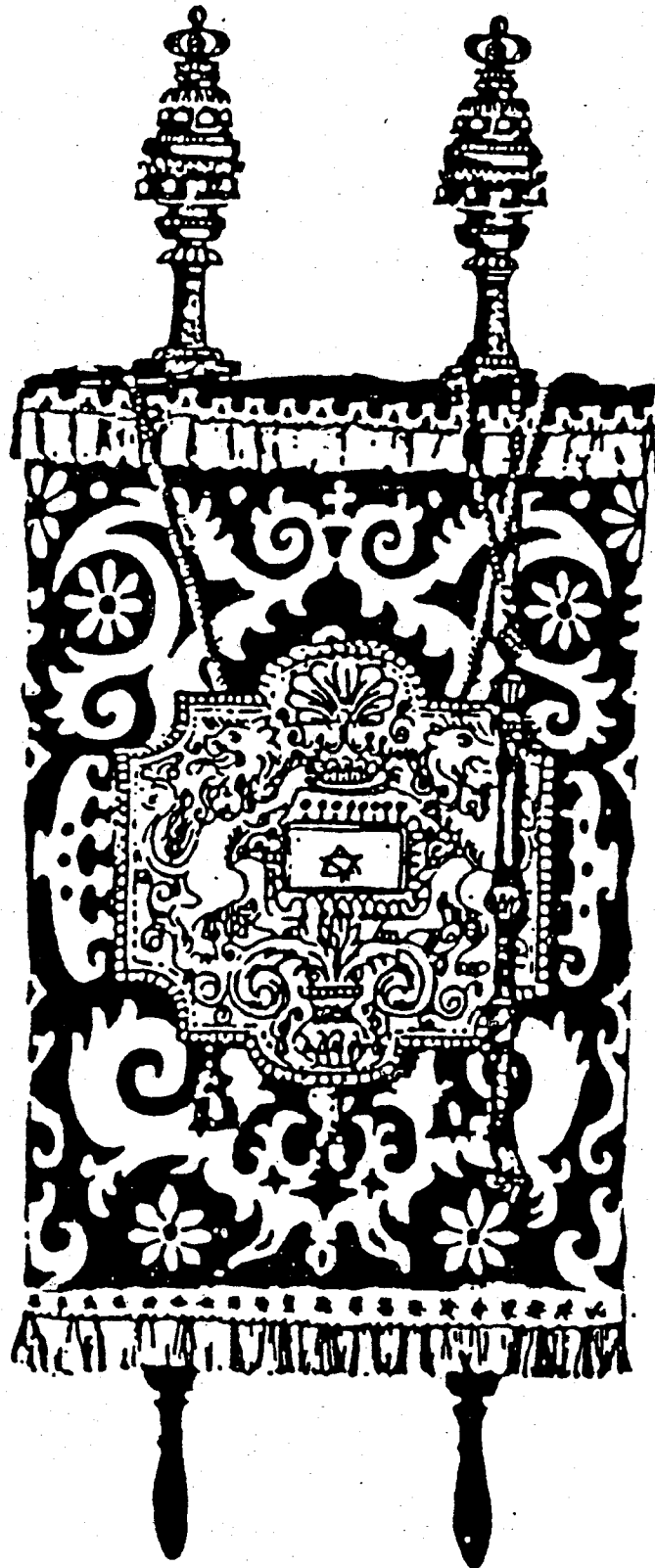


Torah Service



Encounter with Revelation / Torah

אִיךְ כְּמוֹךְ בָּאֱלֹהִים אֲדֹנָי וְאִין כְּמַעֲשֵׂיךְ:
מִלְכוּתְךָ מִלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָךְ לִבֵּד בְּטַחָנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְּנֹסֵעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצוּ אֲיֹבֶיךָ וַיִּגְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךְ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר-יְיָ מִירוּשָׁלָּיִם:

בְּרוּךְ שְׁנָתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.

Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.

Av ha-raħamim, hey-tiva vir-tzonħa et tzion,
Tivneh ħomot y'ru-shala-yim.

Ki v'ħa l'vad ba-taħnu meleħ Eyl ram v'nisa adon olamim.

The Ark is opened.

Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veħa,
v'yanusu m'san-eħa mi-paneħa.

Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruħ shenatan torah l'amo yisrael bi-k'du-shato.

There are many forces, but only One Source, of incomparable works; whose guidance spans all the worlds, and whose governance oversees all generations. Life-Breath-of Being was, is and will rule throughout time and space; empowering those who are guided; blessing those who are governed. Source of womb-like nurturance, with loving desire be good to Zion. Rebuild the fallen walls of Your City-of-Peace. We find our true security in You, for You are the One True Constant and Exalted Source-of-All through time and space.

When the Ark was moved, Moses used to say: "Arise Holy One!. May All forces of negativity scatter! From Zion a true teaching is coming forth, and sacred creativity from the center of holiness! A Fountain of Blessing is the One who gives guidance and teaching to our people Yisra-el!".





יהוה

Yah!

יהוה

Yah !

