

## The High Holy Days Experience From the Perspective of Reform Judaism

One of the most distinctive dimensions of the High Holy Days in our tradition is that among the major observances of the Jewish calendar, Rosh Hashanah and Yom Kippur are experienced primarily in the Synagogue. Whereas most of our Festivals are celebrated mainly in the home, with family gatherings and ritual ceremonies, these “Days of Awe” are shared in the temple, as a congregation, through the Worship Service. Consequently, for most of us, the Prayer Book takes on the central role in our impressions and perceptions of this most sacred season of the year.

The development of the liturgy of the New Year and Day of Atonement over the centuries has reflected this singular importance. Mindful of the reality that these particular Services were a highlight of most people’s religious lives—and for many in the modern world, their primary encounter with formal worship—the Holy Days Prayer Book has emerged as a virtual “intensive course in Basic Judaism.” All of our faith’s major spiritual ideals and ethical teachings are reflected in this rich tapestry of prose and verse. Many of the most important texts of the Bible and later Jewish literature are highlighted in these prayers and readings.

The effect of the full cycle of Services for these two sacred days, both evening and morning, can be a powerful experience for the sensitive, attentive worshipper. For the knowledgeable, committed Jew, Rosh Hashanah and Yom Kippur can be an inspiring reaffirmation of personal faith and a continuing cycle of Jewish celebration. And yet, even for those whose faith is less defined, or whose connection might be somewhat ambivalent, these observances can be deeply meaningful. The complex levels of emotional stirrings, the intellectual challenge and the aesthetic interplay of language and music, all have the potential to be a

compelling and renewing encounter with our tradition. The cadence of familiar words and phrases...the strains of ancient and well-loved melodies...the experience of community...are all elements that combine to touch so many people of varying degrees and styles of personal spirituality, in many significant ways.

For Reform Judaism, this counterpoint of emotion and intellect, so inherent in our experience of the Holy Days, is a primary focus. Whereas this season might otherwise be perceived as a time of nostalgic memories and vaguely felt cultural ties, our Reform Prayer Book squarely confronts us with the deeper meanings and life-transforming challenges that these observances are meant to embody. Throughout the course of the development of the Union Prayer Book over the past century, the timeless themes of repentance and renewal have been expressed in contemporary readings that reflect these ancient concepts in fresh new ways. Characteristically, our liberal Jewish liturgy echoes an essential spiritual humanism. Our interpretations of the traditional texts focus on the distinctive Jewish ideal of the Covenant—our partnership with God in the ongoing process of Creation. Our worship calls us not only to offer heartfelt repentance to God, but also to seek active renewal and reconciliation in our own lives and relationships. *Teshuvah* means not only penitence and the petition for Divine forgiveness... it also embraces a return to the best within ourselves and one another...

As the sun sets on Yom Kippur afternoon, and the Shofar is sounded for the last time, all of this volume's inspiring words and majestic music will inevitably fade into memory. And yet they will have enduring meaning if each of us strives to integrate the ideals and values they so eloquently proclaim, into our daily lives throughout the year... in the phrase of *Kol Nidre*, "from this Day of Atonement until the coming Day of Atonement..."

We of Chicago Sinai Congregation offer this new version of our beloved Union Prayer Book in the hope and prayer that this volume will be a meaningful resource in our experience of the timeless ideals of the High Holy Days observance. We have sought to retain the best of Reform Judaism's distinctive worship traditions, enhancing them with a greater response to the concerns and perspectives of our contemporary culture. In striving for this balance of continuity and change, this effort is clearly grounded in the great historical legacy of our past, while seeking to inspire us as we face the spiritual challenges of the future.

As we join together in reaffirming our faith and love of God, our devotion to our Jewish tradition, our sense of community with one another, and our commitment to working for justice and peace in the world, may this new guide to our Holy Days worship empower and sustain us on our way!

Rabbi Howard A. Berman

## MEDITATIONS FOR ROSH HASHANAH

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Who is truly repentant? The one who, when the temptation to sin is repeated, refrains from sinning.

*The Talmud, Yoma 86b*

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There are many reasons for the sounding of the Shofar. Among them are these: Rosh Hashanah marks the beginning of Creation, and we, on Rosh Hashanah, accept the Creator as our Sovereign, as it is said: "With trumpets and the sound of the Shofar acclaim the Sovereign God." (Psalm 98:6) Secondly, since Rosh Hashanah is the first of the Ten Days of Repentance, the Shofar is sounded to herald their beginning, as though to say: Let all who desire to repent, turn now. Thirdly, the Shofar reminds us of our stand at Sinai, as it is said: "The blast of the Shofar grew louder and louder," (Exodus 19:19) in order that we may take upon ourselves what our ancestors took upon themselves when they said: "We will do and we will hear." (Exodus 24:7) Fourth, it reminds us of the Binding of Isaac, who was offered to Heaven and was replaced by the ram caught by its horns in a thicket. So ought we to be ready at all times to offer our lives for the sanctification of God's name. Finally, it reminds us of redemption, that we may long passionately for it, as it is said: "It shall come to pass on that day, that a great Shofar will be sounded; and all the lost shall return." (Isaiah 27:13)

*Saadia Gaon, 10th Century*

“*Avinu Malkaynu*” and the Language of Gender

In the 1970’s, when the Reform Movement began its “Gates of...” liturgical series, authors and editors were just beginning to recognize that their use of language fostered sexual stereotypes. The *Union Prayerbook*, for example, prays “that the day may come when all *men* shall invoke Thy name... [and that] all created in Thine image recognize that they are *brethren*”; that we learn to serve our “*fellow men*”; ... God “fill the hearts of all *men* with freedom;” and that we be respectful “of other *men’s* faith.” Similarly, we were described regularly as “children of *man*,” and God was the “God of our *fathers*.” Linguistically, at least, people who counted were always “he,” never “she.”

To be sure, those who were raised on these prayers may have been taught that the word “men” in these and other pieces of literature referred to people in general, men and women. Nevertheless, in more recent times we have become aware of the unfortunate conclusion to which such exclusively masculine language leads. The psychological studies are clear: Regardless of how much we may assume that the word “men” to really refers to women too, readers of passages that contain such masculine references associate them with males alone.

