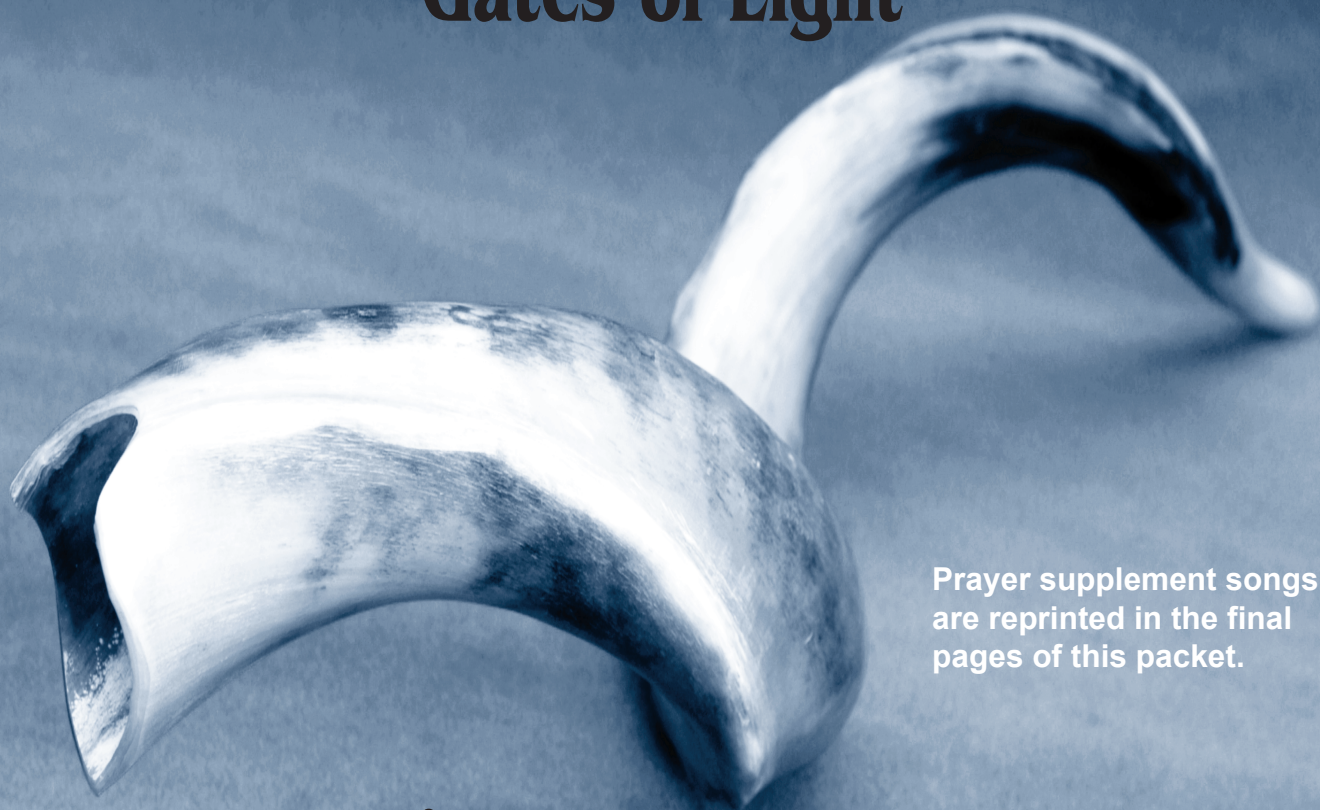


שַׁעְרֵי אֹר

Sha'arei Or

Gates of Light



Prayer supplement songs
are reprinted in the final
pages of this packet.

**Services for
Rosh Hashanah
and Yom Kippur**

Service for Erev Rosh Hashanah

ובְּשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמִמָּה דַקָּה יִשְׁמַע.
“Sound the great shofar and listen to the still small voice of conscience.”

In the twilight of the vanishing year we turn to You, as our parents have done before us in their generation. We come into Your presence together with all other holy congregations of Your people, for You purify Israel from year to year. Cleanse us from our sins and renew our being. As the sound of the shofar echoes within us, may it awaken our longing for goodness and for new life in our souls.

Give us courage to be honest with ourselves. Give us the strength to end old quarrels. Make us brave enough to approach You without excuses and humble enough to receive forgiveness. The new moon of Tishri appears in the sky, the sign of our renewal.

With gratitude we bless Your name, O God, for bringing us to such a time.

* * *

With the sinking of the sun, nature’s gift of light and warmth disappears. At the same time, we light our (Shabbat and) Yom Tov candles, offering spiritual enlightenment and emotional warmth to a world grown cold and dark. May these candles shed their light and warmth upon us and the whole family of Israel.

May the New Year be for us a year of Torah and mitzvot; of simcha and shalom; of mishpacha and kehillah, family and community. May it be a Shanah Tovah.

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

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

Blessed are You, Adonai our God, Ruler of space and time, Who sanctifies us through mitzvot, and commands us to kindle lights for (Shabbat and) our Holy Day.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחַיֵנו וְקִיַמְנוּ וְהִגִיעֵנו לְזִמְן הַזֶּה.

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

Blessed are you, Adonai our God, Guide of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָנוּ
בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
הַזְכָּרוֹן הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם: כִּי בָנוּ בְּחַרְתָּ,
וְאוֹתָנוּ קִדְּשַׁתָּ מִכָּל הָעַמִּים, וְדָבַרְךָ אֱמֶת וְקִיַם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ
עַל כָּל הָאָרֶץ, מִקְדָּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

Ba-ruch A-tah Adonai, E-lo-hei-nu, Me-lech ha-o-lam, bo-rei p'ri
ha-ga-fen. Ba-ruch A-tah Adonai, E-lo-hei-nu, Me-lech ha-olam,
a-sheer ba-char ba-nu mi-kol am, v'rom'ma-nu mi-kol la-shon,
v'ki-d'sha-nu b'mitz-vo-tav. Va-ti-tein la-nu Adonai, E-lo-hei-nu
b'a-ha-va et yom (ha-Shabbat ha-zeh v'et Yom) ha-Zi-ka-ron ha-zeh,
Yom T'ru-ah, mik-ra ko-desh, zei-cher li-tzi-at Mitz-ra-yim. Ki va-nu
va-char-ta v'o-ta-nu ki-dash-ta mi kol ha'a-mim. U'd'var-cha e-met
v'ka-yam la'ad. Ba-ruch A-tah Adonai, Me-lech al kol ha'a-retz,
m'ka-deish (ha-Shabbat v') Yisraeil v'Yom ha-Zi-ka-ron.

On this Rosh Hashanah, which is a reminder of creation, we thank You, God, for the world which You have created. You have filled Your world with beauty for our eyes; with music and laughter for our ears; with soft things for us to touch; with fragrances for us to smell; with fine foods to sustain us and to bring us delight.

As we enjoy the many blessings which You have so bountifully granted, may we, too, bring goodness into the lives of others. As we recall Your blessings, may we be moved to thank You always, as we do now, for the fruit of the vine which You have created, and for (Shabbat and) this Yom Tov, which You have sanctified.

* * *

There is a world of difference between a holiday and a holy day.
On holidays we run away from duties.

On holy days we face up to them.

On holidays we seek to let ourselves go.

On holy days we try to bring ourselves under control.

On holidays we take a break from making a living.

On holy days we work on making a good life.

On holidays we try to empty our minds.

On holy days we attempt to replenish our spirits.

On holidays we reach out for things we want.

On holy days we reach up for things we need.

Holidays bring a change of scene.

Holy days bring a change of heart.

* * *

God, our soul's companion, our heart's precious Friend, we turn to You. We need to close out the noise, to rise above the noise that interrupts and separates, the noise that isolates. We need to hear You again.

In the silence of our innermost beings, in the fragments of our yearned-for wholeness, we hear whispers of Your presence - echoes of the past when You were with our ancestors. We yearn to hear You now; to find healing in the promise of Your love, to be soothed in Your wholeness, to become whole again.