אל El

God,

רחום Rachum

Nurturing Womb,

וחנון V'Chanun

Compassionate,

ארך אפים Erech Apayim

Patient,

רב חסד Rav Hesed

Abounding in Loyal Love,

ואמת V'Emet

Faithfulness,

נצר חסד לאלפים Notzer Hesed L'Alaphim

Assuring Loyal Love
for a thousand
generations,

נשא עון Noseh Avon

Forgiving
bad behavior,
intentional and
unintentional,

ופשע V'Pasha

וחטאה V'Chatah

when we miss the mark

ונקה V'Nakeh

and Forgiving.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Shema Yisrael Yah / Adonay
Eloheynu, Yah / Adonay Echad*

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

*Echad Eloheynu, gadol Adoneynu,
Kadosh v'Norah Shemo*

Reader:

גָּדְלוֹ לֵי אֱתֵי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

*Gadlu L'Adonay iti, u'neromema
Shemo yachdav!*

Congregation and Reader:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצָח וְהַהוֹד.

*Lecha Adonay haGedula, v'ha'Gevurah,
v'haTifferet, v'haNetzach v'haHod. Ki kol
ba'shamayim u' va'aretz l'cha Adonay
haMamlacha, v'haMitnaseh l'kol l'rosh.*

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ

לֵךְ יְיָ הַמְמַלְכָּה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵרֵם רַגְלָיו. קָדוֹשׁ הוּא:

*Romemu, Adonay Eloheynu, v'hishtachavu
l'hadom raglav. Kadosh Hu!*

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ.

כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

*Romemu Adonay Eloheynu, v'hishtachavu
l'har kodsho. Ki kadosh Adonay Eloheynu!*

Hear *Yisrael* יהוה is our God, יהוה the One and only

One and Exalted! Holy and Awesome!

Praise *Yah* 's greatness with me!

Yours *Yah / Adonay* is the greatness, the power and the splendor!

Yours is victory and majesty.

For all the heavens and earth are Yours.

Exalt and Praise the Holy One!



TORAH READING
FOR YOM KIPPUR MORNING
(Leviticus 16)

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם
לִפְנֵי-יְהוָה וַיָּמָתוּ: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אֶהֱרֹן אַחִיךָ
וְאֵל-יָבֵא בְּכָל-עֵת אֶל-הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל-פְּנֵי הַפִּפְּוֹת
אֲשֶׁר עַל-הָאֹרֹן וְלֹא יָמוּת כִּי בַעֲנֹן אֲרָאָה עַל-הַפִּפְּוֹת: בְּזֹאת
יָבֵא אֶהֱרֹן אֶל-הַקֹּדֶשׁ בְּפָר בֶּן-בָּקָר לַחֲטָאֹת וְאֵיל לְעֹלָה:
כֹּתֶנֶת-בֶּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסִיבֹד יִהְיוּ עַל-בָּשָׂרוֹ וּבִאֲבִנֹת
בֶּד יַחְגֹּר וּבִמְצַנֶּפֶת בֶּד יַעֲנֹף בְּגָדֵי-קֹדֶשׁ הֵם וְרַחֵן בַּמִּים אֶת
בָּשָׂרוֹ וְלִבָּשָׁם: וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי-שְׂעִירֵי עִזִּים
לַחֲטָאֹת וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת-פֶּר הַחֲטָאֹת
אֲשֶׁר-לוֹ וּכְפָר בַּעֲדוֹ וּבַעֲדַת בֵּיתוֹ: וְלָקַח אֶת-שְׁנֵי הַשְּׂעִירִים
וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶהֱרֹן עַל-
שְׁנֵי הַשְּׂעִירִים גִּדְּלוֹת גֹּדֶל אֶחָד לַיהוָה וּגֹדֶל אֶחָד לַעֲזָאזֹל:
וְהִקְרִיב אֶהֱרֹן אֶת-הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּדֶל לַיהוָה
וַעֲשָׂהוּ חֲטָאֹת: וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּדֶל לַעֲזָאזֹל יַעֲמִד-
חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֹל הַמִּדְבָּרָה:
וְהִקְרִיב אֶהֱרֹן אֶת-פֶּר הַחֲטָאֹת אֲשֶׁר-לוֹ וּכְפָר בַּעֲדוֹ וּבַעֲדַת
בֵּיתוֹ וְשָׁחַט אֶת-פֶּר הַחֲטָאֹת אֲשֶׁר-לוֹ: וְלָקַח מִלֵּא הַמִּחְתָּה
גֹּחַל-יָאֵשׁ מֵעַל הַמִּזְבֵּחַ מִלֶּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֹת סַמִּים
דִּקְהָ וְהִבִּיא מִבֵּית

TORAH READING
FOR YOM KIPPUR MORNING
(Leviticus 16)

This is what Adonay said to Moses after Aaron's two sons had died when they drew near to the presence of God:

Tell your brother Aaron that he should not enter the holy place inside the parochet (or curtain) before the kaporet (or ark-cover) at any time he chooses, lest he die; for I am able to be seen in the cloud over the kaporet. In this manner shall Aaron enter the holy place: with a young bullock for a sin-offering and a ram for a burnt-offering; in the linen tunic appropriate for holy use shall he dress, linen trousers shall be on his body, he shall put a linen sash around his waist, and wind a linen turban around his head; these are clothes set aside for holy use, and before he puts them on he shall wash with water.

