

Service for Yom Kippur Morning

Ma to-vu oh-ha-leh-cha Ya-akov
Mish-keno-teh-cha Yisrael.
How goodly are your tents, O Jacob,
your homes, O Israel.

מה־טבו אהליך, יַעֲקֹב,
משְׁכֻנֹתֶיךָ, יִשְׂרָאֵל!



Ash-ray-nu ma tov chel-kay-nu
U-ma na-im go-ra-lay-nu
U-ma yaf-a ye-ru-sha-tay-nu.
Ash-ray-nu sheh-a-nach-nu om-rim b'chol yom
How greatly we are blessed, how good is our portion,
how pleasant is our lot, how beautiful our heritage.

אֲשֶׁרֵינוּ!
מה־טוב חֵלְקֵנוּ,
ומה־נְעִים גּוֹרְלֵנוּ,
ומה־יְפֵה יְרֻשָׁתֵנוּ!

The effect of prayer is quietness, confidence and inner peace.
The fruit of prayer is to be seen in the spirit of humanity.
Prayer cannot mend a broken bridge, rebuild a ruined city or
bring water to parched fields.
Prayer can mend a broken heart, lift up a discouraged soul and
strengthen a weakened will.
Prayer can give hope to the despairing and the lonely. It
diminishes feelings of melancholy and worthlessness.
Prayer is victory. It is people meeting God, and when people
meet God, they rise above the pains of routine living.

Repentance is more than saying, “sorry”, more than embarrassment,
more than the discomfort of being caught, more than an effort to avoid
punishment.

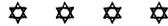
*Teshuvah is a sincere change within; a sincere turning away. Such
Teshuvah lets us live at peace with ourselves.*

We sometimes suppose that repentance is too high priced.

*We look at what we will have to give up; at appetites we will have
to curb, at habits we will have to break, at things we will have to set
aside.*

We forget that no matter what the price of repenting, it is never so high as the price of remaining frozen.

And no later hour is ever better for the purpose of repenting than is this very hour.



We come to the Synagogue to probe our weakness and our strength, to fill the gap between what we profess and what we practice. We come to quiet the turbulence of our hearts, restrain our impulsiveness and check the eagerness to out-smart and out-distance our neighbors. We come for self-renewal and regeneration.

We come into the synagogue to contemplate and be instructed by the panorama of Jewish achievements and martyrdom. We come to be strengthened in our determination to be free, never to compromise with idolatry or bow to dictatorship.

We come to orient ourselves to the whole reality, to behold the beauty of faith: faith in God, faith in humanity, faith in life.

בָּרְכוּ אֶת יי' הַמְּבָרָךְ.

Bar-chu et Adonai ham'vorach

Praise be Adonai to whom all praise is due.

בָּרוּךְ יי' הַמְּבָרָךְ לְעוֹלָם וָעַד.

Ba-ruch Adonai ham'vorach le-olam va-ed

Praised be Adonai to whom all praise is due forever and ever.

בָּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ. עָשָׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל:
הַמַּאִיר לְאֶרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ
מְחַדֵּשׁ בְּכָל-יּוֹם תְּמִיד מַעֲשֵׂה-בְרָאשִׁית: מָה רַבּוֹ
מַעֲשָׂיו יי'. כָּלֵם בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה הָאָרֶץ
קוֹנֵנְגָה: תִּתְבָּרַךְ יי' אֱלֹהֵינוּ עַל-שֶׁבַח מַעֲשֵׂה יְבִירָה.
וְעַל-מְאוֹרֵי-אוֹר שֶׁעָשִׂיתָ יְפָאָרוּךְ סֵלָה: בָּרוּךְ אַתָּה
יי' יוֹצֵר הַמְּאוֹרוֹת:

Look back at some of the hard times in your life and ask yourself: “Who helped me get past the despair and the anger, the pain and the confusion?” You will find you were not alone. Somehow, someone was there for you.

*Was this just coincidence or good fortune?
Could there not be a redemptive spirit in our lives that inspires
someone to be there when we are most in need?*

It would greatly help us face the future if we recognized in this pattern a purpose and a lesson. Often in life we get not what we deserve, or even what we need, but what we expect.

*Whether you are an optimist or a pessimist makes no difference
to a glass of water, but to a human being, it makes all the difference
in the world.**

There are those who have found the Divine by looking outward. Poets saw the splendor of the starry heavens and the beauty of the sunset. Philosophers perceived the magnitude of the laws that guided the galaxies, and the exactitude of the mathematics by which we reason. They took all this as evidence that there was indeed a Creator and Sustainer of the world. In the words of the Psalms, “The Heavens declare the glory of God. The Universe asserts God’s Handiwork.”

*There are those who have found the Divine by looking inward.
Moralists were aroused by the power of the still small voice within.
Mystics experienced the surge of harmony, and the transcendence
of prayer. Idealists became captive to the vision of human
perfection. Historians were inspired by the slow, upward struggle of
humanity creating the cultural values by which we would live.*

Most people in the past have felt that the natural order without, and the moral values within, were ultimately different aspects of the One source of all being.* Yet we also know the world can be perceived by many truths, and in the facts all accept, some find lessons others deny.

*Once we knew only one truth, and it was cherished or discarded,
but it was only one.*

Now we know that there are many perspectives, and what is wrong may well be what is wrong for you, but not for me.