Please listen to our call. Help us find the words; help us find the strength within. Teach us to shape our mouths, our voices, and our hearts, so that we can direct our spirits and find You in prayer; in words only our hearts can speak, in songs only our souls can sing; lifting our eyes and hearts to You.

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.

שמע ישראל: יהוה אלהינו, יהוה אחד!

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

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

ברוך שם כבוד מלכותו לעולם ועד!

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

Praised be God's Sovereignty through all time.

ואהבת את יי אלהיך, בכל לבבך ובכל נפשך, ובכל מאדך. והיו הדברים האלה, אשר אנכי מצוך היום, על לבבך. ושונתם לבניך, ודברת בם בשבתך בביתך, ובלכתך בדרך ובשכבך, ובקומך. וקשרתם לאות על ירך, והיו לטטפת בין עיניך. וכתבתם על מזוזת ביתך ובשעריך: למען תזכרו ועשיתם את-כל מצותי, והייתם קדשים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם לאלהים. אני יי אלהיכם

V'a-hav-ta eit Adonai E-lo-he-cha, b'chol l'va-v'cha u-v'chol naf-sh'cha,
u-v'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-leh, a-sher A-no-chi
m'tza-v'cha ha-yom, al l'va-ve-cha. V'shi-nan-tam l'-va-ne-cha, v'di-bar-ta
bam b'shiv-t'cha b'vei-te-cha, uv-lech-t'cha va-de-rech, u-v'shoch-b'cha
uv-ku-me-cha. Uk-shar-tam l'ot al ya-de-cha, v'ha-yu l'to-ta-fot bein
ei-ne-cha. Uch-tav-tam, al m'zu-zot bei-te-cha u-vish-a-re-cha. L'ma-an
tiz-k'ru, va-a-si-tem et kol mitz-vo-tai vi-h'yi-tem K'do-shim lei-lo-hei-chem.
A-ni Adonai E-lo-hei-chem, a-sher ho-tzei-ti et-chem mei-e-retz Mitz-ra-yim
li-h'yot la-chem lei-lo-him. A-ni Adonai E-lo-hei-chem.

And you shall love the Eternal your God
with every desire of your heart;
with everything precious in your life;
with every sad and joyous measure you receive.
Let these words of the Shema
which I am commanding you this moment
envelop your heart.
Teach them tirelessly to your children; to everyone you touch.
Use them in your speech,
whether you sit inside your house, or walk publicly upon the way.
Say them at night before you sleep and when you arise.
Bind them in a sign upon your arm,
and let them be noticeable between your eyes.
Write them in a mezuzah on the doorpost of your house and on your gates.
Then you will remember and do all of My commandments.
You will set yourselves apart.
I am Adonai, your God,
who brought you out of bondage to be your God.
I am Adonai, your God.

* * *

To everything there is a season,
and there is an appointed time for every purpose under heaven.

Now is the time for turning.

It takes an act of will for us to make a turn.

*It means breaking with old habits.
It means admitting that we have been wrong.
And this never is easy.*

It means losing face. It means starting all over again.
And this always is painful.

It means saying: "I am sorry." It means admitting that we have the ability to change, and this is always embarrassing.

These things are terribly hard to do; but unless we turn,
we will be trapped forever in yesterday's ways.

Adonai, help us turn –

From callousness to sensitivity,
from hostility to love.

*From pettiness to purpose,
from envy to contentment.*

From carelessness to discipline,
from fear to faith.

*Turn us around, Adonai, and bring us back toward You.
Revive our lives, as at the beginning.*

Turn us toward each other, and turn us to You.

הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

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

Turn us back to You, Adonai, and we will return. Renew our days, as before.

* * *

At the shores of the Red Sea, Miriam took up her timbrel and sang her song; a song of praise to God. With confidence and love, she led our ancestors away from their fear and hesitation until all hands were joined; all voices raised in hymn and thanksgiving. May her example lead us too, and may her song soon grow to truly be ours.

The song of men and women joined in understanding and respect. The song of God's miracles: An earth protected and cherished; a gift for our children and the generations to come. The song of a land once ravished by war, now quiet and content; her soldiers home, to leave no more. The song of a world redeemed: the song of peace.

מי כְּמֹכָה בְּאֵלִים יְיָ, מִי כְּמֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֲשֵׂה פְלֵא.
מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה, זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ. יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד. וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ
אֲתָה יְיָ גֹאֵל יִשְׂרָאֵל:

Mi cha-mo-cha ba-ei-lim A-do-nai. Mi ka-mo-cha ne-dar ba-ko-desh.
No-ra t'hi-lot o-sei feh-leh. Mal-chu-t'cha ra-u va-ne-cha, bo-kei-a yam
lif-nei Mo-she, zeh Ei-li a-nu, v'a-m'ru: A-do-nai yim-loch l'o-lam va-ed.

V'ne-e-mar: Ki fa-da Adonai et Yaakov, u'g'a-lo mi-yad cha-zak
mi-me-nu. Ba-ruch A-tah Adonai, ga'al Yisraeil.

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? In their escape from the sea, Your children saw Your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign for ever and ever!" Blessed are You, Adonai, Redeemer of Israel.

* * *

הִשְׁפִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מְלַכְנוּ לְחַיִּים וּפְרוּשׁ עֲלֵינוּ סִכַּת
שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׂמֹךְ, וְהַגֵּן בְּעַדְנוּ,
וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,
וּבְצֵל כְּנַפְיֶךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן
וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
וּפְרֹשׁ עֲלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עֲלֵינוּ וְעַל
כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

And those whose early promise has dimmed.

Sh'ma koleinu – listen to their prayers and inspire us to respond to their cries.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת
תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶבָה. חַדֵּשׁ יָמֵינוּ 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.

* * *

Avinu Malkeinu, who makes all things new and yet abides forever the same, we are fashioned as frail creatures of time, yet with a hunger for eternity in our hearts. At the gateway to a New Year we have come full circle ready to begin again.

If our lives have become shallow,

let us deepen them.

If our principles have become shabby,

let us repair them.

If our ideals have become tarnished,

let us restore them.

If our hopes have become faded,

let us revive them.

If our loyalties have grown dim,

let us brighten them.

If our values have become confused,

let us clarify them.

If our purposes have become blurred,

let us sharpen them.

If our horizons have become contracted,

let us widen them.

If our hearts have been chilled by indifference,

let us warm them.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, hear our plea.

אָבִינוּ מַלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפָּנוּ.

Avinu Malkeinu, have mercy upon us and our children.

אָבִינוּ מַלְכֵנוּ, כִּלְיָה דְּדָבָר וְחָרָב וְרָעַב מֵעָלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כִּלְיָה כָּל צָר וּמְשֻׁטָּיִן מֵעָלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כְּתַבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, enter us into the Book of Life.

אָבִינוּ מִלְכֵנוּ, חֲדִישׁ 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 מִלְכֵנוּ, חַנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ 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 va-che-sed v'ho-shi-ei-nu.

* * *

It is up to us to hallow creation, to respond to life with the fullness of our lives. It is up to us to meet the world, to embrace the whole even as we wrestle with its parts. It is up to us to repair the world, and to bind our lives to truth. Therefore we bend the knee and shake off the stiffness that keeps us from the subtle graces of life and the supple gestures of love. With reverence and thanksgiving we accept our destiny and set for ourselves the task of redemption.

* * *

Let us adore the ever-living God, and render praise unto the One who spread out the heavens and established the earth, Whose glory is revealed in the heavens above, and Whose greatness is manifest throughout the world. You are our God; there is none else.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם, וְגִרְלָנוּ
כְּכֹל הַמּוֹנֵם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מְלֶךְ, מְלֶכֶי
הַמַּלְכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

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

לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא.
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיהּ 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 sha-lom bim-ro-mav, hu ya'a-seh sha-lom
a-lei-nu v'al kol Yisraeil, v'im-ru: Amen.

May God, who has decreed that all who live must die, teach us to accept death, yet with all our hearts, desire life. May God, whose plan for us is sometimes hidden, reveal the way to become stronger, having faced the trials of life. And may God, *Oseh ha-Shalom*, be for us a source of comfort, strength, and peace. And let us say, Amen.