Scholars engaged in retranslating the Bible have recognized the same problem. In the standard 1916 Jewish Publication Society translation, which most Jews of an earlier era grew up with in their synagogues and homes, Psalm 1, for example, begins: “Happy is the *man* that hath not walked in the counsel of the wicked ... *his* delight is in the law of the Lord.” Did the psalmist really mean only to include men?

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The problem goes beyond language. On many occasions, we may suppose, the original passage in our prayers actually did mean to focus on men, inasmuch as there are instances when the wording seems to go out of its way to include women. For example, the 1895 *Union Prayer Book*, Volume 2, p. 76, reads: “Be with all *men and women* who spend themselves for the good of mankind and bear the burdens of others; who provide bread for the hungry, clothe the naked, and take the friendless to their habitation....” Thus, when its editors intended to include women in their purview, they did so, in this case possibly because the context of the prayer is charitableness, a virtue that characterized many women who served as volunteer workers in the 1890's. But the opposite is also true. Had they meant to include women elsewhere, they probably would have said so as they do here. Thus, when they refer on almost every page to “men” who will awaken to their religious obligation to transform society by bringing about justice and righteousness, they probably did not have women in mind. Women could not even vote yet in the United States. Though declared equals by the Reform Movement as early as 1845, they were hardly so in practice.

Thus, it has become evident to most modern liturgical editors(*Gates of Prayer*, ©1975 and *Gates of Repentance*, ©1978) that the language of earlier ages was cast to reflect social attitudes that we no longer hold. To retain the old language would be to maintain its underlying values. So, in the *Gates of Prayer*, all masculine exclusive language was changed to include women as well as men.

By the time the liturgy committee of the Central Conference of American Rabbis met to discuss the High Holy Days Prayer Book (*Gates of Repentance*), the issue of masculine language was extended to the way we describe God. On the one hand, it seems distinctly unlikely that any serious person today still pictures God as a man. Surely, no one would think that when we call God “He” or speak of “Him” as a “King,” we really mean that God is masculine!

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But even if that is true, it does not answer the real objection. The whole point is that language conveys attitudes independent of our conscious intentions when we use it. When we say “God of our fathers,” we do not nowadays mean literally “fathers but not mothers.” But the effect of continued use of “God of our fathers” is equivalent to our championing the view of an earlier time when authors did mean that. Similarly, it can be argued that using masculine language for God promotes the distinct presumption that while all of us are created in God’s image, some of us are more Godlike than others. Or, to turn to the prayer that prompted this lengthy discussion, “*Avinu Malkaynu*” (“Our Father, our King”) by retaining the image of Father and King, one might conclude that important decisions about life are made, or should be made, by fathers, but not mothers, and kings, not queens.

Granted, then, the editors do not want to say “Our Father, Our King,” here. But what should they do? The gender-neutral “Our Parent, Our Sovereign” was discussed at some length when *Gates of Repentance* was being planned, but it was ruled out then as lacking the immediacy of the Hebrew’s clear reference to experience—after all, no frightened child runs into a room shouting “Where is my *parent*?” Our editors agree here.

The solution should factor in the relationship between language and its users. Both Americans and Israelis, for example, have the same philosophical problem with calling God *Avinu* (“Our Father” [and by logical extension, not “Our Mother”]), but for Israelis, the dilemma is magnified since Hebrew is their vernacular, and the plain meaning of the Hebrew words is unmistakably self-evident. The Israeli Reform High Holy Days Prayer Book, therefore, provides an alternative to the traditional text: the feminized version, *Shechinah m’kor chayeinu*, (“*Shechinah*” is the feminine Divine principle in the Kabbalah), Source of our life (a reference to childbirth.)

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Our editors have chosen not to follow the Israeli example. Instead, they take advantage of the fact that for most Americans, English, not Hebrew, is their spoken language. Even if they know what the Hebrew of *Avinu Malkaynu* means, they relate to those words not literally, as Israelis do, but symbolically. They are likely not to conjure up thoughts of kings and fathers, even though the familiar sound of these words will evoke feelings of the High Holy Days period.

The editors therefore have omitted the English translation, but retained the two familiar Hebrew words, *Avinu Malkaynu*, for purposes of affect, not content. They hope thereby to avoid any suggestion that God still is being imagined in masculine form, but still to retain the traditional prayer with its traditional sound intact.

The paragraph introducing “*Avinu Malkaynu*” was taken from *Gates of Repentance*. Rather than calling God “Father” or “Mother,” “King” or “Queen,” the Hebrew words *Avinu* and *Malkaynu* were not to be translated at all, but transliterated, and this introduction would have indicated their meaning. Thus: “We call You *Avinu*. As a loving Parent, forgive our sins and failings, and reach for us as we reach for You. We call you *Malkaynu*. As a Ruler, teach us to add our strength to Your love, that we may redeem this world and redeem our world.”

*Dr. Lawrence A. Hoffman*



Kol Nidre is one of the most popular and powerful prayers to be found in Jewish liturgy. Yet, it is not a prayer but a legal formula which does not even mention the name of God. The origin of its famous melody is unknown, and its inclusion in the High Holy Days prayer book was strongly opposed by several prominent rabbis.

The setting of Kol Nidre, which begins the Yom Kippur service, is a Jewish court. The prayer is preceded by a brief passage invoking the Academy on High, which is the imaginary heavenly body of rabbis. The text is a precise legal formula in which worshippers proclaim that all personal vows and oaths that they made unwittingly, rashly, or unknowingly (and that, consequently, cannot be fulfilled) during the year should be considered null and void. However, it should be pointed out that the Talmud (Yoma 8:9) says explicitly, “Yom Kippur atones for sins against God. Yom Kippur does not atone for sins against another human being until one has placated the person offended.”

In order to understand the nature and function of Kol Nidre, we must go back to Biblical times, when it was common practice for people to make vows that could not possibly be honored. After the Second Temple was destroyed, this practice continued among the people. The leaders of the community were troubled, for they viewed a person’s word as his or her bond. Failing to convince the people of the desirability of avoiding rash promises altogether, the rabbis of the Talmud finally created a formal ritual for annulling unkept vows.

## MEDITATIONS FOR YOM KIPPUR

No one knows for certain, but it is probable that the Kol Nidre was created in about the ninth century. Rav Amram's prayer book contains the first complete known text, quite different from the Talmudic legal formula. Kol Nidre is a collective rather than an individual annulment. It is a mixture of Hebrew and Aramaic.