From the congregation of Israelites Aaron shall take two male goats for a sin-offering and a ram for a burnt-offering. Let Aaron then bring near in offering the bullock for his own sin-offering to seek atonement for himself and for his household.

He shall then take the two goats and stand them up in the presence of Adonay at the entrance to the tent of meeting. Upon the two goats Aaron shall place lots, one lot for Adonay, one lot for Azazel. Aaron shall bring near in offering the goat upon which fell the lot for Adonay and make it the sin-offering, while the goat upon which fell the lot for Azazel shall be stood up live by its legs in the presence of Adonay that atonement may be sought through it, to be sent away to Azazel toward the wilderness. Next Aaron shall bring near in offering the other bullock for his own sin-offering and seek atonement for himself and (the kohanim of) his household, and he shall slaughter the bullock for his sin-offering.

Let him then take a pan full of fire-coals from off the altar, from the presence of Adonay, and two handfuls of spices finely ground for incense and bring them inside the

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לִפְרֹכֶת: וְנָתַן אֶת־הַקְטָרֹת עַל־הָאֵשׁ לִפְנֵי
יְהוָה וְכִסָּה עֲנַן הַקְטָרֹת אֶת־הַכֹּפֶרֶת אֲשֶׁר עַל־הָעֲדוּת וְלֹא
יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכֹּפֶרֶת קֹדֶמָּה
וְלִפְנֵי הַכֹּפֶרֶת יִזָּה שִׁבְע־פַּעֲמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: וְשָׁחַט
אֶת־שְׁעִיר הַחֲטָאֹת אֲשֶׁר לָעֵם וְהֵבִיֵּא אֶת־דָּמּוֹ אֶל־מִבֵּית
לִפְרֹכֶת וְעָשָׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־
הַכֹּפֶרֶת וְלִפְנֵי הַכֹּפֶרֶת: וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל
וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשָּׂכֵן אַתֶּם
בְּתוֹךְ טְמֵאֹתָם: וְכָל־אָדָם לֹא־יִהְיֶה בְּאַהֲל מוֹעֵד בָּבֹאוֹ
לְכַפֹּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בָּעֶדּוֹ וּבָעֶדּוֹ בֵּיתוֹ וּבָעֶדּוֹ כָּל־
קָהֶל יִשְׂרָאֵל: וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֹּר עָלָיו
וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְע־פַּעֲמִים וְטָהֲרוּ וְקִדְּשׁוּ
מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל: וְכִלָּה מִכֹּפֶר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל
מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקֹּרֵיב אֶת־הַשְּׁעִיר הַחִי: וְסִמֵּךְ אֶהֱרֹן
אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְוֹדָה עָלָיו אֶת־כָּל־
עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אַתֶּם
עַל־רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה: וְנִשָּׂא
הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גִּזְרָה וְשָׁלַח אֶת־הַשְּׁעִיר
בַּמִּדְבָּר: וּבֹא אֶהֱרֹן אֶל־אַהֲל מוֹעֵד

parochet. He should then put the incense on the fire in the presence of Adonay so that a cloud of incense covers the kaporet above the ark of witness (*i. e.*, the ark holding the tablets which bear witness to God's revelation of Torah to Israel), and he shall not die. Let him then take some of the bullock's blood and sprinkling it with his finger on the eastern face of the kaporet, let him sprinkle some of the blood in front of the kaporet seven times with his finger. He should then slaughter the goat for the people's sin-offering and bring its blood inside the parochet and do with its blood as he did with the bullock's blood, sprinkling it upon the kaporet and in front of the kaporet. Let him then seek atonement for the holy place from the impurities of the Israelites, and from their rebellious acts, whatever their wrongs may be, and let him do the same for the tent of meeting which abides with them in the midst of their impurities. There shall be no other person in the tent of meeting from the time that he goes in to seek atonement for the holy place until he comes out, that he may seek atonement for himself and his household and the entire congregation of Israel.

Let him then go forth to the altar which is in the presence of Adonay and seek atonement for it, taking some of the bullock's blood and the goat's blood and putting it all over the horns of the altar. He should sprinkle some of the blood upon it seven times with his finger to purify it and renew its holiness after the impurities of the Israelites. When he finishes seeking atonement for the holy place, the tent of meeting, and the altar, he shall bring near the live goat in offering. Aaron shall lay his two hands on the live goat's head and confess there all the crooked deeds of the Israelites and all their rebellious acts, whatever their wrongs may be, transferring them to the goat's head, and he shall send the animal away into the wilderness with a man standing ready for the task. And so the goat shall carry all the crooked acts away with him to an isolated place, and the goat shall be set free in the wilderness.

