

Service for Erev Yom Kippur

סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ.

“Forgive the sin of this people, for great is Your kindness.” (Num.14:19)

Once more Yom Kippur has come, all pretense gone. With naked heart revealed to the hiding self and to God, we stand in holy time, between the day that was and the one that might be; and we tremble. Toward what did we aim? How did we stumble? What did we take, and what did we give? To what were we blind? If last year's confession came easily to our lips, will this one come from deep within our hearts? On this Yom Kippur, we have come together to pray, to praise, to turn inward, and to probe ourselves.

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In the Jewish tradition we kindle lights on the eve of holy days and festivals to symbolize the coming of a new day with its message of hope and renewal. These Yom Kippur lights are only flickering flames, yet they illuminate our faltering steps. These flames remind us of years long past, of the beauty and happiness that have delighted our hearts. May these flickering candles inspire us to use the year ahead for kindness and compassion, for blessing and goodness, for justice and peace.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם הַכִּפּוּרִים.

Ba-ruch A-tah, Adonai E-lo-hei-nu, Me-lech ha-o-lam,
a-she- ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu
l'had-lik neir shel (Shabbat v'shel) Yom Ha-Kippurim.

Blessed is our God, Guide of the Universe, who hallows us with mitzvot,
and commands us to kindle the lights of (Shabbat and) the Day of Atonement.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינֵנוּ וְקִיַּמְנֵנוּ, וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch A-tah, Adonai, E-lo-hei-nu, Me-lech ha-o-lam,
she-he-che-yanu, ve-ki-y'ma-nu, ve-hi-gi-a-nu laz-man ha-zeh.

Blessed is Adonai our God, Guide of space and time,
for giving us life, for sustaining us, and for enabling us to reach this season.

The year gone by has faded with the sunset as we move always forward into life.

This night, which borders past and future, summons us to this sanctuary.

It summons us to account for the gift of life.

*On this sacred night we join as one congregation with repentance on our lips
and with resolve in our hearts that our repentance be reflected in our deeds.*

We seek forgiveness from ourselves, from others, and from God.

We seek atonement; to be at one with ourselves, with others, and with God.

Shine a light for us, O Source of light, that we may see the way into a new and better year.

אור זרע לצדיק ולישרי לב שמח.

Or za-ru-ah la-tza-dik u-l'yish-rei leiv sim-cha.

Light is sown for the righteous and gladness for the upright in heart. (Psalm 97:11)

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There is a light. What makes it shine?
When I do right, it becomes mine.
Straight from the heart, happiness grows.
Where there's a light, life overflows.

There is a seed. What makes it grow?
Where it will lead, there I must go.
Straight from the heart, the truth never fails.
Where there's a light, justice prevails.

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God of all generations, make us honest enough to recognize our transgressions, big enough to admit them, and strong enough to forsake them.

Humble us by showing us what we are; exalt us with a vision of what we may yet grow to be.

Keep us ever mindful of our dependence upon You, and help us to understand Your desires for us.

United with You in a holy partnership, may we dedicate our lives to the repair of Your world.

Help us create homes filled with joy and harmony, and to labor for peace among communities and nations.

On this sacred night, grant us atonement, and help us to find serenity within ourselves.

Kindle within us the fires of faith, and set aglow our courage to live the words we pray.

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In this spirit, eight hundred years ago, Rabbi Meir of Rothenberg transformed his congregation into a legal body on Yom Kippur. So, too, do we come together on this night as a holy community, transforming our sanctuary into a court for the Jewish soul.

בִּישׁוּבָהּ שֶׁל מַעֲלָה וּבִישׁוּבָהּ שֶׁל מַטָּה,
עַל יְדֵעַת הַמָּקוֹם וְעַל יְדֵעַת הַקָּהָל,
אָנוּ מִתְּרִין לְהִתְפַּלֵּל עִם הָעֲבָרִיִּים.

By the authority of the heavenly court, and by the authority of the earthly court, with the knowledge of the ever-present God, and with the knowledge of this congregation, we welcome all to pray with our community and declare it proper to pray with others who have wronged either God or other human beings.

All vows, promises, and commitments we made since last Yom Kippur and in the years before – may we be given strength to keep them.

Our marriage vows:

*May they endure through dark days and dull days, through fatigue and anger.
May our love and trust prove strong enough to last.*

Our vows for good health, to exercise, to diet:

*May we take our own lives seriously enough to heed them;
caring for our bodies in the midst of the pressures of our daily lives.*

The promises we make to expand our minds and nourish our spirits:

May we be strong enough to let this year be a year of study and of prayer.

Our commitments to family and to friends, pledges of *tzedakah*; vows to work for others:

*May we be as compassionate and generous as our tradition
teaches we should be.*

Our God, and God of our ancestors, we mean in all seriousness the vows we make to You, and to ourselves.

*But even as we vow, we are conscious of how last time we failed. The guilt of
our failures weighs heavily upon us. We have sinned, we have transgressed, we
have acted deceitfully.*

כָּל נִדְרֵי וְאֶסְרֵי וְחֻרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת, דִּנְדָּרָנָא
וְדִאֲשְׁתַּבְּעָנָא, וְדִאֲחֻרְמָנָא וְדִאֲסֻרָנָא עַל נַפְשִׁתָנָא, מִיּוֹם כְּפָרִים זֶה עַד יוֹם
כְּפָרִים הֵבֵא עָלֵינוּ לְטוֹבָה, כְּלֵהוּן אֲחֻרְטָנָא בְּהוּן. כְּלֵהוּן יְהוּן שָׁרָן, שְׁבִיקוּן
שְׁבִיתוּן, בְּטָלִין וּמִבְטָלִין, לֹא שְׁרִירִין וְלֹא קִיּמִין. נִדְרָנָא לֹא נִדְרֵי, וְאֶסְרָנָא
לֹא אֶסְרֵי, וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

Kol ni-drei v'e-sa-rei va-cha-ra-mei v'ko-na-mei v'chi-nu-yei v'ki-nu-sei
 u'sh'vu-ot. Din-dar-na u'd'ish-ta-ba-na u'd'a-cha-reim-na v'di-a-sar-na
 al naf-sha-ta-na. Mi Yom Ki-pu-rim zeh ad Yom Ki-pu-rim ha-ba a-lei-nu
 l'to-va. Kul-hon ee-cha-rat-na v'hon. Kul-hon y'hon sha-ran,
 sh'vi-kin, sh'vi-tin b'tei-lin u'm'vu-ta-lin, la sh'ri-rin v'la ka-ya-min.
 Nid-ra-na la nid-rei, ve-e-sa-ra-na la e-sa-rei, u'sh'vu-a-ta-na la
 sh'vu-ot.

* * *

We stand here before You, God of our ancestors, a congregation seeking to pray, asking
 for Your forgiveness.

*We pray to You, this day: unsettle us. Make us genuine; make us serious; make
 us concerned; make us responsive and responsible. Make us change so that
 others will be able to forgive us, so that we will be able to forgive ourselves.*

בְּרַחוּ אֶת יְיָ הַמְּבָרֵךְ:

Bar-chu et Adonai ha-m'vo-rach.

Praise be Adonai to whom all praise is due.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

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

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בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עַרְבִים, בְּחֻקְהָ
 פִּתְחֵי שַׁעַרִים, וּבִתְבוּנָה מְשֻׁנָּה עֲתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסְדִּיר אֶת
 הַפּוֹכְבִּים, בְּמִשְׁמְרוֹתֵיהֶם בְּרֻקִּיעַ כְּרֻצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי
 חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
 לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ
 אַתָּה יְיָ, הַמַּעְרִיב עַרְבִים:

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, a-sher bi-d'varo
ma-a-riv a-ra-vim. B'choch-ma po-tei-ach sh'a-rim, u-vit'vu-na m'sha-neh i-tim,
u-ma-cha-lif et haz'ma-nim, u-m'sa-deir et ha-ko-cha-vim b'mish-m'ro-tei-hem
ba-ra-ki-a kir-tso-no. Bo-rei yom va-lai-la, go-leil or mi-p'nei cho-shech,
v'cho-shech mi-p'nei or, u-ma-a-vir yom u-mei-vi lai-la, u-mav-dil bein yom
u-vein lai-la, Adonai tz'va-ot sh'mo. Eil chai v'ka-yam, ta-mid yim-loch
a-lei-nu, l'o-lam va'ed. Ba-ruch A-tah Adonai, ha-ma-a-riv a-ra-vim.

In the beginning, You made a simple world: day and night, water and earth, plants and animals. But now You create galaxies beyond systems in the unending curve of space. Now we know You create with subtlety the invisible atom with its secret heart of power. You create, with delicacy, the cell; splitting, becoming life. Filled with joy, You make a human being; a whole world, mysterious, delicate, and violent.

Overflowing with joy, You create myriads of people, fling galaxies across space, sowing them with countless kinds of life. Your love - massive, cosmic, joyful - explodes around us, as in the beginning, in a burst of light, a rush of waters, in the cry of birth, and in ourselves.

* * *

If you're lost, you feel afraid, and you don't know what to say, then listen, listen to our God. Is there a question on your mind? Is the answer hard to find? Then listen, listen to our God.