There are two other explanations for its introduction. The first explanation is that this formula was instituted in the thirteenth century by Rabbi Meir ben Baruch of Rothenberg (d. 1293) to permit transgressors who had been excommunicated because of their defiance of communal regulations to worship with the congregation. Toward the end of the nineteenth century, Joseph Bloch proposed another theory, namely that Kol Nidre arose in the seventh century when secret Jews, who had been converted to Christianity after persecution by the Visigoths (590-711), would come to the synagogue on Yom Kippur eve. According to Bloch, Kol Nidre was their expression of overwhelming grief at their apostasy and their means of seeking absolution for vows they had been forced to make to an alien faith. Bloch claimed that in subsequent centuries, during the persecutions by the later Byzantine rulers (700-850), and still later under the Spanish Inquisition (1391-1492), Kol Nidre served a similar purpose.

When it first appeared, the prayer was condemned by many generations of rabbis on the grounds that it offered an easy means to avoid personal obligations. After all, Kol Nidre theoretically made it possible for someone to take a vow, knowing that it could be annulled the following Yom Kippur. Accordingly, the rabbis clearly ruled it could not be applied to promises made to another person. In the twelfth century they changed the wording to ensure this.

## MEDITATIONS FOR YOM KIPPUR

Unfortunately, Kol Nidre also served as a pretext for anti-Semitic slander. During the Middle Ages in particular, Christians used the formula as an excuse for isolating Jews from participating in business, claiming that their words could not be trusted. When the Reform movement began in nineteenth century Germany, Kol Nidre was deleted from its liturgy. It was not until 1976 that the text appeared in the Reform movement's new *Gates of Repentance*. The spiritual power of Kol Nidre has resisted every challenge put to it over a period of ten centuries, and it comes down to us today as one of the most beloved liturgical elements in all Judaism.

There have been many different melodies for Kol Nidre. A popular myth advances the notion that a Spanish Marrano composed the melody we use today. Other scholars have hypothesized that the melody arose in sixteenth century Germany. But no one knows for certain, and the music's origin remains unknown. However, its emotional appeal remains overwhelming.

A German poet, a non-Jew, found himself in a small synagogue on the eve of the Day of Atonement. He wrote, "Suddenly, the Cantor, with a deeply earnest heartrending melody, rich in awe and supplication, began to sing. I had to struggle with a rare feeling of emotion. Feverishly I sighed. Hot, burning tears pouring from one's eyes cast a wondrous spell and at the same time purified. I fled into the night and came home. In that unforgettable hour, no black speck defiled my soul." He had heard that mysterious brooding melody, the Kol Nidre.

It is a song which brought Franz Rosenzweig back to his faith when he had already determined to leave it. The best known setting of this prayer is by a non-Jew, Max Bruch, who wrote it for cello and orchestra when commissioned by the Jewish community of Liverpool.

## MEDITATIONS FOR YOM KIPPUR

For us today, the Kol Nidre can symbolize the need to deepen our sensitivity toward the resolutions that we make in our finest moments of spiritual decision. Kol Nidre can serve us as a reminder that only by resolute will and self-discipline can we hope to lessen the distance between what we are and what we ought to be. The self-righteousness and smugness which stand in the way of our spiritual growth need to be dispelled by a confession made in utter humility. When accomplished by such a meditation, the recital of Kol Nidre prepares us for the soul cleansing experience of Yom Kippur.

*Rabbi Bernard S. Raskas*

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There are eight degrees or steps in the duty of charity.

The first and lowest degree is to give but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully and proportionately, but not until solicited.

The fourth is to give cheerfully, proportionately, and even unsolicited; but to put it in the poor person's hand, thereby exciting in that one the painful emotion of shame.

## EVENING SERVICE FOR ROSH HASHANAH

### *Reader*

Heavenly Creator! In the twilight of the vanishing year, we lift up our hearts to You in gratitude for all of Your gifts in the past, as we seek Your guidance and Your blessings for the future. You have watched over us and Your loving kindness has sustained us. In affliction You have strengthened us. In sorrow You have comforted us. You have brightened our lives with the happiness of home and the joys of friendship. You have blessed us with the satisfaction that comes from performing our daily tasks and serving others.

### *Congregation*

As we thank You for the joys of life, so do we acknowledge the wisdom that has come to us through our sorrows. Many burdens have been laid upon us. Many tears have moistened our cheeks. Many tender ties have been broken. With a parent's love You have guided us that we might learn more fully to appreciate life's holy purposes.

### *Reader*

In deep humility we approach You, O God, at this sacred and joyous season. May we listen reverently to its solemn lessons. Give us the will to serve You with singleness of heart, so that, as we grow older in years, we may also grow stronger in wisdom, deeper in kindness and more steadfast in our faith.

### *Congregation*

Hidden from our sight are the events of the future. Yet we trust in You and shall not fear. Open unto us the gates of the New Year, and grant us life and health, contentment and peace.

## EVENING SERVICE FOR ROSH HASHANAH

### The Avinu Malkaynu

*The congregation rises as the Ark is opened*

*Reader*

*Avinu Malkaynu:* A hundred generations have stood, as we do now, before the open Ark. That they found in themselves little merit testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that often has denied Your very existence.

*Congregation*

We pray that this day, dedicated to the renewal of our people, may help us come closer to You, the living God, the God of life. For You are with us whenever we seek Your Presence. You are absent only when we shut You out, only when, full of ourselves, we leave little room for You within our hearts.

*Reader*

We call You *Avinu*. As a loving Parent, forgive our sins and failings and reach for us as we reach for You. We call You *Malkaynu*. As a wise Ruler, teach us to add our strength to Your love, that we may fulfill our destiny and redeem our world.

To this vision, to this possibility, to this task, we offer ourselves anew.

EVENING SERVICE FOR ROSH HASHANAH

*Reader, then Congregation*

אָבִינוּ מִלְּפָנָיו שְׁמַע קוֹלֵנוּ.

*Avinu Malkaynu*, hear our prayer.

אָבִינוּ מִלְּפָנָיו חָטְאָנוּ לְפָנֶיךָ.

*Avinu Malkaynu*, we have sinned before You.

אָבִינוּ מִלְּפָנָיו חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

*Avinu Malkaynu*, have mercy upon us and upon our children.