Then Aaron shall come into the tent of meeting and

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וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן
אֲשֶׁר לָבַשׁ בְּבָאוּ אֶל־הַקֹּדֶשׁ וְהִנִּיחֵם שָׁם: וּרְחַץ אֶת־בָּשָׂרוֹ
בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֲלָתוֹ
וְאֶת־עֹלֹת הָעֵם וְכִפֹּר בַּעֲדוֹ וּבַעֲדֵי הָעֵם: וְאֵת חֶלֶב הַחֲטָאֹת
יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לַעֲזָאוֹל יִכָּסֶּם בְּגָדָיו
וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה: וְאֵת
פֶּרֶךְ הַחֲטָאֹת וְאֵת שְׂעִיר הַחֲטָאֹת אֲשֶׁר הֻבֵּא אֶת־דָּמָם לְכִפֹּר
בַּקֹּדֶשׁ וַיֵּצֵא אֶל־מִחוּץ לַמִּחְנָה וּשְׂרָפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־
בָּשָׂרָם וְאֶת־פְּרָשָׁם: וְהִשְׂרֹף אֹתָם יִכָּסֶּם בְּגָדָיו וּרְחַץ אֶת־
בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה: וְהִיתָה לָכֶם לַחֲקַת
עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשֹׁתֵיכֶם
וְכָל־מְלֹאכָה לֹא תַעֲשׂוּ הַאֲזִיחַ וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי־בִיֹּס
הִזֶּה יִכְפֹּר עֲלֵיכֶם לִטְהַר אֹתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהַרְוּ: שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וַעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֲקַת
עוֹלָם: וְכִפֹּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדוֹ
לְכַהֵן תַּחַת אָבִיו וּלְבַשׁ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ: וְכִפֹּר
אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכְפֹּר וְעַל
הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֶל יִכְפֹּר: וְהִיתָה־זֹאת לָכֶם לַחֲקַת
עוֹלָם לְכִפֹּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

take off the linen garments which he put on when he entered the holy place and leave them there. After he has washed his body with water in the holy area, he shall put on his regular vestments and go out to make his own burnt-offering and that of the people, that he may seek atonement for himself and for the people.

After Aaron shall turn the fat part of the sin-offering into smoke going up from the altar, the person who sent the goat away to Azazel shall scour his clothes and wash his body in water, following which he may enter the camp. The goat brought for the sin-offering whose blood was used to seek atonement for the holy place shall be brought outside the camp, and its skin, flesh, and dung shall be burnt in the fire. The one who burns it shall scour the clothes, wash in water, and may then come into the camp.

This shall be an eternal statute for you: in the seventh month, on the tenth of the month, you shall afflict yourselves. You shall do no work, neither the native nor the stranger who dwells among you. For on this day atonement shall be made for you to purify you from all your wrongs; in the presence of Adonay you shall be pure.

It shall be a complete Shabbat for you when you afflict yourselves, an eternal statute.

The kohen who is anointed and the one who is empowered to serve as kohen in place of his father shall put on linen garments set aside for holy use. He shall seek atonement for the holy sanctuary, the tent of meeting, and the altar, on behalf of the kohanim and on behalf of the people of the congregation. And this shall be an eternal statute for you, that atonement might be granted to the Israelites from all their wrongs once each year.

And all that Adonay commanded Moses was accomplished.

HAFTARAH FOR YOM KIPPUR MORNING
(Isaiah 57:14–58:14)