Listen with all your heart and soul, and with all your might; write them and learn them and teach them well. Every morning and night; close your eyes and listen.

Quiet yourself; there's nothing to say, stop all the chatter that gets in the way, and listen, listen to our God.

When the wind and the thunder finally disappear, there's still a voice that you can hear, if you listen, listen to our God.

You can hear it from the top of the highest hill, or from the valley below. It can come from the edge of the universe; it can come from within your soul. Close your eyes and listen.

* * *

Your power is vast, Adonai, renewing life against all odds. You nourish life with compassion, renewing all life with mercy profound. Supporting the fallen, healing the sick, releasing the captive, and even this: Upholding faith with those who sleep in the dust. Who is like you, Source of might! Who resembles You, Sovereign who takes life, who gives life, who sows deliverance? Who is like You, Merciful One, mercifully remembering Your creatures for life? Truly, You revive our lives. Blessed are You, Eternal, the One who renews life.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדְשֶׁיךָ בְּכָל יוֹם יִהְיֶה לְךָ, סֶלָה.
בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

A-tah ka-dosh v'shim-cha ka-dosh u'k'do-shim b'chol yom y'hal'lu-cha
se-la. Ba-ruch A-tah Adonai, ha-melech ha-ka-dosh.

You are holy, Your name is holy, and all who are holy declare Your holiness each day.
Blessed are You, the Awesome One, the holy Sovereign.

* * *

On Yom Kippur, at Neilah, the Book of Remembrance is sealed. It speaks for itself.

*For each of us has signed this Book with our own deeds.
This is the sobering truth, which both frightens and consoles us.*

Each of us is an author, writing with deeds, in life's Great Book.

And to each You have given the power to write lines that will never be lost.

No song is so trivial, no story is so commonplace,

No deed is so insignificant that it is not recorded.

No kindness is ever done in vain; each mitzvah leaves its imprint.

All our deeds, the good and the bad, are noted and remembered.

So help us to remember always that what we do will live forever;

That the echoes of the words we speak will resound until the end of time.

May our lives reflect this awareness; may our deeds bring no shame or reproach.

*May the entries we make in the Book of Remembrance
be ever acceptable to You.*

* * *

רְצֵה, יי אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל וְתַפְלְתָם בְּאַהֲבָה תִקְבֵּל וְתִהְיֶה לְרִצּוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יי שְׁאוֹתֶךָ לְבִדּוֹךְ בִּירְאָה
נִעְבֹּד.

R'tzei Adonai E-lo-hei-nu, b'a-m'cha Yisraeil u-t'fi-la-tam b'a-ha-va
t'ka-beil, u't'hi l'ra-tzon ta-mid a-vo-dat Yisraeil a-me-cha. Ba-ruch A-tah
Adonai she-o-t'cha l'va-d'cha b'yir-a na-a-vod.

Look with favor, Adonai, upon us, and may our service be acceptable to You. Blessed is
the Eternal God, whom alone we serve with reverence.

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Too often we waste this world; too often we squander time on the trivial.

Help us, Creator, to embrace the enduring.

Too often we follow the foolish and the wicked; too often we follow
the mockers and the arrogant.

Help us, Eternal One, to honor humility.

Too often we accept apathy and unconcern; too often we are blind
to the miracles of life.

Protect us, Source of Strength, from dullness and routine.

Too often we limit our lives to the profane; too often we ignore the treasures of Torah.

Inspire us, Soul of our Souls, with a sense of the sacred.

Too often we succumb to cynicism; too often we wallow in worthlessness.

Inspire us, Holy One, with the blessings of Your truth.

Too often we speak slander and violence; too often we falter in our faithfulness.

*Help us, Compassionate One, to help others. Protect us, Healer,
from callousness.*

Inspire us, Merciful One, with kindness. Protect us, Eternal, from indifference.

*Help us to open our eyes to Your truth. Help us to open our hearts to
Your Torah. Help us to open our lives to You.*

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מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר
חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שְׂבָבֶל יוֹם עֲמֻנוּ,
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶל עֵת, עָרַב וְבָקֵר וְצֹהָרִים, הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמָּרְחֵם כִּי לֹא תִמּוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

Mo-dim a-nach-nu lach, sha-A-tah Hu, Adonai E-lo-hei-nu vei-lo-hei
a-vo-tei-nu, l'o-lam va-ed. Tzur cha-yei-nu, ma-gein yish-ei-nu, A-tah
Hu l'dor va-dor. No-de l'cha u-n'sa-peir t'hi-la-te-cha. Al cha-yei-nu,
ha-m'su-rim b'ya-de-cha, v'al nish-mo-tei-nu ha-p'ku-dot Lach, v'al
ni-se-cha she-b'chol yom i-ma-nu, v'al nif-lo-te-cha v'to-vo-te-cha
she-b'chol eit, e-rev va-vo-ker v'tzo-ho-ra-yim. Ha-tov, ki lo cha-lu
ra-cha-me-cha; v'ham-ra-cheim, ki lo tam-mu cha-sa-de-cha mei-o-lam
ki-vi-nu Lach.

אֲשַׁמְנוּ בַּגְּדָנוּ גִּזְלָנוּ דִּבְרָנוּ דָּפִי. הֶעֱוִינוּ וְהִרְשָׁעֵנוּ וְדָנוּ חֲמִסָּנוּ טָפְלָנוּ
שָׁקֵר. יַעֲצָנוּ רָע, כִּזְבָּנוּ לָצֵנוּ מְרִדָּנוּ נֶאֱצָנוּ סָרְרָנוּ עֵינֵנוּ פִּשְׁעֵנוּ צָרְרָנוּ
קִשְׁיֵנוּ עָרְף. רִשְׁעֵנוּ שְׁחָתָנוּ תַּעֲבָנוּ תַּעֲנִינוּ תַּעֲתָעֵנוּ.

A-sham-nu, ba-gad-nu, ga-zal-nu, di-bar-nu do-fee. He-e-vi-nu, v'hir-shah-nu,
zad-nu, cha-mas-nu, ta-fal-nu she-ker. Ya-atz-nu rah, ki-zav-nu, latz-nu,
ma-rad-nu, ni-atz-nu, sa-rar-nu, ah-vi-nu, pa-sha-nu, tza-rar-nu, ki-shi-nu oh-ref.
Ra-sha-nu, shi-chat-nu, ti-av-nu, ta-i-nu, ti-ta-nu.

Of these things we have been guilty: we have Acted out of malice; we have Back-bitten; we have been Contemptuous of others; we have Double-crossed; we have given Evil advice; we Falsified the truth; we have Gloated over our achievements; we have Hated wrongdoers; we have been Insolent; we have Jeered convictions not our own; we have Knifed friends in the back; we have Lost our self-control; we have Manipulated; we have Nullified the humanity of others; we have Oppressed our brothers and sisters; we have told Petty lies; we have Quietly acquiesced in wrong; we have Refused to back down from positions we could see were incorrect; we have Sneered at serious matters; we have Trifled with other humans; we have Usurped others' positions; we have practiced Violence; we have blindly supported War; we have committed X-number of sins of which we have not been aware; we have said Yes when we should have cried out no; we have lacked the Zeal to struggle for our convictions.

* * *

We confess our moral failures:

For the sin which we have committed by spurning parents and teachers,

*Fearful that acceptance of their guidance and authority implies
a lessening of our own worth.*

For the sin which we have committed by wronging our neighbors,

*Regarding them as tools to be used or strangers to be ignored,
rather than as fellow-creatures.*

For the sin which we have committed by envy,

Minimizing our own blessings while exaggerating the good fortune of others.

For the sin which we have committed by hardening our hearts,

Fearful of showing compassion lest others think of us as weaklings.

For the sin which we have committed by denying and lying,

Because we did not have the fortitude to acknowledge the truth.

For the sin which we have committed by bribery,

*Trying to get special favors for ourselves or our children,
regardless of the law or of the common good.*

For the sin which we have committed by slander and tale-bearing,

Building up our own importance by belittling others and showing off.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כִּפֹּר-לָנוּ.

V'al ku-lam E-lo-ha s'li-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.

For all these sins, whether committed inadvertently or with intent, may we seek forgiveness and may we be forgiven.

* * *

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבֶהָ. חֲדַשׁ יְמֵינוּ כְּקֶדֶם.

Sh'ma ko-le-inu, Adonai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil
b'ra-cha-mim u'v'ra-tzon et t'fi-la-tei-nu. Ha-shi-vei-nu, Adonai,
ei-le-cha, v'na-shu-va. Cha-deish ya-mei-nu k'ke-dem.

Hear our voice, Eternal One. Have compassion upon us and, with that compassion, accept our prayer. Help us to return to You; then truly shall we return. Renew our days as in the past.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, hear our plea.

אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

Avinu Malkeinu, have mercy upon us and our children.

אָבִינוּ מַלְכֵנוּ, כִּלְה דָּבָר וְחָרֵב וְרָעָב מֵעָלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כִּלְה כָּל צָר וּמִשְׁטֵיץ מֵעָלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, enter us into the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדֹשׁ עָלֵינוּ שָׁנָה טוֹבָה.

