

# תפלה מוסף ליום כפור

## Yom Kippur Musaf Service



אָמְרִי־פִּינוּ וְהַגִּיּוֹן לְבָנוֹ

The words of our mouths and  
the meditations of our hearts

***Preparing to call out to God*****♪ Psalm 121: 1-2 - Esah Einai (Dan Nichols)**

**אָשָׁא עַיִן אֶל־הַרִים מֵאֵין יָבָא עֹזְרִי : עֹזְרִי מַעַם יְיָ עֲשָׂה שָׁמִים וְאָרֶץ :**

*Esah Einai el he-harim, Esah Einai el he-harim  
Mei'yin yavo, yavo ezri; Mei'ayin yavo, yavo ezri  
My help will come from God, Maker of heaven and earth.*

I lift my eyes to the hills, from where will my help come?  
My help is from God alone, maker of heaven and earth.

***Based on the prayer of the Shaliach Tzibbur -  
Recognising our imperfection before God***

**הָנָנִי חָמָר מִפְעָשׂ וּגְפֻחַד מִפְחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל :**

Here I stand, poor in good deeds, worried and anxious as I consider the Presence which lives in the prayers of Israel.

Eternal God, we have come to plead for Your people Israel, though we are neither fit nor adequate. Yet we dare to ask You, God of our ancestors, help us as we try to find a way to forgiveness for ourselves and for the community.

Do not let our community come to grief through our failings.

Do not let them come to harm because of our weakness.

We know how weak we are.

Accept our prayer as if it were what it ought to be - wise, eager and worthy of those who are profound and able to express it, those whose good nature is known to all.

We have come to seek Your presence, for our awareness of love and truth come from You. God, do not send us away empty from this service.

Forgive us! Let salvation and mercy come to us from every place where You dwell, for You are good.

**אוֹחִילָה לְאָל . אֲחָלָה פָנָיו . אֲשָׁאָלָה מִפְנָנוּ מַעֲנָה לְשׁוֹן : אֲשֶׁר בְּקָהָל עַם אֲשִׁיר  
עַזּוֹ . אֲבִיעָה רְנָנוֹת בְּعֵד מִפְעָלָיו : לְאָדָם מַעֲרְכִּילָב .  
וּמִיהָה מַעֲנָה לְשׁוֹן :**

I hope in God, whose presence I seek, awaiting an answer. Here among my congregation I sing of God's power, and as I sing I think of all that God has done. Our task is to open our hearts for prayer, but the answer to prayer comes only from God.

*Ochilah la-eil, achalleh fanav, esh'alah mimmenu ma'aneh lashon.  
Asher bikhal am ashir uzzo, abi'ah r'nanot b'ad mif'alav.  
L'adam ma'archei leiv, umei'adonai ma'anei lashon*

♫ אָדֹנִי שְׁפָטִי תִּפְתַּח וַפִּי יָגִיד תְּהִלַּתְךָ :

*Adonai s'fatai tiftach ufi yaggid t'hillatecha.*

My God, open my lips and my mouth shall declare Your praise.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ .  
 אֱלֹהֵי אֶבְרָהָם  
 אֱלֹהֵי יַצְחָק  
 אֱלֹהֵי רְبָקָה .  
 אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה .  
 הָאֱלֹהֵי הַגָּדוֹל הַגּוֹבֵר וְהַנוֹּרָא . אֶל עַלְיוֹן קוֹנָה בְּרִיחָמָיו שָׁמִים וְאָרֶץ :  
 מָגִין אֲבוֹת וְאֶמְהוֹת בְּדָבָרֹן . מְתִיבָה מְתִימָם בְּמָמָרָן :

Blessed are You, our God, and God of our ancestors,  
 God of Abraham,   God of Sarah,  
 God of Isaac,   God of Rebecca,  
 and God of Jacob,   God of Rachel and God of Leah,  
 the great, the mighty, and the awesome God, God beyond, shaping both heaven and  
 earth with love and care, whose message was the defence of our ancestors, and whose  
 word brings the dead to everlasting life.

*Baruch attah Adonai eloheinu veilohei avoteinu veilohei immoteinu.  
 elohei avraham,   elohei sarah,  
 elohei yitschak,   elohei rivkah,  
 veilohei ya'akov,   elohei rachel veilohei le'ah.  
 Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon, koneh v'rachamav shamayim  
 va'arets. Magein avot v'immahot bidvaro, m'chayyeih meitim b'ma'amaro.*

וּבְכָן לְךָ תִּעַלְהָ קָדְשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ :

To You, our God, these prayers of holiness ascend. You are the true and only Sovereign.

*Uv'chein l'cha ta'aleh k'dushah ki attah eloheinu melech.*

We declare how profound is the holiness of this day, for it arouses in us the deepest awe. Today the power of Your reign stirs within us. Love is the foundation of Your throne, and the spirit of truth rests upon it. Truly You are the one who judges and tests, who probes and bears witness. You record and seal, You count and measure. You remember all that is forgotten. You open the Book of Memory, and it speaks for itself, for each of us has signed it by our life.

*Un'tanneh tokef k'dushat ha-yom, ki hu nora v'ayom, uvo tinnasei malchutecha, v'yikkon b'chesed kis'echar, v'teisheiv alav be'emet.*

*Emet ki attah hu dayyan umochiach v'yodei-a va'eid, v'choteiv v'choteim v'sofeir umoneh, v'tizkor kol ha-nishkachot, v'tiftach et seifer ha-zichronot, umei'eilav yikkarei v'chotam yad kol adam bo.*

The great shofar sounds, and a still small voice is heard. God's messengers feel the alarm. Also possessed by fear and trembling, they announce: 'Behold the Day of Judgment!' For judgment comes upon the heavens as well as the world, for neither can stand before Your judgment. This day all who enter the world pass before You like a flock of sheep.

And as a shepherd gathers his flock and makes them pass beneath his staff, everything that lives passes in front of You, and You record, and count, and consider them. You set a limit to the life of every creature, and determine its destiny.

*Uv'shofar gadol yittaka' v'kol d'mama dakkah yishama, umal'achim yeichafeizun v'chil ur'adah yocheizun v'yom'ru hinneih yom ha-din. Lifikd al ts'va marom ba-din ki lo yizku v'einecha ba-din, v'chol ba'ei olam ya'avrun l'sanecha kivnei maron.*

*K'vekkarat ro'eh edro ma'avir tsono tachat shivto, kein ta'avir v'tispod v'timneh v'tifkod nefesh kol chai, v'tachtoch kitsbah l'chol b'riyyah v'tichtov et g'zar dinam.*

מִ וְנַתָּנָה תְּקֵרֶב קְדֻשָּׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים. וּבוֹ חֲנַשָּׂא מַלְכּוֹתךְ וַיְפֹזֵן בְּחִסְד כְּסָאךְ וְתַשְּׁבֵּעַלְיוּ בְּאַמְתָּה:

אַמְתָּה כִּי אַתָּה הוּא דֵין וְמוֹכִיחַ וְיַודֵּעַ וְעַד. וּכֹתֵב וְחוֹתֵם וְסַופֵּר וְמוֹנֵה. וְתוֹצֵל בְּלִהְנְשֶׁבֶחֶות. וְתַפְתַּח אֶת סְפִּיר הַזְּכָרוֹנוֹת. וּמְאַלְיוּ יִקְרָא וְחוֹתֵם יַד כָּל-אָדָם בּוֹ:

וּבְשַׁופֵּר גָּדוֹל יִתְקֻעַּ וְקוֹל דָּמָמָה דָּקָה יִשְׁמַע. וּמְלָאכִים יִחְפֹּזּוּן וְחִיל וּרְעֵדָה יִאֱחֹזּוּן וּיְאַמְרּוּ הַגָּהָה יוֹם הַדִּין: לְפָקֹוד עַל צָבָא מְרוּם בְּדִין כִּי לֹא יִזְפֹּר בְּעִינֵיכֶם בְּדִין.