אָבִינוּ מִלְּפָנָיו פְּלִיא דְּבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ.

*Avinu Malkaynu*, keep far from our world pestilence, war and famine.

אָבִינוּ מִלְּפָנָיו פְּלִיא כָּל צָר וּמִשְׂטִיץ מֵעָלֵינוּ.

*Avinu Malkaynu*, cause all hatred and oppression to vanish from the earth.

אָבִינוּ מִלְּפָנָיו כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מִלְּפָנָיו חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Avinu Malkaynu*, grant unto us a year of happiness.

*The congregation is seated*

Sermon

Choral Response

## MORNING SERVICE FOR ROSH HASHANAH

### *Reader*

From generation to generation, we will declare Your greatness and throughout all ages proclaim Your holiness. Your praise shall never cease from our lips. We praise You, the God of holiness.

### *Responsive Reading*

In the twilight of the vanishing year, we open our hearts and minds to You, O God. Our souls are stirred by the memory of joy, as the new year begins.

*We were sustained by love and kindness; comforted in times of sorrow. We found happiness in our homes and gladness with our friends. We lift up our hearts in thanksgiving, as the new year begins.*

Yet there were dreams that came to naught, and times when we refused to dream. These, with much regret, we now remember, as the new year begins.

*Some of our days were dark with grief. Many a tear furrowed our cheeks: we grieve for the tender ties that were broken. We look back with sorrow, as the new year begins.*

Now we look ahead with hope, giving thanks for the daily miracle of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of renewal unto life and peace, serenity and safety, as the new year begins.

*As the new year begins, so is hope reborn with us!*



## MORNING SERVICE FOR ROSH HASHANAH

### The Shofar Service

*Reader*

וּבַחֹדֶשׁ הַשְּׁבִיעִי, בְּאֶחָד לַחֹדֶשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל מְלֵאכֶת  
עֲבוּדָה לֹא תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם.

U-va-cho-desh ha-sh've-ee, b'echad la-cho-desh, mik-rah ko-desh  
ye-h'yeh la-chem, kol m'le-chet ah-vo-dah lo ta-ah-su, yom t'ru-ah  
ye-h'yeh la-chem.

In the seventh month, on the first day of the month, you shall hold a sacred assembly and abstain from all work; you shall mark it by sounding the Shofar.

*Reader*

The stirring sound of the Shofar proclaimed the covenant at Mount Sinai which bound our people Israel to God as a community of priests and a holy people. Ever since that distant day, the voice of the Shofar has resounded throughout the communities of Israel, awakening our allegiance to God and the Torah. At the new moon, on joyous festivals as well as on solemn days of repentance, and in the jubilee year when liberty was proclaimed throughout the land, our ancestors hearkened to the sound of the Shofar and recalled their obligation to serve God with all their hearts and with all their strength.

## MORNING SERVICE FOR ROSH HASHANAH

### *Congregation*

Thus do we, their descendants, prepare to hearken once again to the solemn sound of the Shofar. May it challenge us to struggle against the forces of evil within our hearts and in the world. May it arouse within us the will for righteousness and strengthen our trust in God's justice and love. May it direct our thoughts to the day when the Shofar will sound for the redemption of all humanity.

### *Choir*

אֲשֶׁרֵי הָעָם יִדְעֵי תְרוּעָהּ, יִי בְּאוֹר פְּנֵיהֶּי הִלְכוּן.

Ash-ray ha-am yo-d'ay t'ru-ah.

Adonai b'or pa-ne-chah y'ha-lay-chun

Happy are the people that know the joyful sound.  
They shall walk, O Eternal, in the light of Your Presence.

### *Reader*

All things have their beginning in God. So does the Eternal One continue to guide and sustain all Creation. One Eternal Law, One Divine Presence links star to star, cloud to cloud, in the depths of time and space. All Your works, O God, glorious in their interwoven oneness, are a never-ending psalm to You. You are the Ruler of all the universe: Your love is law. Yours is the world and Your dominion endures to all eternity.

## MORNING SERVICE FOR ROSH HASHANAH

### *Responsive Reading*

In the beginning, God created the heavens and the earth.

*The heavens were made by the word of the Eternal One,  
their starry array by the power of God's thought.*

The heavens declare the glory of God; the skies proclaim God's creative work.

*Yet even these offer a mere glimpse of Your ways,  
and how faint a whisper we hear of You.*

This is the day of the world's birth.

This day all Creation stands before God.

*As we are Your children, show us a parent's compassion.  
We look to You for forgiveness. May Your countenance  
shine upon us and be gracious to us, O God of all Creation!*

### *Reader and Congregation*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Ba-ruch Atah Adonai, Elo-hay-nu Melech ha-olam, ah-shayr  
kid-sha-nu b'mitz-vo-tav, v'tze-va-nu lish-mo-ah kol Sho-far.

We praise You, Eternal God, Ruler of the universe, who sanctifies us by Your commandments, and calls us to hear the sound of the Shofar.

## MORNING SERVICE FOR ROSH HASHANAH

### *Reader and Congregation*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהַגִּיעַנוּ  
לְזֶמַן הַזֶּה.

Ba-ruch Atah Adonai, Elo-hay-nu Melech ha-o-lam,  
sh'he- chee-ya-nu v'kee-y'ma-nu v'he-gee-ah-nu laz-man ha-zeh.

We thank You, Eternal God, Ruler of the universe, who has kept us  
alive, sustained us, and enabled us to reach this season. Amen.

*The congregation rises*

The Shofar is sounded

תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

*The congregation is seated*

*Choir*

The Eternal reigns. God is clothed in majesty. Our God is girded in  
strength. God's throne is established of old. God is from everlasting  
to everlasting.

## MORNING SERVICE FOR ROSH HASHANAH

### *Responsive Reading*

The Eternal is our Judge. The Eternal is our Law-giver. The Eternal is our Ruler.

*God has remembered the covenant forever, the word which has been commanded to a thousand generations.*

The Eternal is good to all. God's tender mercies are over all of Creation.

*The Eternal is a God of knowledge and of wisdom.  
By God alone are all our actions weighed.*

God shapes the hearts of all, and considers all of our actions. For God knows us. God remembers that we are of dust.

