
kol nidre

Copyright © 2003

Interfaith Community, Inc. New York, NY

BLESSINGS AND MEDITATIONS

Jewish holidays are ancient. They go back thousands of years to a time when months and days were marked differently. The ancient day began with the setting of the sun. And so, like our ancestors, with the onset of evening, we light the candles. Since Judaism emphasizes the holiness or specialness of every action, we say a blessing—a *b'racha*—as we light these candles.

◇◇◇ ◇◇◇

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשָׁל)
יוֹם הַכִּפּוּרִים.

*Ba-ruch a-ta A-do-nai Eh-lo-hei-nu meh-lech ha-o-lam, a-she-
ki de-sha-nu be-mits-vo-tav ve-tsi-va-nu le-had-lik neir shel
{Shabbat v'shel} Yom Ha-ki-pu-rim.*

*Blessed art Thou, Adonai, our God, Ruler of the universe, who
hallows us with mitzvot and calls us to kindle the lights of
{Shabbat and of } the Day of Atonement.*

*Ba-ruch a-ta A-do-nai Eh-lo-hei-nu meh-lech ha-o-lam sheh-
heh-cheh-ya-nu ve-ki-ye-ma-nu ve-hi-gi-a-nu la-ze-man ha-zeh*

*Blessed art Thou, Adonai, our God, Ruler of the universe, for giving
us life, for sustaining us, and for enabling us to reach this season.*

◇◇◇ ◇◇◇

The *Kol Nidrei* prayer is ancient, dating back perhaps as early as the sixth century. The words "*Kol Nidrei*" mean "all our vows." The prayer asks God to release us from any promises we can not, or should not, fulfill. The meaning of the prayer is clouded in history, representing different things at different times. Rabbinical scholars tell us that oaths—even those sworn in the heat of the moment—were considered sacred. Because of this, the *Kol Nidrei* prayer asked God to overlook such vows or oaths. Scholars also think that the prayer may have had special significance 500 years ago in Spain at the time of the Inquisition, where Jews were forced to convert and publicly disavow their religion. At Yom Kippur, they prayed to be absolved from such vows. Whatever the meaning of the words over time, the haunting melody—composed between 1200 and 1500 AD—still evokes feelings of great awe and solemnity. It remains the emblem of this day of fasting, contemplation, and repentance.

As the Ark is opened, we rise and read responsively prior to hearing the *Kol Nidrei* chant.

Forgive your neighbors the wrongs they have done you, and when you pray, your sins will be forgiven.

If I nurse anger against another, can I ask pardon of God?

Showing no pity for one like myself, can I then plead for my own sins?

If I, a creature of flesh, nourish resentment, who will forgive me my sins?

*Consider that life is short, and cease to hate.
Remember mortality and death,
and live by the commandments.*

Let not the fierce sun dry one tear of pain, before you yourself have wiped it from the sufferer's eye. But let each burning human tear drop onto your heart and there remain; nor ever brush it off until the pain that caused it is removed.

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



yom kippur

KOL NIDREI

כָּל־נִדְרֵי

*Kol nid-rei ve-eh-so-rei
u-she vu-ei va-cha-ro-mei
ve-ko-no-mei ve-ki-nu-tei
ve-chi-nu-yei*

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

(Congregationis seated)

SILENT MEDITATION

Who among is us righteous
enough to say, "I have not sinned?"
Born of love to love,
we grow weary,
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.

Disfigured lies the human form divine,
estranged from its center!
"Your iniquities have separated you from your God!"

Vision fades as the presence recedes;
the voice grows still;
the search for God is over and gone.
We are alone,
our meaning unremembered.

Help us to turn, O God;
help us to find ourselves;
help us to learn where to seek You.
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.
We looked. We saw.
There was healing and the hopes of joy;
O God, turn us to the heights where human goodness find its
dwelling;
lead us to Your holy mountain,
Your hand stretched forth in welcome to help us on the way.



BARECHU

We now chant in Hebrew, then recite in English the *Barechu*, the
call to prayer.

בָּרְכוּ אֶת־יְיָ הַמְבָרָךְ!

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד!

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.

*Praised be Adonai, to whom our praise is due. Blessed be Adonai,
to whom our praise is due, now and forever!*



SHEMA

Let us all rise and chant the watchword of Judaism, the basic statement of faith of the Jewish people.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

She-ma Yis-ra-eil: A-do-nai eh-lo-hay-nu, A-do-nai eh-chad!