וְכָל-בְּאֵי עַולְם יַעֲבֹרּוּן לְפָנֵיכֶם כְּבָנֵיכֶם מְרוֹן:

כְּבָקָרָת רֹועָה עַדְרוֹ מַעֲבִיר צָאנוֹ תַּחַת שְׁבָטוֹ. כֵּן תַּעֲבִיר וְתַסְפֵּר וְתַמְנָה וְתַפְקִיד נֶפֶשׁ כָּל-חַיִּים. וְתַחַת קָצְבָה לְכָל-בָּרִיהָ וְתַכְתֵּב אֶת-גָּזֹור דִּינָם:

On Rosh Hashanah we consider how judgment is formed  
On Yom Kippur we consider how judgment is sealed,

*B'rosh ha-shanah yikkateivun, uv'yom tsom kippur yeichateimun.*

all who pass away and all who are born,  
all who live and all who die,  
those who complete their normal span and  
those who do not –  
who perish by fire or water,  
by the violence of people or the beast,  
by hunger or thirst,  
by disaster, plague  
or execution;  
for those who rest and those who wander,  
for those at ease and those who are prey,  
for the secure and the tormented,  
for those who become poor and those who  
become rich,  
for the failures and the famous.

*Kammah ya'avorus v'chammah yibbarei'un,  
mi yichyeh umi yamut, mi v'kitso umi lo v'kitso,  
mi va-eish umi va-mayim, mi va-cherev umi va-chayyah,  
mi va-ra'av umi va-tsama, mi va-ra'ash umi va-mageifah,  
mi va-chanikah umi va-s'kilah, mi yanu-ach umi yanu-a,  
mi yashkit umi y'toraf, mi yishaleiv umi yityasseir,  
mi ya'ani umi ya'ashir, mi yushpal umi yarum.*

Yet repentance and prayer and good deeds can transform the harshness in our destiny.

*Ut'shuval ut'sillah uts'dakah ma'avirin et ro-a ha-g'zeirah.*

בְּרָאשׁ הַשָּׁנָה יִקְתַּבּוּן  
וּבַיּוֹם צָוֵם כְּפֹור יְחִימָן:

פֶּמֶת יַעֲבֹרוּן וְכֶמֶת יַבְרָאֵן.  
מִי יִחְיֶה וּמִי יִמּוֹת.  
מִי בָּקָצֹו וּמִי לֹא בָּקָצֹו.  
מִי בָּאָשׁ וּמִי בְּמַיִם.  
מִי בָּחָרָב וּמִי בְּחַיָּה.  
מִי בָּרָעָב וּמִי בְּצָמָא.  
מִי בָּרָעָשׁ וּמִי בְּפָגָה.  
מִי בְּחַנִּיקָה וּמִי בְּסִקְילָה:  
מִי יִנוּחַ וּמִי יִנוּעַ.  
מִי יִשְׁקִיט וּמִי יִטְרַף.  
מִי יִשְׁלַׁו וּמִי יִתְיִסְרָר.  
מִי יִעְנֵי וּמִי יִעְשֵׂיר.  
מִי יִשְׁפֵּל וּמִי יִרְום:

וְתִשׁוּבָה וְתִפְלָה וְצִדְקָה  
מִעֲבִירֵן אֶת רֹאשׁ הַגּוֹרָה:

Sometimes I remember that my days are numbered.  
My days for working are numbered.  
My days for seeing a cloudless sky are numbered.  
My days are numbered for sitting beneath tall trees.  
And my days are numbered for learning.  
My days for holding the ones I love are numbered,  
As are my days of kisses.  
My days of anguish, fear, and longing – they too are numbered.  
And my days of walking the crests of high hills.  
My days of deep conversation with friends and colleagues are numbered  
And the days on which I can make a dent on the world.  
My days for inventing, creating, demolishing, undoing,  
subverting, contributing.  
My days for mending and tearing apart.  
My days of confusion.  
My days of spreadsheets, keyboards, pens, paperclips.  
My days for travelling by train, bus, boat, plane.  
My days for reading, music, turning my face towards the stars,  
and washing the dishes.  
My days of getting to know myself.  
My days for understanding what life is.  
My days for loving.  
My days for knowing.  
All of these, too.  
I don't think I can remember this all the time.  
I am too forgetful for that.  
Too easily absorbed in the work of the day.  
But when I do remember, life shines with new depth and wonder.  
And I find it much more straightforward  
To do what I am here to do.

*Justin Wise*

We declare Your greatness to all generations, and to all eternity we proclaim Your holiness. Your praise shall never depart from our mouth, for You are God, the great and holy Sovereign.

**Blessed are You, the holy Sovereign.**

*L'dor vador nagid gotlecha, u'neitsach n'tsachim k'dushat'cha nakdish,  
v'shivchacha eloheinu mippinu lo yamush l'olam va'ed, ki eil melech gadol v'kadosh attah.  
Baruch attah Adonai, ha-melech ha-kadosh.*

מֵלְדוֹר וּמְדוֹר נָגִיד גָּדְלָה.  
וְלִנְצַח נְצַחִים קָדְשָׁתָךְ נָקְדִּישׁ.  
וְשֶׁבֶת אֱלֹהִינוּ מִפְּנֵנוּ לֹא יִמּוֹשׁ  
לְעוֹלָם וְעַד.  
כִּי אֶל מֶלֶךְ גָּדוֹל וּקְדוֹשׁ אַתָּה:  
בָּרוּךְ אַתָּה יְהוָה . הַמֶּלֶךְ הַקָּדוֹשׁ:

*The Avodah begins with the story of creation.  
In the imagination of the paytanim, the Avodah service was the end point of the  
human and Jewish journey from the very beginning.*

### ♪ Psalm 148: 1-6 (Yoel Sykes)

<sup>1</sup>Praise God!

Praise God from heaven,  
give praise in the heights.

<sup>2</sup>Praise God all you messengers,  
praise God all hosts.

<sup>3</sup>Praise God, sun and moon,  
praise God, shining stars.

<sup>4</sup>Praise God, heaven of heavens,  
and waters above the sky.

<sup>5</sup>Let them praise the name of their  
Creator, who commanded, and they  
were formed. <sup>6</sup>God established them for  
ever and ever by unchangeable decree.