*As parents have compassion upon their children, so does the Eternal One have compassion upon those who conduct themselves with reverence.*

### *Reader*

God of all lands and ages, we stand at Sinai every day. The ground under our feet is holy; the light which shines for us is Yours. The world burns with Your Presence. Your purpose blazes unconsumed in every particle of matter and every moment of time. Undimmed, Your voice calls out. We need only listen. You are just beyond the horizon of the mind, a vision new to us yet seen before, like a memory of the future, a promise already kept.

There have been many moments of revelation in the life of our people: Abraham and Sarah called to their journey; Jacob dreaming of a ladder to link heaven and earth; Moses turning aside from his way to look with new eyes at the common bush burning with a divine flame; all Israel transfigured at Sinai. Did our people, so often acquainted with miracle and disaster, see You once again in more recent days of terror and sad triumph?

## MORNING SERVICE FOR ROSH HASHANAH

### *Congregation*

We remember the prophets, whose vision will never grow dim. We remember the sages, for whom goodness was their daily sustenance. And as we remember, we affirm the heritage that gives our lives its purpose. May we ever be mindful of You and of our obligation to serve You. Kindle within us the faith that You are ever near us, so that our souls may be aflame with zeal for Your Torah.

May we never forget that we are bound to You by an ancient covenant, and that only through fidelity to this pledge can we be worthy to stand in Your Presence.

## MORNING SERVICE FOR ROSH HASHANAH

*The congregation rises*

The Shofar is sounded

תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

*The congregation is seated*

*Choir*

For the mountains shall depart, and the hills be removed, but My kindness shall not depart from you, neither shall My covenant of peace be removed, says the Eternal who has compassion upon you.

*Responsive Reading*

Shout unto the Eternal One, all the earth. Break forth and sing for joy. Yes, sing praises!

*With trumpets and the sound of the Shofar,  
shout before the Creator, the Eternal God.*

Sound the Shofar at the new moon, at the full moon for our solemn day. For it is a statute unto Israel, an ordinance from the God of our ancestors.

*Sing praises unto God, sing praises!  
Sing praises unto our Ruler, sing praises!*

All you inhabitants of the world and you dwellers on earth, when the banner is lifted upon the mountains: See! And when the Shofar is sounded: Hearken!

*Praise the Eternal according to God's abundant greatness!  
Praise God with the sounding of the Shofar!*

## MORNING SERVICE FOR ROSH HASHANAH

### *Reader*

Now we call to mind the great moment when our people stood at Sinai, and heard the sound of the Shofar. There our people entered into the Covenant, to be God's witnesses to the world. From there they went forth to proclaim the laws by which the free may flourish and the enslaved find hope. That covenant we renew each time we hear the sound of the Shofar. From that day to this have we encountered You again and again on the path of life.

### *Congregation*

Time and again, O God, we have found You present at unexpected times. Not sunsets alone awaken us to Your glory, nor mountains soaring immense. Even in life's daily routine we can become suddenly aware of Your Presence. So endlessly revealed amid Your concealments, You stand awaiting our search, comforting our wounded spirits, and leading us, with many a fall, upward to heights we fear to climb. All this we hear, all this we remember, when the voice of the Shofar, unique among all sounds, is heard.

### *The congregation rises*

The Shofar is sounded

תקיעה שברים תרועה תקיעה  
תקיעה שברים תקיעה  
תקיעה תרועה תקיעה  
תקיעה שברים תרועה תקיעה גדולה

### *The congregation is seated*



## EVENING SERVICE FOR YOM KIPPUR

### *Reader*

Kol Nidre began as the prayer of people who were not free to make their own decisions, people who were forced to say what they did not mean. In repeating this prayer today, in our own times and in this land of freedom, we continue to identify with the agony of our ancestors who had to say “yes” when they meant “no.”

The Kol Nidre also represents our confession: that we are all transgressors, all exiled from the Highest that we know, all in need of the healing of forgiveness and reconciliation. For what we have done, for what we may yet do, we ask pardon. For rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.

### *Reader*

עֲבֹרוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֹרוֹת שְׁבִין אָדָם  
לְחִבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר עַד שְׂרִיצָה אֶת חִבְרוֹ.

### *Congregation*

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

## EVENING SERVICE FOR YOM KIPPUR

### *Reader*

בְּיִשׁוּבָה שֶׁל מַעֲלָה וּבְיִשׁוּבָה שֶׁל מַטָּה, עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת  
הַקֹּהֵל, אָנוּ מִתְיַרְיֵן לְהִתְפַּלֵּל עִם הָעִבְרָיִימִים.

In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our faith and our heritage, we pray as one on this Night of Repentance.

### *Congregation*

Source of all life, from this Day of Atonement to the next, which we pray we may reach in peace, we make these vows: to turn from transgression and wrongdoing, and to walk in the way of the Torah, the path of justice and compassion. We know how prone we are to fail. Help us to keep these vows made with contrite hearts. We have come to seek pardon and forgiveness. Turn us in full repentance unto You, and help us to undo the wrongs which we have committed. Thus will Your great and revered name be sanctified among us.

### *The congregation rises*

### *Choir*

אוֹר זָרַע לְצַדִּיק, וּלְיִשְׁרַי לֵב שִׂמְחָה.

Or za-ru-ah la-tsa-dik, u-l'yish-ray layv sim-chah.

Light is sown for the righteous and gladness for the upright in heart.

*The Torah Scrolls are taken from the Ark*

EVENING SERVICE FOR YOM KIPPUR

*Meditation*

God, we are not so arrogant as to pretend  
that the trial of our lives  
does not reveal our flaws.  
We know ourselves, in this moment of prayer,  
to have failed—

the ones we love and the stranger,  
again and again.

We know how often  
we did not acknowledge and act upon  
the hidden goodness within us.  
Where we have achieved, O God, we are grateful;  
where we have failed, we ask forgiveness.  
Remember how exposed we are to the uncertainties of life.  
We were afraid.  
We sometimes chose to fail.  
And we ask: Turn our thoughts from the hurt to its remedy.  
Free us of the torments of guilt.  
Forgiven, O God, we shall then forgive others.  
Failing, we shall learn to understand failure.  
Renewed and encouraged, we shall strive to be  
like those who came before us:  
Sinners sometimes, yet a blessing.

EVENING SERVICE FOR YOM KIPPUR

*Responsive Reading*

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.