Ba-ruch sheim ke-vod mal-chu-to le-o-lam va-ed!

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

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

You shall love the Lord your God with all your heart, with all your soul, and with all your might. These words that I command you this day, shall be in your heart. You shall teach them to your children. You shall speak about them when you are at home or away from home, when you lie down, and when you rise up. You shall bind them for a sign upon your hand, and they shall be as a reminder between your eyes. And you shall write them up on the doorposts of your house, and upon your gates



READER'S KADDISH

The *Kaddish*, is an ancient prayer with similarities to the Lord's Prayer, and there has been speculation about whether one was derived from the other. Variations on the *Kaddish* are recited many times in traditional services. The "Mourners' *Kaddish*" is said by mourners to commemorate loved ones who have died. Today we will say the "Reader's *Kaddish*" together.

יתגדל ויתקדש שמה רבא
 בעלמא די כרא כרעותה,
 וימליך מלכותה בחייכון
 וביומיכון ובחיי
 דכל בית ישראל,
 בעגלא ובזמן קריב,
 ואמרו: אמן.

יהא שמה רבא מכרך
 לעלם ולעלמי עלמא.

יתברך וישתבח,
 ויתפאר ויתרומם ויתנשא,
 ויתהדר ויתעלה ויתהלל
 שמה דקודשא, בריך הוא,
 לעלא מן כל ברכתא ושירתא,
 תשבחתא ונחמתא
 דאמירן בעלמא, ואמרו: אמן.

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

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

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

yom kippur

Hallowed and glorified be the name of God throughout the world which You have created. May You soon establish Your kingdom during the days of our life and during the life of all Israel. And let us say: Amen .

May God's great name be blessed for ever and ever.

Glorified and celebrated, lauded and worshiped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.



We recite together a prayer that legend says was composed nearly 1000 years ago by a Jewish martyr, Rabbi Amnon of Mayence, when he was about to be put to death for refusing to give up his faith. The prayer is called the *Unetannah Tokef*.

UNETANAH TOKEF

Let us proclaim the sacred power of this day; it is awesome and full of dread. For on this day Your dominion is exalted, Your throne established in steadfast love; there in truth You reign. In truth You are Judge and Arbiter, Counsel and Witness. You write and You seal, You record and 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.

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

As the shepherd seeks out his flock,
and makes the sheep pass under his staff,
so do You muster and number and consider
every soul,
setting the bounds of every creature's life,
and decreeing its destiny.
On *Rosh Hashanah* it is written,
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;
who shall perish by fire and who by water;
who by sword and who by beast;
who by hunger and who by thirst;
who by earthquake and who by plague;
who by strangling and who by stoning;
who shall be secure and who shall be driven;
who shall be tranquil and who shall be troubled;
who shall be poor and who shall be rich;
who shall be humbled and who exalted.

*But REPENTANCE, PRAYER, AND CHARITY
temper judgment's severe decree.*

This is Your glory: You are
slow to anger, ready to forgive.
Lord, it is not the death of sinners You seek,
but that they should turn from their ways
and live.
Until the last day You wait for them,
welcoming them
as soon as they turn to You.

*You have created us and know what we are;
we are but flesh and blood.*

Humanity's origin is dust,
and dust is our end.
Each of us is a shattered urn,
grass that must wither,
a flower that will fade,
a shadow moving,
a cloud passing by,
a particle of dust floating on the wind,
a dream soon forgotten.

*But You are the King,
the everlasting God!*

*On Rosh Hashanah it is written,
on Yom Kippur it is sealed.*

yom kippur

(All sing)

Be-rosh ha-sha-nah yi-ka-teh-vun uv'-yom tsom ki-pur yei-cha-teh-mun Be-rosh ha-sha-nah yi-ka-te-vun u-ve-yom-tsom ki-pur yei-cha-te-mun



CONFESSION

Confession, at least to oneself, is essential for repentance. Different religions handle the issue of individual confession differently. Judaism generally favors communal recitation of sins, although not everyone has committed all of them. It is clear under Judaism that communal confession does not excuse us from seeking forgiveness directly and personally from those we have wronged. Nor does it allow us, having confessed, to resume sinning. But public confession is intended to show that we all recognize as a community that each of us fails at times. Recognizing this fact, we should be quicker to forgive others, and ourselves, allowing us to be truly open to the possibility of redemption.

Please rise as we read together:

CONFESSION OF SIN

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

We will now recite the confessional prayer *Al Cheit*, where it is traditional to tap your heart with your right first each time you say for "the sin."

