors referred the prophet’s word: The Lord delivered Jacob to freedom from a mightier power. Blessed art thou, O Lord, who set Israel free.

Hashkivenu

Lord our God: We pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name’s sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. And spread thou over us thy shelter of peace. Blessed art thou, O Lord, whom we pray to spread the shelter of thy divine peace over us, over all thy people Israel, and over Jerusalem.

Congregation rises

We pray for serenity.

Congregation rises
V’Shamru

On Shabbat

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

Tikui Bashofar

Psalm 81:4–5

Sound the Shofar on the New Moon Day,
At the time appointed for our New Year;
For it is a statute unto Israel,
An ordinance of the God of Jacob.

Ḥatzi Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.
EVENING SERVICE FOR ROSH HASHANAH

The Amidah

The Amidah is said in private devotion, pages 31 to 43.

Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.
Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.
And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist:

The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed:

Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness.

Blessed art thou, O Lord, holy Ruler and Judge of all.

KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Saturday night, add:

And thou, Eternal God, hast revealed to us righteous laws that enable us to do thy will. And thou hast given us ordinances of integrity and truthful teachings, statutes and commandments for our good. Thou hast bestowed upon us times for rejoicing, holy seasons, and festivals for freely offering the soul. And thou hast caused us to inherit the holiness of the Sabbath, the honor of the festival, and the celebration of the pilgrimage holidays. And thou hast differentiated, Lord our God, between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness.
On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day and this) Day of Remembrance, the day for (remembering) the sounding of the Shofar and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us

On Shabbat include words in parentheses

הווה ימי אלוהים.forRoot אתה אולמה (השכחת היום והין)
הוכרת אותו (מכרים) ת르עת (בעברנו) מקרא קדשה.
כבר
לツיאת מברכים.

אלוהים ובותינו ישלחו על הגרות וכרות וฐת י排行.
ורשע רפאת כיו ככר ורחב ופקדנו. זכרו אם בותינו. זכרו
משיח ברדורים עבכה. זכרו ירושלים יער קרש. זכרו כל שמי
בית ישראל לפרט לעלות להזון אח והלותים אחר היום.
לתיים ושלמים ביום זה כהרי דון. זכרו כי אלוהים בו יום
פקדנו בו לברכה. והשיגנו בו לתיים. זכרו ובשעת ההפתיע
הוס וחגון ורחם וורשהנו כי אלהים/DD פעינה. כי אלMale
תפנ התרוק אחלות.

אלוהים ובותינו יחלות לכל חותלים כלל בברכה.
הושענא על כל הארץ בברכה. וה湔ות בחור צאציו צא צאבי
 generado חצרה. והנה לכל פעל כי אתנה פועלות. ויבין לכל צור פי אשת
יצרתו. ויאמר כל אשר נשמת באפיי אלוהים ישרול מה. ימליה
בכל משעה: אלוהים ובותינו (יתני כשפנינו) קורונה
EVENING SERVICE FOR ROSH HASHANAH

the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (the Sabbath,) the People of Israel, and the Day of Remembrance.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise morning, noon and night; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

בכ鲮טיוו ויהי חלפינו בחוורתו. שבשעון מברכה כשפותנו בירשתו. (המעיטינו יי אלהינו באהבון שעשה קרשך. ננוות בח יישארך מפששיך שמחה) לשון לנו לבלך באהבון. זי אהת אלהינו אמא דבך אתיה комплекс לא מלח כל האמרים מפששיך.

(השבת לי רשא ארウォ חוכמו:)

AVODAH

The Promise of God’s return to Zion.

רצה יי אלהינו בשפך ישארל ובחמותו. חשב את ההבדדה.

לדבר בקוח וראשייבו ישארל החמות בא pełne ברצון.

מחיה ל злоו המדה שבזכיה ישארל עמה.

החמותנו עדין בשפע לציון ברוחמו: ברוח אהת יי חוכמו.

שמעה לציון.

HODA-AH

Thanksgiving.

מדים אתנו לך الشريف אתה וירושלים אלהינו אבגנני.

לשלח只得. צור תחינו כל משגתי אתה זאלו להר. נדחה

לך נҳבר התהלוק על海滨 המספרים בדך יצא נשמתי

הפוקות לך עליך נפשיך שבכל עון עלי פלאתיך

_lon 것으로 שפכי את ערב בוקר אצורי. חספתח כרי לא כל;

ראמהו וה머מה כי לא עמר מצדי. ממשל חכינו לך.

מפריר לאש השמה
For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**SHALOM**

*In the evening service, continue here*

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

*In the morning service, continue here*

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.
At all services, say:

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

On Friday night, continue with the following four paragraphs.

On other nights, continue with Kaddish Shalem on page 47.

During morning services, continue with the Amidah Aloud on page 191.
**Shabbat Blessings after the Amidah**

**Vay’chulu**

Now the heavens and the earth were finished and all their host.
And God had completed by the seventh day his work of creation.
And God rested on the seventh day. And God blessed the seventh
day and hallowed it; for on it he rested from all his work, which God
had creatively completed.

**God of our Ancestors**

Blessed art thou, Lord our God and God of our ancestors, God
of Abraham, God of Isaac, and God of Jacob, mighty and revered,
God supreme, Creator of heaven and earth.

**Magen Avot—Shield of our Ancestors**

Shield of our ancestors, with word alone;
Source of immortal life, as announced through his prophet;
The holy **King** beyond compare.
Giving rest to his people on his holy Sabbath day,
God’s delight to give them this repose.
Before him we worship, with reverence and awe,
And give thanks each and every day, with blessings befitting each day.
God to whom thanksgivings belong, the Lord of peace,
Who hallows the Sabbath, and blesses the seventh day,
In holiness gives rest to his people, blessing them with infinite
Sabbath delight,
In remembrance of creation.
Sabbath Rest

Our God and God of our ancestors: Grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our destiny be thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, let us inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, O Lord, who hallow the Sabbath.

Kaddish Shalem

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, ye higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
KIDDUSH

On Shabbat include words in parentheses

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old, and gave us a lofty goal in life, having taught us the way of holiness through thy commandments. In thy love thou hast given us this (Sabbath-day and this) Day of Remembrance for (remembering) the sounding of the shofar, for Holy Assembly, in Remembrance of the Exodus from Egypt. Yea, it is thou who called us to thy service, and gave us a sacred task in life, different from all the other nations; thou, whose word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth, who hallowest (the Sabbath,) the People of Israel, and the Day of Remembrance.

On Saturday night continue here:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.

Blessed art thou, Lord our God, Ruler of the universe, who hast made a distinction between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord, who makes a distinction between the holiness of the Festival and the holiness of the Sabbath.

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.

KIDDUSH

On Shabbat include words in parentheses
Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

In private devotion, the following may be said in place of the above two lines:

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

All continue with:

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.
We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet’s word be fulfilled, as it is said:

And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.
Mourners’ Kaddish

And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, ye a higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.
Psalm 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?
The Lord is the stronghold of my life,
Of whom shall I stand in awe?
When the wicked hemmed me in,
Seeking to devour me—
It was they, mine enemies, that stumbled.
It was they, my foes, that fell.
Were an army to encamp against me,
My heart would be unafraid;
Were war to rage against me,
Even then would I be confident.
One blessing I ask of the Lord,
This I shall ever crave;
To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;
May he conceal me in the shelter of his shrine;
And set me safe as on a high rock.
And then when triumphant over mine enemies round about me,
I shall bring my offering into his temple with thanksgiving, to
the sound of trumpets;
I shall sing to the Lord and acclaim his praise.
Hear me, Lord, when I call;
Be gracious unto me and answer me.
   Speaking for thee, my heart says: Seek ye me;
   O Lord, I do earnestly seek thee.

Hide not thyself from me,
Turn not thy servant away in anger.
   Thou hast ever been my help;
   Cast me not off, do not forsake me, God of my deliverance.

Father and mother, though they forsook me,
Thou, O Lord, would still protect me.
   Teach me, Lord, thy way,
   And lead me on a level path,
   That my foes have not their way.

Leave me not to the rage of mine enemies,
False witnesses who have sprung up against me,
Fomenters of violence.
   What, if I had not had faith! But I did have faith
   That I would experience the goodness of the Lord in the land
   of the living.

Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.
ADON OLAM

Eternal Lord is he, who aye was God and King,
Ere aught had been called forth, inert or living thing.
When by his will divine all life had come to be,
Acknowledged by creation was his sovereignty.

Where’er the end shall come and all life cease to be,
Alone will he remain still reigning awesomely.
All ages past were his and ages yet to be,
He who forever is, will aye reign gloriously.

The One and only God whose reign none else may share,
To whom none can be like, with whom none can compare!
By time aye unconfined, nor genesis nor end;
To him all power belongs, from him all powers descend.

My living God is he; he ever sets me free;
The source of my life’s strength, when comes adversity.
He guides me through all trials, to him in stress I fly,
In him my hope I rest when unto him I cry.

Into God’s caring hand, my soul I bid him take,
Alike in hours of sleep and when again I wake;
And with my soul, to him my body I gladly give,
The Lord with me abiding, free from fear I live.
BLESSINGS FOR THE HOME ON
ROSH HASHANAH EVENING

KIDDUSH

On Shabbat begin here:

Softly

And there was evening, and there was morning.

Aloud

The sixth day. Now the heavens and the earth were finished and all
their host. And God had completed by the seventh day his work of cre-
ation. And God rested on the seventh day. And God blessed the seventh
day and hallowed it. For on it he rested from all his work, which God
had creatively completed.

On weekdays begin here:

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator
of the fruit of the vine.

On Shabbat include words in parentheses

Blessed art thou, Lord our God, Ruler of the universe, who
called us to thy service from among all the peoples of old, and gave
us a lofty goal in life, having taught us the way of holiness through
thy commandments. In thy love thou hast given us this (Sabbath-day and
this) Day of Remembrance for (remembering) the sounding of the shofar,
for Holy Assembly, in Remembrance of the Exodus from Egypt.

Yea, it is thou who called us to thy service, and gave us a sacred task in life, different from all the other nations; thou, whose word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallowest (the Sabbath,) the People of Israel, and the Day of Remembrance.

On Saturday night continue here:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.

Blessed art thou, Lord our God, Ruler of the universe, who hast made a distinction between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week. Thou hast made a distinction between the holiness of the Sabbath and the holiness of Yom Tov; and hast set the seventh day apart for holiness, from the six work days of the week. Thou hast distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord, who makes a distinction between the holiness of the Festival and the holiness of the Sabbath.

On all nights:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Rosh Hashanah.
**Blessing Children**

Placing hands on the children’s heads, say:

*For sons*
May God bless you as he blessed Efraim and Menashe, the sons of Joseph.

*For daughters*
May God bless you as he blessed the matriarchs Sarah, Rebecca, Rachel and Leah.

*For both*
May the Lord bless you and protect you.
May the Lord cause his face to shine upon you and be gracious unto you.
May the Lord lift his countenance toward you and grant you peace.

**The Motzi**

Before washing:
Lift up your hands in holiness, and bless the Lord:

Washing the hands:
Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we wash our hands before breaking bread.

The Motzí, recited over two loaves:
Blessed art thou, God Eternal, Ruler of the universe, who brings forth bread from the earth.
Morning Service for Rosh HaShanah and Yom Kippur

FOR A SWEET YEAR

Before eating apple dipped in honey

Blessed art thou, God Eternal, Ruler of the universe, Creator of the fruit of the tree.

May it be thy will, Lord our God, and God of our ancestors, that the new year be blessed with goodness and sweetness.

שחורית לראיאש השנה ולimentos כפור

Shaḥarit

Morning Service for Rosh HaShanah and Yom Kippur
ON ENTERING THE PORTALS OF THE SYNAGOGUE

Through thy great loving-kindness I have come to thy house, O God; with reverence I will worship thee in thy holy shrine.

ON PUTTING ON THE TALLIT

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments in accordance with which we put on the Tallit, symbol of holiness and reminder of thine all-pervading presence.

MEDITATION

Yehuda HaLevi

Servants of time are slaves; slaves unto slaves are they, But those who serve the Lord, alone in life are free; Therefore, whatever it be that others may seek, I pray, That my life’s choice and place, in God may ever be.

MEDITATION

Yehuda HaLevi
Mah Tovu

We come to God’s House to pour out our hearts in prayer with the conviction that we will be answered because of God’s mercy.

Rabbi

How lovely are thy tents, O Jacob,
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,
The place where thy glory abides.

Before thee we will worship and bow down,
We will bend the knee before the Lord, our Maker.

Rabbi and Congregation conclude together:

May my prayer unto thee, O Lord, find favorable acceptance in this hour;
In thy great loving-kindness, answer me, O God, with thy faithful help. Amen.
Birchot Hashaḥar:
The Morning Blessings

My God! The soul within me came pure from thee. It is thy creation, thy handiwork and thy breath. While I live, thy faithfulness preserves it within me. At a future time it will be taken from me in this world, and endowed with immortal life in the time to come. My God and God of my ancestors, while the breath of life is in me, I declare my allegiance to thee, Sovereign of creation, Lord of all souls. Blessed art thou, O Lord, who restores soul-breath to lifeless bodies.

Blessed art thou, Lord our God, Ruler of the universe, who endows the rooster with the ability to discern between day and night.

Blessed art thou, Lord our God, Ruler of the universe, who has created me in the divine image.

Blessed art thou, Lord our God, Ruler of the universe, who has made me a free man/woman.

Blessed art thou, Lord our God, Ruler of the universe, who has made me Israel.

Blessed art thou, Lord Our God, Ruler of the universe, who opens the eyes of the blind.

Blessed art thou, Lord our God, Ruler of the universe, who clothes the naked.

Blessed art thou, Lord and God, Ruler of the universe, who frees the bound.

Blessed art thou, Lord our God, Ruler of the universe, who lifts the bent.

The Gift of the Eternal Soul.

Gratitude for basic abilities and possessions.
Blessed art thou, Lord our God, Ruler of the universe, who spreads dry land over the waters.

Blessed art thou, Lord our God. Ruler of the universe, who provides for all my needs.

Blessed art thou, Lord our God, Ruler of the universe, who makes me sure-footed.

Blessed art thou, Lord our God, Ruler of the universe, who girds Israel with strength.

Blessed art thou, Lord our God, Ruler of the universe, who crowns Israel with glory.

Blessed art thou, Lord our God, Ruler of the universe, who gives power to the faint.

Blessed art thou, Lord our God, Ruler of the universe, who has removed sleep from mine eyes and slumber from mine eyelids.

Lord, our God and God of our ancestors: Grant that we may live in accordance with thy Torah and its commandments. Keep us from falling into the power of sin, temptation, and disgrace; and let not the evil impulse gain sway over us. Keep us far from wicked people and corrupt companions; and grant that we may cling to our better natures, and engage in good deeds. We pray that our will may conform to thine, so that we may give ourselves whole-heartedly to thy service. Grant that we may ever find love and mercy with thee and with other people, and may thou ever bestow thy great kindnesses upon us. Blessed art thou O Lord, who bestows loving-kindnesses upon the People of Israel.
A person should always be filled with the fear of heaven, in secret, and in the open. Acknowledging truth, and speaking truth in the heart, arise each morning and say:

Sovereign of all worlds, we lay our plea before thee, not because of our virtues, but because of our reliance on thy boundless mercy. What are we? What is our life? What is the worth of our kindness and merits, our helpfulness and our strength? What can frail mortals say before thee, Lord our God and God of our ancestors? Are not all whom the world proclaims mighty as naught before thee, those of renown as though they had not been, the wise as though without knowledge, and the intelligent as though without understanding? For are not most human deeds empty, and the days of human existence, vanity in thy sight? The superiority of man over beast would count for little, were it not for the soul which thou didst implant within us.

We are thy covenanted people. We are the children of Abraham who loved thee, and to whom thou pledged on Mount Moriah. We are the descendants of Isaac, his favored one, who was bound on the altar. We are the congregation of Jacob, who secured the birthright, and whom thou called Israel and Jeshurun because of his love for thee, and the joy he gave thee.

We therefore must give thanks and sing praises unto thee, and proclaim the holiness of thy name. Happy are we whose portion is lovely, whose lot is pleasant and whose heritage is beautiful. Happy are we who are privileged twice each day, morning and evening, to proclaim:
HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE.
Blessed is his glorious sovereign name forever.

Thou art the One and only God who did exist before the world was created; thou art the One and only God since the world came into being. Thou art the One and only God in this world of transitory existence, and thou art the One and only God in the world of everlasting life. Reveal thy holiness through those who hallow thy name by their faith and deeds; yea, may they hallow thy name throughout the world. Be thou exalted through thy deliverance of us, and may our spiritual power be thus increased in the world. Blessed art thou, O Lord, who causes thy name to be hallowed, through thy people, before the eyes of all.

The Daily Psalms

On Sunday, Psalm 24
This is the first day of the week, on which the Levites would sing in the Holy Temple:
Of David, A Psalm.

The earth is the Lord’s and the fullness thereof, the world and those who dwell therein. God founded it upon the seas, and established it upon the waters. Who may ascend the mountain of the Lord, and who may stand in this holy place? Someone with clean hands and a pure heart, who has not set desire upon vanity and has not sworn deceitfully. Such a person shall receive a blessing from the Eternal, and the reward of righteousness from the God of deliverance. Such is the generation of them that seek thee, that seek thy presence, O God of Jacob. Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O gates, yes, lift them up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? Indeed, the Lord of hosts is the King of glory. Selah!
On Monday, Psalm 48
This is the second day of the week, on which the Levites would sing in the Holy Temple:

A Song; a Psalm of the sons of Korah.

Great is the Lord, and much to be praised, in the city of our God, his holy mountain, beautiful vista, the joy of the whole earth, Mount Zion, the uttermost parts of the north, the city of the great King. God in Jerusalem’s palaces has made himself known as a stronghold. For, lo, the kings assembled themselves and came forward together. They looked and were amazed; they turned in fear and hurried away. Trembling took hold of them there, pangs like a woman birthing. With thine east wind, the ships of Tarshish are shattered. Just as we heard it, we saw it happen in the city of the Lord of hosts, in the city of our God. God, establish it firmly forever! Selah! We reflected on thy faithfulness, God, in the midst of thy temple. As is thy name, God, so is thy praise unto the ends of the earth. Thy right hand is full of righteousness. Let mount Zion be glad, let the daughters of Judah rejoice, because of thy judgments. Circle Zion, and go round about her; count the towers, mark her ram-parts, study her palaces. Be able to recount it to the very last generation. For such is God, our God, for ever and ever; he will guide us eternally.

On Tuesday, Psalm 82
This is the third day of the week, on which the Levites would sing in the Holy Temple:

A Psalm of Asaph.

God stands in the divine assembly; in the midst of the judges he is judge. How long will ye judge unjustly, and favor the wicked? Selah! Find for the poor and orphan. Vindicate the afflicted and destitute. Rescue the poor and needy. Deliver them out of the hand of the wicked. These corrupt judges know not, neither do they understand; they are in the dark; they make all the foundations unstable. I thought: You are gods, children of on high. But, indeed, you too shall die like mortals, and fall like one of the princes. Arise, O God, judge the earth. Thou shalt possess all nations.
On Wednesday, Psalm 94; 95:1–3

This is the fourth day of the week, on which the Levites would sing in the Holy Temple:

Avenging God! Lord! Avenging God appear! Stand up, judge of the earth; give the arrogant what they deserve. How long, Lord, shall the wicked prevail? How long shall the wicked exult? They gush, they speak arrogantly; all the iniquitous ones think they cannot be touched. They crush thy people, O Lord! They afflict thy heritage. They slay the widow and the stranger, and murder the orphan. And they say: The Lord will not see, neither will the God of Jacob notice. Take heed, ye brutish among the people; fools, when will you understand? God who planted the ear, shall he not hear? God who formed the eye, shall he not see? God who holds nations accountable, shall he not punish? God, who teaches humankind knowledge, the Lord, indeed, knows our thoughts, and they are pretense. Happy is the one whom thou instruct, Lord, and teach of thy law, that thou may give respite from the days of evil, until the pit be dug for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall become just, and all the upright in heart shall follow it. Who will rise up for me against the evildoers? Who will stand for me against the workers of iniquity? Had not the Lord been my help, my soul would already be silenced. If I say: My foot slips; thy faithfulness, Lord, holds me up. When my cares are many within me, thy comforts delight my soul. Shall the seat of wickedness have fellowship with thee, those who do mischief by statute? They gather themselves against the soul of the righteous, and condemn innocent blood. But the Lord hath been my high tower, and my God, a rock for refuge. And God will bring upon them their own iniquity, and will cut them off, because of their own evil. The Lord our God will crush them. Come, let us sing to the Lord, let us acclaim the stronghold of our help. Let us come into his presence with thanksgiving, and acclaim him with songs of praise. For the Lord, God is great, and a mighty King above all.

On Wednesday, Psalm 94; 95:1–3

יהוה הוא רוכש משפט שפיה; יהוה הוא אསפיה בבחי המפקד:
אלככמותו יהוה אלה ינושוא הופיע: נשיא שפם זכאי השב
בקרע אליעז: עדיך י pienią יהוה עדיך.Price, ועלוה;
ברך: בראש יpaque י/max יא0: שפת יהוד יכאר
ונחלקה יأنشطة: הסלון ור ברוחו ורוחו נוח הקא: יampilkan לא
ראשה לאריבים אלוהי: יפקד: בברק בשמים יכחילו
מיתי השפיות: ינותןراحة ליה שר י שישך משר י으며.
ברך: יהש ויה אלה ישן אמרך:UIיה יתע
משבצת אהם יכימת הכה: אשלי חוג الكبير אר chipset
י המחתור תולדות: להשקם על מימי חוץ על הכרה
לישון שמה: כי⇐יירוה נוֹח טפח 원ולות לא י째ה:
כי יידיעך יتفاعل מטש א었습니다 קלישירל: מירוקת
ולשמרותי מירוקת לע טפשוא, את: י伸び יהודו ושחה
כמון שכנה רימה פמית: יאמארת את כלל חסקיה יהוד:
משגיג: 내버 שורש יבר בכר אל חנוכה: ישועהUSES ושפם בברך
יכשה יהוד יצר טעמ עליגיד: יجدد על נוספים זכר ובס:
יישוע: ויהי יהוד על מוטוב ואלדרי כלם: יישע עלيدة
אות אחרון זכרו ישיש: נקמה פאני חתוד בקרות
ליזהו בראות צפי: יشكرנו ברכיה עליי יראהプログラム:
ברך על כיMAL בוחן ימות ואלי יראה מחכים.
On Thursday, Psalm 81

This is the fifth day of the week, on which the Levites would sing in the Holy Temple:

For the Conductor. Of the Gittith. Of Asaph.

Sing joyfully unto our God, the source of our strength. Shout with jubilation unto the God of Jacob. Strike up the chorus, sound the drum; play sweet music on harp and lute. Sound the shofar on the New Moon Day. For it is a statute unto Israel, an ordinance of the God of Jacob. He set it as a witness in Joseph, when he went forth over the land of Egypt. I heard a language I did not know. I removed the burden from his shoulder; Israel’s hands were freed. You called in trouble, and I rescued you. I answered you in the secret place of thunder. I tested you at the waters of Meribah. Selah!

Hear, my people, and I will admonish you: Israel, if you would only hearken unto me! Have no strange god among thee. Do not worship any foreign god. I am the Lord your God, who brought you up out of the land of Egypt. Open your mouth wide, and I will fill it. But my people hearkened not to my voice; and Israel would not be loyal to me. I sent them away to follow the stubbornness of their heart. Let them walk in their own counsels. Oh that my people would hearken unto me, that Israel would walk in my ways! Then I would quickly subdue their enemies, and turn my hand against their adversaries. Those who hate the Lord should dwindle away before him; and their punishment should endure forever. And God will feed his people with the choicest of wheat; and I will satisfy you with honey extracted from rock.
On Friday, Psalm 93
This is the sixth day of the week, on which the Levites would sing in the Holy Temple:

The Lord reigns, robed in splendor, garbed in might, engirt with power; the world stands firm, ne’er to be shaken. Thy throne was established without beginning; before anything was, thou did exist. Floods have raged, Lord, floods have lifted up their voices, floods may raise their thunderous roar. Above the thunders of vast waters, more majestic than ocean breakers, art thou, Lord, on high. Thine authority is very sure; holiness belongs to thy world, Lord, forevermore.

On Shabbat, Psalm 92
This is the Holy Sabbath, on which the Levites would sing in the Holy Temple:

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord, to sing praises to thy name Most High; to proclaim, in the morning thy kindness, and thy faithfulness at even-tide, on ten-stringed instrument and on lute, with thoughtful music on the harp. Because thou hast made me glad through thy doings, of the works of thy hands I will sing: How great are thy works, Lord, how very deep! The thoughtless do not sense it, nor can the foolish comprehend. When the wicked thrive, their fate is that of grass; when evil-doers flourish, their destiny—to be uprooted forever. Whereas thou, Lord, art supreme. Thou abidest evermore. For verily, thine enemies, Lord, verily, thine enemies vanish, all evil-doers—destined to be scattered. But thou hast greatly exalted my power, I am anointed with the oil of authority. I have seen the defeat of the foe, yea, of the evil-doers who sought my destruction. And these tidings I have heard: The upright shall flourish like palm-trees, like cedars in Lebanon shall they grow; planted in the House of the Lord, they shall bloom in the courts of our God. They shall still yield fruit in old age, vigorous and fresh shall they be; each proclaiming: The Lord is upright; my Rock, in whom no wrong can abide.
Psalm 30
A Psalm. A Song at the Dedication of the Temple. Of David.

I will extol thee, O Lord, for thou hast drawn me up, And have not let mine enemies rejoice over me.
I cried unto thee, and thou didst heal me; Lord, thou brought my soul up from the nether-world; Revived me from the depths of the pit.

Sing praise unto the Lord, his faithful ones, And give thanks for the fame of his holiness.
A moment in his anger, Life at his will.

Weeping may tarry for the night, But joy comes in the morning.
Now I had said when I was comfortable: “I shall never be harmed.”

O Lord, with thy favor I was a mountain stronghold; But then thou hid thy face, and I was confounded.
Now unto thee, Lord, I call, And unto the Lord I plead:
What value have I, if I go down to the pit?

Shall the dust praise thee? Shall it declare thy truth? Hear, Lord, and be gracious unto me; Lord, be my helper.

Turn my mourning into dancing; Loosen my sackcloth, and gird me with gladness.
So that my whole being may sing praise to thee, and not be silent; Lord my God, I want to give thanks to thee, forever.

Mizmor Shir Hanukat Habayit

Psalm 30
A Psalm. A Song at the Dedication of the Temple. Of David.

I will extol thee, O Lord, for thou hast drawn me up, And have not let mine enemies rejoice over me.
I cried unto thee, and thou didst heal me; Lord, thou brought my soul up from the nether-world; Revived me from the depths of the pit.

Sing praise unto the Lord, his faithful ones, And give thanks for the fame of his holiness.
A moment in his anger, Life at his will.

Weeping may tarry for the night, But joy comes in the morning.
Now I had said when I was comfortable: “I shall never be harmed.”

O Lord, with thy favor I was a mountain stronghold; But then thou hid thy face, and I was confounded.
Now unto thee, Lord, I call, And unto the Lord I plead:
What value have I, if I go down to the pit?

Shall the dust praise thee? Shall it declare thy truth? Hear, Lord, and be gracious unto me; Lord, be my helper.

Turn my mourning into dancing; Loosen my sackcloth, and gird me with gladness.
So that my whole being may sing praise to thee, and not be silent; Lord my God, I want to give thanks to thee, forever.
**Mourners’ Kaddish**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.
Pisukay Dizimrah: Passages of Praise to God

Baruch SheAmar

Blessed is God who spoke and the universe came into being.
Blessed is he.
Blessed, the Author of creation.
Blessed is God whose word and deed are one;
Blessed, who decrees and fulfills.
Blessed is God who has mercy on the earth;
Blessed, who has mercy on his creatures.
Blessed is God who well rewards those who serve him reverently;
Blessed, who lives forever and abides through all eternity.
Blessed is God who delivers and rescues; and blessed, his name.

Blessed art thou, Lord our God, Ruler of the universe, all merciful father, whose praises are sung by thy people. With the psalms of David thy servant we will praise thee, Lord our God; with hymns and songs we will declare thy greatness. We will proclaim thee our King, our God, the One, Eternal. Ruler of the universe, praised and adored is thy great name forevermore. Blessed art thou, Lord and King, to whom we bring our psalms of praise.

Selected from I Chronicles and Psalms

Give thanks to the Lord, call his name; proclaim his works among the nations. Sing to him, sing praises to him. Speak of all his marvelous deeds. Glory in his holy name; the heart of those who seek the Lord rejoices. Seek the Lord and his strength; seek his face continually. Remember the marvels that he has done, his wonders, and the judgments of his mouth, O Seed of Israel his servant,
children of Jacob, his chosen ones. He is the Lord our God; his judgments are over all the earth. Remember, his covenant is forever, the word commanded to a thousand generations; the pact made with Abraham, and the oath to Isaac; established unto Jacob for a statute, to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the portion that is your inheritance. When you were but few in number, very few, and sojourners in the land, and went from nation to nation, from one kingdom to another people, God let no one harm them. For their sake he reproved kings: Touch not mine anointed ones, and do no harm to my prophets. Sing to the Lord, all the earth; proclaim God’s salvation every day. Declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord, and highly to be praised. He is revered above all gods, for all the gods of the other nations are imposters. The Lord alone made the heavens. Splendor and beauty are before him; strength and gladness are in his place. Give glory to the Lord, families of the nations, magnify the Lord’s honor and strength. Ascribe unto the Lord the glory due his name; bring an offering, and come before him. Worship the Lord in the beauty of holiness. Tremble before him, all the earth. The world is established; it cannot be moved. Let the heavens be glad, and the earth rejoice. And let them say among the nations: The Lord reigns. Let the sea roar, and the fullness thereof; the field exult, and all that is therein. Then shall the trees of the wood sing for joy before the Lord, for he comes to judge the earth. Give thanks to the Lord, for he is good; his kindness is forever. And say: Save us, God of our salvation. Gather us together and deliver us from the nations, that we may give thanks unto thy holy name, and sing thy praises. Blessed is the Lord, God of Israel, for ever and ever. And all the people said: Amen, and praised the Lord. Exalt the Lord and bow down at his footstool. Holy is he. Exalt the Lord our God, and worship at his holy mount, for the Lord our God is holy.
God who is merciful forgives, he will not destroy; God forgives time and again, and restrains his full condemnation. Thou, Lord, will not withhold thy compassion from me; thy mercy and truth continually preserve me. Remember, Lord, thy compassion and mercy, for they are of old. Acknowledge God’s power; his majesty is over Israel, and his strength is in the skies. God’s overwhelming awe radiates from thy holy places; the God of Israel gives strength and power to the people. Blessed is God. Avenging God! Lord! Avenging God, appear! Lift thyself up, judge of the earth; render to the arrogant their recompense. Salvation belongs to the Lord; thy blessing is upon thy people. Selah! The Lord of hosts is with us; the God of Jacob is eternally our refuge. Selah! Lord of Hosts, happy is the person who trusts in thee. Lord and King, send us thy deliverance; answer us when we call unto thee.

Help thy people, and bless thine inheritance; shepherd and sustain them forevermore. Our soul waits for the Lord. God is our help and our shield. Our hearts rejoice in him, because we have trusted in his holy name. Let thy faithfulness, Lord, be upon us, in measure of the time we have awaited thee.

Show us thy loyalty, Lord, and grant us thy salvation. Arise, help us, and redeem us for the sake of thy faithfulness. I am the Lord your God, who brought you up out of the land of Egypt; open your mouth wide, and I will fill it. Happy the people with whom it is so, happy the people whose God is the Lord. As for me, I put my trust in thy loyalty; I know my heart shall rejoice in thy salvation. I will sing to the Lord, because he has dealt so bountifully with me.
Psalm 19

To the Conductor, a Psalm of David.
The heavens narrate the glory of God,
And the sky proclaims his creative work.
  Day after day overflows with tidings,
  Night after night reveals his wisdom.
Though there is no utterance and there are no words,
  Their message goes forth through all the earth,
  For in the heavens he has set a place for the sun.
And it steps forth from its chamber like a bridegroom,
Like an athlete it rejoices to run the course.
  Its starting point is at one end of the heavens,
  Its circuit around the other end thereof,
  So that naught is hidden from its warmth.
The Torah of the Lord is perfect, refreshing the soul;
The declaration of the Lord is trustworthy, making wise the simple;
  The precepts of the Lord are right, gladdening the heart;
  The commandment of the Lord is clear, enlightening the mind;
Reverence for the Lord is pure, enduring forever;
The ordinances of the Lord are upright, righteous altogether.
  More precious are they than gold, than finest gold;
  Sweeter are they than honey and the droppings of the honeycomb.
Verily, thy servant is careful with them,
Knowing that in keeping them is great reward.
  Yet who can discern one’s own errors?
  From unconscious sins acquit thou me.
Above all, hold thy servant back from willful sins, 
Let them not have sway over me, 
Then shall I be free from great transgression.  
May the words of my mouth, and the meditation of my heart, 
be acceptable in thy sight, 
Lord, my Strength and my Redeemer.

Psalm 34

Of David, when he changed his appearance before Abimelech. 
He was expelled, and left safely.

I shall praise the Lord at all times, 
His praise shall be on my lips evermore.  
My soul shall so glory in the Lord, 
That the humble, hearing, shall rejoice. 
Proclaim with me the greatness of the Lord, 
And let us exalt his name together. 
I sought the Lord and he answered me, 
He delivered me from all my fears. 
They who look to him shall be radiant with joy, 
And their faces never be abashed. 
The angel of the Lord encamped round them that revered him, 
Round about them, and he set them free. 
Consider and realize that the Lord is good, 
Happy each person who trusts in him. 
Revere the Lord, ye his devoted followers, 
For they, who revere him, suffer no want. 
The violent may lack and go hungry, 
But they that seek the Lord shall lack no blessing.
Come, my people, listen to me,  
I will teach you true religion.  
Who among you desires life,  
Who loves days wherein to experience happiness?  
Guard the tongue from uttering ill,  
And the lips from deceitful speech.  
Shun the evil way and practice goodness,  
Seek peace and pursue it,  
The approval of the Lord is on the righteous,  
And God is attentive to their cry.  
The disapproval of the Lord is on evil-doers,  
Uprooting their memory from the earth.  
The repentant cry out and the Lord hears,  
He delivers them out of all their troubles.  
The Lord is nigh to the broken-hearted,  
And helps them that are crushed in spirit.  
Many evils may befall the righteous,  
But the Lord delivers out of them all.  
God guards all his limbs,  
So that none of them is injured.  
Evil slays the wicked,  
And they that hate the righteous will be held guilty.  
The Lord delivers the life of his servants,  
And none shall be held guilty that trust in him.
Psalm 90

A Prayer of Moses, Man of God.

Lord, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or the earth and the world formed,
From everlasting to everlasting, thou art God.
Thou turnest man to contrition; and say: Return, people.
A thousand years in thy sight
Are like yesterday when past,
Like a watch in the night.
They are washed away like a flood; they are like sleep;
In the morning they are like the grass when it grows.
In the morning it flourishes, and sprouts up;
In the evening it is cut down, and withers.
For we are consumed in thine anger, and by thy wrath we are hurried away.
Thou hast set our iniquities before thee,
Our secret sins, in the light of thy countenance.
For all our days are gone in thy wrath;
Our years brought to an end like a tale.
The days of our years are three score years and ten;
With strength, four score;
Yet they are filled with trouble and travail;
For life is speedily gone, and we fly away.
Who knows the power of thine anger;
Or thy wrath in measure to the reverence that is due thee?
Teach us to number our days, that we may achieve a heart of wisdom.
Pardon us, Lord. How long will it take for thee to relent?
Satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad, more than thou hast afflicted us,
According to the years wherein we have experienced evil.
Let thy work be seen by thy servants.
And thy glory upon their children.

Establish thou also upon us the work of our hands;
Indeed, the work of our hands, establish thou it.

Psalm 90

חֵלֶת הַלֹּאֵשׁ אֲשֵׁרֶאֲלָדוֹת: שָׁם צְאֵשׁ יִדְיָא וּלְךָ בְּדֶרֶך: בְּכֵמֹת הָרָה נִלְיָה וְתוֹחַלּוֹת אֲרֵמִי: וּמַעַמְלוּת רֶזֶעֲעַלוֹת אֲתָה אָלָה: תָּשְּׁב אוֹשׁה עֵדָא תַּחַאמו שַׁמְּרָה בְּנֵי אַבּוֹת:
Psalm 91
Dwelling in the secret place of the Most High,
And abiding in the shadow of the Almighty,
I say of the Lord, thou art my refuge and fortress;
My God, in whom I trust.
He will deliver you from the snare of the trapper,
And from the pestilence that stalks.
He will cover you with his pinions,
And under his wings shall you take refuge;
His truth is a shield and a buckler.
Do not be afraid of the terror by night,
Nor of the arrow that flies by day;
Of the pestilence that stalks in the darkness,
Nor of the destruction that wastes at noon.
A thousand may fall at your side,
And ten thousand at your right hand;
It shall not come near you.
With your own eyes shall you see,
And witness the recompense of the wicked.
For you have made the Lord, who is my refuge,
The Most High, your habitation;
No evil shall befall you,
Neither shall any plague approach your tent.
For God will charge his angels to watch over you,
To protect you in all thy journeys.
They shall carry you upon their hands,
Lest you stub your foot on a stone.
You shall tread upon the lion and asp;
Trample the young lion and serpent.
Because he yearns for me, therefore will I deliver him;
I will set him on high, because he knows my name.
He shall call upon me, and I will answer him;
I will be with him in trouble;
I will rescue him, and bring him to honor.
With long life will I satisfy him,
And show him my salvation.

Psalm 91
ישב במרע עליון כצל שדי יחלינה:
אמר לךיה מצורתי אלהי אשתיך: כיHoward קסם קחש מגדר חות.
בארחיה יבר לך חיות מפשי חרות.
גנה אתך אתך אמתה.
לאחריך מפודות לילה. מSearchTreeทำไม.
מדבר באלים ייהל. מSearchTreeший צא замеча:infeld מездיקך אלהיה ורבבות ממידך. אלהיה לא יתן: rm בنزلך מכתב משמשים רשם טרה.
כיצמה יורה משה. עליון שמעיך:לאחריך אתה נהגהtones לאזכירביאלה: כי MALCHU הנחתךشكر ל镪שך באליך:עליפכםשם לשמאם פיחרת באבה רגלה:עלישך פמח תדר תרמה כפר חתי:
Psalm 135

Hallelujah. Praise the name of the Lord;
Give praise, servants of the Lord,
Who stand in the house of the Lord,
In the courts of the temple of our God.
Praise the Lord, for the Lord is good;
Sing praises unto his name, for it is sweet.
For the Lord has chosen Jacob as his own;
Israel, his own treasure.
I know that the Lord is great,
And that our Lord is above all gods.
Whatever the Lord intends, he does,
In heaven and on earth, in the seas and in all the deeps;
He causes the vapors to ascend from the ends of the earth;
He makes lightning for the rain;
He brings forth the wind out of his storehouse.
He smote the first-born of Egypt, man and beast.
And sent signs and wonders into the midst of Egypt,
Upon Pharaoh, and all his lackeys.
God smote many nations, and slew mighty kings:
Sihon king of the Amorites, and Og king of Bashan,
And all the kingdoms of Canaan;
And gave their land for a heritage,
A heritage for Israel his people.
Lord, thy name is forever;
Thy renown, Lord, for all generations.
The Lord will judge his people,
And pardon his servants.
The idols of the nations are silver and gold,
The work of human hands.
They have mouths, but they do not speak;
Eyes, but they do not see;
They have ears, but they do not hear;
Neither is there any breath in their mouths.
  They that make them are like them;
    Yes, every one that trusts in them.
House of Israel, bless the Lord;
House of Aaron, bless the Lord;
  House of Levi, bless the Lord;
    All who revere the Lord, bless the Lord.
Blessed is the Lord from Zion,
Whose presence fills Jerusalem. Hallelujah.

Psalm 136

Give thanks to the Lord, for he is good;  God's faithful love is forever!
Give thanks unto the God of gods; Forever!
Give thanks unto the Lord of lords; Forever!
Who alone does great wonders; Forever!
Whose understanding made the heavens; Forever!
Who spread the earth above the waters; Forever!
Who made great lights; Forever!
The sun to rule by day; Forever!
The moon and stars, by night; Forever!
Who smote the Egyptian first-born; Forever!
And brought Israel out from among them; Forever!
With strong hand, and outstretched arm; Forever!
Who divided the Sea in halves; Forever!
So Israel could pass through it; Forever!
Who drowned Pharaoh and his host; Forever!
Who led his people through the wilderness; Forever!
Who smote great kings; Forever!
And slew mighty kings;  Forever!
Sihon king of the Amorites;  Forever!
And Og king of Bashan;  Forever!
And gave their land for a heritage;  Forever!
A heritage to Israel his servant;  Forever!
Who remembered us in our degradation;  Forever!
And delivered us from our adversaries;  Forever!
Who gives food to all;  Forever!
Give thanks to the God of heaven;  Forever!

Psalm 33
Rejoice in the Lord, righteous ones,
To praise him befits the upright.
Give thanks to the Lord on the harp,
Play to him on the ten-stringed lute.
Sing to him a new song,
Enhance the playing with the Shofar tone.
For the word of the Lord is right,
And all his work is faithful.
He loves righteousness and justice,
The earth is full of the kindness of the Lord.
Through the word of the Lord the heavens were made,
And all their host by his command.
He gathered up the sea as in a cistern,
As in treasure-houses he stored up the contents of the deep.
Let all who inhabit the earth revere the Lord,
Let all who dwell in the world stand in awe before him.
He, indeed, but spoke and the universe came to be,
He but commanded and it appeared.
The Lord annuls the plan of nations,
He brings to naught the designs of peoples.
The plan of the Lord remains forever,
His thoughts last through all generations.
Happy the nation whose God is the Lord,
Happy the people whom he chose for his heritage.
The Lord looked down from the heavens,
He observed all the human race.
From his abiding-place he viewed
The deeds of all who dwell on earth;
He who fashioned the hearts of them all,
Who considered all their deeds.
A king is not saved by a vast army,
Nor is a warrior delivered by great strength.
A horse may prove a vain hope for victory,
And despite its great strength be unable to provide escape.
Behold the Lord’s approval is on them that revere him,
On them that rest their trust in his kindness.
He will deliver them from death,
And sustain them in time of famine.
Our soul hopes in the Lord,
He is our help and shield.
Yea, in him our heart rejoices,
For on his holy name do we rely.
Lord, let thy kindness rest upon us,
Even as we rest our hope in thee.

כִּי הוָה אֱלֹהֵינוּ וַיַּצְאֵהוּ מִפְּאָרוֹ، וַיְארָצוּ הָאָרֶץ:
יְהוָה חָפְרָה עֵצֵי גוֹרִים. הָנָּהָ הַמַּחֲשֹּבֹת עֹטָמָה:
עָצַּת יְהוָה לְעֹלָם עֹטָמָה. מַחֲשֹּבֹת לְבָנָל לְדָרָה:
אָשֶׁר הָגוֹר אֲשֶׁר יִרְדַּוְּתָה אֲלֵדָיו. הָעָם בֹּרִי לְעֹלָם לְדָר:
מְשֵׁמִים חָבֵית יְהוָה. רָאוּ אֲחַר כָּלָבִן הָאָדָמָה:
מְמַכְּרוּ מְשָׁבְעָה מְשָׁמְיתָה. אָל כָּלִי יִשְׂרָאֵל הָאָדָמָה:
הָנָּצוּר כָּלָבָם. הָמֹמִים אָלָכָלִים מְשָׁמְיתָה:
אוֹ הָמֹמִים מִנְשָׁע בְּרִיבִיתֵי. גֹּבֵר לָא רֶבֶּעְזָל בָּרִיבָּךְ:
שָׁמֵר חַזְּמָת לְחַשְׁמָעָתו. מַרְבָּר הַחַל לְאַמְלָל:
הָכָה זוֹנֵי יְהוָה אֲלַי יִרְדַּוְּתָה. לְמַחְוָלִים לְחֹדְשָׁה:
לְחַזֵּיל מְמַכְּרוּ מְשָׁמְסָה. לְמַחְוָלִים בַּרְבּוּּה:
בָּמֵשָׁוֵי חַשְׁמָה לְחַזְּמָה. הָאוּרָבִי וּמָאָגַן לִיוָא:
כְּרִיבָּה יִשְׂפָּטוּ לָבֹנֵן. כּוֹפֵשׁ דְּקָשׁוּ בְּשֹּׁמְרָה:
יחָסְקֵם יְהוָה אֲלֵדֶנוּ. כָּאָשֶׁר יִתְנַלְּךָ לָם:
Psalm 92

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord, 
To sing praises to thy name Most High; 
To proclaim, in the morning, thy kindness, 
And thy faithfulness at even-tide, 
On ten-stringed instrument and on lute, 
With thoughtful music on the harp. 
Because thou hast made me glad through thy doings, 
Of the works of thy hands I will sing: 
How great are thy works, Lord, 
Thy designs, how very deep! 
The thoughtless do not sense it, 
Nor can the foolish comprehend— 
When the wicked thrive, their fate is that of grass, 
When evil-doers flourish, their destiny—to be uprooted forever; 
Whereas thou, Lord, art supreme, 
Thou abidest evermore. 
For verily, thine enemies, Lord, 
Verily, thine enemies vanish, 
All evil-doers—destined to be scattered. 
But thou hast greatly exalted my power, 
I am anointed with the oil of authority. 
I have seen the defeat of the foe, 
Yea, of the evil-doers who sought my destruction; 
And these tidings I have heard: 
The upright shall flourish like palm-trees, 
Like cedars in Lebanon shall they grow;
Planted in the House of the Lord,
They shall bloom in the courts of our God;
They shall still yield fruit in old age,
Vigorous and fresh shall they be;
Each proclaiming:
The Lord is upright,
My Rock, in whom no wrong can abide.

Psalm 93

The Lord reigns,
Robed in splendor,
Garbed in might,
Engirt with power;
The world stands firm,
Never to be shaken.

Thy throne was established
Without beginning;
Before anything was,
Thou did exist.

Floods have raged, Lord,
Floods have lifted up their voices,
Floods may raise their thunderous roar.

Above the thunders of vast waters,
More majestic than ocean breakers,
Art thou, Lord, on high.

Thine authority is very sure;
Holiness belongs to thy world,
Lord, forevermore.
Selected verses from the Psalms

May the glory of the Lord be acknowledged forever,
May the Lord rejoice in his creation.
Praised be the name of the Lord, henceforth and evermore.
From sunrise unto sunset, the name of the Lord is praised.
The Lord is exalted above all nations, his glory is spread over
the heavens.
“The Eternal” is thy name forever, “The Eternal,” thine appellation
through all generations.
The Lord has established his throne in the heavens, and his sover-
eignty is over all.
Let the heavens be glad, let the earth rejoice, let them say among
the nations: “The Lord is King.”
The Lord is King, the Lord was King, the Lord shall be King for-
ever and ever.
The Lord reigns forever, while nations vanish from his earth.
The Lord annuls the counsel of nations; he brings to naught the
designs of peoples.
May the glory of the Lord be acknowledged forever,
May the Lord rejoice in his creation.
Praised be the name of the Lord, henceforth and evermore.
From sunrise unto sunset, the name of the Lord is praised.
The Lord is exalted above all nations, his glory is spread over
the heavens.
“The Eternal” is thy name forever, “The Eternal,” thine appellation
through all generations.
The Lord has established his throne in the heavens, and his sover-
eignty is over all.
Let the heavens be glad, let the earth rejoice, let them say among
the nations: “The Lord is King.”
The Lord is King, the Lord was King, the Lord shall be King for-
ever and ever.
The Lord reigns forever, while nations vanish from his earth.
The Lord annuls the counsel of nations; he brings to naught the
designs of peoples.
Many are the plans in a person’s heart; the Lord’s will, alone stands.
The Lord’s will is forever; God’s thoughts last through all generations.
He, indeed, but spoke and the universe came to be; he but com-
manded and it appeared.
The Lord, indeed, chose Zion. He desired it for the place of his shrine.
The Lord, indeed, called Jacob to his service, and made Israel
his treasure.
The Lord will, indeed, not disown his people; he will not abandon
his possession.
God who is merciful forgives, he will not destroy.
God forgives time and again, and restrains his full condemnation.
Lord, send us thy help; O King, answer us when we call.

Selected verses from the Psalms

יהי כלם יהוה עללם. ישמח יהוה במעשיה:
יהי שם יהוה בברך. משמח צדו עלם:
ספורהשלעון פורים. מشكر לשלום:
_FREQUENCY:2
瘩 על-כל-גワイ יוהו. על נשימה כלדו:
יהוה שם לגלות יוהו זכור לכלדרוד.

يمنושם השם על-גワイ. י października בוגו יהוה:
יהוה מלך. יהוה מלך. יהוה מלך עלום צדו:
יהוה מלך עלום צדו. אביי גוני מאטרה:
יהוה חפר עץ-גוזו. חגי מששות עופם:
ברות מקושות בעל-ארצי. יצאו יהוה חי קוק:
עשת יהוה עללם מעשה. מעשות על.ServiceModel:
כי הוה אפר דורי. הגרענו ערלם:
כי-הב רוח יהוה ביתו. אשר ליום:
כי-יצחק בוחר לו דרי. ישראלי קסילמה:
כי-לא-ישם יהוה שמוע. בותתו לא י烏:
זוהו רוחם כפר עוז ולא-ישיחתו.
ודרב הלשבי אפי. ולארעיכי-קרפת:
יהוה חומרה. ממקל יטני ביו-קראת:
Ashray

Happy are they who dwell in thy house,
Forevermore shall they praise thee.
Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, O King,
And praise thy name forever and ever.
Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.
One generation praises thy works to another;
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.
They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.
The Lord is good to all,
And his mercies are over all his works.

They shall tell of thy glorious kingdom,
And discourse upon thy might;
Making known thy mighty deeds to all,
And the glory of thy majestic reign.
Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.
The Lord upholds all who fall,
And lifts all who are bowed down.
The eyes of all look with hope to thee,
And thou givest them their food in its time.
Thou openest thy hand,
And satisfieth the desire of all that live.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is nigh to all who call upon him,
To all who call upon him in truth.
He fulfils the desire of those who revere him;
While all the wicked he brings to naught.
My mouth shall utter the praise of the Lord,
And may all flesh praise his holy name forever.
And so, let us, indeed, praise the Lord,
Let us praise him now and ever.
Hallelujah! Praise ye the Lord!

Psalm 146
Hallelujah! Praise ye the Lord!
Praise the Lord, O my soul!
I will praise the Lord while I live,
I will sing to my God while I have being.
Put not your faith in princes,
In mortals who cannot help.
Breath departs, we return to dust,
On that very day our projects vanish.
Happy the person whose help is Jacob’s God,
Whose hope rests in the Lord God.
He created the heavens and the earth,
The sea and all that in them is;
God keeps faith eternally;
God rights the wrongs done the oppressed,
And gives food to the hungry,
The Lord sets captives free.
The Lord gives sight to the blind;
The Lord raises up the bowed down;
The Lord loves the righteous.
The Lord protects the aliens,
And upholds the cause of the orphan and widow;
But thwarts the way of the wicked.
The Eternal shall reign forever,
Your God, O Zion, through all generations.
Hallelujah! Praise ye the Lord!

Psalm 147
Hallelujah! Praise ye the Lord!
It is truly good to sing to our God,
Pleasant and lovely to praise him.
The Lord restores Jerusalem,
He ingathers the dispersed of Israel.
He heals the broken-hearted,
And binds up their wounds.
He fixes the number of the stars,
And gives to each of them its name.
Great is our Creator and vast in power,
God’s understanding is beyond description.
The Lord strengthens the humble,
And brings the wicked down to the very ground.
Sing thankfully to the Lord,
Play joyfully to our God on the harp.
Who covers the heavens with clouds,
Provides rain for the earth,
And causes the hills to put forth grass;
Affording the cattle their fodder,
Food for the young ravens for which they cry.
God cares not for the strength of the horse,
Nor finds pleasure in the warrior’s strong limbs.
The Lord delights in them that revere him,
That rest their trust in his kindness.
Praise the Lord, Jerusalem;
Zion, praise your God.
For he has fortified your gates,
And blessed all who live in your midst;
He has made your country a land of peace,
And filled you with the finest of wheat.
He dispatches his command to the earth,
His word races with the utmost speed.
He sends down snow, white as wool,
And scatters frost, ash-like in hue.
He hurls hail in crumb-like form,
The cold he sends who can withstand?
He dispatches his bidding—it melts them all,
He breathes a word waters flow along.
He has also revealed his message to Jacob,
Laws and statutes unto Israel.
Not so has he dealt with other nations,
His ordinances of justice they have not known.
Hallelujah! Praise ye the Lord!

לֹא קֹדֶשׁ כָּלְכָלָם. חֵקֵי וּמְשַׁפְּטֵי לִיצְרָאֵל:
לַא שָׁמֵשׁ עוֹר כַּלְכֵלָם. מְשַׁפְּטֵי בֵּנֵי יִשְׂרָאֵל:
Psalm 148

Hallelujah! Praise ye the Lord!
Praise the Lord from the heavens,
Praise him in the heights.
    Praise him, all his messengers!
    Praise him, all heavenly hosts!
Praise him, sun and moon!
Praise him, all shining stars!
    Praise him, highest heavens,
    And waters above the heavens.
Let them praise the name of the Lord,
Who but commanded and they were created;
    Who established them for time and eternity,
    And set their limits which none may pass.
Praise the Lord from the earth,
Sea monsters and denizens of the deep!
    Fire and hail, snow and mist,
    And storm-wind that do his bidding.
Mountains and hills each one,
Fruit-bearing trees and cedars all;
    Wild beasts and all tame cattle,
    Creeping things and winged fowl;
Earthly kings and all their peoples,
Princes and all earthly judges;
    Young men and maidens,
    The old and the youth, together;
Let them praise the name of the Lord,
Whose name alone is exalted,
    Whose splendor is manifest on earth and in the heavens.
He has increased the strength of his people;
To him belongs the praise of all his faithful servants,
    Even of the Children of Israel, the people called to his service.
Hallelujah! Praise ye the Lord!
Psalm 149
Hallelujah! Praise ye the Lord!
Sing unto the Lord a new song,
And his praise in the assembly of the faithful.
Let Israel rejoice in the Creator;
Let the children of Zion be joyful in their King.
Let them praise God’s name with dance;
Let them sing praises unto him with drum and harp.
For the Lord takes pleasure in his people;
And adorns the humble with salvation.
Let the faithful exult in glory;
Let them sing for joy upon their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand;
To execute vengeance upon the nations,
And chastisements upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgment written;
He is the glory of all the faithful.
Hallelujah! Praise ye the Lord!

Psalm 150
Hallelujah! Praise ye the Lord!
Praise God in his sanctuary,
Praise him in his shrine.
Praise him for his mighty deeds,
Praise him for his greatness vast.
Praise him with the Shofar tone,
Praise him with the lute and harp.
Praise him with the drum and dance,
Praise him with the string and flute.
Praise him with soft sounding cymbals,
Praise him with loud sounding cymbals.
   Every soul, praise the Lord,
   Hallelujah! Praise ye the Lord!
Every soul, praise the Lord,
Hallelujah! Praise ye the Lord!

Selected Verses
Blessed be the Lord forever. Amen and Amen.
Blessed be the Lord out of Zion, whose presence fills Jerusalem.
   Hallelujah.
Blessed be the Lord God, the God of Israel,
Who alone does wondrous things.
And blessed be God’s glorious name for ever;
Let the whole earth be filled with divine glory. Amen and Amen!

Congregation rises
   And David blessed the Lord before all the congregation, and
   said: Blessed art thou, Lord, the God of Israel, our Father, for ever
   and ever. Thine, Lord, the greatness, the power and the glory, and
   the victory and the majesty. All that is in the heavens and on the
   earth is thine. Thine is the kingdom, Lord, and thou art supreme
   over all. Riches and honor come from thee, and thou rulest over
   all. In thy hand is power and might; thy hand bestows greatness and
gives strength to all. Now therefore, our God, we thank thee, and
praise thy glorious name.
Thou alone art the Lord. Thou hast made heavens, the heavens of heavens, with all their host; the earth, and all earthly things; the seas and all that in them is; and thou preservest them all; and the host of heaven give homage to thee. Thou art the Lord God, who chose Abram, and brought him forth from Ur of the Chaldees; changed his name to Abraham, and found his heart loyal before thee

And made a covenant with him, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Gergashite, to his seed; and thou hast fulfilled thy promise. For thou art unwavering in trust. When thou saw the affliction of our ancestors in Egypt, and heard their cry at the Sea, thou performed signs and wonders against Pharaoh, all his servants, and all the people of his land. For thou surely knew that they had dealt perversely with Israel. And thy name became renowned to this day. The Sea thou divided before them, so they could pass through on dry land. And their pursuers were cast like a stone into the depths of the raging waters.

Shirat Hayam

Exodus 14:30–31

On that day the Lord rescued Israel from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the power of the Lord against the Egyptians, and the people were in awe of the Lord. And they believed in the Lord and his servant Moses.
Exodus 15:1–21

Then Moses and the children of Israel sang this song to the Lord saying: I will sing unto the Lord, for he is highly exalted, horse and rider has he thrown into the sea. The Lord is my strength and song; now, he is my salvation. This is my God, and I will praise him; my father’s God, and I will exalt him. The Lord is a man of war; the Lord is his name. He cast Pharaoh’s chariots and his army into the Sea; his chosen captains, drowned in the Sea. The deeps cover them. They sank like stones into the depths. Thy right hand, Lord, is glorious in power. Thy right hand, Lord, shatters the enemy. In thine awesome supremacy, all who rise against thee are overthrown. Thy wrath blazes and consumes them like stubble. And with the blast of thy nostrils the waters piled up. The floods stood upright like a wall. The deeps were frozen in the heart of the sea. The enemy said: I will pursue, I will overtake, I will divide the spoil; my lusting soul will be full of them. I have but to draw my sword; my hand will destroy them. With that thou blew with thy wind and the sea covered them; they sank like lead in the mighty waters. Who is like thee, Lord, among those acclaimed divine? Who is like thee, glorious in holiness, awe-inspiring in deeds, doing wonders? Thy right hand stretched out, the earth swallowed them. And in thy love thy people whom thou redeemed were led to safety, in thy strength, to thy holy habitation. The nations heard, they trembled; terror and dread fell upon them; the mighty of Moab trembled. Trembling gripped the mighty of Moab. All the inhabitants of Canaan melted away. Terror and dread fell upon them; by the might of thine arm, they are still as stone; ‘til thy people pass over, Lord, ‘til the people, made thy possession, pass over. Thou wilt bring them in, and plant them in the mountain of thine inheritance; thy place, Lord, which thou hast made for thy dwelling; the sanctuary of the Lord, which thy hands have established. The Lord shall reign forever and ever!

The Lord shall reign forever and ever!
When the horses of Pharaoh, with his chariots and horsemen, entered the sea, the Lord flooded them with the waters of the sea, where the children of Israel had walked on dry land. And Miriam the prophet, the sister of Aaron, took a drum in her hand; and all the women followed her with drums and dance; and Miriam sang: Sing to the Lord, for he is highly exalted. Horse and rider has he thrown into the sea!

Selected verses proclaiming God’s ultimate triumph.

For kingship is the Lord’s; and he rules over the nations. And saviors shall come up on Mount Zion to judge Mount Esau, and establish the Lord’s kingship. And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One.

On Rosh Hashanah, continue with Nishmat on page 155.
THREE MORNING POEMS: MEDITATIONS PRaising GOD FOR THE MANIFOLD BLESSINGS OF LIFE

Solomon Ibn Gabirol

Shiḥarticha

I seek thee at sunrise and sunset,
My hands, and my face turned in prayer,
My heart all-a-longing for outlet,
Like beggar I stand on life’s stair;
The universe cannot contain thee,
I pray thee within me to dwell,
Thy love I shall treasure most deeply,
And stirred by thy great wondrous spell,
I shall thank thee, my God, and sing to thee,
While the soul, gift divine, abides in me.

