

Interfaith Families Project

High Holy Day Mahzor



Interfaith Families Project Mahzor 2022

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Introduction

The Interfaith Families Project of Greater Washington (IFFP) is an independent community of interfaith families and others. We are committed to sharing, learning about, and celebrating our Jewish and Christian traditions.

Established in 1996, we have grown to over 100 families from Maryland, Virginia, and Washington D.C. It's a place where both Jewish and Christian partners can feel like equal members of the community; where all can celebrate and learn about both faiths and where we "teach not preach."

Note: The language in these prayers, songs, texts, poems might not connect to you. We invite you to change the language if you need to make it work for you. For example, if you don't connect to God language, feel free to change it to Universal Love or Nature.

Feeling Comfortable in a Jewish Prayer Space

Jewish prayer services can be held just about anywhere. So, Jewish prayer space is wherever a Jewish religious gathering is held.

There are some items and customs worth noting:

- The mahzor is the prayer book which is used on the High Holy Days of Rosh Hashanah and Yom Kippur.
- Wearing a kippah/yarmulke – A kippah (Hebrew) or yarmulke (Yiddish) is a round head covering. In traditional Judaism, men wear this head covering while in the presence of prayer or a Torah. Today, we ask that all adults consider wearing one while attending services.
- Wearing a tallit – A tallit is the Jewish prayer shawl. Each corner of the shawl has knotted fringes that represent the laws of the Torah. Traditionally, this garment is only worn by adult Jews.
- Standing and/or sitting – Jewish services ask for congregants to rise and remain standing for some of the prayers. However, if one is unable or unwilling to stand for any reason, please feel free to remain seated.

What are the High Holy Days

Rosh Hashanah is the Jewish New Year, marking the start of the calendar year, but it is also the Day of Judgment, when God makes judgment on all human deeds. Rosh Hashanah services are accentuated with the sound of the shofar, serving as a call to attention of the spirit and the body to engage with the process of repentance. Yom Kippur occurs 10 days after Rosh Hashanah; this period is called the Ten Days of Repentance. During this period, and especially on its last day, Yom Kippur, we are expected to focus on spiritual renewal and repentance. The day's total focus on spiritual concerns is demonstrated by fasting and abstaining from certain everyday activities that include bathing and the wearing of leather shoes.

The focus of this entire period is the process of *teshuvah*, or repentance. This is a period of atonement for an individual, and also for the entire community. It is during this time that people have an opportunity to tip the scales of judgment in their favor through repentance, prayer, and the performance of righteous deeds.



Rosh Hashanah Evening Service

Hine Ma Tov (Psalm 133)

הִנֵּה מֵהֵטוֹב וּמֵהֶנְעִים שְׁכַת אֲחִים גַּם־יִחַד

Hine ma tov u-ma-ny-im shevat a-chim gam ya-chad

How good and pleasant it is when people live together in unity!

Turn Turn Turn

Lyrics: Book of Ecclesiastes

Music: Pete Seeger

(Chorus) To everything...turn, turn, turn
There is a season...turn, turn, turn
And a time to every purpose under heaven

A time to be born, a time to die
A time to plant, a time to reap
A time to kill, a time to heal
A time to laugh, a time to weep (chorus)

A time to build up, a time to break down
A time to dance, a time to mourn
A time to cast away stones
A time to gather stones together (chorus)

A time of war, a time of peace
A time of love, a time of hate
A time you may embrace
A time to refrain from embracing (chorus)

Barchu (Call to Prayer)

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Barchu et Adonai Hamvorach

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va'ed.

Blessing for the Evening

Praised are you Adonai, Spirit of the world who shares with humanity the rhythm of the day, bringing the twilight and opening the gates of the heavens. Your wisdom has set the changing of the times and the varying of the seasons. We marvel at the stars in the sky. You have created the day and the night, rolling away the light before the dark and the dark from before the light. The day is divided from night that we may behold the changes of Your world. Your enduring guidance leads us forever. Praised are you, Adonai who brings forth the mantle of evening.

Ahavat Olam

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדָּת
עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׂיחַ בְּחַקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֲרָךְ יָמֵינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה, וְאֶהְבֵּתְךָ אֵל תְּסִיר
מִמָּנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Ahavat olam beit Yisra'el amcha ahavta, Torah umitzvot chukim
umishpatim otanu limad'ta. Al ken Adonai Eloheinu b'shochveinu
uv'kumeinu nasi'ach b'chukecha, venis'mach b'divrei torat'cha
uv'mitzvotcha le'olam va'ed. Ki hem chayeinu ve'orach yamenu
uvahem neh'geh yomam valaila. Ve'ahavatcha al tasir mimenu
le'olamim, Baruch ata Adonai, ohev amo Yisrael.*

From ever you have loved us into life, nourished our forebears with teachings of kindness. In the same way you will help us find our path, and we will always rejoice as we come to understand your Torah and mitzvot. For they are our lives, the thread through all our days, guiding us day and night. Your love will never depart from us. Blessed are you who relates to us in love.

Sh'mah

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Sh'ma Yisrael Adonai Eloheinu Adonai echad!

Listen Israel: the source of all our being, that source Is One!