*Yet we sense that beyond the many half-truths must be a whole truth
all may one day grasp.*

That clear way, that whole truth, is what we seek to glimpse in coming here, to join our people who saw the One, where others could see only many.

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael Adonai Elo-hay-nu Adonai echad.

Hear O Israel, Adonai our God, Adonai is one.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shaym k'vod mal-chu-to le-olam va-ed.

Praised be God's name whose glorious realm
is forever and ever.

But we may not announce too soon that Oneness has come. In every age have people arisen who would unite, by force, all disparate beliefs and minorities.

*Our people's lives have taught us that no one party, or one nation,
or one religion, may institute the rule of the One.*

In our world, there must be room for diversity, so that the One may take root and spread voluntarily.

God is One, but Humanity is many.

Even on that day when God's name will be one, each people will come to God in its own way. For as the prophet Micah taught:

*"Every people will walk, each in the name of its own God, and we
will walk in the name of Adonai, our God forever".*

Thus, in the Torah, the V'ah-hav-tah follows immediately after the Sh'ma to affirm the unique way we Jews shall walk.

וְאֶהְבֶּתָּ אֹת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ סִדְרֵי הָאֱלֹהִים, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
לֵבְךָ. וְשָׁנַנְתָּם לְבִנְיָהּ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בְּדַרְדָּר, וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְקִשְׁרְתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטִטְפַת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֹת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
לְכֶם לְאֱלֹהִים; אֲנִי יְיָ אֱלֹהֵיכֶם

V'a-hav-ta et Adonai eh-lo-heh-cha b'chol l'va-v'cha u-v'chol naf-
sh'cha u-v'chol m'o-deh-cha. V'ha-yu ha-d'va-rim ha-ei-leh a-sher
a-no-chi m'tza-v'cha ha-yom al l'va-veh-cha. V'shi-nan-tam l'va-
neh-cha v'di-bar-ta bam b'shiv-t'cha b'vei-teh-cha u-v'lech-t'cha
va-deh-rech u-v'shoch-b'cha u-v'ku-meh-cha. U-k'shar-tam l'oht al
ya-deh-cha v'ha-yu l'toh-ta-foht bein ei-neh-cha; u-ch'tav-tam al
m'zu-zoht bei-teh-cha u-vi-sh'a-reh-cha. L'ma-an tiz-k'ru va-a-si-
tem et kol mitz-vo-tai, vi-h'yi-tem k'doh-shim lei-lo-hei-chem. Ani
Adonai eh-lo-hei-chem a-sher ho-tzei-ti et-chem mei-eh-retz mitz-ra-
yim li-h'yoht la-chem lei-lo-him. Ani Adonai eh-lo-hei-chem.

Love Adonai your God with all your heart, all your soul, and all your might.

And these words that I command you this day, take them to heart, consider them well.

Teach them repeatedly to your children, instruct them again and again.

In the privacy of your home, and in the public world outside, twenty-four hours a day.

Tie them to your handiwork as a sign, wear them as a mark of Jewish identity.

Inscribe them in a Mezuzah at the entrance to your home.

That you may remember to do the Mitzvot, and remain a people consecrated to the service of the One who brought you out of the land of Egypt, and thus became the God of Israel.

*From the cowardice that shrinks from new truth,
From the laziness that is content with half truth,
From the arrogance that thinks it knows all truth,
O God of truth, deliver us.*

מִי כְּמִכָּה בְּאֵלִים יִי. מִי כְּמִכָּה נֶאֱדָר בְּקִנְיָשׁ
 נוֹרָא תְהִלַּת עֲשֵׂה־פְּלֵא:
 שִׁירָה חֲדָשָׁה שֶׁבַח וְגֵאוּלִים לְשִׁמְךָ עַל־שִׁפְתַּי
 הַיּוֹם יַחַד בְּלִם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יי: יִמְלֶךְ לְעֵלָם וְעַד:
 צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל. גִּאֲלֵנוּ יי:
 צְבָאוֹת. שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יי: גֹּאֲלֵ
 יִשְׂרָאֵל:

On this Day of Atonement we will seek not to escape responsibility for our own selves.

*We will not fault parents,
 siblings or childhood traumas
 for the weaknesses we display.
 Nor will we blame society, the
 economy, or our institutions for
 their failure to make us perfect.*

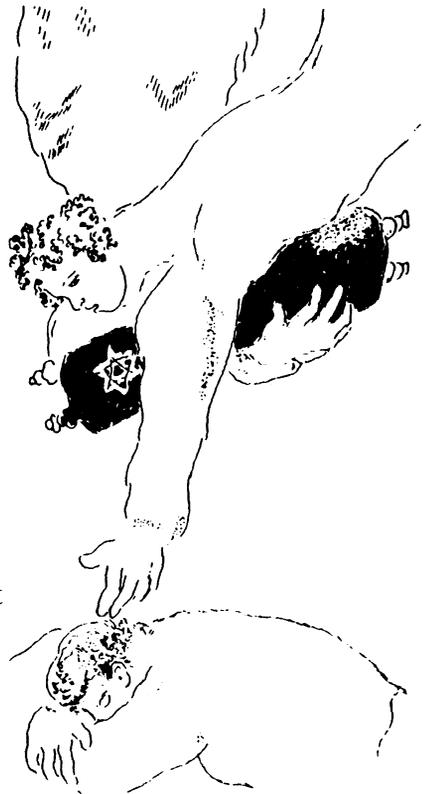
Judaism teaches us that we are free, not free to do anything we want, for we have obligations to others, nor free to be anyone we wish, for we are influenced by others.