Si-i Ayin Yihidati

O soul of mine to God lift up thy gaze,
Thy source of life recall in youthful days;
O supplicate him every day and night,
Thy choicest prayers do thou to him indite.
For thine is he while thou in this world art,
And thine will be when thou this earth depart;
Thy place of peace hath he for thee in store;
With him in life eternal, evermore;
I therefore sing to God my heartfelt praise,
The while I live outpour my soul’s sweet lays.

THREE MORNING POEMS: MEDITATIONS PRaising GOD FOR THE MANIFOLD BLESSINGS OF LIFE

Solomon Ibn Gabirol

Shiḥarticha

לְהַרְכֵּרַה בַּכּל שָׁעָרְךָ מַעְפֶּרֶה.
וֹפָרְשֵׁית לְךָ בַּפְּרֵי אָפֶּה.
לְךָ אַחֲרֵה בַּכּל צְמַאְתָּךְ.
כְּלַל שָׁאֲלָתָלְךָ פְּרֵי טַפֶּה.
לְפַקְוְעָתָלְךָ לְאַל בִּכְלָוּ שְׁבַחְתָּ.
וֹאַלָּמּוּ לְשָׁמַּקְוְקִים בַּגּוֹנֵי.
לְאֵלָא אָפְּפַוְקִים בֵּין גְּנוֹדְאָו.
גַּנְבִּר חַשְׂקָהּ זַע יִנְוָרָאָו.
אֲנֵי עִלְּכֵכּ בְּאָזַוְוָהָעַשׁ יִנְא.
בְּעָדוּ בְּשַׁמַּת אָלָיוֹדּוּ הֵי בָּפֶּפֶּה.

Si-i Ayin Yihidati

לְאֵלָא עִין חַדְּיִדְיֵי לָכְרָא.
וֹכִירֵי בָּרַאֲהֵי בַּמִּי נִשֹּׁרָא.
לַפְּרֵי צָאַק לְלַאְלַדְיִד הִרְזָא.
לְאֵלָא לְמַפְּרֵי חַדְּיִדְיֵי בַּשְׁקָרָא.
לְלַחְּאַת חַלְּקִי בֵּעַדְּרָא על אָמָה.
לְאֵלָא חַלְּקִי בַּפְּרֵי מַפְּרֵי מַפְּסָקָרָא.
לְאֵלָא חַלְּקִי לְפְּרֵי לְפַקְוְעָה.
מַמְחַתָּהלְכַּאָפָא שְׁמַי בְּרָאָרָא.
אָנֵי עִלְכֵכּ אֶבְרַכְתָּ גַּאָתָא דָּרָא.
כְּמַמְיָלְכַּאָפָא לְלַא בְּבָרָא. 
Elohim Eli Atah

(1) O God, my God art thou.
Most earnestly I seek thee,
Amid thy faithful throng,
Thy constancy proclaiming,
Thy greatness all my song;
When I call, O answer me. This Day.
Among thy people standing,
I bring to thee their plea,
“My lips unseal, Eternal,
That I may sing to thee.”

(2) O God, my God art thou.
My inmost thoughts unfolded,
Before thee all unveiled;
The soul and body shaken,
They know that they have failed;
When I call, O answer me. This Day.
Give ear unto their yearnings,
And hear the heartfelt plea
“Of leaders of thy people,
Assembled unto thee.”

(3) O God, my God art thou.
Though righteousness thy mantle,
Thy robe all purity,
Upon thy people’s bidding,
I hasten with my plea;
When I call, O answer me. This Day.
My inner foe subdue thou,
Assuage my pain and grief,
“And grant that through thy teaching,
From shame I find relief.”
(4) **O God, my God art thou.**  
O guard my inmost thinking,  
That I go not astray,  
Keep thou my lips from faltering,  
As unto thee I pray;  
**When I call, O answer me. This Day.**  
This day thy praises chanting,  
Forgot thy chastening rod,  
“Send forth thy light to lead me,  
Thy truth, O Lord my God.”

(5) **O God, my God art thou.**  
My rock and sheltering Tower,  
To thee I come to seek  
Enlightenment and strengthening,  
For I am faint and weak;  
**When I call, O answer me. This Day.**  
On this the day of cleansing,  
Hear thou my prayer to thee—  
“Create in me a heart unstained,  
My soul renew in me.”

(6) **O God, my God art thou.**  
O God enthroned in highest spheres,  
Higher than heavens’ height,  
To thee I cry from out the depths  
And moan in my sad plight;  
**When I call, O answer me. This Day.**  
To them the word I speak this day,  
Who come to seek thy face,  
“Who so is wise, let him repent,  
And find again God’s grace.”
(7) O God, my God art thou.
I stand with sins encumbered,
The heart’s misdeeds laid bare,
Shouldst thou, Lord, regard them,
How could I plead, how dare?

When I call, O answer me. This Day.
Today I supplicate thee.
Act not like judge with me,
“For oft we sin from weakness,
Not from iniquity.”

(8) O God, my God art thou.
Thou hast prepared the healing,
Wherewith to set me right;
Atonement Day thou sendest
To help me in my plight;

When I call, O answer me. This Day.
As now from sin’s imprisoning,
This day I seek release,
“My heart from guilt, purge thou,
From sin grant thou surcease.”

(9) O God, my God art thou.
My thoughts desire thy nearness,
I would be nigh to thee;
Abashed am I and humbled,
Through mine iniquity;

When I call, O answer me. This Day.
O answer thou their pleading,
Who yearn to hear thy word:
“Come ye with prayer, repenting,
Return unto the Lord.”
(10) O God, my God art thou.
Thy children here assembled,
Their hearts would purify;
To nourishment thy people,
Themselves this day deny;
When I call, O answer me. This Day.
Affliction gladly choosing,
The fast thou didst ordain,
“The better through affliction
Thy teachings to retain.”

(11) O God, my God art thou.
To thee our eyes uplifted,
To thee O God on high,
The while before thee standing,
Abashed we long and sigh;
When I call, O answer me. This Day.
Yea, on this day of testing,
When thoughts are purified,
“We raise our hearts and hands, Lord,
To thee our heavenly Guide.”

(12) O God, my God art thou.
All-gracious God and reverenced
Mid Serafim on high.
Remember me who standing here,
Do supplicate and cry;
When I call, O answer me. This Day.
As midst thy faithful servants
This truth I loud proclaim:
The soul of all that liveth,
Shall praise, O Lord, thy name.
The soul of every living being shall praise thy name, Lord our God; and the spirit of all humankind shall ever glorify thee, our King.

From Eternity to Eternity thou art God.

Thou alone art our King, Redeemer and Savior. Thou deliverest, rescuest and sustainest us, and hast mercy upon us in all times of trouble and distress.

We have no King but Thee.

God of the earliest and of the latest generations, God of all created beings, and Master of history, God extolled in manifold songs of praise, who guides thy world with loving-kindness, and with mercy all whom thou hast created; God eternal, who does not slumber nor sleep, but arouses those that sleep and awakens them that slumber, gives speech to the speechless, and freedom to the captives, lifts the fallen and raises the bent—

To Thee alone we give our thanks.
Rabbi

Were our mouths filled with song like the sea and our tongues with gladness like its multitudinous waves, were our lips full of praise like the expanses of the sky and our eyes full of light like the sun and the moon; were our hands outspread in prayer like eagles’ pinions and our feet, fleet as those of the deer in thy service; we would not be able adequately to voice our thanks to thee, Lord our God and God of our fathers, and to praise thy name for any of the thousands of kindnesses which countless times thou hast showered upon our ancestors and ourselves.

Rabbi and Congregation

From Egypt thou didst liberate us, Lord our God, and thou didst free us from its bondage. Thou didst sustain us and satisfy our needs in times of famine. Thou didst save us from the sword and plagues and didst deliver us from grievous maladies. Hitherto thy mercies have been our stay and thy loving kindnesses have not forsaken us. We pray thee, Lord our God, never to abandon us.

Rabbi

Therefore, all the powers of body and soul which thou hast implanted in us, shall praise and adore thee, shall declare thy holiness, and proclaim thy sovereignty, O our King.
Hazzan and Congregation

Ye, every mouth shall tell thy praise,
And every tongue swear fealty;
Lo, every knee to thee shall bend,
All humankind shall worship thee.
The hearts of all shall come with awe,
Their souls to thee their praises bring;
Each with the Psalmist shall proclaim,
With all my powers, to thee I sing:
Who is like thee, O God and Lord,
The poor man’s helper in his need;
Who saves the wretched and forlorn,
From out the tyrant’s mighty greed?

Hazzan

Who is like thee, great, mighty and revered God, God supreme,
Creator of heaven and of earth? We shall praise thee and extol thy holy name in accordance with David’s word:

Congregation

Praise thou the Lord, O my soul,
And all my inward powers, God’s holy name.

Hazzan

Almighty God, thy power is supreme.
Great in holiness is thy name.
Thy power is eternal.
Thine awe is ultimate.
HAMELECH

THE KING

IS ENTHRONED, HIGH AND TRANSCENDENT.

Thou who lives forever, thy name is exalted and holy, As the Psalmist sings:

Rejoice in the Lord, ye righteous;
To praise him befits the upright.

Congregation

By the mouth of the upright thou art extolled;
By the lips of the righteous thou art called blessed;
By the tongue of the faithful art thou proclaimed holy;
By the heart of the holy, thou art praised.

In the choirs of the myriads of thy people, the House of Israel, thy name, O our King, has been glorified from generation to generation. We acknowledge this to be a duty incumbent on all whom thou hast created, to give thanks to thee, and to sing unto thee through the Psalms of David, the son of Jesse, thine anointed servant, sweet singer in Israel and its royal bard.

Congregation rises
Praised be thy name forever, our King, God and Ruler, great and holy, in the heavens and on the earth. To thee it is pleasant to chant psalms of praise and to sing hymns of thanksgiving, extolling thy power and thy dominion, thy supremacy and thy greatness, thy name and thy glory, thy holiness and thy sovereignty, now and evermore. Blessed art thou, Lord, God and King, whose greatness is expressed in Israel’s songs of praise; Lord of wondrous deeds, who delights in song, King, God, everlasting.

Hatzi Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.
BARCHU

Hazzan

Praise the Lord, Source of all blessing.

Congregation, then Hazzan

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

On Rosh Hashanah

We praise thee, Lord our God, Ruler of the universe, who causes light and darkness to alternate, promotes peace, and creates all.

On Yom Kippur

We praise thee, Lord our God, Ruler of the universe, who opens the gates of mercy for us, and enlightens the eyes of those who await forgiveness, who causes light and darkness to alternate, promotes peace, and creates all.

The light of the universe is a treasure for the living;
God called the orbs out of darkness, and there was light.
The Ark is opened

Responsively

Congregation  Haazan
Thou art our God  In the heavens and on earth.
Mighty, revered.
By myriads acclaimed, He but spoke and light appeared.
Creation at his command, His name “The Eternal.”
Eternal is God, All-seeing and All-knowing.
Himself unseen, Deliverance, his crown,
Righteousness, his robe, Justice, his mantle.
Recompense, his garb, Equity, his shelter.
Faithfulness, his counsel, Truth, his work.
He is righteous and just, Near to those who call sincerely.
Exalted and sublime, Indwelling the heights.

Suspending the earth in space.
Our God lives forever, awe-inspiring, exalted and holy!

The Ark is closed. The congregation is seated.

On weekdays, continue on page 175.
On Shabbat:

Seder Avodah Nusah

All thank thee, all praise thee, all exclaim: None is holy like the Eternal. All extol thee, Creator of all. God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom hast thou made them all, the earth is full of thy creation. Exalted King art thou, singular forever, praised and glorified and exalted from ancient times.

Traditional Nusah

All thank thee, all praise thee, all exclaim: None is holy like the Eternal. All extol thee, Creator of all; God, who each day opens the eastern gates and splits windows into the heavens, who brings forth the sun from its place and the moon from its dwelling, and spreads light for the whole world and the creatures he fashioned in mercy. God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. Exalted King art thou, singular forever, praised and glorified and exalted from ancient times.

God of the universe, in thy great mercy have mercy on us, master of our strength, rock of our protection, our shield and our defense. None is like thee, none compares; besides thee there is none other. Who can compare? None is like thee in this world, and none in the world to come. None will be beside thee in the Messianic days, and none is like thee, our savior, able to bring life to the dead.
God is the Lord of all creation;
Blessed is he, acclaimed by every soul.
His greatness and goodness fill the universe,
Knowledge and wisdom are round about him.
Exalted is he above all holy beings;
Gloriously sublime above all supernal.
Innocence and equity minister at his throne;
Kindness and mercy do homage before him.
Lovely are the luminaries our God has created;
With wisdom, with knowledge and insight he formed them;
With power and energy did he endow them;
That they might hold sway in the life of the world.
Replete with radiance, emitting splendor;
Their brilliance is lovely throughout the universe.
Rejoicing when rising, exulting when setting,
With reverence enacting the will of their Maker.
Glory and honor they tender him;
Gladsome and joyful they acclaim his reign.
He had summoned the sun and it sent forth light;
He had approved it and fashioned the form of the moon.
The sun and moon, the stars and planets praise him;
Celestial beings give glory and greatness unto God.
Unto God be praise, who ceased creative work on the seventh day, and thereon ascended his throne of glory. With beauty he invested the day of rest, appointing the Sabbath as the Day of Delight. This is the distinction of the seventh day, that thereon God rested from all his creative work. As for the seventh day, it sings praise unto God exclaiming: A Psalm, a Song of the Sabbath-day:

It is good to give thanks to the Lord. Likewise let all that God has created praise and glorify him, and render homage and adoration to the Author of nature, who in his holiness has given unto his people Israel, the gracious boon of the Sabbath’s sacred repose. Lord our God, hallowed and adored be thy name, in the heavens above and on the earth beneath. Be thou praised for the excellence of thy creation; even for the luminaries which thou hast formed, and which everlastingly reveal thy glory.

Continue at the middle of page 175.
On weekdays:

God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom hast thou made them all, the earth is full of thy creation. Exalted King art thou, singular forever, praised, glorified and exalted from ancient times. God of the universe, in thy great mercy have mercy on us, master of our strength, rock of our protection, our shield and our defense.


Be thou praised for the excellence of thy creation; even for the luminaries which thou hast formed, and which everlastingly reveal thy glory.

On all days, continue here:

Be thou praised, our Rock, King and Redeemer, Creator of Holy beings. May thy name be extolled forever, our King, Creator of heavenly attendants, all of whom proclaim aloud as one, in awe, the attributes of the Living God and Eternal King. All, in love; all, clearly; all, strongly; all reverentially doing the will of their Creator. And all of them open their mouth in holiness and purity, in song and psalm, and bless, extol, glorify and declare holy and royal:
The Name, of God, the King, the Great, the Strong, the Awesome—Holy is God. And they each accept upon them the yoke of the Kingdom of Heaven, one and all, and together they declare the holiness of their Creator, sweetly, in clear voice, with holy melody. All as one proclaim in awe:

Holy, Holy, Holy is the Lord of Hosts,
The whole world is full of God’s glory.

And the divine, heavenly beings lift themselves toward the Serafim, and in a thundering chorus of praise proclaim:

The glory of the Lord is praised throughout creation.

To God, who is praised, they sing sweetly. To God the eternal King, they sing hymns of praise. For it is God alone whose deeds are uniquely wondrous. God masters battle, sows seeds of righteousness, causes salvation to flower, and creates healing. Awesome in praises, God is Master of the miracle. With the Psalmist we say:

Praise to the Creator of the great luminaries whose kindness is ever-enduring. Cause a new light to shine over Zion, and may we all merit its radiance. Blessed art thou, O Lord, Creator of lights.
With abounding love and overflowing kindness thou hast loved thy people Israel, Lord our God, our Father, our King. For the sake of our ancestors who trusted in thee, and whom thou didst teach the laws of life, be gracious unto us also, and instruct us, All-merciful Father. We beseech thee to implant in our hearts the desire to understand thy will, and to learn and teach, to observe and with love fulfill all the teachings of thy Torah. Give us insight into thy Law that our hearts may cleave to thy commandments; and grant that we may love and revere thee with singleness of heart and never come to grief. Because we have ever had faith in thee, grant, we pray, that we may be gladdened, and rejoice in the establishment of thy kingdom of justice, peace and humanity on earth. Bring us to peace from the four corners of the earth, and march us with straight backs to our land. Indeed, thou art God who hast worked many deliverances. In days of old, thou didst call our ancestors from among the nations, and brought us nigh to thee, to serve thee forever and in truth, by acknowledging thee, and with love proclaiming that thou art the one and only God. Blessed art thou, O Lord, who, in thy love, hast called thy people Israel to thy service.

We praise God, for Revelation.
Sh’ma

Deuteronomy 6:4–9

Hear, O Israel: The Lord our God, the Lord is one. Blessed is his glorious sovereign name forever.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13–21

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.
Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37–41

Remembering the Exodus.

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

Hazzan

The Lord Your God Is Truth.
We praise God, for Redemption.

True and firm, stable and enduring
Is this word unto us, forever and ever.
So it was for the earliest and for the later generations,
True and faithful, a teaching unchangeable.
It is true that thou art the Lord our God and God of our ancestors;
Our King, the King of our ancestors;
Our Redeemer, the Redeemer of our ancestors;
Our Creator and the stronghold of our help.
Our Deliverer and our Savior has been thy name from everlasting;
There is no God besides thee.
Thou wast the help of our ancestors in the days of old;
The Protector and Helper of their children in every generation.
Thou indwellest the universe,
And thy righteous judgments reach unto the ends of the earth.
Happy each one who heeds thy commandments,
And takes to heart thy Torah and its teaching.
It is true that thou art the first and will be the last,
And that besides thee we have no Ruler, Redeemer or Savior.
Thou alone set us free from Egypt, Lord our God,
And liberated us from its bondage.
Thou alone divided the sea
And led thy beloved through it as on dry land.
For this they praised and extolled thee, God;
They sang hymns and songs, benedictions and thanksgivings
unto thee,
Living and eternal King.
Thou art high and exalted, great and awe-inspiring;
Bringing low the haughty and raising up the lowly;
Freeing the captive and delivering the humble;
Helping the forlorn and answering thy people when they cry unto thee.
Praises unto thee, God Supreme!
Blessed art thou, Source of all our blessings.
Moses and the Children of Israel chanted unto thee with great joy,
And in united chorus they sang:

Hazzan and Congregation
Who is like thee, O Lord, among those acclaimed as divine?
Who is like thee, glorious through holiness,
Awe-inspiring in deeds, doing wonders?

Congregation individually, then Hazzan
Thy redeemed people praised thee in a new song on the shore of the Sea.
As one they all gave thanks, and proclaiming thee King, they sang:
Hazzan and Congregation

The Lord reigns forever and ever.

Congregation individually, then Hazzan
Rock of Israel, come to Israel’s aid, and deliver Judah and Israel in accordance with thy word. Our Redeemer, the Lord of Hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who set Israel free.

On Rosh Hashanah, turn to page 31 for the silent Amidah.
On Yom Kippur, turn to page 483 for the silent Amidah.
Shaḥarit

Morning Service for Rosh HaShanah
The Amidah Aloud
THE AMIDAH ALOUD

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

By authority of the sages, and the learning of the insightful, I open my mouth in prayer and plea, imploring grace and kindness before the King, King of kings and Lord of lords.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.
EVENING SERVICE FOR ROH HAYAHAN

MORNING SERVICE FOR ROH HAYAHAN AND YOM KIPPUR

KEDUSHAT HASHEM

L’el Orech Din

The Ark is opened

Yea, now to thee who art our King,
To thee we come and homage bring.
To God from whom true judgment flows,
Who probes hearts on Judgment Day;
Who reveals, when judging, what is concealed,
And decides righteously on Judgment Day;
Who probes, when judging, our deepest thoughts,
And is gracious and merciful on Judgment Day;
Who remembers, when judging, the covenant,
And has mercy on thy creatures on Judgment Day;
Who acquits, when judging, those who trust in thee,
And knows all plans on Judgment Day;
Who restrains, when judging, full condemnation,
And is garbed in equity on Judgment Day;
Who ponders, when judging, our iniquities,
And is deeply revered on Judgment Day;
Who forgives, when judging, those whom thy love has carried,
And answers their pleas on Judgment Day;
Who reveals, when judging, thy loving pity,
And beholds all mysteries on Judgment Day;
Who accepts, when judging, those who serve thee,
And pities thy people on Judgment Day;
Who guards, when judging, those who love thee,
And upholds the innocent on Judgment Day;
Yea, now to thee who art our King,
To thee we come and homage bring.

The Ark is closed

KEDUSHAT HASHEM

L’el Orech Din

The Ark is opened

God’s Holiness suffuses the world.

The Ark is closed
Kedushah

And now, to thee, our hymn of Sanctification, for thou art our God and King.

Congregation individually, then Hazzan

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation with Hazzan

Holy, holy, holy is the Lord of Hosts,
The whole world is full of God’s glory.

Congregation individually, then Hazzan

Then other celestial beings, turning toward the Serafim, proclaim in thundering chorus:

Congregation with Hazzan

The glory of the Lord is praised throughout creation.

Congregation individually, then Hazzan

Throughout thy world, reveal thyself, our King, and reign thou over us for we constantly hope in thee. When wilt thou reign through Zion? Manifest thy presence there, soon and evermore. May thy greatness and holiness be proclaimed in Jerusalem, thy city, from generation to generation and eternally; and may our eyes behold the establishment of thy kingdom on earth in accordance with the word of the psalms depicting thy might, as proclaimed by David, thy rightfully anointed king:

Congregation with Hazzan

The eternal shall reign forever, thy God, O Zion,
Through all generations. Hallelujah! Praise ye the Lord!
From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!
MELECH ELYON

And God was acclaimed King in Jeshurun.

King above kings!

Mighty, Exalted; O’er all Sublime. Sayer and Doer. Fortress and Shelter. Lofty and Lifter-up. Enthroner of kings;

God reigns supreme, forever and ever.

King above kings!

Ultimate in power. Calling to each generation. Revealing mysteries. God’s sayings are pure. God knows the heavenly spheres. The vastness of space.

God reigns supreme, forever and ever.

King above kings!

Extolled by all living. God omnipotent. All-merciful. For all providing. Unseen by any. Himself all-seeing;

God reigns supreme, forever and ever.

King above kings!

Opening his hand to satisfy all. Gathering the waters he sends forth in streams. To drench with life the parched thirsty soil. In accordance with terrestrial needs. Day unto day utters speech. Seeking each day his praises to sing;

God reigns supreme, forever and ever.

King above kings!

Holy and awesome. In signs and wonders. Setting boundaries to the earth. Placing the cornerstone of existence. Creating all. To God’s glory fashioned.

God reigns supreme, forever and ever.

MELECH ELYON

The Supreme King, Melech Elyon, contrasted to Melech Evyon, Mortal King, the Pathetic Pretender.

God reigns supreme, forever and ever.
King above kings!
Unto the needy giving ear. Listening to their supplications. Mercy extending. Forgiveness sending. First was he ere aught existed. The last shall be when all shall cease.

God reigns supreme, forever and ever.

And as for mortal king!
He declines and passes on. He descends into the grave. Full of weariness and restless.
How long can a mortal reign?

And as for mortal king!
Drowsiness overtakes him. Slumber deep overwhelms him. Emptiness sets in.
How long can a mortal reign?

But as for him who is King above kings!
He is faithful Judge forever. Faithful are his actions ever. Ever kind is he and faithful. Rich in mercy and in faithfulness. Faithfulness is his way with mortals. Faithfulness, his seal.

God reigns supreme, forever and ever.

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

KEDUSHAT HAYOM
Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.
On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day and this) Day of Remembrance, the day for (remembering) the sounding of the Shofar and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (the Sabbath,) the People of Israel, and the Day of Remembrance.
AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH

The congregation says this paragraph softly,
while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.
For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

**SHALOM**

**The Priestly Benediction**

Our God and God of our ancestors: Bless us with the threefold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.

**Sim Shalom**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.
Avinu Malkenu

Omitted on Shabbat

The Ark is opened

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King but thee.

Our Father, our King, deal with us kindly for thy name’s sake.

Our Father, our King, bring us completely repentant to thee.

Our Father, our King, pardon and forgive all our sins.

Our Father, our King, send complete healing for all our ills.

Our Father, our King, have compassion upon us, upon our children and our infants.

Our Father, our King, hear our cry; pity and have mercy upon us.

Our Father, our King, turn us not away from thee unanswered.

Our Father, our King, remember that we are but dust.

Our Father, our King, send us this new year with good tidings.

Our Father, our King, inscribe us for happiness in the book of life.

Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of sustenance and support.
Our Father, our King, inscribe us in the book of merit.
Our Father, our King, inscribe us in the book of forgiveness and pardon.
Our Father, our King, cause salvation to burst forth soon.
Our Father, our King, enhance the strength of thy people Israel.
Our Father, our King, hasten the approach of Messianic days.
Our Father, our King, thwart the intentions of our enemies.
Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.
Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.
Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.
Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.
Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

The Ark is closed
**Kaddish Shalem**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

_Congregation_

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, _yea higher_, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

---

**Kaddish Shalem**

যেহוָה נְאֻמָּנָה שְׁפַחְתָּן רַבָּא. בְּצֵלָהוּ דָּי בְּרַא לְכַהַהוּ. כּוּם קָרָב אִמָּא.

וכלתת ותמות פעמים ובמות יום. בכל בית ישראלי. בצעלה.

_Congregation_

יהא שמח רבא מבך עלם ועלם שאלמה:

תְּשׁוּרָה וַישְׁתִּפֶּם וַתְּסַפָּרוּ וַתְּבָרְכוּ וַתְּזָהֲבוּ וַתְּעֲסִיקוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ.

今は שמח רבא מבך עלם ועלם שאלמה: דָּי בְּצֵלָהוּ. אָמַרָה אַמָּא:

חֲמוֹרָה יְצַפָּרוּ וַתְּסַפָּרוּ וַתְּבָרְכוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ.

рошעָהּ וַישְׁתִּפֶּם וַתְּסַפָּרוּ וַתְּבָרְכוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ וְתַעֲשֵׂהוּ.

יִהְיֶה שַׁלֵּם רַבָּא מִנְּשֵׁיךְ וְחַיָּה עַלְיוֹ וַעֲלַי כֵּלָי. אָמַרָה אַמָּא:

 shlomeh bemeiruchah, who makeve shlema, shelama ve'ela, shelama ve'ela.
PSALM 27

Of David.
The Lord is my light and my assistance,
Of whom shall I be afraid?
   The Lord is the stronghold of my life,
   Of whom shall I stand in awe?
When the wicked hemmed me in,
Seeking to devour me—
   It was they, mine enemies, that stumbled.
   It was they, my foes, that fell.
Were an army to encamp against me,
My heart would be unafraid;
   Were war to rage against me,
   Even then would I be confident.
One blessing I ask of the Lord,
This I shall ever crave;
   To dwell in the house of the Lord all the days of my life;
   To gaze on the graciousness of the Lord;
   To visit his sanctuary.
May he hide me in his tabernacle on the day of trouble;
May he conceal me in the shelter of his shrine;
And set me safe as on a high rock.
   And then when triumphant over mine enemies round about me,
I shall bring my offering into his temple with thanksgiving, to
   the sound of trumpets;
I shall sing to the Lord and acclaim his praise.
Hear me, Lord, when I call;
Be gracious unto me and answer me.
Speaking for thee, my heart says: Seek ye me;
O Lord, I do earnestly seek thee.
Hide not thyself from me,
Turn not thy servant away in anger.
Thou hast ever been my help;
Cast me not off, do not forsake me, God of my deliverance.
Father and mother, though they forsook me,
Thou, O Lord, would still protect me.
Teach me, Lord, thy way,
And lead me on a level path,
That my foes have not their way.
Leave me not to the rage of mine enemies,
False witnesses who have sprung up against me,
Fomenters of violence.
What, if I had not had faith! But I did have faith
That I would experience the goodness of the Lord in the land
of the living.
Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.
Mourners’ Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

For a transliteration of the Kaddish, see page 1002.
Rosh Hashanah Shaḥarit

Torah Service
Shofar Service
The Torah Service

There is none like thee, Lord, among them acclaimed as divine; and there are no works like thine. Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord will reign: forever and ever! The Lord gives strength to his people; the Lord blesses his people with peace. Father of mercy: Graciously show kindness unto Zion; restore thou the walls of Jerusalem. Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

On weekdays, the Thirteen Divine Attributes are recited three times.


On Shabbat

For God’s presence do I yearn. To his holy name, I will sing praises. May it be thy will to open my heart to Torah, and may the desires of my heart, and the heart of all thy people Israel, be fulfilled; for good, for life, and for peace. Amen.
THE PRAYER OF THE RABBI

Almighty God, Source of truth and spiritual light: We thank thee, as we stand before the Ark of the Torah, for the teachings thou hast given the House of Israel.

The love for the words of thy Torah, and for the teachings of our sages inspired in them by thy Torah, has been the life of the House of Israel and the reason for the length of our days.

On this Day of Rosh Hashanah, we pray that thy Torah and the teachings of our sages may remain sources of inspiration for us, in the molding of our characters and homes, the schools for our children, our synagogues, our institutions of higher Torah learning, and our communities.

Grant that this generation, through love of the Torah and the spread of its knowledge, may bear witness that we are worthy as individuals and as a Congregation, to be the heirs of those centuries of ancestors who lived and loved the teachings of thy Law.

On this Day of the New Year we pray for thy blessings upon us and our homes. Satisfy our needs and grant that our wants may be for that which is ennobling in life, so that we may be worthy of thy love, and of the Torah heritage that has come to us from our ancestors. Amen.

THE PRAYER OF THE CONGREGATION

This prayer, or any personal meditation, may be said in private devotion.

Almighty God: I stand in thy presence before the Ark of the Torah, and pray that my soul may be lifted up by the sight of the Torah, which has been the light in the life of the House of Israel. May it ever be to me the reminder of the call to each of us to aspire to be worthy of spiritual membership in the House of Israel, which throughout the centuries has borne witness to thine existence and to the existence of a holier and higher way of life. May the teachings of the Torah and its tradition be a light, and its commandments a lamp, leading me daily to revere thee, and to an awareness of my responsibility to life and to humanity in all my dealings.

On this Day of Rosh Hashanah, I pray for forgiveness for my weaknesses, and for strength to follow the nobler aims in life.

Bless my dear ones, and shelter us all in thy loving care. May my prayers on this Day of the New Year, for everything good and ennobling in life, find fulfillment, so that through this day, I may find greater nearness to thee, to my loved ones, to the House of Israel and all humanity. Amen.

May my prayer unto thee, O Lord, find favorable acceptance in this hour;
In thy great loving-kindness, answer me, O God, with thy faithful help. Amen.
Hazzan, then Congregation

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

Hazzan, then Congregation

One is our God. Great is our Lord. Holy and revered is his name.

Hazzan

Proclaim with me the greatness of the Lord, and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

*The Torah is raised on high*

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.
THE TORAH BLESSINGS

Before the Aliyah is read, the honoree called to the Torah says:

בָּרוּךְ אֶתָּה הַמֶּבָּרָךְ
Praise the Lord, Source of all blessing.

The Congregation responds, and then the honoree repeats:

בָּרוּךְ יְהֹוָה הַמֶּבָּרָךְ לְעָלְמָן צֶדֶק
Praised be the Lord, Source of all blessing, forevermore.

The honoree continues:

בָּרוּךְ אֶתָּהּ בִּנְאָתָהּ מֶלֶךְ תְוָאֵלָה אֱשֶׂר בָּרָךְ בָּנֶיהָ עַל מְכָל
בָּרוּךְ אֶתָּהּ בִּנְאָתָהּ לְעָלְמָן צֶדֶק.
Blessed art thou, Lord our God, Ruler of the universe, who has
called us to thy service from among all the peoples by giving us thy
Torah. Blessed art thou, O Lord, Giver of the Torah.

After the Aliyah has been read, the honoree says:

בָּרוּךְ אֶתָּהּ בִּנְאָתָהּ מֶלֶךְ תְוָאֵלָה אֱשֶׂר בָּרָךְ בָּנֶיהָ עַל מְכָל
אַמָּתָּהּ עָלָם עֵשֶׂנָה בֵּית נַחֲוָה: בָּרוּךְ אֶתָּהּ בִּנְאָתָהּ לְעָלְמָן צֶדֶק.
Blessed art thou, Lord our God, Ruler of the universe, who hast
given us the Torah of truth and hast thereby planted in us everlasting
life. Blessed art thou, O Lord, Giver of the Torah.

INTRODUCTION TO THE TORAH READING: FIRST DAY

GENESIS 21

The Torah Readings for both days of Rosh Hashanah deal with
episodes in the life of Abraham and Sarah, the founders of the House
of Israel and of our religious tradition. Of Abraham and Sarah the
prophet Isaiah said (51:1–2):

Look at the rock whence you were hewn,
And unto the quarry whence you were dug;
Look at Abraham your father, and
And at Sarah your mother;
He was but one when I called him, and
And I blessed him and made him many.

On the first day of Rosh Hashanah we read of the birth of Isaac
who had come as a blessing to the home of Abraham and Sarah when
they were of advanced age; and of Sarah’s deep concern for the home
environment for raising Isaac. This led, in her mind, to the necessity
of separating Ishmael, Abraham’s son by the handmaiden Hagar, from
Isaac, Abraham’s son by Sarah. Abraham, at Sarah’s insistence, was
compelled to send Hagar and Ishmael away. As for Ishmael, his mother
Hagar was given God’s promise, “And I shall make of him a great nation.”

The Torah Reading for the first day ends with the episode of the
treaty of friendship and peace between Abraham and King Abimelech.
From this episode, and from others recorded in the Torah, we see that
Abraham’s personality had impressed itself upon various groups in
whose midst he had settled as a stranger. Their attitude towards him
is best summed up in the words of the Children of Heth, from whom
Abraham had acquired the Cave of Machpelah as a family burial place
in Hebron. They said: “A prince of God are you in our midst.”
TORAH READING FOR THE FIRST DAY

GENESIS 21

1 The Eternal remembered Sarah as he had said, and he dealt with Sarah as he had promised.  2 Sarah conceived and bore a son unto Abraham in his old age at the appointed time, as God had spoken with him.  3 And Abraham named his son, borne to him by Sarah, Isaac.  4 And Abraham entered his son Isaac into the covenant of circumcision when he was eight days old in accordance with the divine command.

5 Abraham was one hundred years old when his son Isaac was born;  6 and Sarah said: “God has prepared laughter for me; everyone who hears will laugh with me.  7 Who would have told Abraham that Sarah will nurse children, I, who have borne him a son in his old age!”  8 Now when the child grew up and was weaned, Abraham prepared a great feast on the day whereon Isaac was weaned.

9 Now when Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was in the habit of mocking 10 she said to Abraham : “Send away this concubine and her son; for the son of this concubine shall not be heir with my son Isaac.”  11 The request vexed Abraham deeply out of concern for his son.  12 But God said to Abraham: “Be not vexed because of the lad and your concubine. Obey Sarah in all she tells you, for it is through Isaac that your name will be carried on.  13 And I shall also make a nation of the son of your concubine, because he is your son.”
On the following morning Abraham arose early. He fetched food and a flask of water; he gave them to Hagar, and having placed them on her shoulder, he sent her off together with the child. So she left and wandered in the Wilderness of Beer-sheba; and when the water in the flask gave out, she thrust the lad under one of the bushes and sat down opposite him, the distance of twice an arrow shot saying “I cannot bear to see the child dying.” So she sat facing him and wept aloud. Now God heard the weeping of the lad; and the messenger of God called to Hagar from on high: “Why are you disturbed, Hagar? Have no fear. God has heard the lad in his plight. Arise, lift up the lad, take him firmly by his hand for I will make of him a great nation.”

And God opened her eyes and she saw a water-well. She went and filled the flask, and quenched the lad’s thirst. God was with the lad, and he grew up and lived in the wilderness, and became skilled with bow and arrow. He was living in the Wilderness of Paran when his mother secured a wife for him from the land of Egypt.

It was about the same time that Abimelech, accompanied by his general, Phichol, said to Abraham: “God is with you in all your undertakings. Come now and swear to me in the name of God that you will not deal falsely with me, nor with my son, nor with my grandson; rather, pledge that you will deal kindly with me and my country in which you have lived, as I have dealt kindly with you.” And Abraham said: “I will swear it.” But Abraham chided Abimelech concerning the water-well which Abimelech’s henchmen had stolen.
know who did this; you never mentioned it to me; and as for myself, I had heard nothing of the matter until this moment.”

27 Then Abraham took sheep and oxen and presented them to Abimelech and they made a treaty.

28 Then Abraham put seven lambs of the flock to one side; 29 and when Abimelech said to Abraham: “What is the meaning of these seven lambs which you have put to one side?” 30 he answered: “It is my desire that you take these seven lambs from me in witness that it was I who had dug this well.” 31 Hence people called the place Beer-sheba (the Well of the Oath, or the Well of the Seven) because there they had both taken the oath. 32 So they made a treaty in Beer-sheba, after which Abimelech and his general, Phichol, proceeded to return to the land of the Philistines. 33 Then Abraham planted a grove of trees in Beer-sheba and he worshiped the Eternal there, the universal God. 34 And Abraham sojourned in the land of the Philistines a long time.

Continue with Hatzi Kaddish on page 243.
The Torah Reading for the Second Day deals with the Akedat Yitzhak, the Binding of Isaac, the attempted sacrifice of Isaac by his father Abraham on Mount Moriah. Abraham must have been challenged to this act by the desire to emulate the peoples round about him who offered their dearest possessions, their children, as human sacrifices in the fervor of misdirected religious enthusiasm and under the wrong conception of sacrifice. Abraham, however, was to learn that human sacrifice is an abomination to God.

The will to sacrifice is stressed in Judaism. But from its inception, Judaism rejected the idea that human sacrifices can be acceptable.

As the prophet Micah (6:7–8) said:
**Torah Reading for the Second Day**

**Genesis 22**

1 And it came to pass after these events that God put Abraham to a test. He called “Abraham”; and he answered “Here am I.” 2 And God said: “Take your son, your remaining, beloved son, Isaac, and journey to the land of Moriah, and offer him there as a sacrifice on one of the mountains which I shall indicate to you.” 3 Abraham arose early next morning, saddled his mule, took with him two of his servants and his son Isaac, and having cut the wood required for the fire of the sacrifice, he proceeded toward the place whereof God had spoken to him.

4 On the third day, Abraham, looking up, saw the place in the distance. 5 Then said Abraham to his servants: “Remain here with the mule while the lad and I go up yonder; and after we have worshiped, we shall return to you.” 6 Abraham now took the wood required for the fire of the offering and put it on the shoulders of his son Isaac, while he himself carried the fire and the knife; and they both walked on together. 7 Now when Isaac said to Abraham his father, “Father,” he answered “Yes, my son;” and when he continued: “I see the fire and the wood but where is the lamb for the sacrifice?” 8 Abraham answered: “God will provide the lamb for the sacrifice, my son.” And they both walked on together.
9 They had now reached the place whereof God had spoken to him; and here Abraham built the altar, arranged the wood; and having bound his son Isaac, laid him on the altar upon the wood. 10 And after Abraham had put out his hand and taken the knife to sacrifice his son, the messenger of the Eternal called to him from on high: “Abraham, Abraham!” He answered “Here am I.” 12 The messenger said: “Lay not your hand on the lad and do him no harm; I now know that you revere God since you have not withheld from me your only beloved son.” 13 It was then that Abraham, having lifted up his gaze, saw a ram after it had been caught by its horns in the thicket. Abraham took the ram and offered it as a sacrifice in place of his son. 14 Abraham then named that site “Adonai Yireh, The Eternal will see to it;” and hence arose the saying: “On the hill of the Eternal it will be provided.”

15 Then the messenger of the Eternal called to Abraham a second time from on high and said: “I have indeed sworn, says the Eternal, that since you have done this thing, and have not withheld your only beloved son, I will indeed bless you; and I will indeed make your descendants as numerous as are the stars in the heavens, and the sands by the shores of the sea; and your descendants will inherit the cities of their foes, and all nations shall find blessing through your descendants, because you have obeyed me.” Then Abraham returned to his servants and they proceeded together to Beer-sheba for Abraham dwelt in Beer-sheba.
20 After these happenings Abraham was told: Milkah has borne children to your brother, Naḥor, 21 namely, Utz, the first born, and Buz his brother, and Kemū-ēl (the ancestor of the Arameans), 22 Kēsed and Hazo, Pildash, Yīdlaf and Bethuel. 23 And Bethuel was the father of Rebecca. These eight had Milkah borne to Naḥor, Abraham’s brother. 24 His other wife, whose name was Reumah, also bore him children whose names were Tebah, Gaham, Taḥash and Maachah.

Ḥatzī Kadīssh

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

The first Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.
The Maftir Reading

Numbers 29:1–6

1 And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. 2 And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish; 3 and a meal-offering with it, fine flour mingled with oil, three tenth-parts for the bullock, two tenth-parts for the ram, 4 and one tenth-part for each of the seven lambs. 5 And one male goat for a sin-offering, to make atonement for you. 6 All this is in addition to the burnt-offering and the meal offering of the new moon, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for a sweet savor, a fire-offering to the Lord.

The second Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.
TORAH HYMN

All praise to thee we bring,
To thee our fathers’ God,
For all the teaching of thy Law,
The way all Israel trod.

Our fathers loved thy word,
They went through fire and flame;
Thy law they kept in life and death,
And sanctified thy name.

For prophet and for sage,
Who led us on the way,
And gave all Israel strength and light,
We thank thee, God, today.

To us the will impart,
That we as firm may be,
To live our lives as they lived theirs,
For Israel and for thee.

O Israel’s Guide and Shield,
Uplift us through thy Law
Unveil our eyes that we may see
The wonders which they saw.

TORAH HYMN

לָה, אוֹת הָתְוָה, לָה אָלָדָה אֲבוֹתֵינוּ.
עַל כָּל חֵכֵי רָצֹנָה, שָׁמָּרוּ וַעֲמַנֵנוּ.
כְּבֵרוּ הָמָא חַהֲבֵנוּ, בִּמְיָיָמָה שְׁמָרוּ חַרְמָה.
בָאָשׁ בֶּמָּיָמִים כְּבֵרָה, עַל קַדָּרִים שְׁמָה:

עַל בְּכֵי בָּאָשׁ בֶּמָּיָמִים כְּבֵרָה חַרְמָא.
נַטַּבְנָה לְשָׁמֵךְ עַל אָוֹרָה, לָה בָּהֲמָא חַוָּא מָדִימָא.

יִהְוֶה, בוֹנָא שִׁמְאָה רְצוֹן, כְּאִם בְּדִי בְּכְלִים.
לְחוֹיוֹת מִיָּמִין בֶּמְדָמָא, לְשַׁמְּךָ לְעָנָאָה עֲמָמָא.

אַבֵּא מְגַבְּנִין אָלָדָה, שָׁמְצוּ בְּמָסִיָּהוּ.
עֲרָבָּא יֵלֶּה בָּבּוֹשָׁא, נְפָלָאָה מִטִּחְרָה.
Introduction to the Haftarah: First Day

I Samuel 1:1–2:10

Like the Torah Reading which dealt with episodes in the life of Abraham and Sarah, the Haftarah deals with episodes in the home of Hannah, wife of Elkanah, the mother of Samuel. Like Sarah, Hannah had been childless. Hannah had vowed that if blessed with a son she would dedicate him to the service of God. The son, Samuel, thus dedicated, became one of the great leaders in ancient Israel. Hannah had been taunted in the time of her childlessness and loneliness by Peninah, Elkanah’s other wife who had been blessed with children. Hannah’s prayer of thanksgiving in the Haftarah voices the faith in God of the lonely and underprivileged, that right will ultimately triumph. The outpouring of Hannah’s heart is an exposition of the changing fortunes in the life of individuals and nations, and is a stirring answer to the question, “Why should the spirit of mortal be proud?”

Blessing Before the Haftarah

We praise thee, Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.
HAFTARAH READING FOR THE FIRST DAY

I Samuel 1:1–28

I Samuel 1:1–28

1 Now there was a certain man from Ramataim-Tzofim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

2 And he had two wives: Hannah, and Peninah. Peninah had children, but Hannah had none. 3 And this man went up from his city each year to worship and sacrifice to the Lord of Hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were priests of the Eternal at Shiloh. 4 And it came to pass one day when Elkanah sacrificed, that he gave gifts to his wife Peninah and all her sons and daughters. 5 But he gave double to Hannah; for he loved Hannah, even though the Eternal had closed her womb. 6 Hannah was so upset; she fretted and could not be consoled, because the Eternal had closed her womb. 7 Every year, when she went up to the house of the Eternal, she wept, and would not eat. 8 And Elkanah her husband said to her: “Hannah, why do you weep? And why do you not eat? And why is your heart so sad? Am I not better to you than ten children?” 9 Hannah rose up after they had eaten in Shiloh, and after they had drunk, and there was Eli the priest sitting upon his seat by the door of the temple of the Eternal; 10 And her soul was so filled with heartbreak; and she prayed to the Eternal, and could not stop weeping. 11 And she made a vow, saying: Lord of Hosts, if thou would only see the affliction of thy handmaid, and remember me, and not forget me, but give to thy handmaid a son, then I will give him unto the Eternal all the days of his life.
No razor shall come upon his head. 12 And it came to pass, while she was praying so long before the Eternal, Eli was watching her mouth. 13 Hannah spoke from the heart; her lips moved, but her voice could not be heard. So Eli thought she was drunk. 14 And Eli said to her: “How long have you been drinking? Enough wine. Stop.” 15 And Hannah answered and said: “No, my lord, I am a woman of sorrowful spirit; I have drunk neither wine nor liquor; I have been pouring out my soul before the Eternal. 16 Do not take your handmaid for a wicked woman. I have spoken out of frustration and anger at my situation.” 17 Then Eli answered and said: “Go in peace, and may the God of Israel grant thy petition that you have placed before Him.” 18 And she said: “Let thy servant find favor in thy sight.” So the woman went her way, and ate, and she was no longer sad. 19 And they rose up in the morning early, and worshiped before the Eternal, and returned to their house in Ramah. And Elkanah knew Hannah his wife; and the Eternal remembered her.

Some traditions conclude the Haftarah here. Others continue to the end.

The Haftarah begins here in the earlier editions of the Seder Avodah.

20 In due time Hannah conceived and bore a son and she named him Samuel, saying: “From God I had asked him.” 21 Now Elkanah, her husband, and all his household went up to Shiloh to offer the yearly sacrifice unto the Eternal and to fulfil his vow. 22 Hannah, however, did not go up for she had said to her husband: “Not until the child has been weaned; then shall I bring him, that he may appear before
the Eternal and remain there all his life.” 23 Then said Elkanah her husband to her: “Do what seems right to you; remain until you shall have weaned him. I only pray that God will establish your purpose.” So the wife remained and nursed her son until she had weaned him. 24 Now after she had weaned him, she brought him up with her to Shiloh, together with a three-year old bullock, a measure of flour and a flask of wine. So she brought him to the House of the Eternal in Shiloh while the child was young. 25 After the bullock had been sacrificed they brought the lad to Eli, the High Priest. 26 And she said: “Hear me, my lord, I pray; I am the woman, my lord, who stood with you in this place to pray to the Eternal. 27 For this child I prayed; and the Eternal granted my request for which I had petitioned him. 28 Now, as for me, I am lending him to the Eternal. As long as he lives he is lent to the Eternal.” And they worshiped the Eternal there.

I Samuel 2:1–10

1 Then did Hannah speak and say:
   My heart exults in the Eternal,
   Through the Eternal has my strength been enhanced,
   I have triumphed over my foes,
   I am truly glad because of thy deliverance.

2 None is holy like the Eternal,
   Yea, there is none but thee,
   No source of strength like our God.

3 Indulge no more in vaunting speech,
   Let arrogance depart from your mouth,
   For the Eternal is God of knowledge,
   And by him are actions weighed.
4 The bow of the heroes may be broken,
While they who stumbled are girded with strength.
5 They who were sated may hire themselves out for bread,
While they who were starving, hunger no more.
The barren wife may have borne seven,
While she who had many children pines away.
6 The Eternal has power over death and life,
He brings down to the grave and he brings up.
7 The Eternal makes poor and he makes rich,
He humbles the proud and upraises the lowly.
8 He causes the forlorn to rise from the dust,
From the ash-heap he lifts up the needy;
To seat them by the side of nobles,
Assigning unto them the places of honor.
For unto the Eternal belong the pillars of the earth,
And upon them he has set the world.
9 He guards the footsteps of his devotees,
But the wicked shall perish in darkness,
For not through force can man prevail.
10 The Eternal—they who contend with him shall be scattered,
From out of the heavens he indeed thunders upon them.
The Eternal will judge the whole wide world.
He will give strength to the ruler of his choice.
He will enhance the power of his anointed.

The Blessings after the Haftarah are found on page 265.
We praise thee. Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

INTRODUCTION TO THE HAFTARAH: SECOND DAY

Jeremiah 31: 2–20

The Haftarah for the Second Day deals with another “mother in Israel,” Rachel, even as the other readings dealt with Sarah and Hannah. Again the theme is that of home. The home, however, is not the individual home as in the case of Sarah and Hannah, but the national home, Zion. Rachel, the beloved wife of Jacob, is represented as weeping before the Throne of God because the national home, Zion, is desolate. Rachel’s descendants pass her burial place in Ramah on their way into Babylonian Exile and Rachel is heartbroken. Rachel is told to be consoled; that her children will return from the land of the enemy and that Zion and her children will be reunited. Exile was chastisement, the chastisement of love and correction; but the bond between God and Israel, referred to by the prophet as Efraim, the Haftarah proclaims, will never be broken.
The Haftarah begins here in the earlier editions of the Seder Avodah.

2 Thus saith the Eternal: The people that survived the sword found grace in the wilderness; I have given relief to Israel. 3 From afar the Eternal appeared to me, saying, I have loved you with an everlasting love; therefore, with affection have I drawn you near. 4 I will rebuild you, and you shall be rebuilt, O virgin of Israel; you will again be adorned with jewels, and dance with joy. 5 Once more will you plant vineyards upon the mountains of Samaria. The planters shall plant, and reap abundantly. 6 The day will come when the watchmen will call on Mount Ephraim: Arise all. Let us go up to Zion, to the Eternal our God. 7 For thus saith the Eternal: Sing with gladness for Jacob, and lead the nations in song. Proclaim, praise, and say: Eternal, save thy people, the remnant of Israel. 8 Behold, I will bring them from the north country, and gather them from the farthest parts of the earth, and with them the blind and the lame, the pregnant and the birthing together; a great congregation shall return. 9 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight path, they shall not stumble. For I am Israel's father, and Ephraim is my first-born.

The Haftarah begins here in the earlier editions of the Seder Avodah.
and freed him from a mightier power. 12 And they shall come and sing on Zion’s heights, and stream to the blessings of the Eternal, the corn and wine, the oil, sheep and cattle; they shall be like a well-watered garden, and languish no longer. 13 Then shall the maidens rejoice with dance, young men and elders together; their mourning I will change to gladness; instead of sorrow, I shall console them with joy. 14 The life of the priests I shall fill with plenty, and my people shall be sated with my blessings says the Eternal. 15 Thus says the Eternal: A voice is heard in Ramah, lamentation and bitter weeping; Rachel is weeping for her children. She is inconsolable because they are not here. 16 Thus says the Eternal: Restrain your voice from weeping, and your eyes from tears; for your work will be rewarded, says the Eternal, and they shall return from the land of the enemy. 17 There is hope in your future, says the Eternal, for your children will return to their own boundaries. 18 I have heard Ephraim bemoaning his plight: Thou hast chastised me and I am disciplined, like an untamed calf. Take me back; let me return, for thou, O Eternal, are my God. 19 After repenting, I shall remain conscience-stricken; after being made conscious of my wrongdoing, I shall mortify myself. I shall bear the shame of my youth. 20 Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awakened anew for him. I will have compassion on him, says the Eternal.
BLESSINGS AFTER THE HAFTRAH

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gavest us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel’s heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.

We thank thee, Lord our God, for the Torah and for this day’s worship, for the prophets (and for this Sabbath day which thou hast given us for holiness and rest) and for this Day of Remembrance which thou hast given us for joy and gladness, for glory and delight.

We thank thee, Lord our God, for all our blessings, and we praise thee whose name should always be blessed by the lips of all living, for thy word is true and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth, who halloweth (the Sabbath) the House of Israel and the Day of Remembrance.

BLESSINGS AFTER THE HAFTRAH

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום הזכרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום закרון ויום השבתה.

ברוך אתה יתברך על התורה ועל יום זכרון ויום שבתים.
May God who sends deliverance unto nations and understanding to their leaders, whose kingdom is an everlasting kingdom, who delivered David from the destructive sword, who makes a way in the sea and a path in the mighty waters, bless, aid and shield the President of our beloved country, and all the duly constituted authorities of the nation, state and city.

May the Supreme, Ruler of rulers, infinite in mercy, shelter them and grant them life, and deliver them from all manner of trouble and danger.

May the Supreme, Ruler of rulers, infinite in mercy, fill their hearts with justice and humanity so that peace and security, happiness and liberty may evermore dwell in our land and lead other lands and peoples to peace and security.

May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth.

May this be the will of God. Amen.
PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

Our Father in Heaven, Rock and Redeemer of the People Israel:
Bless the State of Israel, the first flowering of our redemption.
Shield it under the wings of thy love;
Spread over it the shelter of thy peace.
Guide its leaders and advisors with thy light and thy truth.
Help them with thy good counsel.
Strengthen the hands of those who defend our Holy Land.
Deliver them; crown their efforts with triumph.
Bless the land with peace,
And its inhabitants with lasting joy. Amen.

HATIKVAH

So long as deep within the heart,
A Jewish soul does beat,
And to the farthest parts of the east
An eye strains yearning toward Zion;
So long is our hope not lost,
The hope of two thousand years,
To be a free people in our own land,
In the land of Zion and Jerusalem.
PRAYER FOR THE CONGREGATIONS

May God who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless our Congregation together with all other congregations of the House of Israel; members, sons and daughters, and all their loved ones. May God’s blessing rest upon all who devote themselves to Houses of Worship and who come into them to pray; upon those whose gifts light the Sanctuary; and upon those who donate wine for Kiddush and Havdalah; who provide food for visitors, and charity for the poor. God’s blessing upon all who give of themselves with faithfulness to the concerns of the entire community, and the rebuilding of Eretz Yisrael. May the Holy One, the Blessed, favor them, protect them from disease, heal their bodily ills, and forgive their sins; and send blessing and success to the work of their hands, together with the whole Family of Israel.

May the God of our ancestors find us worthy of this blessing, and hearken to our supplication, fulfilling what is written: May the Lord, God of your ancestors, increase you a thousand-fold and bless you as he has promised you.

May this be the will of God. Amen.
THE SHOFAR SERVICE

Our God and God of our ancestors:

With the Shofar’s thrilling sounds we are about to pay homage to thee on this day of the New Year.

Grant that our hearts may be open to receive the messages of the Shofar proclaiming that thou art our Sovereign, our Lawgiver, our Judge and our Deliverer. We feel linked today with all the generations that have heard the Shofar, from the days of Sinai down through all the ages of the eventful history of our people.

May we, who are gathered in thy House, hear the call to those higher values in life to which our ancestors rededicated themselves, when they heard the Shofar sounds; and may we be lifted up to horizons of finer loyalty in the coming year, as each sound of the Shofar calls us to noble living.

Grant that in the Shofar tones we may hear the call to bear witness to thy Sovereignty, through our faith and our lives; and that we may carry in our hearts the awareness of thy Providence in the life of individuals and nations.

May our lives, individually and as a congregation, be spiritually enriched in the coming year because we have heard once again the thrilling sounds of the Shofar during this Season of the Awe-inspiring Days. Amen.

PSALM 47

To the Conductor; A Psalm of Korah’s sons.

Clap your hands all nations, and shout to God with a triumphant voice.

For the Lord, Most High, is awesome; King, Supreme, over the whole earth.

God subdues nations before us, and peoples beneath our feet.

God determines our destiny, the glory of Jacob whom he loves. Selah.

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

Sing ringing praises to God; adoration to our King. Sing!

For God is King of the whole earth; break forth with a psalm of wisdom.

God reigns over nations; God is enthroned on holiness.

The nobles of the nations gather, together with the people of Abraham’s God;

For the survival of the world depends on God, alone Supreme.
The Shofar Hymn

Shofar sounds this day entreat you,
Hear, O Israel, God is One;
Let us worship him sincerely,
That on earth God’s will be done.

Shofar sounds this day remind you,
Sinai’s heights our ancients saw,
There they heard the Shofar clearly,
And they vowed to keep God’s Law.

Shofar sounds this day beseech you,
To God’s Law be steadfast now,
Live, so Israel’s folk may e’er be
Faithful to that ancient vow.

Congregation rises

Lord, our God, this day we pray thee.
Shofar’s sounds may we still hear,
E’en as on this day so holy,
On each day this coming year.

Selected Biblical Verses

Leader first, congregation responding

Out of the straits I called to the Lord;
He answered me and set me free.

Hear my voice;
Close not thine ear to my cry and my plea.

From the first, thy word is truth;
Thy righteous judgments, forever.

Protect the welfare of thy servant;
Let not the arrogant oppress me.

My soul thrills to thy word;
What a great treasure it is.

May the sincere offerings of my mouth be acceptable, Lord;
Teach me to make my life worthy.
Rabbi announces

(Isaiah 33:22)
The Eternal is our Judge.

The Shofar is sounded

Rabbi and Congregation

May the Shofar sounds penetrate our hearts today, and remind us that God is our divine Judge. May we remember that we are accountable for our actions on earth. Amen.

Rabbi announces

(Isaiah 33:22)
The Eternal is our Lawgiver.

The Shofar is sounded

Rabbi and Congregation

May the Shofar sounds penetrate our hearts today, and remind us that God has given us guidance as Lawgiver through the Torah and its interpreters, Israel’s prophets, sages and teachers. May we bring holiness into our lives and our homes, through loyalty to the teachings and traditions of the House of Israel. May we live the words heard by our ancestors at Sinai: And you shall be unto me a kingdom of priests and a holy nation. Amen.
Rabbi

Grant, O God, that the Shofar’s sounds, with the emotions and sentiments they awaken in our hearts, be acceptable before thee. Grant us thy mercy. Aid us with thy light to see our way on earth more clearly, that we may walk in righteousness before thee. May we be earnest in our endeavors, and honest with life. May we live with greater humility, and a fuller acceptance of our responsibilities, in accordance with thy prophet’s word:

He has told you, O mortal, what is good,
And what the Lord requires of you:
To act justly, to love kindness
And to walk humbly with your God.

Then shall the words of the Psalmist take on deeper meaning in our lives:

Happy the people who understand the awakening sounds of the Shofar; God Eternal, they will walk in the light of thy presence! Amen.

(Isaiah 33:22)

Rabbi announces

The Eternal is our Ruler.

The Shofar is sounded

Rabbi and Congregation

May the Shofar sounds penetrate our hearts today, and remind us that God is the Ruler of the universe, its Creator and Sustainer and the source of our spiritual being. May we ever be conscious in our deeds of God’s presence in our midst. Amen.

Grant, O God, that the Shofar’s sounds, with the emotions and sentiments they awaken in our hearts, be acceptable before thee. Grant us thy mercy. Aid us with thy light to see our way on earth more clearly, that we may walk in righteousness before thee. May we be earnest in our endeavors, and honest with life. May we live with greater humility, and a fuller acceptance of our responsibilities, in accordance with thy prophet’s word:

Then shall the words of the Psalmist take on deeper meaning in our lives:

Happy the people who understand the awakening sounds of the Shofar; God Eternal, they will walk in the light of thy presence! Amen.

(Isaiah 33:22)

Rabbi announces

The Eternal is our Deliverer.

Rabbi and Congregation

May the Shofar sounds, penetrating our hearts today, remind us to turn to God, our Deliverer, in prayer, that he may save us from wrong-doing, and help us, through our faith in him, to be true to our better selves. May we be a source of blessing to our families and our community, the People of Israel and the Land of Israel, this nation in which we dwell and all humanity. Amen.

Hazzan

Ashir Hashem Yishtadarochu. Hashem Barakenu, Hashem She’bokerenu, Hashem Barakenu, Hashem She’bokerenu. Hashem Yishtadarochu. Hashem Barakenu, Hashem She’bokerenu, Hashem Barakenu, Hashem She’bokerenu. Hashem Yishtadarochu. Hashem Barakenu, Hashem She’bokerenu, Hashem Barakenu, Hashem She’bokerenu.