Baruch shem k'vod malchuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

Ve'Ahavta

“And you shall love the Lord, your God, with all your heart, with all your soul and with all your might. And all these words which I command you on this day, shall be in your heart (2x). And you shall teach them diligently unto your children. And you shall speak of them when you're sitting in your house, when you walk by the way, and when you lie down, and when you rise up (2x). 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 (2x). That you may remember and do all of my commandments, and be holy unto your God (3x).”

Mi Chamocha

מִי כְמוֹכָה בָּאֱלִים יְיָ, מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילַת, עֲשֵׂה פֶלֶא: מְלֻכּוּתָהּ רָאוּ
בְּנֵי־יִשְׂרָאֵל, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵי עַבְדּוֹ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֶאֱמַר: כִּי פָדָה
יְיָ אֶת יִשְׂרָאֵל מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל:

*Mi cha'mo'cha ba'eilim Adonai, mi ka'mo'cha ne'dar ba'kodesh,
nora t'hi'lot o'seh feleh. Mal'chut'cha ra'u va'ne'cha, bo'kei'a
yam lif'nei Moshe. Zeh eili, anu v'amru, Adonai
yim'loch l'olam va'ed. V'ne'emar ki fadah Adonai et ya'akov
ug'alo mi'yad cha'zak mimenu. Ba'ruch atah Adonai, ga'al yisrael*

What other power is like this one? What can transcend like holiness, awesomely powerful, working wonders? We experienced that power as the sea split before Moses. 'This is my God!' we exclaimed, 'Majesty transcends all time and space!' This is why it is said: Jacob was rescued from battling his brother, a peril he could not overcome himself. Praised are you, source of miracles, redeemer of Israel.

Tiku Vachodesh Shofar

תקעו בחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם סְגֻנוֹ: כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

*Tiku ba'chodesh shofar, ba'ke'se l'yom cha'geinu; ki chok
l'yis'rael hu, mishpat lei'lohei ya'akov.*

Blow the shofar when the moon is hidden, at the beginning of the month; for that is the time of our holiday. It is the law for Israel, that this be a day of sacred judgment.

Hatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei raba, b'al'ma di v'rah chirutei.
v'yamlich mal'chutei b'chayeichon uv'yo'meichon uv'chayiei
d'chol beit Yisrael, ba'a' gala uviz'man kariv v'imru amen.
Y'hei sh'mei raba m'vorach l'olam ul'almei almaiya.
Yitbarach v'yishtabach v'yitpa'ar v'yit romam v'yitnasei
v'yithadar v'yit'a'leh v'yit'halal
sh'mei d'kud'shah B'rich hu. L'eila u'l'eila mikol bircha' ta
v'shirata, tush'b'chata v'neche'mata da'amiran b'alma v'imru
amen.*

Make the God name big.
Big and Holy.
Do it in this world.
This creation sprung from consciousness.
And bring some order to this...
Do it fast, soon, in our lives, in the days ahead, in the life of the
people we call home.
Everybody join with me: May the name be blessed forever and
ever!
Yes, blessed.
Blessed, whispered, sung out, shouted, honored, this Holy Name.
The Name far beyond any song, poem, or comforting words we
could ever speak.
Everybody say: That's the truth!
—R. Daniel Brenner

Create In Me (Psalm 51)

Create in me a clean heart,
A clean heart wild and free
Made for roaring, and for soaring
That can reach out and wrestle with you.

Amidah

The Amidah is the central prayer of Jewish services and is customarily recited three times a day. It literally translates into “standing prayer,” the prayers date back approximately two thousand years, and were created to parallel the sacrificial services of the Temple. The prayers within the Amidah are in three general areas: Praise, Petitions and Gratitude. It is customary to remain standing in meditation after the prayers have been recited. After the prayers are recited in Hebrew, you may read the text in this mahzor or meditate upon your own themes. You may be seated when you have finished your personal reflection.

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יַגִּיד
תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי
שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקַנְיָה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וְאֲמוֹתָם, וּמַבִּיא גּוֹאֵל לְבָנָי
בְּגִיָּהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵן בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ
אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם וְעִזְרַת
שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ
מְכַלְכֵּל חַיִּים בְּחֻסְדֵּךְ מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם,
כְּמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מְלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵל הַרְחָמִים, זוֹכֵר יְצוּרֵי
לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ
אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

*Adonai s'fatai tiftach ufi yagid
t'hilatecha.*

*Baruch atah adonai eloheinu
v'elohai avoteinu v'imotenu.
Elohai Avram, elohai Yitzhak,
v'elohai Yaakov, Elohai Sara,
elohai Rivka, elohai Rachel
v'elohai Leah. Ha' eil, hagadol
hagibor v'hanora, Eil elyon
gomeil chasadim tovim v'ko' nei
hakol v'zocheir chasdei avot
v'imahot umeivi goel livnei v'nei'
hem l'ma'an sh'mo b'ahava.*

*Zach' reinu l'chayim melech
chofeitz bachayim v'chatveinu
b'seifer hachayim l'mancha
Elohim chayim.*

*Melech ozeir umoshia umagein.
Baruch ata Adonai, magein
Avraham v'ezrat Sara.*

*Atah gibor l'olam adonay,
m'chayeih meitim atah, rav
l'hoshi'a. M'chalkeil chayim
b'chesed, m'chayeih meitim
b'rachamim rabim someich
noflim v'rofei cholim umatir
asurim umka'yeim emunato
lisheinei afar, mi cha'mocha
ba'al g'vurot umi domeh lach
melech meimit um'chayeh
umatz'mi'ach y'shuah.*

*Mi chamocha el hara'cha' mim
zocheir y'tzurav l'cha'yim
b'rachamim.*

*V'ne'e'man atah l'hacha yot
meitim. Baruch atah Adonai
m'chayeih ha meitim.*

May Adonai open my lips as we speak these blessings.