ואמר סל־סֶלוּ פִּנְי־דֶדֶךָ הֲרִימוּ
מִכְשׁוֹל מִדֶּרֶךְ עַמִּי: כִּי כֹה אָמַר דָּם וּנְשָׂא שֹׁכֵן
עַד וּקְדוֹשׁ שְׁמוֹ מְרוֹם וּקְדוֹשׁ אֲשֶׁכּוֹן וְאֶת־דִּכְּאָ וּשְׁפַל־רוּחַ
לִהְיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים: כִּי לֹא לְעוֹלָם
אֲרִיב וְלֹא לִנְצַח אֶקְצֹף כִּי־רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשִׁמוֹת אֲנִי
עֲשִׂיתִי: בַּעֲוֹן בָּעֵוָה קִצַּפְתִּי וְאֶכְהוּ הַסֵּתֶר וְאֶקְצֹף וְלֹךְ שׁוֹבֵב
בְּדֶרֶךְ לְבוֹ: דִּרְכוֹ רֵאִיתִי וְאֶדְפָּאָהּ וְאֶנְחָהּ וְאֶשְׁלֵם נַחֲמִים
לוֹ וְלֹא־בִלְיוֹ: בּוֹדֵא טוֹב שְׁפָתַיִם שְׁלוֹם וְשָׁלוֹם לִרְחוּק וּלְקֶרֶב
אָמַר יְהוָה וְדִפְּאֵתִיו: וְהִרְשָׁעִים כִּים נִגְרַשׁ כִּי הִשְׁקֵט לֹא
יִכָּל וְיִגְרֹשׁ מִיָּמָיו רֶפֶשׁ וְטִיט: אֵין שְׁלוֹם אָמַר אֱלֹהֵי
לְדֹשָׁעִים: קֵרָא בְּגִזְוֹן אֶל־תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרִם
קוֹלְךָ וְהִגַּד לַעַמִּי פִשְׁעֵם וּלְבֵית יַעֲקֹב חַטָּאתָם: וְאוֹתִי יוֹם יוֹם
יִדְרֹשׁוּן וְדַעַת דְּרָכֵי יַחְפְּצוּן כְּגוֹי אֲשֶׁר־צִדְקָה עָשָׂה וּמִשְׁפָּט
אֱלֹהֵיוֹ לֹא עֹזֵב יִשְׁאַלּוּ מִשְׁפָּטֵי־צֶדֶק קִרְבַּת אֱלֹהִים יַחְפְּצוּן:
לִמָּה צִמְנוּ וְלֹא רֵאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם צַמְכֶם
תִּמְצָאוּ־חֶפֶץ וְכָל־עַצְבֵיכֶם תִּנְגְּשׁוּ: הֵן לְדִיב וּמִצָּה תִצְוֶמוּ
וּלְהִכּוֹת בְּאֶגְרֵף רָשָׁע לֹא־תִצְוֶמוּ כִּיֹּם לְהִשְׁמִיעַ בְּמִדּוֹם
קוֹלְכֶם: הִכּוּהָ יְהִיָּה צוֹם אֲבַחְדָּהּ יוֹם עֲנוֹת אִדָּם נַפְשׁוֹ הִלְכָּהּ
כְּאֶגְמָן רֵאשׁוֹ וְשָׁק וְאֶפֶר יִצִּיעַ הִלּוּהָ תִקְרָא־צוֹם וְיוֹם רִצּוֹן
לִיהוָה: הִלּוּא זֶה צוֹם אֲבַחְדָּהּ פֶּתַח חֲרָצֻבוֹת רָשָׁע הִתֵּר
אֲגֻדּוֹת מוֹטָה וּשְׁלַח חֲרָצֻצִים חֲפָשִׁים וְכָל־מוֹטָה תִּנְתְּקוּ: הִלּוּא
פָּרִם לְדַעֵב לַחֲמֹךְ וְעֲנִיִּים מִרְדּוּדִים תִּבְיֵא בֵית כִּי־תִרְאֶה עֵרֶם
וּכְסִיתוֹ וּמִבְּשָׁרְךָ לֹא תִתְעַלֵּם: אִי יִבְקַע כְּשֹׁחַר אוֹרֶךְ וְאֶרְכָּתְךָ
מִהֲרָה תִצְמַח וְהִלֵּךְ לִפְנֵיךָ צִדְקָךְ כְּבוֹד יְהוָה יֵאֲסֹף: אִי
תִקְרָא וְיִהְיֶה יַעֲנֶה תִשׁוּעַ וְיֹאמַר הֲנִי אֶס־תִּסִּיר מִתּוֹכְךָ
מוֹטָה שְׁלַח אֶצְבַּע וּדְבַר־אוֹן: וְתִפַּק לְדַעֵב נַפְשֶׁךָ וּנְפֶשׁ נַעֲנָה
תִשְׁבִּיעַ וְזֶרַח בְּחֹשֶׁךְ אוֹרֶךְ וְאֶפְלַתְךָ כְּצֹהָרִים: וְנַחֲךָ יְהוָה
תִּמְיֵד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהִיִּיתָ כְּגֵן
רוּחַ וּכְמוֹצָא מִים אֲשֶׁר לֹא־יִכָּזְבוּ מִיָּמָיו: וּבְנֵי מִמְּךָ חֲרָבוֹת
עוֹלָם מוֹסְדֵי דוֹר־דּוֹדוֹר תִּקּוּמָם וְקֵדָא לְךָ גִּדְרֵי פֶרֶץ מְשׁוֹבֵב
נְתִיבוֹת לִשְׁבַת: אֶס־תִּשְׁיֵב מִשְׁבַּת רִגְלֶךָ עֲשׂוֹת חֲפֶצְךָ בְּיוֹם
קָדְשִׁי וְקִרְאָתָ לִשְׁבַת עֲנֵג לְקְדוֹשׁ יְהוָה מִכְּפָד וּכְפֻדָּתוֹ
מִעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפֶצְךָ וּדְבַר דְּבַר: אִי תִתְעַנֵּג עַל־
יְהוָה וְהִרְכַּבְתִּיךָ עַל־כְּמוֹתֵי אֶרֶץ וְהִאֲכַלְתִּיךָ נַחֲלֵת יַעֲקֹב
אֲבִיךָ כִּי פִי יְהוָה דִּבֶּר:

The Haftarah for the Fast of Yom Kippur

And God said:
Open up, open up,
Clear a path!
Clear away all obstacles
From the path of My People!
For so says the One
Who high aloft forever dwells,
Whose Name is Holy:

I dwell on high, in holiness,
And *therefore* with the lowly and the humble,
To breathe new life into the humble,
To give new life to the broken-hearted,
I will not do battle against you forever,
I will not be angry with you forever.
From Me comes the breath that floats out to make the
world.
I make the breath of life.