* * *

As we leave Your sanctuary, O God, we acknowledge that wherever we go, we are in Your presence. We pray that our actions will reflect this awareness.

*In moments of temptation, give us courage.
In hours of doubt, renew our faith.
In days of weariness, give us strength.*

As we know Your nearness,
so may we also be touched by Your goodness.

*Clothe our lives with charity.
Deepen our lives with loyalty.
Hallow our lives with integrity.*

Help us to live so that the radiant spirit of these Holy Days will add brightness to all our days and bring light to us and to those whose lives touch our own.

Teach us to give thanks for the opportunities the New Year brings us, for the deeper relationships it offers, and for the grander vision to which we are summoned.

May we be worthy of our ancient heritage and loyal to its teaching, yet aware of the new challenges still before us.

As we greet the New Year with renewed strength and hope, may we set forth confidently as Your partners in the unfolding of life.

Grant us a year of *b'racha v'shalom*: of blessing and peace. Let the thoughts we think and the deeds we perform, help make this truly a Shanah Tovah!

* * *

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שָׁנָה מֵעֵינַי וְתַנוּמָה מֵעַפְעָפִי:

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, ha-ma-avir shei-na
mei-ei-nai, u't'nu-ma mei-af-a-pai.

Blessed are You, Eternal our God, Sovereign of the universe, who removes sleep from the eyes, slumber from the eyelids.

* * *

Each of us enters the sanctuary this Rosh Hashanah morning with a different need. Some hearts are full of gratitude and joy. They are overflowing with the happiness of love and the joy of life. They are eager to confront the day, to make the world more fair. They are recovering from illness or have escaped misfortune, and we rejoice with them.

Some hearts ache with sorrow. Disappointments weigh heavily upon them, and they have tasted despair. Families have been broken. Loved ones lie on a bed of pain. Death has taken those whom they cherished. May our presence and sympathy bring them comfort.

Some hearts are embittered. They have sought answers in vain; ideals are mocked and betrayed. Life has lost its meaning and value. May the knowledge that we, too, are searching restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger. They long for friendship. They crave understanding. They yearn for warmth.

O Source of Strength, help us in our common need and striving, to gain strength from one another as we share our joys, lighten each other's burdens, and pray for the welfare of our community.

* * *

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֲלָמָא דִּי בְּרָא כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֲגָלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:
יְתַבְּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא.
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
יְשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֲלָמָא, וְאִמְרוּ אָמֵן:

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

* * *

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ:

Bar-chu et Adonai ham'vo-rach.

Praised be Adonai to whom all praise is due.

בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד:

Ba-ruch Adonai ham'vo-rach l'olam va-ed.

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

You were God
And we were Israel.
God alone, and a lonely people,
Long ago.

You loved us with a great love,
And You taught us
How to respond to You
Through Torah and mitzvot,
Recollections and celebrations.

In the joy of them You have drawn us close to You.
In the joy of them we have discovered You,
The only One.
We are together still.

You respond to every people
In Your chosen way.
With Your love You have chosen to respond to us.
With our love We offer You our praise.

* * *

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.

May our prayers be pleasing to You because the lips which speak them also speak words of hope to the discouraged, cheer to the distressed, solace to the bereaved, and kindness to all.

May our prayers be pleasing to You because they reflect not only our own needs but also the needs of others, and the needs of our people.

May our prayers be pleasing to You because they remind us of what You expect of us, and because they challenge us to become all that we are capable of being.

* * *

אֲדַנִּי שְׁפָתַי תִּפְתַּח 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 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֵלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוּ בְּאֵהָבָה:

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.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַיִּץ בַּחַיִּים,
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 עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יְיָ, מִגֵּן 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.

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

You walked with Abraham
Made Sarah laugh,
Entrusted Rebecca with our destiny,
Helped Jacob wrestle with his soul,
And You created a nation out of
Leah and Rachel.

You are a noble God, mighty and awesome,
Enthroned on high
Engaged on earth
Showing us by Your example
How to support those burdened by their need.

With all our faults, with all our virtues,
 We are the children of the ancients whom You loved.
 Mentor of Israel,
 Source of life for all the world,
 May our lives move You to
 Inscribe us in the Book of Life,
 To fulfill Your promise, O God of Life.
 You are praised, Adonai,
 Shield of Abraham,
 Helper of Sarah.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים
 בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
 מְלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ 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?

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

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

וּנְאֻמָּן אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

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

* * *

The promise of Rosh Hashanah is the promise of life renewed. We are challenged to examine our lives and rediscover our true selves. We are given the opportunity to cast away the spiritual burden of our sins, to rebuild the bonds of love and friendship that have been weakened during the past year and to be the best that we can be. It is a holy day filled with hope and sustained by memories.

The words of U'netaneh Tokef resonate deeply in our souls because they reassure us that through repentance, prayer and righteous deeds of love, our lives can attain their highest potential.

* * *

On Rosh Hashanah, it is written; on Yom Kippur it is sealed:
who shall live and who shall die.

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 his lot, and who shall wander in search of satisfaction;

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

Who shall be serene, and who shall be distraught;

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

Who shall study Torah, and who shall be tight-fisted;

Who shall be interdependent with others, and who shall be independent and alone;

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

But Rosh Hashanah has just begun, and the pages of the Book of Life have yet to be inscribed. Therefore we can still change the decree, for we are a people that does not resign itself to fate.

Through teshuva - repentance, through tefillah - prayer, and through tzedakah - righteous giving, we can annul the decrees. We can re-open the future. We can reclaim our lives. We can change the future by changing ourselves.

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

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

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשִׁי תִדְּם, וְנַפְשִׁי
כְּעֶפֶר לְכֹל תְּהִיָּה. פֶּתַח לְבָבִי בְּתוֹרָתְךָ. יִהְיֶה לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיזוֹן לְבָבִי
לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

Elohai, n'tzor l'sho-ni mei-rah u's'fa-tai m'da-beir mir-ma. U-lim-ka-l'lai
naf-shi ti-dom v'naf-shi keh-a-far la-kol ti-h'yeh. Yi-h'yu l'ra-tzon im-rei
fi v'heg-yon li-bi l'fa-ne-cha, Adonai, tzu-ri, v'go-a-li.

Elohai, keep my tongue from evil and my lips from deceit. Help me to be silent in the
face of those who scorn me, and humble in the presence of all. Open my heart to Your
Torah. May the words of my mouth and the meditations of my heart be acceptable to
You, Adonai, my Rock, and my Redeemer.

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

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

May the one who brings peace to the heavens bring peace upon us, the house of Israel,
and all the world, and let us say: Amen.

* * *

Avinu Malkeinu, though we may not always be worthy, give us yet another opportunity.
Help us create a world of fairness, of kindness, of peace.

Avinu Malkeinu

Bless our families with peace;

May we teach ourselves to appreciate the treasure of our lives;

May we always find contentment with one another;

May we save ourselves from dissension and jealousy;

May we shield ourselves from pettiness and rivalry;

May selfish pride not divide us;

May pride in one another unite us;

May we continually renew our love for one another;

*May we, the people of Israel, and all people everywhere, be granted health and
fulfillment, justice, prosperity, love and peace in the New Year.*

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, hear our plea.

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּנוּ.

Avinu Malkeinu, have mercy upon us and our children.

אָבִינוּ מַלְכֵנוּ, כִּלְה דְּבַר וְחַרְב וְרָעַב מַעְלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כִּלְה כָּל צָר וּמִשְׁטֵיץ מַעְלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, enter us into the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדֵשׁ 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 וְעִנּוּנוּ, 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.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר 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 bik-du-sha-to.

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

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

Sh'ma, Yisraeil: Adonai E-lo-hei-nu Adonai Eh-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 לַיְי אֱתֵי, וְנִרְוַמְמָה 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 וְהַנִּצְחָה וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ: לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

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-sei 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 sovereignty. You are
supreme over all.

רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קְדֹשׁ, כִּי קְדוֹשׁ יי 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 יי הַמְּבוֹרָךְ.