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. May we be renewed, and written into life, for that is the desire of the source of all life. Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. Who is like this source of mercy, binding its children into life, in mercy. Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

A Contemplative Amidah

AVOT Draw your ancestors to mind—genetic or spiritual. Thank them for that portion of your heritage which you love, and forgive them for any pain. Now see yourself as the ancestor (genetic or spiritual) of generations to come. Accept their gratitude and forgiveness.

GEVUROT Focus on your breath. Breathe in life, breathe out life. Now contemplate yourself as the breath of HaShem (God). Your life in this world is HaShem breathing in; your life beyond this world is HaShem breathing out. There is no living or dying, there is only breath. Breathe in, breathe out.

KEDUSHA Focus on the question: What is holiness? And then: In what way am I holy? And then: What is holy about my name? And then: What is holy about my actions? Contemplate how God would respond to these same questions.

KEDUSHAT HAYOM Bring to mind something which sustains you spiritually or physically. Consider what sustains it, and offer that your praises.

AVODAH Release all tension in your body. Start with your feet, then legs, thighs, hips, back, torso, chest, hands, arms, shoulders, neck, face, scalp. When you are thoroughly relaxed, try smiling.

HODEH Conjure up a moment in your life for which you are grateful. Hold it in your mind. As other thoughts arise, simply accept and release them, and return to your moment of gratitude.

SHALOM Tense your left hand and arm, the side of judgment and force. Make it as tight as you can. Now touch your left arm with your right hand, the side of compassion and loving kindness. Let your left arm relax as your right arm cradles it. Contemplate loving kindness blanketing all your hard judgements. Stay mindful that in this process, as in all else, you are a reflection of the divine.

–Jhos Singer

“Just to be is a blessing. Just to live is holy.”
– Abraham Joshua Heschel

Shalom Rav

Composed by Jeff Klepper and Dan Frelander

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמָךְ.

Shalom rav al yisrael amcha tasim le-olam
Ki atta hu melech adon le-chol ha-shalom
Ve-tov be-eynecha le-varech et am-cha yisrael
Be-chol et u-ve-chol sha'a bi-shlomecha

May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

B'Sefer Chaim

בְּסֵפֶר חַיִּים, בְּרַכָּה, וְשָׁלוֹם, וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה עֹשֵׂה הַשָּׁלוֹם:

*B'seifer cha'yim b'racha v'shalom u'far nasa tova, niza'cheir
v'nei'kateiv l'fa'necha, anach'nu v'chol am'cha beit yisrael,
l'cha'yim tovim u'l'shalom. Baruch ata Adonai oseh ha'shalom.*

In the book of life, blessing and peace, and for good livelihood, may we and all your people be remembered and written—for good life and for peace. Blessed are you, Hashem, who creates peace.

Oseh Shalom

עֹשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן:

*Oseh Shalom bimromav, hu yaaseh Shalom aleynu, ve al kol
Yisrael, ve imru, imru amen.*

Yaaseh Shalom, yaaseh Shalom, Shalom aleynu, ve al kol Yisrael

May the one who creates peace on high bring peace to us and to all humankind. Amen.

Aleinu

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המזנס ואנחנו
כורעים ומשתחוים ומודים, לפני מלך מלכי המלכים, הקדוש ברוך הוא.

וְנֵאמָר, וְהִיא יְיָ לְמִלְכָּה עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֱחָד, וְשִׁמוֹ אֱחָד.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-
adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam,
va-anachnu kor'im umishtachavim umodim, lifnei melech malchei
ham'lachim, hakadosh baruch hu.*

*V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu
yihyeh Adonai echad, ush'mo echad.*

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. We honor, thank, and pledge ourselves to the Blessed Holiness that spreads out the heavens, whose generosity upholds everything on earth. So we hope—how we hope!—that the many gods of divisiveness and distortion, of pride and destruction— all the sad broken pieces of the whole— find their way back into the single vessel of life, that the world may be repaired. We hold on to this vision, despite history, in the face of despair, because one day the whole world will acknowledge the divine.

On that day, all will understand the unity.

Mourner's Kaddish

The Kaddish (there are a number of versions) is a hymn praising God. The central theme of the Kaddish, in all its forms, is the magnification and sanctification of God's name. This is a prayer in Aramaic, indicating that it was intended to be comprehended by all people, and one that can only be said in community (with at least 10 adults present).

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְנִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאַמְרוּ
אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
עֵלְמָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעֵלְא
וּלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
וְתִשְׁבַּחְתָּא וְנִחַמְתָּא, דְאַמְרִין בְּעֵלְמָא,
וְאַמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
(טוֹבִים) עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵי, הוּא יַעֲשֵׂה
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ
אָמֵן.