*We are free to choose,
 a dozen times a day
 how we shall react to life's challenges,
 and in this small way
 to mold ourselves to become
 better than we are.*

On this Day of Atonement we need to accept responsibility for our own selves.

*We cannot be perfect,
 continuously happy and successful,
 always attractive, popular and healthy.*

We seek only to be better,
 to be a little kinder,
 braver, and more patient.



*To do a few more Mitzvot,
 To share a few more Simchas.
 To be at one with ourselves,
 our values and our dreams,
 as well as being at one with
 our people, our traditions and our God.**

You are praised, Adonai, כְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
 Source of life for all the world, וְאַלֹהֵי דִרוֹתֵינוּ
 Our God, Source of light for a handful of ancients
 Who shepherded a people toward Your promise.

You walked with Abraham אֱלֹהֵי אַבְרָהָם, וְאַלֹהֵי שָׂרָה:
 Made Sarah laugh, הָאֵל הַגָּדוֹל,
 Entrusted Rebecca with our destiny, הַגִּבּוֹר וְהַנּוֹרָא,
 Helped Jacob wrestle with his soul
 And You created a nation out of אֵל עֲלִיוֹן נוֹמֵל חֲסָדִים טוֹבִים,
 Leah and Rachel. וְקוֹנֵה הַכּוֹל,

You are a noble God, mighty and awesome,
 Enthroned on high
 Engaged on earth זוֹכֵר חֲסָדֵי דִרוֹת, וּמְבִיא נֶעֱלָה
 Showing us by Your example לְבַנֵּי בְנֵיהֶם,
 How to support those burdened by their need.

With all our faults, with all our virtues, לְמַעַן שְׁמוּ בְּאַהֲבָה.
 We are the children of the ancients whom You loved. זַכְּרֵנוּ לְחַיִּים,
 O Mentor of Israel, מְלֵךְ חַפְצֵי בְּחַיִּים,
 Source of life for all the world,
 May our lives move You to וּבְחַבְּנוּ בְּסֵפֶר הַחַיִּים,
 Inscribe us in the Book of Life, לְמַעַן אֱלֹהִים חַיִּים.
 To fulfill Your promise, O God of Life.
 You are praised, Adonai, מְלֵךְ עֲזָר וּמוֹשִׁיעַ וּמַגֵּן.
 Shield of Abraham, Support of Sarah.
כְּרוּךְ אַתָּה יי, מְגוֹן אַבְרָהָם וְעֲזָרַת שָׂרָה.

Ba-ruch A-ta, Adonai E-lo-hei-nu vei-lo-hei Do-ro-tei-nu, E-lo-hei Av-ra-ham v'e-lo-hei Sarah, ha-eil ha-ga-dol, ha-gi-bor ve-ha-no-ra, Eil el-yon. Go-meil cha-sa-dim to-vim, ve-ko-nei ha-kol, ve-zo-cheir cha-se-dei Do-rot, u-mei-vi ge-u-lah li-ve-nei ve-nei-hem, le-ma-an she'mo, be-a-ha-va. Zoch-rei-nu le-cha-yim, Me-lech cha-faitz ba-cha-yim, ve-cho-te-vei-nu be-sei-fer ha-cha-yim, le-ma-a-ne-cha E-lo-him cha-yim. Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-ta, A-do-nai, ma-gein Av-ra-ham v-ezrat Sarah.

אַתָּה גְבוּר לְעוֹלָם, אֲדוֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב
 לְהוֹשִׁיעַ.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
 וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׁנֵי עֶפְרַיִם.
 מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מְלֶךְ מַמְיֵת
 וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה? מִי כְמוֹךָ אֵב הַרְחָמִים,
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים? וְנֶאֱמָן אֶתָּה לְהַחְיֹת
 הַכֹּל. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל.

A-ta gi-bor l'olam, Adonai, m'cha-yei ha-kol A-ta, rav l'ho-shi-a.
 M'chal-keil cha-yim b'chesh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-
 bim. So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-
 yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht,
 u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach
 y'shu-a? Mi cha-mo-cha, Av ha-ra-cha-mim, zo-cheir y'tzu-rav
 l'cha-yim b'ra-cha-mim? V'neh-eh-man A-ta l'ha-cha-yoht ha-kol,
 Ba-ruch A-ta Adonai, m'cha-yei ha-kol.

Adonai is forever mighty,
 Restoring life to those marked out for death,
 Liberating peoples once destined for defeat.
 Banishing despair through the loving acts of human beings,
 Reviving barren hopes within the wombs of weary dreamers.
 Cutting loose the fetters of the victims
 Fallen underneath the sickness of our days.
 Remembering those passed over by the dust of time.

May You extend Your Power to us.
 Restoring us,
 Banishing our despair,
 That from the dust of our uncaring age
 We bring to bloom those loving acts that make us human.