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

בְּרוּךְ יי הַמְּבוֹרָךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ יי הַמְּבוֹרָךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ

Me-lech ha-o-lam,

מֶלֶךְ הָעוֹלָם

a-she 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 יי, 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 the Torah. Blessed are You, Eternal One, who gives the
Torah.

בראשית כב:א-יט

א ויהי אחר הדברים האלה והאלהים נסה את אברהם ויאמר אליו אברהם ויאמר הנני: ב ויאמר קחנא אתיבנך אתיחידך אשר-אהבת אתי צחק ולך ילך אלי ארץ המרים והעלהו שם לעלה על אחד ההרים אשר אמר אליך: ג וישבם אברהם בפקר ויחבט אתיחמו וישח אתישיני נערו אתו ואת צחק בנו ויבקע עצי עלה ויקם וילך אליהמקום אשר-אמר-לו האלהים: ד ביום השלישי וישא אברהם אתיעניו וירא אתהמקום מרחק:

ה ויאמר אברהם אלינערו שבוילכם פה עסיחמור ואני והנער גלפה עדיפה ונשתחה ונשיבה אליכם: ו וישח אברהם אתיעצי העלה וישם עליצחק בנו וישח בנו אתיהאש ואתיהמאכלת וילכו שניהם יחדו: ז ויאמר צחק אליאברהם אביו ויאמר אבי דיאמר הנני בני ויאמר הנה האש והעצים ואני השיה לעלה: ח ויאמר אברהם אלהים יראה-לו השיה לעלה בני וילכו שניהם יחדו: ט ויבאו אליהמקום אשר אמר-לו האלהים ויבן שם אברהם אתיהמזבח ויערף אתיהעצים ויעקד אתי צחק בנו וישם אתו עליהמזבח ממעל לעצים: י וישלח אברהם אתיחמו וישח אתיהמאכלת לשהט אתיבנו: יא ויקרא אליו מלאך יהוה מזיהשמים דיאמר אברהם: יב ויאמר הנני: יג ויאמר אליתשלח נדך אליהנער ואליתעט-לו מאומה פי: יד עתה ידעתי כי ירא אלהים אתה ולא חשכת אתיבנך אתיחידך ממני: יג וישא אברהם אתיעניו וירא והנהאיל אחר נאחו בסבך בקרניו וילך אברהם וישח אתיהאיל והעלה תחת בנו: יד ויקרא אברהם שםיהמקום יהוה יהוה: יה ויראה אשר יאמר היום בחר יהוה נראה:

טו ויקרא מלאך יהוה אליאברהם שיצת מזיהשמים: טז ויאמר פי נשבעתי נאסיהוה פי יעז אשר עשית אתיחבר הזה ולא חשכת אתיבנך אתיחידך: יז פיבך אברכה והרבה ארבה אתיזרעה ככוכבי השמים וכחול אשר עלישפת הים וירש זרעה את שער איביו: יח והתברכו בזרעה כל גוני הארץ עקב אשר שבעת בקלי: יט וישב אברהם אלינערו ויקמו וילכו יחדו אליבאר שבע וישב אברהם בבאר שבע:

Genesis 22:1-19

22 Some time afterward, God put Abraham to the test. God said to him, “Abraham,” and he answered, “Here I am.” ²And God said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” ³So early next morning, Abraham saddled his donkey and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. ⁴On the third day Abraham looked up and saw the place from afar. ⁵Then Abraham said to his servants, “You stay here with the donkey. The boy and I will go up there; we will worship and we will return to you.”

⁶Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. ⁷Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” ⁸And Abraham said, “God will see to the sheep for the burnt offering, my son.” And the two of them walked on together.

⁹They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. ¹⁰And Abraham put forth his hand and he picked up the knife to slay his son. ¹¹Then an angel of the ETERNAL called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” ¹²And the angel said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” ¹³When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. ¹⁴And Abraham named that site Adonai-yireh, whence comes the present saying, “On the mount of Adonai there is vision.”

¹⁵The angel of the ETERNAL called to Abraham a second time from heaven, ¹⁶and said, “By Myself I swear, the ETERNAL declares: Because you have done this and have not withheld your son, your favored one, ¹⁷I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. ¹⁸All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” ¹⁹Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

Blessing After the Reading of the Torah

Ba-ruch A-tah, Adonai E-lo-hei-nu,
Me-lech ha-o-lam,
a-sheer na-tan la-nu To-rat e-met,
v'cha-yei o-lam na-ta b'to-chei-nu.
Ba-ruch A-tah, Adonai, no-tein ha-To-rah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
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 שִׁבְּרָךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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 שִׁבְּרָךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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.

* * *

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

V'zot ha-Torah a-sheer 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.

Returning the Torah to the Aron Hakodesh

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Y'ha-l'lu et sheim Adonai, ki nis-gav sh'mo l'va-do.

Let us praise the name of Adonai, whose name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכֹל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

Ho-do al e-rets v'sha-ma-yim, v'ya-rem ke-ren l'a-mo, t'hi-la le-chol
cha-si-dav, li-v'nei Yisrael, am k'ro-vo. Ha-l'lu-ya!

God's majesty is above the earth and heaven; and God is the strength of our people,
making God's faithful ones, Israel, a people close to the Eternal. Halleluyah!

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיחַ מֵאֲשֶׁר.
דַּרְכֶיהָ דַּרְכֵי נְעִים, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.

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, v'chol n'ti-vo-te-ha sha-lom.

Behold, a good doctrine has been given to you; do not forsake it. It is a tree of life to
those who hold fast to it and all who cling to it find happiness. Its ways are ways of
pleasantness, for all its paths are peace.

הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֵבָה, חַדֵּשׁ יְמֵינוּ כְּקֶדֶם.

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.

* * *

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Ba-ruch A-tah Adonai E-lo-hei-nu Me-lech ha-olam asher kid'sha-nu
b'mitz-vo-tav v'tzi-va-nu lish-moh-ah kol shofar.

Blessed are You, Adonai our God, Ruler of space and time, who sanctifies us through mitzvot, and commands us to listen to the sounding of the shofar.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-olam,
she-he-che-yanu, ve-ki-ye-ma-nu, ve-hi-gi-a-nu laz-man ha-zeh.

Blessed are you, Adonai our God, Ruler of space and time, for giving us life, for sustaining us, and for enabling us to reach this season. Amen.

תְּקִיעַת שְׁבָרִים-תְּרוּעַת תְּקִיעַת
תְּקִיעַת שְׁבָרִים תְּקִיעַת
תְּקִיעַת תְּרוּעַת תְּקִיעַת

Hallelu, Halleluyah.
Praise, praise God.

הַלְּלוּ, הַלְּלוּיָהּ

ZICHRONOT: Memories

The shofar calls us to remember the revelation at Mount Sinai, accompanied by “trembling, and thunderous shofar blasts...”

May we answer the shofar's call by studying Torah, and by transmitting our heritage to future generations.

The shofar recalls the ram which was sacrificed on the altar in place of Isaac.

May we answer the shofar's call by sacrificing greed and vanity on the altar of service.

The sounds of the shofar recall the shofar blasts of the Jubilee Year, when slaves were set free.

May we answer the shofar's call by observing the mitzvah to "proclaim liberty throughout the land, to all its inhabitants," thereby freeing all who are enslaved in our world.

The Shofar reminds us of previous generations who did teshuvah, and returned to God, in humility and contrition.

May our generation answer the Shofar's call by examining our ways, admitting our failures, and striving to live more nobly in the year ahead.

תְּקִיעַה שְׁבָרִים-תְּרוּעָה תְּקִיעַה
תְּקִיעַה שְׁבָרִים תְּקִיעַה
תְּקִיעַה תְּרוּעָה תְּקִיעַה

Hallelu, Halleluyah.
Praise, praise God.

הַלְלוּ הַלְלוּ

SHOFAROT: The Messianic Call

We believe in tomorrow. We believe that we have the power to make tomorrow different from today. We believe that poverty need not be permanent and that people need not learn war any more.

We believe that there can yet be a time of peace and a time of justice, a time of tranquility for all who live on earth.