*Yitgadal v'yitkadash sh'meih
raba. B'al'ma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru
amen.*

*Y'hei sh'meih raba m'varach
l'alam ul'al'mei al'maya.*

*Yitbarach v'yishtabach v'yitpa-
ar v'yitromam v'yitnasei
v'yithadar v'yitaleh v'yithalal
sh'meih d'kudsha b'rich hu,
l'eila l'eila u l'eila mi kol
birchata v'shirata tushb'chata
v'nechemata, da-amiran
b'al'ma, v'imru amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim (tovim) aleinu v'al kol
yisra-eil, v'imru amen.*

*Oseh shalom bimromav, hu ya-
aseh shalom aleinu v'al kol
yisra-eil, v'imru amen*

Everything becomes fuller and increases in holiness, here in this intentionally created world. May we and everyone around us be able to see this, every day of our lives, and may we see it soon.

Amen.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be. Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher, it goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

May a heavenly peace come into our lives and those of all people. Amen.

May the harmony that prevails in the heavens guide us and all people to peace. Amen.

If We Only Have Love (music and lyrics by Jacques Brel)

If we only have love
Then tomorrow will dawn
And the days of our years
Will rise on that morn

If we only have love
To embrace without fears
We will kiss with our eyes
We will sleep without tears

If we only have love
With our arms open wide
Then the young and the old
Will stand at our side

If we only have love
Love that's falling like rain
Then the parched desert earth
Will grow green again

If we only have love
For the hymn that we shout
For the song that we sing
Then we'll have a way out

If we only have love
We can reach those in pain
We can heal all our wounds
We can use our own names

If we only have love
We can melt all the guns
And then give the new world
To our daughters and sons

If we only have love
Then Jerusalem stands
And then death has no shadow
There are no foreign lands

If we only have love
We will never bow down
We'll be tall as the pines
Neither heroes or clowns

If we only have love
Then we'll be only men
And we'll drink from the Grail
To be born once again

Then with nothing at all
But the little we are
We'll have conquered all time
All space, the sun, and the stars

All my days (Aviva Chernick)

Let me dwell with you, dwell with you, dwell with you all my days

שְׁבִטִי בְּבֵית יְהוָה לְאַרְךָ יָמִים

Shivti b'vet Adonai l'orech yamim

La Shana Tovah

La shana tovah tika-tay-vu

La shana tovah tika-tay-nu

Tika-tay-vu v-tay-cha-tay mu

May each of you be written and sealed in the Book of Life
for a happy and healthy New Year!



Rosh Hashanah Day

Morning Has Broken (by Eleanor Farjeon)

Morning has broken like the first morning
Blackbird has spoken like the first bird
Praise for the singing, praise for the morning
Praise for the springing, fresh from the Word

Sweet the rain's new fall sunlit from heaven
Like the first dew fall on the first grass
Praise for the sweetness of the wet garden
Sprung in completeness where His feet pass

Mine is the sunlight, mine is the morning
Born of the one light Eden saw play
Praise with elation, praise every morning
God's re-creation of the new day

Baruch She'amar

ברוך שְׂאָמַר וְהִיָּה הָעוֹלָם. בְּרוּךְ הוּא. בְּרוּךְ עוֹשֶׂה בְּרָאשִׁית. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם. בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת. בְּרוּךְ מְשַׁלֵּם
שָׂכָר טוֹב לִירֵאָיו. בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצְחָה. בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׂמוֹ: בְּרוּךְ
אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֵל מְהֻלָּל בַּתְּשׁוּבָחוֹת:

*Baruch she'amar v'hayah ha'olam, baruch hu, baruch oseh
v'reishit, baruch omeir v'oseh, baruch gozeir um'kayeim, baruch
m'racheim al ha'aretz, baruch m'racheim al hab'riyot, Baruch
m'shalem sachar tov l'reiav. Baruch chai l'ad ve kaim la netzach.
Baruch podeh u'mazil, baruch sh'mo. Baruch atah Adonai
eloheinu melech ha'olam el m'hulal batishbachot.*

Blessed is the Speaking that gave life to the world; blessing!
Blessed is creation; blessed is the Voice that creates; blessed is the
guide and the preserver! Blessed is the compassion that
encompasses the earth, Blessed is the compassion the encompasses
the cosmos. Blessed is the Name! Blessed is the creator, God,
loving parent of all things, sung to by all creation, Unity, life of all
worlds, ruler whose great name is praised forever. Bless the
Creator that all songs praise.

Hallelujah

הַלְלוּיָהּ. הַלְלוּ אֵל בְּקֹדֶשׁוֹ. הַלְלוּהוּ בְּרִקיעַ עֶזְרוֹ: הַלְלוּהוּ בְּגִבּוֹרֹתָיו. הַלְלוּהוּ בְּרַב
גְּדֻלוֹ: הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר. הַלְלוּהוּ בְּנִבְּל וְכִנּוֹר: הַלְלוּהוּ בְּתֶרֶף וּמַחּוֹל. הַלְלוּהוּ
בְּמִנִּים וְעִגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה.
הַלְלוּיָהּ: כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה. הַלְלוּיָהּ:

Hal'luyah!

hal'lu eil b'kadsho, hal'luhu bir'kia uzo

hal'luhu big'vurotav, hal'luhu k'rov gudlo.

hal'luhu b'teika shofar, hal'luhu b'neivel v'chinor.

Hal'luhu b'tof umachol, hal'luhu b'minim v'ugav.

Hal'luhu b'tzil'tz'lei shama, hal'luhu b'tiltzilei t'ru'ah.