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

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמּוֹנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, have compassion on us, for we are not perfect. Deal with us in both justice and mercy so we may be renewed.

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 tz'da-ka v'che-sed v'ho-shi-ei-nu.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמִיָּה וְחַיִּים
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba.
B'al-ma di-v'ra chir-u-tei, v'yam-lich mal-chu-tei
b'cha-yei-chon u'v'yo-mei-chon u'v'cha-yei d'chol beit Yisraeil,
ba'a-ga-la u'viz-man ka-riv, v'im-ru: Amen.

Y'hei sh'mei ra-ba m'va-rach l'a-lam ul'al-mei al'ma-ya.

Yit'ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei,
v'yit-ha-dar v'yit-a-leh, v'yit-ha-lal sh'mei d'Ku-d'sha, b'rich Hu.
L'ei-la min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta
da'a-mi-ran b'al-ma, v'im-ru: Amen.

Y'hei sh'la-ma raba min sh'ma-ya v'cha-yim
a-lei-nu v'al kol Yisraeil, v'im'ru: Amen.

O-seh sh-alom bim-ro-mav, hu ya'a-seh sha-lom
a-lei-nu v'al kol Yisraeil, v'im-ru: Amen.

The day has come to take an accounting of our lives.

*Have I dreamed of late
of the person I want to be,
of the changes I would make
in my daily habits,
in the way I am with others,
in the friendship I show my friends, my family,
in the regard I show my father and mother?*

We have remained chained, too often, to less than what we could be.
But the day has come to take an accounting of our lives.

*I need to come in touch with who I really am;
not my titles; not my possessions or money;
not with the power that is mine.*

*Did I try to be a comfort, a source of honor?
Did I risk to change the world?
So long as I have breath
I know I have the strength
to bring me closer to who I want to be.*

The day has come to take an accounting of our lives.

* * *

The fruit of prayer is to be found in the human spirit.

*Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to
parched fields.*

But prayer can mend a broken heart, lift up a discouraged soul, and strengthen a
weakened will.

*Prayer can give hope to the despairing and the lonely. It diminishes feelings of
melancholy and worthlessness.*

The effect of prayer is quietness, confidence, and inner peace.

* * *

We are grateful each morning for the rest that has come after yesterday's tasks were done.

We are grateful each morning for the fresh promise of a new day - a day of new experiences, of warmth and friendship, of new tasks undertaken, new fruits planted, of efforts brought to fruition, and of bountiful harvests reaped.

We are grateful for the creative and nurturing capacities we have been granted: for the compassion to sense those in fear, in hunger and in pain; for the opportunity to share some of our bounty with those less fortunate.

We are grateful each morning for the light of a new day.

ברוך אתה יי, אלהינו מלך העולם, יוצר אור, ובורא חושך, עשה שלום
ובורא את הכל: המאיר לארץ ולדירים עליה ברחמים. ובטובו מחדש
בכל יום תמיד מעשה בראשית: מה רבו מעשיו יי. כלם ברכמה עשית,
מלאה הארץ קניינה: תתברך יי אלהינו על שבח מעשה ידיך, ועל מאורי
אור שעשית. יפארוך סלה. ברוך אתה יי יוצר המאורות.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, yo-tzeir or
u-vo-rei cho-shech, o-seh sha-lom u-vo-rei et ha-kol. Ha-mei-ir
la-a-retz, v'la-da-rim a-le-ha b'ra-cha-mim, uv-tu-vo m'cha-deish b'chol
yom ta-mid ma-a-sei v'rei-sheet. Mah ra-bu ma-a-se-cha Adonai,
ku-lam b'choch-ma a-si-ta, mal-ah ha-a-retz kin-ya-ne-cha.
Teet-ba-rach Adonai E-lo-hei-nu, al she-vach ma-a-sei ya-de-cha v'al
m'o-rei or, she-a-si-ta y'fa-a-ru-cha, se-la. Ba-ruch A-tah A-do-nai,
yo-tzeir ha-m'o-rot.

* * *

Flood us with Your light, let Your Torah seize our hearts, and unite us to revere Your name. Infuse our deeds with holiness, radiant with passion for life. May Your mercy ever sustain us with the wisdom of Torah. O Holy One, we bless You, for Your blessed gift of love.

בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Ba-ruch A-tah Adonai, ha-bo-cheir b'a-mo Yisraeil b'a-ha-va.

* * *

Listen! Because I know You will hear me as I fear this unknown I must enter,
surrendering my self, my authority, if only for a brief while.

Listen! Because I know You will hear as I praise You now.

Listen! Because I know You are there: hearing me, warming me, renewing me, leading
me through this time to a place of health and vigor.

* * *

If you're lost, you feel afraid, and you don't know what to say,
Then listen, listen to our God.
Is there a question on your mind? Is the answer hard to find?
Then listen, listen to our God.

Listen with all your heart and soul, and with all your might;
Write them and learn them and teach them well every morning and night.
Close your eyes and listen.

Quiet yourself; there's nothing to say, stop all the chatter that gets in the way;
And listen, listen to our God.

When the wind and the thunder finally disappear,
There's still a voice that you can hear, if you listen, listen to our God.

You can hear it from the top of the highest hill, or from the valley below.
It can come from the edge of the universe; it can come from within your soul.
Close your eyes and listen.

* * *

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

Who shall be pierced by envy, and who shall be torn by resentment;

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

Who shall hunger for approval, and who shall be stuffed with selfishness;

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

Who shall be poor in their own eyes, and who shall be rich in mitzvot;

Who shall be serene, and who shall be distraught;

*Who shall stand out as a Jew, and who shall fade away,
forgetting who they are;*

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

Who shall be open-minded, and who shall be tight-fisted;

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

Who shall be truly alive, and who shall merely exist.

But Yom Kippur has not ended, the doors are not yet closed.

*We can yet change our future, for we are a people that does not
resign itself to fate.*

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

וַיִּתְּנָהּ תִּלְקַף קִדְשֵׁת הַיּוֹם, כִּי הוּא נֹרָא וְאִיוֹם; וּבֹו תִּנְשָׂא מִלְּכוּתָהּ, וַיִּכּוֹן
בְּחֶסֶד כְּסָאָהּ, וַתֵּשֶׁב עָלָיו בְּאַמֶּת. אָמֶת כִּי אֶתָּה הוּא דִּין וּמוֹכִיחַ, וַיִּוֹדַע
וְעַד, וְכוֹתֵב וְחוֹתֵם. וְסוֹפֵר וּמוֹנֵה, וַתִּזְכּוֹר כָּל הַנְּשָׁפוֹתָיו וַתִּפְתַּח אֶת סֵפֶר
הַזְּכוֹנוֹת, וַיִּמְאֲלֵיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

* * *

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמוּן.

B'Rosh Ha-sha-nah yi-ka-tei-vun, u'v'Yom Tzom Ki-pur yei-cha-tei-mun.

כְּמָה יַעֲבִירוּן, וְכִמָּה יִבְרֹאוּן. מִי יִחְיֶה, וּמִי יָמוּת. מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ. מִי
בְּאֵשׁ, וּמִי בַּמַּיִם. מִי בַּחֲרֵב, וּמִי בַּחֲיָה. מִי בְרַעֲב, וּמִי בְצָמָא. מִי בְרַעַשׁ, וּמִי
בַּמִּגָּדָה. מִי בַּחֲנִיקָה, וּמִי בַּסְּקִילָה. מִי יָנוּחַ, וּמִי יָנוּעַ. מִי יִשְׁקֹט, וּמִי יִטְרֹף.
מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר. מִי יַעֲנֶה, וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל, וּמִי יָרוּם.
וַתִּשׁוּבָה וַתִּפְלֶה וַצְדָקָה מַעֲבִירִין אֶת רֵעַ הַגִּזְרָה.

U't'shu-va u't'fi-la u'tz'da-ka ma'a-vi-rin et ro-a ha-g'zei-ra.

But *teshuvah*, *tefilah*, and *tzedakah* make it easier to face the world, make it easier to confront what life holds in store, and make it easier to face ourselves.

Teshuvah: Repentance.

To look within ourselves, to change what can be changed, to repair what can be repaired, to reconcile what can be reconciled, to let go.

Tefilah: Prayer.

Developing our awareness of the Source of all life by knowing the blessings of life and sharing those blessings with each other, asking for forgiveness, proclaiming our aspirations for wholeness, singing when it's right to sing, crying when we need to cry, and reflecting regularly.

Al chet shechatanu l'fanecha... For the sin we have sinned before You...

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסֵתֶר,

...ba-ga-lu-ee u'va-sah-ter.

For the sin we have sinned openly or secretly.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,

...b'da'at u'v'mir-mah.

For the sin we have sinned knowingly and deceitfully.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.

...b'cha-chash u'v-cha-zav

And for the sin we have sinned by denying and lying.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,

...b'la-tzon.

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשּׁוֹן הָרַע,

...bil-shon ha-rah.

For the sin we have sinned by slander.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשְׁאֵל וּבְמַתָּן.

...b'ma-sah u'v'-ma-tan.