We believe that we can have a share in bringing that day closer by the way in which we live in the New Year.

The world may smile at our dreams but no matter, we still believe.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֵלְמֵיָא.
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיף הוּא.

לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנַחְמָתָא דְאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיהּ וְחַיִּים
עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ 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 Erev Yom Kippur

סֵלַח נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ.

“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.

* * *

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 יְיָ 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-sheer 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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחְיָנוּ, וְקִיַּמְנוּ, וְהִגִּיעָנוּ לְזִמְנָן 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 שמך.

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)

* * *

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.

* * *

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.

* * *

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.

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטֵּה,
עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל,
אָנוּ מוֹתִירִין לְהִתְפַּלֵּל עִם הָעַבְרִיָּיִם.

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 נְדָרֵי וְאֶסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכַנּוּיֵי, וְקַנּוּסֵי וְשְׁבוּעוֹת, דְּנִדְרָנָא
וְדִאֲשְׁתַּבְּעָנָא, וְדִאֲחַרְמָנָא וְדִאֲסִרְנָא עַל נַפְשָׁתָנָא, מִיּוֹם כְּפָרִים זֶה עַד יוֹם
כְּפָרִים הֵבֵא עָלֵינוּ לְטוֹבָה, כְּלָהוֹן אֲחַרְטָנָא בְּהוֹן. כְּלָהוֹן יְהוֹן שְׂרוֹן, שְׁבִיקִין
שְׁבִיתִין, בְּטִלִין וּמְבַטְלִין, לֹא שְׁרִירִין וְלֹא קִיּוּמִין. נִדְרָנָא לֹא נְדָרֵי, וְאֶסְרָנָא
לֹא אֶסְרֵי, וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

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.

* * *

Loving life and its mysterious Source
with all our heart and all our spirit,
all our senses and strength,
we take upon ourselves and into ourselves these promises:
To care for the earth and those who live upon it.
To pursue justice and peace.
To love kindness and compassion.
We will teach this to our children
throughout the passage of the day
as we dwell in our homes, and as we go on our journeys,
from the time we rise until we fall asleep.
May our actions be faithful to our words
that our children's children may live to know
that truth and kindness have embraced,
and that peace and justice have kissed, and are one.

* * *

Yom Kippur punctuates our lives like a semi-colon, forboding a full stop – tomorrow, or years from now.

*Has a year already passed? Are we where we were before?
Have we failed again?*

It seems that, but yesterday, we stood before You. Errors and sins we humbly acknowledged; numbly we admitted our faults.

*Yesterdays are many; tomorrows, now, fewer;
so many opportunities have passed.*

And now we face Your judgment. We can bear it, God, because of Your great mercy. “You know how we are made. You remember we are dust.”

But if last year we hoped for transformation, then it's time to judge ourselves.

Your judgment we can bear; it is our own that frightens us. No punishment is greater, Eternal One, than what we give ourselves.

Arm us against self-hatred. Remove our bitterness of spirit. Help us to forgive ourselves for having failed again.

* * *

We believe that the world is beautiful and worth singing about.

We believe that the world is full of kindness and of faith, that the success of evil-doers, of bigots and tyrants is only temporary and that the righteous will strike deep roots growing in stature and in power.

We believe that being Jewish means being godly; that being godly means being just. This is our goal and our destiny.

We believe that the life of the Jew has been a struggle for freedom; that the triumph of freedom is a most wondrous miracle. We remember at all times and at all places God's greatest claim on our loyalty: "I am the Eternal your God Who took you out of the land of Egypt, out of the house of bondage." And so we are commanded to remember God, and never to bow down to Pharaoh.

מִי כְמוֹךָ בְּאֵלִים יְיָ, מִי כְמוֹךָ נֹאדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֲשֵׂה פִלְא.
מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה, זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ. יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד. וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ. בְּרוּךְ
אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

Mi cha-mo-cha ba-ei-lim A-do-nai. Mi ka-mo-cha ne-dar ba-ko-desh.
No-ra t'hi-lot o-sei feh-leh. Mal-chu-t'cha ra-u va-ne-cha, bo-kei-a yam
lif-nei Mo-she, zeh Ei-li a-nu, v'a-m'ru: A-do-nai yim-loch l'o-lam va-ed.

V'ne-e-mar: Ki fa-da Adonai et Yaakov, u'g'a-lo mi-yad cha-zak
mi-me-nu. Ba-ruch A-tah Adonai, ga'al Yisrael.

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? In their escape from the sea, Your children saw Your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign for ever and ever!" Blessed are You, Adonai, Redeemer of Israel.

* * *

Shelter us in the cool shade of Your wings,
for You are the God who protects us and shields us.

God our Guide,
Compassionate and Forgiving are You.

Protect our going forth and our coming home
into life and peace
from this moment until the end of time.

Spread over us a sukkah
filled with Your peace.

* * *

O Mentor of Israel, on this Yom Kippur eve help us acquire the priceless knowledge of how to make amends when we have wronged others. When our pride will not allow us to seek forgiveness, then let us learn that in Your sight, contrition is a mitzvah far above pride. Help us to learn, also, that merely to be sorry for our errors and shortcomings is not enough. We must discipline ourselves by repeated mitzvot, to repair whatever damage we may have done to others.

May we act to make restitution for the precious things which we robbed from our neighbors, be it belongings, happiness, or sleep. May we be strong enough to face someone and say, by word or by deed, "I repent of the wrong that I have done you."

* * *

Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives. Their quest is ours. Help us to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. May we, by our lives, our labors and our prayers, bring nearer the world we envision: a world of justice, freedom and peace.

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.

* * *

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר
חַיֵינוּ, מִגֵּן יִשְׁעֵנוּ, אִתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֲרַב וּבָקֵר וְצַהֲרִים, הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִינוּ 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 גָזַלְנוּ דְּבָרָנוּ דָּפִי. הָעֵינֵינוּ וְהִרְשָׁעְנוּ, וְדָנָה חֲמִסְנוּ, טָפְלָנוּ
שָׁקֵר. יַעֲצָנוּ רָע, כִּזְבָּנוּ לְצָנוּ, מִרְדָּנוּ נֶאֱצָנוּ, סָרְרָנוּ, עֵינֵינוּ, פָּשַׁעְנוּ, צָרְרָנוּ,
קִשְׁיֵינוּ עָרְף. רָשַׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

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 כָּל־אֲלוּהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-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 וּבְרַצוֹן אֶת
תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה. חַדֵּשׁ 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.

אָבִינוּ מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, hear our plea.

אָבִינוּ מִלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מִלְכֵנוּ, חַמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

Avinu Malkeinu, have mercy upon us and our children.

אָבִינוּ מִלְכֵנוּ, כִּלֵּה דָבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ.

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

אָבִינוּ מִלְכֵנוּ, כִּלֵּה כָּל צָר וּמְשֻׁטָּן מֵעָלֵינוּ.

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

אָבִינוּ מִלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, enter us into the Book of Life.

אָבִינוּ מִלְכֵנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

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

אָבִינוּ מִלְכֵנוּ, חַנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ 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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֲלָמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלַכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמְתָא דְאֲמִירָן בְּעֲלָמָא, וְאָמְרוּ: אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה 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.

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.

אֲדֹנָי שְׁפָתַי 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.

בְּרוּךְ 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 חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְאֻלָּה 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, מֶלֶךְ 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 עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעֵזֶר שָׂרָה.

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

וַיִּתְּנָה הַנֶּקֶף קִדְשָׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם: וְבוֹ תִּנְשָׂא מְלֻכוֹתָהּ, וַיִּכְוֶן
בְּחֶסֶד כְּסֵאֶה, וַיִּתְּשֵׁב עָלָיו בְּאַמֶּת. אָמֵת כִּי אַתָּה הוּא דִין וּמוֹכֵיחַ, וַיִּוֹדַע
וַעֲד, וְכוֹתֵב וְחוֹתֵם. וְסוֹפֵר וּמוֹנֵה, וְתוֹזְכוֹר כָּל הַנְּשֻׁכָּחוֹתַי וְתִפְתַּח אֶת סִפְרִי
הַזְּכוּרוֹת, וּמֵאֲלֵיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

* * *

בְּרֵאשׁ הַשָּׁנָה יִפְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמוּן.