Kol han'shama t'halel yah, hal'luya.

Kol han'shama t'halel yah, hal'luya.

Halelu in holiness, Halelu from the mighty skies!

Halelu in firm strength, Halelu in great kindness.

Halelu with blast of shofar, Halelu with strings and harp.

Halelu with drum, Halelu with every dance,

Halelu with every instrument and organ.

Halelu with ringing cymbals, Halelu with crashing cymbals.

Let every soul give praise. Halleluyah

Nishmat The Soul of All that Lives

נִשְׁמַת כּוֹל חַי תִּבְרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ.

Nishmat kol chai tivarech at shimcha Adonai eloheinu

The soul of all that lives praises Your Name, Adonai, our God

In every living creature
Divine splendor shines.
Each breath of every living thing is glory.
There is a constant source of space and time,
A single power that truly rules us.

If oceans of song filled our mouths
And sea-waves of joy flowed from our tongues;
If our lips spoke praise as the widespread heavens
And the light of sun and moon shone from our eyes
If our hands stretched out like eagles in the sky
And our feet ran joyfully as deer
We still could not express our gratitude
For the kindness that sustains everything, in all generations.

Therefore, with what we do have
With the limbs we are graced with,
The spirit and soul breathed into us
The tongue set in our mouths
With all of these we thank and praise:

Power behind all strength
Glory within all reverence
Might of eternal endurance
Awesomeness of irresistible change:

In the Garden of Shechina

Born from the earth
Breathed by the air
Healed in the water
Kindled with prayer

I walk through the fiery
sword of truth
And listen with all of my
heart

I am the Tree of of Life
In the Garden of Shechina
Singing a psalm of wonder
and love
Ki hi m'kor habr'akha

*Adonai echad ush'mo echad
L'shem ul'tiferet v'lit'hilah
Adonai echad ush'mo echad
L'shem ul'tiferet v'lit'hilah*

If Spirit is both
Woman and Man
Then Heaven and Earth
Dance hand in hand
The balance of power
Restores inner light
As we enter
The Covenant of Peace.

I am the Tree of of Life
In the Garden of Shechina
Singing a psalm of wonder
and love
Ki hi m'kor habr'akha

*Adonai echad ush'mo echad
L'shem ul'tiferet v'lit'hilah
Adonai echad ush'mo echad
L'shem ul'tiferet v'lit'hilah*

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ. הַגָּדוֹל בְּכְבוֹד שְׁמֶךְךָ. הַגִּבּוֹר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ.

*Ha'el b'tatzumot uzecha. Hagadol b'chvod sh'mecha. Hagibor la
netzach ve ha norah b'noroteicha*

Almighty in the power of Your might; Great in the honor of Your
Name, Powerful forever and awesome through Your awesome
deeds.

Hatzi Kaddish

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתִבְרַךְ וְיִשְׁמַבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי מְכָל בְּרַכְתָּא וְשִׁירְתָּא, הַשְׁבִּיחָתָא וְנִחַמְתָּא, דְּאִמְרוּ בְּעֻלְמָא,
וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei raba, b'al'ma di v'rah chirutei.
v'yamlich mal'chutei b'chayeichon uv'yo'meichon uv'chaiyei
d'chol beit Yisrael, ba'a' gala uviz'man kariv v'imru amen.*

Y'hei sh'mei raba m'vorach l'olam ul'almei almaiya.

*Yitbarach v'yishtabach v'yitpa'ar v'yit romam v'yitnasei
v'yithadar v'yit'a'leh v'yit'halal sh'mei d'kud'shah B'rich hu.
L'eila u'l'eila mikol bircha' ta v'shirata, tush'b'chata v'neche'ma
ta da'amiran b'alma v'imru amen.*

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days ahead, in the life of the
people we call home.

Everybody join with me: May the name be blessed forever and
ever!

Yes, blessed.

Blessed, whispered, sung out, shouted, honored, this Holy Name.

The Name far beyond any song, poem, or comforting words we
could ever speak.

Everybody say: That's the truth!

– R. Daniel Brenner

Barchu, Am I Awake

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?

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ:

בָּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

Baruchu et adonai ha'mevorach

Baruch adonai ha'mevorach l'olam va'ed

V'Haer Eynenyu

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ. וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ. וְיַחַד לְכַבְּנוּ לְאַהֲבָה וּלְיִרְאַה אֶת שְׁמֶךָ.
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד:

*V'ha-eir eineinu b'toratecha v'dabek libeinu b'mitzvotcha,
v'yached l'vaveinu l'ahava ul-yira et sh'mecha*

V'lo nevosh V'lo nikalem, v'lo nikashel l'olam vaed (2x)

*V'ha-eir eineinu b'toratecha v'dabek libeinu b'mitzvotcha,
v'yached l'vaveinu l'ahava ul-yira et sh'mecha*

Light up our eyes with your Torah, and let our hearts cling to your Mitzvot, and unite our hearts to love and revere your name, that we shall never depart from it.

Sh'mah

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Sh'ma Yisrael Adonai Eloheinu Adonai echad!

Listen Israel: the source of all our being, that source Is One!