א הַלְלוּ יְהוָה  
הַלְלוּ אֲתִיהוָה מִזְמָרְתָּם:  
הַלְלוּהוּ בְמִרוּמִים:  
בְּהַלְלוּהוּ כָל-מַלְאָכִים:  
הַלְלוּהוּ כָל-צְבָאִים:  
יְהַלְלוּהוּ שְׁמֵשׁ וִירָחָם:  
הַלְלוּהוּ כָל-כּוֹכָבִים אָורָם:  
יְהַלְלוּהוּ שְׁמֵי הַשְׁמִים:  
וְהַמִּים אֲשֶׁר מַעַל הַשְׁמִים:  
  
ב יְהַלְלוּ אֲתָה שֵׁם יְהוָה  
כִּי הוּא צָהָה וְנִבְרָאוֹ:  
וַיִּעֲמִידֵם לְעַד לְעוֹלָם  
חֲקִינָתָן וְלֹא יַעֲבֹר:

<sup>1</sup>*Hal'luyah*

*Hal'lu et Adonai min ha-shamayim hal'lulu ba-m'romim*

*Hal'lulu kol mal'achav hal'lulu kol ts'va'av*

*Hal'lulu shemesh v'yare'ach hal'lulu kol kochvei or*

*Hal'lulu sh'mei ha-shamayim v'ha-mayim asher mei'al ha-shmayim*

*Y'hal'lu et sheim Adonai ki hu tsivvah v'niv'ra'u*

*Va-ya'amideim la'ad l'olam chok natan v'lo ya'avor*

*Taken from “Atah Konanta Olam mei’Rosh” - “You established the world from the beginning”, the earliest true example of an Avodah, including a reworking of the sacrifice ritual. Commonly used in Sephardi ritual, and in Hasidic communities. The full version is a long alphabetic acrostic that goes forwards and backwards through the alphabet. The confessions are woven into the body of the poem.*

As the universe came into being, You ordered what evolved. You founded our world, making everything in it, and forming all its creatures.

Being lacked shape and form, like the darkness over the deep. This blackness You drove away and, in its place, set light.

Creating out of common earth the form of human beings, made in Your likeness, You entrusted to their care the tree of knowledge.

Disrespecting this trust, they were expelled from their innocence in Eden. Nevertheless, they were not destroyed, for they were still Your creatures.

Eventually You let them increase in number and in blessing. You showed them how to grow in goodness and how to live in safety.

Fearful of any restraint on their freedom, the people said to God: ‘Get away from us!’ So, You took away Your protecting hand and in an instant, they became like withered grass.

Graciously, You then recalled the covenant You made with Noah, a person who was perfect in his day. Because of his goodness a remnant was saved.

אָתָה כּוֹנַנְתָּ עֲוֹלָם מֶרְאֵשׁ.  
יִסְדַּקְתָּ תְּבֵל וְהַפְּלֵל פְּעַלְתָּ.  
וּבְרִיאוֹת בָּה יִצְרָף :

בְּשֻׂרְךָ עֲוֹלָם תָּהָוו נְבָהָג  
וְחַשְׁךָ עַל פְּנֵי תְּהָום.  
אֲגַשְׁתָּ אֲפָל וְהַצְּבָתָ נְגָה:  
אַלְמָם צְלָמָךְ מִן הָאָדָמָה יִצְרָף.  
וְעַל עַז הַדָּעַת אֶתְוּ פְּקָדָת:

דְּבָרָךְ זָנָה וְנִגְרָשׁ מַעַן.  
וְלֹא כְּלִיתָו לְמַעַן הַיּוֹתוֹ  
יִצְרָר כְּפֵיהַ:

הַגְּדַלְתָּ פְּרִיו וּבְרָכָתָ זָרָעוֹ וְהַפְּרִיחָם  
בְּטוּבָךְ  
וְהַוּשְׁבָתָם שְׁקָר:

וַיִּפְרֹקְנוּ עַול וַיִּאמְרוּ  
לֹא לְסֹור מִמְּנָה.  
וְהַסִּירֹתָ יְד קְרָגָע.  
בְּחַצִּיר אַמְלָלוֹ:

זְכָרָת בְּרִית לְתִמְים בְּדוֹרוֹ. וּבְזָכוֹתָו  
שְׁמָתָה  
לְעַוְלָם שְׁאָרִית:

Having the rainbow, we remember the promise made for his sake. With love for his offering You blessed his descendants.

Inflated by wealth and success, they said: 'Let us build our own city, with a tower whose top rears up to heaven.'

Journeying from Ur of the Chaldees, like a star that suddenly shone out, once more one man dared to stand out alone, and this was Abraham, the ancestor of peoples.

Knowing him through and through, You saw what he accomplished, and Your anger went away. Even when he was an old man You gazed into his heart.

Loving him deeply, You gave him a son Isaac, blessed with grace and goodness, as innocent as a lamb and fit to offer to God.

Marvelling at his humility, You let him conceive Jacob, a man who sought honesty; he was sealed in Your covenant from the womb.

Next came his twelve sons who were destined to be the ancestors of the twelve tribes, who were known as 'God's beloved' even before their birth.

One of them, Levi, was shown by You such kindness and love that by this crown he was marked out from his brothers.

Picking out Amram from the children of Levi, You allowed him to inherit the mantle of priesthood and from his descendants You hallowed Aaron to be holy and set apart for God.

חַק בְּרִית קָשֶׁת לְמַעַן כֶּרֶת.  
וּבְאַהֲבָת נְחוֹחָ בְּנֵי בְּרִכָּת:

טָעו בְּעֵשֶׂרֶם. וַיֹּאמְרוּ הַבָּה נְבָנָה  
לְנוּ עִיר וּמְגַדֵּל וּלְאָשָׁו בְּשָׁמִים:

יְחִיד אֵב הַמָּוֹן פְּתָאָום  
כְּכֹכֶב זָרָח מְאוֹר  
פְּשָׁדִים לְהַאִיר בְּחֹשֶׁךְ:

פָּעָסֶךָ הַפְּרָת בְּשָׂוֵךְ פְּעָלוֹ.  
וְלֹאֵית שִׁיבָּתוֹ לְכֻבוֹד חֲקָרֶת.

לְבִתָּה חָנָן וְחָסֵד מִפְנֵי הַזָּאת.  
טָלָה טָהֹור מִכְבָּשׂ נְבָחר:

מְגַנְעָו אִישׁ פָּסֶם הַזָּאת  
חַתּוּם בְּבִרִיתֶךָ. מְרַחֵם לְקָחֶחֶ:

גַּתְתָּ לוֹ שְׁנִים עִשְּׂרֵה שְׁבָטִים.  
אֲהֹובֵי עַלְיוֹן מִבְּטָן נִקְרָאוֹ:

שְׁמַמְּפָת לֹוי לְוִית חָנָן וְחָסֵד.  
מִכְלָאָחִיו כְּתָר לֹו עַטְרֶת:

עַמְּרָם נְבָחר מִזְרָע לֹוי. אַהֲרֹן קָדוֹשׁ  
יְהֹוָה מִשְׁרָשָ׀יו קָדוֹשָׁתָו:

Qualified to serve, he was clothed in the garments of holiness;  
You accepted his offerings to atone for Your people.

פָּאַרְתֹּו בְּבִגְדֵי קָדֵשׁ.

וּבְקָרְבָּנוֹתִיו רָצִית לְכַפֵּר בְּעֵד עַמֶּךָ :

Reaching out for the divine, he would appear wearing the frontlet, the robe, the breastplate, the priestly garment and the vestments of linen.

אֵיזׁ וּמַעַיל חָשֵׁן וְאַפְוד.

כְּתַנְתָה וּמְכַנְסִי בָד. מְצֻנָּת וְאַבְנָת:

Sheep and bulls were presented as offerings, goats and rams for sacrifice, the wealth of his time.

קָרְבָּנוֹת פְּרִים וּעֲזָלָת כְּבָשִׂים.

וִשְׁחִיטָת שָׂעִירִים וְגַתְוָח אַלְים :

Trailed by the smell of burning incense and the sweetness of its perfume, he would take glowing coals and sprinkle the blood.

רַיִם קָטָרָת רָקַח מְרַקְמָת. וּבִיעֵר

אַפְלִים זְרִיקָת דָם :

Understanding the significance of his task, he would bear the incense, and all the while he would pray in sincerity. By this priestly ritual he sought to atone for sins.