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

כְּמָה יַעֲבְרוּן, וְכֵמָה יִבְרָאוּן. מִי יִחֲיֶה, וּמִי יָמוּת. מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ. מִי
בְּאִשׁ, וּמִי בַּמַּיִם. מִי בְחָרֵב, וּמִי בְחַיָּה. מִי בְרָעַב, וּמִי בְצָמָא. מִי בְרַעַשׁ, וּמִי
בַּמְּגִפָּה. מִי בְחֲנִיקָה, וּמִי בְסִקִּילָה. מִי יָנוּחַ, וּמִי יָנוּעַ. מִי יִשְׁקֵט, וּמִי יִטְרַף.
מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר. מִי יַעֲנֶה, וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל, וּמִי יָרוּם.
וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה מְעַבְרִין אֶת רֵעַ הַגְּזֵרָה.

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 *zedakah* 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 חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסֵתֶר,

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

For the sin we have sinned openly or secretly.

עַל חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,

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

For the sin we have sinned knowingly and deceitfully.

וְעַל חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.

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

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

עַל חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן,

...b'la-tzon.

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

עַל חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע,

...bil-shon ha-rah.

For the sin we have sinned by slander.

וְעַל חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן.

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

And for the sin we have sinned in business.

עַל חַטָּאת שְׁחָטְאֵנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן,

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

For the sin we have sinned by an arrogant attitude.

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּזִלְזוּל הַוּרִים וּמוֹרִים,

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

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

וְעַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּצַדִּית רָעָה.

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

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

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּצָרוּת עֵינַיִם,

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

For the sin we have sinned by envy.

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה,

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

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

וְעַל חַטָּאת שֶׁחָטֵּאתָנוּ 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 חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּרִכְלִיּוֹת,

...bir-chi-lut.

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

עַל חַטָּאת שֶׁחָטֵּאתָנוּ לְפָנֶיךָ בְּשִׁנְאֵת חִנָּם,

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

For the sin we have sinned by groundless hatred.

עַל חַטָּאת שֶׁחָטֵאנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה,

...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, מְחַל 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 כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל 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.

* * *

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת
תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדֵשׁ יָמֵינוּ 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.

אָבִינוּ מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, hear our plea.

אָבִינוּ מִלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מִלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּנוּ.

Avinu Malkeinu, have mercy upon us and our children.

אָבִינוּ מִלְכֵנוּ, כִּלֵּה דָבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ.

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

אָבִינוּ מִלְכֵנוּ, כִּלֵּה כָּל צָר וּמִשְׂטִיץ מֵעָלֵינוּ.

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

אָבִינוּ מִלְכֵנוּ, כָּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, enter us into the Book of Life.

אָבִינוּ מִלְכֵנוּ, חֲדֵשׁ 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 מִלְכֵנוּ, 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.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר 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.

גִּדְלוּ לַיְיָ אֱתֵי, וְנִרְוַמְמָה 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 וְהַנִּצְחָה וְהַהוֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ: לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

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, וְהִשְׁתַּחֲווּ לְהַר קְדֹשׁ, כִּי קְדוֹשׁ 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 הַמְּבוֹרָךְ.

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

בְּרוּךְ יְיָ הַמְּבוֹרָךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ יְיָ הַמְּבוֹרָךְ 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 פלכם לפני יהוה אלהיכם ראשיכם שבטיכם זקניכם ושוטריכם כל איש ישראל: י טפכם נשיכם וגרף אשר בקרב מחנה מחטב עציף עד שאב מימיה: יא לעברף בברית יהוה אלהיך ובאלתו אשר יהוה אלהיך פרת עמף היום: יב למען הקים אתך היום | לו לעם והוא יהיה לך לאלהים פאשר דבר לך וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב: יג ולא אתכם לבדכם אנכי פרת אתי בברית הזאת ואתי האלה הזאת: יד פי את אשר ישנו פה עמנו עמד היום לפני יהוה אלהינו ואת אשר איננו פה עמנו היום: יא פי המצוה הזאת אשר אנכי מצוה היום לאינפלות הוא ממך ולא ירחקה 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 פיקרוב אליך הדבר מאד בפיה ובלבבך לעשותו: טו ראה נתתי לפניך היום אתי החיים ואתי הטוב ואתי המוות ואתי הרע: טז אשר אנכי מצוה היום לאהבה אתי יהוה אלהיך ללכת בדרךיו ולשמר מצותיו והקטיו ומשפטיו וחיות ורבות וברכך יהוה אלהיך בארץ אשר אתה בא שמה לרשתה: יז ואם יפנה לבבך ולא תשמע ונדהת והשתחית לאלהים אחרים ועבדתם: יח הגדתי לכם היום פי אבד תאבדון לאיתאריכון ימים עליה אדמה אשר אתה עבר אתי הירדן לבוא שמה לרשתה: יט העדתי בכם היום אתי השמים ואתי הארץ החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעה: כ לאהבה אתי יהוה אלהיך לשמע בקלו ולדבקה בו פי הוא חיה וארץ ימיה לשובת עליה אדמה 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 enjoy 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-sheer 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 מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

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 אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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.

* * *

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

V'zot ha-Torah a-sheer 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.

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 וְנָשׁוּבָה.

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

Hear our voices and we will return to You.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְאֻלָּה 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.

זְכֹרֵנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבֵנוּ 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.

מִי כְמוֹךָ אֵב הַרְחָמִים, זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

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

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

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...

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ...

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, 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 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, מְחַל 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, מְחַל 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 עִמָּךְ.
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִכְתֵּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ 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.

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 בְּאֶמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ.
וְאֵף עַל פִּי שְׂוִתְמֵהֶמָּה עִם כָּל זֶה אָנִי מֵאֲמִין,
עִם כָּל זֶה אֲחַכֶּה 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 רֵעִי לֹא אֶחְסָר. בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי עַל־מִי מְנַחֹת
יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶךְ בְּגִיא
צַלְמוֹת לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֲנֹתֶךָ הִפְּמָה יִנְחֵמְנִי.
תַּעֲרֹךְ לְפָנַי שֶׁלֶחֶן נֹגֵד צַרְרֵי דִשְׁנֹת בְּשִׁמְן רֵאשֵׁי כּוֹסֵי רוּיָהּ. אֵךְ טוֹב וְחָסֵד
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.*

* * *

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.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׁכִינָה
עִם קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזֻהָרִים אֶת נְשָׁמוֹת יְקָרֵינוּ שֶׁהֲלָכוּ
לְעוֹלָמָם. בְּעַל הַרְחָמִים יִסְתִּירָם בְּסֶתֶר כְּנָפָיו לְעוֹלָמִים וְיִצְרֹר בְּצִרּוֹר
הַחַיִּים אֶת נְשָׁמָתָם. יְיָ הוּא נִחְלָתָם. וְיִנּוּחוּ בְּשָׁלוֹם עַל מְשַׁכְּבָם. וְנֹאמֵר:
אָמֵן.

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלִכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא,
יְתַשְׁבַּחְתָּא וְנַחְמְתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיהּ וְחַיִּים
עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ 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.

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.

אָבִינוּ מִלְכֵנוּ, חַנּוּנוּ וְעֲנּוּנוּ, 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.

וְאַנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ
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 מַלְכוּתוֹ 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 גְּדוּלָה

Tekiah Gedolah.

* * *

1 A New Year

by Michael Hunter Ochs

May this be a year of love and kindness

May strangers come to be friends.

May truth and compassion always guide us. Amen

May this be a year of hope and healing

For all of those in need.

May all of our deeds be a blessing. Amen

A new year, a good year

A chance to start all over

A new year, a sweet year

A chance to bring us closer

May this be a year of selfless giving

May this be a year of peace.