Baruch shem k'vod malchuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

Ve'Ahavta

“And you shall love the Lord, your God, with all your heart, with all your soul and with all your might. And all these words which I command you on this day, shall be in your heart (2x). And you shall teach them diligently unto your children. And you shall speak of them when you're sitting in your house, when you walk by the way, and when you lie down, and when you rise up (2x). 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 (2x). That you may remember and do all of my commandments, and be holy unto your God (3x).”

Amidah

The Amidah is the central prayer of Jewish services and is customarily recited three times a day. It literally translates into “standing prayer,” the prayers date back approximately two thousand years, and were created to parallel the sacrificial services of the Temple. The prayers within the Amidah are in three general areas: Praise, Petitions and Gratitude. It is customary to remain standing in meditation after the prayers have been recited. After the prayers are recited in Hebrew, you may read the text in this mahzor or meditate upon your own themes. You may be seated when you have finished your personal reflection.

Shawn Zevit Amidah

The great prayer, the standing prayer
Gates to seven blessings.
What do you stand for? What does your life mean?
Enter the seven gates to the holy day dream.

The first gate: the gate of the ancestors
Who's come before you? Who's left a legacy?
Draw them in, those who gave you loving blessings, those who left
you challenges, all who came before

Baruch atah adonai Magen Avraham v'Ezrat Sarah

The second gate: the gate of enlivening power
Where have you felt deadened this year
As if you're sleep walking through your life?
Draw in the source of all, renew your soul,
Reawaken your whole being to God's enlivening power, draw it in

Baruch atah adonai m'chayay kol chai

The third gate: the gate of holiness
Returning me every day to the potential it is
Live the life you long for, see beauty in all things,
Step into the third gate

Baruch atah adonai ha'el hakadosh

The fourth gate: the gate of Rosh Hashana
What will you do differently today?
What will you do that's special today?
A day of pure being, let go of your doing,
Step into the fourth gate

Baruch atah adonai m'kadesh ha Yom Ha'Zikaron

The fifth gate: the gate of return

Of divine imminence and renewal
Where have you felt distant in your life,
Detached and uninvolved?
Emotionally? Physically? Intellectually? Spiritually?
What would you need to return to a full life?

Baruch atah adonai, hamachazir shenatoh l'tziyon

The sixth gate: the gate of thankfulness
Is there a "thank you" you've withheld?
An "I love you" you've kept inside?
Can you commit this day to say what you need to say, so those
around you know how loved they really are?

Baruch atah adonai hatov shimcha l'cha na'eh l'hodot

The seventh gate: the gate of shalom
The gate of wholeness, the gate of peace
Oh, dear God, let us feel whole again
For wholeness is who we are.
We drift when we go far, we lose our peace of mind.

Baruch atah adonai oseh shalom
Give us peace in our time.

Sim Shalom

שִׁים וְשָׁלוֹם טוֹבָה וּבְרָכָה
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוּךְ:
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ
כִּי בְאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאֶהְבֵּת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם:
טוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמּוּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ:

Sim shalom tovah u-ve-racha

Chen vachesed ve-rahamim aleinu ve-al kol Yisrael amecha

Barcheinu Avinu kulanu ke-ehad be-or panecha

Ki ve-or panecha natata lanu, Adonai Eloheinu

Torat hayim ve-ahavat hesed, u-tzedaka u-ve-raha ve-rahamim ve-hayim ve-shalom

Ve-tov be-einecha le-varech et amcha Yisrael be-chol et u-ve-chol sha'ah bi-shlomecha

Baruch ata Adonai, ha-mevarech et amo Yisrael ba-shalom.

Grant peace everywhere goodness and blessing, Grace, loving kindness and mercy to us and unto all people. Bless us, with the light of Your face; For by the light of Your face You have given us, Adonai our God, The Torah of life, and love of kindness, and righteousness and blessing and mercy and life and peace; And may it be good in Your eyes to bless all people, at all times and in every hour with Your peace.

B'sefer Chaim

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֱנַחְנוּ וְכָל עַמּוּךָ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

B'seifer cha'yim b'racha v'shalom u'far nasa tova, niza'cheir

v'nei'kateiv l'fa'necha, anach'nu v'chol am'cha beit yisrael,

l'cha'yim tovim u'l'shalom.

בְּרוּךְ אַתָּה יְהוָה עֲשֵׂה הַשָּׁלוֹם:

Baruch ata Adonai oseh ha'shalom

In the book of life, blessing and peace, and for good livelihood, may we and all your people be remembered and written—for good life and for peace. Bless you, Hashem, who creates peace.

Avinu Malkeynu

אָבִינוּ מַלְכֵנוּ חַנּוּנוּ וְעַנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkeinu, chaneinu va'anei'nu

Avinu malkeinu, chaneinu va'anei'nu

ki ein banu ma'asim.

Asei imanu tsedaka vachessed

Asei imanu tsedaka vachessed v'hoshieinu.

Avinu Malkeinu

now open our ears to the voice:

That small voice within us, the still voice that tells us

to help heal this world with our deeds;

to strive as hard as we can

through lives of compassion and love;

to make a path for justice and peace

that glory shine forth in this world.