Congregation

Ashir Hashem Yishtadarochu. Hashem Barakenu, Hashem She’bokerenu, Hashem Barakenu, Hashem She’bokerenu.
Happy are they who dwell in thy house,  
Forevermore shall they praise thee.  
Happy the people with whom it is so,  
Happy the people whose God is the Lord.

Psalm 145  
A Psalm of David.  
I will exalt thee my God, O King,  
And praise thy name forever and ever.  
Day by day will I praise thee,  
And extol thy name forevermore.  
Great is the Lord and mightily to be praised;  
His greatness cannot be fathomed.  
One generation praises thy works to another;  
They proclaim thy mighty deeds.  
They speak of thy glorious, majestic splendor,  
And I ponder over thy wondrous works.  
They rehearse the fame of thy great goodness,  
And sing with joy of thy righteousness.  
The Lord is gracious and full of compassion,  
He is forbearing and abounding in kindness.  
The Lord is good to all,  
And his mercies are over all his works.  
All thy works shall praise thee, Lord,  
And thy devoted servants shall call thee blessed.  
They shall tell of thy glorious kingdom,  
And discourse upon thy might;  
Making known thy mighty deeds to all,  
And the glory of thy majestic reign.

Psalm 145  
A Psalm of David.  
I will exalt thee my God, O King,  
And praise thy name forever and ever.  
Day by day will I praise thee,  
And extol thy name forevermore.  
Great is the Lord and mightily to be praised;  
His greatness cannot be fathomed.  
One generation praises thy works to another;  
They proclaim thy mighty deeds.  
They speak of thy glorious, majestic splendor,  
And I ponder over thy wondrous works.  
They rehearse the fame of thy great goodness,  
And sing with joy of thy righteousness.  
The Lord is gracious and full of compassion,  
He is forbearing and abounding in kindness.  
The Lord is good to all,  
And his mercies are over all his works.  
All thy works shall praise thee, Lord,  
And thy devoted servants shall call thee blessed.  
They shall tell of thy glorious kingdom,  
And discourse upon thy might;  
Making known thy mighty deeds to all,  
And the glory of thy majestic reign.
Psalm 150

Hallelujah! Praise ye the Lord! Praise God in his sanctuary, praise him in his shrine.

Praise him for his mighty deeds, praise him for his greatness vast.

Praise him with the Shofar tone, praise him with the lute and harp.

Praise him with the drum and dance, praise him with the string and flute.

Psalm 150

Hallelujah! Praise ye the Lord! And may all flesh praise his holy name forever.

And so, let us indeed praise the Lord, let us praise him now and ever.

Hallelujah! Praise ye the Lord!

Thy kingdom is an everlasting kingdom, and thy dominion endures through all generations.

The eyes of all look with hope to thee, and thou givest them their food in its time.

The Lord is righteous in all his ways, and gracious in all his deeds.

The Lord is nigh to all who call upon him, to all who call upon him in truth.

He fulfills the desire of those who revere him; He hears their anguished cry and helps them.

The Lord safeguards all those who love him; while all the wicked he brings to naught.

My mouth shall utter the praise of the Lord, and may all flesh praise his holy name forever.

And so, let us indeed praise the Lord, let us praise him now and ever.

Hallelujah! Praise ye the Lord!
Praise him with soft sounding cymbals,
Praise him with loud sounding cymbals.
Every soul, praise the Lord,
Hallelujah! Praise ye the Lord!

Every soul, praise the Lord,
Hallelujah! Praise ye the Lord!

The Return of the Sifray Torah to the Ark

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

God’s splendor is on earth and in the heavens;
He has increased the strength of his people;
Glory to all his faithful servants,
To the Children of Israel, the people called to his service.
Hallelujah! Praise ye the Lord!

On Shabbat

Psalm 29

A Psalm of David.

Give glory to the Lord on high,
Give glory, strength and honor,
Give glory, the honor due his name,
Bow to the Lord in holy splendor.

The voice of God in thunder sounds
Is heard upon the waters wide;
His voice majestically resounds
With power across the mighty tide.
The voice of the Lord is mighty and glorious,  
The voice of God breaks the cedars, 
God breaks the cedars of Lebanon. 
Lebanon and Sirion quake, 
Dancing like young rams to and fro. 
The voice of God cleaves fiery flames,  
The voice of God makes deserts shake; 
God makes the wilds of Kadesh quake. 
At the voice of God, the deer do prance. 
As woodland forests are laid bare; 
In God’s own temple 
All do join, his glory to declare. 
At the flood the Lord did reign, 
And King forevermore shall God be; 
O Lord, thy people with strength sustain, 
Bless them with peace, with peace from thee.

On weekdays

Psalm 24

To David, A Psalm. 
The earth is the Lord’s and the fullness thereof, 
The world and those who dwell therein. 
God founded it upon the seas, 
And established it upon the waters. 
Who may ascend the mountain of the Lord, 
And who may stand in this holy place? 
Someone with clean hands and a pure heart, 
Who has not set desire upon vanity 
And has not sworn deceitfully.

On weekdays

Psalm 24
As the Sifray Torah are returned to the Ark

When the Ark rested, Moses would say:
Abide, O Lord, among the myriads of the families of Israel.
Arise, O Lord, be settled, thou and the Ark of thy power.
Thy priests shall be robed in righteousness, and the faithful will rejoice.
For the sake of David, thy servant, do not turn back the approach of the Messiah.
I give you good instruction, forsake not my Torah.
It is a tree of life to those who embrace it,
A source of happiness to each one who upholds it.
Its ways are ways of pleasantness,
And all its paths lead to peace.
Lord, turn us back to thee. We are ready to return.
Renew our days as of old.

As the Sifray Torah are returned to the Ark

When the Ark rested, Moses would say:
Abide, O Lord, among the myriads of the families of Israel.
Arise, O Lord, be settled, thou and the Ark of thy power.
Thy priests shall be robed in righteousness, and the faithful will rejoice.
For the sake of David, thy servant, do not turn back the approach of the Messiah.
I give you good instruction, forsake not my Torah.
It is a tree of life to those who embrace it,
A source of happiness to each one who upholds it.
Its ways are ways of pleasantness,
And all its paths lead to peace.
Lord, turn us back to thee. We are ready to return.
Renew our days as of old.
Musaf

Additional Service for Rosh HaShanah
EVENING SERVICE FOR ROSH HASHANAH

MORNING SERVICE FOR ROSH HASHANAH AND YOM KIPPUR

MORNING SERVICE FOR ROSH HASHANAH

ROSH HASHANAH SHALOM

ADDITIONAL SERVICE FOR ROSH HASHANAH

Hinine, the Prayer of the Hazzan, page 325, may alternately be chanted here.

Hatzi Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

The Amidah

In private devotion

As I proclaim the name of the Lord, ascribe greatness to our God. Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Hinine, the Prayer of the Hazzan, page 324, may alternately be chanted here.

Hatzi Kaddish

תְּבַרְּכֵנָה יִשְׂרָאֵל שְׁמֵהּ רֶבֶם בְּרֵאשִׁית כָּלָה בְּלֵב יִשְׂרָאֵל. בֵּעָלֶהֶז

תְּבַרְּכֵנָה הם כְּלָה בְּלֵב יִשְׂרָאֵל.

Congregation

הָא שְׁמֵהָ בֵּבַר לְעֵלָה לְעֵלָה לְעֵלָה לְעֵלָה

The God of our Ancestors.

In private devotion

כִּי שְׁמֵהָ אַבָּא אֲבוֹת אֲבָא לְעֵלָה לְעֵלָה.

The God of our Ancestors.

AVOT

The God of our Ancestors.

בָּרוּךְ אֱלֹהֵינוּ וֹאֱלֹהֵינוּ וֹאֱלֹהֵינוּ יָאָבְדוֹתֵינוּ יָאָבְדוֹתֵינוּ יָאָבְדוֹתֵינוּ

זְכָרֵנוּ וֹאֲבוֹתֵינוּ וֹאֲבוֹתֵינוּ וֹאֲבוֹתֵינוּ חָגְרוֹנָה לְעֵלָה לְעֵלָה

חָגְרוֹנָה לְעֵלָה

תְּבַרְּכֵנָה יִשְׂרָאֵל שְׁמֵהּ רֶבֶם בְּרֵאשִׁית כָּלָה בְּלֵב יִשְׂרָאֵל.

חָגְרוֹנָה לְעֵלָה לְעֵלָה לְעֵלָה לְעֵלָה

גֹּאָל לְעֵלָה לְעֵלָה לְעֵלָה לְעֵלָה
Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.
And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.
KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day and this) Day of Remembrance, the day for (remembering) the sounding of the Shofar and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifices (of this Sabbath day and) of this Day of Remembrance were performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.
Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Malchuyot on page 302.

(With Yismihu on Shabbat)

As it is said:

On Shabbat

(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)

And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish.

And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and two male goats for atonement; and two daily offerings as required. All this is in addition to the burnt-offering of the new moon and its meal-offering, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for sweet savor, fire-offerings to the Lord.

On Shabbat

(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.)

Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Malchuyot on page 302.

(With Yismihu on Shabbat)
MALCHUYOT—GOD IS SOVEREIGN

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory.

MALCHUYOT—GOD IS SOVEREIGN

שלינו לשבת לארוך טיל. כלתvealו להזכר בראות.
שלא אעמר כליה האהובות. לא אשנה מבפשות התואמה.
שלא אשם חלון קם. גלט לי כלל חומד. ראמהו פורעים.
וממשחתות והמדים לךון מלךملך מלכי الملكים הקדושים ברוך הוא.
שואנה נטשה שמים ידים האורנים יוץ נשימה מעשה.
ושכינת יוז שבrrha קורמים. או אלוהינו און welcome. אמרת מלכון.
אפס ולחו בתורתה: רשתה ליושב预防ו אלילכה כו.
יוהו והאלאคะים משמשים מעשה ערי דארום מתוח. Ain युदः

של כל קוה קלח יאלהות קראות מהרה בהפתורת צורים.
לקראות כללם מי האקים אלוהאין קרחה. כלם.
עוזי מלכון שפי כל בנבר. ירצה בשמה להפוך אלהו כו.
כל ד申し込み. ייך ו镫ר כל יהובב של יכולה כו.
בקר משבע לכלлушון: להכיר יאלהות יкрут יצפה. כלכלו.
שמך קור נון. יראבל כלם את מלכי מלכיなどが.
מעודה לשלום רצע. כי יהובב שלח יא אלהים יד מכלה.
בכבוד:

MALCHUYOT—GOD IS SOVEREIGN

שלינו לשבת לארוך טיל. כלתvealו להזכר בראות.
שלא אעמר כליה האהובות. לא אשנה מבפשות התואמה.
שלא אשם חלון קם. גלט לי כלל חומד. ראמהו פורעים.
וממשחתות והמדים לךון מלךמלך מלכי الملكים הקדושים ברוך הוא.
שואנה נטשה שמים ידים האורנים יוץ נשימה מעשה.
ושכינת יוז שבrrha קורמים. או אלוהינו און welcome. אמרת מלכון.
אפס ולחו בתורתה: רשתה ליושב预防ו אלילכה כו.
יוהו והאלאคะים משמשים מעשה ערי דארום מתוח. Ain युदः

של כל קוה קלח יאלהות קראות מהרה בהפתורת צורים.
לקראות כללם מי האקים אלוהאין קרחה. כלם.
עוזי מלכון שפי כל בנבר. ירצה בשמה להפוך אלהו כו.
כל ד申し込み. ייך ו镫ר כל יהובב של יכולה כו.
בקר משבע לכלлушון: להכיר יאלהות יкрут יצפה. כלכלו.
שמך קור נון. יראבל כלם את מלכי מלכיなどが.
מעודה לשלום רצע. כי יהובב שלח יא אלהים יד מכלה.

בכבוד:
THE MALCHUYOT VERSES

From the Torah
Thou reignest, as it is written in thy Torah:
The Lord reigns forever and ever.

And as it is said:
No one beheld iniquity in Jacob, nor perversity in Israel.
The Lord God is with him, and acclamation to the King is heard in his midst.

And as it is said:
And the King will be in Jeshurun, when the leaders of the nation assemble, the tribes of Israel together.

From the Psalms
Thou reignest, as it is written in thy Holy Writings, the Psalms:
Sovereignty is the Lord’s, and God reigns over all nations.

And as it is said:
The Lord reigns, robed in splendor, garbed in might, engirt with power; the world stands firm, never to be shaken.

And as it is said:
Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O gates, yes, lift them up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? Indeed, the Lord of hosts is the King of glory. Selah!
From the Prophets

Thou reignest, as it is written by thy servants, the Prophets:

Thus says the Lord, King of Israel and its Redeemer, the Lord of Hosts: I am the first, and I will be the last, and besides me there are no other gods.

And as it is said:

And saviors shall come up on Mount Zion to judge Mount Esau, and the kingdom shall be the Lord’s.

And as it is said:

And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

From the Torah

Thou reignest, as it is written in thy Torah:

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

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion is in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (the Sabbath) the People of Israel, and the Day of Remembrance.
ZICHRONOT—God Remembers

Thou rememberest all that has happened since creation. Before thee all the secrets of the ages stand unveiled. Naught is forgotten by thee, and no mysteries exist in thy sight. Thou rememberest all deeds, and their authors are not forgotten. To thee everything is clear; past and the future are alike known to thee. From the earliest days of human existence thou didst endow humans with the knowledge that all are accountable to thee for their actions; and of old thou didst reveal to the House of Israel that this day, set apart for the remembrance of creation, was to be for us a Day of Judgment; for such is the statute unto Israel, an ordinance of the God of Jacob. And on this day the destiny of nations hangs in the balance: War or Peace, Famine or Plenty; and as for individuals, Life or Death. Who will not be mindful on this day, when the remembrance of each one comes before thee, thoughts and deeds and motives? Happy those who forget thee not, who find renewal of strength through thee; for they who seek thee will never falter, and they who trust in thee will not be abashed, when the remembrance of their deeds comes before thee, and thou assessest the doings of all. And thou also remembered Noah in love, and singled him out for salvation when the waters of the flood were brought to destroy all flesh because of their evil deeds. Therefore, his memory comes before thee, Lord our God, that thou multiply his descendants as the dust of the earth and as the sands upon the seashore.
THE ZICHRONOT VERSES

From the Torah
Thou rememberest, as it is written in thy Torah:

And God remembered Noah and all the humans and animals with him in the ark. At God’s command, the wind blew over the earth and the waters receded.

And as it is said:

And God heard their cry, and remembered his covenant with Abraham, with Isaac and with Jacob.

And as it is said:

I will remember my covenant with Jacob, and certainly my covenant with Isaac, and definitely my covenant with Abraham. And I will remember the earth.

From the Psalms
Thou rememberest, as it is written in thy Holy Scriptures, the Psalms:

God made sure that his wonders would be remembered.

And as it is said:

God prepares food for those who revere him; remembering the covenant forever.

And as it is said:

And God remembered the covenant, and forgave in abundant mercy.

From the Prophets
Thou rememberest, as it is written by thy servants, the Prophets:

Go and proclaim to the inhabitants of Jerusalem: Thus says the Eternal. I remember your devotion in youthful days, the love of the days of your betrothal, when you followed me in the wilderness, into a land unsown and unknown.
And as it is said:

I will remember my covenant with you, made in your youthful days, and I will establish it as an eternal covenant.

And as it is said:

Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awakened anew for him. I will have compassion on him, says the Eternal.

Our God and God of our ancestors: Remember us, we pray, with blessing, deliverance and mercy. Remember the covenant which thou didst make with Abraham our father, and the loving pledge which thou didst give him on Moriah’s height. And may the merit of Abraham’s supreme faith in the Binding of Isaac lead thee to restrain thine anger from us. In thy great goodness, send relief to thy people, thy city and thine inheritance. Fulfill unto us, O Lord our God, thy Torah promise, which was given by thee through Moses thy servant: And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations—I, the Eternal; for thou dost remember everything though by mortals forgotten; yes, thou art the Eternal before whom naught is forgotten. And remember in mercy the Binding of Isaac for the merit of his descendants. Blessed art thou, O Lord, who rememberest the covenant made with the ancient ones.
SHOFROT—God is Revealed

From out of the heavens, in the midst of gleaming clouds didst thou cause our ancestors to hear thy voice at Sinai. There they became a people consecrated to thy service. All creation stood in awe before thee when thou didst reveal thyself at Mount Sinai to teach thy people Torah and commandments. In the midst of flaming fire, and amid thunderpeals and lightning flashes, accompanied by the blast of the Shofar, didst thou cause them to hear the ten sacred pronouncements, the charter of our freedom.

THE SHOFROT VERSES

From the Torah

Of the Shofar it is written in thy Torah:

And on the third day, at morning, there was thunder and lighting, and a dense cloud over the mountain. The voice of the Shofar was very loud. And the people in the camp trembled.

And as it is said:

The voice of the Shofar grew louder and louder. Moses spoke, and God answered in a clear voice.

And as it is said:

The whole people saw—the thunder, and the bolts of lightning, and the voice of the Shofar, and the mountain in smoke. And the people saw, and trembled, and stood far away.

From the Psalms

And of the Shofar it is written in thy Holy Writings, the Psalms:

God ascends with the blast of the horn; the Lord, to the sound of the Shofar.
And as it is said:
With trumpets and the voice of the Shofar, shout out praise to the Lord.

And as it is said:
Sound the Shofar on the New Moon Day, at the time appointed for our New Year; for it is a statute unto Israel, an ordinance of the God of Jacob.

And as it is said:
Hallelujah! Praise ye the Lord! Praise God in his sanctuary, praise him in his shrine. Praise him with the Shofar tone, praise him with the lute and harp. Praise him with the drum and dance, praise him with the string and flute. Praise him with soft sounding cymbals, praise him with loud sounding cymbals. Every soul, praise the Lord, Hallelujah! Praise ye the Lord! Every soul, praise the Lord, Hallelujah! Praise ye the Lord!

From the Prophets
And of the Shofar it is written by thy servants, the Prophets:
All who dwell on earth, inhabitants of the world, listen when God’s banner is raised over the mountains and the Shofar is sounded.

And as it is said:
And it shall happen on that day that a blast will be sound-
ed on a great Shofar, and those lost in Assyria and exiled to Egypt will come and worship the Eternal on the Holy mount in Jerusalem.

And as it is said:
And the Eternal shall appear to them, and his arrow shall bolt like lightning. And the Lord God will sound the Shofar, approaching in a whirlwind from the south. The Lord of Hosts will defend them.
So may thou defend thy people Israel with thy peace!

Our God and God of our ancestors: Sound the great Shofar for our physical and spiritual freedom; and raise the ensign for the ingathering of the oppressed of thy people, the House of Israel. Bring our dispersed home to Zion from among the nations, and from the ends of the earth those who are troubled. Bring us also in gladness, unto Zion, thy holy city, and unto Jerusalem, the place of thy Temple of old, with everlasting joy. For it was there that our ancestors brought before thee their sacrificial offerings as prescribed in the Torah, by Moses thy servant: On the day of your festive gathering, and on the new moon days, you shall sound the trumpets over your burnt offerings and peace sacrifices. They shall be a reminder before your God. I am the Lord your God. And there may we worship thee, in the Holy Land, and sing thy praises because of thy loving-kindness and thy faithfulness. To thee, we pray, who hears the freedom call of the Shofar, to thee who art beyond compare. Blessed art thou, O Lord, whom we supplicate to hear in mercy the freedom blast of the Shofar, sounded this day by thy people, the House of Israel.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.
HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

HODA-AH

Thanksgiving.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!
And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH
HININE—THE PRAYER OF THE HAZZAN

Hineni. I am.
Poor in deeds.
Trembling in fear, in terror, before God, enthroned on the praises
of Israel.
I have come to stand and plead before thee
For thy people Israel who have sent me,
Even though I am unworthy of the task.
Therefore I beg of thee,
God of Abraham, God of Isaac, and God of Jacob;
The Lord; The Lord; God; Compassionate; Gracious;
God of Israel;
Shadai; Ultimate in Awe;
Make my way successful
As I rise to request pity for myself, and for those who have sent me.

Please do not hold them responsible for my sins, and do not punish
them on my account, for I am indeed a sinner and transgressor. Let them
not stumble in my wrong-doings, nor be shamed on my account; and may
I not be shamed on account of them. Accept my pleading as if the prayer
had come from someone of outstanding character, whose voice is sweet,
and who is seen by all as a friend. Let not there be any impediments to

HININE—THE PRAYER OF THE HAZZAN

The Hazzan acknowledges the weighty burden as Shaliach
Tzibbur, the representative of the congregation before God.
my prayer, and let thy love wash over my sins. Reverse any evil and suffering in our lives, and in the life of all Israel, to joy and gladness, life and peace. Let us love truth and peace, and let there be no stumbling block in presenting my prayer sincerely.

May it be thy will, Lord God of Abraham, Isaac, and Jacob, mighty God, revered and sublime, “I Will Be What I Will Be,” may all the divine angels who bring prayers before thee carry mine to thy glorious throne, on behalf of all the righteous, the faithful, the innocent and the upright, and on behalf of the great, awe-inspiring glory of thy name.

For thou hearest the prayer of thy people Israel. Blessed art thou, O Lord, who hears prayer.

The Amidah Aloud

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.
By authority of the sages, and the learning of the insightful, I open my mouth in prayer and plea, imploring grace and kindness before the King, King of kings and Lord of lords. Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham's shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless. Thou sustains the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.
KEDUSHAT HASHEM

UNETANEH TOKEF

And therefore may our hymn of sanctification come before thee, for thou our God art King.

We shall now describe the mighty holiness of this day
A day awe-inspiring and soul-stirring.
This day proclaims thine exalted reign
Based on truth blended with mercy.
True. Thou surely art our Judge to whom everything is known;
Thou art conversant with the deeds of mortals, even with those by them forgotten.
The Volume of Memory lies unfolded, the record of each action clear, Confirmed by each one’s sign and seal.
The great Shofar is sounded,
And the still, small voice of conscience is heard.
The heavenly beings are gripped by anxiety and terror.
They proclaim: This is the Day of Judgment.
The Host of Heaven is judged.
Even they are not guiltless in thy sight.
And so all mortals pass in review before thee like sheep that are being numbered.

KEDUSHAT HASHEM

UNETANEH TOKEF

God’s Holiness suffuses the world.

We shall now describe the mighty holiness of this day
A day awe-inspiring and soul-stirring.
This day proclaims thine exalted reign
Based on truth blended with mercy.
True. Thou surely art our Judge to whom everything is known;
Thou art conversant with the deeds of mortals, even with those by them forgotten.
The Volume of Memory lies unfolded, the record of each action clear, Confirmed by each one’s sign and seal.
The great Shofar is sounded,
And the still, small voice of conscience is heard.
The heavenly beings are gripped by anxiety and terror.
They proclaim: This is the Day of Judgment.
The Host of Heaven is judged.
Even they are not guiltless in thy sight.
And so all mortals pass in review before thee like sheep that are being numbered.
As a shepherd, shepherding his flock
Causes each of the sheep to pass under his tallying rod,
So dost thou review, count and number,
And judge each human soul,
Setting a limit to the span of human existence
And inscribing the destiny of all.

On Rosh Hashanah it is inscribed,
And on the fast of Yom Kippur it is sealed,
How many shall pass away; and how many shall be born.
Who shall live and who shall die;
Who in the fullness of years and who before;
Who through fire and who through water;
Who through war and who through wild beast;
Who through famine and who through thirst;
Who through earthquake and who through plague;
Who by strangling and who by stoning;
Who will remain at home and who will roam;
Who will live serenely and who disturbed;
Who will be at ease and who harassed;
Who will be impoverished and who enriched;
Who will be humbled and who upraised.

But this day proclaims:

Т’shuvah, Repentance, return to thee;
Тefillah, Prayer, the heart’s outpouring to thee; and
Тzedakah, Righteousness, good deeds, one to another,
Can avert the evil aspect of the decree.
For it is thy praise that thou art forgiving;
It is not thy desire that mortals should die,
But that they turn away from evil and live.
To the day of death dost thou wait.
If there is repentance, reconciliation comes at once.
For thou art our Creator
Who knows our mortal frame,
That we are but flesh and blood.
How fragile are we! Our origin, dust; our end, dust;
And while we live we imperil our lives for our daily bread!
Like an earthen vessel, we break;
Like a blade of grass, we wither;
Like a flower, we fade;
Like a cloud, we vanish;
Like a breath of air, we are wafted away;
Like a mote of dust, we are blown way;
Like a dream, we are no more.

But thou, Sovereign of all, art God, living and eternal.
There is no limit to thy years, and no end to the length of thy days.
There is no measure to thy glory, and never enough words to explain thy name.
Thy name is thee,
And thou hast identified our name with thine.
**Kedushah**

**Congregation individually, then Hazan**

Act for the sake of thy name, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

**Congregation with Hazan**

**Holy, Holy, Holy Is the Lord of Hosts,**

**The Whole World Is Full of God's Glory.**

**Congregation individually, then Hazan**

God's glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

**Congregation with Hazan**

**The Glory of the Lord Is Praised Throughout Creation.**

**Congregation individually, then Hazan**

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the Sh'ma:

**Congregation with Hazan**

**Hear, O Israel: The Lord Our God, The Lord Is One.**
Congregation individually, then Hazan

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Hazan

I AM THE LORD YOUR GOD.

Congregation individually, then Hazan

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

Congregation with Hazan

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION, THROUGH ALL GENERATIONS, HALLELUJAH! PRAISE YE THE LORD!

Hazan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.
**Vichol Ma-aminim**

Absolve us in judgment, King of Judgment.

He holds the scale of judgment in his hand,
   And all believe that he is faithful God.
He tests and probes all things secret,
   And all believe that he knows our innermost being.
He redeems from death, and rescues from the netherworld,
   And all believe that he is a mighty Redeemer.
He alone judges the world,
   And all believe that he is Judge of Truth.
He is called “I Will Be What I Will Be,”
   And all believe that he was, is, and ever will be.
He is dependable, and that is his praise,
   And all believe that there is none other.
He remembers those who remember him, with good memories;
   And all believe that he remembers the Covenant.
He sets the life-span for all,
   And all believe that he is eternal.
He is good, and does good, for both the wicked and the good,
   And all believe that he is good to all.
He knows the motives of all creatures,
   And all believe that he fashioned them in the womb.
He can do anything and everything,
And all believe that he is all-powerful.
He dwells hidden in the shadow of Shadai,
And all believe that he is alone.
He crowns kings, but the kingship is his,
And all believe that he is King Eternal.
He is faithful with each generation,
And all believe that he keeps faith.
He is patient and turns his eye from the rebellious,
And all believe that he surely forgives.
He is God sublime whose approval is on those who revere him,
And all believe that he answers sincere prayer.
He opens the gate for those who knock in repentance,
And all believe that his hand is ever open.
He waits for the wicked and longs to absolve them,
And all believe that he is righteous and just.
He is swift to forgive and is long-suffering,
And all believe that he is slow to anger.
He is compassionate and gives mercy precedence over wrath,
And all believe that he is quick to forgive.
He is just and deals impartially with the famous and unknown alike,
And all believe that he is righteous Judge.
He is faithful, dealing faithfully with them that are faithful to him,
And, all believe that his work is ever faithful.
And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet spoke: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.
KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day and this) Day of Remembrance, the day for (remembering) the sounding of the Shofar and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifices (of this Sabbath day and) of this Day of Remembrance were performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.
Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Ohîla LaEl.

(With Yismihû on Shabbat.)

As it is said:

On Shabbat

(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)

And in the seventh month, on the first day of the month, you shall have a holy gathering. Do no manner of creative work; it is a day on which you shall sound the shofar. And you shall prepare a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven male lambs, a year old, without blemish.

And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libration; and two male goats for atonement; and two daily offerings as required. All this is in addition to the burnt-offering of the new moon and its meal-offering, and the daily burnt-offering and its meal-offering, and their libations, as stipulated, for sweet savor, fire-offerings to the Lord.

On Shabbat

(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.)

Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Ohîla LaEl.

(With Yismihû on Shabbat.)

כָּמָרוּךְ:
Ohila LaEl

I supplicate God, and him I beseech,
Of him I implore, the tongue's power of speech,
That here mid his flock, his might I may praise,
Concerning his works, my glad chant upraise;
Human thoughts are his own, the tongue's power divine,
My lips open thou, thy praise I design;
May words of my mouth, my thoughts welcome be,
O Source of my strength, who sets me free.

Malchuyot—God is Sovereign

Alaynu

The Ark is opened

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.
SOVEREIGNTY VERSES
From the Torah, the Holy Writings (Psalms), and the Prophets, proclaiming God’s Sovereignty and the coming of God’s Kingdom on earth.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory.

THE MALCHUYOT VERSES
From the Torah

Thou reignest, as it is written in thy Torah:
The Lord reigns forever and ever.

First Day
And as it is said:
No one beheld iniquity in Jacob, nor perversity in Israel. The Lord God is with him, and acclamation to the King is heard in his midst.

Second Day
And as it is said:
And the King will be in Jeshurun, when the leaders of the nation assemble, the tribes of Israel together.
From the Psalms
Thou reignest, as it is written in thy Holy Writings, the Psalms: Sovereignty is the Lord’s, and God reigns over all nations.

First Day
And as it is said:
The Lord reigns, robed in splendor, garbed in might, engirt with power; the world stands firm, never to be shaken.

Second Day
And as it is said:
Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in! Who, indeed, is the King of glory? Indeed, the Lord of hosts is the King of glory. Selah!

From the Prophets
Thou reignest, as it is written by thy servants, the Prophets:
Thus says the Lord, King of Israel and its Redeemer, the Lord of Hosts: I am the first, and I will be the last, and besides me there are no other gods.

First Day
And as it is said:
And saviors shall come up on Mount Zion to judge Mount Esau, and the kingdom shall be the Lord’s.

Second Day
And as it is said:
And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.
From the Torah
Thou reignest, as it is written in thy Torah:

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

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion is in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (the Sabbath) the People of Israel, and the Day of Remembrance.

The Shofar is sounded except on Shabbat
TIKIAH SHEVARIM-TERUH TIKIAH
TIKIAH SHEVARIM TIKIAH
TIKIAH TERUH TIKIAH

This day is the beginning of Creation;
This is the Day of Judgment for all human souls;
As children, as servants;
If judged as children, pity us as a father pities his children;
If as servants, our eyes turn to thee suspended in hope,
That thou deal with us graciously,
Bringing forth our judgment like the morning light,
O God, Awe-inspiring and Holy!
ZICHRONOT—GOD REMEMBERS

REMEMBRANCE VERSES

From the Torah, the Holy Writings (Psalms), and the Prophets, proclaiming God's Providence in the life of nations and individuals.

Thou rememberest all that has happened since creation. Before thee all the secrets of the ages stand unveiled. Naught is forgotten by thee, no mysteries exist in thy sight. Thou rememberest all deeds, and their authors are not forgotten. To thee everything is clear; past and the future are alike known to thee. From the earliest days of human existence thou didst endow humans with the knowledge that all are accountable to thee for their actions; and of old thou didst reveal to the House of Israel that this day, set apart for the remembrance of creation, was to be for us a Day of Judgment; for such is the statute unto Israel, an ordinance of the God of Jacob. And on this day the destiny of nations hangs in the balance: War or Peace, Famine or Plenty; and as for individuals, Life or Death. Who will not be mindful on this day, when the remembrance of each one comes before thee, thoughts and deeds, schemes and motives? Happy those who forget thee not, who find renewal of strength through thee; for they who seek thee will never falter, and they who trust in thee will not be abashed, when the remembrance of their deeds comes before thee, and thou assessest the doings of all. And thou also remembered Noah in love, and singled him out for salvation when the waters of the flood were brought to destroy all flesh because of their evil deeds. Therefore, his memory comes before thee, Lord our God, that thou multiply his descendants as the dust of the earth and as the sands upon the seashore.
THE ZICHRONOT VERSES

From the Torah
Thou rememberest, as it is written in thy Torah:
And God remembered Noah and all the humans and animals with him in the ark. At God’s command, the wind blew over the earth and the waters receded.

First Day
And as it is said:
And God heard their cry, and remembered his covenant with Abraham, with Isaac and with Jacob.

Second Day
And as it is said:
I will remember my covenant with Jacob, and certainly my covenant with Isaac, and definitely my covenant with Abraham. And I will remember the earth.

From the Psalms
Thou rememberest, as it is written in thy Holy Scriptures, the Psalms:
God made sure that his wonders would be remembered.

First Day
And as it is said:
God prepares food for those who revere him; remembering the covenant forever.

Second Day
And as it is said:
And God remembered the covenant, and forgave in abundant mercy.
From the Prophets

Thou rememberest, as it is written by thy servants, the Prophets:

Go and proclaim to the inhabitants of Jerusalem: Thus says the Eternal. I remember your devotion in youthful days, the love of the days of your betrothal, when you followed me in the wilderness, into a land unsown and unknown.

First Day
And as it is said:
I will remember my covenant with you, made in your youthful days, and I will establish it as an eternal covenant.

Second Day
And as it is said:
Ephraim is a dear son to me, the child I loved to pamper. Whenever I speak of him I remember, and my love is awoken anew for him. I will have compassion on him, says the Eternal.

Our God and God of our ancestors: Remember us, we pray, with blessing, deliverance and mercy. Remember the covenant which thou didst make with Abraham our father, and the loving pledge which thou didst give him on Moriah’s height. And may the merit of Abraham’s supreme faith in the Binding of Isaac lead thee to restrain thine anger from us. In thy great goodness, send relief to thy people, thy city and thine inheritance. Fulfill unto us, O Lord our God, thy Torah promise, which was given by thee through Moses thy servant: And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations—I, the Eternal; for...
thou dost remember everything though by mortals forgotten; yes, thou art the Eternal before whom naught is forgotten. And remember in mercy the Binding of Isaac for the merit of his descendants. Blessed art thou, O Lord, who rememberest the covenant made with the ancient ones.

From Psalm 81

Sing joyfully unto our God, the Source of our strength,
   Shout with jubilation unto the God of Jacob;
Strike up the chorus, sound the drum,
   Play sweet music on harp and lute;
Sound the Shofar on the New Moon Day,
   At the time appointed for our New Year;
For it is a Statute unto Israel,
   An ordinance of the God of Jacob.
Shofrot—God is Revealed

Shofar Verses

From the Torah, the Holy Writings (Psalms), and the Prophets, proclaiming the aspirations of the House of Israel for freedom, physical and spiritual.

From out of the heavens, in the midst of gleaming clouds didst thou cause our ancestors to hear thy voice at Sinai. There they became a people consecrated to thy service. All creation stood in awe before thee when thou didst reveal thyself at Mount Sinai to teach thy people Torah and commandments. In the midst of flaming fire, and amid thunderpeals and lightning flashes, accompanied by the blast of the Shofar, didst thou cause them to hear the ten sacred pronouncements, the charter of our freedom.

The Shofrot Verses

From the Torah

Of the Shofar it is written in thy Torah:

And on the third day, at morning, there was thunder and lightning, and a dense cloud over the mountain. The voice of the Shofar was very loud. And the people in the camp trembled.

First Day

And as it is said:

The voice of the Shofar grew louder and louder. Moses spoke, and God answered in a clear voice.

Second Day

And as it is said:

The whole people saw—the thunder, and the bolts of lightning, and the voice of the Shofar, and the mountain in smoke. And the people saw, and trembled, and stood far away.
From the Psalms
And of the Shofar it is written in thy Holy Writings, the Psalms:
God ascends with the blast of the horn; the Lord, to the sound of the Shofar.

First Day
And as it is said:
With trumpets and the voice of the Shofar, shout out praise to the Lord.
And as it is said:
Sound the Shofar on the New Moon Day, at the time appointed for our New Year; for it is a statute unto Israel, an ordinance of the God of Jacob.

Second Day
And as it is said:
Hallelujah! Praise ye the Lord! Praise God in his sanctuary, praise him in his shrine. Praise him for his mighty deeds, praise him for his greatness vast. Praise him with the Shofar tone, praise him with the lute and harp. Praise him with the drum and dance, praise him with the string and flute. Praise him with soft sounding cymbals, praise him with loud sounding cymbals. Every soul, praise the Lord, Hallelujah! Praise ye the Lord! Every soul, praise the Lord, Hallelujah! Praise ye the Lord!

From the Prophets
And of the Shofar it is written by thy servants, the Prophets:
All who dwell on earth, inhabitants of the world, listen when God’s banner is raised over the mountains and the Shofar is sounded.
First Day
And as it is said:
And it shall happen on that day that a blast will be sounded on a great Shofar, and those lost in Assyria and exiled to Egypt will come and worship the Eternal on the Holy mount in Jerusalem.

Second Day
And as it is said:
And the Eternal shall appear to them, and his arrow shall bolt like lightning. And the Lord God will sound the Shofar, approaching in a whirlwind from the south. The Lord of Hosts will defend them.

So may thou defend thy people Israel with your peace!

Our God and God of our ancestors: Sound the great Shofar for our physical and spiritual freedom; and raise the ensign for the ingathering of the oppressed of thy people, the House of Israel. Bring our dispersed home to Zion from among the nations, and from the ends of the earth those who are troubled. Bring us also in gladness, unto Zion, thy holy city, and unto Jerusalem, the place of thy Temple of old, with everlasting joy. For it was there that our ancestors brought before thee their sacrificial offerings as prescribed in the Torah, by Moses thy servant: On the day of your festive gathering, and on the new moon days, you shall sound the trumpets over your burnt offerings and peace sacrifices. They shall
be a reminder before your God. I am the Lord your God. And there may we worship thee, in the Holy Land, and sing thy praises because of thy loving-kindness and thy faithfulness. To thee, we pray, who hears the freedom call of the Shofar, to thee who art beyond compare. Blessed art thou, O Lord, whom we supplicate to hear in mercy the freedom blast of the Shofar, sounded this day by thy people, the House of Israel.

*The Shofar is sounded except on Shabbat*

TIKIAH SHEVARIM TEREUAH TIKIAH

TIKIAH SHEVARIM TIKIAH

TIKIAH TEREUAH TIKIAH GEDOLAH

*Areshet Shifatenu*

May the utterance of our lips this day be acceptable before thee, God, Almighty and Exalted. Thou who hears the Sounding of the Shofar, Malchuyot, Zichronot and Shofrot. Grant fulfillment, we pray, to the prayers of the House of Israel, that thy Sovereignty, and thy Providence may be acknowledged by all humanity; and grant fulfillment to the prayers of the House of Israel, as voiced through the Shofar this day, for the physical and spiritual emancipation of the House of Israel and all humankind.

*AVODAH*

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.
HODA-AH

The congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.
SHALOM

THE PRIESTLY BENEDICTION

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you. Amen. May this be the will of God.

May the Lord cause his face to shine upon you and be gracious unto you. Amen. May this be the will of God.

May the Lord lift his countenance toward you and grant you peace. Amen. May this be the will of God.

SIM SHALOM

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

And may it be as it is written: For by faith in me are your days increased, and years of life added. Inscribe us in the book of life, as it is written: And you who cleave to the Eternal your God, are all of you alive this day.
Hayom Tiamtzaynu

This Day: Strengthen our souls;  
This Day: Bless us;  
This Day: Raise our spirits;  
This Day: Be mindful of us;  
This Day: Inscribe us for a happy life;  
This Day: Give ear to our plea;  
This Day: Accept our prayer in thy gracious love;  
This Day: Sustain us with thy righteous might;  
This Day: Bring us closer to thy service so that it may be well with  
us all our days, and that we may be spiritually alive, as on this day; and  
may righteousness, life and peace be our portion and that of the  
House of Israel and all who dwell on earth, evermore.

Blessed art thou, O Lord, ever-present source of peace.

Hayom Tiamtzaynu

This Day! Its Greatness! Its Promise!
**Kaddish Shalem**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher,** is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
Ayn Kelohaynu

There is none like our God,
There is none like our Lord,
There is none like our King,
There is none like our Savior.

Who is like our God,
Who is like our Lord,
Who is like our King,
Who is like our Savior?

Let us give thanks to our God,
Let us give thanks to our Lord,
Let us give thanks to our King,
Let us give thanks to our Savior.

Blessed, praised is our God,
Blessed, praised is our Lord,
Blessed, praised is our King,
Blessed, praised is our Savior.

Thou, indeed, art our God,
Thou, indeed, art our Lord,
Thou, indeed, art our King,
Thou, indeed, art our Savior.

Thou art God before whom our ancestors brought their pleasing offerings of incense.
Alaynu

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

In private devotion, the following may be said in place of the above two lines:

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

All continue with:

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.
We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet’s word be fulfilled, as it is said:

And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.
**Mourners’ Kaddish**

And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

For a transliteration of the Kaddish, see page 1002.
Adon Olam

Eternal Lord is he, who aye was God and King,
Ere aught had been called forth, inert or living thing.
When by his will divine all life had come to be,
Acknowledged by creation was his sovereignty.

Whene’er the end shall come and all life cease to be,
Alone will he remain still reigning awesomely.
All ages past were his and ages yet to be,
He who forever is, will aye reign gloriously.

The One and only God whose reign none else may share,
To whom none can be like, with whom none can compare!
By time aye unconfined, nor genesis nor end;
To him all power belongs, from him all powers descend.

My living God is he; he ever sets me free;
The source of my life’s strength, when comes adversity.
He guides me through all trials, to him in stress I fly,
In him my hope I rest when unto him I cry.

Into God’s caring hand, my soul I bid him take,
Alike in hours of sleep and when again I wake;
And with my soul, to him my body gladly give,
The Lord with me abiding, free from fear I live.
**KADDISH**

*Charles Reznikoff*

Upon Israel and upon the rabbis
and upon the disciples and upon all the disciples of their disciples
and upon all who study the Torah in this place and in every place,
to them and to you
peace;

upon Israel and upon all who meet with unfriendly glances,
sticks and stones and names—
on posters, in newspapers, or in books to last,
chalked on asphalt or in acid on glass,
shouted from a thousand thousand windows by radio;
who are pushed out of class-rooms and rushing trains,
whom the hundred hands of a mob strike,
and whom jailers strike with bunches of keys, with revolver butts;
to them and to you
in this place and in every place
safety;

upon Israel and upon all who live
as the sparrows of the streets
under the cornices of the houses of others,
and as rabbits
in the fields of strangers
on the grace of the seasons
and what the gleaners leave in the corners;
you children of the wind—
birds
that feed on the tree of knowledge
in this place and in every place,
to them and to you
a living;

upon Israel
and upon their children and upon all the children of their children
in this place and in every place,
to them and to you
life.

---

**SOUTHERN JOURNEY**

*Ruth F. Brin*

Before the wind shakes the bronze leaves from the oaks,
While the maple is aflame and the poplar is still gold;
We give thanks to thee.

Flocks of birds take to the flyways of the continent,
Down the great river valleys and along the seacoasts;
We give thanks to thee.

They fly above the changing scenes of autumn
Toward the warm lands of cypress and orange-grove;
Sometimes we long to fly with them, to escape,
To send our souls away on a southern journey;
A southern journey.

Lord God, who gave warbler, mallard and wren
The strength to migrate, the sense to know the way,
Give us strength to survive the cold seasons of our lives.

Help us through prayer and ritual and thine appointed days
To return even from the strange journeys of the soul,
That take us to far countries of pretended peace;
A southern journey.

We give thanks unto thee, O Lord, for making us part of earth,
To wonder at its creatures, to exult in all its beauty;
We give thanks to thee.

We give thanks unto thee for making us part of heaven,
To see beyond the changing beauties of this fair earth,
To praise thee and bless thee, who art the Creator of all;
A southern journey.
On Shabbat

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested. Therefore God blessed the Sabbath Day and declared it holy.

On weekdays begin here:

And Moses spoke to the Children of Israel about the observance of the holy days of the Lord.

Sound the Shofar on the New Moon Day,
At the time appointed for our New Year;
For it is a statute unto Israel,
An ordinance of the God of Jacob.

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.
**The Motzi**

**Before washing:**

Lift up your hands in holiness, and bless the Lord:

**Washing the hands:**

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we wash our hands before breaking bread.

**The Motzi, recited over two loaves:**

Blessed art thou, God Eternal, Ruler of the universe, who brings forth bread from the earth.

---

**For a Sweet Year**

**Before eating apple dipped in honey**

Blessed art thou, God Eternal, Ruler of the universe, Creator of the fruit of the tree.

May it be thy will, Lord our God, and God of our ancestors, that the new year be blessed with goodness and sweetness.
Tashlich

Tashlich is recited before Minbah on the first day of Rosh Hashanah. If the first day is Shabbat, it is recited on the second day.

The tradition is to go to a body of flowing water and symbolically “cast one’s sins upon the water.”

As the waters flow away, so may our sins with them.
It means losing face;
It means starting all over again;
And this is always painful.

It means saying: “I am sorry.”
It means admitting that we have the ability to change;
And this is always embarrassing.

These things are terribly hard to do.
But unless we turn, we will be trapped forever
In yesterday’s ways.

Lord,
Help us turn—
From callousness to sensitivity,
From hostility to love.
From pettiness to purpose,
From envy to contentment,
From carelessness to discipline,
From fear to faith.

Turn us around, O Lord,
And bring us back towards You.
Revive our lives, as at the beginning.
And turn us towards each other, Lord,
For in isolation there is no life.

Now is the Time for Turning
To everything there is a season,
And there is an appointed time for every purpose
Under heaven.

Now is
The time for turning.
The leaves are beginning to turn
From green to red and orange.
The birds are beginning to turn
And are heading once more towards the South.
The animals are beginning to turn
To storing their food for the winter.
For leaves, birds, and animals
Turning comes instinctively.
But for us turning does not come so easily.

It takes an act of will
For us to make a turn.

It means breaking with old habits.
It means admitting that we have been wrong;
And this is never easy.
A Symbol

A symbol is a means of arousing the brute soul.

The custom of going to a body of water on Rosh Hashanah is a symbolic allusion, for the waters which now seem to be at this place were not here before and will not remain afterward. So if the sinner says to himself, I will not repeat my sin, the sin like the waters will move on.

A Curious Custom

I saw a very curious custom in practice among the Jews of Kurdistan. On Rosh Hashanah they all go to a river that flows at the foot of a hill, and say the prayer of the Casting. Afterward they all jump into the water and swim around like the fish of the sea, instead of only shaking the hems of their clothing on the bank of the river, as our brothers the children of Israel do in Europe. And when I inquired of them the reason for this curious custom, they answered that by this act they are purified of all their sins, for the waters of the river wash away all the sins they have committed during all the past year.

Ashamnu! We Have Sinned!

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

The Thirteen Attributes of God’s Mercy

Adonai! The Eternal.

Adonai! Almighty.

God.

Compassionate.

Gracious.

Forgiving.

Abounding in Loving-kindness.

And in faithfulness.

Treasuring up Mercy unto the Thousandth Generation.

Pardoning Iniquity...

...Transgression.

...And Sin.

And Absolving Those Who Are Repentant.
There are Two Seas

There are two seas in the Land of Israel. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters. Along its shore children play.

The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. People build their homes near to it, and birds their nests; and every kind of life is happier because it is there.

The River Jordan flows on south into another sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no children’s laughter. Travelers choose another route unless on urgent business. The air hangs heavy above its waters and neither human nor beast nor fowl will drink.

What makes this mighty difference in these seas? Not the River Jordan. It empties the same good water into both. Not the soil in which they lie, not the country ’round about.

This is the difference.

The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee gives and lives.

This other sea gives nothing.

It is called the Dead Sea.

There are two seas in the Land of Israel.

There are two kinds of people in the world.

Like the Two Seas in the Land of Israel.

Hurl All Our Sins Into the Depths of the Sea

Micah 7:18–20

18 Who is God like thee, forgiving and pardoning the sin and transgression of the remnant of thy people. Thou cannot remain angry forever because thou delight in kindness. 19 Thou will again bestow mercy upon us and help us subdue our wrong-doings; and thou will cast into the depths of the sea all our sins. 20 Thou will deal faithfully with Jacob, and kindly with Abraham, as promised to our ancestors in days of old.

Bread crumbs may be thrown into the waters, to be carried away, symbolic of our sins. Some shake out their pockets towards the water instead.

Forgive Us

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.
Avinu Malkenu—Be Kind to Us

Our Father, our King, graciously answer us for we have no deeds that can plead for us; answer our prayer because of thy righteousness and loving-kindness, and help us.

Shalom—Peace

May God who makes peace on high
Send peace unto us on earth,
And unto the whole People of Israel;
And say, Amen.

Out of the Depths

Psalm 130

Out of the depths I cry to thee, Lord:
Lord, hear my prayer,
Give ear to my supplication.
If thou regard every sin, Lord, who could stand?
But with thee there is pardon,
Therefore art thou revered.
I hope in the Eternal, my soul hopes;
I wait for his answer.
My soul yearns for the Eternal
More than the watchmen for the dawn,
More than the watchmen for the dawn.
Israel, look to the Eternal, for with the Eternal there is love,
And with God there is an abundance of deliverance.
Indeed, God will deliver Israel from all their sins.
Minḥah

Afternoon Service for Rosh HaShanah
**Ashray**

Happy are they who dwell in thy house,
Forevermore shall they praise thee.
Happy the people with whom it is so,
Happy the people whose God is the Lord.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,
And praise thy name forever and ever.
Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.
One generation praises thy works to another;
They proclaim thy mighty deeds.
They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.
They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.

The Lord is good to all,
And his mercies are over all his works.
All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,
And discourse upon thy might;
Making known thy mighty deeds to all,
And the glory of thy majestic reign.

*Psalm 145*

A Psalm of David.

I will exalt thee my God, O King,
And praise thy name forever and ever.
Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.
One generation praises thy works to another;
They proclaim thy mighty deeds.
They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.
They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.

The Lord is good to all,
And his mercies are over all his works.
All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,
And discourse upon thy might;
Making known thy mighty deeds to all,
And the glory of thy majestic reign.
Thy kingdom is an everlasting kingdom,  
And thy dominion endures through all generations.  
The Lord upholdeth all who fall,  
And lifteth all who are bowed down.  
The eyes of all look with hope to thee,  
And thou givest them their food in its time.  
Thou openest thy hand,  
And satisfieth the desire of all that live.  
The Lord is righteous in all his ways,  
And gracious in all his deeds.  
The Lord is nigh to all who call upon him,  
To all who call upon him in truth.  
He fulfilleth the desire of those who revere him;  
He heareth their anguished cry and helps them.  
The Lord safeguardeth all those who love him;  
While all the wicked he bringeth to naught.  
My mouth shall utter the praise of the Lord,  
And may all flesh praise his holy name forever.  
And so, let us, indeed, praise the Lord,  
Let us praise him now and ever.  
Hallelujah! Praise ye the Lord!

Uva L’tziyon

And there shall come a redeemer to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit which rests upon you and my words which I have put into you shall never depart from you and your children and your children’s children henceforth and evermore.
EVENING SERVICE FOR ROSH HASHANAH

And thou art holy, enthroned on the praises of Israel. And the heavenly beings called one to the other and said:

Holy, Holy, Holy is the Lord of Hosts, the whole world is full of God’s Glory.

And the wind lifted me up, and I heard from behind me a loud, thundering sound:

The glory of the Lord is praised throughout creation.

The Lord shall reign forever and ever.

And thou art holy, enthroned on the praises of Israel. And the heavenly beings called one to the other and said:

And thou art holy, enthroned on the praises of Israel. And the heavenly beings called one to the other and said:

Holy, Holy, Holy is the Lord of Hosts, the whole world is full of God’s Glory.

And the wind lifted me up, and I heard from behind me a loud, thundering sound:

The glory of the Lord is praised throughout creation.

The Lord shall reign forever and ever.
Blessed is the Lord who daily cares for us; thou, O God, art our help evermore.
The Lord of hosts is with us; the God of Jacob is eternally our refuge.
Lord of hosts, happy is the one who trusts in thee.
Lord and King, send us thy deliverance; answer us when we call unto thee.

Blessed is our God who has created us to reveal his glory, and has brought us nigh to his service; who has given us the Torah of truth, and thus planted eternal life within us. May he open our hearts to his teaching, and put within us reverence and love for him, that we may do his will, and serve him with a perfect heart, and not labor in vain.

May it be thy will, Lord our God and God of our ancestors, that we observe thy laws in this life, and be privileged to attain goodness and blessing in Messianic days and the world to come. May our whole beings sing praises to thy glory, and not be silent. Lord my God, I will thank thee forever.

Blessed is the one who trusts in the Lord; for the Lord shall be his protection.
Trust in the Lord evermore; for in God eternal is our everlasting source of strength.
They that love thee trust in thee; for thou, O Lord, dost not forsake them that seek thee.
The Lord was pleased to do it for his people’s sake; he made the Torah great and glorious.

On weekdays continue with the Amidah on page 429.
On Shabbat continue with the Hatzi Kaddish on page 426.

On weekdays continue with the Hatzi Kaddish on page 426.
**HATZI KADDISH**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, *yea higher*, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*In preparation for taking the Torah from the Ark*

May my prayer unto thee, O Lord, find favorable acceptance in this hour;

In thy great loving-kindness, answer me, O God, with thy faithful help.

**THE TORAH SERVICE**

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

*Hazzan*

Proclaim with me the greatness of the Lord, and let us exalt his name together.
Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

The Torah is raised on high

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

The Torah Blessings

Before the Aliyah is read, the honoree called to the Torah says:

Praise the Lord, Source of all blessing.

The Congregation responds, and then the honoree repeats:

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

The honoree continues:

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

After the Aliyah has been read, the honoree says:

Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.
Give ear, ye heavens, for I would speak, and let the earth hear the words of my mouth!  
May my teaching descend like the rain, and my utterance distil like the dew—like gentle rain upon the grass, and like showers upon the herbs.  
I would, indeed, proclaim the name of the Eternal. Come ye, ascribe greatness unto our God.

He who is the Source of strength, his work is perfect, yea, all his ways are right;  
For God of faithfulness, without iniquity, righteous and just is he—  
Is corruption his? No, his children's is the failure, a generation crooked and perverse. Is this how ye requite the goodness of the Eternal, O People, senseless and unwise? Is he not your father who created you, who made you and established you?

Remember the days of old, consider the years of past generations; ask your father and he will tell you, your elders and they will instruct you:  
When the Most High gave nations their heritage, dividing humankind into separate entities, he set boundaries for the peoples; and also, in accordance with their number, for the Children of Israel.  
His People became the Eternal's portion, Jacob his very own.  
He met them in a desert land, in a howling waste of wilderness. He encircled them and cared for them, and watched over them as the apple of his eye.  
Like an eagle bestirring its nestlings, hovering over its young, covering them with its wings and taking them, carrying them on its pinions,  
So, the Eternal, he himself did lead them, and with him was no other power.
The Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

**The Return of the Sefer Torah to the Ark**

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

God’s splendor is on earth and in the heavens;
He has increased the strength of his people;
Glory to all his faithful servants,
To the Children of Israel, the people called to his service.
Hallelujah! Praise ye the Lord!

_Psalm 24_

To David, A Psalm.
The earth is the earth’s and the fullness thereof,
The world and those who dwell therein.
God founded it upon the seas,
And established it upon the waters.
Who may ascend the mountain of the Lord,
And who may stand in this holy place?
Someone with clean hands and a pure heart,
Who has not set desire upon vanity
And has not sworn deceitfully.
Such a person shall receive a blessing from the Eternal,
And the reward of righteousness from the God of deliverance.
Such is the generation of them that seek thee,
That seek thy presence, O God of Jacob.
Lift up your heads, O gates,
And be lifted up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
The Lord, strong and mighty,
The Lord, mighty in battle.
Lift up your heads, O gates,
Yes, lift them up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
Indeed, the Lord of hosts is the King of glory. Selah!

As the Sefer Torah is returned to the Ark
When the Ark rested, Moses would say:
Abide, O Lord, among the myriads of the families of Israel.
Arise, O Lord, be settled, thou and the Ark of thy power.
Thy priests shall be robed in righteousness, and the faithful will rejoice.
For the sake of David, thy servant, do not turn back the approach of the Messiah.
I give you good instruction, forsake not my Torah.
It is a tree of life to those who embrace it,
A source of happiness to each one who upholds it.
Its ways are ways of pleasantness,
And all its paths lead to peace.
Lord, turn us back to thee. We are ready to return.
Renew our days as of old.

Hatzi Kaddish
May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will.
May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation
May his great name be praised throughout time and eternity.
Blessed and praised, glorified, exalted and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.
THE AMIDAH

As I proclaim the name of the Lord, ascribe greatness to our God. 
Lord, open my lips and my mouth shall speak thy praise.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

In private devotion, omit the Kedushah and continue on page 431 below the line.
KEDUSHAH

Congregation individually, then HaZan

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD’S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And in the words of thy holy scriptures:

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

HaZan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.
And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.
On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day and this) Day of Remembrance, the day for (remembering) the sounding of the Shofar and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Rosh Hashanah, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors, may thy sovereignty be acknowledged throughout the world. May thy splendor and majestic glory be reflected in the lives of all who dwell on earth. May all that thou hast made be aware that thou art their Maker, and may all that thou hast created acknowledge that thou art their Creator; and may all that breathe the breath of life proclaim: The Eternal, God of Israel, reigns and his sovereignty embraces everything in the universe. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest therein.) Keep our hearts pure that we may worship and serve thee in truth, for thou art truth, and thy word is truth and ever-enduring. Blessed art thou, O Lord, Sovereign over all the earth who hallows (the Sabbath,) the People of Israel, and the Day of Remembrance.

On Shabbat include words in parentheses

אלהים יראנו את אלהינו במצות על כל העולמים כל הבכורים. אם קיים מעשה על כל האחים يجعل. יורפע בנוח בין כל את עמודה במתע. רבים כל תמר יכ את עמודה. יאבר אל אלהים ואת אלהינו (_motze_ ממכתת המִשָּׁמָה:) עטרה במצותת והלאים ביצות. שבעותי משובץ ומפ DriverManager (ми שרואים שם:) ימשר לארד לעבדם ואתה ימשר לארד לעבדם ואתה ימשר לארד לעבדם ואתה ימשר לארד לעבדם ואתה ימשר לארד לעבדם.:
Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

When the Amidah is recited privately, this paragraph is omitted and the worshiper continues with the next paragraph.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.
May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH
Avinu Malkenu

Omitted on Shabbat

The Ark is opened

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no King but thee.
Our Father, our King, deal with us kindly for thy name’s sake.
Our Father, our King, bring us completely repentant to thee.
Our Father, our King, pardon and forgive all our sins.
Our Father, our King, send complete healing for all our ills.
Our Father, our King, have compassion upon us, upon our children and our infants.
Our Father, our King, hear our cry; pity and have mercy upon us.
Our Father, our King, turn us not away from thee unanswered.
Our Father, our King, remember that we are but dust.
Our Father, our King, send us this new year with good tidings.
Our Father, our King, inscribe us for happiness in the book of life.
Our Father, our King, inscribe us in the book of redemption and deliverance.
Our Father, our King, inscribe us in the book of sustenance and support.
Our Father, our King, inscribe us in the book of merit.
Our Father, our King, inscribe us in the book of forgiveness and pardon.
Our Father, our King, cause salvation to burst forth soon.
Our Father, our King, enhance the strength of thy people Israel.
Our Father, our King, hasten the approach of Messianic days.
Our Father, our King, thwart the intentions of our enemies.
Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.
Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.
Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.
Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.
Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

The Ark is closed

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.
Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, ye ahighe r, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.
May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
Let us now praise the Lord of the universe, and acclaim the
greatness of the Author of creation, who distinguished us from
among the peoples of old, and assigned us our unique destiny. We
bend the knee and worship and give homage to the supreme, King
of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of
glory is in the heavens above and his majestic presence is in the lofti-
est heights. He is God: there is none else. Truly, he is our King and
none besides him, as it is written in his Torah: Know, therefore, this
day, and consider that the Lord is God in the heavens above and on
the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the
revelation of thy glorious might; when thou wilt cause abominations
to cease from the earth and idolatries will be no more; when the
world, Almighty God, shall have been perfected under thy reign in
the hearts of all, and everyone shall worship thee; when all the vio-
lent on earth shall be turned to thee, and all that dwell in the world
shall realize and understand, that every knee must bend before thee,
and every tongue vow loyalty. Lord our God: May they bend the
knee before thee and give homage to thy glorious name; and may
all accept thy rule of justice and peace. Reign thou over them soon
and forevermore; for thine is the kingdom and through all time thou
wilt reign in glory as it is written in thy Torah: The Lord reigns for-
ever and ever. And may thy prophet’s word be fulfilled, as it is said:
And the day will come when the Lord will be acknowledged as King
by all on earth; on that day the Lord shall be One and his name One
in the hearts of all.
Mourners’ Kaddish

And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.
Kol Nidre

Evening Service for Yom Kippur
At Home

A Yizkor light is kindled for deceased relatives.