And may we forgive

And be forgiven. Amen

Closer to the ones we love

A world that be proud of

Long as there are stars above

There comes a New Year. Amen

2 Shehecheyanu

by Craig Taubman

Baruch Atah Adonai

Eloheinu Melech haolam

You bring us here

Baruch Atah Adonai, Holy One of blessing

Your Presence fills creation

You keep us here

Shehecheyanu v'keey'manu

v'higianu lazman hazeh

Shehecheyanu v'keey'manu

v'higianu lazman hazeh

Amen.....

3 One Day / Hashkiveinu

by Matisyahu and Craig Taubman

Sometimes I lay under the moon,
I thank God I'm breathing
Then I pray don't take me soon,
'Cause I am here for reason

Sometimes in my tears I drown,
But I never let it get me down
So when negativity surrounds,
I know someday it'll all turn
around because

All my life I've been waiting for,
I've been praying for, for the
people to say
That we don't want to fight
no more,
There'll be no more war, and our
children will play

One day, one day, one day,
oh oh oh
One day, one day, one day

Hashkiveinu Adonai Eloheinu
l'shalom

V'ha-amideinu Shomreinu l'chaim

All my life I've been waiting for,
I've been praying for, for the
people to say
That we don't want to fight
no more,
There'll be no more war, and our
children will play

One day, one day, one day,
oh oh oh
One day, one day, one day,
oh oh oh
One day, one day, one day

4 Oseh Shalom

by Michael Hunter Ochs

*Oseh shalom bimromav
Hu ya-aseh shalom aleinu
(3x)*

*Ya-aseh shalom
Ya-aseh shalom
Shalom aleinu v'al kol yisrael
(2x)*

May the One who causes peace
to reign in the high heavens,
let peace descend on us,
on all Israel, and all the world.

*Oseh shalom bimromav
Hu ya-aseh shalom aleinu
(3x)
Ya-aseh shalom
Ya-aseh shalom
Shalom aleinu v'al kol yisrael
(8x)*

5 Am I Awake / Bar'chu

by Noah Aronson

Am I awake? Am I prepared?
Are you listening to my prayer?
Can you hear my voice?
Can you understand?
Am I awake? Am I prepared?

Ya di li-li-li (2x)

Am I awake? Am I prepared?
Are you listening to my prayer?
Can you hear my voice?
Can you understand?
Am I awake? Am I prepared?

Ya di li-li-li (2x)

*Bar'chu et Adonai ham'vorach
Baruch Adonai ham'vorach l'olam
va'ed*

6 Hinei Ma Tov

*Hinei ma tov umanayim
shevet achim gam yachad
Hinei ma tov umanayim
shevet achim gam yachad*

*Hinei hinei hinei ma tov
Uma- uma- umanaim
Oy, yoi yoi
Shevet achim
Shevet achim gam yachad
Shevet achim
Oy, achim gam yachad*

*Hinei ma tov umanayim
shevet achim gam Yachad (2x)*

7 V'shamru

by Michael Hunter Ochs

*V'shamru v'nei Yisrael et
ha-shabbat
La-asot et ha-shabbat l'dorotam
brit olam.*

*Beini u-vein b'nei Yisrael
Ot hee l'olam.
Beini u-vein b'nei Yisrael
Ot hee l'olam.*

*Kee sheshet ya-meem
Kee sheshet ya-meem
Asah Adonai
Asah Adonai et hashamayim
v'et ha-aretz*

*U-vayom, va-yom hash'vee-ee,
hash'vee-ee
shavat shavat va-yin-afash.*

*Beini u-vein b'nei Yisrael
Ot hee l'olam.
Beini u-vein b'nei Yisrael
Ot hee ot hee,
Ot hee, ot hee, l'olam.*

*V'shamru, v'shamru, v'nei Yisrael
et ha-shabbat*

8 Heal Us Now

by Leon Sher

*R'fa-eynu Adonai v'ney-rafeh.
Hoshee-ey-nu v'nee-vashey-ah.*

*Eyl karov l'chol korav.
Ach karov leeray-av yish-oh.*

We pray for healing of the body;
We pray for healing of the soul,
For strength of flesh and mind
and spirit.
We pray to once again be whole.

*Eyl na r'fa na.
Oh, please, heal us now.
R'fu-at hanefesh,
U-r'fu-at haguf,
R'fu-ah sh'leyma.*

Heal us now.
Heal us now.

*Ho-shee-ah et amecha u-varech
et nach-la-techa.
U-r'eym v'naseym ad ha-olam.*

*Mee shebey-rach avoteynu,
Mee shebey-rach eemo-taynu,
Ana Adonai hoshee-ah na.*

We pray for healing of our people;
We pray for healing of the land,
And peace for every race and
nation,
Every child, every woman, every
man.

Heal us now.
Heal us now.
Heal us now.

9 Oseh Shalom Shallow

Music by Germanotta, Ronson,
Rossomando, Wyatt
New Lyrics by Cantor Rachel Brook

*Od yavo shalom
Od yavo shalom aleinu
Od yavo shalom
Od yavo shalom aleinu
Shalom aleinu v'al kol yisrael
V'imru, v'imru amen*

*Oseh shalom bimromav
Hu yaaseh shalom
Aleinu v'al kol yisrael
V'al kol yoshvey teivel*

*Yaaseh Sha Shalom
Shala sha shala la la lom
Yaaseh Sha Shalom v'imru amen*

*Oh, ahhhhh....
Oh, ahhhhh....*

10 Pitchu Li / Lord Prepare Me

by Randy Scruggs & John W. Thompson

*Pitchu li sha'arei tzedek
Avo vam odeh Yah
Pitchu li sha'arei tzedek
Avo vam odeh Yah*

Lord prepare me
To be a sanctuary
Pure and holy, tried and true
And with thanksgiving
I'll be a living sanctuary to You

11 Yerushalayim Shel Zahav

by Naomi Shemer

English by Chaya Galai

*Avir harim tzalul kayayin
Vere'ach oranim
Nisa beru'ach ha'arbayim
Im kol pa'anonim*

*Uvetardemat ilan va'even
Shvuyah bachalomah
Ha'ir asher badad yoshevet
Uvelibah chomah*

*Yerushalayim shel zahav
V'shel nechhoshet veshel or
Halo lechol shirayich ani kinor
(2x)*

As clear as wine the wind is flying
Among the dreamy pines.
As evening light is slowly dying
A lonely bell still chimes

So many songs, so many stories
The stony hills recall
Around her heart my city carries
A lonely ancient wall

*Yerushalayim shel zahav
V'shel nechhoshet veshel or
Halo lechol shirayich ani kinor
(2x)*

The wells are filled again with
water,
The square with joyous crowd,
On the Temple Mount within the
City,
The shofar rings out loud.

Within the caverns in the
mountains
A thousand suns will glow,
We'll take the Dead Sea road
together,
That runs through Jericho.

*Yerushalayim shel zahav
V'shel nechhoshet veshel or
Halo lechol shirayich ani kinor
(2x)*

12 L'dor Vador

by Josh Nelson

We are gifts,
And we are blessings.
We are history in song.
We are hope, and we are healing.
We are learning to be strong.
We are words and we are stories.
We are pictures of the past.
We are carriers of wisdom,
Not the first and not the last.

*L'dor vador nagid godlecha.
L'dor vador, we protect this chain.
From generation to generation,
L'dor vador,
These lips will praise Your name.*

Looking back on the journey
That we carry in our heart.
From the shadow of the
mountain
To the waters that would part.
We are blessed and we are holy
We are children of Your way.
And the words that bring us
meaning
We will have the strength to say.