Many are the ways of holiness, varied are its paths. There is holiness
 when nations meet to beat swords into plowshares,

*And when people of different backgrounds work together for a
 common future.*

There is holiness when people seek justice and struggle for righteousness,

And when people lift up their fallen and free the captives.

There is holiness when we bring consolation to the sorrowing, and comfort to the silent sufferers,

And when we promote family harmony.

There is holiness when we respect what divides us, and emphasize what unites us,

And when we are willing to be laughed at for what we believe in.

There is holiness when we share a relationship of love with a partner,

And when we remember the devotion of a parent or grandparent.

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

Holy, holy, holy, is the Highest Power; All life can be filled with God's glory.

גְּקֹדֶשׁ אֵת שְׁמֶךָ בְּעוֹלָם. כְּשֵׁם שְׁמִקְדֵּי־יִשִּׁים אוֹתוֹ
בְּשֵׁמי מְרוֹם. בְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֵל־
זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
אֲדִיר אֲדִירָנוּ יי אֲדוֹנָנוּ מֶה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ:
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

אֶחָד הוּא אֱלֹהֵינוּ. הוּא אֲבִינוּ. הוּא מְלֻכְנוּ.
הוּא מוֹשִׁיעֵנו: הוּא יִשְׁמִיעֵנו בְּרַחֲמָיו לְעֵינֵי כָל־חַי:
יְמַלֵּךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּהָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם
 מִתְחַנְּתָנוּ; שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְף לֵימֹר לְפָנֶיךָ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ; אֲבָל
 אֲנַחְנוּ חָטָאנוּ.

Our God and God of our ancestors, let our prayers come before You. Do not turn away from our supplication, for we are not so presumptuous and stiff-necked as to say before You that we are wholly righteous and have not sinned, but indeed, we have sinned.

We have sinned; we have transgressed; we have done perversely.

We are Your people;

You are our God.

We are Your children;

You are our Creator.

We are Your heritage;

You are our destiny.

We are Your beloved;

You are our friend.

כִּי אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ

אָנוּ בְנֶיךָ, וְאַתָּה אֲבִינוּ

אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבָנוּ

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ

O Mentor of Israel

Let not my prayers be in vain.

This day I resolve

To live by the teachings of Torah

In all that I do.

I pledge to bind myself to my fellow Jews,
 Wherever they may be.

I pledge to remember Jerusalem and Israel,
 To work to keep them safe and secure.

I pledge to accept Your commandment
 To give equal dignity to all Your children.

I will love and care for my family.
 Giving them not only material things, but
 My time and instruction.

Let me be an example to my family
 of the right way, the Jewish way.

I will conduct my business affairs
 In truth and righteousness.

I will seek to improve my character
 To overcome my faults.

Help me, O God, to keep my resolutions.

When I forget, forgive me.

When I falter, remind me.

When I weaken, correct me.

In all my efforts, be with me.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ
מִלְּבָנוּ לְעִבְדוֹתֶיךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

I am a Jew because the faith of Israel demands of me no abdication of the mind.

I am a Jew because the faith of Israel requires of me all the devotion of my heart.

I am a Jew because in every place where suffering weeps, the Jew weeps.

I am a Jew because every time when despair cries out, the Jew hopes.

I am a Jew because the word of Israel is the oldest and the newest.

I am a Jew because the promise of Israel is the universal promise.

I am a Jew because, for Israel, the world is not completed; we are completing it.

I am a Jew because, for Israel, humanity is not created; we are creating it.

I am a Jew because Israel places humanity and its unity above the nations.

I am a Jew because, above humanity, image of the Divine Unity; Israel places the Unity which is Divine.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל.

Blessed are You, Adonai our God, Ruler of space and time, who made me a Jew.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל עַמּוּךָ. בְּרַכְנוּ אָבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּה;
 כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
 אֶת עַמּוּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשִׁלּוּמֶיךָ.
 בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

Today is the Day of Judgment. Today we see ourselves as we truly are.
 In a few moments we shall hear the U'n'taneh Tokef prayer — an
 awesome prayer on an awe-filled day.

*How do we review the record of our deeds from this past year?
 How do we evaluate the quality of our existence?
 We cannot blame our conduct on forces beyond our control.*

With our own hand we seal the record of our deeds. We are fully
 responsible for the quality of our life, for making the most of it—or the
 least of it.

*In the synagogue, a great Shofar sounds to call us to account. In the
 congregation, U'n'taneh Tokef is chanted to set the record straight.
 In our hearts, a still small voice is heard. God speaks through the
 conscience of people.*

וְנִתְּנָה תְּקֵף קִרְשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים. וְבוֹ
 תִּנְשָׂא מַלְכוּתְךָ וַיְכוּן בְּחֶסֶד בְּסִפְּךָ וְתִשָּׁב עָלָיו
 בְּאֵמֶת.
 וּבְשׁוֹפָר גְּדוֹל יִתְקַע וְקוֹל רִמְמָה רִקָּה יִשְׁמַע.