For your sin of greed
I grew angry and smashed you,
I even hid My face.
Yet you wander off the path as your own heart,
wayward, takes you.
I see the path you need ... and I will heal you.
I will guide you and comfort you
With words of courage and of comfort
For those who mourn among you.
Peace, peace ... shalom, shalom! ... to those who are far
and near,
Says the Breath-of-Life...
And I will heal you..

But the wicked are like a troubled sea
Which cannot rest,
Whose waters toss up mire and mud.
There is no peace, said my God,
For the wicked.



Cry out aloud, don't hold back,
Lift up your voice like the shofar!
Tell My people what they are doing wrong,
Tell those who call themselves the "House of Jacob"
their misdeeds.
For day after day they go out searching for Me,
They take some kind of pleasure in getting to know
My ways ...
As if they were a people that actually did righteous
deeds
And never ignored the just rulings of their God.
They keep asking Me for the rules of justice
As if they would take delight in being close to God.
They say: "Why is it that we have fasted, and You
don't see our suffering?
We press down our egos ... but You don't pay
attention!"

Look! On the very day you fast you keep scrabbling for
wealth;
On the very day you fast you keep oppressing all your
workers.
Look! You fast in strife and contention.
You strike with a wicked fist.
You are not fasting today in such a way
As to make your voices heard on high.
Is that the kind of fast that I desire?

Is that really a day for people to "press down their egos"?

Am I commanding you to droop your heads like bulrushes

And lie around in sackcloth and ashes?

Is that what you call a fast day,

The kind of day that the God of the Burning Bush would wish?

No!

This is the kind of fast that I desire:

Unlock the handcuffs put on by wicked power!

Untie the ropes of the yoke!

Let the oppressed go free,

And break off every yoke!

Share your bread with the hungry.

Bring the poor, the outcasts, to your house.

When you see them naked, clothe them;

And from your own flesh and blood don't hide yourself.

Then your light will burst through like the dawn;

Then when you need healing it will spring up quickly;

Then your own righteousness will march ahead to guard you.

And a radiance from יהוה will reach out behind to guard you.

Then, when you cry out, יהוה will answer;

Then, when you call, God will say: "Here I am!"

If you banish the yoke from your midst,

If you rid yourself of scornful finger-pointing

And words of contempt;

If you open up your life-experience to the hungry

And soothe the life that has been trampled under foot,

Then even in darkness your light will shine out
And your moments of gloom turn bright as noonday.
Then the Breath of Life will always be your guide,
Will soothe your own life in your own times of
dryness
And strengthen your bones when they are weary.

Then you shall be like a garden given water,
Like a wellspring whose waters never fail.
Those who spring from you shall rebuild the ancient
ruins
And you shall lay foundations for the coming
generation.
You shall be called "Those who mend torn places,"
You shall be called "Those who build lanes to live
in."

If you refrain from trampling my Renewal-time
And from being busy-busy on My holy day;
If you will not only call Renewal-time delightful
But also turn far from your usual ways
And set aside your business and your chatter
To be yourselves the rays by which God's Holiness
Can turn *this world* into a radiant joy ...
Then indeed you will find delight in יהוה .
For then .. when you have joined the lowly ...
I will set you with Me astride the heights of earth.
Then ... when you feed others ... I will let you eat your
fill
From what is truly due you you as the heirs of Jacob.
Now! ... For this word come from the Mouth that
Breathes all life.

Isaiah 57:14 through 58:14

Arthur Waskow

יזכור

כָּל הָעוֹלָם כְּלוֹ גֶּשֶׁר צָר מְאֹד
וְהַעֲיָקָר לֹא לִפְתָּח בָּלָל.

Kol ha-olam kulo gesher tzar m'od
V'ha-i-kar lo l'fakhayd k'lal.

All the world is just a narrow bridge. And above all, is not to fear at all.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמִרוֹמִים
הַמְּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשְּׁכִינָה
בְּמַעְלֹת קְדוּשִׁים וְטְהוֹרִים
בְּזֹהַר הַרְקִיעַ מְזֹהֲרִים
אֶת נִשְׁמֹת הַיִּשְׂרָאֵל וְהַיִּשְׁרָאוֹת
שֶׁהֵלְכוּ לְעוֹלָמָם.
בְּעִבּוֹר שְׁאֲנוּ נוֹדְרִים לְעֲדָקָה
בְּעַד הַזְכָּרָת נִשְׁמוֹתֵיהֶם.
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם.
לְכֹן בְּעַל הַרְחָמִים יִסְתִּירֵם
בְּסֶתֶר כְּנָפָיו לְעוֹלָמִים.
וְיִצְרָר בְּצִרְרוֹר הַחַיִּים
אֶת נִשְׁמוֹתֵיהֶם.
יְהוָה הוּא נִחְלָתָם,
וְיִנּוּחוּ בְּשָׁלוֹם
עַל מִשְׁכָּבָם
וְנֹאמַר אָמֵן.