The holiday candles are lit, and then the blessings are recited.

It is traditional to close one’s eyes after lighting the candles, and circle with one’s hands, drawing the light towards oneself, before reciting the first Brachah.

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we light the (Shabbat and) Yom Kippur candles.

Our homage to thee, God Eternal, Ruler of the universe, who has blessed us with life, has sustained us and enabled us to reach this Yom Kippur.

Blessing Children

Placing hands on the children’s heads, say:

For sons

May God bless you as he blessed Efraim and Menashe, the sons of Joseph.

For daughters

May God bless you as he blessed the matriarchs Sarah, Rebecca, Rachel and Leah.

For both

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.
**On Entering the Portals of the Synagogue**

Through thy great loving-kindness I have come to thy house, O God;
With reverence I will worship thee in thy holy shrine.

**On Putting on the Tallit**

Blessed art thou, Lord our God, Ruler of the universe, who hast taught us the way of holiness through thy commandments in accordance with which we put on the Tallit, symbol of holiness and reminder of thine all-pervading presence. Amen.

**Meditations**

*Vayikra Rabbah, 3:3*

How should a person confess on the Eve of Atonement Day? One should say: “I confess to all the evil I have done before thee. I have been on an evil path. But what I have done before, I shall no longer do. Grant, Lord my God, thy forgiveness for my wrong-doings, pardon for my transgressions, and atonement for all my sins.”

*Mishnah Yoma, 8:9*

Yom Kippur brings atonement for transgressions between a person and God directly. But for transgressions between one person and another, Yom Kippur brings atonement from God only when the wronged person is satisfied with a sincere apology….Rabbi Akiva said “Happy are you, Israel! Before whom do you cleanse yourselves? And who purifies you? Our Father in heaven; as it was said by the prophet in God’s name: ‘And I shall sprinkle pure waters upon you and you shall be clean.’”

---

**On Entering the Portals of the Synagogue**

נאמר: תברך חכמים יאנו ביה: שתודתו אלhei ובריאה ביראתה.

**On Putting on the Tallit**

ברוך אתה בך אלורי מלך העולמים אSher שתשנה כמותינו דוד לשתייה בעצרת ביצעה:

**Meditations**

*Vayikra Rabbah 3:3*

כזר אתיך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸�

*Mishnah Yoma 8:9*

ועברת שביר Ṣam למקום יא תבורים מברך. תברך שביר:

אתך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸�

אמר רבינו שמעון בר יוחנן: אביכם שמים שנהרنظر¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸ך¸�

אמר רבינו שמעון בר יוחנן: "הבריה עליך מים מותרים ומעוררים."
**Mah Tovu**

Rabbi

How lovely are thy tents, O Jacob,
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness we have come to thy house, O God;
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,
The place where thy glory abides.

Before thee we will worship and bow down,
We will bend the knee before the Lord, our Maker.

**Rabbi and Congregation conclude together:**

May my prayer unto thee, O Lord, find favorable acceptance in this hour;
In thy great loving-kindness, answer me, O God, with thy faithful help. Amen.

**Psalm 84**

*A psalm of the pilgrim on his arrival at the Temple Area in Jerusalem.*

To the Conductor, on the Gittith, to Korah’s sons, a Psalm:

How lovely is thy shrine, Lord of hosts!
My soul longed and yearned for the Temple Area of the Eternal;
My heart and body sing jubilantly unto the living God.
Even as a bird finds a home for herself,
A nest where she may lay her young;
So also, I, thine altar, O Lord of hosts, my King and my God.
Happy are they who dwell in thy house; evermore shall they praise thee.

Happy are they who find their strength in thee,
In whose heart is the love of the pilgrimage journey.
They passed through the Valley of Drought;
The rains had turned it into fountains;
The early rains had covered it with blessings.

They went from station to station, until they appeared before God in Zion.
Lord, God of hosts, hear thou my prayer; Give ear unto me, God of Jacob.

God, our Shield, behold; look with favor upon thy servant.
Truly, far better is a day spent in thy Temple courts, than a thousand elsewhere.
I would rather worship at the threshold of the House of my God
Than dwell in the tents of wickedness.
Truly, God Eternal is Sun and Shield; the Eternal bestows grace and dignity;
God withholds no blessing from those who live blamelessly.

Lord of hosts! Happy are they who trust in thee.
TEFILLAH ZAKAH

Master of the Universe, I hereby forgive all those who have wronged me or sinned against me; whether against my body or my wealth, my honor or possessions; whether by accident or intentionally, by word or deed. I forgive all. I do not want anyone to be punished on my account.

May it be thy will, my God and God of my ancestors, that I sin no longer. I do not want to repeat my errors. I do not want to anger thee again. I do not want to do that which thou hast taught us is evil.

And as for my past sins, erase them in thine abundant mercy; but not through torturous hardship or dread illness.

May the words of my mouth, and the meditation of my heart, be acceptable in thy sight, Lord, my Strength and my Redeemer.

THE PROCESSION WITH THE SIFRAY TORAH

The Sifray Torah are carried in procession around the congregation. The circuit unifies the congregation for the awesome rites of Yom Kippur.

The following verses are chanted.

Light is sown for the righteous; and for the upright of heart, joy.


For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.
With authority of the court on high, and the court here on earth,
With God’s consent and the consent of the congregation,
We declare it permissible to pray with transgressors.

**Kol Nidre**

*Adapted*

All vows,
Bonds, promises, and oaths, which
We have made to thee,

Since last Yom Kippur Day
Until this Yom Kippur,
May this holy day come to us for good,

[Traditional Nusah: From this Yom Kippur Day to next Yom Kippur]

And which have not been fulfilled
Because they were beyond our ability to fulfill them,
May all such vows be annulled.
May they be as though they had not been.
May all who had vowed be forgiven before thee, O God,
Because of these unfulfilled vows,
Made between them and thee.

Assembling for prayer knowing we have sinned.

בֶּרֶשְׁבָּהָ שָׁלֹה מְעָלוּה וּבְרִישָׁבָהּ שָׁלֹה מְעָלָהּ.
עַל דַּעְתָּהּ הַמְּכֹּהָהּ וּעַל דַּעְתָּהּ הַמְּכֹּהָהּ.
אמר מַחְיֶרֶנִי לְמַחְיֶרֶנִי מַחְיֶרֶנִי.

**Kol Nidre**

וכל נידר.

הַגֹּֽשְׁרִים, הַדּוֹרְנִים, הַכְּפֹרִים, הַקְּנַפְסִים, הַשּׁוֹבּוֹת.

שֶׁיְּהִֽיָּנָה לָנוּ וּלְאַחֲרֵינוּ שֶׁיְּהִֽיָּנָה.

מִכָּלָם מְפָרֵים בְּשַׁבֵּרָה.

עַד וּמִכָּלָם וּמִכָּלָם.

[Traditional Nusah]
Eternal God, our God and God of our Ancestors:

We have come on this night of the holiest of days to seek in thy presence the most precious gift with which we can be blessed, shalom, spiritual peace.

In the turmoil of the world, that peace eludes us. In the struggle for daily existence and in our vain ambitions, we are led away from thee, and from the finer standards of life that can bring us spiritual peace.

All too frequently we forget our higher selves, and fail to hear the inner voice that calls us to live in harmony with thee, for our own well-being and that of our families, and for the welfare of all humanity. We lose contact with that spiritual world of holiness which our ancestors experienced as real.

We pray that in our retreat from the every-day world on this holy day, we may be led to see the futility of our way, and find our way back to thee, and to the angels of our better selves.

Almighty God, grant that in this day we may find a peaceful refuge from the turmoil of daily existence. Grant that we may have the strength to separate ourselves on this day, not only physically, but also emotionally from the concerns of the world; so that, having dwelt with thee and the world of our prophets, sages, and the humble of all ages among the People of Israel, who followed thy voice, “from eventide to eventide,” we may be able to return to our lives better equipped to deal spiritually and confidently with our daily concerns. Then shall we the better be able to apply in our daily lives the ancient call: “Holy shall you be even as I the Eternal your God am holy.”

Accept our prayers on this day that sincerely seek our release from the enslavement of unimportant yearnings. Cleanse our hearts and souls through repentance that we may become finer and holier instruments of life in our homes, in our synagogues and in society.
May we be so whole-hearted in our search for reconciliation with thee, and our nobler selves, that when we leave this Sanctuary at the end of this great day, we may have found reconciliation with thee, to whom we seek through this holy day to return with heart, soul and mind.

Forgive us our willfulness; forgive us our weaknesses. Forgive us as individuals and as a community, together with all humanity.

We now pray for ourselves, and for all, as Moses prayed in ancient times:

Forgiven be the whole Congregation of the Children of Israel, and the stranger in their midst; for all the people have sinned unintentionally.

And hear us as we echo Moses’ prayer:
On Shabbat the following Psalms are said.

**PSALM 92**

A Psalm: A Song of the Sabbath Day.

It is good to give thanks to the Lord,  
To sing praises to thy name Most High;  
To proclaim, in the morning, thy kindness,  
And thy faithfulness at even-tide,  
On ten-stringed instrument and on lute,  
With thoughtful music on the harp.

Because thou hast made me glad through thy doings,  
Of the works of thy hands I will sing:

How great are thy works, Lord,  
Thy designs, how very deep!  
The thoughtless do not sense it,  
Nor can the foolish comprehend—

When the wicked thrive, their fate is that of grass,  
When evil-doers flourish, their destiny—to be uprooted forever;  
Whereas thou, Lord, art supreme,  
Thou abidest evermore.

For verily, thine enemies, Lord,  
Verily, thine enemies vanish,  
All evil-doers—destined to be scattered.  
But thou hast greatly exalted my power,  
I am anointed with the oil of authority.  
I have seen the defeat of the foe,  
Yea, of the evil-doers who sought my destruction;  
And these tidings I have heard:

The upright shall flourish like palm-trees,  
Like cedars in Lebanon shall they grow;
Planted in the House of the Lord,
They shall bloom in the courts of our God;
They shall still yield fruit in old age,
Vigorous and fresh shall they be;
Each proclaiming:
The Lord is upright,
My Rock, in whom no wrong can abide.

**Psalm 93**

The Lord reigns,
Robed in splendor,
Garbed in might,
Engirt with power;
The world stands firm,
Never to be shaken.
Thy throne was established
Without beginning;
Before anything was,
Thou did exist.
Floods have raged, Lord,
Floods have lifted up their voices,
Floods may raise their thunderous roar.
Above the thunders of vast waters,
More majestic than ocean breakers,
Art thou, Lord, on high.
Thine authority is very sure;
Holiness belongs to thy world,
Lord, forevermore.
Praise the Lord, Source of all blessing.

Congregation, then Hazzan

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

Congregation is seated

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and the calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.
Sh’machah

Deuteronomy 6:4–9

Hear, O Israel: The Lord our God, the Lord is one.

Hazan and Congregation aloud

Blessed is his glorious sovereign name forever.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13–21

And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you.

Sh’machah

We proclaim God’s Unity and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

Observing the Mitzvot of the Torah.
Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates.

In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

**Numbers 15:37–41**

Remembering the Exodus.

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.
True and unfailing it is unto us, 
That thou art the Lord Our God. 
There is none else besides thee and we, Children of Israel, 
Are thy people, called to thy service. 
Thou, our King, delivered us from the power of tyrants, 
And redeemed us from the hand of oppressors. 
Thy deeds are beyond our understanding, 
And thy wonders are without number. 
It was thou who kept us among the living peoples, 
And did not let us lose our way. 
It was thou who performed miracles for our ancestors against Pharaoh, signs and portents on Egyptian soil. 
It was thou who liberated thy people Israel from among the Egyptians, 
And brought them forth to everlasting freedom. 
It was thou who brought thy people through the divided portions Of the sea, and they beheld the manifestation of thy power. 
Thankfully they praised thy name, 
And willingly accepted thee as their King. 
Moses and the Children of Israel chanted unto thee with great joy, 
And in chorus, sang:

Hazan and Congregation
Who is like thee, O Lord, among those acclaimed as divine? 
Who is like thee, glorious through holiness, 
Awe-inspiring in deeds, doing wonders?

We praise God, for Redemption.
Congregation individually, then Hazzan

Thy people beheld thy sovereign power when the sea divided before Moses:
This is my God, they chanted; and they sang:

Hazzan and Congregation

The Lord reigns forever and ever.

Congregation individually, then Hazzan

To this great event our ancestors referred the prophet’s word:
The Lord delivered Jacob to freedom from a mightier power.
Blessed art thou, O Lord, who set Israel free.

**Hashkivenu**

Lord our God: We pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name’s sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. And spread thou over us thy shelter of peace.

Blessed art thou, O Lord, whom we pray to spread the shelter of thy divine peace over us, over all thy people Israel, and over Jerusalem.

**We pray for serenity.**

Congregation rises
**V'SHAMRU**

*On Shabbat*

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

**KI VAYOM HAZEH**

*Leviticus 16:30*

For on this day shall atonement be made for you to cleanse you; From all your sins shall you be clean before the Eternal.

**HATZI KADDISH**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, **yea higher**, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

---

*On Shabbat*

**KI VAYOM HAZEH**

*Leviticus 16:30*

כפי שהнов הקורcerer והמליכי שומע קדושה המלך בו כל בני ישראל. יִהְיוּ לָךְ קְדֻשָּׁת בְּעֵינֶיךָ: אִם כֹּלְכֶם קְדֻשָּׁת. יִהְיוּ לָךְ קְדֻשָּׁת בְּעֵינֶיךָ: אִם כֹּלְכֶם קְדֻשָּׁת.

**HATZI KADDISH**

יחד יִהְיוּ קדְשָׁת שומע קדושה המלך בו כל בני ישראל. יִהְיוּ לָךְ קְדֻשָּׁת בְּעֵינֶיךָ: אִם כֹּלְכֶם קְדֻשָּׁת.

*Congregation*

יהא שְׁמֵהּ בְּעֵין כָּלְמִים צְלֵמִים עָלָם: יִבְּכֶרָה שומע קדושה המלך בו כל בני ישראל. יִהְיוּ לָךְ קְדֻשָּׁת. בְּעֵין כָּלְמִים צְלֵמִים עָלָם: אִם כֹּלְכֶם קְדֻשָּׁת.
THE AMIDAH

In the afternoon, begin here:

As I proclaim the name of the Lord, ascribe greatness to our God.
Lord, open my lips and my mouth shall speak thy praise.

At night and in the morning, begin here:

Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thee art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless. Thou sustainest the living with loving-kindness, and in thy great mercy bestow eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

The God of our Ancestors.

God has awesome powers.

Israel's God is an awesome God. Israel's God is awesome. Israel's God is awesome.
Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.
And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming
of the messianic era; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallow (the Sabbath,) the People of Israel and the Day of Atonement.
AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.
In the evening service, continue here:

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

In the morning and afternoon services, continue here:

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

At all services, say:

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.
Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness. And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.
For our sins committed unwillingly or willingly,
And for our sins committed through hardness of heart;
For our sins committed through ignorance,
And for our sins committed by opening our lips;
For our sins committed through haughtiness of spirit,
And for our sins committed openly or secretly;
For our sins committed knowingly and with cunning,
And for our sins committed through misuse of speech;
For our sins committed through wrong done to others,
And for our sins committed through lust of the heart;
For our sins committed through illicit relationships,
And for our sins committed through insincere confession;
For our sins committed through neglect of parents and teachers,
And for our sins committed intentionally or in error;
For our sins committed through violence,
And for our sins committed through the desecration of religion;
For our sins committed through unclean speech,
And for our sins committed by speaking without thinking;
For our sins committed through the evil inclination,
And for our sins committed knowingly or not;

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

Our sins committed unwillingly or willingly,
Our sins committed through hardness of heart;
Our sins committed through ignorance,
Our sins committed by opening our lips;
Our sins committed through haughtiness of spirit,
Our sins committed openly or secretly;
Our sins committed knowingly and with cunning,
Our sins committed through misuse of speech;
Our sins committed through wrong done to others,
Our sins committed through lust of the heart;
Our sins committed through illicit relationships,
Our sins committed through insincere confession;
Our sins committed through neglect of parents and teachers,
Our sins committed intentionally or in error;
Our sins committed through violence,
Our sins committed through the desecration of religion;
Our sins committed through unclean speech,
Our sins committed by speaking without thinking;
Our sins committed through the evil inclination,
And for our sins committed knowingly or not;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us 
atonement.
For our sins committed through deceit and falsehood,
And for our sins committed by taking bribes;
For our sins committed through being scornful,
And for our sins committed through slander;
For our sins committed in business pursuits,
And for our sins committed through food and drink;
For our sins committed through usury,
And for our sins committed through arrogance;
For our sins committed through lascivious speech,
And for our sins committed through wanton gazes;
For our sins committed through pride,
And for our sins committed through stubbornness;

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

For our sins committed through throwing off the yoke of religious responsibility,
And for our sins committed through splitting hairs;
For our sins committed by ambushing a friend,
And for our sins committed through envy;
For our sins committed through levity,
And for our sins committed through stiff-neckedness;
For our sins committed by racing to do evil,
And for our sins committed by tale-bearing;
For our sins committed through perjury,
And for our sins committed through vain hatred;
For our sins committed through breach of trust,
And for sins committed through an anxious heart;

For all our sins, God of forgiveness, forgive us, pardon us, and grant
us atonement. For thou, Lord, art very forgiving, and abundant in
mercy to all who call unto thee.

My God! Before I was created, I was unworthy; and now that I
have been created, it is as though I had not been. I am fragile while I
live; how much more so when I am dead. Before thee I am ashamed
and embarrassed. I therefore pray to thee: Help me, my God and
God of my ancestors, that I sin no more; and as for the sins which I
have committed before thee, empty me of them in thy great mercy,
but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from
deceitful speech. May I be silent before them that esteem me lightly,
and may I act with humility toward all. Open my heart to the teach-
ings of thy Torah that I may follow thy commandments. As for them
that plan evil against me, speedily frustrate their designs and bring
their plans to naught. Do this for thy name’s sake. Do this for thy
right hand. Do this for thy holiness. Do this for thy Torah. That they
that love thee may be rescued, send thy divine help and answer my
prayer. May the words of my mouth and the meditation of my heart
be acceptable in thy sight, Lord, my Strength and my Redeemer.
Mayest thou who makes peace on high send peace unto us and all
Israel, and unto all who dwell on earth. Amen.
May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

**END OF AMIDAH**

On Friday night, continue with the following four paragraphs.

On other nights, continue with Yaaleh on page 507.

During morning and afternoon services, continue with the Amidah Aloud, page 553 (morning) or page 813 (afternoon).

---

**Shabbat Blessings after the Amidah**

*Vay’chulu*

Now the heavens and the earth were finished and all their host. And God had completed by the seventh day his work of creation. And God rested on the seventh day. And God blessed the seventh day and hallowed it; for on it he rested from all his work, which God had creatively completed.

**God of Our Ancestors**

Blessed art thou, Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, mighty and revered, God supreme, Creator of heaven and earth.
Magen Avot—Shield of Our Ancestors

Shield of our ancestors, with word alone;
Source of immortal life, as announced through his prophet;
The holy King beyond compare.
Giving rest to his people on his holy Sabbath day,
God’s delight to give them this repose.
Before him we worship, with reverence and awe,
And give thanks each and every day, with blessings befitting each day.
God to whom thanksgivings belong, the Lord of peace,
Who hallows the Sabbath, and blesses the seventh day,
In holiness gives rest to his people, blessing them with infinite
Sabbath delight,
In remembrance of creation.

Sabbath Rest

Our God and God of our ancestors: Grant that our Sabbath rest
may be worthy in thy sight. Teach us the way of holiness through thy
commandments, and grant that our destiny be thy Torah. Satisfy us
through thy blessing, and gladden us through thy divine help. Purify
our hearts that we may worship and serve thee in truth; and in thy
gracious love, Lord our God, let us inherit thy holy Sabbath; and
may Israel, hallowing thy name, rest thereon. Blessed art thou, O
Lord, who hallows the Sabbath.
YAALEH

This eventide our plea doth rise,
At dawn of day our plaint will come,
And trustful hymns to thee ascend
Until the setting of the sun.

This eventide our prayer doth rise,
At dawn of day our cause will come,
And hopes that trials may cease ascend
Until the setting of the sun.

This eventide our pain doth rise,
At dawn of day our burden [forgiveness] will come,
And prayers for victory [our cry] ascend
Until the setting of the sun.

This eventide our need doth rise,
At dawn of day our grief will come,
And earnest trust [plea] to thee ascend
Until the setting of the sun.

This eventide our sigh doth rise,
At dawn of day our hearts will come,
With us abide, as hopes ascend
Until the setting of the sun.

YAALEH

On this day our pleading ascends at Kol Nidre and swells urgently through the day, achieving forgiveness and reconciliation with God at Neilah.

This eventide our plea doth rise,
At dawn of day our plaint will come,
And trustful hymns to thee ascend
Until the setting of the sun.

This eventide our prayer doth rise,
At dawn of day our cause will come,
And hopes that trials may cease ascend
Until the setting of the sun.

This eventide our pain doth rise,
At dawn of day our burden [forgiveness] will come,
And prayers for victory [our cry] ascend
Until the setting of the sun.

This eventide our need doth rise,
At dawn of day our grief will come,
And earnest trust [plea] to thee ascend
Until the setting of the sun.

This eventide our sigh doth rise,
At dawn of day our hearts will come,
With us abide, as hopes ascend
Until the setting of the sun.
SHOMAYA TEFILLAH

God who hears prayer,
To thee shall all flesh come.
They shall come and worship thee, Lord,
And give homage to thy name.
Come, let us worship and bow down;
Let us bend the knee before the Lord, our Maker.
Come into his gates with thanksgiving,
And into his courts with praise.
Give thanks unto him and homage to his name.
Come, let us sing to the Lord.
Let us acclaim the stronghold of our help.
Let us come into his presence with thanksgiving,
And acclaim him with songs of praise.

God, who is like thee, pardoning iniquity,
And forgiving the transgression of the remnant of thine inheritance?
For thou, Lord, art very forgiving,
And abundant in mercy for all who call unto thee.
For thou dost not retain anger forever,
Because thy mercy is thy way.
How precious is thy love, God,
And thy human children take refuge under the shelter of thy wings.
They shall be satisfied from the abundance of thy house,
And of the stream of thy delights thou wilt cause them to drink.
For with thee is the fountain of life;
In thy light shall we see light.
Who can describe the mighty deeds of the Lord,
Or express all the praise due God’s name?
Thine is the day, thine also the night.
It is thou who ordained the moon and the sun.

Incomparable God of Earth and Heaven,
we sinners turn to you for pardon,
confident of your love and mercy.

Incomparable God of Earth and Heaven,
we sinners turn to you for pardon,
confident of your love and mercy.
Thine are the heavens and thine the earth;  
The world and its fullness, thou established them;  
Thine is the sea, thou did make it;  
And thy power formed the dry land.  
In thy hand are the deep places of the earth,  
And the high reaches of the mountains are thine.  
And in thy hand is the soul of every living thing,  
The spirit of all human-kind.

HANESHAMAH LACH

The soul is thine, the body thy work; have mercy on thy handiwork.  
The soul is thine, the body from thee; O Lord, for thy name’s sake, grant thou our plea;  
We have come depending on thee; O Lord, deal kindly for thy name’s sake;  
Yea, for thy name’s sake, for thou art God, gracious and compassionate;  
O Lord, forgive, forgive our iniquity; we acknowledge that it is great.

DARKECHA ELOHAYNU

It is thy way, O our God to be exceedingly patient, equally with the wicked and with the good; it is thy praiseworthy virtue.  
For thy name’s sake not for ours, deal kindly with us; behold our state, forlorn and bereft of virtue.  
Send healing to us who are like a driven leaf; take pity on us who are so frail and fragile.  
Cast away our sins and be compassionate with thy creatures; behold, human help will not avail, we rely upon thy mercy.

לָךְ שְׂמֵי אָלָדָה אַרְאֵה. מַבֵּל מְפֹלָאָה אַתָּה יָשׁוּם:  
אָשַׁרְלָּו הָיוּ הָרוֹאָה עִשָּׁה. יָרִיבָה דִּיָּרְפֵּה:  
אָשַׁר בָּדוּ מִשְׁפָּרִיאֵיָ. חָיוֹשִׁפְתָּו חָרִים לְ:  
אָשַׁר בָּדוּ נֶפֶשׁ כָּלִיתְיָ. רֹדַח כָּלִבָּשִׁירָא.  

HANESHAMAH LACH

הנשמה לך כל גוף מלך. חסה על שפעך.  
הנשמה לך כל גוף שלך. יי גשה לך שפעך.  
את管理条例 על שפעך. יי גשה לך שפעך.  
בברך כלב שפעך. כי הוא הולך ורוחם שפעך.  
לשון שפעך. יי מחזק ולאווננו כי בר חיה.

DARKECHA ELOHAYNU

דרכה אלוהינו להאריך פנים. ליטאים ולטפים והريا חנחתם.  
למענה אלוהינו עשה אלה ונל. ראה עמידתנו פני והרים.  
מענה ארוכה לצלעה נדה. חמה על צפור יאפר.  
מצליש עטיאנו חמה במעGuidIdша. חרה כי אין איש עשה.  
pleasant.ךככה.
**KI HENAY KAĦOMER**

Like loam in the hand of the potter,
Who thickens or thins it his way,
Are we in thy hand, All-gracious God,
But thy love is ever our stay.

*Regard thou thy covenant with us,*
*The one with the ancients, we pray,*
Forgive thou our wayward impulses,
Thy mercy reveal thou today.

Like stone in the hand of the mason,
Who grasps and forms it his way,
Are we in thy hand, Giver of life and death,
Thy love is ever our stay.

*Regard thou thy covenant with us,*
*Thy mercy reveal thou today.*

Like a tool in the hand of the craftsman,
Who forges and removes it at will,
Are we in thy hand, God, who supports the weak and oppressed.
Thy love is ever our stay.

*Regard thou thy covenant with us,*
*Thy mercy reveal thou today.*

Like the wheel in the hand of the sailor,
Who holds and releases at will,
Are we in thy hand, God, good and forgiving,
But thy love is ever our stay.

*Regard thou thy covenant with us,*
*Thy mercy reveal thou today.*

---

**KI HENAY KAĦOMER**

We are in your hands, to mold and form at will.
Let the covenant you made in love be our merit.
Like glass in the hand of the blower,
Who pulls and draws it at will,
Are we in thy hand, God, overlooking intentional and unintentional sins.
Thy love is ever our stay.

*Regard thou thy covenant with us,*
*Thy mercy reveal thou today.*

Like a curtain in the hand of the seamstress,
Who straightens and bends it at will,
Are we in thy hand, God, zealous and avenging,
But thy love is ever our stay.

*Regard thou thy covenant with us,*
*Thy mercy reveal thou today.*

Like silver in the hand of the smelter,
Who mixes and purifies it at will,
Are we in thy hand, God, who fuses the torn.
Thy love is ever our stay.

*Regard thou thy covenant with us,*
*Thy mercy reveal thou today.*
Selihot

El Melech Yoshev

God and Sovereign enthroned in mercy,
Who rules the world with loving-kindness,
Pardoning thy people their transgressions,
Causing these again and again to pass away,
Abounding in pardon and forgiveness,
Dealing mercifully with sinners who are but mortal,
Not requiting them in accordance with the evil of their deeds—

God, who hast taught us through Moses,
To recite thy thirteen attributes.
Remember unto us this day the covenant of the thirteen,
When of old thou taught them to Moses, meekest of men,

Even as it is written in thy Torah:
And the Eternal revealed himself in the cloud,
And Moses stood there with him,
And he called the name of the Eternal,

And the Eternal passed by before him and proclaimed:

And sin. And absolving those who are repentant.

And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

Selihot

El Melech Yoshev—God’s Throne of Mercy

We recite God’s thirteen attributes of mercy,
and rely upon them for forgiveness.

 אל מלך ישיב על כסה מרימים. מתנוגת חפשיותו. מותל עונה
 emploi. מעבירו ראשונא ראשונא. מרבה מחילה立ちיתא. ול冷链物流
 לא מפרשים. ורjuana צדיקות עם כל יישור רוחה. לא כרעיתו תכמול:
 אל ווריהו לו יłem שיש עשה. וקריניו היומ ברי שיש
 עשה. חכוה שתרדעת לעון מכדך כים שפתו: ורד ייהו בשון
 ויתיב עמו קום יקב ישם ייהו.

 נצבר ייהו עליינו כיורא:
 ייהו. ייהו. אל. ייהו. ייהו. ייהו. ייהו. ייהו. ייהו. ייהו. ייהו. ייהו.
 נזר חס לאלפים. אני צו. פשע. ธחאתו. בוקה:
 תселות לווננו ולוחשאתנו ותקלחנה:
 סללו לוон במאיו כו thơאת וסיללו לוון מלכותו. כו פשעוה:
 אני אשא הוא롤 ופלולה. ורכות ילב麥ראיה.
**Sh’mah Kolaynu**

_Hazzan, then Congregation_

Hear our voice, Eternal our God, spare us and have compassion;
Accept our prayer in thy gracious love.

_Hazzan, then Congregation_

Turn us back to thee, O Eternal. We are ready to return. Renew our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer.]

_Hazzan, then Congregation_

Banish us not from thy presence; deprive us not of thy sacred spirit.

_Hazzan, then Congregation_

Cast us not off in our old age; forsake us not when our strength declines.

_Hazzan_

Forsake us not, O Eternal; be not far from us, O our God;
Give us a sign of acceptance. May our adversaries see and be humbled.
For thou, O Eternal, art our aid and comfort.
Our hearts turn in hope to thee; thou wilt answer us, O Lord our God.

**Sh’mah Kolaynu**

_In God’s House of Prayer, we seek to be heard, to be loved, and to have our prayers accepted._

_Hazzan, then Congregation_

szęmu kólunu y’alóhitnu v’zírah z’luná.

kábèl b’r’hitnu mi’v’kúru y’alóhitnu.

_Hazzan, then Congregation_

השיבו נא אלוהינו וישובנו. ורוש יمين קנים.

[אֶזְכָּר נָא מַעֲשֶׂה-יִשְׂרָאֵל. וְרֹאשׁ ימי קנים

לְפִנּוֹ, יִזְכְּרֵנִי וַעֲשֶׂה-יִשְׂרָאֵל]

_Hazzan, then Congregation_

אֲלֵי שִׁילךְנוּ מַלָּפַתְנוּ. וְרֹאשׁ קָדִישֵּךְ אַל חֵקָךְ מְפַטֶּנָה.

_Hazzan, then Congregation_

אֲלֵי שִׁילךְנוּ לָעָת וְקָהָה. כְּכָלָה חֵקָךְ אַל חֵקָנוּ.

_Hazzan_

אֲלֵי חֵקָךְ מְפַטֶּנָה. אָל חֵרֵק מְפַטֶּנָה.

עָשֶּׂה עָנֵנָה אַתָּה לְאַתָּה. וּרְוָאשׁ שִׁמְעָנוּ וּרְבָּשֵׁה.

כִּי אָסַּה אִנָּהָ і שׁוּרְמְנָה וּנְפָּתַה.

כִּי לְךָ יי חֵרֵקִי. אָסַּה יִשָּׁה אַדּוֹת אֱלֹהָנוּ.
Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

For

We are thy people, and thou art our God.
We are thy children, and thou art our Father.
We are thy servants, and thou art our Master.
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Guardian.
We are thine inheritance, and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.
We are thy work, and thou art our Creator.
We are thy treasured ones, and thou art our Beloved.
We are thy people, and thou art our King.
We are thy beloved, and thou art our Friend.
We are thy followers, and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.
This day calls us away from those ways that reduce “the divine image” in us. We are called to identify ourselves with the wronged in human society, as we have been taught to do by our religious tradition.

May this day awaken in us the realization that as members of the House of Israel we have not done all that we might have done to strengthen the moral foundations of life, and so lessen its evils, and increase its finer possibilities.

We are therefore summoned by the Day of Atonement to feel a sense of personal obligation toward life in its totality, within the House of Israel and all humanity.

In this spirit, we identify ourselves with the wrongs committed even by others, from which we as members of a community cannot disclaim responsibility, and recite the traditional collective confession. “Ashamnu,” we cry out, “We are blameworthy.”

---

**Vidui—The Collective Confession**

On Yom Kippur we are especially reminded to meet our responsibilities to others and to human society, at home and abroad. Our confession is a means of heightening self-awareness in order to understand the gap between our values and actions, and seek to improve through repentence.

May this day make us conscious that we are “blameworthy” when we are untrue to life’s higher self through our disloyalty to our finer possibilities.

Many of us have perverted the right ways and standards by debasing the moral currency of life. Many have given evil counsel, have sided with the wrong and have played fast and loose with the truth. Many have been scornful, cynical, rebellious and defiant. Many have transgressed the laws of God and society. Many have been blameworthy in speech, in thought, and in deed.
Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been pernicious. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong. We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.
On Shabbat include words in parentheses

Our God and God of our ancestors: Pardon our sins on this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,
And for our sins committed through ignorance;
For our sins committed through haughtiness of spirit,
And for our sins committed knowingly and with cunning;

כָּל לָנוּ שָׁמַעְנוּןָ לֶפֶןְךָ שְׁחָקְוָנוּ. כָּל לָנוּ בָּשָׂפָר לֶפֶןְךָ שֵׁם שְׁחָקְוָנוּ.
For our sins committed through wrong done to others,
And for our sins committed through illicit relationships;
For our sins committed through neglect of parents and teachers,
And for our sins committed through violence;
For our sins committed through unclean speech,
And for our sins committed through the evil inclination;
For our sins committed through deceit and falsehood,
And for our sins committed through being scornful;

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

For our sins committed in business pursuits,
And for our sins committed through usury;
For our sins committed through lascivious speech,
And for our sins committed through pride;
For our sins committed through throwing off the yoke of religious responsibility,
And for our sins committed by ambushing a friend;
For our sins committed through levity,
And for our sins committed by racing to do evil;
For our sins committed through perjury,
And for our sins committed through breach of trust;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.
Mi She-ana—God Answers

God who answered our father Abraham on Mount Moriah;
Isaac, his son, when he was bound on the altar;
And Jacob in Beth El;
God who answered Joseph in the dungeon;
Our ancestors at the Red Sea;
And Moses in Horeb;
God who answered Aaron with the fire-pan;
Pinhas when he rose from among the congregation;
And Joshua at Gilgal;
God who answered Samuel at Mizpah;
David, and Solomon his son, in Jerusalem;
God who answered Elijah on Mount Carmel;
Elisha in Jericho;
and Jonah in the bowels of the fish;
God who answered Hezekiah in his sickness;
Hananiah, Mishael and Azariah in the midst of the fiery furnace;
and Daniel in the lion’s den;
God who answered Mordecai and Esther in Shushan the capital;
And Ezra in the exile;
God who answered all the righteous and faithful;
the pure and the upright in all generations;
Will answer us.

God answered our ancestors. We are confident he will answer us.
RAḥAMANA

Merciful One, who answers the afflicted, answer us!
Merciful One, who answers those beaten down in spirit, answer us!
Merciful One, answer us.
Merciful One, have compassion.
Merciful One, redeem us.
Merciful One, save us.
Merciful One, have pity upon us, now, quickly, soon.

AVINU MALEKNU

Omitted on Shabbat
The Ark is opened

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no King but thee.
Our Father, our King, deal with us kindly for thy name’s sake.
Our Father, our King, bring us completely repentant to thee.
Our Father, our King, pardon and forgive all our sins.
Our Father, our King, send complete healing for all our ills.
Our Father, our King, have compassion upon us, upon our children and our infants.
Our Father, our King, hear our cry; pity and have mercy upon us.
Our Father, our King, turn us not away from thee unanswered.
Our Father, our King, remember that we are but dust.
Our Father, our King, send us this new year with good tidings.
Our Father, our King, inscribe us for happiness in the book of life.
Our Father, our King, inscribe us in the book of redemption and deliverance.
Our Father, our King, inscribe us in the book of sustenance and support.
Our Father, our King, inscribe us in the book of merit.
Our Father, our King, inscribe us in the book of forgiveness and pardon.
Our Father, our King, cause salvation to burst forth soon.
Our Father, our King, enhance the strength of thy people Israel.
Our Father, our King, hasten the approach of Messianic days.
Our Father, our King, thwart the intentions of our enemies.
Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.
Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.
Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.
Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.
Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

The Ark is closed
Kaddish Shalem

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who distinguished us from among the peoples of old, and assigned us our unique destiny.

In private devotion, the following may be said in place of the above two lines:

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

All continue with:

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.
We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah:

The Lord reigns forever and ever.

And may thy prophet’s word be fulfilled, as it is said:

And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.
Mourners’ Kaddish

And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

For a transliteration of the Kaddish, see page 1002.
PSALM 27

Of David.
The Lord is my light and my assistance,
Of whom shall I be afraid?
The Lord is the stronghold of my life,
Of whom shall I stand in awe?
When the wicked hemmed me in,
Seeking to devour me—
It was they, mine enemies, that stumbled.
It was they, my foes, that fell.
Were an army to encamp against me,
My heart would be unafraid;
Were war to rage against me,
Even then would I be confident.
One blessing I ask of the Lord,
This I shall ever crave;
To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit his sanctuary.
May he hide me in his tabernacle on the day of trouble;
May he conceal me in the shelter of his shrine;
And set me safe as on a high rock.
And then when triumphant over mine enemies round about me,
I shall bring my offering into his temple with thanksgiving, to
the sound of trumpets;
I shall sing to the Lord and acclaim his praise.
Hear me, Lord, when I call;
Be gracious unto me and answer me.
Speaking for thee, my heart says: Seek ye me;
O Lord, I do earnestly seek thee.
Hide not thyself from me,
Turn not thy servant away in anger.
Thou hast ever been my help;
Cast me not off, do not forsake me, God of my deliverance.
Father and mother, though they forsook me,
Thou, O Lord, would still protect me.
Teach me, Lord, thy way,
And lead me on a level path,
That my foes have not their way.
Leave me not to the rage of mine enemies,
False witnesses who have sprung up against me,
Fomenters of violence.
What, if I had not had faith! But I did have faith
That I would experience the goodness of the Lord in the land
of the living.
Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.

Mourners’ Kaddish, page 543
Great is the living God, yea, extolled be he,
All time inhabiting, and yet all time beyond;
     The One and only God, his unity unique,
     Who dwells in mystery, his oneness beyond ken.
No human semblance his, no matter in him dwells,
No human mind has power his holiness to compare,
     Existent ere all life, he who created all,
     Not only was he first, eternally he hath been.
The Universal Lord, to every human being,
Himself doth reveal, his greatness and his reign,
     But, prophetic power to seers he hath given,
     To his chosen servants his nature he unveiled.
But, like to Moses, in Israel none hath risen,
A Seer to whom was granted so close a glimpse of God,
     The Law through him God gave, the Law of truth, the Torah,
     Unto his people Israel, through his ever-faithful servant.
The Law divine thus given he will not amend,
Nor with any other will he his Law replace.
     Man's secret thought he knows, his action he foresees,
     The end of all to him is clear at its inception.
The good man he requites accordant to his goodness,
The evil folk requiting in accordance with their deeds.
     At age's end he will bring the Messianic Age,
     Redemption of his promise to those who yearned for him.
With everlasting life his love will bless the dead,
Praised be his praiseful name to the furthermost of days.

We affirm the thirteen fundamental principles of Jewish faith.

YIGDAL
CLOSING PRAYER

S. Ansky, The Dybbuk
Adapted

The world of God is filled with holiness.

For the Jewish people, of all the lands in the world, the holiest is Israel. In the land of Israel, the holiest city is Jerusalem; in Jerusalem, the holiest place was the Temple, and the holiest spot in the Temple was the Holy of Holies.

In the world there are seventy nations, and of them the holiness of the people of Israel is our unique treasure. The holiest of the people of Israel is the tribe of the Levites. The holiest of the Levites are the priests, and among the priests, the holiest is the High Priest.

The lunar year has 354 days. Of these the holidays are the holiest to us. Holier than the holidays are the Sabbaths, and the holiest of the Sabbaths is the Day of Atonement, the Sabbath of Sabbaths.

There are seventy languages in the world. Of them, Hebrew is the holiest to us. The holiest book in the Hebrew language is the Torah, and the holiest word in the Torah is the name of God.

At a certain hour, on a certain day of the year, all these supreme holinesses met together. This took place on the Day of Atonement, at the hour when the High Priest of Israel entered the Holy of Holies and there uttered the otherwise ineffable name of God.

Wherever a person stands to lift eyes toward heaven, that place is a Holy of Holies. Every human being, created in God’s own image and likeness, can be a High Priest. Each day of one’s life can be a Day of Atonement; and every word spoken from the heart is the name of God.

On this day of Yom Kippur, may we lift our eyes toward heaven so that our place in life will become a Holy of Holies. May each of us be like the High Priest of old in devotion and sincerity. May every word and deed of our lives aspire to being the name of God.
WE PRAISE THEE LORD, OUR GOD AND GOD OF OUR ANCESTORS

THOU ART GREAT, MIGHTY AND REVERED, GOD SUBLIME!

THOU BESTOWEST LOVING-KINDNESS, CREATOR OF ALL.

REMEMBERING THE LOVING DEEDS OF OUR ANCESTORS, THOU, IN THY LOVE, AND FOR THY NAME’S SAKE, CONSTANTLY SENDEST A DELIVERER TO THEIR CHILDREN’S CHILDREN.

BY AUTHORITY OF THE SAGES, AND THE LEARNING OF THE INSIGHTFUL,

I OPEN MY MOUTH IN PRAYER AND PLEA, IMPLORING GRACE AND KINDNESS BEFORE THE KING, WHO PARDONS AND FORGIVES SIN.

REMEMBER US THAT WE MAY LIVE, O KING, WHO DESIRES LIFE; AND INSCRIBE US IN THE BOOK OF LIFE, FOR THY SAKE, LIVING GOD.

THOU ART OUR KING AND HELPER, OUR DELIVERER AND SHIELD. BLESSED ART THOU, O LORD, ABRAHAM’S SHIELD.

THEY POWER ENDURES, LORD, THROUGHOUT ETERNITY. THOU BESTOWEST IMMORTAL LIFE; THOU, Whose DIVINE HELP IS BOUNDLESS.


WHO IS LIKE THEE, FATHER OF MERCY, WHO WITH COMPASSION REMEMBERS WITH LIFE THOSE WHOM THOU HAST CREATED?

THOU ART FAITHFUL TO SUSTAIN THE DEPARTED. BLESSED ART THOU, O LORD, WHO CAN BESTOW ETERNAL LIFE.

THE AMIDAH ALOUD

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

By authority of the sages, and the learning of the insightful, I open my mouth in prayer and plea, imploring grace and kindness before the King, who pardons and forgives sin.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

The God of our Ancestors.

בִּכְתִּים לִפְנֵי עַמּוּדֵי הָעָמָדִים לְמֵשֶׁךָ נְדוּדָם.

אַהֲבָה גְבוֹרָה לְעַלּוֹת אָדוֹן. מַחֲזֵה מַחֲזֵה אָדוֹן. כְּבָר לֹא הָיָה.

מֵכְשֹׁל חָיִים בֵּיתָנוּ מַחֲזֵה בֵּיתָנוּ כְּבָר סְפֹּר נְדוּדָם.

רְוֹדָא חָיוֹמִים חַטָּרֶים אֵסוּרִים וְקָטָמִים לֵישָׁנִית צֶרֶב. מִי כְּמוֹה כְּבָר בֵּיתָנוּ וְמִי חָיוֹמִים לְעַלּוֹת אָדוֹן.

שָׁמַעְתָּ.

מי כְּמוֹה כְּבָר בֵּיתָנוּ וְמִי חָיוֹמִים לְעַלּוֹת אָדוֹן.

נֶאֶמֶרָא אַהֲבָה לְעַלּוֹת אָדוֹן. בָּרוּךְ אַהֲבָה לְמֵשֶׁךָ נְדוּדָם.

The Amidah ALOUD

GEVUROT

God has awesome powers.
KEDUSHAH

And now, to thee, our hymn of Sanctification,
For thou art our God and King, pardoning and forgiving.

Congregation individually, then Hazzan

We will declare homage, and make thy name holy among those
who declare thy holiness, for the honor of thy name, as glorified and
sanctified in the language of the holy Serafim who hallow thy name
in the celestial sanctuary as described by thy prophet: Calling to one
another they exclaim:

Congregation with Hazzan

Holy, Holy, Holy Is the Lord of Hosts,
The whole world is full of God’s glory.

Congregation individually, then Hazzan

God’s glory pervades the universe. When the ministering angels
inquire of one another: Where is the place of his glory, those
responding proclaim:

Congregation with Hazzan

The glory of the Lord is praised throughout creation.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow
grace upon his people, who evening and morning, twice daily pro-
claim his unity, with love saying the Sh’ma:

Congregation with Hazzan

Hear, O Israel: The Lord our God, the Lord is one.
Congregation individually, then Ḥazzan

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Ḥazzan

**I AM THE LORD YOUR GOD.**

Congregation individually, then Ḥazzan

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

Congregation with Ḥazzan

**THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,**

**THROUGH ALL GENERATIONS, HALLELUJAH! PRAISE YE THE LORD!**

Ḥazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.
And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.
**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

---

**KEDUSHAT HAYOM**

This day is uniquely holy.

אתה בחרתנו מכל העמים. אתה אוחז לכל זכיות בכם.

זקוקיםlijקמגין מכל הלשונות. אנו נאמרוגים בברית Osmanוןו מחכום

לעבורה. הישם הawesome והقدس עליונים כה止め.

On Shabbat include words in parentheses

הימן עלינו בני כל פעם אחריה את יום (הشعب זה לקדושה

ללממשהLaugh in) המקDataStream זה לקדושה ולברכה

ל.Typeרו מ�� את כל ערבון (מאייב) ממקרא קדוש. יבר לייצאת

מפרים.

אלוהים ד-campus בברכת ו.Ct זכיות התาง גם יניקו וראות מרה

ורשמנך המפיקה גם כרבעי וברכות. יהורם אנבונאי. יורוד

ממשי ביידוד עזרה. יהורם וברחים יקר קרש. יהורם כל שפה

ביתי ישראלי לפגוש ילקת לך ולקס וברחים לተם

ולשונים בורם המServiceProvider חוה. תוכן בכי חדש בleine. ספרון

וכברח. והישמענו בך להים. יברך ישעיהו וברחים והס

תenumerate ויהוה עלינו (וישמענו כי אלך עניין. כי אל מלך חוה.

ורחים כלשהי.
**SELIHOT**

**El Ereh Apayim**

God, who art most patient,
Master of mercy, thy name,
Thou hast taught us the way of return to thee;
In thy great loving-kindness,
And in thy great mercy
Remember each day for blessing the descendants
Of the ancients who loved thee;
Turn in thy mercy toward us,
For thou art the Master of mercy;
With prayer and with plea we come before thee,
As of old thou didst teach Moses, meekest of men;
From wrath, we pray thee, turn thou away,
In accordance with thy Torah promise:
Let us find refuge and shelter in thy love,
As on the day when Moses stood before thee;
Give ear to our cry and cause us to hear the word,
As on the day when Moses worshiped thee, as it is recorded in the Bible:
And the Eternal passed by before him and proclaimed:


And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor.
Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed;
For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.
**Shofet Kol Ha-aretz**

_We bring prayer and contrite hearts in place of the sacrifices brought by our ancestors._

_Rabbi_

O Sovereign, Judge of all the earth,  
Who judgest in the scale of worth,  
To thee for life and love they plead,  
Thy People bowed low in their need;  
Their morning prayer to thee they bring,  
Stead sacrificial offering.

_Congregation_

Enrobed in justice, Judge divine,  
Perfection thine, yea, only thine;  
Since we in good deeds, Lord, be weak,  
Let Hebron’s dead, for us now speak,  
Let them for us now plead,  
Forgive thou, for their sake, their seed.  
Our morning prayer to thee we bring,  
Stead sacrificial offering.

O Lord, whose kindness never fails,  
Whose will that we should live, prevails,  
Deal kindly with thy People, Lord,  
And life from thee to them accord;  
The seal of life impress Thou now  
O Lord, upon thy people’s brow.  
Our morning prayer to thee we bring,  
Stead sacrificial offering.

Deal kindly in thy love. O Lord,  
With Zion, and her shrine restored.  
Bring forth her glory and her fame,  
Through worship to thy holy name;  
The lamp of peace we pray, relight,  
And end the darkness of the night.  
Our morning prayer to thee we bring,  
Stead sacrificial offering.
Be strong, People, brave of heart,
From faith in God, do not depart;
His statutes be your life’s concern,
And they will guard you in return;
Seek ye the Lord, his strength and grace,
Yea, constantly seek ye his face.
*Our morning prayer to thee we bring,*
*Stead sacrificial offering.*

**Zichor Lanu—Remember Us**

Remember unto us thy covenant with our ancestors in accordance with thy word:
And I shall remember my covenant with Jacob, with Isaac and with Abraham; and I shall remember the land.
Remember unto us thy covenant with the ancients in accordance with thy word:
And I shall remember unto them the covenant which I made with their ancients, even as I have brought them forth from the land of Egypt in the sight of the nations, I, the Eternal.
Fulfill thy promise unto us:
Even when they are in the land of their enemies, I will not reject them nor spurn them nor destroy them, and thus break my covenant; for I am the Eternal.
Be merciful upon us, and do not lay waste to us, in accordance with thy word:

For God of Mercy is the Lord your God. He will not abandon you nor lay waste to you, nor forget the covenant made with your ancestors.

Open our hearts to love and revere thy name, in accordance with thy Torah word:

And the Lord thy God will open your heart and the heart of your descendants, so you can love the Lord your God with all your heart and soul, and live.

Bring back our brethren who are outcast, and be compassionate with us in accordance with thy word:

The Lord your God will bring back those of you who are dispersed and will be compassionate with you, and ingather you from among the nations where the Eternal your God will have scattered you.

Gather our scattered ones in accordance with thy word:

Even if you are at the ends of the heavens, the Lord your God will gather you and restore you.

Be present with us when we seek thee, in accordance with thy word:

And you shall seek the Lord your God, and find him; when you look for him with all your heart and soul.

Blot out our transgressions for thine own sake, in accordance with thy word:

I indeed wipe out your transgression for mine own sake, and your sins I shall remember no more.

Be merciful upon us, and do not lay waste to us, in accordance with thy word:

For God of Mercy is the Lord your God. He will not abandon you nor lay waste to you, nor forget the covenant made with your ancestors.

Open our hearts to love and revere thy name, in accordance with thy Torah word:

And the Lord thy God will open your heart and the heart of your descendants, so you can love the Lord your God with all your heart and soul, and live.

Bring back our brethren who are outcast, and be compassionate with us in accordance with thy word:

The Lord your God will bring back those of you who are dispersed and will be compassionate with you, and ingather you from among the nations where the Eternal your God will have scattered you.

Gather our scattered ones in accordance with thy word:

Even if you are at the ends of the heavens, the Lord your God will gather you and restore you.

Be present with us when we seek thee, in accordance with thy word:

And you shall seek the Lord your God, and find him; when you look for him with all your heart and soul.

Blot out our transgressions for thine own sake, in accordance with thy word:

I indeed wipe out your transgression for mine own sake, and your sins I shall remember no more.
Blot out our transgressions like a cloud and like vapor, in accordance with thy word:

I blot out like a cloud your transgressions and like vapor your sins; return unto me for I have set you free.

Make our sins white as snow and like wool, in accordance with thy prophet’s word:

Come now, and let us reason together says the Eternal; if your sins be red as scarlet I shall make them white as snow, and though they be red like crimson, they shall become white as wool.

Pour clean waters upon us and purify us in accordance with thy prophet’s word:

And I shall sprinkle clean waters upon you and ye shall be clean; from all your defilements and from all your idolatries shall I purify you.

O grant atonement for our sins on this day and purify us, in accordance with thy Torah word:

For on this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal.

Bring us to thy Holy Mountain; cause us to rejoice in thy House of Prayer, in accordance with thy word:

And I will bring you to my Holy Mountain, and cause you to rejoice in my House of Prayer. My House shall be known as a House of Prayer for all nations.
**SH’MA KOLAYNU**

*Hazzan, then Congregation*

Hear our voice, Eternal our God, spare us and have compassion;
Accept our prayer in thy gracious love.

*Hazzan, then Congregation*

Turn us back to thee, O Eternal. We are ready to return. Renew our days as of old.

*Hazzan*

Banish us not from thy presence; deprive us not of thy sacred spirit.

*Hazzan, then Congregation*

Cast us not off in our old age; forsake us not when our strength declines.

*Hazzan*

Forsake us not, O Eternal; be not far from us, O our God;
Give us a sign of acceptance. May our adversaries see and be humbled.
For thou, O Eternal, art our aid and comfort.
Our hearts turn in hope to thee; thou wilt answer us, O Lord our God.
Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

For

We are thy people, and thou art our God.
We are thy children, and thou art our Father.
We are thy servants, and thou art our Master.
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Guardian.
We are thine inheritance, and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.
We are thy work, and thou art our Creator.
We are thy treasured ones, and thou art our Beloved.
We are thy people, and thou art our King.
We are thy beloved, and thou art our Friend.
We are thy followers, and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.
Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou hast acted righteous and we have done wrong. We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.
Our God and God of our ancestors: Pardon our sins on this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed through hardness of heart,
And for our sins committed by opening our lips;
For our sins committed openly or secretly,
And for our sins committed through misuse of speech;
For our sins committed through lust of the heart,
And for our sins committed through insincere confession;
For our sins committed intentionally or in error,
And for our sins committed through the desecration of religion;
For our sins committed by speaking without thinking,
And for our sins committed knowingly or not;
For our sins committed by taking bribes,
And for our sins committed through slander;

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

For our sins committed through food and drink,
And for our sins committed through arrogance;
For our sins committed through wanton gazes,
And for our sins committed through stubbornness;
For our sins committed through splitting hairs,
And for our sins committed through envy;
For our sins committed through stiff-neckedness,
And for our sins committed by tale-bearing;
For our sins committed through vain hatred,
And for sins committed through an anxious heart;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.


**Mi El Kamocha—God, Who Is Like Thee?**

Abraham’s Shield, thy praise I loudly proclaim; God, who is like thee?

Author of mortal life, source of eternal life; God, who is like thee?

Thy greatness I contemplate, Holy King; God, who is like thee?

Thou desire the pursuit of knowledge, thou who bestows knowledge; God, who is like thee?

Thou bid all, Return, who loves the soul’s repentance; God, who is like thee?

Thou dost pardon and forgive, yea, thou dost abundantly forgive; God, who is like thee?

O source of purity, by Israel greatly praised, Redeemer of Israel; God, who is like thee?

Hark! Songs of thanks-giving rise unto thee, all beneficent God to whom we give our thanks; God, who is like thee?

God sublime, bless our congregation in accordance with thy Torah word, May the Lord bless you; God, who is like thee?

Thy presence spells peace; who art the source of peace; God, who is like thee?

O’er us spread peace, thou who blessest thy people, the House of Israel, with inward peace; God, who is like thee?

Pardon the transgression of thy people who seek to turn away from wrong and to return to thee; God, who is like thee?

---

**Mi El Kamocha—God, Who Is Like Thee?**

אֵלֶיךָ בֶּקָּרָא וְאֵלֶיךָ עַבְרֵיהֶם.

בֵּנַּךָ מָמִיתוֹן. מָמִיתוֹן.

גְּדָלוּ אָדוֹרֶךָ. חֲמָרֵיהֶם.

דְּוָרוּשׁ אָמְרַי יְהֵשׁ. חֵן וְחֵשֶׁת.

הַאֲוֹמֵר שֶׁהָוָה. חֵרְצֵיהֶם.

וְמְמוֹלֵךְ עֹלְמָה. חָפְרֵבוּת לְפָלוֹת.

זֹּרֵחַ עָמְרָת. גּוֹאָל יִשָּׁרְאֵל.

כְּלַל שְׁמוֹרְדוֹת. מְשֻׁבָּר לְלַעֲדוֹת.

רָם. בְּרֵדָה חֲמוּדְהוֹן. יִבְרַכְהָו יִרְחָה.

שִׁכְנֵיתוֹ שְׁלוֹם. עוֹשָׂה חַשְׁלָמָה.

הָפְרָטוֹס עָלֵי נֶשֶׁם. חֲמַרְבְּהָו אַתָּה שְׁמוּי יִשָּׁרְאֵל

כִּשָּׁלָם.

תַּעְבֹּר על פְּשָׁע. לֻפָּם שֵׁרְיָא נְשֵׁי.
Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight,) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (the Sabbath,) the People of Israel and the Day of Atonement.

**AVODAH**

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.
HODA-AH

The Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.
**The Priestly Benediction**

Our God and God of our ancestors: Bless us with the threefold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you.

May the Lord cause his face to shine upon you and be gracious unto you.

May the Lord lift his countenance toward you and grant you peace.

**Sim Shalom**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

---

**SHALOM**

**Peace!**
**Avinu Malkenu**

*Omitted on Shabbat*

*The Ark is opened*

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King but thee.

Our Father, our King, deal with us kindly for thy name’s sake.

Our Father, our King, bring us completely repentant to thee.

Our Father, our King, pardon and forgive all our sins.

Our Father, our King, send complete healing for all our ills.

Our Father, our King, have compassion upon us, upon our children and our infants.

Our Father, our King, hear our cry; pity and have mercy upon us.

Our Father, our King, turn us not away from thee unanswered.

Our Father, our King, remember that we are but dust.

Our Father, our King, send us this new year with good tidings.

Our Father, our King, inscribe us for happiness in the book of life.

Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of sustenance and support.
Our Father, our King, inscribe us in the book of merit.
Our Father, our King, inscribe us in the book of forgiveness and pardon.
Our Father, our King, cause salvation to burst forth soon.
Our Father, our King, enhance the strength of thy people Israel.
Our Father, our King, hasten the approach of Messianic days.
Our Father, our King, thwart the intentions of our enemies.
Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.
Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.
Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.
Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.
Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

The Ark is closed
Kaddish Shalem

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

Kaddish Shalem

והא שמע אדם כל עלםвлекатель עד אדני

The mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will.

May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
PSALM 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?

The Lord is the stronghold of my life,
Of whom shall I stand in awe?

When the wicked hemmed me in,
Seeking to devour me—

It was they, mine enemies, that stumbled.
It was they, my foes, that fell.

Were an army to encamp against me,
My heart would be unafraid;

Were war to rage against me,
Even then would I be confident.

One blessing I ask of the Lord,
This I shall ever crave;

To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit his sanctuary.

May he hide me in his tabernacle on the day of trouble;
May he conceal me in the shelter of his shrine;
And set me safe as on a high rock.

And then when triumphant over mine enemies round about me,
I shall bring my offering into his temple with thanksgiving, to
the sound of trumpets;
I shall sing to the Lord and acclaim his praise.
Hear me, Lord, when I call;  
Be gracious unto me and answer me.  
Speaking for thee, my heart says: Seek ye me;  
O Lord, I do earnestly seek thee.  

Hide not thyself from me,  
Turn not thy servant away in anger.  
Thou hast ever been my help;  
Cast me not off, do not forsake me, God of my deliverance.  

Father and mother, though they forsook me,  
Thou, O Lord, would still protect me.  
Teach me, Lord, thy way,  
And lead me on a level path,  
That my foes have not their way.  
Leave me not to the rage of mine enemies,  
False witnesses who have sprung up against me,  
Fomenters of violence.  
What, if I had not had faith! But I did have faith  
That I would experience the goodness of the Lord in the land  
of the living.  
Put your trust in the Lord;  
Be strong and let your heart be steadfast;  
Only, put your trust in the Lord.
Mourners’ Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.
Shaḥarit

Morning Service for Yom Kippur
The Torah Service
The Torah Service

There is none like thee, Lord, among them acclaimed as divine; and there are no works like thine. Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord will reign: forever and ever! The Lord gives strength to his people; the Lord blesses his people with peace. Father of mercy: Graciously show kindness unto Zion; restore thou the walls of Jerusalem. Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee. For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is he, who in his holiness gave the Torah to his people Israel.