אָבִינוּ מַלְכֵנוּ חֲטֵאנוּ לְפָגִיד:

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מְלִיד אֵלָא אַתָּה:

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ פְתַבְנוּ בְּסֶפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵנוּ פְתַבְנוּ בְּסֶפֶר גְּאֻלָּה וַיְשׁוּעָה:

אָבִינוּ מַלְכֵנוּ פְתַבְנוּ בְּסֶפֶר פְּרִיָסָה וְכִלְפָּלָה:

אָבִינוּ מַלְכֵנוּ פְתַבְנוּ בְּסֶפֶר זְכוּת:

אָבִינוּ מַלְכֵנוּ פְתַבְנוּ בְּסֶפֶר סְלִיחָה וּמְחִילָה:

אָבִינוּ מַלְכֵנוּ הָרַם קָרוֹן מְשִׁיחָה:

אָבִינוּ מַלְכֵנוּ שָׁמַע קוֹלְנוּ חוּס וְרַחַם עָלֵינוּ:

אָבִינוּ מַלְכֵנוּ קִבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתְנוּ:

Our source and our guide, we have made mistakes.

Our Mother our guide, we have no guide but you

Our Father our nurturer, bless a good year for us

Our Mother, our guide, seal us in the book of life

Our Father, our nurturer, seal us in the book of help and salvation

Our Mother, our guide, seal us in the book of livelihood and sustenance
 Our Father, our nurturer, seal us in the book of decency and compassion
 Our Mother, our guide, seal us in the book of forgiveness and clearing.
 Our Father, our nurturer, raise the horn of anointing for your messiah
 Our Mother, our nurturer, hear our voice and have compassion on us
 Our Father, our nurturing guide, open the gates of heaven to our prayers.

Torah Service

נִהְיֵי בְּנוֹסֵעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה. קוּמָה יְיָ. וַיִּכְצוּ אֲיִבָיִךְ. וַיִּגְסוּ מִשְׁנֵאֵיךְ מִפְּנֵיךְ:
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַיִם:

Vay'hi binso'ah ha'aron, vayomer Mosheh: kuma Adonai v'yafu'tsu oy'vecha v'yanusu m'san'echa mi'panecha. Ki mi'tzion teitzei tora, u'd'var adonai miyirushalam.

And it was, when they set out with the Ark, that Moses would say, May holy mercy arise and subdue strife, and chase away every barrier to peace; for teaching will pour forth in Zion, and Jerusalem will flow with the word of God.

בְּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Baruch shenatan torah l'amo yisrael bik'du'shato

Holiness has blessed us by sharing the Torah.

13 Attributes of God

הַהֲנָה יְהוָה. אֵל רַחוּם וְסוּגוּר. אֶרְךְ אַפַּיִם וְרַב חַסֵּד וְנֶאֱמַת: נִצֵּר חַסֵּד לְאֱלֹפִים. נִשָּׂא עֵוֹן
וְיִפְשַׁע וְיִסְטָא וְיִנְקָה:

Adonai: compassion before a person sins;

Adonai: compassion after a person has sinned;

El: mighty in compassion to give all creatures according to their need;

Rahum: merciful, that humankind may not be distressed;

VeHanun: and gracious if humankind is already in distress;

Erech appayim: slow to anger;

VeRav hesed: and plenteous in kindness;

VeEmet: and truth;

Notzer hesed laalafim: keeping kindness unto thousands;

Noseh avon: forgiving iniquity;

VaFeshah: and transgression;

VeHata'ah: and sin;

VeNakeh: and pardoning.

וְאֲנִי תַפְלִיתִי לָךְ יְהוָה עַת רְצוֹן. אֱלֹהִים כָּרַב חַסְדְּךָ. עֲנֵנִי כְאִמַּת יִשְׁעֶךָ.
But as for me, may my prayer to You, Adonai; with
lovingkindness and acceptance, answer me with Your truth.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
Sh'ma yisrael Adonia Eloheinu Adonai Echad
Israel, listen: The source of all being is one!

אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קְדוֹשׁ וְנוֹרָא שְׁמוֹ:
Echad eloheinu, gadol adoneinu,
kadosh v'nora sh'mo
Our great guide is the one, holy and awesome!

גְּדְלוֹ לִיהוָה אֲתֵי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:
Gadlu la'adonai iti u'n'rom'ma sh'mo yachdav
May the source in each of us be opened wide, that together we may
extend its glory!

Tree of Life

She is the tree of life to those who hold fast to her

And all her supporters are happy (2x)

Shalom, shalom (clap, clap, clap, clap) (3x)

Torah Blessings

בְּרַכּוּ אֶת יְהוָה הַמְבַרֵךְ:
בְּרוּךְ יְהוָה הַמְבַרֵךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

Barchu et Adonai Hamvorach!

Baruch Adonai ham'vorach l'olam va'ed.

Baruch ata Adonai, elohei' nu melech ha'olam, asher bachar banu mi'kol ha'amim, v'natan lanu et torato, Baruch ata Adonai no'tein haTorah.

Bless the source of blessing!

Bless the source of blessing forever!

We thank cosmic majesty, for selecting us to reveal to us, the Torah meant for us.

You keep gifting us with your Torah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְסִי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

Baruch ata Adonai elo'heinu melech ha'olam, asher natan lanu torat emet, v'cha'yei olam nata B'to'cheinu; Baruch ata adonai no'tein hatora.

We bless cosmic majesty who in giving us the truth of this Torah shared infinite life with us.

You keep gifting us with your Torah.

Misheberach

Mi she berach a-vo-tay-nu

M'chor ha'bra-cha li-mo-taynu

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.