And for the sin we have sinned in business.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן,

...bin-ti-yat ga-ron.

For the sin we have sinned by an arrogant attitude.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

...b'zil-zul ho-rim u'mo-rim.

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

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע.

...bitz-di-yat rei-ah.

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוּת עֵין,

...b'tza-rut a-yin.

For the sin we have sinned by envy.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה,

...b'za-don u'vish-ga-ga.

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

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

...b'chi-lul ha-shem.

And for the sin we have sinned by disgracing the Jewish people, our beliefs and heritage.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרַכִּילוּת,

...bir-chi-lut.

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֵן,

...b'sin-at chi-nam.

For the sin we have sinned by groundless hatred.

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה,

...b'ma-a-chal u'v'mish-teh.

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

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֵּר-לָנוּ.

V'al ku-lam E-lo-ha s'li-chot, s'lach la-nu, me-chal la-nu, ka-per la-nu.

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

* * *

In these ways we diminish ourselves and harm others:

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

In these ways we diminish ourselves and harm others:

*By pretending emotions we do not feel,
By using the sins of others to excuse our own,
By denying our responsibility for our own misfortunes,
By refusing to admit our share in the troubles of others.*

In these ways we diminish ourselves and harm others:

*By condemning in our children the faults we tolerate in ourselves,
By condemning in our parents the faults we tolerate in ourselves,
By remembering the price of things and forgetting their value,
By sacrificing the truth to protect our egos,
By desiring to be served rather than serving others,
By feeling Jewish and doing so little about it.*

In these ways we diminish ourselves and harm others:

*By lying to gain advantage,
By using people as stepping-stones to our own needs,
By manipulating those we claim to love.*

In these ways we diminish ourselves and harm others:

*By treating with arrogance those who are vulnerable,
By seeking out those we can feel superior to,
By diluting our Jewish heritage so that it cannot be passed on,
By erecting borders and finding them satisfying,
By remaining silent in the face of evil.*

וְעַל כָּל־אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר-לָנוּ.

V'al ku-lam E-lo-ha s'li-chot, s'lach la-nu, me-chal la-nu, ka-per la-nu.

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

* * *

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, חֲדָשׁ יְמֵינוּ בְּקֶדֶם.

Sh'ma ko-le-inu, Adonai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil
b'ra-cha-mim u'v'ra-tzon et t'fi-la-tei-nu. Ha-shi-vei-nu, Adonai, ei-le-cha,
v'na-shu-va. Cha-deish ya-mei-nu k'ke-dem.

Hear our voice, Eternal One. Have compassion upon us and, with that compassion,
accept our prayer. Help us to return to You; then truly shall we return. Renew our days
as in the past.

* * *

Avinu Malkeinu, we pray for life. Bless us, once more, with a year of life so that we may be privileged to complete the year we have just begun.

Despite the burdens and the heartbreaks, the pains and perils, we want to live; we ask to be sealed in the Book of Life.

But even as we pray that years may be added to our lives, we ask that true life may be added to our years.

May the New Year be for us a time for enhancing the quality of our lives, enriching their content, deepening their meaning.

Help us to keep our minds alive. May we be open to new ideas, entertain challenging doubts, re-examine long-held opinions, nurture a lively curiosity, and strive to add to our knowledge.

Help us to keep our hearts alive. May we develop greater compassion, be receptive to new friendships, and grow more sensitive to those who surround us.

Help us to keep our souls alive. May we be more responsive to the needs of others, less vulnerable to consuming greed, more attentive to the craving for fellowship, and more devoted to truth.

Help us to keep our spirits alive. May we face the future with confidence, knowing that every age has its unique joys and satisfactions, each period in our lives a glory of its own.

Help us keep our faith alive. May we be sustained by the knowledge that You have planted within us life eternal and have given us the power to live beyond our years.

Whether our years be few or many, help us to link our lives to the life of our people and to our eternal faith.

אָבינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, hear our plea.

אָבינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

Avinu Malkeinu, have mercy upon us and our children.

אָבינוּ מַלְכֵנוּ, כִּלְה דְּבַר וְחָרֵב וְרָעָב מֵעָלֵינוּ.

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

אָבינוּ מַלְכֵנוּ, כִּלְה כָּל צָר וּמִשְׁטֵיץ מֵעָלֵינוּ.

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

אָבינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, enter us into the Book of Life.

אָבינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, renew our faith in the future that we may make the coming year truly a Shanah Tovah, a year of goodness.

אָבינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

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 tz'da-ka v'che-sed v'ho-shi-ei-nu.

צור ישראל, קומה בעזרת ישראל, ופדה כנאמך יהודה וישראל.
גאלנו יי צבאות שמו, קדוש ישראל. ברוך אתה יי גאל ישראל:

Tzur Yisraeil, ku-ma b'ez-rat Yisraeil, u'f'-dei cheen-u-me-cha Y'huda
v'Yisraeil. Go-a-lei-nu, Adonai Tz'va-ot, sh-mo, ka-dosh Yisraeil.
Ba-ruch A-tah Adonai, ga'al Yisraeil.

* * *

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

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

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

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

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

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

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

We seek to do a few more mitzvot, to share a few more simchas, to be at one with ourselves, our values and our dreams, as well as being at one with our people, our traditions and our God.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai, s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Eternal God, open up my lips, that my mouth may declare Your glory.

שְׁמַע קוֹלֵנוּ וְנָשׁוּבָה.

Sh'ma ko-lei-nu v'na-shu-va.

Hear our voices and we will return to You.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאֲמָהוֹת, וּמֵבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba-ruch Atah Adonai E-lo-hei-nu, vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu.
E-lo-hei Avraham, E-lo-hei Yitzchak, vei-lo-hei Yaakov, E-lo-hei Sara,
E-lo-hei Rivka, E-lo-hei Leah, vei-lo-hei Rachel. Ha-Eil ha-ga-dol
ha-gi-bor v'ha-no-rah, Eil eil-yon, go-meil cha-sa-dim to-vim v'ko-nei
ha-kol v'zo-cheir chas-dei a-vot v'i-ma-hot, u'mei-vi g'u-lah liv-nei
v'nei-hem l'ma-an sh'mo b'a-ha-vah.

זָכְרֵנוּ לְחַיִּים, מְלֶךְ חַפְּץ בְּחַיִּים,
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zoch-rei-nu l'cha-yim, Me-lech cha-feitz ba-cha-yim.
V'chot-vei-nu b'Sei-fer ha-Cha-yim, l'ma'an-cha, E-lo-him chayim.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בָּרוּךְ אַתָּה יְיָ, מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

Me-lech o-zeir u'mo-shi-a u-ma-gein.
Ba-ruch A-tah Adonai, ma-gein Avraham, v'ez-rat Sara.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וְדִבֶּר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Ki Mi-Tzi-yon tei-tzei To-rah u'd'var Adonai mi-ru-sha-la-yim.
Ba-ruch she-na-tan To-rah l'a-mo Yisraeil bi-k'du-sha-to.

From out of Zion shall come forth Torah, and the word of the Eternal from Jerusalem.
Blessed be the One who gave the holy Torah to Your people, Israel.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Sh'ma Yisraeil, Adonai E-lo-hei-nu, Adonai E-chad!
E-chad E-lo-hei-nu, ga-dol A-do-nei-nu, ka-dosh sh'mo.

Hear O Israel, the Eternal our God, the Eternal is One!
Our God is One, the Eternal is great, holy is God's name.

גָּדְלוֹ לֵי אֱתֵי, וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

Gad-lu l'Adonai i-ti, u'n-ro-m'ma sh-mo yach-dav.

Let us praise God and exalt God's name, together.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ: לְךָ יְיָ הַמְּלִכָה וְהַמְּתִנְשָׁא לְכָל לְרִאשׁ:

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

Yours, Eternal, is the greatness, the power, the harmony, the victory, and the glory. For
all that is in heaven and earth is Yours. To You, Eternal, is the reign; You are supreme
over all.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחוּוּ לְהַר קֹדֶשׁ, כִּי קֹדֶשׁ יְיָ אֱלֹהֵינוּ:

Ro-m'mu Adonai E-lo-heinu, v'hish-ta-cha-vu l'har kod-sho,
ki ka-dosh Adonai E-lo-heinu.

Exalt the Eternal our God, and bow down before the holy mountain, for holy is the
Eternal our God.

Blessing Before the Reading of the Torah

Bar-chu et Adonai ha-m'vo-rach!

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Ba-ruch A-tah, Adonai E-lo-hei-nu,

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

Me-lech ha-o-lam,

מֶלֶךְ הָעוֹלָם

a-sheer ba-char ba-nu mi-kol ha'a-mim,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

v'na-tan la-nu et To-ra-to.

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Ba-ruch A-tah, Adonai, no-tein ha-To-rah.

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Let us bless the Eternal One Who is to be blessed.

Blessed is the Eternal One Who is blessed now and forever.

Blessed are You, Eternal our God, Sovereign of the universe, Who has chosen us from
among the peoples, giving us this Teaching. Blessed are You, Eternal One, who gives
the Torah.