On weekdays, the Thirteen Divine Attributes are recited three times


On Shabbat

For God’s presence do I yearn. To his holy name, I will sing praises. May it be thy will to open my heart to Torah, and may the desires of my heart, and the heart of all thy people Israel, be fulfilled; for good, for life, and for peace. Amen.
The Prayer of the Rabbi

Almighty God, Source of truth and spiritual light: We thank thee, as we stand before the Ark of the Torah, for the teachings thou hast given the House of Israel.

The love for the words of thy Torah, and for the teachings of our sages inspired in them by thy Torah, has been the life of the House of Israel and the reason for the length of our days.

On this Yom Kippur, we pray that thy Torah and the teachings of our sages may remain sources of inspiration for us, in the molding of our characters and homes, the schools for our children, our synagogues, our institutions of higher Torah learning, and our communities.

Grant that this generation, through love of the Torah and the spread of its knowledge, may bear witness that we are worthy as individuals and as a Congregation, to be the heirs of those centuries of ancestors who lived and loved the teachings of thy Law.

On this Day of the Atonement we pray for thy blessings upon us and our homes. Satisfy our needs and grant that our wants may be for that which is ennobling in life, so that we may be worthy of thy love, and of the Torah heritage that has come to us from our ancestors. Amen.

The Prayer of the Congregation

This prayer, or any personal meditation, may be said in private devotion.

Almighty God: I stand in thy presence before the Ark of the Torah, and pray that my soul may be lifted up by the sight of the Torah, which has been the light in the life of the House of Israel. May it ever be to me the reminder of the call to each of us to aspire to be worthy of spiritual membership in the House of Israel, which throughout the centuries has borne witness to thine existence and to the existence of a holier and higher way of life. May the teachings of the Torah and its tradition be a light, and its commandments a lamp, leading me daily to revere thee, and to an awareness of my responsibility to life, and to humanity in all my dealings.

On this Yom Kippur, I pray for forgiveness for my weaknesses, and for strength to follow the nobler aims in life.

Bless my dear ones, and shelter us all in thy loving care. May my prayers on this Day of Atonement, for everything good and ennobling in life, find fulfillment, so that through this day, I may find greater nearness to thee, to my loved ones, to the House of Israel and all humanity. Amen.
Hazzan, then Congregation

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

Hazzan, then Congregation

One is our God. Great is our Lord. Holy and revered is his name.

Hazzan

Proclaim with me the greatness of the Lord,
and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

The Torah is raised on high

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.

Hazzan, then Congregation

Sh'mal yisrael y'hudah al'avnu y'hudah achat.

Hazzan, then Congregation

Aduh, al'avnu vedal etodnu kedosh b'nora sham:

Hazzan

Ndol l'yisrael achat negomesh sham yehud.

Hazzan, then Congregation

Lh yisrael megulal vehagmora vehemfarov vehatzat yehud.

Cirel bishamim ba'amim:

Hazzan, then Congregation

Lh yisrael megulal vehagmora vehatzat sham cal le'am:

Ronem yisrael al'avnu vehemfarov vehatzat l'hades ragal kedosh tama:

Ronem yisrael al'avnu vehemfarov vehatzat l'hades ragal kedosh tama:

Ronem yisrael al'avnu vehemfarov vehatzat l'hades ragal kedosh tama:

Hazzan

The Torah is raised on high

Rorath yisrael asheresh misham mishum bein yisrael:

Un-af yisrael tovun. Un-af yisrael shem:

Atif emfarov yisrael shem. Un-af yisrael b'dirmisha:

A'tam nirdemmi yisrael al'avnu. Hades calam tovim:

B'nore shemat yisrael leem mishal b'de'misha:
The Torah Blessings

Before the Aliyah is read, the honoree called to the Torah says:

ברוך אַתָּה ה’ חַגָּלַחְתָּ צִוָּא
Praise the Lord, Source of all blessing.

The Congregation responds, and then the honoree repeats:

ברוך ה’ חַגָּלַחְתָּ צִוָּא
Praised be the Lord, Source of all blessing, forevermore.

The honoree continues:

ברוך אַתָּה לְמָלֵךְ ה’ צֵיבָא נְלֵכָא צָרָא בּוּרְא בּוּרְא מְכֵל
The Congregation responds: בּוּרְכִּי מָלֵךְ אַתָּה צֵיבָא בּוּרְא בּוּרְא מְכֵל
Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

After the Aliyah has been read, the honoree says:

ברוך אַתָּה לְמָלֵךְ ה’ צֵיבָא נְלֵכָא צָרָא בּוּרְא בּוּרְא מְכֵל
The Congregation responds: בּוּרְכִּי מָלֵךְ אַתָּה צֵיבָא בּוּרְא בּוּרְא מְכֵל
Blessed art thou, Lord our God, Ruler of the universe, who has given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

Introduction to the Torah Reading

Leviticus 16

The Torah Reading for Yom Kippur morning gives in detail the ritual to be conducted by the High Priest on Atonement Day. Elements of the Yom Kippur ritual not spelled out in the Torah Reading, like the text of the High Priest’s confessions and his prayers for forgiveness, have been preserved for us by tradition and occupy a very prominent place in the Avodah Service which is part of today’s Musaf.

The Torah Reading opens with a reference to the death of the two sons of Aaron the High Priest. They had died because they had conducted themselves irreverently at the altar. The High Priest, with the memory of that tragedy in mind, is instructed, step by step, in the ritual of Yom Kippur as it was to be conducted by Aaron and his successors.

While conducting the rites of purification and the sacrifice, the High Priest was to be robed in sacred garments made of linen, symbol of purity and humility. No one was permitted to be in the Tent of Meeting while the High Priest was conducting the rites of the purification of the Holy of Holies, in awesome silence. He purified the Holy of Holies, the Tent of Meeting and the Altar “from the impurities of the Children of Israel.”

Among the sacrifices brought by the High Priest were two sin-offerings presented on behalf of the whole community: one was to be labeled “For the Eternal;” the other “For Azazel.” The one labeled “For Azazel” was, in the course of the day, led away into a desert land in the wilderness to symbolize the conviction that the sins of a repentant nation had been carried away.

The Torah Reading ends with the injunction that “Yom HaKippurim,” the “Day of Atonements,” as it is always called in the Torah, was to be observed as a fast day every year. “For on that day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal.”
The Eternal spoke unto Moses after the death of the two sons of Aaron, who had died when they had come irreverently into the presence of the Eternal.

2 The Eternal told Moses: Speak to Aaron your brother that he may not enter at all times the Holy of Holies within the veil in front of the Ark-cover, so that he does not die; only when I reveal my presence in the cloud over the Ark-cover.

3 With this shall Aaron come to the Sanctuary: with a young bullock as a sin-offering, and a ram for a burnt-offering.

4 He shall put on a consecrated linen tunic, and pants of linen shall be against his flesh; in a linen girdle shall he gird himself, and a mitre made of linen shall he wear; these shall be the holy garments which he shall put on after having bathed his flesh in water.

5 And from the Congregation of the Children of Israel he shall take two goats as a sin-offering; and also a ram for a burnt-offering.

6 Aaron shall then bring near the bullock designated to be his own sin-offering and make the confession of atonement for himself and his household.

7 He shall then take the two goats given by the people and station them at the entrance of the Tent of Meeting.

8 Aaron shall now cast lots over the two goats, one to be labeled “For the Eternal” and the other, “For Azazel.”

9 And then shall Aaron bring near the goat labeled “For the Eternal” and he shall designate it as a sin-offering.

10 As for the goat labeled “For Azazel”—it shall be stationed alive before the Eternal, that atonement shall be made for the people, after which they are to send off the goat marked “For Azazel” into the wilderness.

11 Aaron shall again bring near the bullock intended to be his own sin-offering and having again made confession of his own sins and of those of his household [including the whole order of the priesthood], he shall slaughter the bullock intended as his own sin-offering.
12 He shall now take a censer-full of live coals from the Altar before the Eternal, and with his hand full of incense, fragrant, and finely ground, he shall bring them within the veil. 13 He shall put the incense upon the fire which was before the Eternal so that the cloud of incense shall envelop the cover which is above the Ark with the commandments; and he will not die. 14 He shall then take of the blood of the bullock and sprinkle it with his finger on the Ark-cover on the eastern side thereof; seven times shall he sprinkle of the blood with his finger, in front of the Ark-cover. 15 He shall now slaughter the goat intended as the sin-offering of the people, and he shall bring of its blood within the veil and do with its blood as he had done with the blood of the bullock, sprinkling thereof on the Ark-cover and in front of the Ark-cover. 16 Thus shall he make atonement for the Holy of Holies, freeing it from the impurities of the Children of Israel, from their transgressions and their misdeeds; likewise shall he do with the Tent of Meeting which abode with them in the midst of their impurities. 17 No one shall be in the Tent of Meeting from the time of his coming to make atonement for the Holy of Holies until he leaves it; and so shall he make atonement for himself, for his household and for the entire Congregation of Israel. 18 He shall then go out to the Altar which is before the Eternal and make atonement for it. He shall take of the blood of his bullock and of the blood of the sin offering of the people and put it on each of the corners of the Altar on all sides. 19 And on the Altar he shall sprinkle of the blood with his finger seven times; and thus shall he purify it and free it from the impurities of the Children of Israel. 20 And when he has finished making atonement for the Holy of Holies, for the Tent of Meeting and for the Altar he shall bring near the surviving goat 21 and placing both his hands on the head of the surviving goat he shall pronounce over it the confession for all the sins of the Children of Israel, for all their transgressions and all their misdeeds; and he shall lay them upon the head of the goat.
and then send it off into the wilderness, led by a man held in readiness for the purpose. 22 And the goat shall carry off upon itself all their sins to the desert land, where the man shall set the goat loose in the wilderness. 23 Then shall Aaron come to the Tent of Meeting, remove the linen vestments which he had put on when he came unto the Holy of Holies, and leave them there in the place where he had put them on. 24 And he shall bathe his flesh in water in some holy place and then put on other garments. He shall then go out and sacrifice his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.

25 As for the fat of the sin-offering he shall let it go up in smoke on the Altar. 26 As for the man who sets loose the goat labeled, “For Azazel,” he shall wash his clothes, bathe his flesh in water and after that he may come into the camp. 27 As for the bullock for his sin-offering and the goat for the people’s sin-offering, whose blood had been used to make atonement for the Holy of Holies, one designated shall bring them to a place outside the camp and people shall burn their remains in the fire—their skin, their flesh, and their dung. 28 And as for the man who burns them, he shall wash his garments and bathe his flesh in water and then he may come into the camp. 29 And this shall be unto you an eternal statute: In the seventh month, on the tenth day, you shall afflict yourselves and refrain from all work, both the citizen and the stranger who dwells among you. 30 For on this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal.

31 A Sabbath of complete cessation of work shall it be for you; and you shall afflict yourselves; it is an eternal statute. 32 And the priest whom they will anoint and empower to function as High Priest in his
father’s place, shall make the atonements; and he shall put on the linen garments, the holy vestments. 33 And he shall make atonement for the Holy of Holies; and for the Tent of Meeting; and for the Altar shall he make atonement; and he shall make atonement for the priests and for all the people of the Congregation. 34 And this shall be for you an eternal statute—to make atonement for the Children of Israel because of their misdeeds, once in each year. And Moses did as the Eternal had commanded him.

**Hatzi Kaddish**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

**Congregation**

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*The first Sefer Torah is lifted high and the Congregation sings:*

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.
**Torah Hymn**

All praise to thee we bring,
To thee our fathers’ God,
For all the teaching of thy Law,
The way all Israel trod.

Our fathers loved thy word,
They went through fire and flame;
Thy law they kept in life and death,
And sanctified thy name.

For prophet and for sage,
Who led us on the way,
And gave all Israel strength and light,
We thank thee, God, today.

To us the will impart,
That we as firm may be,
To live our lives as they lived theirs,
For Israel and for thee.

O Israel’s Guide and Shield,
Uplift us through thy Law
Unveil our eyes that we may see
The wonders which they saw.

**The Maftir Reading**

**Numbers 29:7–11**

7 And on the tenth day of this seventh month you shall have a holy gathering; and you shall afflict your souls with fasting; you shall do no manner of work;
8 Present a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven year-old he-lambs without blemish;
9 and a meal-offering with them, fine flour mingled with oil, three tenth-parts for the bullock, two tenth-parts for the one ram, 10 a tenth-part for each of the seven lambs; 11 one he-goat for a sin-offering; in addition to the sin-offering of atonement, and the daily burnt-offering and its meal-offering, and their libations.

The second Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.
Blessing Before the Haftarah

We praise thee, Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

Introduction to the Haftarah

Isaiah 57:14–58:14

The Haftarah for Yom Kippur morning is from the book of the Prophet Isaiah. It is one of the most powerful sermons ever preached on the Day of Atonement. Isaiah is critical of the outward forms of religion that the people have made ends in themselves, without relation to moral living. They thought they were religious because they observed the fast. But the prophet rebukes them saying that the fast has no meaning since they did not fast away from doing evil. God desires the heart, not meaningless ritual.

The prophet denounces the fast only because it fails to touch the heart. The true purpose of the fast is to motivate us to righteous living. Isaiah teaches that the fast that God would choose is to refrain from wrongdoing, to pour out one’s heart and soul for others; to refrain from hardness of heart which finds expression in denial of sympathy for those who are in need.

The same prophet who seemingly denounces the fast appeals beautifully for the observance of the Sabbath. He was not against the institutions of religion; he was for them as means to noble ends.

The prophet, rightly understood, would appeal for the observance of the fast in the right spirit, even as he appeals for the observance of the Sabbath.
Isaiah 57:14–21

14 A voice proclaims

“Straighten, make level, clear the road,
Remove stumbling blocks from the path of my People.”

15 For thus says the Sublime and Exalted One,
Who inhabits eternity, whose name is the Holy One:
“In transcendent holiness I dwell,
Yet also with the contrite and humble of spirit,
To revive the spirit of the humble,
And to quicken the heart of the crushed.

16 For, I will not contend forever,
And I will not always be angry,
Once the spirit of mortals is reconciled to me,
The souls that I called into being.

17 Because of the iniquity of their greed was I angry;
I punished them, withdrew my presence and was wroth,
Because they walked rebelliously in the way of their own heart.

18 I have observed their changed ways and will heal them,
I will guide them and reward them with consolation,
Together with those who mourn with them.”

19 Peace to those who have been far away,
Peace to those who have been nigh,
Says he, who is the Creator of the fruit of the lips,
For I will heal him.

20 But the wicked are like the turbulent sea,
Which can never rest,
Whose waters whirl up mire and dirt;
21 “There is no peace for the wicked,” says my God.
Isaiah 58:1–14

1 Proclaim aloud, without restraint,
   Like the Shofar lift up your voice,
   Declare to my people their transgression.
   To the House of Jacob their misdeeds.

2 Me do they seek, day after day,
   My ways they profess to desire to know;
   As a nation that lives righteously,
   And has not forsaken the guidance of their God.
   They ask of me righteous judgments,
   Professing to yearn for the nearness of God.

3 “Why have we fasted and thou see it not?
   Afflicted ourselves and thou heed it not?
   Because, on the day of your fast you pursue your business,
   And you exact your ill-gotten gains.

4 Behold, you fast for contention and for strife,
   And to smite with the fist of violence;
   You fast not on this day in such a way,
   As to cause your voice to be heard on high.

5 Is this the kind of fast that I would choose—
   To bend the head like a reed,
   And spread for a bed sackcloth and ashes?
Will you call this a day of self-denial,  
A day acceptable to the Eternal?
6 Is not this the fast that I choose—
To loosen the fetters imposed by violence,  
To undo the bonds of injustice,  
To let the oppressed go free,  
And to break asunder every yoke?
7 Is it not that you share your food with the hungry,  
And bring the down-trodden poor into your homes;  
That when you see the naked you clothe them,  
And hide not yourself from your neighbor?
8 Then will your light break forth like the dawn,  
And your healing spring forth rapidly;  
Your vindication will go before you,  
And the glory of the Eternal enfold you.
9 Then will you call and the Eternal will answer,  
You will supplicate and God will say “I am here.”  
Do but banish from among you oppression,  
The threatening finger and iniquitous speech;
10 Do but outpour your soul for the famished,  
And satiate afflicted souls;  
Then will your light shine bright in the darkness,  
And your darkest hour will be like the noon-day light.
11 And the Eternal will guide you ever;
   In time of drought he will satisfy your needs,
   He will strengthen your physical being;
   You shall be like a well-watered garden,
   Like a spring with unfailing waters.

12 And your descendants shall rebuild the ancient ruins,
   The age-old foundations you shall raise up again;
   “Repairer of the Breaches” shall you be called,
   “Restorer of the Paths to the Dwelling-place.”

13 If you will restrain your foot on the Sabbath,
   Refraining from your business on my holy day,
   If you will call the Sabbath a delight,
   The holy day of the Eternal worthy of honor;
   If you will honor it by not following your usual pursuits,
   And by not indulging in empty words;

14 Then will you find delight in the Eternal.
   Then shall I make you triumphant in the land;
   And I shall enable you to enjoy the heritage of Jacob your father,
   In accordance with the promise of the Eternal.
**Blessings After the Haftarah**

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gave us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.

We thank thee, Lord our God, for the Torah and for this day's worship, for the prophets (and for this Sabbath day which thou hast given us for holiness and rest) and for this Day of Atonement which thou hast given us for joy and gladness, for glory and delight.

We thank thee, Lord our God, for all our blessings, and we praise thee whose name should always be blessed by the lips of all living, for thy word is true and ever-enduring. Blessed art thou, O Lord, Sovereign who forgives and pardons our sins and the sins of thy people, the House of Israel, and causes our sins to pass away, year by year, Sovereign over all the earth, who hallows (the Sabbath,) the House of Israel and the Day of Atonement.
**PRAYER FOR OUR COUNTRY AND ITS GOVERNMENT**

May God who sends deliverance unto nations and understanding to their leaders, whose kingdom is an everlasting kingdom, who delivered David from the destructive sword, who makes a way in the sea and a path in the mighty waters, bless, aid and shield the President of our beloved country, and all the duly constituted authorities of the nation, state and city.

May the Supreme, Ruler of rulers, infinite in mercy, shelter them and grant them life, and deliver them from all manner of trouble and danger.

May the Supreme, Ruler of rulers, infinite in mercy, fill their hearts with justice and humanity so that peace and security, happiness and liberty may evermore dwell in our land and lead other lands and peoples to peace and security.

May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth.

May this be the will of God. Amen.
PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

Our Father in Heaven, Rock and Redeemer of the People Israel: Bless the State of Israel, the first flowering of our redemption. Shield it under the wings of thy love; Spread over it the shelter of thy peace. Guide its leaders and advisors with thy light and thy truth. Help them with thy good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the land with peace, And its inhabitants with lasting joy. Amen.

Hatikvah

So long as deep within the heart, A Jewish soul does beat, And to the farthest parts of the east An eye strains yearning toward Zion; So long is our hope not lost, The hope of two thousand years, To be a free people in our own land, In the land of Zion and Jerusalem.
PRAYER FOR THE CONGREGATIONS

May God who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless our Congregation together with all other congregations of the House of Israel; members, sons and daughters, and all their loved ones. May God's blessing rest upon all who devote themselves to Houses of Worship and who come into them to pray; upon those whose gifts light the Sanctuary; and upon those who donate wine for Kiddush and Havdalah; who provide food for visitors, and charity for the poor. God's blessing upon all who give of themselves with faithfulness to the concerns of the entire community, and the rebuilding of Eretz Yisrael. May the Holy One, the Blessed, favor them, protect them from disease, heal their bodily ills, and forgive their sins; and send blessing and success to the work of their hands, together with the whole Family of Israel.

May the God of our ancestors find us worthy of this blessing, and hearken to our supplication, fulfilling what is written: May the Lord, God of your ancestors, increase you a thousand-fold and bless you as he has promised you.

May this be the will of God. Amen.
Ashray

Happy are they who dwell in thy house,
Forevermore shall they praise thee.
Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, O King,
And praise thy name forever and ever.
Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.

One generation praises thy works to another;
They proclaim thy mighty deeds.
They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.
The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.

The Lord is good to all,
And his mercies are over all his works.

They shall tell of thy glorious kingdom,
And discourse upon thy might;
Making known thy mighty deeds to all,
And the glory of thy majestic reign.
Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.
The Lord upholds all who fall,
And lifts all who are bowed down.
The eyes of all look with hope to thee,
And thou givest them their food in its time.
Thou openest thy hand,
And satisfieth the desire of all that live.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is nigh to all who call upon him,
To all who call upon him in truth.
He fulfills the desire of those who revere him;
He hears their anguished cry and helps them.
The Lord safeguards all those who love him;
While all the wicked he brings to naught.
My mouth shall utter the praise of the Lord,
And may all flesh praise his holy name forever.
And so, let us, indeed, praise the Lord,
Let us praise him now and ever.
Hallelujah! Praise ye the Lord!

The Return of the Sifray Torah to the Ark

Let all praise the name of the Lord, whose name alone is exalted.
God's splendor is on earth and in the heavens;
He has increased the strength of his people;
Glory to all his faithful servants,
To the Children of Israel, the people called to his service.
Hallelujah! Praise ye the Lord!
Psalm 29

A Psalm of David.

Give glory to the Lord on high,
Give glory, strength and honor,
Give glory, the honor due his name,
Bow to the Lord in holy splendor.

The voice of God in thunder sounds
Is heard upon the waters wide;
His voice majestically resounds
With power across the mighty tide.

The voice of the Lord is mighty and glorious,
The voice of God breaks the cedars,
God breaks the cedars of Lebanon.

Lebanon and Sirion quake,
Dancing like young rams to and fro.
The voice of God clears fiery flames,
The voice of God makes deserts shake;
God makes the wilds of Kadesh quake.

At the voice of God, the deer do prance.

As woodland forests are laid bare;
In God’s own temple
All do join, his glory to declare.

At the flood the Lord did reign,
And King forevermore shall God be;
O Lord, thy people with strength sustain,
Bless them with peace, with peace from thee.
Psalm 24

To David, A Psalm.
The earth is the Lord’s and the fullness thereof,
The world and those who dwell therein.
God founded it upon the seas,
And established it upon the waters.
   Who may ascend the mountain of the Lord,
   And who may stand in this holy place?
   Someone with clean hands and a pure heart,
   Who has not set desire upon vanity
   And has not sworn deceitfully.
Such a person shall receive a blessing from the Eternal,
And the reward of righteousness from the God of deliverance.
Such is the generation of them that seek thee,
That seek thy presence, O God of Jacob.
   Lift up your heads, O gates,
   And be lifted up, you everlasting doors,
   That the King of glory may come in!
   Who, indeed, is the King of glory?
   The Lord, strong and mighty,
   The Lord, mighty in battle.
Lift up your heads, O gates,
Yes, lift them up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
Indeed, the Lord of hosts is the King of glory. Selah!
As the Sifray Torah are returned to the Ark

When the Ark rested, Moses would say:
Abide, O Lord, among the myriads of the families of Israel.
Arise, O Lord, be settled, thou and the Ark of thy power.
Thy priests shall be robed in righteousness, and the faithful will rejoice.
For the sake of David, thy servant, do not turn back the approach of the Messiah.
I give you good instruction, forsake not my Torah.
It is a tree of life to those who embrace it,
A source of happiness to each one who upholds it.
Its ways are ways of pleasantness,
And all its paths lead to peace.
Lord, turn us back to thee. We are ready to return.
Renew our days as of old.
Hinine, the Prayer of the Hazzan, page 673, may alternately be chanted here.

HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE AMIDAH

To be said standing in private devotion

As I proclaim the name of the Lord, ascribe greatness to our God. Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

Hinine, the Prayer of the Hazzan, page 672, may alternately be chanted here.

HATZI KADDISH

יהבַד לוֹתָכְדַה שָמַּה רַבָּא. בִּשְׁלֹאָם וְיִבְּרָא צְרוּעָה. מִמְּלָכָהּ בָּתִּיָּהוּ וְזֹותַמְּלָכָה וְבֵיתוֹ כָּלָּה בִּכְלָל יִשְׂרָאֵל. בִּשְׁלֹאָם וְיִבְּרָא צְרוּעָה.

בָּרוּךְ כָּרִיב. אֲמִרְרָה אָמָן.

Congregation

יְהַָּשְׁכַּה רַבָּא מֶבְרָךְ לָעֵלָּם לְאֶלְּמָלֵךְ שָלֵם.

זָהָּבָּה עַלָּתָכְדַּה וְהָדְרָא וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה.

זָהָּבָּה עַלָּתָכְדַּה שָמַּה רַבָּא. בִּשְׁלֹאָם וְיִבְּרָא צְרוּעָה. מִמְּלָכָהּ בָּתִּיָּהוּ וְזֹותַמְּלָכָה וְבֵיתוֹ כָּלָּה בִּכְלָל יִשְׂרָאֵל.

בָּרוּךְ כָּרִיב. אֲמִרְרָה אָמָן.

The God of our Ancestors.

ברוך אתה וּבְרָכֵנוּ בָּרוּךְ בָּרוּךְ הוא. אלָלוּ בָּרוּךְ אמרוּ בָּרוּךְ הוא. אלָלוּ בָּרוּךְ אמרוּ בָּרוּךְ הוא. אלָלוּ בָּרוּךְ אמרוּ בָּרוּךְ הוא.

זָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה. בָּרוּךְ כָּרִיב. אֲמִרְרָה אָמָן.

זָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה. בָּרוּךְ כָּרִיב. אֲמִרְרָה אָמָן.

זָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה. בָּרוּךְ כָּרִיב. אֲמִרְרָה אָמָן.

זָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה וְזָהָּבָּה עַלָּתָכְדַּה. בָּרוּךְ כָּרִיב. אֲמִרְרָה אָמָן.
GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will whole-heartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.
And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

KEDUSHAT HAYOM

This day is uniquely holy.
On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrongdoings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion thy city in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifice (of this Sabbath day and the Musaf sacrifice) of this Day of Atonement they performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.
Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Elohaynu. (With Yismihu on Shabbat)

As it is said:

On Shabbat

(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)

And on the tenth day of this seventh month you shall have a holy gathering; and you shall afflict your souls with fasting; you shall do no manner of work. Present a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven year-old he-lambs without blemish;

And a meal-offering and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the one ram, a tenth-part for each of the lambs; wine for the libation, and two he-goats for atonement, and the daily burnt-offerings, as stipulated.

On Shabbat

(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.)
Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight,) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (the Sabbath,) the People of Israel and the Day of Atonement.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

A VODAH

The Promise of God’s return to Zion.
HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.
Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have been violence. We have been dishonest. We have been perverseness. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness. And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.
For our sins committed unwillingly or willingly,
And for our sins committed through hardness of heart;
For our sins committed through ignorance,
And for our sins committed by opening our lips;
For our sins committed through haughtiness of spirit,
And for our sins committed openly or secretly;
For our sins committed knowingly and with cunning,
And for our sins committed through misuse of speech;
For our sins committed through wrong done to others,
And for our sins committed through lust of the heart;
For our sins committed through illicit relationships,
And for our sins committed through insincere confession;
For our sins committed through neglect of parents and teachers,
And for our sins committed intentionally or in error;
For our sins committed through violence,
And for our sins committed through the desecration of religion;
For our sins committed through unclean speech,
And for our sins committed by speaking without thinking;
For our sins committed through the evil inclination,
And for our sins committed knowingly or not;

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

For our sins committed through deceit and falsehood,
And for our sins committed by taking bribes;
For our sins committed through being scornful,
And for our sins committed through slander;
For our sins committed in business pursuits,
And for our sins committed through food and drink;
For our sins committed through usury,
And for our sins committed through arrogance;
For our sins committed through lascivious speech,
And for our sins committed through wanton gazes;
For our sins committed through pride,
And for our sins committed through stubbornness;

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

For our sins committed through throwing off the yoke of religious responsibility,
And for our sins committed through splitting hairs;
For our sins committed by ambushing a friend,
And for our sins committed through envy;
For our sins committed through levity,
And for our sins committed through stiff-neckedness;
For our sins committed by racing to do evil,
And for our sins committed by tale-bearing;

For our sins committed through deceit and falsehood:
And for our sins committed by taking bribes:
For our sins committed through being scornful:
And for our sins committed through slander:
For our sins committed in business pursuits:
And for our sins committed through food and drink:
For our sins committed through usury:
And for our sins committed through arrogance:
For our sins committed through lascivious speech:
And for our sins committed through wanton gazes:
For our sins committed through pride:
And for our sins committed through stubbornness:

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

For our sins committed through throwing off the yoke of religious responsibility:
And for our sins committed through splitting hairs:
For our sins committed by ambushing a friend:
And for our sins committed through envy:
For our sins committed through levity:
And for our sins committed through stiff-neckedness:
For our sins committed by racing to do evil:
And for our sins committed by tale-bearing:
For our sins committed through perjury,
And for our sins committed through vain hatred;
For our sins committed through breach of trust,
And for sins committed through an anxious heart;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my ancestors, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH
**Hinne—The Prayer of the Hazzan**

Here I am.
Poor in deeds.

Trembling in fear, in terror, before God, enthroned on the praises of Israel.

I have come to stand and plead before thee

For thy people Israel who have sent me,

Even though I am unworthy of the task.

Therefore I beg of thee,

God of Abraham, God of Isaac, and God of Jacob;

The Lord; The Lord; God; Compassionate; Gracious;

God of Israel;

Shadai; Ultimate in Awe;

Make my way successful

As I rise to request pity for myself, and for those who have sent me.

Please do not hold them responsible for my sins, and do not punish them on my account, for I am indeed a sinner and transgressor. Let them not stumble in my wrong-doings, nor be shamed on my account; and may I not be shamed on account of them. Accept my pleading as if the prayer had come from someone of outstanding character, whose voice is sweet, and who is seen by all as a friend. Let not there be any impediments to

---

**The Hazzan acknowledges the weighty burden as Shaliach Tzibbur, the representative of the congregation before God.**

---

Here I am. Poor in deeds. Trembling in fear, in terror, before God, enthroned on the praises of Israel. I have come to stand and plead before thee For thy people Israel who have sent me, Even though I am unworthy of the task. Therefore I beg of thee, God of Abraham, God of Isaac, and God of Jacob; The Lord; The Lord; God; Compassionate; Gracious; God of Israel; Shadai; Ultimate in Awe; Make my way successful As I rise to request pity for myself, and for those who have sent me.

Please do not hold them responsible for my sins, and do not punish them on my account, for I am indeed a sinner and transgressor. Let them not stumble in my wrong-doings, nor be shamed on my account; and may I not be shamed on account of them. Accept my pleading as if the prayer had come from someone of outstanding character, whose voice is sweet, and who is seen by all as a friend. Let not there be any impediments to
my prayer, and let thy love wash over my sins. Reverse any evil and suffering in our lives, and in the life of all Israel, to joy and gladness, life and peace. Let us love truth and peace, and let there be no stumbling block in presenting my prayer sincerely.

May it be thy will, Lord God of Abraham, Isaac, and Jacob, mighty God, revered and sublime, “I Will Be What I Will Be,” may all the divine angels who bring prayers before thee carry mine to thy glorious throne, on behalf of all the righteous, the faithful, the innocent and the upright, and on behalf of the great, awe-inspiring glory of thy name.

For thou hearest the prayer of thy people Israel. Blessed art thou, O Lord, who hears prayer.

The Amidah Aloud

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.
By authority of the sages, and the learning of the insightful, I open my mouth in prayer and plea, imploring grace and kindness before the King, who pardons and forgives sin.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

GEVUROT

God has awesome powers.

א hastalık gebor levolek zevi. מתייה מתים אתה. רב לורישה:
מכלל חיות חסמ מתייה בתים ברוחם רבי סופר נופל.
ורומח חיות זכריהם אסורים וקיסם אומנה לישני עפר. מי
כמוה בצל אזורים ומי זומם ל. מלך מתים מחות הנקראת
לחריעה:
מי כמוה בצל ברוחם. זכר יצורי לחיים ברוחם.
נאמנה אתה להחיים מתים: ברוך אתה וימת החיים.
KEDUSHAT HASHEM

UNETANEH TOKEF

And now, to thee, our hymn of Sanctification,
For thou art our God and King, pardoning and forgiving.

We shall now describe the mighty holiness of this day
A day awe-inspiring and soul-stirring.
This day proclaims thine exalted reign
Based on truth blended with mercy.
True. Thou surely art our Judge to whom everything is known;
Thou art conversant with the deeds of mortals, even with those by them forgotten.
The Volume of Memory lies unfolded, the record of each action clear,
Confirmed by each one’s sign and seal.
The great Shofar is sounded,
And the still, small voice of conscience is heard.
The heavenly beings are gripped by anxiety and terror.
They proclaim: This is the Day of Judgment.
The Host of Heaven is judged.
Even they are not guiltless in thy sight.
And so all mortals pass in review before thee like sheep that are being numbered.

KEDUSHAT HASHEM

UNETANEH TOKEF

And now, to thee, our hymn of Sanctification,
For thou art our God and King, pardoning and forgiving.

We shall now describe the mighty holiness of this day
A day awe-inspiring and soul-stirring.
This day proclaims thine exalted reign
Based on truth blended with mercy.
True. Thou surely art our Judge to whom everything is known;
Thou art conversant with the deeds of mortals, even with those by them forgotten.
The Volume of Memory lies unfolded, the record of each action clear,
Confirmed by each one’s sign and seal.
The great Shofar is sounded,
And the still, small voice of conscience is heard.
The heavenly beings are gripped by anxiety and terror.
They proclaim: This is the Day of Judgment.
The Host of Heaven is judged.
Even they are not guiltless in thy sight.
And so all mortals pass in review before thee like sheep that are being numbered.
As a shepherd, shepherding his flock
Causes each of the sheep to pass under his tallying rod,
So dost thou review, count and number,
And judge each human soul,
Setting a limit to the span of human existence
And inscribing the destiny of all.
On Rosh Hashanah it is inscribed,
And on the fast of Yom Kippur it is sealed,
How many shall pass away; and how many shall be born.
Who shall live and who shall die;
Who in the fullness of years and who before;
Who through fire and who through water;
Who through war and who through wild beast;
Who through famine and who through thirst;
Who through earthquake and who through plague;
Who by strangling and who by stoning;
Who will remain at home and who will roam;
Who will live serenely and who disturbed;
Who will be at ease and who harassed;
Who will be impoverished and who enriched;
Who will be humbled and who upraised.

But this day proclaims:

T’shuvah, Repentance, return to thee;
Tefillah, Prayer, the heart’s outpouring to thee; and
Tzedakah, Righteousness, good deeds, one to another,
Can avert the evil aspect of the decree.
For it is thy praise that thou art forgiving;  
It is not thy desire that mortals should die,  
But that they turn away from evil and live.  
To the day of death dost thou wait.  
If there is repentance, reconciliation comes at once.  
For thou art our Creator  
Who knows our mortal frame,  
That we are but flesh and blood.  
How fragile are we! Our origin, dust; our end, dust;  
And while we live we imperil our lives for our daily bread!  
Like an earthen vessel, we break;  
Like a blade of grass, we wither;  
Like a flower, we fade;  
Like a shadow, we flit away;  
Like a cloud, we vanish;  
Like a breath of air, we are wafted away;  
Like a mote of dust, we are blown way;  
Like a dream, we are no more.  
But thou, Sovereign of all, art God, living and eternal.  
There is no limit to thy years, and no end to the length of thy days.  
There is no measure to thy glory, and never enough words to explain thy name.  
Thy name is thee,  
And thou hast identified our name with thine.
KEDUSHAH

Congregation individually, then Hazzan

Act for the sake of thy name, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Seraphim who hallow thy name in the celestial sanctuary as described by thy prophet:

Calling to one another they exclaim:

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
The Whole World Is Full of God’s Glory.

Congregation individually, then Hazzan

God’s glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

Congregation with Hazzan

The Glory of the Lord Is Praised Throughout Creation.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the Sh’ma:

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE.
Congregation individually, then Hazzan

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Hazzan

I AM THE LORD YOUR GOD.

Congregation individually, then Hazzan

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,

Through All Generations. Hallelujah! Praise Ye the Lord!

Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.
VICHOL MA-AMINIM
Absolve us in judgment, King of Judgment.
He holds the scale of judgment in his hand,
   And all believe that he is faithful God.
He tests and probes all things secret,
   And all believe that he knows our innermost being.
He redeems from death, and rescues from the netherworld,
   And all believe that he is a mighty Redeemer.
He alone judges the world,
   And all believe that he is Judge of Truth.
He is called “I Will Be What I Will Be,”
   And all believe that he was, is, and ever will be.
He is dependable, and that is his praise,
   And all believe that there is none other.
He remembers those who remember him, with good memories;
   And all believe that he remembers the Covenant.
He sets the life-span for all,
   And all believe that he is eternal.
He is good, and does good, for both the wicked and the good,
   And all believe that he is good to all.
He knows the motives of all creatures,
   And all believe that he fashioned them in the womb.

VICHOL MA-AMINIM
All Believe.
צקוקו בתפילה, יומם תפילה:
האוהה ביד מדות תפילה.
וכל đápאינימ שוהא אל אמתה.
המוהק בוויקי פקחתה.
וכל קלאבנין שוהא בוקוEHICLE.
הנהואל תפמה תפדה תפוקה.
וכל קלאבנין שוהא זואר חוק:
הוהי יתדרי לביא שול.
וכל קלאבנין שוהא דני אמתה.
הוהי באדהו אפר אתרה.
וכל קלאבנין שוהא חיה וחתה קיתה:
נהואי שחלן ב טחלתו.
וכל קלאבנין שוהא דייא בחלות.
הזכר קלאפמיו תובר זכרות.
וכל קלאבנין שוהא זכור חזרח:
המוהק תימי לכל ח.
וכל קלאבנין שוהאするために.
הוטוב זמותי כלעיס ולטובים.
וכל קלאבנין שוהא טוב לכל ח.
הנהואז ציר כל יזריח.
וכל קלאבנין שוהא לזריח באטן.
He can do anything and everything,
And all believe that he is all-powerful.
He dwells hidden in the shadow of Shadai,
And all believe that he is alone.
He crowns kings, but the kingship is his,
And all believe that he is King Eternal.
He is faithful with each generation,
And all believe that he keeps faith.
He is patient and turns his eye from the rebellious,
And all believe that he surely forgives.
He is God sublime whose approval is on those who revere him,
And all believe that he answers sincere prayer.
He opens the gate for those who knock in repentance,
And all believe that his hand is ever open.
He waits for the wicked and longs to absolve them,
And all believe that he is righteous and just.
He is swift to forgive and is long-suffering,
And all believe that he is slow to anger.
He is compassionate and gives mercy precedence over wrath,
And all believe that he is quick to forgive.
He is just and deals impartially with the famous and unknown alike,
And all believe that he is righteous Judge.
He is faithful, dealing faithfully with them that are faithful to him,
And, all believe that his work is ever faithful.
Thou alone art exalted, and thou reignest, in Oneness, alone. According to thy prophet's word: And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!
Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, **holy Ruler and Judge of all.**

**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land, taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it by thy will, Lord our God and God of our ancestors, merciful King, that thou return and pardon us, and restore thy Shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, Our King, reveal the glory of thy kingship over us speedily; appear and rule over us so all can see; gather our dispersed from among

---

**KEDUSHAT HAYOM**

This day is uniquely holy.

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.
the nations, and our scattered folk from the ends of the earth. And lead us to Zion thy city in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays. And the Musaf sacrifice (of this Sabbath day and the Musaf sacrifice) of this Day of Atonement they performed before thee with love, according to thy command, as written in thy Torah, at the hand of Moses thy servant, from thee.

Some omit the following paragraphs which explicitly describe the ancient sacrifices, and continue with Alaynu. (With Yismihu on Shabbat)

As it is said:

On Shabbat

(And on the Sabbath Day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation; this is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.)

And on the tenth day of this seventh month you shall have a holy gathering; and you shall afflict your souls with fasting; you shall do no manner of work. Present a burnt-offering, a sweet savor to the Lord, consisting of one young bullock, one ram, seven year-old he-lambs without blemish;

And a meal-offering and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the one ram, a tenth-part for each of the lambs; wine for the libation, and two he-goats for atonement, and the daily burnt-offerings, as stipulated.

On Shabbat

(May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.)
ALAYNU

The Ark is opened

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation,

Who created us for his glory, and separated us from those who stray;

Who linked our destiny with the Torah, and our end with divine worship.

The following may be said in place of the above:

Who distinguished us from among the peoples of old,

And assigned us our unique destiny.

All continue with:

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

ALAYNU

The Ark is opened

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation.

Who created us for his glory, and separated us from those who stray;

Who linked our destiny with the Torah, and our end with divine worship.

The following may be said in place of the above:

Who distinguished us from among the peoples of old,

And assigned us our unique destiny.

All continue with:

We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loftiest heights.

He is God: there is none else.

Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.
The Avodah Service

Thou whose glory the heavens proclaim,
Who rules the cosmos with a law
That stars and planets and all their moons obey,
Thou alone, chose this small planet Earth,
This spinning mote of star-dust in the vast void of space,
To be an abode of life.

For countless ages, the sun flooded it with light,
Yet no eye beheld the sun’s brilliance;
The winds whispered and roared,
But no ear attended
To their soft murmurs or their thunder tones

Then thy creative word went forth.

Microscopic creatures were born in the shallow waters and marshes.
They were of one substance with earth and sea and air,
But thy creative word endowed them with powers new,
Thiers was the power to feed and sustain their being,
To reproduce their kind and multiply.

So by thy word, the earth became alive,
A flood of life burst forth
And found itself innumerable channels
In an endless variety of living species.

I supplicate God, and him I beseech,
Of him I implore, the tongue’s power of speech,
That here mid his flock, his might I may praise,
Concerning his works, my glad chant upraise;
Human thoughts are his own, the tongue’s power
divine,
My lips open thou, thy praise I design;
May words of my mouth, my thoughts welcome be,
O Source of my strength, who sets me free.
In the words of the Psalmist:

תְּהִי לָהֶם נְפֹעֲלָה יְבֵרֹכֶת וּכְלֵלָה בְּחַרֵּם לֵי
לַמֵּישׁ הַמְּחָלָה אַחַּת וְרוּפֶּה.

Life and death I have placed before you, the blessing and the curse;
Choose life that you and your descendants may live.

Because of our dual nature, human history on earth has been a constant battle between good and evil, between spiritual progress and regression.

The story of human life has been like the climbing of a steep mountain. Most take a step up, and fall several steps backward; only those who have skill and endurance entrench and climb higher; and of them, few approach the heights, and fewer still scale them.

The House of Israel has witnessed humankind’s spiritual struggle. We have seen many nations disappear from the arena of history. At times, we, too, almost succumbed in that struggle.

We survived only because of spiritual leaders among us who heard the call, and persisted in challenging our ancestors upward to an understanding of the spiritual struggle, and of their responsibility as a people.

Upon one species, more than upon all others,
Were thy gifts lavished;
Upon one species whom thy creative word called into being among the last
Of species still extant—
The human species.
The human being was not given the fangs and claws of the lion;
Not the thick hide of the elephant
Nor the scaly armor of the alligator;
Nor the speed of the deer or horse.
But powers greater than all of these were given:

A mind alert, a heart alive to love,
A soul aspiring to know and to fulfill
Human destiny as governed by thy wisdom.

On this Day of Atonement, in accordance with ancient tradition, we reflect on humankind’s spiritual striving on earth. The human being was endowed by God with extraordinary powers of intelligence which have placed all orders of life under human dominion.

In the words of the Psalmist:

תְּהִי לָהֶם נְפֹעֲלָה יְבֵרֹכֶת וּכְלֵלָה בְּחַרֵּם לֵי
לַמֵּישׁ הַמְּחָלָה אַחַּת וְרוּפֶּה.

Thou hast given man and woman
dominion over the works of thy hands,
Thou hast set all things beneath their feet.

We were endowed with spiritual capacities and with infinite possibilities for spiritual growth.
We recall his beloved son, Isaac, and his will to be sacrificed.

We remember his grandson, Jacob, whose struggle in the night remains a model of hope for our battle in the darkness; suffering, Jacob struggles toward the dawn, seeking in the combat to wrest a blessing from the battle of the night. He comes away with the name Israel, Striver with God, thus associating our People’s name with God forever.

We recall Moses, our great Emancipator and Lawgiver, “the faithful servant in God’s house,” whose qualities of patience and humility, self-abnegation and self-effacement, remain as sources of enduring inspiration and example.

We remember the days of Egyptian slavery and the great Emancipator’s defiance, in thy name, to tyranny.

We also recall how we learned that it was not enough that the chains of servitude be struck from a people’s body. A people freed also had to learn how to remain a free people. We recall how they assembled in thy presence at Sinai and accepted the moral and spiritual law. They had exchanged the chains of slavery for the bonds of responsible humanity, and pledged themselves to be God’s partner in the covenant.

From then on, the mission given at Sinai never completely deserted the consciousness of the nation. In every age and era, this call remained, even if but with a few:

And you shall be unto me a kingdom of priests and a holy nation.

The words of the prophet Ezekiel express the determination of Israel’s prophets who called the people upward—

...And why should you die, O House of Israel?

It was these leaders who ultimately helped the House of Israel entrench spiritually and remain a people dedicated to God’s service. We owe our spiritual education and our power of survival to our Patriarchs and Matriarchs, our Prophets, our Sages and our Teachers in every age.

On this Day of Atonement we recall the personalities and events in the early history of the People of Israel, who laid the foundations of our spiritual existence as a people, as a people covenanted to God’s service.

We recall our father Abraham, and Sarah our mother, of whom the prophet said:

Look at the rock whence you were hewn and the quarry whence you were dug;

Look at Abraham, your father, and Sarah, your mother;

He was but one when I called him, and I blessed him and made him many.

We remember Abraham’s sense of mission, his outlook of unity and his cry for justice.
We are also aware today that among the institutions established among us for spiritual education is this Yom Kippur, which recognizes our frailties in the battle for life, and which has remained with the House of Israel all these years as a bridge between us and God, between each person and all other individuals, between the House of Israel and all humankind.

Today we thank God for this Day of Atonement which gives us, through individual and communal self-reflection, an opportunity to regain the spiritual purpose which may have become obscured in the rush for daily survival. Today we thank God for this spiritual legacy, given us by our ancestors, through their loyalty to this great day.

We pray that as we review the meaning of this day in terms of the ritual of the long vanished past, we may become more worthy of the day as it has come down to us, changed in its original form, but intensified in meaning, through the loyalty of a hundred generations.

It was this day of old, the Day of Atonement, that brought the message which it still brings today: that we may stumble but we do not have to fall; we may stray, but are never lost; that we have the power of regeneration and transformation through repentance; and relying on God, the All-atoning, we can go forward with our heart, soul, and being for our family’s sake and our own, for the sake of the House of Israel and all humankind, and for the sanctification of God’s holy name.

Our God and God of our ancestors:

Once a year, our ancestors assembled on Mount Moriah, and there they were inspired to renewed faith by the soul-stirring ritual of Atonement Day. The High Priest ministered in thy holy Temple, and on this day made supplication to thee, All-merciful One. He sought clemency and forgiveness for thy people. They recognized thee as the source of their blessings, but confessed on this day that they had not been mindful of their obligations to thee and to life because of their sinfulness.

On this day they sought to return to thee even as we do, confident of thy love and thy desire that we live.

In the sacred vestments, symbolic of purity and humility, the High Priest, laying his hands on the sacrifice which was his own, pronounced from a repentant heart the confession of sin for himself and his family.

Full of regret because of his own sinfulness, and yet trusting in thy mercy, the Kohen Gadol offered the ancient words of confession for himself and his household which we are now about to speak before thee, making them our own, on this most solemn day.

Congregation rises
Rabbi

And when the priests and the people who stood in the Temple court heard the glorious, awe-inspiring, Ineffable Name, pronounced by the High Priest with a feeling of holiness and purity, they bent the knee, bowed down and prostrated themselves exclaiming:

Congregation

“Blessed is God’s sovereign, glorious name forever.”

And the High Priest finished pronouncing The Name as the congregation finished their response, and proclaimed to them:

“YOU SHALL BE PURE.”

In thy goodness, God, bestir thy mercy and forgive thy faithful one.

Congregation is seated

Rabbi

And thus did the High Priest pray:

Rabbi and Congregation

O God Eternal, I confess that I have sinned. I have been perverse and have transgressed before thee—I and my household.

O God, I beseech thee by thine Ineffable Name: Grant atonement for the sins, the wrong-doings and transgressions which I have committed before thee, I and my household, in accordance with what is written in the Torah of Moses, thy servant, as transmitted to him from thee:

“For on this day shall atonement be made for you to purify you; from all your sins before the Eternal...."
Rabbi

And thus did the High Priest pray:

O God Eternal, I confess that I have sinned. I have been perverse and have transgressed before thee—I and my household and the sons of Aaron, the people consecrated to thy service.

O God, I beseech thee by thine Ineffable Name: Grant atonement for the sins, the wrong-doings and transgressions which I have committed before thee, I and my household and the sons of Aaron, the people consecrated to thy service, in accordance with what is written in the Torah of Moses, thy servant, as transmitted to him from thee:

“For on this day shall atonement be made for you to purify you; from all your sins before the Eternal…”

Hazan

וֹכֶּהָ הָאָמְרוּ

אַנֵא בְּשָׁמָיָם. הָפָשָׁטַתְו. שְׁוָיָה.

פֶּשַׁטֲתָיְהוּ לְפָרְצֵיכָהּ. לְשֹׁבְרֵיכָהּוּ.

וֹכֶּהָ אָמְרוּ זֶמַּה קְדֻשַּׁהוּ.

Congregation

Grant that this day may strengthen us and lead us and our families to do our duty more bravely as heirs to the great Jewish tradition, remembering the words God spoke of Abraham:

For I know him, that he will teach his children and his household after him, to keep the way of the Eternal, by living righteously and justly.

May the personal confessions of the High Priest be our own, this day, and may we dedicate ourselves and our homes more earnestly to thy service O God, to the service of the House of Israel and all humanity in the coming year.

Rabbi

The personal confession of the High Priest and his prayers for forgiveness for himself and the members of his household concluded, he continued the solemn services of the day.

He directed his heart toward the members of the whole priesthood in whose behalf he now made confession and implored forgiveness; and laying his hands again on the sacrifice he had brought for himself and his family, but now including all the priests as though members of his household, the High Priest confessed on behalf of himself and his co-workers in the Sanctuary, and prayed on this most solemn day:

Congregation rises
And even as the High Priest prayed for atonement for those who with him led in the spiritual life of the nation, so we pray on behalf of our spiritual leaders and teachers, whose responsibility it is to call the House of Israel upward as did the faithful priests, true prophets, sages and teachers in ages gone by.

Responsively
Our God and God of our ancestors: Strengthen all those who are appointed to guide us.
Impart to them of thy spirit that they lead us on the right path of goodness.
May they be unselfish, and feel themselves called to consecrated service.
May they not falter nor grow weary despite difficulties and human frailty.
May they labor constantly to strengthen the House of Israel as thy covenanted people.
And for ourselves and our homes we pray that we and our children may be worthy of principled and sacrificial leadership.
May we be responsive to our spiritual leaders in their efforts on behalf of our congregations, our community and the whole House of Israel.

Rabbi
And when the priests and the people who stood in the Temple court heard the glorious, awe-inspiring, Ineffable Name, pronounced by the High Priest with a feeling of holiness and purity, they bent the knee, bowed down and prostrated themselves exclaiming:

Congregation
“Blessed is God’s sovereign, glorious name forever.”
And the High Priest finished pronouncing The Name as the congregation finished their response, and proclaimed to them:

“YOU SHALL BE PURE”
In thy goodness, God, bestir thy mercy and forgive the Tribe of thy Temple servants.

Congregation is seated
And thus did the High Priest pray:

O God Eternal, I confess on behalf of the House of Israel: They have sinned, they have been perverse, they have transgressed before thee.

O God, I beseech thee by thine Ineffable Name: Grant atonement for the sins, the wrong-doings and transgressions which thy people, the House of Israel, have committed before thee, in accordance with what is written in the Torah of Moses, thy servant, as transmitted to him from thee:

“For on this day shall atonement be made for you to purify you; from all your sins before the Eternal…”

May our leaders fulfil the ideal voiced by thy prophet:

The law of truth was in their mouths, And iniquity was not found on their lips; In peace and equity they walked before me, And turned many away from wrong; The lips of the priest shall guard knowledge, And Torah shall they seek from their mouths, For they are messengers of the Eternal of hosts.

And having confessed for his co-workers in the spiritual life of the nation, the High Priest again approached the Altar, now with the burden of the sins of the whole nation on his heart. As he lay his hands on the Azazel-goat which was symbolically to carry away upon itself into the wilderness the sins of the whole repentant People, the High Priest said the confession again, this time on behalf of the whole Congregation of Israel.

And he prayed for them on this most solemn day.
Rabbi

The whole service of confession and supplication concluded, the High Priest came forth to the assembled multitude who were anxious to see his face.

The joy in his countenance reflected the conviction that he had achieved forgiveness for himself, his household, his brethren of the priesthood, and for the whole Congregation of Israel.

The joy of that conviction conveyed itself to the hearts of the vast multitude. Thanksgiving and praise burst from their lips.

In united chorus they sang to thee, O God, who forgives the sins of those who sincerely turn, and return to thee.

Congregation

Grant that ours may be the joy of pardon which filled the hearts of those who saw the High Priest as he came forth from the Sanctuary to be among the people.

Rabbi

Give us the vision, the strength and the insight to gather the spiritual harvest of this great day.

Grant that we may not be swept along by the currents of the passing hour.

Help us to serve thee and life more conscientiously as members of the House of Israel, bringing our gift in our day to the spiritual treasury of Jewish life through our personal lives, our homes, our schools, our synagogues and our community.
Grant unto us, O God, the understanding that what we help build in the Land of Israel is not being built only for others. We too are the beneficiaries of the rebuilding. We rejoice as we witness so many of our people living free in the Jewish state, among them our own children and relatives, and Jews rescued from oppressive conditions in other lands. And we acknowledge the truth that Zion is more than a place. It embodies the ideal expressed in thy prophet’s word:

כִּי נָצִּיל חֲצָא חָרֵם, וְהָרָבָּרֵי-יוֹתָה מִרְוֹשׁלִים:

For, out of Zion shall go forth Torah,
And the word of the Lord from Jerusalem.

Congregation

May we help not only in building a land for human beings but also a center for the human spirit, from whose midst will flow spiritual inspiration and strength to the Jewish People everywhere, and to humanity, in all corners of the earth.

Rabbi

And now before we conclude the service, reminiscent of the Atonement Day Service in the Temple on Mount Moriah, we would close in the spirit of the prayer with which the High Priest concluded the service on this most solemn day:

May we be worthy heirs of the message of the Jewish past, and worthy transmitters of the life of the House of Israel.

Grant, O God, that thy name and the name of the House of Israel may be sanctified through our noble striving on behalf of our community.

Rabbi

And now, having reviewed the solemn services of Temple days, we recall the sorrow felt by our ancestors who grieved when they remembered Zion.

Compelled to take into their hand the wanderer’s staff, their sufferings at the hands of savage and brutal people only intensified their longing for Zion as they reviewed the ancient Temple service held in Zion, and prayed for the day of return and restoration.

Congregation

We thank thee, our God and God of our ancestors, for the return of our people to Eretz Yisrael, our homeland. The tears shed by centuries of our ancestors have become the rainbow of joy in the life of their descendants.

Grant, O God, that we may continue to show gratitude to thee by participating in the strengthening of the ancient, but always new, State of Israel.

May we be secure in knowing that every Jew can find liberation of body and freedom of soul in Eretz Yisrael.
Responsively

Our God and God of our ancestors: Grant that this year may be for all thy people a year of spiritual and material blessing.

Cause peace to reign in our land and over all the earth.

Let happiness and prosperity prevail in our homes and our communities.

Bless our fields with plenty; crown our labors with success.

Unto the afflicted send comfort; unto the suffering, thy gracious help.

Adorn our dwellings with contentment, and keep trouble and sorrow far removed from us.

Let our children grow up in reverence for thee and with love of Torah.

Assist our efforts for all good and noble undertakings.

Bless our beloved country with peace at home and abroad.

May the House of Israel and the Land of Israel prosper and thrive in the coming year.

And as the High Priest, with thought in mind of the inhabitants of the Valley of Sharon who lived in peril of sudden earthquakes, prayed:
SELIHOT

EL MELECH YOSHEV

God and Sovereign enthroned in mercy,
Who rules the world with loving-kindness,
Pardoning thy people their transgressions,
Causing these again and again to pass away,
Abounding in pardon and forgiveness,
Dealing mercifully with sinners who are but mortal,
Not requiring them in accordance with the evil of their deeds—

God, who hast taught us through Moses,
To recite thy thirteen attributes.
Remember unto us this day the covenant of the thirteen,
When of old thou taught them to Moses, meekest of men,
Even as it is written in thy Torah:
And the Eternal revealed himself in the cloud,
And Moses stood there with him,
And he called the name of the Eternal,

And the Eternal passed by before him and proclaimed:


And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

SELIHOT

EL MELECH YOSHEV—GOD’S THRONE OF MERCY

We recite God’s thirteen attributes of mercy, and rely upon them for forgiveness.
Yisrael Avadecha

Israel thy servants, assembled unto thee,
For thy pardon yearning, to thee now bring their plea;
O, accept their pleading, like sacrifice of old—
Thou who showest kindness to myriads untold.

Israel thy servants, now bending low the head,
Bow to thee, Almighty, their hands in prayer outspread;
O, accept their pleading, like incense brought of old—
Thou who showest kindness to myriads untold.

Israel thy servants, on thee alone rely,
To thy mercies turning, to thee for help they cry;
O, accept their pleading, like offerings of old—
Thou who showest kindness to myriads untold.

Israel thy servants, uneasy and afraid,
Conscious of wrong-doings, their hearts cry out dismayed;
O, accept their pleading like altar-gifts of old—
Thou who showest kindness to myriads untold.

Israel thy servants, now come, in deep travail,
On thy love relying, though they in good deeds fail;
O, accept their pleading, their contrite hearts behold—
Thou who showest kindness to myriads untold.

Yisrael Avadecha

Accept our Musaf prayers as if they were the Musaf sacrifice of old.

Yisrael Avadecha

Accept our Musaf prayers as if they were the Musaf sacrifice of old.
Sh’ma Kolaynu

Hazzan, then Congregation

Hear our voice, Eternal our God, spare us and have compassion;
Accept our prayer in thy gracious love.

Hazzan, then Congregation

Turn us back to thee, O Eternal. We are ready to return. Renew
our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of
our mouths and the meditation of our hearts be acceptable in thy sight, O Lord,
our Strength and our Redeemer.]

Hazzan, then Congregation

Banish us not from thy presence; deprive us not of thy sacred spirit.

Hazzan, then Congregation

Cast us not off in our old age; forsake us not when our strength
declines.

Hazzan

Forsake us not, O Eternal; be not far from us, O our God;
Give us a sign of acceptance. May our adversaries see and be humbled.
For thou, O Eternal, art our aid and comfort.
Our hearts turn in hope to thee; thou wilt answer us, O Lord
our God.

In God’s House of Prayer, we seek to be heard,
to be loved, and to have our prayers accepted.

Hazzan, then Congregation

שמע קהלנו, ואלוהינו חס ומרום עינינו.

Hazzan, then Congregation

הלבבים וברכים וברחים את חפלהנו.

Hazzan, then Congregation

אלحلول מלאכותיך. ורזך קדרות אל חקך ממונה.

Hazzan, then Congregation

אלحلول לצלך קדחה. כלכלה חפוה אל צעבוה.

Hazzan

אלحلول אל אלוהינו. אל הרחק ממונה:

עשה ענני אוף לוחבה. ויארח שוגנינג ורבשה.

כי אפחה אל תורעתי נוכחותו:

כי כל אל מאטלג. אפחה תענה אדוני אלוהינו.

Our hearts turn in hope to thee; thou wilt answer us, O Lord
our God.
Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

For

We are thy people, and thou art our God.
We are thy children, and thou art our Father.
We are thy servants, and thou art our Master.
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Guardian.
We are thine inheritance, and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.
We are thy work, and thou art our Creator.
We are thy treasured ones, and thou art our Beloved.
We are thy people, and thou art our King.
We are thy beloved, and thou art our Friend.
We are thy followers, and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.
VIDUI—Confession

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong. We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.