שׂוֹעַת קָטָרָת וְחַפְלָת אַמְתָה. וּקְדַשָּׁתוֹ

מְכֹפֶרֶת עַל עַזְנוֹתֵינוּ :

## עבודה AVODAH

### THE TEMPLE SERVICE FOR THE DAY FOR ATONEMENT

#### THE FIRST CONFESSION

*The first confession of the High Priest was made for himself and his household. We take the opportunity before we re-enact his confession to reflect on our own lives and how we behave in the world.*

♪ Elohai – Our souls

Music: Craig Taubman

My God, the soul  
You have given me is pure,

אֱלֹהֵי. נְשָׁמָה שְׁנָתָת בָּי  
טָהוֹרָה הִיא :

*Elohai, n'shamah shennatata bi t'horah hi.*

## Kanfei Ruach, Wings of Spirit

Words from Rav Kook, Orot HaKodesh 1:4:4:1, music by Avigail Uziel-Amar

בן אדם עלה למעלה עלה  
כִּי כָּח עֹז לְךָ, יֵשׁ לְךָ כְּנַפִּי רוח, כְּנַפִּי נְשָׁרִים אֲבִירִים.  
אֶל חַחֵש בָּם, פָּנִים יְכַחַשׁו לְךָ, דָּרוֹשׁ אֹתָם דָּרוֹשׁ בֶּן אָדָם וַיַּמְצָאוּ לְךָ מִיד.

Human being, ascend towards the heights, ascend!  
For you have the strength. You have wings of spirit, wings of mighty eagles.  
Do not forsake them, lest they forsake you.  
Seek them, and they will find you immediately.

*Ben adam, aleh l'ma'alah aleh; Aleh l'ma'alah aleh ben adam, aleh l'ma'alah aleh*

*Ki koach az l'cha, yesh l'cha kanfei ruach*

*Yesh l'cha kanfei ruach, kanfei n'sharim abirim*

*Al t'chachesh bam, pen y'chachashu l'cha*

*D'rosh otam, d'rosh ben adam, v'yimatzu l'cha miyad*

*Bat adam, ali l'ma'alah ali; Ali l'ma'alah ali bat adam, ali l'ma'alah ali*

*B'nei adam, alu l'ma'alah alu; Alu l'ma'alah alu b'nei adam, alu l'ma'alah alu*

Thus came the High Priest to the holy place. He used to come with a bull which was then a sacrifice for sin, to atone for himself and his family. He used to lay his hands on the bull's head. And he confessed:

'To God, whose name I dare to utter, I declare that I have erred, I have sinned, I have done wrong.'

'To God, whose name I dare to utter, pardon the errors, the sins and the wrongdoing: mine and that of my family. For the words are written in the Torah of Moses Your servant:

"For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal..."'

בָּזָאת בָּא הַפְּהָن הַגָּדוֹל אֶל הַקָּרְבָּן:  
בְּפִרְבָּן הַחֲטָאת אֲשֶׁר לוֹ לְכַפֵּר בַּעֲדָו  
וּבַעֲדָ בֵּיתוֹ. וְסִמְךָ יְדֵיו עַל רָאשׁ הַפִּרְבָּן.  
וְכֵן הַתּוֹדָה:

אֲנָה הַשָּׁם. חֲטָאתִי. עֲוֵיתִי. פְּשֻׁעָתִי  
לְפָנֵיךְ אָנָי וּבִתִּי:

אֲנָה בְּשָׁם. כְּפָרְנָא לְחֲטָאים וּלְעָוֹנוֹת  
וּלְפָשָׁעים. שְׁחַטָּאתִי. וּשְׁעָוִיתִי.  
וּשְׁפָשָׁעָתִי לְפָנֵיךְ אָנָי וּבִתִּי: כְּבָתּוֹב  
בְּתוֹרַת מֹשֶׁה עֲבֹדָךְ מִפְּנֵיךְ כְּבוֹדָךְ.

כִּי בַּיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהָּר  
אֲתֶכֶם. מִפְּלַל חֲטָאתֵיכֶם לְפָנֵינוּ  
יְהוָה...

And when the priests and the people standing in the Temple court heard the glorious and awesome NAME of God, which was uttered by the mouth of the High Priest in holiness and purity, only on the Day for Atonement, then they bowed down and knelt and fell down, prone with their face to the ground, and they cried out:

**'Blessed is God's name, whose glorious kingdom is forever and ever.'**

And the High Priest continued to dwell on the holy name while the people finished their response. Only then would he complete the verse he had begun:

**'...you shall be cleansed.'**

וְהַפְּנִים וְהַעֲמָדִם בְּעֹזֶרֶת.  
כִּשְׁהִי שׂוּמָעִים אֶת-הַשֵּׁם הַגָּכֶבֶד  
וְהַנֹּרֶה מִפְּרַשׁ יֹצֵא מִפִּי הַהַן גָּדוֹלֶת  
בְּקָדְשָׁה וּבְטָהָרָה.  
הַיּוֹן כּוֹרְעִים וּמְשֻׁתְּחִים וּמוֹדִים  
וּנוֹפְּלִים עַל פְּנֵיהם וְאוֹמָרים.

**ברוך שם כבוד מלכותו  
לעוֹלָם נָעֵד :**

וְאֵף הוּא הָיָה מִתְפִּין לְגַמֵּר אֶת-הַשֵּׁם  
כְּנֶגֶד הַמִּבְּרָכִים וְאֹמֶר לָהֶם.

**תְּתַהֲרוּ:**

## THE SECOND CONFESSION

*The second confession of the High Priest was made for the priesthood.  
We take the opportunity before we re-enact his confession  
to reflect on the state of our community.*

*Are we a kehillah k'doshah - a holy community?  
What can we do to ensure that we fulfil the Psalmist's vision  
of being in unity together?*



**Psalm 133:1**

A Pilgrim Song. David's.  
How good it is  
and how pleasant  
when brothers live in unity together.

אשיר הפלגות לדרכו  
הנה מה-טוב ומה-נעימים  
שבה אחיכים גס-יחד :

*Hineh ma tov u'ma naim, shevet achim gam yachad*

And then he would take two goats, marking out one of them for the Eternal and marking out the other as a scapegoat for the sins of our people. But first he approached the bull which was a sacrifice for sin, not only for himself and his family but also for his colleagues, the priests. And he confessed:

'To God, whose name I dare to utter, I declare that I have erred, I have sinned, I have done wrong, and with me my family and also the sons of Aaron, the example of holiness among Your people.