דברים כט:ט-יד, ל:א-כ

ט אתם נצבים היום כלכם לפני יהוה אלהיכם ראשיכם שבטיכם זקניכם ושוטריכם כל איש ישראל: י טפכם נשיכם וגרף אשר בקרב מחנה מהטב עזיף עד שאב מימיה: יא לעברף בברית יהוה אלהיך ובאלתו אשר יהוה אלהיך פרת עמך היום: יב למען הקים אתך היום | לו לעם והוא יהיה לך לאלהים כאשר דבר לך וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב: יג ולא אתכם לבדכם אנכי פרת אתי הברית הזאת ואתי האלה הזאת: יד כל אתי אשר ישנו פה עמנו עמד היום לפני יהוה אלהינו ואת אשר איננו פה עמנו היום: **לא** פי המצוה הזאת אשר אנכי מצוה היום לאינפלות הוא ממך ולא ירחק הוא: יב לא בשמים הוא לאמר מי יעלה לנו השמימה ויסקה לנו וישמענו אתה ונעשנה: יג ולא מעבר לים הוא לאמר מי יעבר לנו אליעבר הים ויסקה לנו וישמענו אתה ונעשנה: יד פירקוב אלהיך הדבר מאד בפיה ובלבבך לעשותו: טו ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע: טז אשר אנכי מצוה היום לאהבה את יהוה אלהיך ללכת בדרךיו ולשמר מצותיו וחקתיו ומשפטיו וחיות ורבות וברכה יהוה אלהיך בארץ אשריאתה באשמה לרשתה: יז ואם יפנה לבבך ולא תשמע וגדחת ושתחנות לאלהים אחרים געדתם: יח העדתי לכם היום כי אבד תאבדון לאיתאריכון ימים עליהאדמה אשר אתה עבר אתי הירדן לבוא שמה לרשתה: יט העדתי בכם היום את השמים ואת הארץ החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך: כ לאהבה את יהוה אלהיך לשמע בקלו ולדברקדכו כי הוא חיה וארץ ימיה לשבת עליהאדמה אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב לתת להם:

Deuteronomy 29:9-14, 30:11-20

⁹You stand this day, all of you, before the ETERNAL your God—your tribal heads, your elders and your officials, all the people of Israel, ¹⁰your children, your spouses, even the stranger within your camp, from woodchopper to waterdrawer—¹¹to enter into the covenant of the ETERNAL your God, which the ETERNAL your God is concluding with you this day, with its sanctions; ¹²to the end that God may establish you this day as God’s people and be your God, as the ETERNAL promised you and as the ETERNAL swore to your ancestors, Abraham, Isaac, and Jacob. ¹³I make this covenant, with its sanctions, not with you alone, ¹⁴but both with those who are standing here with us this day before the ETERNAL our God and with those who are not with us here this day.

¹¹Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. ¹²It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?” ¹³Neither is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?” ¹⁴No, the thing is very close to you, in your mouth and in your heart, to observe it.

¹⁵See, I set before you this day life and prosperity, death and adversity. ¹⁶For I command you this day, to love the ETERNAL your God, to walk in God’s ways, and to keep God’s commandments, God’s laws, and God’s rules, that you may thrive and increase, and that the ETERNAL your God may bless you in the land that you are about to enter and possess. ¹⁷But if your heart turns away and you give no heed, and are lured into the worship and service of other gods, ¹⁸I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. ¹⁹I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—²⁰by loving the ETERNAL your God, heeding God’s commands, and holding fast to God. For thereby you shall have life and shall long endure upon the soil that the ETERNAL swore to your ancestors, Abraham, Isaac, and Jacob, to give to them.

Blessing After the Reading of the Torah

Ba-ruch A-tah, Adonai, E-lo-hei-nu,

Me-lech ha-o-lam,

a-she-r na-tan la-nu To-rat e-met,

v'cha-yei o-lam na-ta b'to-chei-nu.

Ba-ruch A-ta, Adonai, no-tein ha-To-rah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת

וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed are You, Eternal our God, Sovereign of the universe, who has given us a teaching of truth, implanting within us eternal life. Blessed are You, Eternal One, who gives the Torah.

* * *

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאַמּוּתֵינוּ

Mi she-bei-rach a-vo-tei-nu m'kor ha-b'ra-cha l'i-mo-tei-nu

May the source of strength who blessed the ones before us, help us find the courage to make our lives a blessing. And let us say: Amen.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה לְאַמּוּתֵינוּ

Mi she-bei-rach i-mo-tei-nu m'kor ha-b'ra-cha la-a-vo-tei-nu

Bless those in need of healing with *r'fu-a sh'lei-ma*, the renewal of body, the renewal of spirit. And let us say: Amen.

* * *

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

V'zot ha-Torah a-she-r sam Moshe lif-nei B'nei Yisraeil
al pi Adonai b'yad Moshe.

This is the Teaching, which Moses placed before the children of Israel; God's word through the hand of Moses.

It is a tree of life to those who hold fast to it;

its supporters are happy.

Its ways are ways of pleasantness,

and all its paths are peace.

עץ חיים היא למחזיקים בה, ותמכיה מאשר.
דרכיה דרכי נועם, וכל נתיבותיה שלום.

Eitz cha-yim hi la-ma-cha-zi-kim ba, v'tom-che-ha m'u-shar.
D'ra-che-ha dar-chei no-am, ve-chol n'ti-vo-te-ha sha-lom.

השיבנו יי, אליך ונשובה, חדש ימינו בקדם.

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

Return us to You, Eternal One, and we will return; renew our days as of old.

* * *

Yizkor Service

We have come for Yizkor, to remember: To recall, as individuals, those whose lives were intertwined with ours in a personal bond, and to remember as a community those whose lives were ended because they were Jews. We, as individuals and as Jews, neither live nor die in isolation. We are part of a Jewish community; we are members of the Jewish people. Before we mourn our personal losses, we turn to the encompassing losses suffered by our people.

Every age has its martyrs: teachers, students, simple men and women whose faith gives strength to the weak and hope to the despairing. They live in us and in all the generations to come. They form a golden chain in history.

The destruction of six million of our people is not only a human tragedy, it is also a divine tragedy. The faith we had in humanity, the trust we had for the future, our confidence in culture and civilization – all these were also destroyed during the *Shoah*.

They lie in nameless graves in far off forests and abandoned fields; their ashes comingled at Auschwitz and Buchenwald, Bergen-Belsen and Babi-Yar, at Treblinka and Terezin. Yet they must not be forgotten. We shall remember them in their pain and their agony. We shall remember them as our own.

We remember them because the world would like to forget them. To forget how they cried for help and the nations overlooked them; how they tried to escape and the nations excluded them; how they died in the camps and the nations ignored them. And not just the victims of the Shoah. In every generation, Jews have died *al Kiddush HaShem*, for the sanctification of your Holy Name, just because they were Jews. Just because they believed in You.

* * *

What can we say? What can we do? How bear the unbearable, or accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of our days with the callous slaughter of the innocent, cut off before their time? They lived with faith, not all, but many, and surely many died with faith: faith in God, in life, in the goodness that even flames cannot destroy. May we find a way to the strength of that faith, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us. Let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.

We pray, O Source of Life, that Your Torah to which these, Your children, have borne witness in life and in death, sheds a renewed light in the hearts of all people, that all of them – nameless to us but known to You – shall not have suffered in vain.

אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ.
וְאֵף עַל פִּי שְׂוִיתִמְהִימָה עִם כָּל זֶה אָנִי מֵאֲמִין,
עִם כָּל זֶה אֶחָפֶּה לוֹ בְּכָל יוֹם שְׂיָבוֹא אָנִי מֵאֲמִין.

A-ni ma'a-min b'e-mu-na sh'lei-ma b'vi-at ha-ma-shi-ach.
V'af al pi sheh-yit-ma-mei-ah im kol zeh a-ni ma'a-min;
im kol zeh a-cha-keh lo be-chol yom sheh-ya-vo ani ma'a-min.

I believe with perfect faith in the coming of a better world. And even if the Messianic Age be delayed, still I believe. Through all of this, I will wait for it; every day I believe it will come.

* * *

We mourn for the suffering and the loss of our people even as we now turn our thoughts to those members of our own family and our congregational family whose loss is our loss.

O God, this hour revives in us memories of loved ones who are no more. What happiness we shared when they walked among us! What joy when, loving and loved, we lived our lives together!

Their memory is a blessing forever.

Months or years may have passed, yet we feel near to them. Our hearts yearn for them. Though the bitter grief has softened, duller pain abides, for the place where once they stood is empty now, forever. The links of life are broken. But the links of love and longing remain forever.

Their souls are bound up with ours forever.

We see them now with the eye of memory: their faults forgiven, their virtues grown larger. So does goodness live, and weakness fade from sight. We remember them with gratitude and bless their names.

Their memory is a blessing forever.

As we reflect upon those whose memory moves us this day, we seek consolation; we pray for the strength and the insight born of faith.