For the sin we have committed against You under duress or by choice,

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזֵדוֹן וּבְשִׁגְגָה.

For the sin we have committed against You consciously or unaware,

וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסֵתֶר.

For the sin we have committed against You openly or in secret,

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב.

For the sin we have committed against You in the evil designs of our hearts,

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

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

וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחֹק יָד.

For the sin we have committed against You by the abuse of power or privilege.

*Congregation, then Choir*

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

וְעַל כֻּלָּם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu,  
m'chal la-nu, ka-payr la-nu.

EVENING SERVICE FOR YOM KIPPUR

עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

For the sin we have committed against You by hardening our hearts,

עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

For the sin we have committed against You by betraying the moral teachings of our faith,

וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

For the sin we have committed against You by disrespect for parents and teachers,

עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.

For the sin we have committed against You by speaking maliciously of others,

עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן.

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

וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעִי.

For the sin we have committed against You by exploiting and dealing treacherously with our neighbors.

*Congregation, then Choir*

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

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

V'al ku-lam, Elo-hah s'lee-chot, s'lach la-nu,  
m'chal la-nu, ka-payr la-nu.

## EVENING SERVICE FOR YOM KIPPUR

### *Responsive Reading*

Who among us is righteous enough to say: I have not sinned? All too often we grow weary or cynical, heavy with regret, sorry for ourselves, and afraid to know what might have been.

*We have sinned against You, O God,  
and against each other.*

Look now to the cities: See the broken streets, poor and decayed, and all afraid. See them and ask: What have we done?

*Help us to turn, O God; help us to find forgiveness.*

Behold water and air and soil, and see: Still we beat plowshares into swords, and make spears out of pruning-hooks.

*Help us to turn, O God; help us to find ourselves;  
help us to learn where to seek You.*

### *Reader*

Here, now, on Atonement Day, we need not be alone with our failings. Let us recall, together, blessed moments when clouds parted and the sun appeared. There was healing and the hope of joy; we were at peace and knew the joy of hope. O God, turn us to the heights where human goodness finds its dwelling; lead us to Your holy mountain, Your hand stretched forth in welcome to help us on the way.

## EVENING SERVICE FOR YOM KIPPUR

### *Silent Meditation*

Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn, heading once again toward the south. The animals are turning 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. It means losing face; it means starting all over again, and this is always painful. It means saying “I am sorry,” some of the most difficult words many of us can speak. It means recognizing that we do have the ability to change and to grow, to renew ourselves and our relationships with others. These things are so difficult to do. But unless we turn, we will be forever bound by yesterday’s mistakes and regrets.

### *Choir or Congregation*

יְהוָה לְרִצּוֹן אֲמַרְי פִּי וְהִגִּיוֹן לִיבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y’he-yu l’ra-tzon im-ray fee v’heg-yon lee-bee l’fa-ne-chah,  
Adonai tzu-ri v’go-ah-lee.

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

## MORNING SERVICE FOR YOM KIPPUR

### *Reader*

This is the Day of God. On this day, we are called to the sanctuary by a summons as exalting and enduring as the everlasting hills: Prepare to meet your God, O Israel!

This is the Day of Awe. What are we, as we stand in Your Presence, O God? A leaf in the storm, a fleeting moment in the flow of time, a whisper lost among the stars.

This is the Day of Decision. Today we invoke You as the Molder of our destiny. Help us to mend our ways, to right the heart's old wrongs. On this Sabbath of the soul, inscribe us for blessing in the Book of Life.

This is Yom Kippur, the Day of our Atonement. We would return to God as children long to return to their loving parents. Before God we confess our sins knowing that the gates of repentance are always open. We yearn to be at one with God's way and blessed by God's embracing love.

### *Responsive Reading*

We are tenants in the house of life; our days on earth are fleeting.

*Time, like a river, rolls on, flowing year after year into the sea of eternity.*

Time passing leaves bitter memories of hours misspent.

*Now these memories come back to confront us, and we tremble to think of them.*

But Your purpose gives meaning to our fleeting days. Your teaching guides us, and Your love sustains us.

*To You we pray for the knowledge and strength to live more responsibly.*



## MORNING SERVICE FOR YOM KIPPUR

Deliver us from bondage to the past. Release us from the grip of old habits. Make us free to begin anew.

*Let this be for us the beginning of a new season of life  
and well-being.*

Though our lives be short, let them be full. Hold our mortal days in Your hands as eternal moments.

*Judge us less harshly than we judge ourselves. Judge us  
with mercy, O Fountain of life, in whose light we see light.*

### *Reader*

God and Creator! On this great day, our people have gathered since time immemorial to rededicate themselves to You. We have come into Your Presence with a sense of our unworthiness. We have yielded to temptations and have gone astray, heedless of Your will. God, Your love is boundless; purify our hearts and direct our thoughts to You. Kindle within us a steadfast faith which shall dispel the darkness of doubt and confusion.

### *Congregation*

We do not pray for ourselves alone, but for all people. May the recognition of our own failings lead us to be more patient with the shortcomings of others. May we see more clearly the dignity and sanctity of every human being. Every soul is precious in Your sight; every life is Your gift. Though people are often set against one another, and nation against nation, help us to recognize the common kinship of all living souls. Remove from our midst the hatred and cruelty which are a blight upon the human family. Unite us in reverence to You and in service to all people.

## MORNING SERVICE FOR YOM KIPPUR

*Reader*

Grant that this day may bring renewal of the spirit to us and to our people. May our worship direct the hearts of parents to their children and the hearts of children to their parents, and the hearts of our people Israel to You our God. Renew within us the spirit of hope and the love of life. Grant us the blessings of atonement and of reconciliation. Amen.

## MORNING SERVICE FOR YOM KIPPUR

### U'netaneh Tokef וַנְתַנְּה תִקְוֶה

#### *Reader*

It is said that the words we are about to pronounce were born out of the martyrdom of generations past. They said: *U'netaneh tokef kedushat hayom*, "Let us proclaim the sacred and awesome power of this day." Our ancestors believed that the Divine Judge looked upon their deeds and determined their destiny, that human suffering was the punishment for sin.