'To God, whose name I dare to utter, pardon the errors, the sins and the wrongdoing: mine and my family's, and also of my colleagues, the sons of Aaron, the examples of holiness among Your people. For the words are written in the Torah of Moses Your servant:

**"For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal..."'**

And when the priests and the people standing in the Temple court heard the glorious and awesome NAME of God, which was uttered by the mouth of the High Priest in holiness and purity, only on the Day for Atonement, then they bowed down and knelt and fell down, prone with their face to the ground, and they cried out:

**'Blessed is God's name, whose glorious kingdom is forever and ever.'**

וְלֹקַח אֶת־שְׁנִי הַשְׁעִירִים וְהַעֲמֵיד אֹתָם לִפְנֵי יְהוָה. וְנָתַן עַלְלֵיכֶם גּוֹרְלוֹת. גּוֹרֵל אֶחָד לִיהוָה. וּגּוֹרֵל אֶחָד לְעַזָּזָל: וְכָא אֶל פֶּר הַחֲטֹאת אֲשֶׁר לוֹ. לְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד אֶחָיו הַפְּהָגִים. וְהַתֹּודָה:

אֲנָה בְּשָׁם. חֲטֹאתִי. עֲוֵיתִי. פְּשֻׁעָתִי לִפְנֵיךְ אָנִי וּבִתִּי. וּבְנֵי אָהָרֹן עִם קָדוֹשָׁךְ:

אֲנָה בְּשָׁם. כְּפֹרְנוּ אֶל חֲטֹאים וּלְעֹנוֹת וּלְפְשָׁעִים. שְׁחַטָּאתִי. וְשֻׁעָתִי. וּשְׁפָשָׁעִתִּי לִפְנֵיךְ אָנִי וּבִתִּי. וּבְנֵי אָהָרֹן עִם קָדוֹשָׁךְ. כְּקַתוּב בְּתֹורַת מֹשֶׁה עַבְדָּךְ מִפִּי כּוֹךְ.

**כִּי בַּיּוֹם הַזֶּה יְכַפֵּר עַלְכֶם לִטְהָר אֲתֶכְם. מִלְלְ חֲטֹאתֶיכֶם לִפְנֵי יְהוָה...**

וְהַפְּהָגִים וְהַעֲמִדים בְּעֹזֶרֶת כְּשַׁחַיִו שׁוֹמְעִים אֶת־חִישָׁם הַנִּכְבֵּד וְהַנּוֹרָה מִפְּרַש יוֹצֵא מִפְּי כָּהֵן גָּדוֹל בְּקָדְשָׁה וּבְطָהָרָה. קָדוֹשָׁה כּוֹרְעִים וּמְשֻׁתְּחוּם וּמוֹדִים וּנוֹפְלִים עַל פְּנֵיהם וְאוֹמְרִים.

**בָּרוּךְ שֵׁם כְּבֹוד מֶלֶכְתְּךָ לְעוֹלָם וְעַד :**

And the High Priest continued to dwell on the holy name while the people finished their response. Only then would he complete the verse he had begun:

‘...you shall be cleansed.’

וְאֵךְ הוּא קִיה מַתְפֹּן לְגָמֶר אֶת־הַשָּׁם  
בְּנִיגְדַּת מִבְרָכִים וְאֹמֵר לָהֶם.

תְּטַהֲרוּ:

## ENTERING THE HOLY OF HOLIES

*Before the third and final confession, the High Priest entered the Holy of Holies.  
What does this concept of holiness mean for us?  
Have we created the space for God to dwell among us?*

### ♪ V'asu Li Mikdash

וְעַשׂו לִי מִקְדָּשׁ וְשִׁכְנַתִּי בְּתוֹכֶם.  
וְאֶנְחַנוּ נְבָרֵךְ יְהָה מְעַתָּה וְעַד־עוֹלָם:

And let them make Me a Sanctuary that I may dwell among them (Exodus 25:8)  
We bless God now and ever more (Psalm 115:18)

V'asu li mikdash v'shachanti b'tocham.  
Va-anachnu n'verech yah, mei-atah v'ad olam

God prepare me, to be a sanctuary, pure and holy, tried and true  
With thanksgiving, I'll be a living, sanctuary for you.

Then the High Priest slew the bull which was the sacrifice for his own sin, and accepted its blood. He took a censer full of glowing coals from the altar in God's presence. His hands were filled with incense made from spices beaten small. After he brought them behind the veil he put the incense on the fire that burnt in the presence of the Eternal. Then he took the blood of the bull and sprinkled it seven times upon and before the Seat of Mercy.

וְשַׁחַת אֶת־פֶּרֶת הַחֲטָאת אֲשֶׁר לוּ.  
וְקִבֵּל אֶת־דָמוֹ. וְלִקְחַת מְלָא הַמְּחֻקָּה  
גְּחַלֵּי אַשׁ מִעַל הַמִּזְבֵּחַ מִלְּפָנֵי יְהָה.  
וּמְלָא חָפְנֵי קְטָרָת סְמִים דָקָה.  
וְהִבְאֵא מִבֵּית לְפֶרֶת. וּנְמַנֵּן אֶת־  
הַקְּטָרָת עַל הָאַשׁ לִפְנֵי יְהָה: וְלִקְחַת  
מִדָּם הַפֶּרֶת. וְהַזָּה בָּאַצְבָּעָו עַל  
הַכְּפָרָת וּלְפָנֵי הַכְּפָרָת שְׁבַע  
פָּעָמִים:

## THE THIRD CONFESSION

*The third confession of the High Priest was made for all of Israel .*

*We take the opportunity before we re-enact his confession  
to reflect on People Israel, and our role in the world.*

*Are we the ‘kingdom of priests’ that we were charged to be?  
What do we see in the world that we need to change and how will we do so?  
How do we engage with those around us?*



**הָרִינִי מְקַבֵּל עַלִּי אֶת מִצְוֹת הַבּוֹרָא וְאַהֲבָת לְרַעַךְ כִּמְוֹךְ**

Behold, I hereby take upon myself the Instruction of the Creator:  
“You shall love your fellow as yourself”

*Hareini mekabel alai et mitzvat ha boreh v'ahavta l'rei'acha kamocha*

And then all that has divided us will merge;  
And then compassion will be wedded to power;  
And then softness will come to a world that is harsh and unkind;  
And then both men and women will be gentle;  
And then both women and men will be strong  
And then no person will be subject to another’s will;  
And then all will be rich and free and varied;  
And then the greed of some will give way to the needs of many;  
And then all will care for the sick and the weak and the old;  
And then all will nourish the young  
And then all will cherish life’s creatures;  
And then all will live in harmony with one another and the Earth;  
And then everywhere will be called Eden once again.

*Judy Chicago*

And he also slew the goat which was marked out for the Eternal, and did the same with its blood as he had done with that of the bull.

And he came to the altar and took from the blood of both, and put it on the horns of the altar and sprinkled it seven times. He approached the live goat and put two hands on its head. And he confessed upon it all of the sins of the People of Israel and their wrongdoings.

'To God, whose name I dare to utter, I declare that Your people, the family of Israel, has erred, it has sinned, it has done wrong.

'To God, whose name I dare to utter, pardon the errors, the sins and the wrongdoing which have been committed against You by Your own people, the family of Israel. For the words are written in the Torah of Moses Your servant:

**"For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal..."**

And when the priests and the people standing in the Temple court heard the glorious and awesome NAME of God, which was uttered by the mouth of the High Priest in holiness and purity, only on the Day for Atonement, then they bowed down and knelt and fell down, prone with their face to the ground, and they cried out:

**'Blessed is God's name, whose glorious kingdom is forever and ever.'**

וְשָׁחַט אֶת-הַשְׂעִיר אֲשֶׁר עַלֵּה עַלְיוֹ  
הַגּוֹרֵל לִיהוָה. וְעַשֵּׂה אֶת-דְּמוֹ כַּא-שֶׁ  
לְדִם הַפָּר: וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי  
יהוָה. וַיָּקַח מִדֵּם הַפָּר וּמִדֵּם הַשְׂעִיר.  
וַיְנַתֵּן עַל קְרֻנוֹת הַמִּזְבֵּחַ סְכִיבָה. וְהַזָּה  
עַל-יוֹשֵׁב פָּעָמִים: וּבָא אֶל הַשְׁעִיר  
הַחִי. וַסְמֵךְ אֶת-שְׁתֵּי יְדֵיו עַל רָאשׁוֹ.  
וְהַתְּזַהֵּה עַל-יוֹשֵׁב אֶת-כָּל-עֲוֹנוֹת בְּנֵי  
יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעָיו:

אֲנָה הַשָּׁם. חֲטָאת. עוֹנוֹ. פְּשָׁעָוֹ לִפְנֵיךְ  
עַמֶּךְ בֵּית יִשְׂרָאֵל:

אֲנָה בְּשָׁם. כְּפָרְנָא לְחַטָּאים וּלְעֹנוֹת  
וּלְפְשָׁעִים. שְׁחָטָאת. וּשְׁעָנוֹת. וּשְׁפָשָׁעָוֹ  
לִפְנֵיךְ עַמֶּךְ בֵּית יִשְׂרָאֵל. בְּכַתּוֹב  
בְּתֹורַת מֹשֶׁה עַבְדָּךְ מִפִּי כְּבוֹדךְ.