* * *

The eye is never satisfied with seeing; endless are the desires of the heart. We devise new schemes on the graves of a thousand disappointed hopes. Like Moses on Mount Nebo, we behold the Promised Land from afar but may not enter it. Our life, at its best, is an endless effort for a goal we never attain. Death finally terminates the struggle, and joy and grief, success and failure, all are ended. Like children falling asleep over their toys, we relinquish our grasp on earthly possessions only when death overtakes us. Master and servant, rich and poor, strong and feeble, wise and simple, all are equal in death. The grave levels all distinctions, and makes the whole world kin.

* * *

Adonai, what are we human beings that You should know about us, we children of the flesh that You should take account of us? A person is like vapor, our days as quickly passing as a shadow. In the morning we flourish and grow tall; in the evening we are cut down, dried up. You turn us to contrition saying, "Do teshuvah, children of the flesh!" Would that we were wise, and understood what will happen to us in the end, for when we die we take nothing away. Our glory will not descend along with us.

* * *

If I was one of those cut off too soon, after my death say this about me:

*There are people who die before their time,
leaving their poetry,
their song of life, unfinished.
What a shame!
There was another song to sing,
and now it's gone, gone forever!*

They had a harp -
A soul expressive and alive, and the poet within them
used all its strings to tell private thoughts, yet kept one secret hidden.
Round and round their fingers played, but
one string was mute to the end, silent to the very end.

*So the pain is very, very great!
There are people who die before their time
leaving a song unfinished.
There was another song to sing,
and now it's gone, gone forever!*

* * *

To the living, death is a wound. Its name is grief.
Its companion is loneliness.
Whenever it comes - whatever its guise,
even when there are no tears - death is a wound.

*But death belongs to life -
as night belongs to day
as darkness belongs to light
as shadows belong to substance
as the fallen leaf to the tree
death belongs to life.*

It is not our purpose to live forever.
It is only our purpose to live.

*It is no great mitzvah that one lives long.
It is a mitzvah only that a person's life was good.*

The light of life is a finite flame. Like the *Yahrtzeit* candle, life is kindled and it glows.
But soon it fades; its substance is consumed, and it is no more.

*In light we see; in light we are seen. The flame dances and our lives are full.
But as night follows day, the candle of our life burns down and sputters. There
is an end to the flame. We see no more, and are no more seen.*

Yet we should not despair, for we are more than a memory slowly fading into the
darkness. With our lives, we give life.

*Something of us can never die; we move in the eternal cycle of darkness and
death, of light and life.*

Psalm 23

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר. בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי עַל־מֵי מְנוּחֹת
יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בַּמַּעְגָּלִי-צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶף בָּגִיא
צִלְמוֹת לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי שְׁבִטָּךְ וּמִשְׁעֲנֶתְךָ הִמָּה יִנְחַמֵּנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צִרְרֵי דִשְׁנֶת בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָהּ. אֵף טוֹב וְחֹסֵד
יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.

*Adonai is my shepherd;
I shall not want.
You make me lie down in green pastures;
You lead me beside the still waters;
You restore my soul.
You lead me in straight paths for Your name's sake.
Yea, though I walk in the valley of the shadow of death,
I fear no evil, for You are with me.
Your rod and Your staff, they comfort me.
You set a table before me in the presence of my enemies.
You anoint my head with oil; my cup overflows.
Surely goodness and mercy shall follow me all the days of my life.
And I shall dwell in the house of the Eternal forever.*

* * *

Our generations are bound to one another when children remember their parents. Love becomes stronger than death when husbands and wives remember their mates; when parents remember their children. Memory conquers death's dominion when we remember our brothers, sisters and grandparents, other relatives and friends.

The deaths of those we now remember left gaping holes in our hearts. But we are grateful for the gift of their lives. We are strengthened by the blessings which they bequeathed to us, and by the memories that still comfort and sustain us, as we remember them.

* * *

In the rising of the sun and in its going down, we remember them.

In the opening of buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of the air, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

On holy days and on *Yahrtzeits*, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

* * *

Do not come when I am dead to sit beside a low green mound,
or bring the first daffodils because I love them so,
for I shall not be there.
You cannot find me there. Where will I be?

I will be reflected from the bright eyes of little children;
in the smile of a bride and groom under the chuppah;
in the flames of Shabbat candles;
and in the joy of a family simcha.

I will warm your hands through the flow of the winter fire;
I will soothe you with the drop of rain on the roof;
I will speak to you out of the wisdom of our sages,
and make your heart leap with the rhythm of a hora;
I will flood your soul with the flaming radiance of the sunrise,
and bring you peace in the tender rose and gold of the after-sunset.

All these have made me happy.
They are a part of me; I shall become a part of them.

* * *

The process of dying is painful, especially if it is prolonged.
But death itself is a transition- a transfer from here to there;
A recycling of the body and the soul.

Matter is never destroyed- only transformed.
So too does the soul evolve,
Higher and higher.
From instinct to inspiration;
From haughtiness to holiness;
From selfishness to service;
From individualism to union;
Until it returns home to the Soul of Souls -
The *Ein Sof* — the Infinite One.

Thus is the Divine Source of life
Magnified and sanctified.

In Memory of a Spouse

It was better when you were here, better when we could share. Now I walk our familiar ways expecting to see you; forgetful of what is. I cannot but sigh when I remember. There remains a place in me emptied by your loss, only partly filled by your memory. It is better to share, harder to be alone. Part of you will stay with me, hand and hand, still sharing, still caring, always.

In Memory of a Loved One or Friend

The days when we were together in happy companionship seem as yesterday. Yet my life continues to unfold while yours does not. Your loving friendship was my delight and support. It can never be replaced. Your warmth and your compassion abide with me still. I know by the way I live my life that part of you is in me, and will be always.

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת כנפי השכינה
עם קדושים וטהורים כזהר הרקיע מזהירים את נשמות יקרינו שהלכו
לעולמים. בעל הרחמים יסתירם בסתר כנפיו לעולמים ויצרור בצרור
החיים את נשמתם. יי הוא נחלתם. וינוחו בשלום על משכבם. ונאמר:
אמן.

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your *Shechinah* to our loved ones who have entered eternity. Master of Mercy, wrap them in Your holy presence, and may their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. May they rest in peace. And let us say: Amen.

It is a fearful thing to love what death can touch.

A fearful thing to love and then to lose.

A thing for fools, this.

Yet, *kadosh*, a holy thing, a holy thing to love.

For your life has lived in me. Your laugh once lifted me. Your word was gift to me. To remember this brings painful joy.

‘Tis a human thing, love; a holy thing to say *Kaddish*, to love what death has touched.

וְתִגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאַמִּירָן בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמִיָּה וְחַיִּים
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba.
B'al-ma di-v'ra chir-u-tei, v'yam-lich mal-chu-tei
b'cha-yei-chon u'v'yo-mei-chon u'v'cha-yei d'chol beit Yisraeil,
ba'a-ga-la u'viz-man ka-riv, v'im-ru: Amen.

Y'hei sh'mei ra-ba m'va-rach l'a-lam ul'al-mei al'ma-ya.

Yit'ba-rach v'yish-tabach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei,
v'yit-ha-dar v'yit-a-leh, v'yit-ha-lal sh'mei d'Ku-d'sha, b'rich Hu.
L'ei-la min kol bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta
da'a-mi-ran b'al-ma, v'im-ru: Amen.

Y'hei sh'lama raba min sh'ma-ya v'cha-yim
a-lei-nu v'al kol Yisraeil, v'im'ru: Amen.

O-seh sh-alom bim-ro-mav, hu ya'a-seh sha-lom
a-lei-nu v'al kol Yisraeil, v'im-ru: Amen.

Service for Yom Kippur Afternoon

אָן בעשור לחודש השביעי הנה יום הכפרים הוא מקרא קודש יהיה לכם
וענייתם את נפשותיכם והקרבתם אשה ליהוה.

"The tenth day of the seventh month will be for you a day of repentance; a holy assembly.
You shall afflict your souls and draw near to your God." (Lev. 23:27)

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

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

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

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

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

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

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

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

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

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

We are hungry for food today because we have chosen to fast. Yet we hunger for other things throughout the year. We hunger for love and affection. We hunger for other people to need us. We hunger to know that we are important to others. We hunger for dignity and self-respect. We hunger for a sense of purpose. We hunger to see good things in the world: courage, faith, kindness and love. Sustainer of Israel, help us to satisfy our hungers physically and spiritually, enable us to nourish others by giving of ourselves.

Be with us, O God of Israel, as we gather here in prayer on this Day of Atonement. Help us to be at one with You and with our neighbors. Help us, above all, to be at one with ourselves so that these precious days are not lost to pretense and self-deception.

Give us the strength to speak out honestly in prayer, and to know ourselves as we are: human beings sinned against and sinning. Keep us from blaming others or blaming You. Help us, instead, to accept the responsibilities of our lives so that we may grow in spirituality and goodness according to Your will.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Eternal God, open up my lips, that my mouth may declare Your glory.

שְׁמַע קוֹלֵנוּ וְנִשְׁוֹבָה.

Sh'ma ko-lei-nu v'na-shu-va.