On Rosh Hashanah, it is written. On Yom Kippur it is sealed:

*Who shall be pierced by envy,
And who shall be torn by resentment;*

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

*Who shall hunger for approval;
And who shall be stuffed with selfishness;*

Who shall be content with their lot,
And who shall wander in search of satisfaction;

*Who shall be poor in their own eyes,
And who shall be rich in Mitzvot;*

Who shall be serene.
And who shall be distraught;

*Who shall stand out as a Jew,
And who shall fade away and assimilate;*

Who shall study Torah for its own sake,
And who shall worry about grades and exams;

*Who shall be open-minded,
And who shall be tight-fisted;*

Whose life will be intertwined with others,
And who shall be independent and alone;

*Who shall be truly alive,
And who shall merely exist.*

But Yom Kippur has not ended,
The door is not yet closed.

*We can yet change the decree.
For we are a people that does not
Resign itself to fate.*

We can annul the decrees.
We can re-open the future.
We can reclaim our lives.
We can change the future by changing ourselves.

*We are flesh and blood.
Our origin is in dust and our end is to be dust.
But we have been created in the Divine image.*

Implanted within us is the ability to pray
The urge to do right, the power to repent.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה
מֵעֲבִירִין אֶת־רַע הַגְּזֵרָה.

On this Day of Atonement, we pray,
Sustain us and strengthen us.

*Keep us mindful of the meaning of the prayers we utter;
Make us sensitive to the purposes of the fast we have begun.*

Keep us hungry for Torah, and give us the will to study it.

Keep us hungry for justice, and give us courage to pursue it.

Keep us hungry for peace, and give us the strength to work for it.

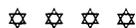
*Keep us hungry for righteousness, and give us the determination
to live for it.*

Keep us hungry for love, and give us understanding to earn it.

*Keep us hungry for reconciliation, and give us the wisdom
to obtain it.*

Keep us hungry for Your forgiveness, and give us the humility
to ask for it.

*On this Yom Kippur, O God, may our hunger provide us with food
for our souls.*



We are here to discover our sins.
But what is sin?

*Sin is a foreign word these days with little meaning for us.
We get up, go to work,
Take care of our obligations, do our jobs.*

What are our sins?
We play, laugh, cry, rejoice and mourn.
These are not sins.

*Yet it is true we also shout and argue, are self-centered,
selfish, stubborn and intolerant.
These are our sins, let us confess:*

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסֵתֵר

For the sin we have sinned openly or secretly.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,

For the sin we have sinned knowingly and deceitfully.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְדָבָר,

For the sin we have sinned by denying and lying.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּלְצוֹן,

For the sin we have sinned by expanding our rights and diminishing our duties.

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּלְשׁוֹן הָרָע.

For the sin we have sinned by evil slander.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן

For the sin we have sinned in business.

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן

For the sin we have sinned by an arrogant attitude.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הַזְּרִים וּמוֹרִים,

For the sin we have sinned by disrespect for parents and teachers.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּצַדִּית רָע,

For the sin we have sinned by failing to welcome converts into the household of Israel.

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.

For the sin we have sinned by envy.

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּזָרוֹן וּבְשִׁנְיָה

For the sin we have sinned under compulsion or by free will.

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

For the sin we have sinned by disgracing the Jewish people and heritage.

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּרִבּוֹת.

For the sin we have sinned by gossip and tale-bearing.

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשֵׁנֵאת חָנוּם.

For the sin we have sinned by groundless hatred.

וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתָּה.

For the sin we have sinned by over-eating and drinking.

וְעַל כָּלָם, אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

V'al kulam Eloha s'lichot, s'lach lanu, mechal lanu, kaper lanu.

For all these sins. O God of compassion, forgive us, pardon us, restore us.

In these ways we diminish ourselves, and harm others

*Through fraud and falsehood,
Through dishonesty, however good the excuse,
Through the breach of trust,
Through saying much and doing little,
Through envy and the hatred it breeds,
Through denying others their freedom.*

In these ways we diminish ourselves, and harm others:

*By pretending emotions we do not feel,
By using the sins of others to excuse our own,
By denying our responsibility for our misfortunes,
By refusing to admit our share in the troubles of others,
By condemning in our children the faults we tolerate in ourselves,
By condemning in our parents the faults we tolerate in ourselves,
By remembering the price of things and forgetting their value,
By sacrificing the truth to protect our egos,
By desiring to be served rather than serving others,
By feeling Jewish and doing so little about it.*

In these ways we diminish ourselves, and harm others:

*By lying to gain advantage,
By using people as steppingstones to our own needs,
By manipulating those we claim to love,
By treating with arrogance those who are vulnerable,
By seeking out those we can feel superior to,
By diluting our Jewish heritage so that it cannot be passed on,
By erecting borders and finding them satisfying,
By remaining silent in the face of evil.*

וְעַל כָּל־אֵלֶּיךָ, אֱלֹהֵי הַרְחִימֵנוּ, סְלַח לָנוּ, מַחַל לָנוּ, בְּפֶרֶר־לָנוּ.

V'al kulam Eloha s'lichot, s'lach lanu, mechal lanu, kaper lanu.

For all these sins. O God of compassion, forgive us, pardon us, restore us.

These are the sins we have committed, and these we seek to uproot.

Only by earnest repentance can we tear them from our habits and our thoughts.

But this is not our first Yom Kippur, nor our first resolve to repent.

Each year we speak the words and then resume our ways.

Misdirected or ill-informed we often fail. Other times we feel like failures because our reach exceeds our grasp and our expectations transcend reality.