כִּי בַּיּוֹם הַזֶּה יִכְפֶּר עֲלֵיכֶם לְטַהּר  
אֲתֶכֶם. מִפְּלַל חַטָּאתֶיכֶם לִפְנֵי  
יְהוָה...

וְהַלְּהָנִים וְהַעַם הַעוֹמְדִם בַּעֲזָרָה.  
פְּשָׁחַדְיוֹ שׁוֹמְעִים אֶת-הַשָּׁם הַגְּכָבָד  
וְהַגּוֹרָה מִפְּרַשׁ יוֹצֵא מִפִּי פְּהֵן גָּדוֹל  
בְּקָדְשָׁה וּבְطָהָרָה.  
הַיּוֹם כּוֹרְעִים וּמְשַׁחְתִּים וּמוֹדִים  
נוֹפְלִים עַל פְּנֵיהם וְאוֹמְרים.

**ברוך שם כבוד מלכותו  
לעוֹלָם וְעַד :**

And the High Priest continued to dwell on the holy name while the people finished their response.

Only then would he complete the verse he had begun:

**'...you shall be cleansed.'**

**תִּטְהַרֹּו:**

וְאַף הָוָה קָדֵשׁ מִתְכּוֹן לְגַמֵּר אֶת־  
הַשֵּׁם כִּנְגַּד הַמְּבָרְכִים וְאֹמֵר לָהֶם.

## AZAZEL - THE SCAPEGOAT

*The scapegoat was led into the wilderness carrying the sins of the people.*

*What do we allow to carry our sins for us?*

*What or who do we ask to carry our responsibilities in our lives?*

And he sent the live goat with an appointed man, who let it into the wilderness. Then the High Priest made the offering for himself and the people, to atone for himself and for the people.

וַיְשַׁלַּח אֶת־הַשְׂעִיר בַּיד אִישׁ עֲתִי  
סְמִדְבָּרָה: וַיֵּצֵא וַיַּעֲשֶׂה אֶת־עֲלָתוֹ  
וְאֶת־עֲזָלָת הָעָם. וַיִּכְפֶּר בְּעַדּוֹ וּבְעַד  
הָעָם:

### Mishnah, Tractate Yoma, Chapter 6, Mishnayot 3-4

מִסְרוּ לִמי שָׁהֵה מַולִיכָנוּ... עֶשֶר סֻוכּוֹת מִירוּשָׁלָם וְעַד צָוק... עַל כָּל סֻוכָה  
וְסֻוכָה אֹמְרִים לוֹ, הָרִי מְזוֹן וְהָרִי מִים

[The High Priest] delivered [the scapegoat] to the one who would lead it [into the wilderness]... There were ten booths from Jerusalem to the cliff... At each and every booth they would say to him: here is food and here is water.

### Yerushalmi, Yoma 6:4, 44a

לִיְפֹתָאת כָּוחוֹ לִמְהַ שָׁאֵן יִצְרָא הַרְעָא אֶלָּא דָבָר שַׁהְוָא אָסוּר לְוָ

AT EACH AND EVERY BOOTH THEY WOULD SAY TO HIM: HERE IS FOOD, HERE IS WATER. [They did so] to enhance his strength [to enable him to continue fasting] Why? Because the evil inclination only desires something that is forbidden to it.

## THE PRAYER OF THE HIGH PRIEST

This was the prayer of the High Priest on the Day for Atonement after he had come out of the Holy of Holies peaceful and unharmed.

Our Living God and God of our ancestors, may it be Your will this year to bring us and all Your people a year of bounty and blessing, a year of good decisions, a year of grain, wine and oil, a year of relief and success, of meeting in Your holy presence, a year of abundance, of all the good things that come from You, a year of dew, rain and warmth, and of ripened fruit, a year of atonement for our misdeeds, a year in which you bless our food and drink, a year of commerce and a year in which we arrive in Your holy presence, a year of plenty and delight, a year in which You bless the fruit of the womb and the fruit of the land, a year in which You bless all our comings and our goings, a year in which our congregation thrives, a year of compassion, peace and tranquility, a year in which You bring us home rejoicing to our land, a year in which Your people Israel will not require support from one another or from other people, the work of their hands being fully blessed by You.'

And for those who lived in the region of Sharon, in danger of sudden earthquakes, he said a special prayer: 'Our Living God and God of our ancestors, do not let their homes become their graves.'

וכך היה תפלתו של הכהן גדול ביום הכפורים בצאתו מבית קדש הכהנים בשלום בלי פגע:

יהי רצון מלפנייך יהוה אלְהִינוּ ואלְהִי אָבוֹתֵינוּ. שתחי השנה הזאת הבאה עליינו ועל כל-עמך בית ישראל לשנת אפס. שנת ברכה. שנת גוזרות טובות מלפנייך. שנת דגן תירוש ויצחק. שנת הרוחה והצלחה. שנת ועוז בית מקדשך. שנת זול. שנת חמימים טובים מלפנייך. שנת טוליה וגשומה אם שחונית. שנת ימפיקו מגדים את תנובתם. שנת שבעת פפרה על כל-עונותינו. שנת לחמנו ומיימינו תברך. שנת משא ומתן. שנת נבואה לבית מקדשנו. שנת שבע. שנת ענג. שנת פרי בטנוינו ופרי ארמתנו תברך. שנת צאתנו ובואנו תברך. שנת קהלנו תושיע. שנת רחמיםך יבמרי علينا. שנת שלום ושלוחה. שנת שפטعلנו שמחים לארכינו. שנת אווצרך הטוב תפתח לנו. שנת שלא יצטרכו עמך בית ישראל זה זהה ולא לעם אחר בתפקיד ברכה במעשיה ידיכם:

ועל אנשי השרון היה אומר: יהי רצון מלפנייך יהוה אלְהִינוּ ואלְהִי אָבוֹתֵינוּ. שלא יעשוי בתיהם קברים:



### Ufros Aleinu (Evening Liturgy) / Lo Yissa Goy (Isaiah 2:4)

וְפִרְשֵׁנָה עַלְינוּ סְכָת שְׁלוֹמֶךָ.

Spread over us the shelter of Your peace

*Ufros aleinu sukkat sh'lomecha*

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יָלְמָדו עוֹד מַלְחָמָה:

Nation shall not lift up sword against nation;  
never again shall they train for war

*Lo yissa goy el-goy cherev, v'lo yilm'du od milchamah*

## AFTER THE TEMPLE

All this was while the Temple was a reality and a Holy of Holies existed. Then a High Priest used to come forward and conduct the ritual, and the people of his time looked on and it filled them with joy.