Hear our voices and we will return to You.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמֵבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Ba-ruch Atah Adonai E-lo-hei-nu, vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu. E-lo-hei Avraham, E-lo-hei Yitzchak, vei-lo-hei Yaakov, E-lo-hei Sara, E-lo-hei Rivka, E-lo-hei Leah, vei-lo-hei Rachel. Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-rah, Eil eil-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol v'zo-cheir chas-dei a-vot v'i-ma-hot, u'mei-vi g'u-lah liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.

זָכְרֵנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zoch-rei-nu l'cha-yim, Me-lech cha-feitz ba-cha-yim, v'chot-vei-nu b'Sei-fer ha-Cha-yim, l'ma'an-cha, E-lo-him chayim.

מֶלֶךְ עֶזְרָר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Me-lech o-zeir u'mo-shi-a u-ma-gein.
Ba-ruch Atah Adonai, ma-gein Avraham, v'ez-rat Sara.

You are praised, Adonai,
Creator of all beings, Nurturer of our people,
God of our earliest mothers and fathers:
God of Abraham, of Isaac, of Jacob;
God of Sarah, of Rebecca, of Leah, of Rachel;
God of my grandparents and their children;
my God.

God as Moses saw You: great, powerful, awesome,
God beyond every description we can imagine,
God behind every good thing that happens in our day.
Remember us for life, O Sovereign who desires life.
Inscribe us in the Book of Life,
for Your sake, O Source of Life.
Creator of everything,
Preserver of our mothers' merits, our fathers' faith.

* * *

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים
בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקִיִּם אֲמוּנָתוֹ לִישׁוּי עֶפֶר, מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

A-tah gi-bor l'olam, Adonai, m'cha-yei ha-kol Atah, rav l'ho-shi-a.
M'chal-keil cha-yim b'cheh-sed, m'cha-yei ha-kol b'ra-cha-mim
ra-bim. So-meich nof-lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim
eh-mu-na-to li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-rot, u-mi
do-meh Lach, Meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach y'shu-a?

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

Mi cha-mo-cha, Av ha-ra-cha-mim, zo-cheir y'tzu-rav l'cha-yim b'ra-cha-mim?

ונאמן אתה להחיות הכל. ברוך אתה יי, מחיה הכל.

V'neh-eh-man A-tah l'ha-cha-yot ha-kol. Ba-ruch A-tah Adonai, m'cha-yei ha-kol.

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

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

Blessed are You, Eternal One, Who renews all life.

* * *

God's gift to us is the power and the freedom to choose. Humans are not angels nor are we robots. We are forever faced with choices of good and evil, blessings and curses. The struggle is ceaseless; the choice is ours.

We have been created with minds able to think good thoughts and hearts capable of good intentions. Often we fail to fulfill this capacity, to live up to the promise of God's pure gift.

We have been created with eyes, the blessing of sight, to see the world's beauty and the holiness of all its creatures.

Often we squander God's gift and look without seeing. Often we contaminate it, and let our eyes lead us astray.

We have been created with ears to hear sacred words, to hear sounds of wisdom, beauty and love.

Often we squander God's gift, and hear without listening. Often we debase it, by listening to gossip, obscenities and words of hatred.

We have been created with mouths and tongues, with the gift of speech that God gave to no other creature. With words we try to pray. With words we speak, with love, to God and human beings.

But malice, pettiness, falsehood and slander have sullied our speech. With words we have mocked God's gift, shaming neighbor and stranger, cursing, laughing at the pain of others, uttering false oaths, insincere pledges and vain promises.

We have been created with hands, the ability to sense creation through touch, the capacity to transmit tenderness.

Sometimes we have veered toward violence, using our hands to injure or destroy.

We have been given legs to walk in God's path, to pursue God's commandments.

Instead of walking always in the ways of Godliness, often we have rushed to do unworthy deeds. We have walked away from Torah and from people.

We have been blessed with life and with the ability to share and transmit joy.

Infidelity and disloyalty have sometimes corrupted this pure gift.

All that we are, body and soul, are bared before God and before our own examination. We are burdened by the bad choices we have made. We have marred the pure beauty of our souls through our misdeeds.

May we find the courage to renew our lives, to change at least part of what should be changed. May Yom Kippur lead us to reconciliation with ourselves, with those whom we have hurt and offended and, by doing so, lead us to reconciliation with God.

* * *

Let us ask ourselves hard questions for this is the time for truth.

How much time did we waste in the year that is now gone?

Did we fill our days with blessing or were they dull and empty?

Was there love inside our home or was the affectionate word left unsaid?

Was there real companionship or were we living together and growing apart?

Were we a help to our loved ones or did we take them for granted?

The kind deed: did we perform it or postpone it? The unnecessary gibe: did we say it or hold it back?

Did we live by false values? Did we deceive others? Did we deceive ourselves?

Did we acquire only possessions or did we acquire new insights, as well?

*Did we fear what the crowd would say and kept quiet
when we should have spoken out?*

Did we mind only our own business or did we feel the heartbreak of others?

Did we live right, and if not, what have we learned and will we change?

* * *

Al chet she-cha-ta-nu l'fa-ne-cha...

על חטא שחטאנו לפניך...

For all these sins, we ask God and each other, to give us the strength to forgive ourselves and one another:

For pretending to have emotions we do not feel;

For using the sins of others to excuse our own;

For giving up our dreams;

For closing our eyes to reality;

For false pride;

For no pride;

For self-contempt;

For over-inflated egos;

For withholding the helping hand.

For making martyrs of ourselves;

For demanding instant gratification;

For expecting constant gratification;

For expecting too much;

For settling for too little;

For cooperating with self-destructive behavior in others or in ourselves;

For not supporting each other as we attempt to change;

For trying to possess and control those we love;

For withholding love and support;

For doubting our ability to love or to receive love from others;

For fearing commitment with another.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר-לָנוּ.

V'al ku-lam, E-lo-ha s'li-chot, s'lach la-nu, me-chal la-nu, ka-per la-nu.

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

* * *

We examine not only our personal lives but also our responsibilities as part of our community, our people, and our nation. We seek forgiveness....

For the sins of ignoring the dangers facing our Jewish brothers and sisters in foreign lands;

And for the sins we have committed by not publicly supporting the Jewish people and Israel when they are being treated or criticized unfairly.

For the sins of being critical of Jewish life from a distance rather than from personal involvement and commitment;

And for the sins of not spending more time engaged in learning Jewish tradition and studying Jewish history, literature and holy texts.

For the sins of not giving enough time to building the kind of Jewish community we desire, but instead expecting things to happen without contributing to make them happen.

* * *

We sin against You when we sin against ourselves. For our failures of justice, O God, we ask forgiveness for us and all humanity:

*For worshipping money.
For ignoring the problems in our society.
For not acknowledging the human rights of others.
For not addressing injustice.
For turning away from the plight of the hungry.
For turning away from the victims of oppression.
For tolerating racism.
For tolerating discrimination of any group.
For dismissing the disenfranchised.*

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֵּר-לָנוּ.

V'al ku-lam, E-lo-ha s'li-chot, s'lach la-nu, me-chal la-nu, ka-per la-nu.

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

* * *

*For the sin which we have committed by dividing our cities into slums
and gated communities;
For the sin of threatening the survival of species on this planet;
For the sin of filling the common air with poisons;
For the sin of making our waters unfit to drink and unsafe for marine life;
For the sin of pouring noxious chemicals upon trees and soil;
For the sin we have committed by appeasing aggressors;
For the sin which we have committed before You by not working for peace.*

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֵּר-לָנוּ.

V'al ku-lam, E-lo-ha s'li-chot, s'lach la-nu, me-chal la-nu, ka-per la-nu.

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

* * *

We thank You, O Mentor of Israel, for our family and for what we mean and bring to one another. We are grateful for the bonds of loyalty and affection which sustain us, and which keep us close to one another no matter how far apart we may be. We thank You for implanting within us a deep need for each other, for giving us the capacity to love and to care, and for enabling us to share our simchas and our tzuris together.

Help us to be modest in our demands of one another, but generous in our giving to each other. May we never measure how much love or encouragement we offer; may we never count the times we forgive. Rather, may we always be grateful that we have one another and that we are able to express our love in acts of kindness.

Keep us gentle in our speech. When we offer words of criticism, may they be chosen with care and spoken softly. May we waste no opportunity to speak words of sympathy, of appreciation and of praise.

Bless our families with health, happiness and contentment. Above all, grant us the wisdom to build a joyous and peaceful home in which the spirit of Jewish tradition, and pride in the heritage of Israel, will always abide. O Source of peace, bless the whole family of Israel with peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.
בְּרַכְנוּ, אָבִינוּ, בְּלֵנוּ בְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֻפֵּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכֵּר וְנִכְתֵּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם.

Sim sha-lom to-va u'v'ra-cha chein va-che-sed v'ra-cha-mim
a-lei-nu v'al kol Yisraeil, amecha.

We dream of Shalom; to be whole, one, and complete.
At peace and at home with neighbor and nature,
the beast of the field, and the air we breathe.

We praise You, God the Creator,
God the Sustainer,
God the Teacher, Who has taught us the way of shalom
and has taught us that shalom is the way.

Neilah: The Closing of the Gates

The dusk draws closer. The close of the day is symbolic of the close of life. In all the calendar of Judaism, there is no moment more poignant than this one. All through the day, the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of the night draw near, we feel a new pitch of intensity.