VIDUI—Confession

We are mindful of our sins, and humbled by God’s willingness to forgive the repentent.

אָלָלְהֵנוּ אָלָלְהֵנִי אֶבּוֹתֵינוּ. אַנְאָה חַבָּא לֶפַּיְךְ הַפָּלְטָנוּ. זֶא עלְּתָלְסָלֵנוּ מְחַמְּתָנֵנוּ שְׁאָרָה אַנְתָּהּ זֶּה פּוּנֵי יָתְשָׁם צָרְךָ. לִזֵּרֵךְ לֶפַּיְךָ קָרֵיָה אָבִּיהֵנוּ אָבִּיחוֹוֹ לְאַחֲרֵנִי שְׁאָרָה אָבִּיָּהּ.

אני אתהتطנים:

אָשָׁמֵנִי. בָּאָדַם. בָּאָדַם כָּפָר. יַעֲנֵנִי.

הַרְשָׁעֵנִי. אָדָם. מְשָׁמֵנִי. סָפָלֵנוּ שָׁעְרָה. יַעֲנֵנִי.

רֵע. כְּבָדָנִי. לַעֲמָד. מְאַדּוֹנִי. סָפָרֵנוּ. יַעֲנֵנִי.

פָּשַׁעְנוּ. צָרָנוּ. קַשְׁוָנוּ. רַשְׁעָנוּ. יַעֲנֵנִי.

הַיְּעַבְּרֵנִי. חַרְצֵנִי. תַּחֲנוּנִי.

כּוֹרְנִי מְכַשְׁתֵּדָקִי מְמַשְׁפֵּטֵךְ הוֹסֵבֵם לֵמִי קַשָּׁה לָנוּ. זֶא מָחֵה צָדֵיק.

עַל כָּל חָבָאֵךְ בָּלָדָנוּ. כָּיְמָה עַתָּה אֲשָׁמֵנִי הָרְשָׁעֵנִי:

הַרְשָׁעֵנִי פָּשַׁעְנֵנוּ לֵבָּךְ נִמְשָׁעֵנִי. זֶה בָּלָדָנוּ לָזַעְוֵנוּ זֶרֶם רַשָּׁע.

וֹרָשׁ לֶכְּל רַשָּׁע. כּוֹחַסְנוּ עַדְיִלֵיכָהּ. וּבָנ לְמַעַרְךְ וָאָשׁ גָּאָה:

מְקַשְּבֵנָּהּ יוֹשְבֹּת אֲלִימֵיהּ מְכַשְּתֵּדָקִי זֶא אֲלָלְהֵנוּ אֶבּוֹתֵינוּ קַשָּׁה לָנוּ.
Our God and God of our ancestors: Pardon our sins on (this Sabbath-day and on) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,
And for our sins committed through ignorance;
For our sins committed through haughtiness of spirit,
And for our sins committed knowingly and with cunning;
For our sins committed through wrong done to others,
And for our sins committed through illicit relationships;

Our God and God of our ancestors: Pardon our sins on (this Sabbath-day and on) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,
And for our sins committed through ignorance;
For our sins committed through haughtiness of spirit,
And for our sins committed knowingly and with cunning;
For our sins committed through wrong done to others,
And for our sins committed through illicit relationships;
For our sins committed through neglect of parents and teachers,
And for our sins committed through violence;
For our sins committed through unclean speech,
And for our sins committed through the evil inclination;
For our sins committed through deceit and falsehood,
And for our sins committed through being scornful;

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

For our sins committed in business pursuits,
And for our sins committed through usury;
For our sins committed through lascivious speech,
And for our sins committed through pride;
For our sins committed through throwing off the yoke of religious responsibility,
And for our sins committed by ambushing a friend;
For our sins committed through levity,
And for our sins committed by racing to do evil;
For our sins committed through perjury,
And for our sins committed through breach of trust;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

For our sins committed through neglect of parents and teachers.
And for our sins committed through violence.
For our sins committed through unclean speech.
And for our sins committed through the evil inclination.
For our sins committed through deceit and falsehood.
And for our sins committed through being scornful.

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

For our sins committed through neglect of parents and teachers.
And for our sins committed through violence.
For our sins committed through unclean speech.
And for our sins committed through the evil inclination.
For our sins committed through deceit and falsehood.
And for our sins committed through being scornful.

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.
EVENING SERVICE FOR ROH HASHANAH

MORNING SERVICE FOR ROH HASHANAH AND YOM KIPPUR

MORNING SERVICE FOR ROH HASHANAH

ADDITIONAL SERVICE FOR ROH HASHANAH

TASHLICH

AFTERNOON SERVICE FOR ROH HASHANAH

EVENING SERVICE FOR YOM KIPPUR

MORNING SERVICE FOR YOM KIPPUR

YOM KIPPUR TORAH SERVICE

ADDITIONAL SERVICE FOR YOM KIPPUR

Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forger of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallow (the Sabbath,) the People of Israel and the Day of Atonement.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

A VODAH

The Promise of God’s return to Zion.
HODA-AH

The Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

HODA-AH

Thanksgiving.

The congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.
Rabbi’s Prayer

Almighty God, Source of all our blessings! Hearken we pray thee to the benediction which we have pronounced upon this Congregation of Israel, in accordance with the blessing handed down to us through Moses thy servant. Bestow thy loving and protecting blessing upon all who trustfully look to thee. Bless thy children in their material needs; bless them in their spiritual requirements. And above all, bless our homes and our nation, bless the Land of Israel and all humanity, with peace. May uninterrupted peace reign in our hearts as the result of this most holy day, so that we may live in peace and close our eyes in peace, secure in the trust that our souls will surely return to thee, our God and God of our ancestors, who, when our life on earth is complete, will bless us with the crowning gift of divine light and peace everlasting. Amen.

The Ark is closed

The Priestly Benediction

אלהים אלהים ברכה ברכה המשלשה בהוראה
הכומרה על יד משח ברכה האמורוה ופי אחרון ובני חכמים
עם קדושה. כהנה:

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

ברכה. יהוד. אמרות.
May the Lord bless you and protect you. Amen.

ה켜ת. יהוד. אמרות. אלהים. ורדך.
May the Lord cause his face to shine upon you
and be gracious unto you. Amen.

ישע. יהוד. אמרות. אלהים. 씨. השלום.
May the Lord lift his countenance
toward you and grant you peace. Amen.
Adir Bamarom

God whose presence embraces the entire universe with thy might; thou art Peace and thy name is Peace.

Grant that our portion and that of all thy people, the House of Israel, and of all who dwell on earth, may be life and blessing, to be used for the preservation of peace on earth. Amen.

Sim Shalom

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

And may it be as it is written:

For by faith in me are your days increased, and years of life added.

Inscribe us in the book of life, as it is written:

And you who cleave to the Eternal your God, are all of you alive this day.
**Hayom Tiamtzaynu**

This Day: Strengthen our souls; Amen.
This Day: Bless us; Amen.
This Day: Raise our spirits; Amen.
This Day: Be mindful of us; Amen.
This Day: Inscribe us for a happy life; Amen.
This Day: Give ear to our plea; Amen.
This Day: Accept our prayer in thy gracious love; Amen.
This Day: Sustain us with thy righteous might; Amen.
This Day: Bring us closer to thy service so that it may be well with us all our days, and that we may be spiritually alive, as on this day; and may righteousness, life and peace be our portion and that of the House of Israel and all who dwell on earth, evermore.

Blessed art thou, O Lord, ever-present source of peace.

---

**Hayom Tiamtzaynu**

*This Day! Its Greatness! Its Promise!*

 Damen, erhöhen wir unsere Seele. Amen.
Damen, segne uns. Amen.
Damen, denken wir an uns. Amen.
Damen, schreiben Sie uns für eine glückliche Zukunft. Amen.
Damen, hören Sie unseren Dank. Amen.
Damen, akzeptieren Sie unsere Gebete in Deinem gnädigen Liebe. Amen.
Damen, stützen Sie uns mit Deiner gerechten Macht. Amen.
Damen, bringen Sie uns näher zu Deinem Dienst, damit es uns allen gut gehen möge, und dass wir geistig lebendig sein werden, wie auf diesem Tag; und dass Recht, Leben und Frieden unser Portion und jene des Hauses Israel und aller, die auf der Erde wohnen, ewig mögen sein.

Blessed art thou, O Lord, ever-present source of peace.
Kaddish Shalem

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
There is none like our God,
There is none like our King,
Who is like our God,
Who is like our King,
Let us give thanks to our God,
Let us give thanks to our King,
Blessed, praised is our God,
Blessed, praised is our King,
Thou, indeed, art our God,
Thou, indeed, art our King,
Thou art God before whom our ancestors brought their pleasing offerings of incense.
Minḥah

Afternoon Service for Yom Kippur
ASHRAY

Happy are they who dwell in thy house,
Forevermore shall they praise thee.
Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

I will exalt thee my God, O King,
And praise thy name forever and ever.
Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.
One generation praises thy works to another;
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.
They tell of the power, of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.
The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.

The Lord is good to all,
And his mercies are over all his works.
All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.
They shall tell of thy glorious kingdom,
And discourse upon thy might;
Making known thy mighty deeds to all,
And the glory of thy majestic reign.

Psalm 145

A Psalm of David.

Happy are they who dwell in thy house,
Forevermore shall they praise thee.
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, O King,
And praise thy name forever and ever.

Great is the Lord and mightily to be praised;
His greatness cannot be fathomed.

One generation praises thy works to another;
They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,
He is forbearing and abounding in kindness.

The Lord is good to all,
And his mercies are over all his works.
All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.
They shall tell of thy glorious kingdom,
And discourse upon thy might;
Making known thy mighty deeds to all,
And the glory of thy majestic reign.
Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.
The Lord upholds all who fall,
And lifts all who are bowed down.
The eyes of all look with hope to thee,
And thou givest them their food in its time.
Thou openest thy hand,
And satisfieth the desire of all that live.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is nigh to all who call upon him,
To all who call upon him in truth.
He fulfills the desire of those who revere him;
He hears their anguish and helps them.
The Lord safeguards all those who love him;
While all the wicked he brings to naught.
My mouth shall utter the praise of the Lord,
And may all flesh praise his holy name forever.
And so, let us, indeed, praise the Lord,
Let us praise him now and ever.
Hallelujah! Praise ye the Lord!

**Uva L’tzion**

And there shall come a redeemer to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit which rests upon you and my words which I have put into you shall never depart from you and your children and your children’s children henceforth and evermore.
And thou art holy, enthroned on the praises of Israel. And the heavenly beings called one to the other and said:

Holy, Holy, Holy is the Lord of Hosts, the whole world is full of God's Glory.

And the wind lifted me up, and I heard from behind me a loud, thundering sound: The glory of the Lord is praised throughout creation.

The Lord shall reign forever and ever.

Lord, God of Abraham, Isaac and Israel, our patriarchs, keep this faith forever in the heart of thy people, and direct their heart toward thee. God who is merciful forgives, he will not destroy; God forgives time and again, and restrains his full condemnation. For thou, Lord, art good and forgiving, and filled with compassion for all who call upon thee. Grant truth to Jacob, faithfulness to Abraham, as thou swore to our ancestors in days of old.
Blessed is the Lord who daily cares for us; thou, O God, art our help evermore.
The Lord of hosts is with us; the God of Jacob is eternally our refuge.
Lord of hosts, happy is the one who trusts in thee.
Lord and King, send us thy deliverance; answer us when we call unto thee.

Blessed is our God who has created us to reveal his glory, and has brought us nigh to his service; who has given us the Torah of truth, and thus planted eternal life within us. May he open our hearts to his teaching, and put within us reverence and love for him, that we may do his will, and serve him with a perfect heart, and not labor in vain.

May it be thy will, Lord our God and God of our ancestors, that we observe thy laws in this life, and be privileged to attain goodness and blessing in Messianic days and the world to come. May our whole beings sing praises to thy glory, and not be silent. Lord my God, I will thank thee forever.

Blessed is the one who trusts in the Lord; for the Lord shall be his protection.
Trust in the Lord evermore; for in God eternal is our everlasting source of strength.
They that love thee trust in thee; for thou, O Lord, dost not forsake them that seek thee.
The Lord was pleased to do it for his people’s sake; he made the Torah great and glorious.
The Torah Service

There is none like thee, Lord, among them acclaimed as divine; and there are no works like thine.

Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations.

The Lord reigns; the Lord has reigned; the Lord will reign: forever and ever!

The Lord gives strength to his people; the Lord blesses his people with peace.

Father of mercy: Graciously show kindness unto Zion; restore thou the walls of Jerusalem.

Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:

Give aid, O Lord, and let thine enemies be scattered; let them that oppose thee flee from before thee.

For, out of Zion shall go forth the Law and the word of the Lord from Jerusalem.

Blessed is he, who in his holiness gave the Torah to his people Israel.
Hazzan, then Congregation

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

Hazzan, then Congregation

One is our God. Great is our Lord. Holy and revered is his name.

Hazzan

Proclaim with me the greatness of the Lord, and let us exalt his name together.

Thine, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the kingdom, O Lord, and thou art supreme over all. Exalt the Lord and bow down at his footstool. Holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy.

The Torah is raised on high

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive all of you this day. Blessed is he, who in his holiness gave the Torah to his people Israel.
THE TORAH Blessings

Before the Aliyah is read, the honoree called to the Torah says:

ברוך אֶחְיֵהוּ ה’ נָא.
Praise the Lord, Source of all blessing.

The Congregation responds, and then the honoree repeats:

ברוך אֶחְיֵהוּ ה’ נָא.
Praised be the Lord, Source of all blessing, forevermore.

The honoree continues:

ברוך אֶחְיֵהוּ ה’ נָא.
Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

After the Aliyah has been read, the honoree says:

ברוך אֶחְיֵהוּ ה’ נָא.
Blessed art thou, Lord our God, Ruler of the universe, who hast given us the Torah of truth and hast thereby planted in us everlasting life. Blessed art thou, O Lord, Giver of the Torah.

INTRODUCTION TO THE TORAH Reading

The section of the Torah read this afternoon, Chapter 19 of Leviticus, is one of the exalted parts of Scripture. It opens with the great words “Holy shall you be even as I the Eternal your God am holy,” and ends with the exalted expression of human responsibility one to another, “And so you shall love your neighbor as yourself.” The road to loving one’s neighbor as oneself is indicated in this Torah reading by injunctions concerning reverence for parents, consideration for the orphan and the underprivileged, respect for truth, consideration for the employee, even-handed justice, respect for the sanctity of human personality, and other injunctions concerning human relations.

Traditionally Leviticus 18 is read at Yom Kippur Minḥah time.

It concerns itself with laws of sexual morality. It is included in this edition in the Additional Prayers, Hymns, and Readings section.
**Torah Reading**

**Leviticus 18:1–5; 19:1–18**

**Leviticus 18:1–5**

1 And the Lord spoke to Moses saying:
2 Speak to the Children of Israel and say to them: I am the Eternal your God.
3 According to the deeds of the land of Egypt, where you have dwelt, you shall not do; and according to the deeds of the land of Canaan whither I am bringing you, you shall not do; and in their statutes you shall not walk.
4 My laws shall you practice and my statutes shall you observe, to walk in them; I am the Eternal, your God.
5 And you shall keep my statutes and my laws which humanity, observing them, shall live through them; I am the Eternal.

**Leviticus 19:1–18**

1 And the Lord spoke to Moses saying:
2 Speak to all the Congregation of the Children of Israel and say to them: Holy shall you be even as I, the Eternal your God am holy.
3 You shall revere each one father and mother, and my Sabbaths you shall keep; I am the Eternal, your God.
4 You shall not turn to idol worship; and idols cast by people you shall not make for yourselves; I am the Eternal, your God.
5 And when you bring a sacrifice offering to the Eternal, it should be a free-will offering.
6 It must be eaten on the day of the offering or on the next day; anything left over on the third day must be burnt.
7 If any part thereof is eaten on the third day, it will not be acceptable as an offering.
8 And anyone who eats thereof shall incur sin because he profaned that which had been dedicated to the Eternal. That soul shall be cut off from the people.  
9 And when you reap the harvest of your land you may not reap the corners of your field nor gather the stray ears of the harvest  
10 nor glean your vineyard bare. For the poor and for the stranger shall you leave them; I am the Eternal, your God.

11 Steal not nor cheat nor lie one to another.  
12 Swear not falsely in my name and thus desecrate the name of the Eternal your God; I am the Eternal.  
13 Oppress not your neighbor nor rob him. Keep not with you overnight the pay of your hired laborer.  
14 Do not curse the deaf nor put a stumbling block before the blind; and so shall you show reverence toward the Eternal your God; I am the Eternal.

15 Do no evil in judgment by showing partiality to the poor or by deference to the powerful; fairly shall you judge others.  
16 Go not up and down as a talebearer among your people, nor stand by idly when the blood of another is in danger; I am the Eternal.  
17 Hate not your kin secretly; rebuke him for wrongdoing and so bear no sin on his account.  
18 Have no feelings of vengeance or grudge against your fellowmen and so shall you love your neighbor as yourself; I am the Eternal.

The Sefer Torah is lifted high and the Congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.
**INTRODUCTION TO THE HAFTARAH:**

**THE BOOK OF JONAH**

The prophet Jonah is a strange phenomenon among the prophets in the Bible. Out of love for the honor of the name of God, Jonah flees from his duty as a prophet. He had been charged to go to the people of the wicked city of Nineveh and pronounce the doom of that city. But Jonah fears that if the people know the threat under which they live because of their evil deeds, they will repent, and God will relent. The prophecy in the name of God would thus seem false, and, in Jonah’s view, the fear of God would be diminished.

Jonah, however, gravely misunderstood his role as a prophet, as well as God’s doctrine of repentance. God’s purpose in sending Jonah with the prophecy was not to foretell the future, but to give the Ninevites the opportunity to repent and escape doom.

In his mistaken zeal for the honor of the name of God, the prophet flees, and after many vicissitudes and great suffering finally goes to Nineveh and pronounces the prescribed prophecy. The people are stirred to repentance and the city escapes the destruction.

Jonah is now disconsolate and dejected. In the night, a towering plant has sprung up that gave him shade but by morning the plant had died and Jonah bemoaned its fate. He is then told: For a plant you felt sorry; but you had no pity on Nineveh and its people.

This story of Jonah has a great message, the message of forgiveness following sincere repentance. Unfortunately the episode in the story of Jonah having been swallowed by a huge fish, has blinded some minds to the deep meaning of the story. It remains a great story—the story of the prophet who misunderstood the great message of Atonement Day, that it is never too late in God’s sight for repentance and reconciliation.

This message receives added light from the verses from the prophet Micah read as part of the Haftarah at the conclusion of the reading of the Book of Jonah. This verse is also part of the Tashlich Service for Rosh Hashanah afternoon, and the Haftarah for Shabbat Shuvah, the Sabbath between Rosh Hashanah and Yom Kippur.
The Book of Jonah

Chapter 1

1 The command of the Eternal came to Jonah, the son of Amittai: 2 Arise and go to that great city, Nineveh, and pronounce her doom, for the wickedness of the people has come before me. 3 But Jonah proceeded to flee to Tarshish from before the Eternal. He went down to Jaffa and found a ship sailing for Tarshish. He paid for the passage and sailed on it, planning to reach Tarshish with those on board,—he fleeing from before the Eternal. 4 But the Eternal hurled a furious wind over the sea. A great storm set in over the sea and those on ship thought that she would be wrecked. 5 The sailors frightened, supplicated each one to his own god. They then threw the ship’s cargo overboard in order to lighten her. Jonah, however, had gone below. He lay down and fell into a heavy sleep. 6 The captain of the ship approached him and said: Why are you sleeping? Get up and pray to your God; perhaps your God will intervene for us so that we do not perish. 7 Then said they to one another: Come let us cast lots to find out through whom this calamity has befallen us. So they cast lots and the lot fell upon Jonah. 8 They now said to him: Please tell us, you through whom this calamity has befallen us—what is your occupation and where do you come from? What is your country and to what nation do you belong? 9 And Jonah told them: I am a Hebrew and I worship the Eternal, the God of the heavens, who made the sea and the dry land. 10 Overcome by a great fear the men then said to him: What have you done? For he had told the men that he was fleeing from before the Eternal. 11 They then said: What shall we do with you that the sea might become calm for us? For the sea was 

The Eternal commanded Jonah, the son of Amittai:

2. Arise, go to the great city of Nineveh and proclaim its doom, for the wickedness of the people has reached Me.

3. But Jonah ran away to Tarshish from the Eternal. He went down to Jaffa and found a ship sailing for Tarshish. He paid for the passage and sailed on it, running away from the Eternal. 4. But the Eternal hurled a violent wind over the sea. A great storm set in over the sea, and those on board thought the ship would be wrecked.

5. The sailors feared and each supplicated his own god. They then threw the ship’s cargo overboard in order to lighten her. Jonah, however, had gone below. He lay down and fell into a deep sleep.

6. The captain of the ship approached him and said: Why are you sleeping? Get up and pray to your God; perhaps your God will intervene for us so that we do not perish.

7. Then they said to one another: Let us cast lots to determine who among us has brought this calamity upon us. So they cast lots and the lot fell upon Jonah.

8. They now said to him: Please tell us, you through whom this calamity has befallen us—what is your occupation and where do you come from? What is your country and to what nation do you belong?

9. And Jonah told them: I am a Hebrew and I worship the Eternal, the God of the heavens, who made the sea and the dry land.

10. Overcome by a great fear the men then said to him: What have you done? For he had told the men that he was fleeing from before the Eternal.

11. They then said: What shall we do with you that the sea might become calm for us? For the sea was 

The Eternal commanded Jonah, the son of Amittai:

1. Arise, go to the great city of Nineveh and proclaim its doom, for the wickedness of the people has reached Me.

2. But Jonah ran away to Tarshish from the Eternal. He went down to Jaffa and found a ship sailing for Tarshish. He paid for the passage and sailed on it, running away from the Eternal.

3. But the Eternal hurled a violent wind over the sea. A great storm set in over the sea, and those on board thought the ship would be wrecked.

4. The sailors feared and each supplicated his own god. They then threw the ship’s cargo overboard in order to lighten her. Jonah, however, had gone below. He lay down and fell into a deep sleep.

5. The captain of the ship approached him and said: Why are you sleeping? Get up and pray to your God; perhaps your God will intervene for us so that we do not perish.

6. Then they said to one another: Let us cast lots to determine who among us has brought this calamity upon us. So they cast lots and the lot fell upon Jonah.

7. They now said to him: Please tell us, you through whom this calamity has befallen us—what is your occupation and where do you come from? What is your country and to what nation do you belong?

8. And Jonah told them: I am a Hebrew and I worship the Eternal, the God of the heavens, who made the sea and the dry land.

9. Overcome by a great fear the men then said to him: What have you done? For he had told the men that he was fleeing from before the Eternal.

10. They then said: What shall we do with you that the sea might become calm for us? For the sea was
becoming increasingly stormy. 12 Then said Jonah to them: Take me and cast me into the sea so that the sea will become calm for you, for I know that it is because of me that this great storm has come upon you. 13 The men, however, rowed hard to bring the ship to land but it was beyond their strength for the sea raged ever wilder around them. 14 They then cried out to the Eternal: O Eternal, we beseech thee, let us not perish because of this man’s life; hold us not guilty of the shedding of innocent blood; thou thyself hast acted in accordance with thy desire. 15 Then, lifting Jonah, they threw him into the sea and the sea ceased its fury; 16 whereupon, in great awe of the Eternal, they sacrificed to the Eternal and made vows.

Chapter 2
1 Now the Eternal appointed a great fish to swallow Jonah and Jonah was inside the fish three days and three nights; 2 and from within the fish Jonah prayed to the Eternal his God. 3 And Jonah said:

In my affliction I called to the Eternal,
And he answered me;
From within the grave I cried,
And thou didst hear my voice.

4 Thou had cast me into the deep,
Into the heart of the sea;
The floods encircled me,
All thy breakers and thy waves swept over me.
5 I thought: I am banished from thy presence;
O that once again I might look at thy holy Temple!
6 The waters compassed me about, imperiling my life;
The deep enclosed me, sea-weeds wrapped around my head.

12 Then said Jonah to them: Take me and cast me into the sea so that the sea will become calm for you, for I know that it is because of me that this great storm has come upon you. 13 The men, however, rowed hard to bring the ship to land but it was beyond their strength for the sea raged ever wilder around them. 14 They then cried out to the Eternal: O Eternal, we beseech thee, let us not perish because of this man’s life; hold us not guilty of the shedding of innocent blood; thou thyself hast acted in accordance with thy desire. 15 Then, lifting Jonah, they threw him into the sea and the sea ceased its fury; 16 whereupon, in great awe of the Eternal, they sacrificed to the Eternal and made vows.

Chapter 2
1 Now the Eternal appointed a great fish to swallow Jonah and Jonah was inside the fish three days and three nights; 2 and from within the fish Jonah prayed to the Eternal his God.
3 And Jonah said:

In my affliction I called to the Eternal,
And he answered me;
From within the grave I cried,
And thou didst hear my voice.

4 Thou had cast me into the deep,
Into the heart of the sea;
The floods encircled me,
All thy breakers and thy waves swept over me.
5 I thought: I am banished from thy presence;
O that once again I might look at thy holy Temple!
6 The waters compassed me about, imperiling my life;
The deep enclosed me, sea-weeds wrapped around my head.
7 I sank to the base of the mountains,
The earth was closing its bars upon me forever;
But thou, Eternal my God, from the grave thou upraised me.
8 When my soul grew faint I remembered the Eternal,
And I prayed unto thee, toward thy holy Temple.
9 They that regard lying vanities desert their true source of kindness,
But as for me I shall bring to thee my offering with thanksgiving;
10 That which I have vowed, I shall do;
Deliverance comes from the Eternal.

Chapter 3
1 Then came the command of the Eternal to Jonah a second time.
2 Go up to Nineveh, the great city, and deliver the proclamation which I have proclaimed to you.
3 So, Jonah proceeded to Nineveh in accordance with the command of the Eternal. Now, Nineveh was a great city in the sight of God, requiring three days to traverse it.
4 Jonah penetrated into the city, to the distance of one day’s journey and then proclaimed: Forty days more and Nineveh shall fall.
5 Now the people of Nineveh believed God.
They proclaimed a fast and put on sackcloth, high and low alike.
6 And when the news reached the king of Nineveh he rose from his throne, put off his royal robe, covered himself with sackcloth and sat in ashes.
7 He then published a proclamation in Nineveh which read: In the name of the king and his nobles! Neither man nor beast, nor cattle nor sheep shall taste anything. The animals shall not go out to pasture nor drink water.
8 All shall be in sackcloth, man and beast. And all the people shall pray earnestly unto God. All must leave their evil way and their violent deeds.
9 Who knows, if the Eternal...
nation repent, God will relent and turn from his wrath and we perish not? 10 When God saw their deeds, that they were repenting of their evil way, God relented and did not inflict upon them the punishment whereof he had spoken.

Chapter 4

1 This distressed Jonah greatly and he was angry; 2 And he prayed to the Eternal: O God Eternal,—was not this my plea when I was still at home? Therefore did I hasten to flee to Tarshish, for I knew that thou art God, gracious and compassionate, long-suffering and abounding in kindness, and that thou would relent. 3 And now, O Eternal, I pray thee to take my life away for death to me is now preferable to life. 4 And the Eternal said: Are you right in being angry? 5 Jonah then went outside the city and stayed on the east side thereof. He made for himself a shelter and sat in it in the shade, waiting to see what will happen in the city. 6 Now God caused a gourd to sprout and tower above Jonah that it might provide shade over his head to save him from discomfort; and Jonah was happy because of the gourd which filled him with great joy. 7 The next morning, at dawn, God caused a worm to gnaw the gourd until it withered. 8 Now when the sun arose God caused a smelting east-wind to blow and the sun beat down on the head of Jonah so that he became faint, and again he longed to die, saying: Death is preferable to life. 9 Then said God to Jonah: Are you right to be angry because of the gourd? And he answered, yes, to the point of death. 10 Then said the Eternal: You had pity on the gourd, though you toiled not over it, nor made it grow—a plant that sprang up in the night and perished in the night. 11 But as for me I was not to take pity on Nineveh, the great city with its more than a hundred, twenty thousand infants that know not their right hand from their left, and its many cattle?
**Blessings After the Haftarah**

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gave us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.

**Micah 7:18–20**

18 Who is God like thee? Thou forgivest and pardonest the sin and transgression of the remnant of thy people. Thou dost not retain wrath forever because thou delightest in kindness. 19 Thou wilt again bestow mercy upon us and suppress our iniquities; and thou wilt cast into the depths of the sea all our sins. 20 Thou wilt deal faithfully with Jacob, and kindly with Abraham, as thou didst promise our ancestors in the days of old.

**BLESSINGS AFTER THE HAFTARAH**

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations. Thou art faithful in fulfilling thy word, in accomplishing all that thou hast spoken because thou art the God of truth and justice.

Faithful art thou, O Lord our God, and faithful are thy words which thou gave us through thine inspired prophets. None of them will return fruitless for thou, O God and king, art faithful and merciful. Blessed art thou, O Lord, who art faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, O Lord, whom we pray to cause Zion to rejoice with her children.

Cause us to rejoice, O Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and no other will inherit his honor, because in thy holy name thou hast promised him with an oath that his light will never be extinguished. Blessed art thou, O Lord, Shield of David.
THE RETURN OF THE SEFER TORAH TO THE ARK

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

God’s splendor is on earth and in the heavens;
He has increased the strength of his people;
Glory to all his faithful servants,
To the Children of Israel, the people called to his service.
Hallelujah! Praise ye the Lord!

Psalm 24

To David, A Psalm.
The earth is the Lord’s and the fullness thereof,
The world and those who dwell therein.
God founded it upon the seas,
And established it upon the waters.
Who may ascend the mountain of the Lord,
And who may stand in this holy place?
Someone with clean hands and a pure heart,
Who has not set desire upon vanity
And has not sworn deceitfully.
Such a person shall receive a blessing from the Eternal,
And the reward of righteousness from the God of deliverance.
Such is the generation of them that seek thee,
That seek thy presence, O God of Jacob.
Lift up your heads, O gates,
And be lifted up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
The Lord, strong and mighty,
The Lord, mighty in battle.
Lift up your heads, O gates,
Yes, lift them up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
Indeed, the Lord of hosts is the King of glory. Selah!

As the Sefer Torah is returned to the Ark
When the Ark rested, Moses would say:
Abide, O Lord, among the myriads of the families of Israel.
Arise, O Lord, be settled, thou and the Ark of thy power.
Thy priests shall be robed in righteousness, and the faithful will rejoice.
For the sake of David, thy servant, do not turn back the approach
of the Messiah.
I give you good instruction, forsake not my Torah.
It is a tree of life to those who embrace it,
A source of happiness to each one who upholds it.
Its ways are ways of pleasantness,
And all its paths lead to peace.
Lord, turn us back to thee. We are ready to return.
Renew our days as of old.

As the Sefer Torah is returned to the Ark
When the Ark rested, Moses would say:
Abide, O Lord, among the myriads of the families of Israel.
Arise, O Lord, be settled, thou and the Ark of thy power.
Thy priests shall be robed in righteousness, and the faithful will rejoice.
For the sake of David, thy servant, do not turn back the approach
of the Messiah.
I give you good instruction, forsake not my Torah.
It is a tree of life to those who embrace it,
A source of happiness to each one who upholds it.
Its ways are ways of pleasantness,
And all its paths lead to peace.
Lord, turn us back to thee. We are ready to return.
Renew our days as of old.
### Psalm 130

**A Song of Ascents.**

Out of the depths I cry to thee, Lord:

Lord, hear my prayer,

Give ear to my supplication.

If thou regard every sin, Lord, who could stand?

But with thee there is pardon,

Therefore art thou revered.

I hope in the Eternal, my soul hopes;

I wait for his answer.

My soul yearns for the Eternal

More than the watchmen for the dawn,

More than the watchmen for the dawn.

Israel, look to the Eternal, for with the Eternal there is love,

And with God there is an abundance of deliverance.

Indeed, God will deliver Israel from all their sins.

---

**MARTYROLOGY**

**REMEMBERING THOSE WHO DIED FOR THE SANCTIFICATION OF GOD’S NAME**

---

**AL KIDDUSH HASHEM**

---

**Psalm 130**

 veículo הלילה הנושא קדושה יהוה:

אַדַּנִּי שָׁמְעֵנִי כָּכַל.

תִּנִּיחֵנִי אַנְוָקָה קַשְׁבּוּת לָכֹל מָתְנֵנִי:

אָסָרְעָנְוֶה שֵׁמוֹרֵי-הָאָדַמָּה מִי נִפְדָּה:

כְּרַעֵם הַשְּׁפָלָה לָשֶׁנֶּה הַחוּרָא.

כְּרַעֵים יָוִה קֹחֲנוּ בֶּפֶשֶׁי לַכְּבִרֵים הַשְּׁפָלָה:

נְפִישׂ לַכְּבִרֵים מְשָׁמְרֵים לָבֹאְרִים לָבֹאְרִים שֶׁמֶרֶים לָבֹאְרִים:

יוֹלַע יִשְׂרָאֵל אֲלֵי-יָדָהּ כְּשָׁמְרֵיהָ הַמַּסְדָּה הַמַּרְבֻּהַהּ צְפֻּה:

פְּדוּת וּרְ דֵּה יִפְדֵּה עֲרֵי-שֵׁרָאֶל מַכִּיל יַעֲנֵה.
days of the Crusades, in peaceful towns along the Rhine, and in other
lands; we remember the expulsion and segregation of our people in
Ghetto and in Pale; we remember the sorrows of the Inquisition, and
of the malevolent laws intended to harass and degrade; we remember
the millions of our kin who were the victims of the Nazis’ indescrib-
able, sadistic cruelties in the modern age of vaunted civilization. And
we remember those who gave their lives to establish and secure the
modern State of Israel.

We know it is not only our people that suffer at the hands
of witless tyrants. And so we remember the souls of the men,
women and children of all nations whom cruelty consigned to
perverse suffering and degrading, untimely death.

May the suffering of these martyrs and their supreme sacrifice
open the eyes of individuals and nations, and lead all in repen-
tance to the throne of God. In love, we remember all the good,
the upright and the noble who suffered for the sake of truth, for
loyalty to principle, and for devotion to godly ideals.

Some or all of the following remembrance readings may be chosen, or others
added by the rabbi in the spirit of the Martyrology.

It is an ancient tradition that on Yom Kippur we recall the tri-
als and sorrows endured through the ages by the Jewish People at
the hands of the cruel, the wicked and the savage. We remember
them not to perpetuate ancient hatred, but to honor the memory
of these martyrs, and to learn our responsibility to contribute to
the creation of a kinder, more just world. We remember them to
affirm our faith that despite the savagery and cruelty our people
have experienced in every generation, we affirm the power of
good to triumph over evil through the power of God’s love, and
the reflection of God’s image implanted within the heart and soul
of every human being.

May our remembrance of the sorrows of the Jewish past, on
this Day of Atonement, lead all nations to be on guard for their
future! May it lead to atonement among all peoples for their
crimes against one another. May we in our lives as Jews, and our
brethren in the Land of Israel as a People, ever show that the les-
ssons of the past have left their impress upon our hearts.

We remember the Hadrianic persecution in the age of the Roman
Empire, with the torture of Rabbi Akiba and nine of his brother sages;
we remember the destruction of whole Jewish communities in the
THE TEN MARTYRS OF THE HADRIANIC ERA

Rabbi Solomon Efraim ben Aaron Lentschütz

These things I do remember: I pour
My soul out for them. All through the ages
Hatred has pursued us; all through the years
Ignorance, like a monster, has devoured
Our martyrs as in one long day of blood.
Rulers have risen through the endless years,
Oppressive, savage in their witless power,
Filled with a futile thought: to make an end
Of that which God had cherished.

There was once a tyrant searching in the Book of God
For some word there to serve him as a sword
To slay us; and he found the line which says:
“Whoever steals a person and sells him,
Shall surely be put to death.”

That king, that dark-designing servant of false gods,
Summoned to him ten Sages of the Law,
Saying: “Do not pervert the truth with your lies,
But judge this thing: What if a person be found
Stealing another—one of Israel’s own—
And selling him for merchandise?”

And the ten Sages spoke: “That thief shall die.”
“Your ancestors,” said the tyrant, “where are they,
That sold their brother to a company
Of Ishmaelites?

Rabbi Solomon Efraim ben Aaron Lentschütz

These things I do remember: I pour
My soul out for them. All through the ages
Hatred has pursued us; all through the years
Ignorance, like a monster, has devoured
Our martyrs as in one long day of blood.
Rulers have risen through the endless years,
Oppressive, savage in their witless power,
Filled with a futile thought: to make an end
Of that which God had cherished.

There was once a tyrant searching in the Book of God
For some word there to serve him as a sword
To slay us; and he found the line which says:
“Whoever steals a person and sells him,
Shall surely be put to death.”

That king, that dark-designing servant of false gods,
Summoned to him ten Sages of the Law,
Saying: “Do not pervert the truth with your lies,
But judge this thing: What if a person be found
Stealing another—one of Israel’s own—
And selling him for merchandise?”

And the ten Sages spoke: “That thief shall die.”
“Your ancestors,” said the tyrant, “where are they,
That sold their brother to a company
Of Ishmaelites?
“Lo, you shall now receive
Justice of Heaven upon you; for if they
Were now in life, then you yourselves would judge;
But now you bear your ancestors’ sin.”
“If we have sinned,” they said, “then we shall bear
God’s own sentence, whose compassion fills the world.”

“Give us three days,” they said. And they all looked
To the High Priest, Rabbi Ishmael,
Saying, “Arise, arise, pronounce the Name;
Know from our God if this be his decree.”

Then Rabbi Ishmael, in purity,
Pronounced the Name, and rising up on high,
Made question of the angel clothed in white,
Who spoke: “O righteous! O beloved! I
Heard tell within the sacred region
That you indeed are snared.”

And Rabbi Ishmael, descending, told,
His fellows of their doom.
And that dread king
Bade the ten sages to be slain in woe
And torture. Lo! I saw them all:
They stepped out of the ages, and they walked
Before the deathless spirit that is mad
With hunger for destruction of God’s own.
Two of the great in Israel were brought forth
To slaughter first: the High Priest Ishmael,
And Rabban Shimon ben Gamliel,
A prince in Israel.
And this one implored,

"O slay me first, lest I see
The death of him who ministers to God!"

And Ishmael raised the severed head and cried
bitterly, loud as a shofar blast,

"How the tongue that taught the glorious message
Is brought low to lick the dust!"

And while he wept the tyrant’s daughter stood,
And gazing on his beauty, made petition for his life
With vain entreaty. Terror makes me dumb
To tell the tortures that mine eyes beheld;
Only that when the murderous hand had reached
His brow, the holy tefillin’s seat, he cried
With one most bitter cry to his soul’s Lord.

Serafim, in the heights of heaven, called
In anguish: “This is then the Law, and this
The wage thereof, O thou who spreads out
Light as a garment! Thus the foe blasphemes
Thy great and awesome Name, and scorns thy Law!”

וכות ראשו חותל חרבת לבשו.
ונב תחתינו חותל.
ואל ארואה בימהית משתת לבר במעון.
וכלפי מורגלו ת novità.
ונפל זוגלו על רבע שםון.
לשערך דמה מוחר שומר פ.”
ונשנתה ראה עין רגלה עדין בכזל פ בר קשופ.
פי כלשומ החושחר חברה צאצאי ש弗.
בּוצות חרי צה צה צה צה צה צה צה צה.
מיה מקד בכה עלי בתרדה.
בתו בילעה لكل עכוותים של כי יתעמעלו עמודה.
תאэр יפי בעלבה חמדה.
לשאתה מאת צאצאי חותח לזרמה: נאם בלב ילא דבר זה ליעשות.
הלפשיטו ע體 משל פאני משה דמאה.
לזא עבב דבר זה ליעשות.
ונשפתים ללקם חפלרי צאה בכזל פ לזריר בשתה: שחרפיי מעלה צעקו בתרדה.
וז חורה והשיךיה צעיה מתכלה אורדה.
וזי ב째 באז ראם שמח עזריו הדנה.
במהר והעזה על דברי חורה.
But out of Heaven’s height a voice replied:

“Let nothing more be said, lest I turn
The world to water, and my throne’s footstool
To sudden chaos. This is my decree;
Accept it, all of you who love the Law
Which I created before the world was formed.”

Thus were the princes of the Law brought low,
the corner-stones jewelled with precepts. Now
Rabbi Akiba was led forth to die;
Rabbi Ḥananya ben Teraḏyon, too,
Torn from his place; and yet he held the scroll
Fast in his arms. O God, blot out their pain.

Mourn, O my people, although not forsaken still.
As in a vision, for a worthless whim,
I see your holiest slaughtered; their blood
Shed in the name of Heaven; now
The blood of Ḥutspit the Translator.

Trembling takes hold of all who hear, and tears
Flow from all eyes, and all delight is dead;
For Eliezer ben Shamua falls.

How have our strong oppressors fed on us!
How do they give us water of gall to drink,
Slaying Ḥanina ben Ḥachinai!
They will not take a ransom. They will take only
The lives of those who speak the Law’s sweet words,
Yea, even now the Scribe Yeshayvav’s life.

Sons of unreason strike us with their fear
More than the kings of earth; they slay so
Many, many of us; verily they cast
Rabbi Yehuda ben Dammah to death!

Ah, thou hast said, “Jacob shall be a fire,
And Joseph a flame”—but, lo, the last ashes die.
O bring the burning of the day of doom,
For Yehudah ben Bava is not spared.

Here were ten righteous men; lo, they are slain.
This hath befallen us. All this I tell
As I beheld it passing through the years
Of bygone ages. And subdued and crushed,
We pour our hearts out supplicating thee.

Lord, Lord, give ear; O pitying, merciful,
Look from thine height upon the blood poured out
Of all thy righteous. Make an end of blood
Poured out and wasted; wash the stain away,
God, King, who is enthroned on mercy.
A Roomful of Stars

Esta Cassway

Prologue

On the hallowed grounds of Yad Vashem
A Children’s Museum has been carved
Deep in the rock and earth of Israel.
One walks downward to darkness,
A vast darkness,
A space of infinite mirrors
Reflecting
by the millions,
Six burning candles.
It is a space that feels.
It is a space that weeps without tears.
It is the endless night.
And as one stands transfixed,
Fearful of the slightest move,
Disoriented and awestruck,
The names of the lost children are recited
One by one,
One by one.

David Reubenowitz, Poland, age 15
Moshe Flinker, Brussels, age 17
Meierl, of Lithuania, age 3 years, 5 months, 5 days
In the dark that was their day
A mother cried
Rifkele,
My darling,

Are you asleep?
And the child with no cry,
Lone birdling,
Lost,
With eyes like stars,
Depths of endless night,
This child became a tiny bit of light,
Faint memory of a sun that hid in shame.

Juleska Farksas, Hungary, age 5
Liha Morganthal, Germany, age 9
Eva Pickovna, Mynbenk, age 13
Out of these depths we call unto thee, O Lord.
But no one hears the silence of the endless night.
The stones weep.
A flower hangs its head.
The ground is cracked and filled with shattered glass.
Baby dark eyes,
Lifted out and up,
Transported,
With her first and last sweet melody
Transported,
Joins the other glistening tears.

Yitzhak Rodashervsky, Vilna, age 14
Eva Heyman, Hungary, age 13
Jacquot Levy, France, age 5
In the night,
The endless night,
The mothers spread their wings
THE SILVER PLATTER

Natan Alterman

“A state is not handed to a people on a silver platter”—Haim Weizmann

The earth grows still. The lurid sky slowly pales
Over smoking borders.
Heartsick, but still living a people stands by
To greet the uniqueness of the miracle.
Readied, they wait beneath the moon
Wrapped in awesome joy, before the light.
Then, soon,
A girl and boy step forward,
And slowly walk before the waiting nation;
In work garb and heavy-shod they climb
In stillness.
Wearing yet the dress of battle, the grime
Of aching day and fire filled night,
Unwashed, weary unto death, not knowing rest,
But wearing youth like dewdrops in their hair,
Silently, the two approach,
And stand.
Are they of the quick or of the dead?
Through wondering tears, the people stare.
“Who are you, the silent two?”
And they reply: “We are the silver platter
Upon which the Jewish State was served to you.”
And speaking, fall in shadow at the nation’s feet.
Let the rest in Israel’s chronicles be told.

And sing their lullabys.
One by one
With eyes like stars
The lost ones find their way and reappear,
A mother’s joy to watch them dance and shine,
To be, once more,
The light of fragile life.

Alena Synkova, Prague, age 16
Franta Bass, Silesia, age 13
Rifkele Gelbard, Germany, 1 day old

O children of the night,
The endless night,
We will rock you to sleep in our dreams.
We will hold you like a long deep breath,
And remember you with every sigh.
We will find the sun again for you,
And our flowers will be yours to smile upon.
We will cradle you in our hearts,
Gently wipe the tears like stars,
And sing you memories,
And sing you memories.

אלהי אופריה ונمضي עליך אשפצה. כ בלקום זיимв.
These I remember, and pour out my soul;
How the savage oppressors have fed on us.
Parker and Quigley in the twigs of an ash,
Rizzo, Schubert, Torres, and Upton,
Secrets in the boughs of an ancient maple.

Names written in the pale sky.
Names rising in the updraft amid buildings.
Names silent in stone
Or cried out behind a door.
Names blown over the earth and out to sea.

In the evening—weakening light, the last swallows.
A boy on a lake lifts his oars.
A woman by a window puts a match to a candle,
And the names are outlined on the rose clouds—
Vanacore and Wallace,
(let X stand, if it can, for the ones unfound)
Then Young and Ziminsky, the final jolt of Z.

Names etched on the head of a pin.
One name spanning a bridge, another undergoing a tunnel.
A blue name needled into the skin.
Names of citizens, workers, mothers and fathers,
The bright-eyed daughter, the quick son.
Alphabet of names in green rows in a field.
Names in the small tracks of birds.
Names lifted from a hat
Or balanced on the tip of the tongue.
Names wheeled into the dim warehouse of memory.
So many names, there is barely room on the walls of the heart.

Billy Collins

Yesterday, I lay awake in the palm of the night.
A fine rain stole in, unhelped by any breeze,
And when I saw the silver glaze on the windows,
I started with A, with Ackerman, as it happened,
Then Baxter and Calabro,
Davis and Eberling, names falling into place
As droplets fell through the dark.
Names printed on the ceiling of the night.
Names slipping around a watery bend.
Twenty-six willows on the banks of a stream.

In the morning, I walked out barefoot
Among thousands of flowers
Heavy with dew like the eyes of tears,
And each had a name—
Fiori inscribed on a yellow petal
Then Gonzalez and Han, Ishikawa and Jenkins.
Names written in the air
And stitched into the cloth of the day.
A name under a photograph taped to a mailbox.
Monogram on a torn shirt,
I see you spelled out on storefront windows
And on the bright unfurled awnings of this city.
I say the syllables as I turn a corner—
Kelly and Lee,
Medina, Nardella, and O’Connor.

When I peer into the woods
I see a thick tangle where letters are hidden
As in a puzzle concocted for children.

These I remember, and pour out my soul;
How the savage oppressors have fed on us.
FAITH

It is our faith, that in the struggle between good and evil, the forces of good will inevitably triumph. Not in every instance, to be sure, but in the long scheme of history. The world is constituted, and human nature is endowed, so that evil can never eradicate goodness. Like the body battling disease from within, civilization invariably fights back against evil. And defeats it.

Freedom may be withheld, but it will not be halted.
God may be thwarted, but will not be defeated.
It is this faith that makes civilization possible.
It is the most basic, if unprovable, axiom of living.

We know “how difficult...how dangerous...how piteous...it can be to be a human being.” We have seen the utter brutality that some can inflict on others of our kind. We shudder at our egregious capacity for vain hatred that destroys indiscriminately.

But we have also seen “...how fair...how great...how glorious it can be...to be a human being.” We have seen courage. Kindness. Love. Sacrifice. We see the goodness that is in the human spirit. The goodness that is our lifeblood. That can never be depleted. That is always renewed.

And we know that amidst these awesome contrasts, that are the grandeur of the human spirit, and the mystery of God, we say “Yes—to the greatness, to the holiness, the eternity of the Creator, and of the Creation and of all creatures.”

We affirm as true an unwarranted faith in God, his creation, and his creatures, and the promise of redemption and human reconciliation, without which we could not go on.

El Maleh Rahamim

Memorial Prayer for the Martyrs of the House of Israel and Humankind

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance all those of the House of Israel and of all peoples who, in our day and through all the generations, gave their lives for the sanctification of thy name, and for the honor of the House of Israel and all Humankind. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. And may we strive to be worthy of their sacrifices and love. Amen.
Isaiah 2:2–5

And it shall come to pass in after-days that the mountain on which stands the House of the Eternal shall stand forth as the chief of mountains, uplifted above the hills; and unto it shall the nations stream. And many peoples will say: “Let us go up to the mountain of the Eternal, unto the Temple of the God of Jacob, so that he may instruct us in his ways and we may walk in his paths, for Torah shall come forth from Zion and the message of the Eternal from Jerusalem.” And he will judge between the nations and decide disputes for many peoples to the end that they will beat their swords into plough-shares and their spears into pruning-hooks. Nation shall no longer lift up sword against nation; nor shall they any longer learn war.

O House of Jacob, come, let us walk by the light of the Eternal!

VAYE-ETAYU

All the world shall come to serve thee,
And shall praise thy glorious name,
And thy righteous ways and teachings,
And all the islands shall acclaim;
And the peoples shall come seeking,
They who knew thee not before,
And the ends of earth shall praise thee
And thy greatness, evermore.

They shall all reject their altars,
And their idols overthrown—
All hearts one, O God, shall serve thee,
And all worship thee alone;
They shall own to thy great power,
And thy majesty proclaim;
They shall teach all those in error,
And thus honor thy great name.

THE HOUSE OF ISRAEL AND THE NATIONS

Isaiah 2:2–5

וְהָיָה בָּאָמָרְתָּ בֵּית יִהְיֶה וּרְבֵּי יְהוּדָה בְּרוּאֵשׁ חָרֵם
ונָשַׁא מִקְבָּשָׁה נַעֲלוֹת אֶלֶף כְּלֵי הָטָמְאָה: וּתָגוּם יָמֵי בָּרֵם אֱמָרָה
לָכֶם נַעֲלוֹת אָלָתְרִיהוּת אֶלֶף יָעַבְרָה יָצִקְוָה מַלְכִּי
גָּלֶלֶת בְּאָרָרְתֶּיהוּת כִּי מַמֵּלְחֵים חַדָּה וְכָלְּרִיהוּת מְרִיסְלִים:
רֵשֶׁפֶּם בְּיִת הָמִים וְקָפָלָה עֵמִּיס רֶם כָּהָּה הָרְבּוֹת לַאֲחָים
וחָנְתָהֵם לַאֲמָרְתָּ לְאִירָאשׁ גָּזׁי אֶלְגֵּזֵי חָרֵב לַאֲלִיְאָלֶדְהוּ
וזֵכֶר מְלָכָה:

בִּי יִצְעַב לַכֶּם גְּלַלְכֶּם בֵּאָרְרָה יִהְיֶה:

יראתה אל לְעָבְדָה.
ירכָּבִם של בָּכְדָה.
ונְכִידָה בֵּאֵימוּ צָדְקָה.
ונָרַגְשֶׁה עֵמִּיס אל לְעָבְדָה.
ונְלָלַולִהֵךְ לְאָפְסִים אָדָר.
ונְלָמַרְרָה תָּמִיד גְּנֵל יִהוּדָה.

זֵרָהוּת אֶל עֵצָבִים.
זֵרַפָּרוּת עָמְמָס פֶּסְלִים.
לוֹשׁ שְׁכָּב נָאָה לְעָבְדָה.
וְרִיָּאָה עָמְשֵׁה מְשֻׁמְשׁ פֶּרֶה.
ונְכִידָה כְּחָלְמָכְהוּ.
ונְלָמַרְרָה חָלְמֶשׁ בְּנֶבֶה.
They shall utter forth thy greatness,
They shall call thee God Supreme;
They shall come in reverent gladness,
With their love for thee their theme;
They shall hail thy glorious kingdom,
And shall crown thee their true King;
The hills shall echo with their singing,
As they all their homage bring.

With the coming of thy kingdom,
All the isles with light will shine;
And the peoples come, accepting
Thy laws and ways divine;
And because the congregations,
Will so loud thy praises sing,
All the far-off peoples, hearing,
Shall come and hail thee, King.

Hatzi Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, ye a higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

When the Amidah is recited privately, continue on page 483.
The Amidah Aloud

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

By authority of the sages, and the learning of the insightful, I open my mouth in prayer and plea, imploring grace and kindness before the King, who pardons and forgives sin.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.
KEDUSHAH

And now, to thee, our hymn of Sanctification,
For thou art our God and King, pardoning and forgiving.

Congregation individually, then Hazzan

We will declare homage, and make thy name holy among those
who declare thy holiness, for the honor of thy name, as glorified and
sanctified in the language of the holy Serafim who hallow thy name
in the celestial sanctuary as described by thy prophet: Calling to one
another they exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
The Whole World Is Full of God’s glory.

Congregation individually, then Hazzan

God’s glory pervades the universe. When the ministering angels
inquire of one another: Where is the place of his glory, those
responding proclaim:

Congregation with Hazzan

The Glory of the Lord Is Praised Throughout Creation.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow
grace upon his people, who evening and morning, twice daily pro-
claim his unity, with love saying the Sh’MA:

Congregation with Hazzan

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

KEDUSHAH

God’s Holiness suffuses the world.

Congregation individually, then Hazzan

And now, to thee, our hymn of Sanctification,
For thou art our God and King, pardoning and forgiving.

Congregation individually, then Hazzan

We will declare homage, and make thy name holy among those
who declare thy holiness, for the honor of thy name, as glorified and
sanctified in the language of the holy Serafim who hallow thy name
in the celestial sanctuary as described by thy prophet: Calling to one
another they exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
The Whole World Is Full of God’s glory.

Congregation individually, then Hazzan

God’s glory pervades the universe. When the ministering angels
inquire of one another: Where is the place of his glory, those
responding proclaim:

Congregation with Hazzan

The Glory of the Lord Is Praised Throughout Creation.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow
grace upon his people, who evening and morning, twice daily pro-
claim his unity, with love saying the Sh’MA:
Congregation individually, then Hazzan

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Hazzan

I AM THE LORD YOUR GOD.

Congregation individually, then Hazzan

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION,
THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.

Congregation individually, then Hazzan

He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.
And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, Thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.
KEDUSHAT HAYOM

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

KEDUSHAT HAYOM

This day is uniquely holy.
Seliḥot

El Erech Apayim

God, who art most patient,  
Master of mercy, thy name,  
Thou hast taught us the way of return to thee;  
In thy great loving-kindness,  
And in thy great mercy  
Remember each day for blessing the descendants  
Of the ancients who loved thee;  
Turn in thy mercy toward us,  
For thou art the Master of mercy;  
With prayer and with plea we come before thee,  
As of old thou didst teach Moses, meakest of men;  
From wrath, we pray thee, turn thou away,  
In accordance with thy Torah promise:  
Let us find refuge and shelter in thy love,  
As on the day when Moses stood before thee;  
Give ear to our cry and cause us to hear the word,  
As on the day when Moses worshiped thee, as it is recorded in the Bible:  
And the Eternal passed by before him and proclaimed:  

And absolving those who are repentant.  

And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor.  
Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed;  
For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

Seliḥot

El Erech Apayim

We recite God's thirteen attributes of mercy, and rely upon them for forgiveness.
EVENING SERVICE FOR ROSH HASHANAH

MORNING SERVICE FOR ROSH HASHANAH AND YOM KIPPUR

MORNING SERVICE FOR ROSH HASHANAH

ROSH HASHANAH SHAVRIT TORAH SERVICE

ADDITIONAL SERVICE FOR ROSH HASHANAH

TASHLICH

AFTERNOON SERVICE FOR ROSH HASHANAH

EVENING SERVICE FOR YOM KIPPUR

MORNING SERVICE FOR YOM KIPPUR

YOM KIPPUR TORAH SERVICE

ADDITIONAL SERVICE FOR YOM KIPPUR

AFTERNOON SERVICE FOR YOM KIPPUR

Lord, no sacrifice we bring.

Prayers and tears implore thee;

Our Father, take the gift we lay,

Contrite tears before thee.

Lord, thy sheep have wandered far,

Gather them before thee;

Our Father, let thy shepherd love

Guide us, we implore thee.

Lord, forgive and comfort all

That in truth implore thee;

Our Father, let our twilight prayer

Now find grace before thee.

Refrain

Lord, thine humble servants hear,

Suppliant now before thee;

Our Father, from thy children’s plea

Turn not we implore thee!

With the afternoon prayer, be gracious with our weary souls.

Lord, thine humble servants hear,

Suppliant now before thee;

Our Father, from thy children’s plea

Turn not we implore thee!

Lord, thy people, sore oppressed,

From the depths implore thee;

Our Father, let us not, this day,

Cry in vain before thee.

Lord, blot out our evil pride,

All our sins before thee;

Our Father, for thy mercy’s sake,

Pardon, we implore thee.

Yah Sh’ma Evyonecha

Yehuda HaLevi

With the afternoon prayer, be gracious with our weary souls.
ZICHOR RAḤAMECHA

Responsively

O Lord, remember thy mercy and thy kindness
For they are eternal.

Remember not the sins and transgressions of our youth;
According to thy loving-kindness remember us,
For the sake of thy goodness, O Lord.

Good and upright is the Lord;
Therefore he shows sinners the way.

For the sake of thy name, O Lord,
Thou forgivest our iniquity though it is great.

Remember thy congregation, thine of old;
Thou didst free thy people;
Remember Mount Zion where thy presence dwells.

Remember, O Lord, thy love of Jerusalem;
Never forget, we pray, thy love of Zion.

Come to her aid. Be compassionate with Zion;
For the time has come to be gracious to her, her appointed time
has come.

Remember thy servants Abraham, Isaac and Jacob,
Not the stubbornness of their descendants, their wrong-doings and their sins.

Remember thy mercy for us.

Responsively

וֹלֶר רַחָמִיָּה יְהוָה וְתָגַבָּרָה. כִּי מְצֻלוּלָה תְמָהָה:

תשאָהְוּ בְּעוֹרָיוֹ מְפְשִּׁיטָיָם אֲלֵיהָּ׃

כָּפָסקָה יִרְרֵל עָאָפָה. לֹמֶשׁ שָׁמֶךָ יְהוָה:

מֻבּ נַעֲרָו יְהוָה. עַל-כְּפָר נְוֵה חָמָאִים בָּכֶר׃

לְמַעַרְשָׁמָּה יְהוָה. טְסַלָּהּ לְעוֹבָרָה כַּי בְּרִיהָהוּ:

וֹלֶר עֹדֵהּ קָדִים קַדָּם. נַעֲרָה שֶׁבּ נַעֲרָה.

וֹר-יַאָדֶךְ גִּבָּנֶךְ בּוֹ: הָרְחִיצָהּ שׁנְקַעְתָּ בּוֹ;

וֹלֶר כָּי חַבְּרֵת יָרְשָׁלִּים. אֲחַהְוּ שׁוּעָהָל אֲלִיאֶתְשָׁבָה לְגָנָהוּ:

אַחוֹת הַקָּדָם. חַבְּרֵת צִוָּה. כּוֹרָה לְגָנָהוּ. פִּירְבָּה מִצְוָה:

וֹלֶר לְעַבְרָהָל לָאֲבָרָהֲלוּ לְזִיוָהֲלוּ לְזִיוָהֲלוּ. אֲלִיאֶתְשָׁבָה;

אֲלִיאֶתְשָׁבָה הָעֵם הַיָּהוּ אוֹלוֹימִיסֶעָה אֲלִיאֶתְשָׁבָה:
**Sh’ma Kolaynu**

_Hazzan, then Congregation_

Hear our voice, Eternal our God, spare us and have compassion; Accept our prayer in thy gracious love.

_Hazzan, then Congregation_

Turn us back to thee, O Eternal. We are ready to return. Renew our days as of old.

[Give ear to our words, O Eternal; consider our meditation. May the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer.]