Yet this weakness is our strength; to achieve all that is possible we must attempt the impossible; to be as much as we can be, we must dream of being more.

Time for self-examination

בְּמָקוֹם שֶׁבַע־לִי הַשְׂוֹבָה עוֹמְדִין, צְדִיקִים גְּמוּרִים אֵינָם עוֹמְדִים.

Repentent sinners achieve a status that perfect saints cannot reach.

(Talmud Berachot)

With embarrassment I have recalled my pettiness and white lies, my selfishness and lack of tact, my bad habits and my failures;

Yet as this quiet time begins, let me also look back on the year, and recall, as well, the good things it gave me:

I remember the Simchas I shared, and the beauty of nature that made me rejoice.

I remember the occasions when the strength of my own courage and generosity surprised others as well as myself.

I remember the times when I dared to think for myself, and found I could be alone.

I remember the times when I was able to put up with fools and people who were irritating or ungrateful.

I remember the times when they were able to put up with me.

I remember the illnesses from which I was spared, the disasters which never occurred, and my worries about things which never happened.

I remember the moments when I knew I had a soul.

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 Mal-keinu. As a wise ruler, teach us to add our strength to Your love, that we may work to bring closer to realization the Messianic dream of our ancestors.

אָבינו מַלְכֵנוּ. שְׁמַע קוֹלֵנוּ:
Avinu malkeinu, hear our plea.

אָבינו מַלְכֵנוּ. חַטָּאנוּ לְפָנֶיךָ:
Avinu malkeinu, we have sinned.

אָבינו מַלְכֵנוּ. חַמּוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפְּנוּ:

Avinu malkeinu, have mercy upon us and our children.

אָבינו מַלְכֵנוּ. כִּלְהַ דְּרָבָר וְחַרְבַּ וְרָעַב מֵעָלֵינוּ:

Avinu malkeinu, help us to diminish pestilence, war and famine.

אָבינו מַלְכֵנוּ. כִּלְהַ כָּל-צָר וּמְשֻׁטִין מֵעָלֵינוּ:

Avinu malkeinu, inspire us to cause all hate and oppression to vanish from the earth.

אָבינו מַלְכֵנוּ. כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu malkeinu, enter us into the Book of Life.

אָבינו מַלְכֵנוּ. חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu malkeinu, renew our faith in the future that we may make the coming year truly a shanah tovah, a year of goodness and peace.

אָבינו מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה

עֲמֵנוּ אֲדַרְקָה וְחִסְדְּךָ הוֹשִׁיעֵנוּ:

Avinu malkeinu, though we may be unworthy, do not give up on us. Inspire and encourage us, for You are both just and loving.

Avinu malkeinu chanaynu, va-a-naynu (2x)

Ki ayn banu ma-a-sim

Asay imanu tz'dakah va-chesed

Asay imanu tz'dakah va-chesed v'hoshi-aynu

Service for the Reading of the Torah

Adonai, our God, we rejoice in Torah,
The heritage of our ancient partnership with You,
The heritage which roots us in history and ties us to You.

*Torah guides us to goodness, directs us away from evil,
and prods us from indifference.
It teaches us to mend our world;
It inspires us to believe in the promise of the Messianic Age.*

From Torah we have learned that we matter in your sight,
That we are not meaningless specks in an endless universe,
Nor anonymous beings whose presence in life and history
Are of no importance.

*We will add our voices to those
Who in previous generations
Studied and debated every sentence
And every word of your Torah.
Jews bring forth Torah
And Torah brings forth Jews.
We praise You, Adonai,
Whose love of the Jewish people
Is expressed in our heritage of Torah.*



(The following is omitted on the Sabbath:)

יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת; נִצְר
חֶסֶד לְאַלְפִים, נִשְׂא עוֹן נַפְשֵׁעַ וְחַטָּאָה, וְנִקְּהָ.
☆ ☆ ☆ ☆

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ

Our God is One, Great is Adonai, Holy is God's name.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבְרֵי יְיָ מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

**Ki mi-tzi-yon tey-tzey Torah u-d'var A-do-nai miru-sha-la-yim.
Ba-ruch she-na-tan Torah l'amo Yis-ra-el bik-du-sha-to.**

קָדַי יְיָ הַגְדֵּלָהּ וְהַגְבוּרָהּ וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוֹד, בִּי כֹל
בְּשָׁמַיִם וּבָאָרֶץ. קָדַי, יְיָ, הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ.

L-cha A-do-nai ha-g' du-la v'ha-g'vu-ra
V'ha-tif-e-ret v'ha-ne-tzach v'ha-hod.
Ki chol ba-sha-ma-yim u'va-a-retz.
L'cha A-do-nai ha-mam-la-cha
v'ha-mit-na-seh l'chol l'rosh.

TORAH READING

(Torah Blessing)

Ba-re-chu et A-do-nai ha-me-vo-rach!
Ba-ruch A-do-nai ha-me-vo-rach
le-o-lam va-ed!
Ba-ruch A-ta, A-do-nai
E-lo-hei-nu, me-lech
ha-o-lam, a-sher ba-char ba-nu mi-kol
ha-a-mim, ve-na-tan la-nu et To-ra-to.
Ba-ruch A-ta, A-do-nai, no-tein
ha-to-rah.