AL CHEIT

עַל חַטָּא

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

the sin we have committed against You consciously or unconsciously

and the sin we have committed against You openly or secretly,

the sin we have committed against You in our thoughts,

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

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

(Chant previous line in Hebrew)

Ve-al ku-lam Eh-lo-a s'li-chot s'lach la-nu me-chal la-nu ka-pehr la-nu

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

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

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

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

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

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

Ve-al ku-lam Eh-lo-a s'li-chot s'lach la-nu me-chal la-nu ka-pehr la-nu



TORAH SERVICE

The centerpiece of a Jewish service is the reading from the *Torah*. On the holy day of *Yom Kippur*, we begin the segment of the service with a special prayer: the *Avinu Malkeinu*. *Avinu Malkeinu*, which means "Our Father, Our King," is a prayer for forgiveness. We stand as the ark is opened.

(Ark is opened)

AVINU MALKEINU

Avinu, Malkeinu: 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.

yom kippur

Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You.

We call You *Avinu*. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call You *Malkeinu*. As a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build Your Kingdom.

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

Avinu Malkeinu, hear our prayer.

Avinu Malkeinu, we have sinned before thee.

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

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

Avinu Malkeinu, cause all hate and oppression to vanish from the earth.

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

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

(All sing)

A-vi-nu mal-kei-nu, cha-nei-nu va-a-nei-nu, ki ein ba-nu ma-a-sim. A-sei i-ma-nu tse-da-ka va-cheh-sed. A-sei, i-ma-nu tze-da-ka va-che-sed, ve-ho-shi-ei-nu. A-sei im-ma-nu tse-da-ka va-cheh-sed. A-sei, i-ma-nu tse-da-ka va-cheh-sed, ve-ho-shi-ei-nu.

THE TORAH IS TAKEN FROM THE ARK

As we take the Torah from the Ark, we repeat its most famous words.

She-ma Yis-ra-eil: A-do-nai Eh-lo-hei-nu A-do-nai eh-chad

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

THE TORAH READING

BLESSING BEFORE THE READING OF THE TORAH

(All chant)

בְּרַחוּ אֶת־יְיָ הַמְבַרְכֶּה!
בְּרוּךְ יְיָ הַמְבַרְכֶּה
לְעוֹלָם נְעַד!
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־
בָּנוּ מִכָּל־הָעַמִּים
וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*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 Eh-lo-hei-nu, meh-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-ra.*

*Praised be Adonai to whom our praise is due!
Blessed be Adonai, to whom our praise it due, now and forever!
Blessed art Thou, Adonai our God, Ruler of the universe, who has
chosen us from all peoples by giving us the Torah.
Blessed art Thou, Adonai, Giver of the Torah.*

THE TORAH PORTION : DEUTERONOMY 29.9 -14; 30.11-20

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

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

yom kippur

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 *Adonai*, to walk in the ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that *Adonai* your God may bless you in the land that you are about to occupy. But if your heart turns away and you do not listen, but let yourself be lured away to worship other gods, and serve them, I warn you now that you will perish: you will not live long in the land which you are crossing the Jordan to enter and inherit.

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



ALTERNATIVE TORAH READING: LEVITICUS 19.1-4, 9 -18, 32-37

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

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

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Not may you strip your vineyard bare, not gather the overlooked grapes; you must leave them for the poor and the stranger; I, *Adonai*, am your God.

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

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

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

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

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

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

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



BLESSING AFTER THE READING OF THE TORAH

(All chant)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נְטִיעַ בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

yom kippur

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

Blessed art Thou, Adonai our God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed art Thou, Adonai, Giver of the Torah.



Now that we have completed the *Torah* reading, we rise and say together:

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

(Congregation is seated)

The reading of the *Torah* is always central to a Jewish service because for Jews, the *Torah* is the essence of the Bible. It is the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Through stories of the Jewish people, it communicates the "Law," the ways in which people should live a good life, a life of good deeds and *mitzvot*. Jews have always read and studied *Torah*, learning from it, questioning it, stretching their minds. It is this dedication to learning, to knowledge that has helped Judaism survive and thrive.

The Law has been our garden of delight; the Law has been our life. In deepest darkness, we have held it fast; in the valley of tears, it has upheld us. Therefore shall we learn this law and reveal it to our children; our truth, our way, our joy. It makes us one, a single heart.