*L'dor vador nagid godlecha.
L'dor vador, we protect this chain.
From generation to generation,
L'dor vador,
These lips will praise Your name.*

13 Time After Time

by Cyndi Lauper / Rob Hyman

Lying in my bed, I hear the clock
tick and think of you
Caught up in circles
Confusion is nothing new
Flashback, warm nights
Almost left behind
Suitcase of memories
Time after

Sometimes you picture me
I'm walking too far ahead
You're calling to me, I can't hear
What you've said
Then you say, "go slow"
And I fall behind
The second hand unwinds

If you're lost you can look
and you will find me
Time after time
If you fall, I will catch you,
I'll be waiting
Time after time
If you're lost, you can look
and you will find me
Time after time
If you fall, I will catch you,
I will be waiting
Time after time

After my picture fades and
darkness has
Turned to gray
Watching through windows
You're wondering if I'm okay
Secrets stolen from deep inside
(deep inside)
And the drum beats out of time

If you're lost you can look
and you will find me
Time after time
If you fall I will catch you,
I'll be waiting
Time after time
If you're lost, you can look
and you will find me

Time after time
If you fall, I will catch you,
I will be waiting
Time after time
Time after time

I've got a suitcase of memories
that I almost left behind
Time after time
Time, time, time
But you say to go slow but
I fall behind
Time after time after time
(after time, oh)

14 Hashkiveinu

by Yoshi Zweiback and Ken Chasen

*Hashkiveinu Adonai Eloheinu
l'shalom l'shalom.
V'ha-ameedeinu Shomreinu
l'chayim
Ufros aleinu sukkat sh'lomecha
Ufros aleinu sukkat sh'lomecha*

Amen

Shelter us beneath thy wings,
O Adonai.
Guard us from all harmful things,
O Adonai.
Keep us safe throughout the night
'Til we wake with morning's light
Teach us daily
wrong from right.
O Adonai

Amen

15 *V'ahavta: You Shall Love*

by Debbie Friedman

And you shall love the Lord
your God

With all your heart

With all your soul

And with all of your might

And all these words

Which I command you on this day

Shall be in your heart

Shall be in your heart

And you shall teach them diligently

Unto your children

And you shall speak of them

When you sittest in your house

When you walkest by the way

When you liest down

And when you risest up

And when you risest up

And you shall bind them for a sign

Upon your hand

And they shall be for frontlets

Between your eyes

And you shall write them

On the doorposts of your house

And upon your gates

And upon your gates

That you may remember

And do all of My commandments

And be holy

Unto your God

Unto your God

Unto your God

16 *Lu Yehi*

by Naomi Shemer

Translation by Ida Rae Meisels

Od yesh mifras lavan ba'ofek

mul anan shachor kaved

Kol shenevakesh - Lu Yehi.

Ve'im bacholonot ha'erev

Or nerot hachag ro'ed -

Kol shenevakesh - Lu Yehi.

Lu Yehi, Lu Yehi, Ana, Lu Yehi

Kol shenevakesh - Lu Yehi.

Zeh sof hakayitz, sof haderech

Ten lahem lashuv halom

Kol shenevakesh lu yehi

Az ten shalva veten gam ko'ach

Lechol eileh shenohav

Kol shenevakesh - lu yehi

Lu Yehi, Lu Yehi, Ana, Lu Yehi

Kol shenevakesh - Lu Yehi

If from the dark of night about us
there shines forth a blessed star,
then may all our prayers come to
be.

May peace abide within our land
and

strengthen all those near and far,
may it come to pass, may it be.

May it be, may it be
peace within our land we'll yet
see.

Lu y'hi Lu y'hi we all pray let it be,
all that we desire, may it be.

I hear the sound of people singing
and bugle notes that fill the air,
everything we wish, *lu y'hi*.

Above the fanfare and the music
let them hear my silent prayer
everything we wish, *lu y'hi*.

Lu y'hi lu y'hi oh may it be,
peace within our land we'll yet
see.

Lu y'hi Lu y'hi we all pray let it be,
all that we desire, may it be.

Thank you for praying with



more events at orami.org



Music and Digital Streaming
is licensed with



17 Forget Me Not

by Stacy Citron

I remember when tickle fights
and morning cartoons
were my favorite way spending
every moment with you
But we're older now, after all
we've been through
I still think the best part of me is
you

I remember you told me all this
would change,
I had to put on a brave face,
I had to look away
I know there's so much unknown,
but I hope this stays with you
when you go

Forget me not,
Got your hands around my heart
You ain't gotta be scared,
baby I will always be there
Imma always come through

Promise me, Forget me not
Got your hands around my heart
Love you to the moon and kinda
dumb but you're my best friend
If this is my final salute, I won't
forget you

I remember when you first found
out the news,
Too protective to show me that it
got you
Your sentences are left unfinished
Your mind is going but your
heart's still in this

I'll remember the way you live
fearlessly
Now I'm just like you, our souls
have symmetry
I will treasure being your prize
I will love you for all of my life

Forget me not,
Got your hands around my heart
You ain't gotta be scared, baby I
will always be there
Imma always come through

Promise me, Forget me not
Got your hands around my heart
Love you to the moon and kinda
dumb but you're my best friend
If this is my final salute, I won't
forget you

I, I won't forget
You, I won't forget
If this is my final salute, I won't
forget you.

18 When You Believe

by Mariah Carey and Whitney Houston

Many nights we've prayed
With no proof anyone could hear
In our hearts a hopeful song
We barely understood
Now we are not afraid
Although we know there's much
to fear
We were moving mountains long
Before we knew we could

There can be miracles when
you believe
Though hope is frail it's hard
to kill
Who knows what miracles you
can achieve
When you believe,
Somehow you will
You will when you believe.

In this time of fear
When prayer so often proved
in vain
Hope seemed like the summer
birds
Too swiftly flown away
Now I'm standing here
With heart so full I can't explain
Seeking faith and speaking words
I never thought I'd say

There can be miracles when
you believe
Though hope is frail it's hard
to kill

Who knows what miracles
you can achieve
When you believe,
Somehow you will
You will when you believe

*Ashira l'Adonai kee ga-oh ga-ah
Ashira l'Adonai kee ga-oh ga-ah
Mi chamocha ba-elim Adonai
Mi kamocho ne-edar bakodesh
Nachitah b'chas-d'cha am zu
ga-altah
Nachitah b'chas-d'cha am zu
ga-altah
Ashira Ashira Ashira*

*Ashira l'Adonai kee ga-oh ga-ah
Ashira l'Adonai kee ga-oh ga-ah
Mi chamocha ba-elim Adonai
Mi kamocho ne-edar bakodesh
Nachitah b'chas-d'cha am zu
ga-altah
Nachitah b'chas-d'cha am zu
ga-altah
Ashira Ashira Ashira*

There can be miracles when
you believe.
Though hope is frail, it's hard
to kill
Who knows what miracles you
can achieve?
When you believe, somehow
you will,
Now you will
You will when you believe.
Amen

19 Heal Us Now

by Leon Sher

*R'fa-eynu Adonai v'ney-rafah.
Hoshee-ey-nu v'nee-vashey-ah.*

*Eyl karov l'chol korav.
Ach karov leeray-av yish-oh.*

We pray for healing of the body;
We pray for healing of the soul,
For strength of flesh and mind
and spirit.

We pray to once again be whole.

*Eyl na r'fa na.
Oh, please, heal us now.
R'fu-at hanefesh,
U-r'fu-at haguf,
R'fu-ah sh'leyma.*

Heal us now.
Heal us now.

Ho-shee-ah et amecha u-varech
et nach-la-techa.
U-r'eym v'naseym ad ha-olam.

Mee shebey-rach avoteynu,
Mee shebey-rach eemo-taynu,
Ana Adonai hoshee-ah na.

We pray for healing of our people;
We pray for healing of the land,
And peace for every race and
nation,
Every child, every woman, every
man.

Heal us now.
Heal us now.
Heal us now.

20 V'shamru

Music by Dan Nichols

V'shamru v'nai Yisrael et
ha-shabbat
La'asot et ha-shabbat l'dorotam
b'rit olam

V'shamru v'nai Yisrael et
ha-shabbat
La'asot et ha-shabbat l'dorotam
b'rit olam

Beini u'vein b'nai Yisrael
Ot-hee l'olam
Ki sheshet yamim asa Adonai
Asa Adonai
Et ha-shamayim ve'et ha'arets
U'vayom hashvi'i shavat
va'yinafash

V'shamru v'nai Yisrael et
ha-shabbat
La'asot et ha-shabbat l'dorotam
b'rit olam
V'shamru v'nai Yisrael et
ha-shabbat