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

(Deuteronomy 29:10-15, 30:11-20)

אַתֶּם נֹצְבִים הַיּוֹם כְּלָכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רֹאשֵׁיכֶם שְׁבֻטֵיכֶם
וּקְנִיכֶם וּשְׂטֵרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל: טַפְכֶם נְשִׁיכֶם וּגְרַךְ אֲשֶׁר
בְּקֶרֶב מִחֲנִיךְ מִחֻטְבַּי עַד שֹׂאֵב מִיַּמֶּיךָ: לְעִבְרֶךָ בְּבִרְיֹת
יְהוָה אֱלֹהֶיךָ וּבְאֵלֹתָיו אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:
לְמַעַן הָקִים אֶתְךָ הַיּוֹם וְלוֹ לְעַם וְהוּא יִהְיֶה־לְךָ לְאֱלֹהִים כַּאֲשֶׁר
דִּבַּר־לְךָ וּכְאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:
וְלֹא אֶתְכֶם לְבָדְכֶם אֲנִי כָּרַת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים
הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה עִמָּנוּ עִמְדֵי הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ
וְאֵת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם:

בִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
 לֹא־נִפְלֵאת הוּא מִמֶּךָ וְלֹא־רַחֲקָה הוּא: לֹא בַשָּׁמַיִם הוּא
 לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיִמָּה וַיִּקַּחֵהָ לָנוּ וַיִּשְׁמַעֵנוּ אֶת־הָ
 וְנַעֲשֶׂנָּה: וְלֹא־מַעֲבָר לִיִּם הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר
 הַיָּם וַיִּקַּחֵהָ לָנוּ וַיִּשְׁמַעֵנוּ אֶת־הָ וְנַעֲשֶׂנָּה: כִּי־קָרֹב אֵלֶיךָ הַדְּבָר
 מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ: רֵאֵה נָתַתִּי לְפָנֶיךָ

הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמּוֹת וְאֶת־הָרַע: אֲשֶׁר
 אֲנִי מְצַוְךָ הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֶיךָ לִלְכֹת בְּדַרְכָיו
 וּלְשׂוֹמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית וּבְרַכָּךָ יְהוָה
 אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׂמָה לְרִשְׁתָּהּ: וְאִם־יִפְנֶה
 לְבַבְךָ וְלֹא תִשְׁמַע וּנְדַחְתָּ וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים
 וְעַבַּדְתָּם: הִגַּדְתִּי לָכֵס הַיּוֹם כִּי אֲבַד תֵּאבְדוּן לֹא־תֵאָרִיכּוּן
 יָמִים עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׂמָה
 לְרִשְׁתָּהּ: הַעֲדִיתִי בְכֵס הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים
 וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַחַיִּים לְמַעַן
 תַּחֲיֶה אֶת־הָ וּזְרַעְךָ: לֵאמֹר אֶת־יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹעַ בְּקוֹל
 וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאָרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה
 אֲשֶׁר נִשְׁפַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַתֵּן

*You stand this day, all of you, before Adonai your God;
 the heads of your tribes, your elders, and your officers,
 all the people of Israel,
 your little ones, your spouses, and the sojourner who is in
 your camp,
 The one who cuts your wood and the one who draws the water,
 that you may enter into a covenant relationship with Adonai
 That Adonai your God makes with you this day;
 that you may be established this day as God's people,
 and that Adonai may be your God, as you were promised,
 and as was sworn to your ancestors, to Abraham, Isaac and Jacob.
 Nor is it with you only that I make this covenant relationship,
 but with those who are not here with us this day, as well as
 with those who stand here with us this day before Adonai our God.*

*For this commandment which I command you this day
 is not too hard for you, neither is it far off.
 It is not in the heavens, that you should say,
 "Who will go up for us to the heavens, and bring it to us, that we*

may hear it and do it?"

*Neither is it beyond the sea, that you should say,
"Who will go over the sea for us, and bring it to us,
that we may hear it and do it?"*

*But the word is very near you;
it is in your mouth and in your heart,
so that you can do it.*

*See, I have set before you this day: life and good,
death and evil.*

*If you obey the commandments of Adonai your God
which I command you this day,
by loving Adonai, by walking in God's ways, and by
keeping God's commandments, and statutes, and ordinances,
then you shall live and multiply,
and Adonai your God will bless you in the land which you
are entering to take possession of it.*

*But if your heart turns away, and you will not hear,
but are drawn away to worship other Gods and serve them,
I declare to you this day, that you shall perish;
you shall not live long in the land which you are going over the
Jordan to enter and possess.*

*I call heaven and earth to witness against you this day,
that I have set before you life and death, blessing and curse;
therefore choose life, that you and your descendants may live,
loving, obeying and cleaving to Adonai your God.
For that means life to you and length of days, that you may
dwell in the land which Adonai swore to your ancestors, to
Abraham, to Isaac, and to Jacob, to give them.*

(Torah Blessing)

**Ba-ruch A-ta, A-do-nai E-lo-hei-nu,
me-lech ha-o-lam,
a-sher na-tan-la-nu To-rat e-met,
ve-cha-yei o-lam na-ta
be-to-chei-nu.
Ba-ruch A-ta, A-do-nai,
no-tein ha-to-rah.**

**בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן-לָנוּ תוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.**

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים; וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמְרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בַּתּוֹרָה; וּבְמִשָּׁה עֲבָדוֹ, וּבִישָׁר אֶל עַמּוֹ; וּבְנְבִיאֵי הָאַמֶּת
וְצִדְקָה.