We live only once. Do we not want to live fully? The corridor of life stretches before us. Each of us must walk down its stately length. The gates do not stand open forever. As we walk down the corridor, they shut behind us, one by one. At the end they are all closed.

This is the meaning of *Neilah*, the *Closing of the Gates*. Before it is too late, let us enter the gates that lead to Torah and mitzvot. Let us enter the gates to those things in life which abide eternally.... Before the gates swing shut. Before the doors are closed.

* * *

Everlasting God, we turn now to You once more on this High Holy Day to cry out our longing and the longing of all men and women for a beginning of that wholeness we call peace. Ever and again, we now admit, we have turned our backs on You, and on our sisters and brothers: forsaking Your Torah, denying Your truth, ignoring Your will, defacing Your beauty. The intelligence You have implanted within us we have applied to the arts of war; with the skill we have from You we make engines of terror and pain.

We have prayed for peace, even as we laughed at truth; for blessing, but did not care to do Your will; for mercy, and have shown none to others. We have prayed for impossible things: peace without justice, forgiveness without restitution, love without sacrifice.

But You, our Maker, abound in grace: so now again we turn to You, to attach ourselves to Your purpose, to set ourselves on the paths that lead to the coming of peace and right, freedom and joy for Israel and all the world.

Again, as the shadows fall, we ask forgiveness, and again, we praise You, O God, Source of peace.

* * *

O Mentor of Israel, be with this congregation and with all our members, their families and their households; prosper them in their various callings and occupations, help them in their needs, and guide them in their difficulties.

Hear the prayers of all who worship here, comfort the sorrowing and cheer the silent sufferers.

Bless those who guide and who serve this congregation, and those who so often contribute to its strength.

Reward with the joy of goodness the charitable and the merciful who aid the poor, care for the sick, teach the ignorant, and extend a helping hand to those who have lost their way in the world.

We pray for the ability to recognize what is good, and for the will to promote it. We seek the joy of attaining lives that are good in Your sight.

Help us to bridge the gap between our conscience and our conduct, between what we believe and what we do.

* * *

We Jews are linked by a covenant we are not free to break. We are part of a covenant people whose ancestors heard God's voice, whose prophets beheld the Almighty in visions.

We have been compared to a lamb, torn by wolves, and to a lion, unafraid to walk alone among the peoples. We Jews are linked by a covenant we are not free to break.

Let not egotism, personal or national, seal our ears to the cry for compassion - tzedakah, or the voice of commandment - mitzvah. Therefore, let us commit our hearts and souls and might to accept in love the covenant of Sinai, to do that which is expected of us, to live day and night the covenant between God and Israel.

* * *

Avinu Malkeinu, we pray for life. Bless us, once more, with a year of life so that we may be privileged to complete the year we have just begun. Despite the burdens and the heartbreaks, the pains and perils, we want to live; we ask to be sealed in the Book of Life.

But even as we pray that years may be added to our lives, we ask, that true life may be added to our years.

May the New Year be for us a time for enhancing the quality of our lives, enriching their content, deepening their meaning.

Help us to keep our minds alive. May we be open to new ideas, entertain challenging doubts, reexamine long-held opinions, nurture a lively curiosity, and strive to add to our knowledge.

Help us to keep our hearts alive. May we develop greater compassion, be receptive to new friendships and grow more sensitive to those who surround us.

Help us to keep our souls alive. May we be more responsive to the needs of others, less vulnerable to consuming greed, more attentive to the craving for fellowship, and more devoted to truth.

Help us to keep our spirits alive. May we face the future with confidence, knowing that every age has its unique joys and satisfactions, each period in our lives a glory of its own.

Help us keep our faith alive. May we be sustained by the knowledge that You have planted within us eternal life and have given us the power to live beyond our years.

Whether our years be few or many, help us to link our lives to the life of our people and to our eternal faith.

אָבֵינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֵנּוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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 tz'da-ka v'che-sed v'ho-shi-ei-nu.

Avinu Malkeinu, have compassion on us, for we are not perfect. Deal with us in both justice and mercy so we may be renewed.

* * *

Day softly tiptoes out through the western horizon.

Soon night will encompass our hearts.

Can we hear the chorus of the hosts on high?

*Not words, but God's soft spoken plea is heard:
"Keep open your gate! Keep open your gate!
Close not your last remaining hope."*

O Guardian of Israel, who performed wonders for our ancestors and led them out of ignorance and darkness into knowledge and light, perform a wonder in us too. Lead us step by step into goodness, holiness, peace and togetherness in the year to come.

* * *

Whether by birth or by choice, we are the heirs of a covenant, a partnership entered into at Mount Sinai thirty-two centuries ago. There we learned:

There is a God Who can and will help us. There is a guidebook that can and will lead us. There is a holy community that can and will spiritually elevate us.

If we want to live more, we must love more. If we want to have more direction and purpose in our lives, we must study more Torah.

If we want to live healthier and holier lives, we must do more mitzvot.

If we want to live in a more compassionate world, we must give more tzedakah and multiply our deeds of kindness. Today is the day to begin anew. With God's help, we open the doors to go forth into a New Year of life.

* * *

For twenty-five hours we have prayed out our hearts and minds on this Yom Kippur. As evening comes and the long fast draws to a close, tens of thousands of words have been spoken and sung. And yet, there are further unspoken feelings buried within us. So, we muster our remaining physical and spiritual resources and make one last desperate effort to descend into the human depths and to climb to the divine heights.

We cry out “Shema Yisrael.” We repeat “Baruch Shem Kavod” three times. We stammer, seven times, each time at a higher and more urgent pitch: “Adonai Hu haElohim: Adonai is God.” No longer is it the meaning of the words but rather their rhythm, their insistent repetition, in which we place our hope. And, finally, we abandon the human voice and verbal expression altogether. We reach for the shofar and through its one long, piercing cry: *Tekiah Gedolah*, our hearts’ desires reach the heavens.

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ
בְּרוּךְ הוּא.

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim lif-nei Me-lech,
Mal-chei ha-m'la-chim, Ha-Ka-dosh Ba-ruch Hu.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

Sh'ma Yisraeil: Adonai E-lo-hei-nu, Adonai e-chad!

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

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד!

Ba-ruch shem k'-vod mal-chu-to l'o-lam va-ed!

Praised be God's Sovereignty through all time.

יְיָ הוּא הָאֱלֹהִים

Adonai Hu ha-E-lo-him.

Adonai is God.

תְּקִיעַה גְּדוֹלָה

Tekiah Gedolah.

* * *

Havdalah for the Conclusion of Yom Kippur

As we began the High Holy days with the fruit of the vine, so too, do we end it with the sweet fruit. May its sweetness fill our lives with the promise of a sweet New Year.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

Blessed is Adonai our God, Guide of the Universe, Creator of the fruit of the vine.

As spice changes the flavor of a dish, so too, does a small shift in attitude change a whole life. May the spices remind us of the vows we have made and the changes we seek.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִנֵּי בְשָׁמִים.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei mi-nei v'sa-mim.

Blessed is Adonai our God, Ruler of Space and time, Creator of varied kinds of spices.

Last night we began Yom Kippur by lighting two separate candles. Then we were individuals, independent and autonomous. Now, like the Havdalah candle, we are interwoven in our yearnings and our prayers. May this Havdalah candle remind us, in the months to come, of our connection with one another.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei m'o-rei ha-eish.

Blessed is Adonai our God, Guide of the Universe, Creator of illuminating fire.

Havdalah teaches us to separate the holy, the true, and the good from their opposites. The High Holy Days teach us that everything that is wrong may be corrected; anything that is profane may be sanctified. Everything is capable of redemption; everyone is capable of repentance. It is never too late to change.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר
לְחֹשֶׁךְ, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין
קֹדֶשׁ לְחֹל.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, ha-mav-dil ben
ko-desh l'chol, bein or l'cho-shech, bein yom ha-sh'vi'i l'shei-shet
y'mei ha-ma'a-seh. Ba-ruch A-tah Adonai, ha-mav-dil bein ko-desh
l'chol.

Blessed is Adonai our God, Guide of the Universe, who separates sacred from profane, light from darkness, the seventh day of rest from the six days of labor. Blessed is Adonai, who separates the sacred from the profane.

(The candle is extinguished.)

The light is gone, and the High Holy Days with it, but hope illuminates the night for us. Amid the reality of a world shrouded in darkness, our hope is steadfast and our faith sure. We look forward to the promise of a new tomorrow and the coming of the Messianic age.

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ הַגִּלְעָדִי.
בְּמַהְרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן-דָּוִד.

Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu ha-Tish-bi, Ei-li-ya-hu ha-gil-a-di.
Bim-hei-ra v'ya-mei-nu, ya-vo ei-lei-nu; im ma-shi-ach ben Da-vid.

Elijah the prophet, Elijah the Tishbite, Elijah of Gilead.
Soon, in our days, Elijah will come with the Messiah from the house of David..

שָׁנָה טוֹבָה.

Sha-nah to-vah.

A good year; a year of peace; may gladness reign and joy increase.