A legend, difficult for us to accept today... and yet, surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and we are judged by God according to the choices we shall make. In our decisions, we are not always free. Yet, if only we make the effort to turn, every force of goodness, within and without, will help us to escape that death of the heart which leads to sin. If we seize the opportunity this Day offers, we can liberate ourselves from our past and so avert the destiny to which it would otherwise lead.

That is the meaning of this ancient prayer for today. May it stir us, as it stirred our ancestors, to recognize that we are subject to God's judgment, and that the nature of that judgment depends upon the choices and decisions we shall make. Each of us can write a new and a better chapter in the Book of Life.

#### *Choir*

וַנְתַנְּה תִקְוֶה קְדִישַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם. וְבוּ תִנְשֵׂא מַלְכוּתְךָ,  
וַיִּבּוֹן בְּחֶסֶד כְּסֵאֶךָ, וְתִשָּׁב עָלֵינוּ בְּאַמֶּת. אַמֶּת כִּי אַתָּה הוּא רִיָּן  
וּמִוִּכִיתָ, וַיִּוֹדַע וְעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל  
הַנְּשֻׁכָּחוֹת. וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֱלֹוֵי יִקְרָא, וְחוֹתֵם יָד כָּל  
אָדָם בּוֹ.

## MORNING SERVICE FOR YOM KIPPUR

### *Reader and Congregation*

Let us proclaim the sacred and awesome power of this Day. For on this day Your dominion is exalted, Your throne proclaimed in steadfast love; there in truth You reign. You are Judge and Arbiter, Counsel and Witness. You write and You seal. You record and You recount. You remember deeds long forgotten. You open the book of our days, and what is written there proclaims itself, for it bears the signature of every human being.

### *Reader or Choir*

בְּרֵאשׁ הַשָּׁנָה יִפְתִּיבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמוּן, כְּפִמָּה יַעֲבֹרוּן, וְכַפָּמָה  
יִפְרֹאוּן. מִי יִחְיֶה, וּמִי יָמוּת. מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ. מִי בְאֵשׁ, וּמִי  
בַּמַּיִם. מִי בַחֲרֵב, וּמִי בַחַיָּה מִי בְרֵעֵב, וּמִי בְצִמְאָא. מִי בְרֵעֵשׁ, וּמִי  
בַמַּגָּפָה מִי בַחֲנִיקָה, וּמִי בְסִקְלִיָּה. מִי יָנוּחַ, וּמִי יִנּוּעַ. מִי יִשְׁקֹט, וּמִי  
יִטְרֹף. מִי יִשְׁלֹחַ, וּמִי יִתְיַסֵּר. מִי יַעֲנֶה, וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל, וּמִי יָרוּם.

### *Reader*

According to legend:

On Rosh Hashanah it is written in the Book of Life,

And on Yom Kippur it is sealed:

How many shall pass on, how many shall come to be,

Who shall live and who shall die,

Who shall see ripe age and who shall not.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה מַעֲבִירִין אֶת רֵעַ הַגּוֹזֵרָה.

But through repentance, prayer, and charity,

we may shape the nature of our lives and alter human destiny.

## MORNING SERVICE FOR YOM KIPPUR

### *Reader*

Our God and God of our mothers and fathers, pardon our transgressions on this Day of Atonement. Remove our guilt, as You have promised: “I will blot out Your iniquities for My own sake, and Your sins I will remember no longer. I have made your sins to vanish like a cloud and your transgressions like a mist. Return to me for I have redeemed you. For on this day you shall be forgiven and cleansed from all your sins. Before the Eternal God, you shall be pure.”

### *Silent Confession*

In my individuality I turn to You, O God, and seek Your help. You care for each of Your children. Therefore, while around me others are thinking their own thoughts, I think mine. As each of them seeks to experience Your Presence, so do I.

The abilities of each of us are limited by nature and by the circumstances we have had to face. Whether I have done better or worse with my capacities than others with theirs, I cannot judge.

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

I will not place the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies mainly in myself. I have been weak. Too often I have failed to make a complete effort, to give my full attention to those who need me, to speak the kindly word, to do the generous deed, to express my concern for my friends. I have not loved enough, not even those closest to me.

## MORNING SERVICE FOR YOM KIPPUR

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

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

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

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

## MORNING SERVICE FOR YOM KIPPUR

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

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

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

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

## MORNING SERVICE FOR YOM KIPPUR

*Deuteronomy 29:9-14; 30:11-20*

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

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

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

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



## MORNING SERVICE FOR YOM KIPPUR

I call heaven and earth as witness this day:  
I have set before you life or death, blessing or curse.  
Therefore, choose life that you and your descendants may live!

Love God! Listen to God's voice; and hold fast to the One who is your life and the length of your days! Then you shall endure in the land which the Eternal One promised to your ancestors.

*After the Reading of the Torah*

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

Ba-ruch Atah Adonai Elo-hay-nu Melech ha-o-lam ah-shayr na-tan  
la-nu to-rat eh-met, v'cha-yay o-lam na-ta b'to-chay-nu.  
Ba-ruch Atah Adonai no-tain ha-Torah.

We praise You, Eternal God, Ruler of the Universe. You have given  
us the Torah of truth, implanting within us eternal life.  
We praise You, Giver of the Torah.

*As the Reading is completed*

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יי בְּיַד מֹשֶׁה.

V'zot ha-Torah ah-shayr som Moshe lif-nay b'nay Yis-ra-el, al pe  
Adonai b'yad Moshe.

This is the Torah that Moses placed before the people of Israel to  
fulfill the word of God.

## MORNING SERVICE FOR YOM KIPPUR

*Isaiah 58:1 - 14*

God says: Cry aloud; do not hold back! Let your voice resound like a Shofar! Declare to the people their transgression, and to the house of Jacob their sins. Yes, they seek Me daily, as though eager to learn My ways, as if they were a people that does what is right, and has not forsaken the way of its God.

They ask of Me the right way, as though delighting in the nearness of God. When we fast, you say, why do You pay no heed? Why, when we afflict ourselves, do You take no notice?

Because on your holy day you pursue your own affairs, while you oppress all your workers! Because your fasting leads only to strife and discord and cruelty! Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I have chosen? A day of self-affliction? Bowing your head like a reed, and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to the Eternal? Is not this the fast I have chosen: to unlock the shackles of injustice, to loosen the yoke of tyranny, to let the oppressed go free, and to break every chain asunder? Surely it is to share your bread with the hungry, and to bring the homeless into your house; when you see the naked, to cover them, never withdrawing yourself from your own kin.