You are praised, Adonai our God, Ruler of space and time, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonai, who has chosen Moses, Your servant; Israel, Your people; and prophets who have spoken truth and justice.

Isaiah 58:1-14

God says: Cry aloud, do not hold back, let your voice resound like a Shofar: declare to My people their transgression, and to the house of Jacob their sin. Yes, they seek Me daily, as though eager to learn My ways, as if they were a nation that does what is right, and has not forsaken the teachings of its God. They ask of Me the right way, as though eager for the nearness to 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 fast day you think only of your business, and oppress all your workers! Because your fasting leads only to strife and discord, and hitting out with cruel fist! Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I look for? 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 Adonai? Is not *this* the fast I look for: to unlock the shackles of injustice, to undo the fetters of bondage, to let the oppressed go free, and to break every cruel chain? Is it not to share your bread with the hungry, and to bring the homeless poor into your house? When you see the naked, to clothe them, and never hide yourself from your own kin?

If you remove the chains of oppression, the menacing hand, the malicious word; if you make sacrifices for the hungry, and satisfy the needs of the afflicted, then shall your light shine in the darkness, and your night become bright as noon; God will guide you always; God will quench your thirst in drought, and renew your body's

strength; you shall be like a watered garden, like an unfailing spring. Your people shall rebuild the ancient ruins, and lay the foundations for ages to come.

If you refrain from trampling the Sabbath, from pursuing your affairs on My holy day; if you call the Sabbath a delight, and honor God's holy day; if you treat it with reverence, and do not look to your business or speak of it—then you can seek God's favor. I will cause you to ride upon the high places of the earth, and I will feed you with the heritage of Jacob your ancestor. This is the Divine promise.

(Haftarah Blessing)

בְּרוּךְ אַתָּה, ייִ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנִּאֲמָן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר
וּמְקַיֵּם, שְׂכָר דְּבְרָיו אֲמַת וְצַדִּיק.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם הַזְכָּרוֹן הַזֶּה, שְׁנַתְּתָ לָנוּ, ייִ אֱלֹהֵינוּ, [לְקַרְשָׁה
וְלִמְנוּחָה], לְמַחֲיִלָּה וְלִסְלִיחָה וְלִכְפָּרָה, לְקַבּוֹד וְלִתְפָּאֲרָת.
עַל הַבַּיִת, ייִ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתָךְ;
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד, לְעוֹלָם וָעֶד. וְדַבְּרָה אֲמַת
וּמְקַיֵּם לְעֵד. בְּרוּךְ אַתָּה, ייִ, מְלֶכֶד מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ,
וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה;
מְלֶכֶד עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת] וְיִשְׂרָאֵל יוֹם הַכַּפּוּרִים.

Returning the Torah to the Aron Kodesh

Ye-ha-le-lu et sheim A-do-nai,
ki nis-gav she-mo le-va-do.

יִתְלַלוּ אֶת־שֵׁם ייִ,
כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ.

Ho-do al e-rets ve-sha-ma-yim,
va-ya-rem ke-ren le-a-mo,
te-hi-la le-chol cha-si-dav,
li-ve-nai
Yis-ra-eil, am ke-ro-vo.
Ha-le-lu-yah!

הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם:
נִרְם קִרְוֹ לְעַמּוֹ תְהִלָּה
לְכָל־חַסִּידָיו לְבְנֵי
יִשְׂרָאֵל עִם קָרְבוֹ
הַלְלוּהוּ:

The Torah of Adonai is pure,
restoring the soul.

The testimony of Adonai is sure,
making wise the simple.

The precepts of Adonai are right,
rejoicing the heart.

The judgements of Adonai are true,
they are righteous altogether.

Behold a good Torah has been given to you,
do not forsake her.

She is a tree of life to those who hold fast to her,
her supporters are happy.

Her ways are ways of pleasantness,
and all her paths are peace.



Eits cha-yim hi la-ma-cha-zi-kim ba,
ve-to-me-che-ha me-u-shar.
De-ra-che-ha da-re-chei
no-am, ve-chol ne-ti-vo-te-ha sha-lom.

עץ-חיים היא למחזיקים בה,
וחמקה מאשר. דרכיה דרכי-
נעם, וכל-נתיבותיה שלום.

Ha-shi-vei-nu, Adonai, ei-le-cha
ve-na-shu-va;
cha-desh ya-mei-nu k'-ke-dem.

השיבנו, ה', אליה ונשובה;
חדש ימינו בקדם.

☆ ☆ ☆ ☆

Sermon

☆ ☆ ☆ ☆

באה עברה לידו ולא עשה אותה, מצנה גדולה עשה.

If you have the opportunity to transgress and you don't, you have done a Mitzvah.

אם אדם עושה תשובה וחוזר לעברותיו, אינה תשובה.

A person who repents, and then repeats the same transgression, has not repented.

(Pisikra Rabbati)