HAFTARAH READING

As Jews study the first five books of the Old Testament, they also enrich their study by reading other parts of the Bible, and so in a Jewish service, the reading from the *Torah* is followed by a reading from one of the other parts of the Bible, the *Haftarah*, or the Prophets.

BLESSING BEFORE THE READING OF THE HAFTARAH

Blessed art Thou, Adonai, our God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed be Adonai, for the revelation of Torah, for Moses His servant and Israel His people, and for the prophets of truth and righteousness.

THE HAFTARAH PORTION: 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 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 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 the Lord? 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 naked, to clothe them, and never to hide yourself from your own kin?

"Then shall your light blaze forth like the dawn, and your wounds shall quickly heal; your Righteous One shall walk before you, the presence of *Adonai* will be your rear guard. Then, when you call, the Lord will answer; when you cry, God will say: 'Here I am.'

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; *Adonai* will guide you always. God will slake 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

yom kippur

the foundations for ages to come. You shall be called 'Repairer of the breach, Restorer of streets to dwell in.'

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

ALTERNATIVE HAFTARAH READING: JONAH

The word of the Eternal came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

Jonah started out, however, to flee to Tarshish from the service of the Eternal. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the Eternal.

But the Eternal cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out: "how can you be sleeping so soundly! Up! Call upon your god! Perhaps the god will be kind to us and we will not perish."

The men said to one another: "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him: "Tell us, you who have brought this misfortune upon us, what is your business? Where do you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the Eternal, the God of Heaven, who made both sea and land." The men were greatly terrified, and they asked him: "What have you done?" And when the men learned that he was fleeing from the service of the Eternal—for so he had told them—they said to him: "What must we do to you to make the sea calm around us?" for the sea was growing more and more stormy. He answered: "Heave me overboard, for I know that this terrible storm came upon you on my account." Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy around them. Before throwing him overboard, they cried out to the Eternal: "Please do not let us perish on account of this man. Do not compel us to kill an innocent person! For You, O Eternal, by Your

will, have brought this about." And they heaved Jonah overboard, and the sea stopped raging.

The men were greatly in awe of the Eternal; they offered a sacrifice to the Eternal, and they made vows.

The Eternal provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights...Then the Eternal commanded the fish to spew Jonah out upon dry land.

The word of the Eternal came to Jonah a second time: "go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with the command of the Eternal.

Nineveh was an enormously large city, a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and all alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: Neither man nor beast shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth and shall cry mightily to God. Let all turn back from their evil ways and from the injustice of which they are guilty. Who knows but that God may turn back and relent, so that we do not perish?"

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment planned for them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to the Eternal, saying: "Eternal One! Isn't this just what I said when I was still in my own country? This is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, endlessly patient, abounding in love, renouncing punishment. Take my life, then, for I would rather die than live to see this." The Eternal One replied, "Are you deeply grieved?"

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. The Eternal God provided a gourd, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a

yom kippur

sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying: "I would rather die than live." Then God said to Jonah: "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die." Then the Eternal said: "You care about the plant, yet you did not work on it nor cultivate it; it appeared overnight and perished overnight. And should I not care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!"

BLESSING AFTER THE READING OF THE HAFTARAH

Blessed art Thou, Adonai our God, Ruler of the universe, rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this Day of Remembrance that You, Adonai, our God, have given us for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true for ever. Blessed art Thou, Adonai, Ruler of all the earth, for the holiness of the House of Israel and the Day of Remembrance.



RETURNING THE TORAH TO THE ARK

(Congregation rises)

The law of *Adonai* is perfect, restoring the soul.

The teaching of Adonai is right, rejoicing the heart.

The commandment of *Adonai* is pure, enlightening the eyes.

The love of Adonai is strong, lasting forever.

A good teaching has been given you; keep it and live it. It is a tree of life to those who hold firmly to it, and those who cling to it are

made happy. Its ways are ways of pleasantness, and all its paths are peace.

(All sing)

Eits cha-yim hi la-ma-cha-zi-kim ba,

ve-to-me-cheh-ha me-u-shar.

D'-ra-cheh-ha dar-chei no-am, ve-chol ne-ti-vo teh-ha shalom



CONCLUSION

PSALMS AND MEDITATIONS

May this day add meaning to our lives. Let contrition awaken our conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed.

On this Day of Atonement we pray for awareness. Let love and compassion grow among us, and goodness be our daily care.

On this day may we find well-being.

On this day may we discover the eternal strength that abides among us.