Then shall your light break forth like the dawn, and your healing shall quickly blossom; the Righteous One will walk before you, the glory of the Eternal One will be your rear-guard. Then, when you call, the Eternal One will answer; when you cry, God will say: Here I am!

## AFTERNOON SERVICE FOR YOM KIPPUR

*Leviticus 19:1 - 3, 9 - 18, 32 - 37*

The Eternal spoke to Moses, saying:  
Speak to the whole Israelite community and say to them:  
You shall be holy,  
for I, the Eternal your God, am holy.  
You shall each revere your mother and your father,  
and keep My sabbaths:  
I, the Eternal, am your God.

When you reap the harvest of your land,  
you shall not reap all the way to the edges of your field,  
or gather the gleanings of your harvest.  
You shall not pick your vineyard bare,  
or gather the fallen fruit of your vineyard;  
rather, you shall leave them for the poor and the stranger.  
I, the Eternal, am your God.

You shall not steal.  
You shall not deal deceitfully or falsely with one another.  
You shall not swear falsely by My name,  
thus profaning the name of your God.  
I am the Eternal.

You shall not oppress your neighbor.  
Do not commit robbery.  
The wages of a laborer shall not remain with you  
    overnight until morning.  
You shall not insult the deaf,  
nor place a stumbling-block before the blind.  
Show reverence for your God.  
I am the Eternal.

## AFTERNOON SERVICE FOR YOM KIPPUR

You shall not commit corruption in justice,  
neither by favoring the poor  
nor by showing deference to the powerful.  
Judge your neighbor with equity.  
Do not deal callously with others.  
Do not stand by idly when your neighbor's blood is being shed.  
I am the Eternal.

You shall not hate your brother or your sister in your heart.  
Rebuke, yes, rebuke your neighbors, but incur no  
    guilt because of them.  
You shall not take vengeance or bear a grudge against your people.  
Love your neighbor as yourself.  
I am the Eternal.

When strangers reside with you in your land,  
you shall not wrong them.  
The strangers who reside with you shall be to you as your own;  
you shall love them as yourself,  
for you were strangers in the land of Egypt.  
I, the Eternal, am your God.

You shall not commit corruption in justice.  
You must have honest scales, honest weights, honest dry  
    and liquid measures.  
I, the Eternal, am your God who led you out of the land of Egypt.  
You shall observe all My statutes and precepts, and do them.  
I am the Eternal.

## CONCLUDING SERVICE FOR YOM KIPPUR

### *Reader*

The day is fading; the sun is setting; the silence and peace of night descend upon the earth. Give rest now, O Author of peace, to our troubled hearts. Lift up those spirits oppressed by guilt. Turn, O God, turn to Your children. Turn to every broken heart and every burdened soul. Let us at this hour be sure of Your forgiveness.

### *Congregation*

From Your house, we are about to return to our homes. Enter them with us, O God, that they may become Your sanctuaries, dwelling-places of Your spirit. Then will our homes stand firm against the storms of life, to be a shelter for all that is good, and a refuge from evil.

### *Reader*

And still another dwelling-place have You destined for us, O Source of life, an eternal home to which we shall go when our brief day on earth has passed. Open for us then the gates of everlasting peace, and keep alive in those who will follow us the truths, the visions, and the hopes we have struggled to make real.

### *Congregation*

This twilight hour reminds us also of the day when, if we are faithful to our mission, Your light will arise over all the world, and Israel's spiritual descendants will be as numerous as the stars of heaven. Teach our people to recognize the meaning of our history and the challenge of our destiny, to proclaim to all people the truth of Israel's message: one human family on earth even as there is One God in heaven.

## CONCLUDING SERVICE FOR YOM KIPPUR

### *Reader*

You alone know when this great hope shall be fulfilled. But that day will surely come. Then joy will thrill all hearts, and from one end of the earth to the other will ring the exultant cry: “Hear, O Israel, hear, all Creation: The Eternal is our God, the Eternal God is One.” Your house shall be a house of prayer for all people. All nations shall flock to it and exclaim in triumphant song: “Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the God of glory enter.”

### *Choir and Congregation*

שָׂאוּ שְׁעָרִים רְאִשְׁכֶּם, וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם, וַיְבֹא מֶלֶךְ הַכְּבוֹד!  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יֵי צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד! סְלַח.

S’u sh’ah-reem ro-shay-chem, v’he-na-s’u pit-chay o-lam. V’ya-vo Melech Ha-ka-vod. Me hu zeh Melech Ha-ka-vod? Adonai Tz’va-ot. Hu Melech Ha-ka-vod. Selah.

Lift up your heads, O gates, and be lifted up, O ancient doors, that the Glorious Ruler may come in. Who is the Glorious Ruler? The God of all Creation is the Glorious Ruler.

CONCLUDING SERVICE FOR YOM KIPPUR

*Congregation, then Choir*

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנַי מְלֶךְ, מְלֶכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Va-ah-nach-nu ko-r'eem u-mish-ta-cha-veem u-mo-deem,  
lif-nay Melech mal-chay ha-m'la-cheem, Ha-Kadosh Ba-ruch Hu.

We bow our heads in reverence before the Eternal One, Source of  
all life.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

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

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shem K'vod mal-chu-to l'o-lam va-ed.

Let us praise God who rules in glory forever and ever.

יְיָ הוּא הָאֱלֹהִים

Adonai Hu Ha-Elo-heem.

The Eternal One is God!

*The Shofar is sounded*

*The Ark is closed*

## CONCLUDING SERVICE FOR YOM KIPPUR

### Benediction

And now, at the close of this day's service, we implore You, O God:  
Let the year upon which we have entered be for us, for our people  
Israel and for all humanity a year of blessing and of well-being;

*Choir: Amen*

A year of salvation and comfort;

*Choir: Amen*

A year of peace and contentment, of joy and of spiritual renewal;

*Choir: Amen*

A year of virtue and reverence for God;

*Choir: Amen*

A year which finds the hearts of parents united with the hearts  
of the children;

*Choir: Amen*

A year of Your pardon and favor.

*Choir: Amen*

May the Eternal One bless your going out and your coming in  
from this time forth and forever.

*Choir: Amen*