El malay rakhamim shokhayn bam'romim
Ham'tzay m'nukha n'khona
Takhat kan'fay haShekhina
B'ma-alot k'doshim u-t'horim
K'zohar ha-rakia maz'hirim.
Et nishmat ha-y'sharim v'ha-y'sharot
Sheh-hal'khu l'olamam.
Ba-avur she-anu nod'rim li-tz'dakah
B'ad haz'karat nish'motayhem.
B'gan eden t'hay m'nukhatam
La-khayn ba-al ha-rakhamin yas'tirayn
B'sayter k'nafav l'olamim
V'yitzror bitzror ha-khai-yim
Et nish'motayhem,
Adonai hu na-khalatam,
V'yanukhu v'shalom
Al mish'kavam
V'nomar, Amen.

Compassionate God
whose home is the loftiest space,
find an appropriate resting place in the shelter of the divine presence,
amongst the pure and cleansed ones who now shine like the heavens themselves,
for the souls of our dear friends and relatives who have gone on to other worlds.
In their honor, we plan to offer tzedakah (charity, righteousness) for their remembrance.
May the garden of Eden be their resting place.
May the Master of mercy comfort them beneath the divine wing forevermore.
May their souls be bound together with your eternal being.
You are now their inheritance.
May they rest in peace.
And let us say,
Amen.

Yizkor

Bashert

These words are dedicated to those who died

These words are dedicated to those who died
because they had no love and felt alone in the world
because they were afraid to be alone and tried to stick it
out
because they could not ask
because they were shunned
because they were sick and their bodies could not resist
the
disease
because they played it safe
because they had no connections
because they had no faith
because they felt they did not belong and wanted to die

These words are dedicated to those who died
because they were loners and liked it
because they acquired friends and drew others to them
because they took risks
because they were stubborn and refused to give up
because they asked for too much

These words are dedicated to those who died
because a card was lost and a number was skipped
because a bed was denied
because a place was filled and no other place was left

These words are dedicated to those who died
because someone did not follow through
because someone was overworked and forgot
because someone left everything to God
because someone was late
because someone did not arrive at all
because someone told them to wait and they just
couldn't any
longer

These words are dedicated to those who died
because death is a punishment
because death is a reward
because death is the final rest
because death is eternal rage

These words are dedicated to those who died

These words are dedicated to those who survived

These words are dedicated to those who survived
because their second grade teacher gave them books
because they did not draw attention to themselves and
got lost
in the shuffle
because they knew someone who knew someone else
who could
help them and bumped into them on a corner on a
Thursday
afternoon
because they played it safe
because they were lucky

These words are dedicated to those who survived
because they knew how to cut corners
because they drew attention to themselves and always
got picked
because they took risks
because they had no principles and were hard

These words are dedicated to those who survived
because they refused to give up and defied statistics
because they had faith and trusted in God
because they expected the worst and were always
prepared
because they were angry
because they could ask
because they mooched off others and saved their
strength
because they endured humiliation
because they turned the other cheek
because they looked the other way

These words are dedicated to those who survived
because life is a wilderness and they were savage
because life is an awakening and they were alert
because life is a flowering and they blossomed
because life is a struggle and they struggled
because life is a gift and they were free to accept it

These words are dedicated to those who survived

Bashert

In memory of a father:

יְזַכֵּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי ... שְׁהֵלֶךְ לְעוֹלָמוֹ.
בְּעִבּוֹר שְׁאֲנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעָרוֹ, בְּשֹׁכֵר זֶה,
תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שְׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם
שְׂאָר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִגְנוּ עָרוֹ. אָמֵן.

May God remember the soul of my father, my teacher
——, who has gone to his eternal rest. In remembrance
of him, I shall perform acts of tzedakah and kindness. May
his soul be treasured in the cluster of immortals, along with
Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah,
and all the righteous men and women who have merited a
share in the world to come. Amen.

In memory of a mother:

יְזַכֵּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי ... שְׁהֵלְכָה
לְעוֹלָמָהּ. בְּעִבּוֹר שְׁאֲנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעָרָהּ,
בְּשֹׁכֵר זֶה, תְּהֵא נִפְשָׁהּ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שְׂרָה רִבְקָה רָחֵל
וְלֵאָה, וְעִם שְׂאָר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִגְנוּ עָרוֹ. אָמֵן.

May God remember the soul of my mother, my teacher
——, who has gone to her eternal rest. In remembrance
of her, I shall perform acts of tzedakah and kindness. May
her soul be treasured in the cluster of immortals, along
with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and
Leah, and all the righteous men and women who have
merited a share in the world to come. Amen.

In memory of a husband:

יְזַכֵּר אֱלֹהִים נִשְׁמַת אִישִׁי הַנָּקֵר ... שְׁהֵלֶךְ
לְעוֹלָמוֹ. בְּעִבּוֹר שְׁאֲנִי נוֹדֶרֶת צְדָקָה בְּעָרוֹ, בְּשֹׁכֵר זֶה,
תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שְׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם
שְׂאָר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִגְנוּ עָרוֹ. אָמֵן.