כָּל אֶלְהָ בְּהִיוֹת הַהִיכָּל עַל יִסּוּדָתָיו וּמִקְדָּשׁ הַקָּדָשׁ עַל מִכּוֹנוֹתָיו וּבְהַן גָּדוֹל עוֹמֵד וּמִשְׁרָתָה. דָּרוֹ רָאוּ וְשָׁמְחוּ:

*Kol eilleh bihyot ha-heichal al y'sodotav umikdash ha-kodesh al m'chonotav v'chochein gadol omeid um'shareit, doro ra'u v'samachu.*

The Holy Temple is destroyed, this form of service is no more. How then may we come into God's presence?

חֶרֶב מִקְדָּשׁ. וּבְטַלָּה עֲבוֹדָה. בַּמָּה נִקְדַּם יְהוָה:

*Charav mikdash uvutt'lah avodah.Ba-mah n'kadeim Adonai.*

■ עַל-שֶּׁלֶשֶׁה רְכָרִים הַעוֹלָם עוֹמֵד:  
עַל הַתּוֹרָה וְעַל הַעֲבוֹדָה וְעַל גִּמְילוֹת חֲסֶדִים:

The world stands on three things:  
on **Torah**, on **service** and on **acts of loving kindness**.

*Al sh'loshah d'varim ha-olam omeid. Al ha-torah, v'al ha-avodah, v'al g'milut chasadim.*

## TORAH

These are the things whose interest we enjoy in this world, while the capital remains for us in the world to come - this is what they are:

Respecting one's father and mother, acts of generosity and love, coming early to the House of Study, morning and evening, giving hospitality to strangers, visiting the sick, assisting the bride, escorting the dead, engaging with prayer, making peace between people. And the study of Torah is equal to them all.

(Babylonian Talmud, Shabbat 127a)

 עִזִּים הֵיא לְמַחְזִיקִים בָּה. וְתָמְכִיכָּה מְאֹשֶׁר:  
דָּרְכִיכָּה דַּרְכֵיכָנָעַם. וְכָלְגַתְיְבָתְךָ שָׁלוֹם:

It is a tree of life to all who grasp it and those who hold fast to it are happy.  
Its ways are ways of pleasantness and all its paths are peace.

*Eits chayyim hi la-machazikim bah, v'tom'cheha m'ushar.  
D'racheha darchei no'am, v'chol n'tivoteha shalom.*

## AVODAH

Rabbi Yochanan and Rabbi Elazar both said:

While the Temple still stood, the altar used to make atonement for people, but now that the Temple no longer stands, people's tables make atonement for them. (Babylonian Talmud, B'rachot 55b)

What is 'service of the heart', 'avodah shehi ba-lev'? You should say, it is prayer. (Babylonian Talmud, Ta'anit 2a)



**Ivdu (Psalm 100:2 and 95:3)**  
**Music: Or Zohar**

עֲבֹדו אֱתִיהוָה בְשִׂמְחָה בָאו לִפְנֵיו בְרָנְנָה:  
כִּי אֶל מֶלֶךְ גָּדוֹל יְהוָה

Serve God in gladness; Come into God's Presence with joy.  
For God is a great Sovereign.

*Part 1:*

*Ivdu  
et Adonai b'simcha  
Bo'u  
l'fanav birna'na...ah*

*Part 2:*

*(Ivdu...u...u)  
(simcha, simcha, simcha...)  
(Bo'u, bo'u bo'u...u)  
(na, na, na, na, na....)*

*Ki El melech gadol Adonai (x4)*

## G'MILUT CHASADIM

One time Rabban Yochanan ben Zakkai was out in Jerusalem and Rabbi Joshua was walking after him and saw the Temple was destroyed. He said, ‘Woe to us because this has been destroyed! The place that atoned for all of Israel’s sins.’ Rabban Yochanan ben Zakkai said to him, ‘My son, don’t be grieved. We have a form of atonement that is similar to that one, and which is it? Acts of loving kindness - *g'millut chasadim*. As it says, ‘For I desire goodness, not sacrifice; obedience to God rather than burnt offerings’ (*Hosea 6:6*)’

(*Avot d'Rabbi Natan 4:5*)



### Psalm 89:3

**Music: Menachem Creditor**

עוֹלָם חֶסֶד יִבָּנֵה

The world will be built with loving kindness

*Olam chesed yibaneh, yai dai dai, dai dai dai dai dai*

## CONCLUSION OF THE AMIDAH

Our God and God of our ancestors, may Your regard and concern for us and our ancestors, for the time of our redemption, for Jerusalem the city of Your holiness, and for all Your people the family of Israel, be close to You and be pleasing to You. Favour us all with freedom and goodness, with grace, love and mercy, on (this day of rest and) this day for Atonement, to be merciful to us and show us salvation.

Our Living God,  
remember us for good,                           (Amen)  
bring us Your blessing,                           (Amen)  
and save us for a good life.                       (Amen)

Spare us and be kind to us according to Your promise of deliverance and mercy. Our eyes are turned towards You, for You are a Sovereign of mercy and compassion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעַלְהָ וַיָּבֹא  
וַיִּגְיָעֵן וַיַּרְאֵה וַיַּרְאֵת וַיִּשְׁמַע וַיִּפְקַד וַיִּזְכַּר  
זְכָרוֹנוּ וַיִּקְדֹּמוּנוּ וַיִּזְכְּרוּן אֲבוֹתֵינוּ  
וַיִּזְכְּרוּן מֶשֶׁיחַ בֶּן דָוד עַבְדָךְ. וַיִּזְכְּרוּן  
יְרוּשָׁלָם עִיר קָדוֹשׁ וַיִּזְכְּרוּן כָּל-עַמֶּךָ  
בֵית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְטוֹבָה  
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִים וּלְשָׁלוֹם  
בַיּוֹם (הַמְנוֹחָה הַזָּה וּבַיּוֹם) הַכְפּוּרִים  
הַזָּה. לַרְחָם בּוּ עַלְינּוּ וּלְהוֹשִׁיעָנוּ:  
זְכָרָנוּ יְהוָה אֱלֹהֵינוּ בּוּ לְטוֹבָה (אָמֵן)  
וַיִּקְדֹּנוּ בּוּ לְבָרֶכה (אָמֵן)  
וְהוֹשִׁיעָנוּ בּוּ לְחַיִים טוֹבִים (אָמֵן)  
וּבְרִכָּר יִשְׁועָה וּרְחַמִּים חֹסֵד וְחַנְנוּ.  
כִי אֱלֹהֵיךְ עַיִינָנוּ.  
כִי אֶל מֶלֶךְ חַנוֹן וּרְחוּם אַתָּה:

*Eloheinu veilohei avoteinu ya'aleh v'yavo v'yaggi'ah v'yeira'eh v'yeiratseh v'yishama vayippakeid vayizzacheir zichroneinu ufikdoneinu v'zichron avoteinu v'zichron mashi'ach ben david avdecha, v'zichron y'rushalayim ir kodshecha v'zichron kol amm'cha beit yisra'el l'sanecha l'sleitah ul'tovah l'chen ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom (ha-mano'ach ha-zeh uv'yom) ha-kippurim ha-zeh, l'rachem bo aleinu ul'hoshi'einu.*

*Zochreinu Adonai eloheinu bo l'tovah (Amen) U'sokdeinu vo livracha (Amen)*

*V'hoshi'einu vo l'chayim tovim (Amen)*

*Uvidvar y'shu'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil melech chanun v'rachum attah.*