_Hazzan, then Congregation_

Banish us not from thy presence; deprive us not of thy sacred spirit.

_Hazzan, then Congregation_

Cast us not off in our old age; forsake us not when our strength declines.

_Hazzan_

Forsake us not, O Eternal; be not far from us, O our God; Give us a sign of acceptance. May our adversaries see and be humbled. For thou, O Eternal, art our aid and comfort. Our hearts turn in hope to thee; thou wilt answer us, O Lord our God.

**Sh’ma Kolaynu**

_In God’s House of Prayer, we seek to be heard, to be loved, and to have our prayers accepted._

_Hazzan, then Congregation_

שקעת קולנו. ואלתרやはり והוה עילינו.

הقضاء במחים ובצורים את הפלתנו.

_Hazzan, then Congregation_

השתבנו. והוה אלינו הושענה. והדר ית머יה קדם.

[אםינו חמקה,ÇÃO. בינה הייסמה: היה שניםע אפור בפי עמים לבנים

לפשנה צוות ההבראה]

_Hazzan, then Congregation_

אלא שתצייכו מחפץ. ורדת קדשה ואל חוכה ממונה.

_Hazzan, then Congregation_

אלא שתצייכו לעת בכות. כפלת חוכה ואל צויבות.

_Hazzan_

אלא תשכובנו. ואל חוכה ממונה.

עשת שみな את קבורה. ורזרא שנועמא יבדוח.

כי נשאה ית עזרתו נשמתנו.

כי לחי יתMohלך. ואתנה תעגה אדוני אלהינו.
Our God and God of our ancestors: forsake us not nor abandon us. Put us not to shame and annul not thy covenant with us. Draw us nearer to thy Torah and teach us thy commandments. Teach us thy ways and incline our hearts to revere thy name. Purify our minds that we may love thee and return to thee sincerely and whole-heartedly. Pardon and forgive our sins for the sake of thy great name.

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

For

We are thy people, and thou art our God.
We are thy children, and thou art our Father.
We are thy servants, and thou art our Master.
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Guardian.
We are thine inheritance, and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.
We are thy work, and thou art our Creator.
We are thy treasured ones, and thou art our Beloved.
We are thy people, and thou art our King.
We are thy beloved, and thou art our Friend.
We are thy followers, and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.
VIDUI—CONFESSION

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteousness and we have done wrong. We have acted wrongly and have transgressed, and therefore have not been delivered, and continue to be estranged from thee. Implant in our hearts the will to forsake the sinful way, and hasten our deliverance in accordance with thy prophet’s word: Let the wicked abandon his way, and the sinful individual, his thoughts; let him turn to the Eternal and he will be compassionate with him; unto our God who abundantly pardons.

VIDUI—CONFESSION

We are mindful of our sins, and humbled by God’s willingness to forgive the repentent.
Our God and God of our ancestors: Pardon our sins on (this Sabbath-day and on) this Day of Atonement. Blot out our transgressions from before thee and cause our wrong-doings to pass away. Bend thou our will to conform to thine, and humble our pride that we may return to thee. Renew our inner being so that we may keep thy precepts, and incline our hearts that we may love and revere thy name, in accordance with thy Torah word: And the Lord will incline your hearts and the hearts of your descendants, so that you will love your God with all your heart and soul, and truly live.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed through hardness of heart,
And for our sins committed by opening our lips;
For our sins committed openly or secretly,
And for our sins committed through misuse of speech;
For our sins committed through lust of the heart,
And for our sins committed through insincere confession;

For our sins committed through hardness of heart,
And for our sins committed by opening our lips;
For our sins committed openly or secretly,
And for our sins committed through misuse of speech;
For our sins committed through lust of the heart,
And for our sins committed through insincere confession;

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed through hardness of heart,
And for our sins committed by opening our lips;
For our sins committed openly or secretly,
And for our sins committed through misuse of speech;
For our sins committed through lust of the heart,
And for our sins committed through insincere confession;

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness.

And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed through hardness of heart,
And for our sins committed by opening our lips;
For our sins committed openly or secretly,
And for our sins committed through misuse of speech;
For our sins committed through lust of the heart,
And for our sins committed through insincere confession;
For our sins committed intentionally or in error,
And for our sins committed through the desecration of religion;
For our sins committed by speaking without thinking,
And for our sins committed knowingly or not;
For our sins committed by taking bribes,
And for our sins committed through slander;

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

For our sins committed through food and drink,
And for our sins committed through arrogance;
For our sins committed through wanton gazes,
And for our sins committed through stubbornness;
For our sins committed through splitting hairs,
And for our sins committed through envy;
For our sins committed through stiff-neckedness,
And for our sins committed by tale-bearing;
For our sins committed through vain hatred,
And for sins committed through an anxious heart;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.
Our God and God of our ancestors: Pardon our iniquities on this Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest therein.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (the Sabbath,) the People of Israel and the Day of Atonement.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou,
O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH
Thanksgiving.

The Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.
**HODA-AH**

The Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

**Inscribe for a happy life all the children of thy covenant.**

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

---

**SHALOM**

Peace!
SHALOM

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you. Amen. May this be the will of God.

May the Lord cause his face to shine upon you and be gracious unto you. Amen. May this be the will of God.

May the Lord lift his countenance toward you and grant you peace. Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

KADDISH SHALEM

יהוהיך נפשך שמח רבא,/dialogue/a כתרך ורב כל יראיך.ушלך
מלכותה בתיוכוכו וגןיך לכל בתי ישראיל.בֵּעֲנָלָה
וכם כייבר.אמרו אמן:

Congregation

יהא שמח רבא מברך כל עולם כל עולם שבחו
חברך ויתיכהו וחבריך ויתיכהו וחבריך ויתיכהו וחבריך יתברך
יתיך רבא כל עולם כל עולם שבחו
ושררה ויתיכהו ויתיכהו דםך ובכלת לא אמרו אמן:

ה понрав الرحיתון וצוןיו לכל ישראיל קדם אבנוהו
רי שבמים.אמרו אמן:

יהא שמח רבא כל שמחה וחיים כלין על כל ישראל.
אמרו אמן:

 יעשה שלחם ימור岈 יוהי י.ribbonו מבלי כלך
ישראיל.אמרו אמן:
Yizkor

Memorial Service for Yom Kippur
Psalm 121

A Song of Ascents.
I lift my eyes to the mountains.
Whence comes my help?
   My help is from the Eternal,
   Maker of heaven and earth.
God will not let your foot slip;
Your Guardian does not slumber.
       Behold, the Guardian of Israel
       Slumbers not, nor sleeps.
The Eternal guards you.
The Eternal is at your right hand to shelter you.
       The sun will not harm you by day,
       Nor the moon by night.
The Eternal guards you from all evil,
The Eternal preserves your soul.
       The Eternal will guard your going out
       And your coming in, now and evermore.

Our Departed

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread,
They have but gone before.

And still their silent ministry,
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.

Their lives are made forever mine;
What they to me have been,
Hath left henceforth its seal and sign,
Engraven deep within.

Mine are they by an ownership,
Nor time nor death can free;
For God hath given to love to keep
Its own eternally.
With thankful hearts we remember beloved parents, authors of our earthly existence, even in the midst of our sadness because of their separation from us through death. While they were on earth they built a bridge of love with us, their children and grandchildren; even in death, that bridge remains strong as ever.

Our beloved parents have brought closer to us the world into which they have gone and into which some day we know we shall follow. By their presence they have made that world less frightening which, when our life and work on earth shall be done, we shall call home.

Grant that we, their sons and daughters and grandchildren, may ever evince loving gratitude for the devotion and guidance they gave us. May we be ever-thankful for their concern for our physical, mental and spiritual well-being. May we be ever-conscious of the blessings with which their parental love and devotion surrounded us, and of all that they did to mold our characters and our personalities. We pray that their wise counsel may still lead us, and their finer loyalties continue to guide us.

Grant that our own lives, in emulation of everything good, noble and inspiring in theirs, may make us, as parents and grandparents, worthier each day of our parents, and grandparents whose memory we lovingly and thankfully cherish in their present in this memorial hour.

_Congregation and Rabbi_

_May the memory of beloved parents and grandparents remain for comfort and for blessing. Amen._

We have come to the solemn time on Yom Kippur when we call to mind the memory of our loved ones whom we miss so much, and meditate on their legacy.

In the spirit of this holy day, and in the stillness of this moment, we feel their nearness even more intimately. We remember them being next to us during the worship of this awesome Day of Atonement.

We pray for each other, that God will grant strength and consolation during these emotion laden, memorial devotions. May God bless us with insight born of faith, as we dwell in thought with all those whose memory we cherish, and whom we lovingly recall today.

Our God and God of our ancestors, Creator of all! We know that all life must have a span, and that at some time we all must leave the scenes of our earthly sojourn. We turn to thee, who art the creator of all souls, in the faith that although the frail covering returns to kindred dust, the soul, made in thine image and part of thy spirit, continues to live. We are fortified in this faith when we look out upon life and see human beings, men, women and children, capable, in spite of human frailty, of so much goodness and sweetness, great heroism and idealism. Life cries out that what is essentially the human being is not meant to die. Strengthen in us this faith, that for the soul there is life with thee and with all who have gone before.

It is in this faith that we remember our loved ones today, and pray for solace and insight during our memorial reflections. O God, who art the fountain of all life, help us through light from thee to see light in the midst of our hours of darkness.
In this hour we also remember brothers and sisters, relatives and friends, whose love and presence in our lives were sources of meaning and fulfilling joy. We think of them as light, remembering the words of Scripture: “The human soul is a light from God.” May the light of the love we feel for them continue to shine upon our lives and illumine for us the path of life, showing us the way to finer living under the touch of their beloved memory.

*May the memory of beloved brothers, sisters, relatives and friends remain for comfort and for blessing. Amen.*

And today we also remember beloved teachers whose wisdom and example helped fashion our hearts, minds and souls. May we express our gratitude by striving for the noble values and lofty goals in life which they sought to inculcate in our hearts, by precept and deed. May the memory of their influence lift our hearts in gratitude to them and to thee.

*May the memory of beloved teachers remain for inspiration and for blessing. Amen.*

Spouses now bereft of their partner recall the bonds of love and devotion that united them. Linked by their affection for each other, they shared together the joyous experiences of life and its sorrows, the perplexities and anxieties, the hopes and the defeats. Their joys were heightened and their burdens lightened by their love for each other. The day of parting came and left the beloved survivor grieving, lone and lonely.

May this memorial hour speak comfortingly to all remembering and sorrowing hearts and say: “Love is stronger than death.” Grant solace and strength, we pray, to all loving hearts that remember their departed companions in thy presence today.

*May the memory of beloved husbands and wives, devoted life-companions, remain for comfort and for blessing. Amen.*

Fathers and mothers whom thou has blessed with thy most precious of gifts, their children, remember now those who have passed away. The death of these children left their loving parents overwhelmed and perplexed with grief. They now seek comfort and solace in their faith, that their children are with thee and with loved ones gone before. Grant strength and consolation unto bereaved parents as they remember their beloved children in thy presence today.

*May the memory of beloved children remain for comfort and for blessing. Amen.*
CONCLUSION

Rabbi and Congregation

And now, we pray, our God and God of our ancestors, that these moments of personal meditation on the memory of our loved ones, may rouse in our hearts the desire to reflect honor on their lives, through noble deeds on behalf of the House of Israel and the Land of Israel, our Congregation and the whole Congregation of Israel, our beloved Country and all Humanity.

May our Service be of the heart and the hand as well as of the lips.

May our souls, uplifted by our devotions today, make our own lives worthier of remembrance and emulation on the part of those who will come after us.

We pray, O God, our God and God of our ancestors, that these moments of personal devotion may lead us in the way of life pleasing to thee. Amen.

And on this holy day we reflect gratefully on all men and women of character among the House of Israel and all nations, who sacrificially held themselves aloft as the torch of principled living. May their sacrifices for the emancipation of the human spirit in terms of liberty, justice and holiness inspire us to develop and cherish the noble qualities that make life worthwhile, for us as individuals and for society as a whole.

_May the memory of the noble-minded remain for comfort and for blessing. Amen._

We also recall on this day all the men and women of our Congregation since its inception who, in the course of the years, departed this life to return to thee. May the memory of their association with this synagogue and of their service to thee through the religion of our ancestors, remain in our midst for everlasting blessing.

And may we, as a Congregation, ever honor the memory of the founders of this Congregation, and their successors in leadership, by making their devotion and their sacrifices still more meaningful, through our emulation of their example. May all who are gone, who labored in behalf of spiritual interests in life, find in us channels through which their devotion may continue to speak.

_May the memory of all the men, the women and the children associated with the past of our Congregation remain for inspiration and for blessing. Amen._
Adonai Mah Adam

O Lord, what is man that thou carest for him, mortal man that thou art mindful of him?

The span of human life is like a breath, our days like a passing shadow.

In the morning we grow and flourish; in the evening we are cut down and wither.

Thou dost return our body to dust, saying: Return, O human children.

Would that people were wise and understood; they would consider the finality of life.

Truly, none take anything along when death comes; one’s fortune will not descend with him.

Regard the person of integrity, and take note of the upright, for their destiny is peace.

The Eternal will deliver the soul of his servants, and none who trust in him shall be found wanting.

Selected Scriptural Verses

Our lives pass too quickly. God is forever. Not one soul is lost from Divine Consciousness.

יְהוָה מָצָא אָדָם וְרָאָהוּ. בַּרְאוֹתָו וְהָיָהוּ.

אָדָם קֹל בַּהֲלוֹאָה. יְמִיו כָּל אֵבוּר.

בְּכוּר יְזִיק חוֹלָה. לֹא זַרְכָּלוּ עָבֶר.

חָשַׁב אֹנֶשׁ וְדִירְכָּא. חָדֵם שַׁבְּהוּ בָּנִי-אַדָּם.

לֹא חָכְמָה יְסַכְּלוּ אֵאַת. בֵּינֵי-אֲחָרִיתהוּ.

כִּי לא בֵּמוֹתָה יָכְלָל. לֵא-זָרַד אָחָרִי בַּבּוֹדָה.

שֵׁם רְאָה יָשָׁר. כִּי-אֲחָרִית לֵא-אָשַׁר שָׁלֹה.

פְּדֵה יְהוָה נֵפֵשׁ עֵבְרִי. לֵא-אָשַׁר כָּל-חָסָם בָּל.
PRIVATE MEMORIAL MEDITATIONS
Choose those that are appropriate.

After each, it is appropriate to pause and reflect on the individual remembered.

In memory of a father
Almighty God, remember the soul of my father and teacher who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a mother
Almighty God, remember the soul of my mother and teacher who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a husband
Almighty God, remember the soul of my dear husband who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.
In memory of a wife

Almighty God, remember the soul of my dear wife who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a son

Almighty God, remember the soul of my beloved son, the apple of my eye, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a daughter

Almighty God, remember the soul of my beloved daughter, the apple of my eye, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a brother

Almighty God, remember the soul of my beloved brother, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.
In memory of a sister

Almighty God, remember the soul of my beloved sister, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a specific man or boy

Almighty God, remember the soul of my beloved _______, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a specific woman or girl

Almighty God, remember the soul of my beloved _______, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of all other relatives

Almighty God, remember the souls of my relatives, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.
In memory of friends

Almighty God, remember the souls of my friends, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of congregational members

Almighty God, remember the souls of members of our congregation, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of fallen soldiers of the United States

Almighty God, remember the souls of the soldiers of the United States armed services who gave their lives in defense of our nation. Their bravery and sacrifice humble us, and inspire us to uphold the noble values upon which this country is founded. May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.
In memory of Israel’s soldiers

Almighty God, remember the souls of the soldiers of the Israel Defense Forces who gave their lives for the sanctification of thy name, and for the security of our people and land. They were swifter than eagles and stronger than lions as they led the way to the aid of our people. Their holy blood permeates every crevice of our Holy Land. The memory of their sacrifice and heroism is never-ending. May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of martyrs

Almighty God, remember the souls of all our brothers and sisters of the House of Israel, the holy and pure who were killed, slaughtered, burned, drowned and strangled for the sanctification of thy name. I pray thee, may an echo of their bravery and devotion resonate in our lives, and may the purity of their hearts be reflected in our deeds. May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.
RESIGNATION—TZIDUK HADIN

Paraphrase of the Hebrew original

Righteous art thou, O God, and ever just, 
And none can question, none withstand thy will; 
And though our hearts be humbled to the dust, 
Teach us, through all, to see thy mercy still.

Our life is measured out by thee above, 
And to thy will each human heart must bow; 
No frail remonstrance mars our perfect love, 
No man shall say to thee “What doest thou?”

When suffering to human fault is due, 
Forgive, O Lord, and stay thine hand, we pray; 
And when it brings but trial of faith anew, 
Turn thou the night of gloom to trustful day.

When blessings bring thy sunshine to our heart, 
Let gratitude uplift each soul at rest; 
And when to bear our grief becomes our part, 
Let faith and hope exhort us—the Ultimate One, Sovereign, be blessed.

“The Lord hath given—praise unto his Name” 
But with that praise our task is but begun. 
“The Lord hath taken”—still our thought the same, 
God’s law our law; God’s will, not ours, be done.
PRAYER FOR THOSE CONGREGANTS
WHO DEPARTED THIS LIFE IN THE YEAR GONE BY

Our God and God of our ancestors: We now lovingly recall the members of our Congregation who have passed away since last Yom Kippur Day.

They are in our hearts in these moments of devotion. We pray for spiritual strength for their families and loved ones, and for us.

We now lovingly call to mind:

(Names of Departed Members)

May the memory of fellow congregants endure for blessing. Amen.

PRAYER FOR RELATIVES OF CONGREGANTS
WHO DEPARTED THIS LIFE IN THE YEAR GONE BY

Our God and God of our ancestors: We now lovingly remember the relatives of congregants who have passed away since last Yom Kippur Day. Lovingly we recall their names:

(Names of Departed Relatives)

Grant peace, strength and comfort to all remembering and sorrowing hearts.

May the remembrance of dear relatives be a comfort. Amen.

Do you suppose?

Esta Cassway

When they were young
Do you suppose they dreamed
Of carefree days
Or quiet nights beside a calming sea?
Do you suppose they dreamed
That someday they would spawn
Like salmon,
Year by year,
A flow of young
Whose dreams they would become?
And when the young,
Awakened from their youth
Became the keepers of the tiny flame
Alive within the fragile bodies of the old,
They then became the dreamers,
And we became their dreams.
Do you suppose
That with our carefree days
And quiet nights beside a calming sea
That somewhere burns inside
That dream of all the yesterdays,
The flame of toil and terror,
Of pennies saved for licorice,
And charity in a can,
The hope of just one day of rest,
The quest for peace,
The fight to live,
To be the very best?
PRAYER FOR THOSE WHOSE NAMES WERE PERPETUATED IN THE CONGREGATION DURING THE YEAR GONE BY

Our God and God of our ancestors: We now recall in this memorial hour those individuals whose names have been lovingly inscribed on the memorial tablets of our Congregation since last Yom Kippur Day.

May their names, now linked with the work of our Synagogue, abide with us as an incentive to thy service, together with the names of all those whose memory has already been perpetuated in our Congregation. We lovingly recall the names of:

(Names of Those Recently Perpetuated)

May their memory endure for blessing in the life of our Synagogue and Congregation. Amen.

Responsively

Teach us, O God, through our remembrance of those who have left us, how to retain their loving memory as active influences in our lives.

Open our eyes to the finer meaning of life, through the remembrance of those who sought to teach us the finer meaning of life.
**PSALM 23**

A Psalm of David.

The Lord is my Shepherd, I shall not want.

He causes me to lie down in green pastures;

He leads me beside still waters.

He restores my soul;

He guides me in right paths for his name’s sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for thou art with me;

Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou anointest my head with oil; my cup overflows.

Surely, goodness and mercy will follow me all the days of my life,

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

*From Psalm 24*

Responsively

Who may ascend the mountain of the Lord,

And who may stand in this holy place?

Someone with clean hands and a pure heart,

Who has not set desire upon vanity and has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,

And the reward of righteousness from the God of deliverance.

*From Psalm 24*

Responsively

Even in the Valley of the Shadow of Death,
God gives us support, strength and courage equal to our needs.

From Psalm 24

Responsively
El Maleh Rahamim

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance all those whom we have recalled today who have gone to their eternity, alongside all the holy and pure, whose radiance is as the brightness of the firmament. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. Amen.

Responsively
Every believer in God, whose unity it is the mission of the House of Israel to proclaim, will share in the life of the world to come.

Happy are they who are devoted to the teachings of God, and whose lives are pleasing to their Creator.

They acquire a good name while living, and pass from the scenes of their earthly labors with a good name.

Of them it is said: “A good name is better than precious oil, and the day of death better than the day of birth.”

In the way of righteousness is life, and in the pathway thereof there is no death.

Yea, there is a future where your hope will be secure; and know that in the world to come the righteous will find their complete reward.

Passages of Confidence in Life’s Meaning

Responsively

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance all those whom we have recalled today who have gone to their eternity, alongside all the holy and pure, whose radiance is as the brightness of the firmament. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. Amen.

Every believer in God, whose unity it is the mission of the House of Israel to proclaim, will share in the life of the world to come.

Happy are they who are devoted to the teachings of God, and whose lives are pleasing to their Creator.

They acquire a good name while living, and pass from the scenes of their earthly labors with a good name.

Of them it is said: “A good name is better than precious oil, and the day of death better than the day of birth.”

In the way of righteousness is life, and in the pathway thereof there is no death.

Yea, there is a future where your hope will be secure; and know that in the world to come the righteous will find their complete reward.

In Memoriam

El Maleh Rahamim

Passages of Confidence in Life’s Meaning

Responsively
MEMORIAL KADDISH

Rabbi

And now linked by the memory of the example of the good people we have remembered today, and as partners in the faith of all Israel, let us say the Yizkor Kaddish together and affirm the exalted holiness of our God, who is supreme in life and death.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

Isaiah 25:8
God will swallow death eternally.
The Lord God will wipe tears from all faces.

MEMORIAL KADDISH

For a transliteration of the Kaddish, see page 1002.

The day will come when death is swallowed up,
And tears are wiped from all faces.
Neilah

Closing Service for Yom Kippur
“Open for us the gates, at the hour of the closing of the gates. The day is nearly done. The sun is low; the day is growing late. O let us come into thy gates at last.”

In our lives many gates swing shut. When we begin life, it spreads before us like a corridor with many doors. But as we walk down this corridor the doors close behind us, one by one, year by year. This is a teaching of the Neilah service: Remember the unopened doors. Enter them before they close.

We live only once. Do we not want to live fully? The corridor of life stretches before us. Each one of us must perforce walk down its stately length. The gates do not stand open forever; as we walk down the corridor they shut behind us. And at the end they are all closed, except for the one dark door that leads to the ultimate chamber of God.

This then is the meaning of Neilah; the call to enter the doors which we never open. Before it is too late, let us open the gates that lead to truth, enter the door of beauty, go through the door of goodness. Let us open the gates to those things in life which abide eternally—before the gates swing shut, before the doors are closed, forever.

OPENING NEILAH PRAYER

AS THE GATES SWING SHUT
Rabbi Milton Steinberg

As we sit here in meditation and prayer, the last lingering grains of sand filter through the hour glass of the year. The relentless hand of time hangs poised, about to mark the end of the Day of Atonement.

The dusk draws ever closer. The close of the day is symbolic of the close of life. In all the calendar of Judaism there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of the night draw near, we feel a new pitch of intensity.

The very word “Neilah” teaches a lesson. In Hebrew the word means the locking of a gate. In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted could enter. But at night, the gates were locked. From then on, no one could enter or leave. Later on, the name was applied to the last service of Yom Kippur, for in this day the Jew saw a spiritual gate. In Yom Kippur we see an opportunity to begin again, to change, to start over once more, to enter into a new relationship with God. But as the Great Fast comes to an end…
Psalm 24

To David, A Psalm.
The earth is the Lord’s and the fullness thereof,
The world and those who dwell therein.
God founded it upon the seas,
And established it upon the waters.
Who may ascend the mountain of the Lord,
And who may stand in this holy place?
Someone with clean hands and a pure heart,
Who has not set desire upon vanity
And has not sworn deceitfully.
Such a person shall receive a blessing from the Eternal,
And the reward of righteousness from the God of deliverance.
Such is the generation of them that seek thee,
That seek thy presence, O God of Jacob.

The Ark is opened
Lift up your heads, O gates,
And be lifted up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
The Lord, strong and mighty,
The Lord, mighty in battle.
Lift up your heads, O gates,
Yes, lift them up, you everlasting doors,
That the King of glory may come in!
Who, indeed, is the King of glory?
Indeed, the Lord of hosts is the King of glory. Selah!
In thy grace, O pity them,
From oppressors save thou them,
Thee, the judge of all, we pray
At this closing hour of day.
Deeds of sires remember thou,
Days of old renew thou now
As in former years, we pray
At this closing hour of day.
Judah's remnant-flock restore,
Grant them joy forevermore,
Bless the year, O Lord, we pray
At this closing hour of day.
Open thou the heavenly gate,
We all stand and hope and wait,
Send redemption, Lord, we pray
At this closing hour of day.

God revered, O God sublime!
God revered, O God sublime!
Grant us pardon Lord, we pray
At this closing hour of day.
They who few in numbers be,
Pleading, lift their eyes to thee,
Suppliant, unto thee they pray
At this closing hour of day.
They outpour their hearts to thee
From sins set thy people free,
Grant them pardon Lord, we pray
At this closing hour of day.
Unto them be refuge strong,
Let them not be doomed by wrong,
Seal for joy their lives, we pray
At this closing hour of day.
**Hatzi Kaddish**

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

**The Amidah**

*To be said standing in private devotion*

As I proclaim the name of the Lord, ascribe greatness to our God.

Lord, open my lips and my mouth shall speak thy praise.

**AVOT**

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Remember us that we may live, O King, who desires life;

**AND SEAL US**

in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

**Hatzi Kaddish**

יתחלל והחקשה שמה רבא. ברלמה די ברא כרעותה. ימלך ימלך

מלכה זבחים ובسقوطים זבחים כל בית ישראל. ברלמה ברלמה

ובמנחם קרב. אمم אمم:

*Congregation*

יאה שמה רבח מקבר עלהל הלעפים שלימה:

יתבהר וחפשו חפשו ותרמם ותרחשות ותרחשות והשער,

והשער שמה קדשא. ברך והעלאו עלא מקימברקה.

ظروفה השבחהו והמעמה דאמרי בجماعة. אمم אمم:

**The Amidah**

*To be said standing in private devotion*

כ ב אלוהים יראה חכמה שי אלוהים:

אמרין שפתות ופי יאד חולם:

**AVOT**

*The God of our Ancestors.*

ברוח אדוה י אלהים抑えוה אלהים. אלהי אלהים אלהיו אלהים אלהים

זבח אהוליו יתבך. אלהי המלך המלך את אלהים אלי אלהים. מוטל

מהкуп נביא והנקה חלה. וכבר המלך בימים צדקה שלום

בניהם קמע שם לישראל.

וברכוに入る מלך תפسي חכמים

והמעון:

** kapsar hakkaim למשת科尔 את הימים חיים:**

מלך עוז ומושיע Lebens: ברוח אדוה י אלהים אלהים אלהים אלהים
GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

KEDUSHAT HASHEM

Thou art holy and thy name is holy and they that love holiness praise thee daily.

And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will whole-heartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.
And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

**KEDUSHAT HAYOM**

This day is uniquely holy.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.

**KEDUSHAT HAYOM**

This day is uniquely holy.

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include words in parentheses

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.
Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight,) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallow (the Sabbath,) the People of Israel and the Day of Atonement.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And as it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight,) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgiver of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallow (the Sabbath,) the People of Israel and the Day of Atonement.
AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.

For all of these, thy name is continually and evermore praised and exalted.

AND SEAL

for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.
**SHALOM**

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be remembered AND SEALED for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

**VIDUI**

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.
We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteous and we have done wrong. What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou, O God, dost extend a hand to transgressors, and thy right hand is stretched out, ever-ready to receive the repentant. Thou hast taught us to confess all our sins before thee. Thou hast set humans apart from the beginning and taught us how to stand before thee, for who can tell thee what to do; and even if our cause is just, what can we give to thee? Thou hast given us in thy love, Lord our God, this Day of Atonement, that it mark an end to our sinfulness, with pardon and forgiveness for all our transgressions; that we cease from our wrong-doing and return to thee, to observe thy laws wholeheartedly.

We pray thee, in thy great mercy, be compassionate with us, for thou desire not the destruction of the world, as thy prophet has said in thy name: Seek the Lord while he may be found; call upon him while he is near; let the wicked leave his way and the unrighteous individual his thoughts; let him return to the Lord, and he will have mercy upon him; unto our God for he will abundantly pardon.

Thou art God of Forgiveness. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Abundantly bestowing goodness. Thou desirerest the transformation of the wicked through repentance, not their death. As it is written: Tell them, I swear with my very existence, says the Lord God, I desire not the death of the wicked, but that the wicked ones turn from the evil way and live.
My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my ancestors, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH

My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my ancestors, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH
THE AMIDAH ALOUD

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

By authority of the sages, and the learning of the insightful,
I open my mouth in prayer and plea, imploring grace and kindness before the King, who pardons and forgives sin.

Remember us that we may live, O King, who desires life;
AND SEAL US
in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

GEVUROT

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustainest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causest thy divine help to spring forth.

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.
KEDUSHAH

And now, to thee, our hymn of Sanctification,
For thou art our God and King, pardoning and forgiving.

Congregation individually, then Hazzan

We will declare homage, and make thy name holy among those who declare thy holiness, for the honor of thy name, as glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary as described by thy prophet: Calling to one another they exclaim:

Congregation with Hazzan

Holy, Holy, Holy Is the Lord of Hosts,
The Whole World is Full of God’s glory.

Congregation individually, then Hazzan

God’s glory pervades the universe. When the ministering angels inquire of one another: Where is the place of his glory, those responding proclaim:

Congregation with Hazzan

The Glory of the Lord Is Praised Throughout Creation.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow grace upon his people, who evening and morning, twice daily proclaim his unity, with love saying the Sh’ma:

Congregation with Hazzan

Hear, O Israel: The Lord Our God, The Lord Is One.
He is our God and Father, our King and Helper. In his mercy, may he again let us hear, in the presence of all who live, the glad tidings of old: To be your God.

I AM THE LORD YOUR GOD.

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all, in accordance with the words of thy holy scriptures:

THE ETERNAL SHALL REIGN FOREVER, THY GOD, O ZION, THROUGH ALL GENERATIONS. HALLELUJAH! PRAISE YE THE LORD!

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy.

Be merciful with thy creatures, and rejoice in thy works. And may all who rely on thee say, in their vindication, the Lord is holy over all creation.
And therefore, Lord our God: We pray that reverence for thee may pervade all thy works, and veneration for thee fill all human hearts. Grant that all that thou hast created may worship thee with awe, and that all humankind may bond as one to do thy will wholeheartedly. May all acknowledge, as we do, that thine, Lord our God, is the sovereignty, thine the power, and thine the majesty. And may reverence for thee spread over all that thou hast created.

And therefore, Lord our God: Grant also, we pray, that thy people Israel may live in dignity; and that all who worship thee may live exemplary lives. Inspire with hope all who trust in thee and fill all who seek thee with confidence. Grant joy to thy land of Israel, and gladness to thy holy city, Jerusalem; and bring to early fulfillment, even in our days, the hopes and prayers of the House of Israel for the coming of the Messianic era of thy servant David, ushering in days of justice and peace, humanity and holiness on earth.

And therefore, Lord our God: Speed the time when those who love righteousness will behold these days and rejoice; when the upright and the kind will be glad and break into song; when wickedness shall be silenced and every form of violence vanish like vapor, because thou wilt cause the rule of arrogance to cease from the earth.

And thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist: The Eternal shall reign forever, thy God, O Zion, through all generations. Hallelujah! Praise ye the Lord!

Holy art thou and awe-inspiring is thy name; we have no God besides thee, as the prophet proclaimed: Exalted is the Lord of hosts in judgment; and God, the divine Judge, the Holy One, reveals his holiness through righteousness. Blessed art thou, O Lord, holy Ruler and Judge of all.
**KEDUSHAT HAYOM**

Thou didst call our ancestors to thy service from among all the peoples of old, and in thy gracious love thou hast given the House of Israel a lofty goal, through the holiness of thy commandments. Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

*On Shabbat include words in parentheses*

And, therefore, Lord our God, in thy gracious love thou hast given us this (Sabbath day for holiness and for rest, and this) Day of Atonement, for achieving pardon, forgiveness and atonement for all our wrong-doings, and (in love) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, on this day of Yom Kippur, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor; for the coming of the Messianic era of thy servant David; for the welfare of thy holy city, Jerusalem; and for all thy people, the House of Israel, deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee. Remember us for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and send us deliverance; for our eyes are turned to thee, O God and King, who art ever-gracious and ever-compassionate.

---

**KEDUSHAT HAYOM**

This day is uniquely holy.

Alanu nevei Yisrael ve-alanei ve'alaneh ve-ki'an ve-yira'a ve-zerita


Sh'ma Na!

Hazan, then Congregation

Hear us we plead, forgive us this day;
We praise thee, Revered and Awe-inspiring,
As the day is turning away, Holy One.

Rabbi

From yester eve until this eve we have prayed incessantly;
Hear thou our cry and forgive;
   For thine is the power of pardon.
Our perversities erase and forgive,
Send us thy help, we pray;
   For thou art good and ever forgiving.
Let us hear thy word: I will cause your faces to beam,
Your vindication will, like the brightness of the firmament,
   shine before me;
   For I shall pardon the remnant of my people.

Hazan, then Congregation

Hear us we plead, forgive us this day;
We praise thee, Revered and Awe-inspiring,
As the day is turning away, Holy One.
Rabbi
Suppliant we stood, turn thou to us,
Upraise us, God, and send us thine aid;
   Lead us back to thee, O God, whence comes our help.
Hear thou, O hear, with grace our prayer,
O behold our pitiful state;
   Turn back, O Lord, the exile of thy people.
Let us hear thy word: O my children, take to heart
The promise of deliverance of your divine Ruler:
   Return unto me and I shall return unto you.

Hazzan, then Congregation
Hear us we plead, forgive us this day;
We praise thee, Revered and Awe-inspiring,
As the day is turning away, Holy One.

P’TAH LANU SHAAR

Rabbi and Congregation
O keep open for us thy gate of mercy,
At the time of the closing of the gate of day,
Now that the day is turning.
The day is passing;
The sun is setting and turning;
O let us enter thy gate!

P’TAH LANU SHAAR
Keep the gate open a little while longer.

Rabbi and Congregation
O keep open for us thy gate of mercy,
At the time of the closing of the gate of day,
Now that the day is turning.
The day is passing;
The sun is setting and turning;
O let us enter thy gate!
The day is passing! The sun is declining and soon will be gone entirely on its way.

The stillness of night will soon spread over our homes.

Grant, O God, that with the coming of night, peace may abide in our hearts. Grant unto us the assurance at the close of this day that we have gained thy pardon.

Grant, O God, that our earnest prayers this day may have made us conscious of our shortcomings, and that as a result of this day’s devotions we may have found a way to the gate of thy love and mercy.

O keep open for us thy gate of mercy, at the time of the closing of the gate of day, now that the day is turning.

The day is passing!

The shades of darkness are gathering around us.

May it be thy will that when the sun of our earthly existence declines towards its setting, we may be able to review our earthly journey, and await the coming of heavenly peace to fill our hearts with joy and then, O God

Open thou unto us the gate of eternal life, at the time of the closing of the portals of this life, when our days on earth shall have passed away. Amen.

Have mercy on the Congregation Adat Yeshurun, forgive and pardon their sins. Save us, God of salvation.

Open the Gates of Heaven, and unlock thy treasure-house of Good. Save, do not prolong our estrangement; save us, God of Salvation.
**Hashemesh Yifneh**

*The sun declines.*

The sun declines, the shades increase,
The Day of God is now retreating!
The world grows still, her breath is peace,
To weary souls a heavenly greeting:
Fear not, thy coming night,
In the eve it will be light.

While still in clouds the sun delays,
Let us soar up, soar up to heaven,
That, parting with this day of days,
Sweet rest unto our souls be given;
And our hearts like stars be bright,
In the eve it will be light.

And when our sun of life retreats,
When evening’s shadows round us hover,
Our longing heart no longer beats,
And grave-ward sinks our mortal cover—
We shall see a glorious sight,
In the eve it will be light.
Seliḥot

EL MELECH YOSEHV

God and Sovereign enthroned in mercy,
Who rules the world with loving-kindness,
Pardoning thy people their transgressions,
Causing these again and again to pass away,
Abounding in pardon and forgiveness,
Dealing mercifully with sinners who are but mortal,
Not requiting them in accordance with the evil of their deeds—

God, who hast taught us through Moses,
To recite thy thirteen attributes.
Remember unto us this day the covenant of the thirteen,
When of old thou taught them to Moses, meekest of men,
Even as it is written in thy Torah:
And the Eternal revealed himself in the cloud,
And Moses stood there with him,
And he called the name of the Eternal,
And the Eternal passed by before him and proclaimed:


And Moses prayed: Pardon our iniquity and our sin and restore us to thy favor. Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

SELİHOT

EL MELECH YOSHEV—GOD’S THRONE OF MERCY

We recite God’s thirteen attributes of mercy, and rely upon them for forgiveness.

ג‑ד מלך ישב על כסה רחמים. מתነוגו חקיזיוו. מלוח צנועה
עמות. מאבקי ראשות ראשות. מארח מיחודו ל手下ם. וכלרסה
לופשעים.❄🏞️מידה מקום כל נשירות. לא כרתם תכונל:
אלא המית ולנו למכור מאשר.クリニックו חות ברית צנוע
楽しびה. כמות שוחדעתה לעון מקודם כמות תשובה: מרד חות שעון
והיתצבם commodo нашем קבש חות.

נשרב חות עצילפיי יקרא:

חotch. חות. אל. רוחם. חות. אחר. ארפק. רבדק. לאמת.
נזר חסד לאלפים.دامץ. חות. מפשע. מצא. חות. נשק:

סהלת ל手下נו ול手下חתנו ומחלמנה:

סהל לנו אבונים כי📈 תושבים. מחל לנו מקדום כי פשענו.
כאנאנו埃尔 טב ונשל. המכדיס סהלקריאית.
CLOSING SERVICE FOR YOM KIPPUR

**Kiraḥem**

“As a father has compassion for his children,” and “As a child knows a mother’s compassion,”

So may thou, Lord, have compassion upon us.

Salvation is the Lord’s. Upon thy people, thy blessing. Selah!

The Lord of hosts is with us; the God of Jacob is eternally our refuge.

Lord of hosts, happy is the one who trusts in thee.

Lord and King, send us thy deliverance; answer us when we call unto thee.

Forgive, we pray, the iniquity of this people in measure to the greatness of thy goodness, even as thou hast forgiven this people ever since they left Egypt.

When it was announced:

I have pardoned in accordance with your word.

**Enkat Misaldecha**

May the cry of those who worship thee ascend to thy glorious throne;

Grant the plea of thy people who proclaim thee the One and Only God,

O thou who hears all who come to thee in prayer.

The Children of Israel delivered by thee in every age;

Even this day will be delivered through thee, O God sublime;

For thou art all-forgiving and all merciful.

Safeguard us under the shelter of thy divine protection;

Deal graciously with us when thou test our hearts, to set us aright;

Come to our aid, we pray thee, O our God, source of our strength;

Strengthen us we pray thee; O Lord, regard our supplication.

---

**Kiraḥem**

God's tender love, like a father and mother, brings forgiveness.

כ 하나님 אנ רע יברכים. ואיש איש אפר אמור חניהו.

כächstלו וילע.

לויהוה אישתה. עליימה ברכהו. סלה:

יהוה בבראה עמנו. מלאכים כל הארץ צעקבו. סלה:

יהוה בבראה. אسري אומם חכת בה.

יהוה והישעה. המלך יט立方 קראנו:

סהל נא לך ונחוה כל ושם חסד:

רואים נשאתה לך ושם חמצים יעד הנוה. נשים נאמרו:

יזאמר יהוה כלתית תברחו:

**Enkat Misaldecha**

Help us. There is none other who can save.

Responsively—Hazzan, then Congregation

אנקת מסדרה. עשו לך ונחוה כבודך.

말א מעאלוות עמו מזרחי. שמעה מתפלל ברא עדית.

ишראל נשות ביווה. תשועה שלמים.

בם יהוה נשהו פסיפ. שכר מורם.

כי אנקה ויב לכלותبغו והנהו:

תיבאנו על דוד. יהוה נברך השכינה.

ויהי. כי יבחו לברל חכינו.

הם olduk אנודר עונוدعوة. כי לשביתנו ה الزوجה.
O God sublime who dwells in mystery, 
Let us hear thy word, “Forgiven”;
By thy power of deliverance, deliver thy People, forlorn and in need;
When we cry to thee, O God revered, answer us with acquittal;
O Lord, be thou our help.


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

For

We are thy people, and thou art our God.
We are thy children, and thou art our Father.
We are thy servants, and thou art our Master.
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Guardian.
We are thine inheritance, and thou art our Portion.
We are those that trust in thee, and thou art our Deliverer.
We are thy work, and thou art our Creator.
We are thy treasured ones, and thou art our Beloved.
We are thy people, and thou art our King.
We are thy beloved, and thou art our Friend.
We are thy followers, and thou art our Leader.

We are full of sin and thou art full of mercy. As for us, our lives are like an empty breath, but thou art God, the living and eternal. As for us, our days are like a fleeting shadow; but thou, thy years are never ending.
VIDUI—ConfeSSION

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

VIDUI—ConfeSSION

We are mindful of our sins, and humbled by God’s willingness to forgive the repentent.

אלהינו אלהינו אבותינו. אנו חבה לפני תפלתנו. אזל תשתלם מתקתנו. אבינו相机 פנינו נגזרו. ולא יגאנה קתחנו. אבינו אלון אבותינו. צדיקם אתנה לאה טעאנו. אכל

אתנוה טעאנו:

אשманה. ברכה. גולי. ברכה.دفع. השניה.
תרושנה. ברכה. חבקת. שקר. פצענו.
לך. ברך. לumbn. מברך. נאשנות. ספרנו. צרסט.
פשטנה. צדיק. שפיה. רשקו. שתחנה.
阃 epub. חכמה. טעאנו.

кро נמצאת צדיקתיה ומסתפパターン ושובים ולא שוה לכל. אמרה צדיק
על כל חבה עלינו. כי אמרת אותם העולם הרשעים:

מה נאמר לךון ויהב פורם. כי אמרל פרקיו פצירו שחקים.

הלא כל תמורתה והנגולה אתאה יוע.

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned,” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.

We have turned away from thy commandments and thy moral laws which are good, and we have suffered. Thou art righteous in all that has befallen us, for thou has acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.
**Lord, Where Shall I Find Thee?**

Yehuda HaLevi

Lord, where shall I find thee?
High and hidden is thy place;
And where shall I not find thee?
The world is full of thy glory.
I have sought thy nearness,
With all my heart I called thee,
And going out to meet thee
I found thee coming toward me.

**Ata Noten Yad**

Thou, O God, dost extend a hand to transgressors, and thy right hand is stretched out, ever-ready to receive the repentant. Thou hast taught us to confess all our sins before thee. Thou hast set humans apart from the beginning and taught us how to stand before thee, for who can tell thee what to do; and even if our cause is just, what can we give to thee? Thou hast given us in thy love, Lord our God, this Day of Atonement, that it mark an end to our sinfulness, with pardon and forgiveness for all our transgressions; that we cease from our wrong-doing and return to thee, to observe thy laws wholeheartedly.

**Yah Ana Emtza-acha**

Yehuda HaLevi

יה좌שמה
משמיהנמעלת
אתאתלאאתאתה
כבודהמלאעולם
דרשיכרביה
ככללבקראתיה
ובאראילקראתיה
לקראתילקראתיה:

**Ata Noten Yad**

God’s hand is extended to us to help us change. And live.
We pray thee, in thy great mercy, be compassionate with us, for thou desire not the destruction of the world, as thy prophet has said in thy name: Seek the Lord while he may be found; call upon him while he is near; let the wicked leave his way and the unrighteous individual his thoughts; let him return to the Lord, and he will have mercy upon him; unto our God for he will abundantly pardon.

Thou art God of Forgiveness. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Abundantly bestowing goodness. Thou desirlest the transformation of the wicked through repentance, not their death. As it is written: Tell them, I swear with my very existence, says the Lord God, I desire not the death of the wicked, but that the wicked ones turn from the evil way and live.

Our God and God of our ancestors: Pardon our iniquities on this (Sabbath Day and this) Day of Atonement. Blot out our transgressions and forgive our wrong-doings and pardon our sins in accordance with the prophet’s word spoken in thy name: It is I, I alone, who for my sake blot out your transgressions and remember your sins no more. And it is said: I have blotted out like a cloud your transgressions and like a mist your sins; return unto me for I am he who sets you free. And in accordance with thy Torah’s word: On this day, shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Eternal. Our God and God of our ancestors, (may our Sabbath rest be worthy in thy sight;) teach us the way of holiness through thy commandments, and grant that our portion be in thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. (In thy gracious love, Lord our God, let us inherit thy holy Sabbath, and may Israel, hallowing thy name, rest thereon.) Keep our hearts pure that we may worship and serve thee in truth. For thou art the Forgetter of the House of Israel and Pardoner of the tribes of Jeshurun in every generation. Besides thee we acknowledge none to pardon us and forgive. Blessed art thou, O Lord, who pardons and forgives our sins, and the sins of the whole House of Israel, and year after year causes our sins to pass away, Sovereign over all the earth, who hallows (the Sabbath,) the People of Israel and the Day of Atonement.
AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel's heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.

HODA-AH

The Congregation says this paragraph softly, while the Hazzan chants the next paragraph aloud.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou hast blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives.
For all of these, thy name is continually and evermore praised and exalted.

AND SEAL

for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.

shalom

Peace!

The Priestly Benediction

Our God and God of our ancestors: Bless us with the threefold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this Congregation:

May the Lord bless you and protect you. Amen. May this be the will of God.

May the Lord cause his face to shine upon you and be gracious unto you. Amen. May this be the will of God.

May the Lord lift his countenance toward you and grant you peace. Amen. May this be the will of God.

Sim Shalom

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence thou hast ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.
And in the book of life and blessing, 
peace and prosperity, may we and all thy people, 
the House of Israel, be remembered
AND SEALED
for a happy and peaceful life.

Blessed art thou, O Lord, ever-present source of peace.

Avinu Malkenu
*The Ark is opened*

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no King but thee.
Our Father, our King, deal with us kindly for thy name’s sake.
Our Father, our King, bring us completely repentant to thee.
Our Father, our King, pardon and forgive all our sins.
Our Father, our King, send complete healing for all our ills.
Our Father, our King, have compassion upon us, upon our children and our infants.
Our Father, our King, hear our cry; pity and have mercy upon us.
Our Father, our King, turn us not away from thee unanswered.
Our Father, our King, remember that we are but dust.
Our Father, our King, send us this new year with good tidings.
Our Father, our King, SEAL US for happiness in the book of life.
Our Father, our King, SEAL US in the book of redemption and deliverance.
Our Father, our King, SEAL US in the book of sustenance and support.
Our Father, our King, SEAL US in the book of merit.
Our Father, our King, SEAL US in the book of forgiveness and pardon.
Our Father, our King, cause salvation to burst forth soon.
Our Father, our King, enhance the strength of thy people Israel.
Our Father, our King, hasten the approach of Messianic days.
Our Father, our King, thwart the intentions of our enemies.
Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.
Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.
Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.
Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.
Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness and help thou us.

The Ark is closed

The Ark is closed
Kaddish Shalem

May the mighty name of God be acknowledged as great and holy (Amen); throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth;

causing redemption to burst forth, and the Messianic era to begin (Amen);
during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
CLOSING SERVICE FOR YOM KIPPUR

retreat and refuge as a refreshing stream whose cool waters would bring new life, hope and courage.

Through our heart-felt devotions we have been brought closer to thee. May we feel thy healing love, and achieve thy forgiveness for our shortcomings. May we carry with us the conviction that we have found expiation with thee. May we feel in our hearts during these closing moments the words spoken to Moses of old: “I have forgiven in accordance with your plea.”

When we leave thy House with the Sh’ma Yisrael on our lips, may angels of peace accompany us homeward and abide with us in our hearts and homes. Grant that even when we resume the turbulent rush of daily life, we shall remain mindful of thy love, and be better able to deal spiritually and confidently with our daily challenges. May our lives be enriched with finer moral and spiritual standards of living as a result of this day.

And as we now close the service of this great and holy day, we raise our voices in united chorus, to affirm our faith that the Eternal our God is One; that God’s Sovereignty is for all time; and that the Eternal alone is God in heaven above and upon the earth beneath.

Since last eventide, through the dawn of day, until this time of the setting of the sun, we have prayed without pause. We have felt a part of a great people, dedicated to thy service and blessed with thy teaching. We have been imbued with the remembrance of the zeal of our prophets, sages, and the humble of all ages, who also followed thy voice “from eventide to eventide.” We have spoken with our lips and prayed from our hearts.

Now the close of this holy day draws near, we thank thee, Almighty, Loving God, that we have been able to observe Yom Kippur to its conclusion as a congregation. We pray at this time of Neilah, the hour of the closing of the gates, that we have heard the inner voice that calls us to live in harmony with thee, for our own well-being and that of our families, and for the welfare of all humanity. We pray that we have achieved a heightened measure of spiritual peace and contentment.

We came to thy Sanctuary with souls weary from the road of life, covered with dust, scorched by experience, faint from the journey. Longing for renewal, we eagerly embraced this day of spiritual
Weekday Minḥah and Maariv Services

Erev Rosh Hashanah
Between Rosh Hashanah and Yom Kippur
Erev Yom Kippur
At the End of Yom Kippur

Hazzan and Congregation, once:

šmah ישראל יהוה אלוהינו יהוה אדון
Hear O Israel! The Lord Our God, The Lord Is One.

Hazzan and Congregation, three times:

ברוך اسم ב bevoh מִלְכֹתָיו לְבֵדֶלֶם רֹעֶה
Blessed is God’s Glorious Sovereign Name Forever.

Hazzan and Congregation, seven times:

יהוה הוא אלוהים:
The Eternal Alone is God.

The Shofar is sounded:

תקiah גדolah:
Tikiah Gedolah.

לשנה הבא בבריתאיה:
Next Year in Jerusalem!
**Ashray**

Happy are they who dwell in thy house,

Forevermore shall they praise thee.

Happy the people with whom it is so,

Happy the people whose God is the Lord.

**Psalm 145**

A Psalm of David.

I will exalt thee my God, O King,

And praise thy name forever and ever.

Day by day will I praise thee,

And extol thy name forevermore.

Great is the Lord and mightily to be praised;

His greatness cannot be fathomed.

One generation praises thy works to another;

They proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,

And I ponder over thy wondrous works.

They tell of the power, of thine awe-inspiring deeds,

And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,

And sing with joy of thy righteousness.

The Lord is gracious and full of compassion,

He is forbearing and abounding in kindness.
The Lord is good to all,  
And his mercies are over all his works.  
All thy works shall praise thee, Lord,  
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,  
And discourse upon thy might;  
Making known thy mighty deeds to all,  
And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,  
And thy dominion endures through all generations.  
The Lord upholdeth all who fall,  
And lifteth all who are bowed down.

The eyes of all look with hope to thee,  
And thou givest them their food in its time.  
Thou openest thy hand,  
And satisfiest the desire of all that live.

The Lord is righteous in all his ways,  
And gracious in all his deeds.  
The Lord is nigh to all who call upon him,  
To all who call upon him in truth.

He fulfils the desire of those who revere him;  
He hears their anguished cry and helps them.  
The Lord safeguards all those who love him;  
While all the wicked he brings to naught.

My mouth shall utter the praise of the Lord,  
And may all flesh praise his holy name forever.  
And so, let us, indeed, praise the Lord,  
Let us praise him now and ever.

Hallelujah! Praise ye the Lord!

Continue with Ḥatzi Kaddish on page 963.
God who is merciful forgives. God forgives time and again. Lord and King, send us thy deliverance; answer us when we call unto thee.

**BARCHU**

*Hazzan*

Praise the Lord, Source of all blessing.

*Congregation, then Hazzan*

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

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou hast assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, it is thou who causes day and night to return with ceaseless regularity. Now that the toil of day has passed, and calm of evening is here, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, O Lord, who causes evening twilight to fall.
With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

Sh’má

Deuteronomy 6:4–9

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

Blessed is his glorious sovereign name forever.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

We study the Torah. Congregation individually, whispered

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.

With everlasting love thou hast loved thy people, the House of Israel; thou hast taught us thy Torah with its commandments, statutes and ordinances of Justice. Therefore, Lord our God, when we lie down and when we rise up, we speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we meditate on them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, O Lord, who in thy love has called thy people Israel to thy service.

We praise God, for Revelation.

We proclaim God’s Unity
and accept the “Yoke of Heaven.”

Deuteronomy 6:4–9

The Study of Torah.
Deuteronomy 11:13–21
And if you will listen earnestly to my commandments which I give you this day, to love the Lord your God and to serve him with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and he will restrain the heavens so that there will be no rain, and the soil will yield no produce, and you will rapidly disappear from the land which the Lord gives you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand and for frontlets between your eyes. Teach them to your children, and speak of them when you sit in your house, and when you walk along the way, when you lie down, and when you rise up; and write them upon the doorposts of your house and upon your gates. In order that your days, and the days of your children, may be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37–41
The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be for you a fringe so that when you look upon it you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my
commandments and be consecrated unto your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

Hazzan

THE LORD YOUR GOD IS TRUTH.

Responsively, selected from the Hebrew

True and unfailing it is unto us,
That thou art the Lord Our God.

There is none else besides thee and we, Children of Israel,
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,
And redeemed us from the hand of oppressors.

Thy deeds are beyond our understanding,
And thy wonders are without number.

It was thou who kept us among the living peoples,
And did not let us lose our way.

It was thou who performed miracles for our ancestors against Pharaoh, signs and portents on Egyptian soil.

It was thou who liberated thy people Israel from among the Egyptians,
And brought them forth to everlasting freedom.

Thankfully they praised thy name,
And willingly accepted thee as their King.

Moses and the Children of Israel chanted unto thee with great joy,
And in chorus, sang:

Hazzan and Congregation

Who is like thee, O Lord, among those acclaimed as divine?
Who is like thee, glorious through holiness,
Awe-inspiring in deeds, doing wonders?

We praise God, for Redemption.
Congregation individually, then Hazzan

Thy people beheld thy sovereign power when the sea divided before Moses: This is my God, they chanted; and they sang:

_Hazzan and Congregation_

The Lord reigns forever and ever.

Congregation individually, then Hazzan

To this great event our ancestors referred the prophet's word: The Lord delivered Jacob to freedom from a mightier power. Blessed art thou, O Lord, who set Israel free.

Lord our God: We pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name's sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. Blessed art thou, O Lord, whom we pray to guard thy people Israel forever.
Hatzi Kaddish

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

Erev Rosh Hashanah and after Yom Kippur

Higher, yea higher, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

The Amidah

At Minḥah, begin here

I proclaim the name of the Lord, ascribe greatness to our God. Lord, open my lips and my mouth shall speak thy praise.

At Maariv, begin here

Lord, open my lips and my mouth shall speak thy praise.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Hatzi Kaddish

יהוה אֱלֹהֵינוּ יִבְרָךְ נַפְשֵׁנוּ שָׁלוֹם רָם. בָּעֵלָה נַפְשָׁנוּ דִּבְרֵינוּ. מְמַלֵּכָה וְחְיָיוֹת וְעַמּוֹתָנוּ וְגֵחֵי תָּבוּךְ עַל חַיָּה. בָּעֵלָה וְכָלָה בֵּית יִשְׂרָאֵל. בָּעֵלָה וְכָלָה בֵּית יִשְׂרָאֵל.

Between Rosh Hashanah and Yom Kippur

לעֵלָה לַעֵלָה מָכָל בְּרֶכֶת וְשִׁירֵתָה נְשָׁחַתָה וְנְפָםָהּ נְדִימָה בַּעֲצָרִים וְלַעֲצָרִים. אָמְרוּ אָמֵן.

The Amidah

At Minḥah, begin here

כֵּי שֶם יִהוָה אֲבֹאֵר זְגוּל לָאֲדֹלָנוּ: אָדֹני שִׁפְתָּךְ וְסִפְרָה יִזְדָּר הָיוֹתָהוּ.

At Maariv, begin here

אָדֹני שִׁפְתָּךְ וְסִפְרָה יִזְדָּר הָיוֹתָהוּ: בְּרוֹחֵי אָבֹאֵר זְגוּל לָאֲדֹלָנוּ: אֲבֹאֵר אֲבֹאֵר אֲבֹאֵר. בְּרִקּוֹז נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה زְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה. נְאַהֲרָה זְגוּלָה.
Between Rosh Hashanah and Yom Kippur:

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

Thou art our King and Helper, our Deliverer and Shield. Blessed art thou, O Lord, Abraham’s shield.

Thy power endures, Lord, throughout eternity. Thou bestowest immortal life; thou, whose divine help is boundless.

Thou sustaineest the living with loving-kindness, and in thy great mercy bestowest eternal life on the dead. Lifting the fallen and healing the sick, setting free the imprisoned, and keeping faith with those who sleep in the dust, who is like thee, Almighty God, and who even resembles thee, O King? Thou decreest the end of life and its renewal, and causeth thy divine help to spring forth.

Between Rosh Hashanah and Yom Kippur:

Who is like thee, Father of mercy, who with compassion remembers with life those whom thou hast created?

Thou art faithful to sustain the departed. Blessed art thou, O Lord, who can bestow eternal life.

During Maariv, and when reciting the Minhah Amidah in private devotion, omit the Kedushah and continue on page 969.
KEDUSHAH

Congregation individually, then Hazan

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Hazan

HOly, Holy, Holy Is the Lord of Hosts,
The Whole World Is full of God’s Glory.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Hazan

The Glory of the Lord Is Praised Throughout Creation.

And in the words of thy holy scriptures:

Congregation individually, then Hazan

The Eternal Shall Reign Forever, thy God, O Zion,
Through All Generations. Hallelujah! Praise Ye the Lord!

Hazan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou art God and King, great and holy. Blessed art thou, O Lord

Erev Rosh Hashanah
and after Yom Kippur

Holy God.

Between Rosh Hashanah
and Yom Kippur

Holy King.

Between Rosh Hashanah
and Yom Kippur

Erev Rosh Hashanah
and after Yom Kippur

מלְקָה קֹדֶשׁ אֲלֵיהַ צֵיצַת צְדֵיקִים מִמְּלַקְתָּה בֵּיתָה. קָדָשָׁה אֲלָמוֹת מִמְּלַקְתָּה בֵּיתָה. כִּי אָלָמָה מְלַקְתָּה. קֹדֶשׁ אֲלָמוֹת בָּרוֹךְ אֵלָה. קֹדֶשׁ אֲלָמוֹת בָּרוֹךְ אֵלָה.
Thou art holy and thy name is holy and they that love holiness praise thee daily. Blessed art thou, O Lord

Erev Rosh Hashanah and after Yom Kippur

Holy God.

Thou endowest humankind with knowledge and teach mortals understanding.

At the conclusion of Rosh Hashanah and Yom Kippur

(Thou hast imparted to us the knowledge of thy Torah and hast taught us to keep the laws which thou hast ordained. Lord our God, thou hast made a distinction between the holy and secular, between light and darkness, between Israel and the other nations, between the Sabbath and the six work days of the week. Our Father and King, grant that the work-days which are approaching may come to us with peace, and grant that on them we may be free from sin, and cling reverently to thee.)

In thy grace grant us knowledge, understanding and discernment. Blessed art thou, O Lord, who graciously bestows knowledge.

O Father, bring us back to thy Torah; bring us nigh to thy service, O our King. Restore us to thy presence through complete repentance. Blessed art thou, O Lord, who desires that we return to the right way.

Forgive us, Father, for we have sinned; pardon us for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who abundantly forgives.

We pray thee: Pity our suffering and plead our cause. May thou soon set us free from distress for thy name’s sake, thou who art a mighty Liberator. Blessed art thou, O Lord, Liberator of Israel.