May God remember the soul of my beloved husband
——, who has gone to his eternal rest. In remembrance
of him, I shall perform acts of tzedakah and kindness.
May his soul be treasured in the cluster of immortals,
along with Abraham, Isaac, Jacob, Sarah, Rebecca,
Rachel, and Leah, and all the righteous men and women
who have merited a share in the world to come. Amen.

In memory of a wife:

יזכור אלהים נשמת אשתי היקרה ... שהלכה
לעולמא. בעבור שאני נודר צדקה בעדה, בשכר זה,
תהא נפשה צרורה בצרור החיים עם נשמות
אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם
שאר צדיקים וצדקניות שבגן עדן. אמן.

May God remember the soul of my beloved wife _____,
who has gone to her eternal rest. In remembrance of her, I
shall perform acts of tzedakah and kindness. May her
soul be treasured in the cluster of immortals, along with
Sarah, Rebecca, Rachel, Leah, Abraham, Isaac, and
Jacob, and all the righteous men and women who have
merited a share in the world to come. Amen.

In memory of other relatives and friends:

יזכור אלהים נשמות קרובי וידידי שהלכו לעולמם.
בעבור שאני נודר (נודרת) צדקה בעד הזכרת
נשמתם. בשכר זה תהיינה נפשותיהם צרורות
בצרור החיים עם נשמות אברהם יצחק ויעקב,
שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות
שבגן עדן. אמן.

May God remember the soul of _____ and of all my
relatives and friends who have gone to their eternal rest. In
remembrance of them, I shall perform acts of tzedakah
and kindness. May their souls be treasured in the cluster of
immortals, along with Abraham, Isaac, Jacob, Sarah,
Rebecca, Rachel, and Leah, and all the righteous men and
women who have merited a share in the world to come.
Amen.

Mourner's

קדיש יתום

Kaddish

Yit' gadal v' yit' kadash
Sh'mey Rabba
b'al' ma dee vra chee-r'ootey
v'yam'leech mal'chutey
b'cha-yey-chon uv' yomey-chon
uv'cha-yey d'chol Beyt Yisrael
ba-a-ga-la u-vee-zman kareev, v'eem-roo:

Ameyn

Y'hey Sh'mey Rabba m'va-rach
l'alam, ul'al'mey al'maya
Yit'barach v'yish-ta-bach
v'yit'pa-ar, v'yit'romam, v'yit'nasey
v'yit'hadar, v'yit'aleh, v'yit'halal
Sh'mey d'Kud'sha, Brich Hu!

L'eyla meen kol

(on High Holidays: L'eyla ul'eyla mee-kol)

birchata v'shirata
tush'b'chata v'nechemata
da-amiran b'alma v'imroo:

Ameyn

Y'hey shlama rabba min sh'maya
v'chayyim aleynu v'al kol Yisrael, v'imroo

Ameyn

Oseh shalom bim'ro-mav
Hu ya'aseh shalom
aleynu, v'al kol Yisrael
v'al kol yoshvey tevel,
v'imroo
Ameyn

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ
וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְנָן קָרִיב וְאָמְרוּ
אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא (וּלְעָלָא מְכַל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאֲמִירוֹן בְּעֻלְמָא וְאָמְרוּ
אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ
אָמֵן:

May God's essence
be revealed as great and holy
throughout the universes
that were created by divine desire.

May the realm of the sacred be completed in our lifetime.

May the Holy Name be blessed as long as worlds endure:

hailed, praised and exalted though beyond any song or praise or description we could utter!

May there be universal peace, life for us, for all Yisrael, and all who dwell on earth.

Amen.

RETURNING THE SCROLLS TO THE ARK

Reader:

יְהַלְלוּ אֶת־שֵׁם יי. כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
וַיֵּרָם קֶרֶן לַעֲמוֹ. תְּהִלָּה לְכָל־חֲסִידָיו.
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּ־הָ:

*Hodo al eretz v'shamayim
Va-yarem keren l'amo., t'hilla l'chol chasidav
Livney Yisrael, am k'rovo. HALLELU-YAH*

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְחִמְכָּיָהּ מְאֹשֶׁר:
דְּרָכֶיהָ דְּרָכֵי־נֹעַם וְכָל־נְתִיבֶיהָ שְׁלוֹם:
הַשִּׁיבֵנוּ יי אֵלֶיךָ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

*Etz Chayim hi, lamachazikim bah
V'tom-cheh-hah m'ushar
D'racheha darchey noam,
v'chol netivitecha shalom.
Hashiveynu YAH/Adonay eylecha, v'nashuvah
Chadeysh yameynu k'kedem*

She is a Tree of Life
more precious than gold
Hold her in your heart
and you will understand
Eytz chayim hi
Her roots are deep and wise
Her branches filled with light
And all her pathways are peace.