On this day may we be helped to a life that is whole.



When we really begin a new year it is decided,
And when we actually repent it is determined:
Who shall be truly alive and who shall merely exist.

....Repentance, prayer and good deeds
Have the power to change the character of our lives.
Let us resolve to repent, to pray and to do good deeds
So that we may begin a truly new year.

yom kippur

PSALM 121

I lift up my eyes to the mountains; what is the source of my help?
My help will come from the Lord, Maker of heaven and earth.
God will not allow your foot to slip; your Guardian will not slumber.
Behold, the Guardian of Israel neither slumbers nor sleeps.
The Eternal is your Keeper, the Lord is your shade at your right hand.
The sun shall not harm you by day, nor the moon by night.
The Lord will guard you from all evil, and protect your being.
The Lord will guard you, coming and going, from this time forth and for ever.



ALEINU

(Congregation rises)

*Let us adore the everliving God,
who spread out the heavens
And established the earth!
Adonai is our god and there is none else!
We therefore bend the knee and give thanks
To the Sovereign of Sovereigns,
The Holy One, blessed is Adonai.*

This is the *Aleinu*, praise to God, recited at all Jewish services. Let us now chant it together, bending the knee and bowing your head, if you wish, at the underlined portion.

*A-lei-nu le-sha-bei-ach le-a-don ha-kol,
la-teit ge-du-lah le-yo-tseir be-rei-sheet,
sheh-lo a-sa-nu ke-go-yei ha-a-ra-tsot,
ve-lo sa-ma-nu ke-mish-pe-chot ha-a-da-mah,
sheh-lo sam chel-kei-nu ka-hem
ve-go-ra-lei-nu ke-chol ha-mo-nam.
Va-a-nach-nu ko-re-im u-mish-ta-cha-vim u-mo-dim
lif-nei meh-lech ma-le-chei ha me-la-chim
ha-ka-dosh ba-ruch hu.*

(Congregation is seated)

MEDITATION

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



yom kippur

EIN KEILOHEINU

(All sing)

Ein kei-lo-hei-nu,
ein ka-do-nei-nu,
ein ke-mal-ke-nu
ein ke-mo-shi-ei-nu.

אין באלהינו, אין בארוננו,
אין במלכנו, אין במושיענו.

Mi chei-lo-hei-nu,
mi cha-do-nei-nu,
mi che-mal-kei-nu,
mi che-mo-shi-ei-nu.

מי באלהינו? מי בארוננו?
מי במלכנו? מי במושיענו?

No-deh lei-lo-hei-nu,
no-deh la-do-nei-nu,
no-deh le-mal-kei-nu,
no-deh le-mo-shi-ei-nu.

נודה לאלהינו, נודה לארוננו,
נודה למלכנו, נודה למושיענו.

Ba-ruch Eh-lo-hei-nu,
ba-ruch A-do-nei-nu
ba-ruch mal-kei-nu,
ba-ruch mo-shi-ei-nu.

ברוך אלהינו, ברוך ארוננו,
ברוך מלכנו, ברוך מושיענו.

A-ta hu E-lo-hei-nu
a-ta hu A-do-nei-nu
a-ta hu mal-kei-nu,
a-ta hu mo-shi-ei-nu

אתה הוא אלהינו, אתה הוא ארוננו,
אתה הוא מלכנו, אתה הוא מושיענו.

.

There is none like our God; there is none like our Lord; there is none like our Sovereign; there is none like our Savior.

Who is like our God? Who is like our Lord? Who is like our Sovereign? Who is like our Savior?

We will give thanks to our God; we will give thanks to our Lord; we will give thanks to our Sovereign; we will give thanks to our Savior.

Blessed is our God; blessed is our Lord; blessed is our Sovereign; blessed is our Savior.

You are our God; You are our Lord; You are our Sovereign; You are our Savior.

BENEDICTION

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

Yi-va-reh-che-cha Adonai ve-yish-me-reh-cha.
May the Lord bless you and keep you.
Be this God's will.

Ya-air Adonai pa-nav ei-leh-cha vi-chu-neh-cha.
May the light of the Lord's presence shine upon you and be gracious to you.
Be this God's will.

Yi-sa Adonai pa-nav ei-leh-cha ve-ya-seim le-cha sha-lom
May the Lord bestow favor upon you and give you peace.
Be this God's will.

LE SHANA TOVA TIKATEIVU !

MAY YOU BE INSCRIBED AND SEALED FOR A GOOD YEAR!