Our God and God of our ancestors, reign over all the world in glory, supreme in splendour over all the earth. Shine out in the beauty and majesty of Your might over all who dwell on earth. Then every creature will know that You are its Creator, and all Your handiwork realise that You are its Maker. May everything that has life declare that the God of Israel reigns, and that God's rule governs all.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מֶלֶךְ עַל כָּל-  
הָעוֹלָם בָּלָו בְּכָבֹדָה. וְהַנִּשָּׂא עַל כָּל-  
הָאָרֶץ בִּיקְרָה. וְהַופֵּעַ בְּחֶדֶר גָּאוֹן  
עָזָה. עַל כָּלִיוֹשָׁבֵי תַּבָּל אֶרְצָה: וַיַּדַּע  
כָּל-פְּעוֹלָל כִּי אַתָּה פָּעַלְתָּו. וַיַּבְנֵן כָּל-  
יְצֹור כִּי אַתָּה יִצְרָתָו. וַיֹּאמֶר כָּל-אֲשֶׁר  
נִשְׁמָה בָּאָפוֹ. יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
מֶלֶךְ. וַיָּמְלִכּוּתוֹ בְּכָל מִשְׁלָה:

*Eloheinu veilohei avoteinu, m'lach al kol ha-olam kullo bichvodecha, v'hinnasei al kol ha-arets bikarecha, v'hofa bahadar g'on uzzecha, al kol yosh'vei teiveil artsecha. V'yeida kol pa'ul ki attah p'alto, v'yavin kol yatsur ki attah y'tsarto, v'ymar kol asher n'shamah b'appo, Adonai elohei yisra'el melech, umalchuto ba-kol mashalah.*

Our God and God of our ancestors, (may our rest be pleasing to You) make us holy by doing Your commands and let us share in the work of Your Torah. Make us content with Your goodness and let our souls know the joy of Your salvation. (In Your love and goodwill let us inherit Your holy Shabbat and may all Israel who seek holiness find in it their rest.) Purify our hearts to serve You in truth, for You, God, are truth, and Your word is truth and endures forever. Blessed are You God, the sovereign who pardons and forgives our sins, and the sins of all Your people Israel, removing guilt from year to year; sovereign over all the earth, who hallows (the Shabbat and) Israel and the Day for Atonement.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רא'ה  
בְּמִנוֹחָתֵנוּ) קָדְשָׁנוּ בְּמִצְוֹתֶיךָ.  
וּמְن חַלְקָנוּ בְּחֻרְבָּתֶךָ. שְׁבַעֲנוּ מַטִּיבָךָ.  
וּשְׁמַחֲנוּ בִּישְׁוּעָתֶךָ. (וְהַנִּחְילָנוּ יְהוָה  
אֱלֹהֵינוּ בָּאַתָּה וּבְרָצָן שְׁבַת קָדְשָׁךָ.  
וַיְנִיחָוּ בָּהּ יִשְׂרָאֵל מִקְדְּשֵׁי שָׁמָךְ.)  
וַתְּהַרְתָּ לְבָנָנוּ לְעִבְדָּךָ בְּאֶמֶת.  
כִּי אַתָּה אֱלֹהִים אֶمֶת. וְרַבְךָ אֶמֶת  
וְקִים לְעֵד.

בָּרוּךְ אַתָּה יְהוָה. מֶלֶךְ מְוחָל וּסְולָחָם  
לְעֹזּוֹתֵינוּ וּלְעֹזּוֹנֵת עָמוֹ בֵּית יִשְׂרָאֵל.  
וּמַעֲבִיר אֲשֶׁר מִתְּהִלָּתֵינוּ בְּכָל-שָׁנָה וּשָׁנָה.  
מֶלֶךְ עַל כָּל-הָאָרֶץ מִקְדֵּשׁ (הַשְׁבָּת  
וּ) יִשְׂרָאֵל וַיּוֹם הַכְּפּוּרִים:

*Eloheinu veilohei avoteinu (r'tseih vimnuchateinu) kadd'sheinu b'mitsvotcha, v'tein chelkeinu b'toratecha, sabb'einu mittuvecha, v'samm'cheinu bishu'atecha, (v'hanchileinu Adonai eloheinu b'ahavah uv'ratson shabbat kodshecha, v'yanuchu vah yisra'el m'kadd'shei sh'mecha,) v'taheir libbeinu l'ovd'cha be'emet, ki attah elohim emet, ud'var'cha emet v'kayyam la'ad. Baruch attah Adonai, melech mocheil v'soleach la'avonoteinu v'la'avonot ammo beit yisra'el, uma'avir ashmoteinu b'chol shanah v'shanah, melech al kol ha-arets m'kaddeish (ha-shabbat v') yisra'el v'yom ha-kippurim.*

**רָצֶח יְהוָה אֱלֹהֵינוּ בַּעֲמָקָם יִשְׂרָאֵל. וְלִתְפְּלַתָּם שְׁעה :**  
**מוֹדִים אָנָּחָנוּ לְךָ עַל כָּלִיה טוֹבֹת שְׁעִשֵּׂית עָמָנוּ וְעַם אֲבוֹתֵינוּ. וְאִם אָמַרְנוּ מְטָה  
 רָגַלְנוּ חָסִיךְ יְהוָה יִסְעַדְנוּ :**  
**שִׁים שְׁלוֹם טוֹבָה וּבָרָכה עָלֵינוּ : בְּסֶפֶר חַיִים בָּרָכה וּשְׁלוֹם וּפָרָנָסָה טוֹבָה נִזְכָּר  
 וּגְתָחָב לְפָנֵיכְךָ אָנָּחָנוּ וּכְלַעֲמָקָם בֵּית יִשְׂרָאֵל לְחַיִים טוֹבִים וּשְׁלוֹם :**  
**בָּרוּךְ אֱתָה יְהוָה. קָמַרְךָ אֶת עַמּוּד יִשְׂרָאֵל בּוֹשָׁלָום :**

Be pleased with Your people Israel and listen to their prayers. We thank You for all the goodness You have done for our ancestors and for us. When we admitted ‘Our foot has stumbled,’ then Your love supported us. Grant us peace, goodness and blessing. May we and all Your people, the family of Israel, be remembered and recorded in the Book of Life, for a life of blessing, peace and a good livelihood. Blessed are You God, blessing Your people with peace.

*R'tsei Adonai eloheinu b'am'm'cha yisra'el, v'lit'fillatam sh'eih. Modim anachnu lach, al kol ha-tovot she'asita immanu v'im avoteinu, v'im amarnu matah ragleinu, chasd'cha Adonai yisadeinu. Sim shalom tovah uv'rachah aleinu. B'seifer chayyim b'rachah v'shalom ufarnasah tovah nizzacheir v'nikkateiv l'sanecha anachnu v'chol ammcha beit yisra'el l'chayyim tovim ul'shalom. Baruch attah Adonai, ha-m'vareich et ammo yisra'el ba-shalom.*



**עֲשֵׂה שְׁלוֹם בָּמְרוֹמָיו. הוּא יִעֲשֶׂה שְׁלוֹם עַלְינוּ  
 וְעַל כָּל-יִשְׂרָאֵל וְעַל-כָּל-הָעוֹלָם. וְאָמָרוּ. אָמָן :**

May the Maker of peace in the highest bring this peace upon us and upon all Israel and upon all the world. Amen.

*Oseh shalom bimromav hu ya'aseh shalom aleinu  
 v'al kol yisra'el v'al kol ha-olam, v'imru amen.*