Ahavah Kedosh Kedosha kedoshim be’al yehudatok shelah: Boreh Ahava yi’vederah: Boreh Ahava.

Between Rosh Hashanah and Yom Kippur

Holy King.

At the conclusion of Rosh Hashanah and Yom Kippur

(Ta’evah thouquva lemesut toharah. Ta’evah ki yishuva ha’katanah.)

Betokh le’alvahin bi’ yehudatok. Bi’ yahad ha’le’olam. Erev Rosh Hashanah and after Yom Kippur

Kevim me’emunim le’maan yishuv toharah. Yoshvim me’emunim shelach.”

Erev Rosh Hashanah and after Yom Kippur

Nun me’akah dusha bethet hashemek: Boreh Ahava yi’veder lehah.

Yishevun avibe’er Torah hakodesh melovot letipoldeh. Vishmorim

Batshura shelmah le’ah: Boreh Ahava yi’vederah batshura:

Sela’ leh’ah kiv’ahav. Me’elah leh’ah le’pashuva. Mi’ meluvel meluvel shel yehudatok.

Re’eh ba’emunim voradim ribon. Vemunim moharam lemesut yishuva.”

Nun me’akah lehah: Boreh Ahava yi’veder lehah.”
Heal us, Lord, and we shall be healed; help us and we shall be helped; for thou art our praise. Grant complete healing for all our ills for thou, God and King, art a faithful and merciful healer. Blessed art thou, O Lord, who heals the sick.

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all. Send blessing to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years which thou hast blessed. Blessed art thou, O Lord, who blesses the years.

Sound thou the great Shofar announcing the liberation of the House of Israel. Raise the banner for the ingathering of our dispersed; and gather us together in Zion from the four corners of the earth. Blessed art thou, O Lord, who ingathers the dispersed of thy people Israel.

Restore our judges as of old; and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when thou judgest us. Blessed art thou, O Lord,

Erev Rosh Hashanah
and after Yom Kippur
King of Justice.

Unto slanderers give no hope; let all wickedness instantly vanish; and may all thine enemies speedily cease to be. Uproot the arrogant soon, and subdue them quickly in our days. Blessed art thou, O Lord, who breaks the hold of enemies, and subdues the arrogant.
May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, and upon sincere proselytes and us. Bestow thy blessing on all who truly rely on thee. May our portion be with them, and may we who rely on thee never come to shame. Blessed art thou, O Lord, who art the reliance of the righteous and their trust.

Return thou in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word; and rebuild her soon in our days and for all time. And restore there the dynasty of David. Blessed art thou, O Lord, whom we pray to rebuild Jerusalem.

Grant that the Messianic descendent of thy servant David soon sprout forth, and may the spiritual strength of the House of Israel be exalted through the establishment of thy kingdom of universal justice and peace on earth; for we have waited incessantly for the coming of thy kingdom. Blessed art thou, O Lord, whom we pray to cause thy reign to be established on earth in all fullness.

Hear our supplication, Lord our God, with pity and compassion. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence, thou who hears with love the prayers of thy people Israel. Blessed art thou O Lord, who hears prayer.

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there in thy gracious love Israel’s heart-offerings and prayers. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, whom we pray to restore thy divine presence to Zion.
During Maariv, and in Minhat when the Amidah is recited privately, this paragraph is omitted and the worshiper continues with the next paragraph.

In Minhat, when the Amidah is recited aloud, the Congregation says this paragraph softly, while the Hazzan chants the next paragraph.

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou has blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

We thank thee, thou who art the Lord our God, who ever was the God of our ancestors, the source of our strength, Israel’s protecting shield in every age. We thank thee and proclaim thy praise evening, morning and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. Thou art good, thy mercies never fail; thou art loving, thy kindnesses never cease; thou hast been our hope and trust from the distant past until the present moment of our lives. For all of these, thy name is continually and evermore praised and exalted.

Between Rosh Hashanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all that live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, O Lord, whose name is Good, and to whom it is fitting to give thanks.
Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou art the Sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all human-kind, at all times with peace from thee.

Erev Rosh Hashanah and after Yom Kippur
Blessed art thou, O Lord, who blesses his people Israel with peace.

Between Rosh Hashanah and Yom Kippur
And in the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life.
Blessed art thou, O Lord, ever-present source of peace.

In Minnáh of Erev Yom Kippur, continue with the Vidui below.
At all other services, continue with Elohai Nitzor on page 985.

VIDUI

Our God and God of our ancestors, may our prayer come before thee; and do not hide thyself from our plea. We are neither so brazen nor stubborn in spirit as to say before thee, Lord our God and God of our ancestors, “We are the righteous ones who have not sinned” for in truth we know we have sinned.

We are blameworthy. We have betrayed our ideals. We have denied the rights of others. We have used empty words. We have perverted what was right. We have condemned falsely. We have been presumptuous. We have done violence. We have uttered calumny. We have given evil counsel. We have spoken falsehood. We have been scornful. We have rebelled against the good. We have blasphemed. We have been dishonest. We have been perverse. We have transgressed the teachings of the Torah. We have oppressed. We have been stiff-necked. We have acted wickedly. We have dealt corruptly. We have acted abominably. We have gone astray. We have led others astray.
We have turned away from thy commandments and thy moral laws which are good and we have suffered. Thou art righteous in all that has befallen us for thou hast acted righteously and we have done wrong.

What can we say before thee, God sublime, who knows all, the hidden and the revealed.

Thou knowest the mysteries of the universe, and the secrets of the human heart. Thou knowest the deepest recesses of the human soul and all our thoughts and motives. From thee naught is hidden, and naught escapes thine awareness. And therefore, we implore thee, Lord our God and God of our ancestors, to forgive all our failings, pardon all our wrong-doings, and grant us atonement for all our misdeeds which we have committed before thee by thought, word or deed.

For our sins committed unwillingly or willingly,

And for our sins committed through hardness of heart;

For our sins committed through ignorance,

And for our sins committed by opening our lips;

For our sins committed through haughtiness of spirit,

And for our sins committed openly or secretly;

For our sins committed knowingly and with cunning,

And for our sins committed through misuse of speech;

For our sins committed through wrong done to others,

And for our sins committed through lust of the heart;

For our sins committed through illicit relationships,

And for our sins committed through insincere confession;

מַכְבֶּר לָכָּנֵל עַל כָּל הַפְּהָקִים וּלְפַסְמוֹת הַשָּׁמֶרֶת וִילָא שָׁוָה לָנָּה. יָדָכְתָה סְדִיקָּךְ עַל כָּל חָפֵּא עֲצִ・・・
For our sins committed through neglect of parents and teachers,
And for our sins committed intentionally or in error;
For our sins committed through violence,
And for our sins committed through the desecration of religion;
For our sins committed through unclean speech,
And for our sins committed by speaking without thinking;
For our sins committed through the evil inclination,
And for our sins committed knowingly or not;

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

For our sins committed through deceit and falsehood,
And for our sins committed by taking bribes;
For our sins committed through being scornful,
And for our sins committed through slander;
For our sins committed in business pursuits,
And for our sins committed through food and drink;
For our sins committed through usury,
And for our sins committed through arrogance;
For our sins committed through lascivious speech,
And for our sins committed through wanton gazes;
For our sins committed through pride,
And for our sins committed through stubbornness;

For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement.
For our sins committed through throwing off the yoke of religious responsibility,
And for our sins committed through splitting hairs;
For our sins committed by ambushing a friend,
And for our sins committed through envy;
For our sins committed through levity,
And for our sins committed through stiff-neckedness;
For our sins committed by racing to do evil,
And for our sins committed by tale-bearing,
For our sins committed through perjury,
And for our sins committed through vain hatred;
For our sins committed through breach of trust,
And for sins committed through an anxious heart;

   For all our sins, God of forgiveness, forgive us, pardon us, and grant us atonement. For thou, Lord, art very forgiving, and abundant in mercy to all who call unto thee.

My God! Before I was created, I was unworthy; and now that I have been created, it is as though I had not been. I am fragile while I live; how much more so when I am dead. Before thee I am ashamed and embarrassed. I therefore pray to thee: Help me, my God and God of my fathers, that I sin no more; and as for the sins which I have committed before thee, empty me of them in thy great mercy, but not through torturous hardship or dread illness.
Elohai Nitzor

All services conclude here

O God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before them that esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for them that plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name’s sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That they that love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. Mayest thou who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

END OF AMIDAH
KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

Erev Rosh Hashanah
between Rosh Hashanah and Yom Kippur
Higher

Higher, yea higher,
is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole People of Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole People of Israel; and say, Amen.
Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the supreme, King of Kings, the Holy One, blessed is he.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loveliest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet’s word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.

Alaynu

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

He created the heavens and founded the earth; his throne of glory is in the heavens above and his majestic presence is in the loveliest heights. He is God: there is none else. Truly, he is our King and none besides him, as it is written in his Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when thou wilt cause abominations to cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and everyone shall worship thee; when all the violent on earth shall be turned to thee, and all that dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God: May they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for thine is the kingdom and through all time thou wilt reign in glory as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet’s word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as King by all on earth; on that day the Lord shall be One and his name One in the hearts of all.
Mourners’ Kaddish

And now let all who mourn the loss of loved ones rise, and linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

Congregation

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, exalted and adored, lauded and celebrated be the name of the Holy One, Blessed Be He.

For a transliteration of the Kaddish, see page 1002.
PSALM 27

Of David.

The Lord is my light and my assistance, of whom shall I be afraid? The Lord is the stronghold of my life, of whom shall I stand in awe? When the wicked hemmed me in, seeking to devour me—It was they, mine enemies, that stumbled. It was they, my foes, that fell. Were an army to encamp against me, my heart would be unafraid; were war to rage against me, even then would I be confident. One blessing I ask of the Lord, this I shall ever crave; to dwell in the house of the Lord all the days of my life; to gaze on the graciousness of the Lord; to visit his sanctuary. May he hide me in his tabernacle on the day of trouble; may he conceal me in the shelter of his shrine; And set me safe as on a high rock. And then when triumphant over mine enemies round about me, I shall bring my offering into his temple with thanksgiving, to the sound of trumpets; I shall sing to the Lord and acclaim his praise. Hear me, Lord, when I call; be gracious unto me and answer me. Speaking for thee, my heart says: Seek ye me; O Lord, I do earnestly seek thee. Hide not thyself from me, turn not thy servant away in anger. Thou hast ever been my help; cast me not off, do not forsake me, God of my deliverance. Father and mother, though they forsook me, Thou, O Lord, would still protect me. Teach me, Lord, thy way, and lead me on a level path, that my foes have not their way. Leave me not to the rage of mine enemies, false witnesses who have sprung up against me, fomenters of violence. What, if I had not had faith! But I did have faith that I would experience the goodness of the Lord in the land of the living. Put your trust in the Lord; be strong and let your heart be steadfast; only, put your trust in the Lord.
HAVDALAH

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite, May he come to us soon, while we are still alive.

Behold, God is my help in whom I trust, I will not be afraid. God eternal is my strength and song for he has delivered me. Draw water in gladness from the well-spring of deliverance. Deliverance belongs to thee, Lord. May thy blessing rest upon thy people. Selah!
The Lord of Hosts is with us. The God of Jacob is our protection. Selah!
Lord of Hosts, happy are they who put faith in thee. Lord, save us. King, answer us when we call to thee.

Congregation, then Leader
“The Jews had light and joy, gladness and honor.” So may it be with us!

Leader
I lift up the cup of deliverance, and I call in the name of the Lord.

With permission of all here gathered:

For the wine
Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

HAVDALAH

May Elijah come soon to announce the coming of the Messiah

Congregation, then Leader

With the wine
Blessed art thou, Lord our God, Ruler of the universe, Creator of all the fruits of the vine.

Leader
When Rosh Hashanah ends on a weeknight, omit the blessings for spices and light.

For the spices
Blessed art thou, Lord our God, Ruler of the universe,
Creator of various kinds of spices.

For the light
Blessed art thou, Lord our God, Ruler of the universe,
Creator of orbs of fire.

For diversity
Blessed art thou, Lord our God, Ruler of the universe,
Who hast made a distinction between the holy and the secular,
Between light and dark,
Between Israel and the other nations,
Between the seventh day and the six work days of the week.
Blessed art thou, O Lord, who makes the distinction between the holy and the secular.

A Good Week. A Good Year.
God who made a distinction between the holy and the secular,
may he pardon our sins,
Increase our heirs and our fortune as the sands of the seashore,
and as the stars in the night-time heavens.
A good week!
A good week! A week of good fortune! A good year!
הוספתה

Additional Prayers,
Readings and Hymns
Avot Vi-imahot

The God of our Ancestors.
Including Matriarchs.

We praise thee 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. Thou art great, mighty and revered, God sublime! Thou bestowest loving-kindnesses, Creator of all. Remembering the loving deeds of our ancestors, thou, in thy love, and for thy name’s sake, constantly sendest a deliverer to their children’s children.

Remember us that we may live, O King, who desires life; and inscribe us in the Book of Life, for thy sake, Living God.

**Rosh Hashanah Hymn**

As rushes, 'twixt the willows,
The river to the sea,
So time, on heaving billows
Speeds to eternity.

The year to close is wearing,
And questions, solemnly,
O soul, hast thou been caring
For thine eternity?

No earthly ill can matter,
Though dark sometimes it be,
If faithfully we scatter
Seeds for eternity.

This thought how reassuring!
Though years and ages flee,
God lives for aye, enduring
To all eternity.

**Transliterated Mourners' Kaddish**

_Rabbi and Mourners_

Yit-gadal vi-yit-kardash shi-may raba. Bi-ali-ma di-v'ra chir-utay
vi-yam-lich malchutay bi-ḥayaychon uv'ymaychon uv'ḥayay di-
chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

_Congregation_

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

_Rabbi and Mourners_

Yit-barach vi-yish-tabaḥ vi-yit-pa-ar vi-yit-romam vi-yit-na-say,
vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu. Li-
ayla, _Li-ayla mi-kol_ birchata vi-shi-rata, tush-biḥata vi-neḥemata,
da-amiran bi-alma; vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-hayim, alaynu vi-al kol
Yisrael; vi-imru, amayn.

_Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol
Yisrael; vi-imru, amayn._

_May God who makes peace on high send peace unto us and all Israel,
and unto all remembering and sorrowing hearts; and say, Amen._
Blessings and passages of Torah study

Blessed art thou, God Eternal, Ruler of the universe, who hast taught us the way of holiness through thy commandments, in accordance with which we engage in the study of Torah.

O Lord our God, may the words of thy Torah be sweet to us and the whole People of Israel. May we and our children, and all the children of the People of Israel, know thy name, and study thy Torah for its own sake. Blessed art thou, O Lord, who teaches Torah to the People of Israel.

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

From the Torah
May the Lord bless you and protect you.
May the Lord cause his face to shine upon you and be gracious unto you.
May the Lord lift his countenance toward you and grant you peace.

From the Mishnah
These are the commandments for which there is no prescribed minimum or maximum: leaving the corners of the field unharvested, the gift of the first fruits, pilgrimage to Eretz Yisrael, deeds of loving-kindness, and the study of Torah.

From the Talmud
For these deeds a person receives their fruit as a reward in this world, while the principal reward remains untouched for the world to come: honoring father and mother; deeds of loving-kindness; coming to the Beit Midrash early, morning and evening; welcoming guests; visiting the sick; helping newlyweds; accompanying the dead; devotion in prayer; and making peace. And the study of Torah leads to them all.

Additional Morning Benedictions

Blessings and passages of Torah study

From the Torah, Numbers 6:24–26

From the Mishnah, Peah 1:1

From the Talmud, Shabbat 127a
**Kaddish Dirabanan**

*After the study of Torah*

May the mighty name of God be acknowledged as great and holy throughout the world which he has created in accordance with his will. May he speedily and soon establish his reign of universal justice, peace and holiness on earth, during your lifetime and during the lifetime of the entire House of Israel; and say, Amen.

*Congregation*

May his great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, Blessed Be He. Higher, *yea higher*, is it than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

Upon Israel and the rabbis, on their students, and the students of their students, and upon all who engage in the study of Torah, whether in this community or anywhere else in the world, grant abundant peace from heaven, grace, kindness, and mercy, long life, ample sustenance, and salvation from our Father in heaven and on earth; and say, Amen.

May abundant peace and life’s goodness from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high, in love send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

*Congregation*

May God who makes peace on high, in love send peace unto us on earth, and unto the whole People of Israel; and say, Amen.

---

**Kaddish Dirabanan**

*After the study of Torah*

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו על כל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.

Congregation

יהוה שמה רבא מבך כעלם עדך עמליה: יתברך ימתנה לרפת יתרופת יתבשאם יתדהיה יחרשה יקבא יכרוא עמליה.

אמרו אמן: על ישראל על רפניה על תלמידיהו ועל תלמידיהו.
Who shall be strangled by insecurity,
And who shall be stoned into submission;

Who shall be content with his lot,
And who shall go wandering in search of satisfaction;

Who shall be serene,
And who shall be distraught;

Who shall be at ease,
And who shall be afflicted with anxiety;

Who shall be poor in his own eyes,
And who shall be rich in tranquility;

Who shall be brought low with futility,
And who shall become exalted through achievement.

But teshuvah, tefillah, and tzedakah,
Have the power to change
The character of our lives.

Therefore, let us resolve
To repent, to pray, and to do good deeds
So that we may begin a truly new year.

INTERPRETIVE READING FOR UNETANEH TOKEF

Responsively

When we really begin a new year it is decided,
And when we actually repent it is determined:

Who shall be truly alive,
And who shall merely exist;

Who shall be happy,
And who shall be miserable;

Who shall be at ease,
And who shall be afflicted with anxiety;

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

Who shall be pierced by the sharp sword of envy,
And who shall be torn by the wild beast of resentment;

Who shall hunger for companionship,
And who shall thirst for approval;

Who shall be shattered by the earthquake of social change,
And who shall be plagued by the pressures of conformity;
**WHEN THE KOHANIM BLESS THE CONGREGATION**

**Hazzan**

Our God and God of our ancestors: Bless us with the three-fold Torah-blessing, written according to thy servant Moses, and invoked by Aaron and his priestly sons.

Kohanim!

**Congregation**

Thy consecrated servants.

**Kohanim**

Blessed art thou, God Eternal, Ruler of the universe, who has sanctified us with the holiness granted to Aaron, and commanded us to lovingly bless thy People Israel.

The Hazzan leads the Kohanim word by word, and the Congregation responds Amen.

May the Lord bless you and protect you. Amen.

May the Lord cause his face to shine upon you and be gracious unto you. Amen.

May the Lord lift his countenance toward you and grant you peace. Amen.

---

**WHEN THE KOHANIM BLESS THE CONGREGATION**

**Hazzan**

אֲלֹהֵינוֹ אַלֹהֵי אֲבֹתֵינוּ בָרכָנּוּ בִּרְכָּכָנּוּ המְשַׁלֵּשָׁת בְּשָׁלוֹשׁ

הַמְשַׁלֵּשָׁת עַל דִּירָ מְשַׁה עַבְדוֹ הַמְשַׁלֵּשָׁת מְפִי אָבֹרֶנֶךָ בְּנֵי

כֹּהֲנִים

**Congregation**

ועם קדושה כֵּאמֶר:

**Kohanim**

ברוך אתה אָלֹהֵינוֹ אַלֹהֵי אֲבֹתֵינוּ מִלָּה חֵסֵלָה אַשְׁרָ קדַּשֶׁנָּה בַּכּוֹדֵשָׁה שְׁלָ

אהָרֹן עֶזֶן לִבְרָר אֶת צְמוּ יִשְׂרָעֵיל בַּאֲדָמָה

The Hazzan leads the Kohanim word by word, and the Congregation responds Amen.

:אָמֶן.

:אָמֶן.

:אָמֶן.

:אָמֶן.
YOM KIPPUR HYMN

To thee we give ourselves today,
Forgetful of the world outside,
We tarry in thy house, O God,
From eventide to eventide.

From thine all-searching righteous eye,
Our deepest heart can nothing hide;
It crieth out to thee, for peace,
From eventide to eventide.

Who could endure, shouldst thou, O God.
As we deserve, for ever chide;
We therefore seek thy pardoning grace,
From eventide to eventide.

O may we lay to heart how swift
The years of life do onward glide;
So learn to live that we may see
Thy light at our life’s eventide.

INTO THE TOMB OF AGES PAST:
A ROSH HASHANAH HYMN

Into the tomb of ages past,
Another year has now been cast;
Shall time, unheeded, take its flight,
Nor leave one ray of higher light.
That on man’s pilgrimage may shine,
And lead his soul to spheres divine?

Ah! which of us, if self-reviewed,
Can boast unfailing rectitude?
Who can declare his wayward will,
More prone to righteous deeds than ill?
Or, in his retrospect of life,
No traces find of passion’s strife?

With firm resolve your hearts now nerve,
The God of Truth alone to serve;
Speech, thought, and act to regulate,
By what his perfect laws dictate;
Nor from his holy precepts stray,
By worldly idols lured away.

Peace to the House of Israel!
May joy within her ever dwell!
May our lives this coming year,
Be spared the sad, accustomed tear.
With smiles now come and kindred meet,
With hopes revived the New Year greet!
(4)
“Woe” the soul deep crieth:
“At the threshold lieth
    Sin, the enemy.”
Teach us, Lord to brave him,
Aid us to enslave him,
    Lead us back again to thee.

Congregation
Father, lead us back again to thee.

(5)
Virtue’s crown has vanished
From men’s lives, self-banished
    From thy majesty;
All life’s joys must sicken,
Nothing else will quicken
    Souls that turned away from thee.

Congregation
Woe, we turned away from thee.

(6)
But thou hast assured us,
That when sins allured us,
    We to thee might flee;
Lord, see our repentance,
Let thy pardoning sentence,
    Lead us back again to thee.

Congregation
Father, lead us back to thee.

---

LO RD OF EARTH AND HE AVEN

(1)
Lord of earth and heaven,
See, men’s hearts are riven,
    With deep agony;
Sorrow, grief and anguish,
Make their powers languish,
    For they turned away from thee.

Congregation
Woe, we turned away from thee.

(2)
Lord we pray forgive us,
And from sin relieve us,
    Else undone are we;
Like a reed we waver—
Have we lost thy favor?
    Lead us back again to thee.

Congregation
Father, lead us back again to thee.

(3)
Ah, men sigh encumbered,
With their sins unnumbered,
    Whither shall they flee?
Lo their path is darkened,
Since they have not hearkened,
    And have turned away from thee.

Congregation
Woe, we turned away from thee.
TRADITIONAL TORAH READING FOR YOM KIPPUR AFTERNOON

Leviticus 18:1–30

1 And the Lord spoke to Moses saying: 2 Speak to the Children of Israel and say to them: I am the Eternal your God. 3 According to the deeds of the land of Egypt, where you have dwelt, you shall not do; and according to the deeds of the land of Canaan whither I am bringing you, you shall not do; and in their statutes you shall not walk. 4 My laws shall you practice and my statutes shall you observe, to walk in them; I am the Eternal, your God. 5 And you shall keep my statutes and my laws which, humanity observing them, shall live through them; I am the Eternal.

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Eternal. 7 The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. 9 The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness. 11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

TRADITIONAL TORAH READING FOR YOM KIPPUR AFTERNOON

Leviticus 18:1–30

1 יָדָרֵךְ הָוָה אֲלִימֵהֶ לָאָמָר: 2 זָכְרֶנָה אֲלַבָּה יִשָּׂרְאֵל אֲמַרְתָּ: 3 כַּמֶּשֶׁהָ כַּאֲדִירִיטָל כַּשָּׁרְתָּ: 4 יָשַׁבְסֶנָה לְאָתַשׁ וְכָמָשֶׁהָ כַּאֲדִירִיטָל אָשָׁר גְּנַי מְיָאָ: 5 אָתַשׁ שָׁלֵם לְאָתַשׁ וְכָמָשֶׁהָ לְאָתַשׁ: 6 אֲדַמְּשֶׁנָה תַּשְׁמִית הַשָּׁמַר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה: 7 וְשַׁמְּרִיתָם וְתַשְׁמִיתָם לְאַחַּת וְהָשָׁמָר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה;

1. רְכֵסֶךָ אֲלִימֵהֶ לָאָמָר: 2 בֵּּרַבָּה יִשָּׂרְאֵל אֲמַרְתָּ: 3 כַּמֶּשֶׁהָ כַּאֲדִירִיטָל כַּשָּׁרְתָּ: 4 יָשַׁבְסֶנָה לְאָתַשׁ וְכָמָשֶׁהָ כַּאֲדִירִיטָל אָשָׁר גְּנַי מְיָאָ: 5 אָתַשׁ שָׁלֵם לְאָתַשׁ וְכָמָשֶׁהָ לְאָתַשׁ: 6 אֲדַמְּשֶׁנָה תַּשְׁמִית הַשָּׁמַר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה: 7 וְשַׁמְּרִיתָם וְתַשְׁמִיתָם לְאַחַּת וְהָשָׁמָר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה;

1. יָדָרֵךְ הָוָה אֲלִימֵהֶ לָאָמָר: 2 זָכְרֶנָה אֲלַבָּה יִשָּׂרְאֵל אֲמַרְתָּ: 3 כַּמֶּשֶׁהָ כַּאֲדִירִיטָל כַּשָּׁרְתָּ: 4 יָשַׁבְסֶנָה לְאָתַשׁ וְכָמָשֶׁהָ כַּאֲדִירִיטָל אָשָׁר גְּנַי מְיָאָ: 5 אָתַשׁ שָׁלֵם לְאָתַשׁ וְכָמָשֶׁהָ לְאָתַשׁ: 6 אֲדַמְּשֶׁנָה תַּשְׁמִית הַשָּׁמַר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה: 7 וְשַׁמְּרִיתָם וְתַשְׁמִיתָם לְאַחַּת וְהָשָׁמָר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה;

1. רְכֵסֶךָ אֲלִימֵהֶ לָאָמָר: 2 בֵּּרַבָּה יִשָּׂרְאֵל אֲמַרְתָּ: 3 כַּמֶּשֶׁהָ כַּאֲדִירִיטָל כַּשָּׁרְתָּ: 4 יָשַׁבְסֶנָה לְאָתַשׁ וְכָמָשֶׁהָ כַּאֲדִירִיטָל אָשָׁר גְּנַי מְיָאָ: 5 אָתַשׁ שָׁלֵם לְאָתַשׁ וְכָמָשֶׁהָ לְאָתַשׁ: 6 אֲדַמְּשֶׁנָה תַּשְׁמִית הַשָּׁמַר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה: 7 וְשַׁמְּרִיתָם וְתַשְׁמִיתָם לְאַחַּת וְהָשָׁמָר לְכָלָּהָ בְּכָל הָוָה אֲלַבָּה;
Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness: they are near kinswomen; it is lewdness. And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her lifetime. And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness. And thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her. And thou shalt not give any of thy seed to set them apart to Molech, neither shalt thou profane the name of thy God: I am the Eternal.

22 Thou shalt not lie with mankind, as with womankind; it is abomination. And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto; it is perversion. Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out from before you. And the land was defiled, therefore I did visit the iniquity thereof upon it, and the land vomited out her inhabitants. Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you— for all these abominations have the men of the land done, that were before you, and the land is defiled— that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. For whatsoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the Eternal thy God.
**AMERICA THE BEAUTIFUL**

*Kathy Lee Bates*

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

**STAR SPANGLED BANNER**

Oh say, can you see by the dawn’s early light,
What so proudly we hailed at the twilight’s last gleaming?
Whose broad stripes and bright stars through the perilous fight,
O’er the ramparts we watched were so gallantly streaming?

And the rockets’ red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh say, does that star-spangled banner yet wave
O’er the land of the free and the home of the brave?

**AMERICA**

My country ’tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims’ pride,
From every mountainside
Let freedom ring.
Our fathers’ God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom’s holy light;
Protect us by Thy might,
Great God, our King.

**AMERICA THE BEAUTIFUL**

Oh say, can you see by the dawn’s early light,
What so proudly we hailed at the twilight’s last gleaming?
Whose broad stripes and bright stars through the perilous fight,
O’er the ramparts we watched were so gallantly streaming?

And the rockets’ red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh say, does that star-spangled banner yet wave
O’er the land of the free and the home of the brave?

**AMERICA**

My country ’tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims’ pride,
From every mountainside
Let freedom ring.
Our fathers’ God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom’s holy light;
Protect us by Thy might,
Great God, our King.
<table>
<thead>
<tr>
<th>Pages</th>
<th>Liturgical Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>On the concluding words שלמה קדוש</td>
</tr>
<tr>
<td>8</td>
<td>On the biblical passages in the service before and after the Torah reading</td>
</tr>
<tr>
<td>9</td>
<td>Regarding קרבות, “sacrifices”</td>
</tr>
<tr>
<td>10</td>
<td>On Malchuyot, Zichronot, and Shofrot</td>
</tr>
<tr>
<td>11</td>
<td>On Kol Nidre—text and melody</td>
</tr>
<tr>
<td>12</td>
<td>On יאלה (Yaaleh)</td>
</tr>
<tr>
<td>13</td>
<td>On אשمونי (Ashamnu), the Collective Confession</td>
</tr>
<tr>
<td>14</td>
<td>On אלים אליך, אליך שלמה (Elohim Eli Atah), “O God, My God Art Thou”</td>
</tr>
<tr>
<td>15</td>
<td>On מַעֲרָבָה מִים עִרְב, “From yester eve until this eve”</td>
</tr>
</tbody>
</table>

Composed by Rabbi Max D. Klein for the Seder Avodah with Additions by Rabbi Seymour Rosenbloom

<table>
<thead>
<tr>
<th>Pages</th>
<th>Liturgical Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>On יד (Ayd), “Witness,” in the Sh’m’a, and on the two large letters in the Sh’m’a</td>
</tr>
<tr>
<td>2</td>
<td>On the translation of קַעְבֹּת, “Sound the Shofar”</td>
</tr>
<tr>
<td>3</td>
<td>On the word בָּאָרָא, “Redeemer,” “Liberator,” used in the opening section of the Amidah</td>
</tr>
<tr>
<td>4</td>
<td>On the expressions בְּכָה נָצִים, “through Mount Zion,” and בְּכָה הַרְוֹרִים, “and through Jerusalem”</td>
</tr>
<tr>
<td>5</td>
<td>On the meaning of חַדִּישֶׁר, usually translated “God,” in the prayer חָדִישֶׁר אַתָּה</td>
</tr>
<tr>
<td>6</td>
<td>On Israel and the Nations</td>
</tr>
</tbody>
</table>
ties gave as their reason for standing that when testifying to one’s faith one should stand. However, the Babylonian practice, because of certain historical considerations prevailed. (See for a fuller discussion: Eliezer Levy’s ימדדה התפלה, page 142.)

2 Note on the translation of ענף, “Sound the Shofar”

The usual translation for this verse is:

Sound the Shofar at the New Moon,
At the time appointed for our Festival;
For it is a statute unto Israel,
An ordinance of the God of Jacob.

The Rabbis of old applied this sentence to the New Year since only one New Moon Day coincides with a festival and that festival is the New Year, Rosh Hashanah, which occurs on the New Moon Day of Tishray.

Since the Rabbis thus identified “our festival” in the verse (Psalm 81:4) with the New Year, it is best to translate the verse in the light of their usage of the passage. Clarity is therefore gained by translating the verse as is done in this volume:

Sound the Shofar on the New Moon Day,
At the time appointed for our New Year;
For it is a statute unto Israel,
An ordinance of the God of Jacob.

1 Note on ענף (Ayd), “Witness,” in the Sh’ma, and on the two large letters in the Sh’ma

The closing letters of the words ט"א ו"ב and א"ד are written large in the Torah.

This Prayer Book, like many Hebrew Prayer Books of other lands and ages, follows this practice of the Torah writing.

Taken together, these two enlarged letters form the word ענף (ayd), meaning “witness.”

The intention of Jewish tradition in thus writing the two letters, in the Torah and in the prayer books, was to remind all who read and say the Sh’ma, that members of the House of Israel are to be witnesses of God through their faith and their lives; and as often happened in Jewish history, even to bear witness, if need be, as martyrs.

The prophet Isaiah gives expression to what this Jewish tradition seeks to teach when, in the name of God, he said to our ancestors in Babylonia:

אָחָם עַדּי נֵאמְרוּ הָעֵבֹדִי אָשֶׁר בִּבְהֵרָתָה: You are my witnesses, says the Eternal;
My servant whom I have chosen.

It was a matter in dispute between the Babylonian Geonim and the Palestinian authorities as to the manner in which the Sh’ma Yisrael was to be said, standing or sitting. The Babylonian Geonim followed the practice of sitting. The Jerusalem authori-
All the language in this passage is participial, referring to the past and the future; that is to say—every day he bestows loving-kindness, is possessor of all, remembers the virtues of the patriarchs, and brings a Redeemer (Liberator) to their children’s children; for he liberated Israel from Egypt, and they were the children’s children of the Patriarchs, and he liberates us every day and will liberate us in the future.

The editor of this volume had already adopted this point of view in the first volume before he had seen the reference to Abudraham in the Otzar ha-T’fillot, (Ashkenazic Nusah), page 318. He was happy then to learn of Abudraham’s point of view.

In brief, any leader who arises within the House of Israel, and many have arisen since the days of Moses, who brings physical or spiritual liberation or both, is to be considered a משלמך, Redeemer, Liberator.

Thank God, we have had many such leaders, some of whom our generation can recall. This approach to the meaning of משלמך, in the Amidah, is both enriching and rewarding.

Note on the word משלמך, “Redeemer,” “Liberator,” used in the opening section of the Amidah

Usually, the words in the Avot passage in the Amidah, משלמך, משלמך, “and bringest (sendest) a Redeemer, (Liberator),” have been viewed by Traditionalists on the one hand and by the Reformists and Reconstructionists on the other, as referring to a Personal Messiah, with differing results in relation to the text.

Since the form of all the verbs in the passage is participial (—bestowest, possesest, rememberest), the Traditionalists, despite the participial form, felt compelled to translate the “and thou wilt bring (send) a Redeemer, (Liberator).” The Reformists and the Reconstructionists, however, not holding to the belief in a Personal Messiah felt compelled to change the noun, משלמך (Redeemer, Liberator), into קושל (Redemption. Liberation).

In the passage under consideration, however, the words משלמך do not refer to a Personal Messiah, destined to come in the future, for the passage clearly states “and bringest (sendest) a Redeemer (Liberator),” referring to the living present and not exclusively to the future so that neither the English tense change in the translation was justified nor was the change of the noun required.

The first to note this meaning of this passage was the Sephardi Traditionalist commentator on the Prayer Book, Abudraham (14th century) who states:
5 Note on the meaning of אֱלֹהִים, usually translated “God,” in the prayer שֵׁדַךְ אֱלֹהִים prayer, “Holy art thou” is interpreted in this volume to mean, “divine Judge.”

The whole passage as usually translated reads: Holy art thou and awe-inspiring is thy name and besides thee we have no God, in accordance with thy prophet’s word:

Exalted is the Lord of hosts in judgment;
And God, the Holy One, reveals his holiness through righteousness.

The author of the prayer refers only to God’s holiness and then supports his statement with the proof-verse, Isaiah 5:16, which refers, however, not only to God’s holiness but also to God’s judgment and righteousness.

If all that the author of the prayer intended to stress was God’s holiness, why did he quote a biblical verse in support that stressed also judgment and righteousness? He might have cited a biblical verse that stressed God’s holiness only.

The matter becomes clear if we recall the rabbinic thought that the appellation, אֱלֹהִים, represents God under the attribute of justice (יהוה的儿子) and אדונai (Adonai) under the attribute of mercy (מְלֹאךְ הָרָעִים).

If we translate “Holy art thou and awe-inspiring is thy name and

4 Note on the expressions בַּהֲרָ שְׁרוּךְ, “through Mount Zion,” and יְוּדֵהֶ לֵו, “and through Jerusalem,” in the prayer יְהוָה, “We pray that thou wilt reign”

The words בַּהֲרָ שְׁרוּךְ and יְוְרִישָלֵי, usually translated “on Mount Zion,” “and in Jerusalem,” are translated in this volume “through Mount Zion,” and “through Jerusalem.”

This translation is grammatically possible and is in consonance with the general attitude of this Prayer Book toward Zion and Jerusalem, and represents the view of a large part of the House of Israel, not now living in Zion, but looking to Zion as the spiritual center in Jewish life in accordance with the words: “For out of Zion shall go forth Torah, and the word of the Lord from Jerusalem.”

In this manner we affirm the spiritual centrality of Zion, and its importance in the life of the whole House of Israel and of Humanity as a center of spiritual inspiration. So, in this volume the prayer reads:

We pray that thou wilt reign, thou alone, over all humanity through Mount Zion, the place of thy glorious shrine of old, and through Jerusalem, thy holy city, in accordance with the words of the Psalmist:

The Eternal shall reign forever,
Thy God, O Zion, through all generations.

Hallelujah! Praise ye the Lord!
The House of Israel had in a sense been conditioned from within for its religious-ethical role by the Founding Ancestors. It had had a "calling" before it had a "call."

The prophet Amos (9:7) reminded the House of Israel that its place in history was not due to whim. "Are you not like the Children of the Ethiopians unto me, O Children of Israel?" says the Eternal. "Did I not bring up Israel out of the Land of Egypt and likewise the Philistines out of Kaftor and the Syrians our of Kir?"

It was only the religious-ethical role that made the House of Israel, in any special sense, the "People of God." The other peoples either ignored what spiritual leadership they may have had and which sought to lead them upward, or they never developed the religious-ethical aptitude as peoples.

This volume, therefore, affirms in positive terms the role of the House of Israel and does not reflect adversely on the life and failures of other peoples.

גֵּרָה (Alaynu)

In the case of גֵּרָה (Alaynu) the editor felt compelled to alter the text because it could not be re-interpreted having been put in the negative. The passage in the traditional reading, after expressing homage to God who is the Creator of all includes the statement besides thee we have no (יהוה), divine Judge," the citation from Isaiah, with its reference not only to God’s holiness but also to his judgment and righteousness, becomes justified.

Note on Israel and the Nations: Comments on גֵּרָה (Atah Vihartanu), “Thou didst call our ancestors to thy service from among all the peoples of old,” and גֵּרָה (Alaynu), “Let us now praise the Lord of the universe,” and similar passages.

The approach in this volume to the גֵּרָה (Bihrah), “Election of Israel,” has been to emphasize the positive aspect of Israel’s relation to God, omitting the making of invidious distinctions between the House of Israel and other nations or peoples.

That the House of Israel has had a different way in the world is written large on the pages of history. The approach, however, taken in this volume is to emphasize the responsibilities accepted by the House of Israel and not to make comparisons. Through the Torah, the House of Israel had achieved a role of responsibility, and for this very reason could be, and was by the prophets, adjudged remiss when falling short of the standards set by its religious-ethical traditions.
and assigned us our unique destiny.” While being sensitive to Rabbi Klein’s noble concerns, the widespread use of the original text is so universal and ingrained in the consciousness of the community that the change is jarring in its unfamiliarity, and creates a disturbing interruption in devotion in the midst of one of the few prayer texts with which most of the congregation, even those not expert in the liturgy, are familiar. Rabbi Klein’s emendation is offered as an alternate for individuals in their private devotion.

**Historical Note on **

The *Alaynu* has had a history which in a way justified the outburst against peoples and nations. In many ages and lands, countless numbers in the House of Israel were compelled to die for the sake of conscience at the hands of their persecutors. As they went to their martyrs’ death they recited the *Alaynu*, “who hast not made us like the nations of the lands.” They affirmed in this manner their preference to die as martyrs and not play the role of the persecutors.

This outcry was understandable, and still is in lands and times of persecution; but in lands and times when people honor the bond of humanity it is desirable to be affirmative and not negative in the expression of the relation between God and the House of Israel.

Who did not make us like the nations of the lands nor like unto the families of the earth.

Because the rest of the *Alaynu* is also homage to God as Creator and its language was influenced by the Book of Isaiah, the *Seder Avodah* had recourse, in replacing the negative passage, to a sentence from the Book of Isaiah, also stressing the thought of God as Creator of the heavens, the earth and humanity (Isaiah 42:5). This verse is also the opening sentence of the *Haftarah* read on Shabbat *Breishit*, the Sabbath of the Beginning, when we read the story of Creation from the Torah. The verse reads:

*שֹּׁכַר הָאָרֶץ לְפָנֵי הַשֵּׁמְשַׁמְשָם לְפָנֵי הַחַרְצִים*  

Who called the heavens into being and stretched them forth; who spread out the earth and all that emanates therefrom; who gives life to the nations that dwell upon it and breath to them that walk thereon.

[In this revised addition, the original verse is restored, while being translated in a positive form, consistent with Rabbi Klein’s philosophy, “who distinguished us from among the peoples of old,
regarding which the Yerushalmi proceeds to say:

\[\text{רְבָּה} \text{שְׁמֵעָה} \text{בַּךָ} \\
\text{לֶכְּשָׁ בָּשָׂ} \text{בְּרִי} \text{נָי} \text{שִׁחְּקָ חֲדָוֹשׁ} \\
\text{בְּרֶוֶץ} \text{הָא} \text{שְׁמִי} \text{הֲגֹדוֹל} \text{בִּירָאָלָא}.
\]

Said Rabban Shimon ben Lakish in the name of Rabbi Yannai: “The Holy One blessed is he united his great name with Israel.

Also:

\[\text{וּרְפַּ אֵּנִי} \text{מַשֵּׁחְתָּךְ} \text{שְׁמִי} \text{הֲגֹדוֹל} \text{בֵּהֶם}.
\]

Lo! I am uniting my great name with theirs.

Also:

\[\text{וּמָה} \text{תְּעַשֶּׁה} \text{לְשֵׁם} \text{הֲגֹדוֹל} \text{שְׁוָא} \text{מַשֵּׁחְתָּךְ} \text{בֵּנָו?}
\]

And what wilt thou do for thy great name’s sake which is united with ours?

8 Note on the biblical passages in the service before and after the Torah reading

In this volume, following the practice of the Sephardic ritual and the prescription in one of the oldest ritual codes (Masechet Sofrim 14:14), the Torah is raised before reading therefrom and the verse (Deuteronomy 4:44) recited:

\[\text{וְהָא} \text{תְּשׁוֹרֶה} \text{אֲשֶׁר} \text{שְׁמַה} \text{לְפָרְקֵי} \text{בַּכָּי} \text{יִשְׂרָאֵל}.
\]

This is the Torah which Moses placed before the Children of Israel.

7 Note on the concluding words in the Atah Vihartanu prayer

These words are translated: “And thou hast called us by thy great and holy name.”

What is that name? This volume assumes that the name is אֱלֹים, “God,” contained in the name יִשְׂרָאֵל (Israel), meaning, “Striver for God”—given to the Patriarch Jacob in the course of his struggle with the stranger in the night. To make the meaning clearer the Seder Avodah has given an explanatory translation represented by the words in italics:

Thou hast brought us nigh to thy service, and thou hast called us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

This identification of the appellation “God” with the name of Israel as the intention in this prayer is in accord with the statements in Talmud Yerushalmi, Taanit II, 65d, in its comments on Joshua, 7:9

\[\text{שָׁמַו} \text{הָשָׁמֵשּׁ} \text{אַל} \text{שְׁמֵנִי} \text{הֲאָרָּץ} \text{נָקְבֵי} \text{עֵלֵי}.
\]

\[\text{הָכִירֵת} \text{אַל} \text{שְׁמַה} \text{מְיַדְּאֵרִי} \text{וּמוֹדֵה} \text{מִשְׁפָּט} \text{ל} \text{שָׁמַו}.
\]

And the Canaanites and all the inhabitants of the land will hear and extirpate our name from the earth and what wilt thou do for thy name’s sake?
And when the Ark journeyed Moses would say: “Give aid, O Lord.”

—now in use when the Torah is to be taken from the Ark. The word יַחְד (they encamped/rested) probably suggested the use of the passage (Numbers 10:36)—

ובנהו אָמְרָה. שָׁבוּת יִת.

when the Ark encamped (rested), Moses would say: “Abide, O Lord” etc., now in use when the Torah is returned to the Ark. (See Berliner: Randbemerkungen zum täglichen Gebetbuch, Volume 2, pages 30–33.)

[In this revised edition, Rabbi Klein’s innovation is maintained, and the Torah is raised before the reading, with the congregation joining in the cited verses. However, the traditional Ashkenazic formulation is also printed, following the practice as it has evolved at Congregation Adath Jeshurun where the Torah is also raised at the conclusion of the reading, when this formulation is chanted.]

9 Note regarding קְרַבָּנוֹת (Korbanot), “sacrifices”

This volume has omitted reference to Korbanot (sacrificial worship) except in two large instances, the Torah Reading on Yom Kippur (Leviticus 16), where we have the actual ritual as conducted by the High

In the Ashkenazic ritual the Torah is raised after the reading therefrom and לְמָדָתָה בִּנְוֶדֶרֶה is recited with the concluding words of Numbers 9:23, as an appendage:

על פי יִת בְּרוֹד מְשָא: …according to the command of the Lord through Moses.

These words, however, do not belong here as they make no sense in this connection—“This is the Torah which Moses placed before the Children of Israel” “at the command of the Lord through Moses.”

The Gaon, the sage of Vilna, decried the use of this appendage, pointing out that the whole verse, Numbers 9:23, should be used. This suggestion was implemented by the editors of the Gaon’s Siddur, published in Jerusalem, 1892.

This volume of the Seder Avodah, as did the first volume, follows the Gaon’s suggestion and uses both sentences in their entirety.

What is interesting about the Gaon’s suggestion is not only the logic but also the probability that the sentence (Numbers 9:23) influenced, and may have been, the matrix of the Torah Service in the Ashkenazic rite in respect to the choice of the passages used before the Torah Reading and after.

The sentence contains the words יַחְד (“they encamped/rested”) and פַּסְתֵּפָן (“they journeyed”). The word פַּסְתֵּפָן (“they journeyed”) probably suggested the use of the passage (Numbers 10:35)
One innovation of the revised edition is the insertion of הָאִשֶּׁלֶת in the Avodah benediction of each Amidah. The traditional text reads בְּאֶשֶׁלֶת יִשְׂרָאֵל, usually translated as “the fire-offerings” of Israel. Because it was interpreted as an explicit anticipation of the restoration of animal burnt offerings, the official prayer books of the Conservative Movement omit the term. But this creates a redundancy in the text. Rabbi Klein replaced בְּאֶשֶׁלֶת יִשְׂרָאֵל with הָאִשֶּׁלֶת יִשְׂרָאֵל “the hymns of Israel” in the Sabbath, Festivals and Weekday edition of the Seder Avodah, and with בְּדִשְׁנָיִי יִשְׂרָאֵל “the songs of Israel” in the High Holiday edition.

The term הָאִשֶּׁלֶת is not derived from the term for “fire”. Dr. Ismar Schorsch has written in one of his Torah Commentaries that “I have learned from Prof. Jacob Milgrom’s endlessly fascinating commentary on Leviticus (The Anchor Bible) that the term has nothing to do with the Hebrew word for fire, esh. It is that derivation that yielded the translation fire offering, that is a sacrifice burned by the altar’s fire. Rather, Milgrom argues that esh in this cultic context is to be understood as deriving from either a Ugaritic or Arabic cognate and is best translated as food gift (I, 161–2). The semitic root stresses the ownership of the sacrifice by the worshipper and not what happens to it on the altar. It is the self-deprivation that makes the sacrifice pleasing to God. Hence, the notion of gift.”

Priest on Yom Kippur, and the Avodah (Temple Service), where the ritual as performed by the High Priest on Atonement Day is again dramatically reviewed; and also in certain Piyutim (liturgical poems) where the reference to sacrifices is in the nature of an historical allusion.

Apart from these historical reviews or allusions, there is no further reference to sacrificial worship in this volume; hence, the omission of the reading from a Second Torah Scroll as is the traditional practice on all the Festivals, the New Moon Day and the High Holy Days. The reading from a Second Torah Scroll always concerned itself with the sacrifices brought to the Temple on those days.

The reading from the Second Scroll was intended to express the hope of Zion restored and of the Temple rebuilt, hopes which this ritual of the Seder Avodah shares, but also the hope of the restoration of the sacrificial worship which is not shared by the point of view of this volume, or by the many whose point of view it was intended to represent.

This revised edition has restored some of the references to the ancient sacrifices deleted by Rabbi Klein. The reading from the second scroll is included for each morning of Rosh Hashanah and Yom Kippur, as is the custom today at Congregation Adath Jeshurun. Further, the Musaf service now has restored the historical allusions to the ancient sacrificial system as they are used in most Conservative congregations. However, there is direction as to how the explicit review of the actual sacrifices may be omitted, either in private or public prayer.
of a large number of biblical verses at one time, this volume has dealt with this aspect of the Rosh Hashanah service in the following manner.

Instead of the 9 or 10 biblical verses, 3 from the Torah, 3 from the Psalms and 3 from the Prophets used with each of the 3 categories, this volume uses only 3 verses with each category.

This approach already found expression in the opinion of Rabbi Yoḥanan ben Nuri, one of the Mishnaic teachers. The Mishnah (Rosh ha-Shanah 4:6) reads:

אין פותחין מעשרת מלכיה, מעשרת זכרות, מעשרת שופרות. רב יהודה בן נורי אמר, אמסאמר.

We do not recite fewer than ten biblical verses in the Sovereignty prayers, ten in the Remembrance prayers and ten in the Shofrot prayers. Rabbi Yoḥanan ben Nuri said that if one recites three verses with each (one from the Torah, one from the Writings (Psalms) and one from the Prophets) he has fulfilled the requirement.

The view of Rabbi Yoḥanan did not prevail.

It is not only, however, because of the view of that ancient Teacher, but also because of the growth in the length of the liturgy since his day, and because of the editor’s feeling that fewer citations would lead to heightened interest in this aspect of the Service, that he has adopted the simpler approach.

[In addition, the term הרה לֵי is also used in Scripture to refer to flour offerings, not just animal sacrifices.

[The Talmud (Taanit 2b), concerned with ritual continuity after the destruction of the Temple, cites the second paragraph of the Sh’mā:

לְאָהְבָהוּ אֲתֵימָיָא אַלְחִירָאָהוּ וּלְעָבְדוּוֹ בַּכָּלָיֵלָבָּכּוּ בַּכָּלָיֵלָבָּכּוּ;

…to love the Lord your God and to serve him with all your heart;

[and asks:

איו אור עבדה שחרה בלב? והאマー ותפלה.

What is the sacrifice of the heart? Surely, this refers to prayer.

[Therefore, in this volume, the formulation הָאִשֵּׁי-לְבָּרָשָׁאָר מַרְפָּאָל, translated as “Israel’s heart-offerings and prayers,” is used.]

10 Note on the Malchuyot “Sovereignty” verses, Zichronot “Remembrance” verses, and Shofarot “Shofar” verses in the Rosh Hashanah Musaf Service

The current practice in this matter, in all the traditional rites is the practice that has obtained for many centuries in the traditional liturgy.

However, because of the spiritual loss involved in the recital
It has been suggested as an illustration of the kind of vow for which annulment could be and was sought was the situation in which Jews found themselves in various ages of persecution as in the terrible days of the Crusades and in those of the Inquisition. In such ages, Jews, in order to save their lives or to escape from intolerable conditions adopted the dominant persecuting religion. Many such Jews would vow to return to Judaism, at the first opportunity. Circumstances however having compelled their continuance in apostasy they prayed for the annulment of the vow to return, made in the year gone by or for the following year.

There was opposition from time to time on the part of Jewish religious authorities to the recital of the Kol Nidre partly on the ground that Jews might fail to understand that the Kol Nidre did not absolve man in relation to man and partly because of the unfriendly element in the non-Jewish world who cast doubt on the Jewish teaching of the sanctity of the word.

The two factors, however, that contributed to the retention of the Kol Nidre were, on the one hand the refusal of the Jew to surrender to the malice of the outside world, and on the other, the soul-stirring, touching, plaintive and haunting melody to which the words are sung.

The Kol Nidre melody says more than the words. The centuries-old melody expresses the agony and longing of the Jewish heart, seeking reconciliation with God and surcease from suffering for the House of Israel.

So, instead of eliminating this aspect of the Shofar Service as was done by the Reform Ritual and by the Jastrow Prayer Book, the editor of this volume has sought in this wise to preserve a worthwhile nexus with liturgical tradition (see Elbogen, Der Jüdische Gottesdienst, page 142).

[This revised edition restores the entire verse structure of the Malchuyot, Zichronot and Shofrot, in both the private and the aloud versions of the Musaf Amidah. In the Aloud version, notation is made for separating the verses for the first and second day, if desired. This approach gives the rabbi the opportunity to include as many or as few of the verses as desired.]

11 Note on Kol Nidre—Text and Melody

“Kol Nidre” is an ancient formula recited on the Eve of Atonement Day; its theme is the annulment of vows.

Never however, could annulment be sought from God for vows such as pledges and promises made or wrongs done to fellowman, whether made or done to individuals or to the community.

On this matter Jewish teaching was clear: “The Day of Atonement can atone for transgressions of man in relation to God; but as for transgressions of man against fellowman there is no expiation on Atonement Day until the offender has found reconciliation with fellowman.” (Mishnah Yoma, 8:9)
The Piyut is peculiar in that its nouns and verbs do not agree as to gender, some of the nouns being feminine whereas all the verbs are masculine.

The basis of the Piyut are the verbs יאהל (Yaaleh), ייוו (ViYavo), ויהא (ViYayraeh)—“May (the plea) ascend and come and be accepted,” which are also the opening words of the Festival and New Moon and High Holy Day Prayer known as the Yaaleh, ViYavo.

These verbs were the inspiration of the Piyut, and it was probably in order not to disturb these verbs which are masculine that some of the nouns were permitted to be feminine contrary to grammatical requirement.

Samuel David Luzzatto (known as Shadal), in his edition of the Mahzor (Italian rite), Volume 2, page 72b, proceeded to rectify the grammatical contradictions by adjusting the gender of the verbs to that of the nouns. By so doing, however, he disturbed the original source of the inspiration of the Piyut, the words Yaaleh, ViYavo, ViYayraeh.

The editor of this volume, sympathizing with Luzzatto’s grammatical concern proceeded in a different way. He preserved the original verbs but adjusted the gender of the nouns, thus preserving the inspirational source of the Piyut. All the nouns are masculine and the verbs remain unchanged.

In some instances it was possible to find masculine nouns of the

The soul of the music has the power to stir our souls as we open our hearts to the message of Atonement Day, as it comes to us in the melody of the Kol Nidre.

In the wording of the Aramaic text of the Kol Nidre the Seder Avodah adopts the usage of the Sephardic ritual and that of the earliest prayer books, in having the annulment of vows refer to the past year instead of to the coming year, the wording in this volume reading:

מיים קפרים ישובו עז יום קפרים זה. הכה אלוהים

Since last Yom Kippur Day
Until this Yom Kippur,
May this holy day come to us for good.

[This revised edition interpolates in brackets the traditional text for reference and as an option.]

12 Note on יאהל (Yaaleh)

Yaaleh is the first Piyut (liturgical poem) recited after the Amidah on Kol Nidre Night. It is an alphabetic poem consisting of 8 stanzas of which many of the communities of Western Europe used 4 stanzas and this uses 5. The other Ashkenazic prayer books use the whole alphabet.
There are some who hold that גל is expressive of joy and sorrow even as is רעה.

(See also the citations in Ben Yehudah’s Dictionary under גל.)

[In this revised edition, Rabbi Klein’s selection and emendations have been maintained. However, the words used traditionally are inserted in brackets next to his changed forms to give greater options to future rabbis of the congregation.]

13 Note on Ashamnu, the Collective Confession

The language of the “Ashamnu—we are blameworthy” is cast in the plural because the individual prays as a member of the community. He says “Ashamnu—we are blameworthy,” “Bagadnu—we have betrayed our ideals.” This approach is based on the thought that we, as individuals through our sins of omission and our sins of commission, hold ourselves responsible for the state and condition of the community.

To bring the thought of individual responsibility in terms of communal failings and failures more clearly to consciousness, the original text of the Seder Avodah contains two special readings introductory to the recital of the “Ashamnu.”

[Only one of them is used in this edition, placed before the Vidui section in Kol Nidre.]

same root as these replaced, so replaced and replaced.

In other instances, however, it became necessary to find new nouns, so, replaced replaced and replaced.

In his choice of nouns, which differ in the various rites, the editor was led by the consideration that the Yaaleh (ViYavo) and Yirah (ViYayraeh) lines should express the plea, the need; and the vYt%h&u (ViYayraeh) line, the answer, the relief. Although not consistently carried out in the original this seems to have been in the mind of the author of the Piyut. (See, Luzzatto’s Mahzor, Introduction, Volume 2, page 5)

In any event the word יִרְאָה which usually means “joy” has no such meaning in the context of this Piyut and should be translated “grief.” Such is the meaning of the root יִרְאָה in Hosea 10:5,

וּכְפֵרֵרֵי עוֹלִיְיָו יֵלֵד

And its priests will mourn for it.

This is also the meaning in several medieval compositions. (See Luzzatto’s Divan [Yehudah Halevi] page 14, note 2; also Ibn Ezra’s note on Job 3:20, where commenting on

he says:
The Individual Confession

Provision has however also been made in this volume for personal confession, cast in the first person singular, to be recited in the silent Amidah. Such provision is to be found also in the Sephardic ritual and in the Italian rite.

[This revised edition restores the customary formulation in the plural, even in the private Amidah. The original Seder Avodah text follows.]

14 Note on Elohim Eli Atah, “O God, My God Art Thou”

This soulful Piyut by Solomon Ibn Gabirol is used in the Sephardic Mahzor, (Pool, page 129), (Gaster, volume 3, page 99) on Yom Kippur as a Reshut or introduction to Nishmat Kol Ha in this volume.

This Piyut was translated into German by Leopold Dukes in his Ehrensäulen und Denksteine, and by M. Sachs in his Die Religiöse Poesie der Juden in Spanien; and into English by Pool, Gaster and Jastrow, all, with the exception of Jastrow’s, in prose.

The translation in this volume is the only one besides Jastrow’s that has been done in verse.
**ACKNOWLEDGMENTS**

The English hymn “As Rushes, ’twixt the Willows” for Rosh Hashanah is from the pen of I. S. Moses (translated from the Hebrew). “Into the Tomb of Ages Past” is attributed to Peninah Moise. “From Eventide to Eventide” is attributed to Gustav Gottheil.

The hymn, “Our Departed,” in the Yizkor Memorial Service is from the pen of Frederick L. Hosmer.

The translation of the hymn “Resignation” in the Yizkor Memorial Service is a paraphrase of the Hebrew, Hartzur Tanim Poo-al, by A. A. Green. [The Hebrew is included in this edition.]

The translation of Yehuda HaLevi’s “Yah Sh’ma Evyonécha” is from the pen of Solomon Solis-Cohen.

The English prayers in the Neilah are based on the prayers in Jastrow’s Prayer Book, which in turn were taken from the Neilah Service composed in German by Leopold Stein of Frankfurt-am-Main.

All other translations in this volume in prose or in verse were done by Rabbi Max D. Klein and/or revised by Rabbi Seymour Rosenbloom. Translations of Scripture not in the original Seder Avodah are based on the 1917 edition of The Holy Scriptures published by the Jewish Publication Society.

Acknowledgement and permissions for other material included in this revised edition are found on the copyright page.

---

*Note on מְלָשָׁר בֶּן יָעַב, “From yester eve until this eve”*

These words open the beautiful latter half (letters מ – נ) of the alphabetic Piyut, beginning with the words מִתְבָּלֵב, “Father (Abraham) knew thee.”

This latter half of the Piyut is usually omitted in the American Mahzorim whereas the first part is printed in whole or in part and then often omitted in the recital during the Neilah Service; this because of its more difficult Hebrew and Midrashic allusions.

The latter half, on the other hand, is printed in the Seder Avodah, to the exclusion of the first part, because the second half of the Piyut is free from recondite Midrashic allusions, its Hebrew simple and its contents permeated with the inspirational qualities of the Neilah Service.

The Piyut in its entirety is to be found in the Ashkenazic, Polish and Italian rites.
הם ונשלאם.
שבח lá הל בורא עולם!

ורב שמוֹואל יִזְדוּדוּ בְּמֶרְדָּכִי הַרְחֵל וּרְזַנְבָּלָם
ערְב שְבוּטוֹת, ה' סִינוּ חַשִּׁימָד