Mi-she berach im-mo-tay-nu

M'chor ha'bra-cha la-a-vo-tay-nu

Bless those in need of healing with r'fuah shlay-ma
The renewal of body, the renewal of spirit
And let us say Amen.

Torah Reading Rosh Hashanah (Genesis 21:1-13)

וַיִּהְיֶה פָקֹד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: וַתַּהַר וַתֵּלֶד שָׂרָה
לְאַבְרָהָם בֶּן לִזְמַנּוֹ לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת־שְׁמֵ־בְנוֹ
הַבְּלוּד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק: וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בְּיָוֶשֶׁמֶת יָמָיו
כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים:

Then God remembered Sarah and fulfilled his promise to her.
Sarah conceived and bore a son to Abraham in their old age, at the
time God had appointed. Abraham named the son Sarah bore,
Isaac. And when his son Isaac was eight days old, Abraham
circumcised him, as God had commanded him.

וַאֲבְרָהָם בְּיָוֶשֶׁמֶת יָמָיו בְּהַגְלֵד לוֹ אֶת יִצְחָק בְּנוֹ: וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים
כִּלְה־שָׁמַע יִצְחָק־לִי: וַתֹּאמֶר מִי מִלֵּיל לְאַבְרָהָם הִינִיקָהּ בָּנִים שָׂרָה כִּי־ יִלְדָתִי בֶן
לִזְמַנּוֹ: וַיִּגְדַּל הַגֵּלֶד וַיִּנְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גְדוֹל בַּיּוֹם הַגִּמַּל אֶת־יִצְחָק:

Abraham was a hundred years old when his son Isaac was born.
Sarah said, 'God has given me good reason to laugh, and
everybody who hears will laugh with me. She said, 'Whoever
would have told Abraham that Sarah would suckle children? Yet I
have borne him a son for his old age.' The boy grew and was
weaned, and on the day of his weaning Abraham gave a feast.

וַתֵּרָא שָׂרָה אֶת־בְּנוֹ־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצִּדְקָה: וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ
הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בְּנוֹ־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיִּרַע הַדָּבָר
מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־
הַבָּעַר וְעַל־אִמְתֶּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָהּ זֶרַע:
וְגַם אֶת־בְּנוֹ־הָאִמָּה לְגֹי אֲשִׁימוּנוּ כִּי זֶרַעָהּ הִוא:

Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing, and she said to Abraham, 'Drive out this slave and her son, for this slave's son shall not share the inheritance with my son, Isaac.' This made Abraham unhappy because of his son Ishmael, but God said to him, 'Do not be unhappy on account of the boy and the slave. Do what Sarah says, because your descendants will be named through Isaac. But I will also make a great nation of the slave-girl's son, because he too is your descendant.'

Haftarah

The Haftarah is a selection from the books of the Prophets. Generally, the text of the reading will correspond to the Torah portion or theme of the day.

The Haftarah for the First Day of Rosh Hashanah introduces the concept of individual prayer and the value of communal humility.

I Samuel 1:1–2:10

Summary: The haftarah for the first day of Rosh Hashanah tells of the birth of the prophet Samuel to Elkanah and his wife Hannah. During an annual pilgrimage to Shiloh, the site of the Tabernacle, Hannah tearfully and quietly entreated God to give her a son, and she promised to dedicate him to Temple service. Eli the high priest saw her whispering, and thinking that she was drunk, chastised her. After hearing her explanation, that she had been whispering in prayer, Eli blessed her and told her God would heed her prayer. Hannah gave birth to a son whom she called Samuel. And, as promised, she brought him to Shiloh and entrusted him to the care of Eli.

The haftarah concludes with Hannah's prayer, expressing gratitude to God for the gift of her son, and reminds the people not to be arrogant and to continue to worship God.

Excerpt: I Samuel 1:10-17

וְהָיָה מִרְתַּח וּנְפֹשׁ וּתְתַפְלֵל עַל־יְהוָה וּבְכָה תְּבַכֶּה:

In her wretchedness, she prayed to the LORD, weeping all the while.

בָּעֵינַי אֲמַתְּךָ וּזְכַרְתִּינִי וְלֹא־תִשְׁכַּח | וּתְדַר לְדָר וּתִאֲמַר יְהוָה צְבָאוֹת אִם־רָצָה תִרְצֶה אֶת־אֲמַתְּךָ וְנִמְתָּה לְאֲמַתְּךָ וְנָרַע אֲנָשִׁים וְנִמְתִּיו לַיהוָה כָּל־יְמֵי חַיָּו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:

And she made this vow: “O LORD of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to the LORD for all the days of his life; and no razor shall ever touch his head.”

וְהָיָה כִּי הִרְבֹּתָהּ לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שָׁמַר אֶת־פִּיהָ:

As she kept on praying before the LORD, Eli watched her mouth.

וְחַנָּה הָיָה מְדַבְּרַת עַל־לִפְתָּהּ רַק שְׁפָתֶיהָ נִעוֹת וּקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה עָלֶי לְשׂוֹפְרָה:
Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk.

וַיֹּאמֶר אֵלֶיהָ עַל־י עַד־מַתִּי תִשְׁתַּכְּרִין הֲסִירִי אֶת־יַיִנְךָ מֵעַלֶיךָ:

Eli said to her, “How long will you make a drunken spectacle of yourself? *Lit.* “Remove your wine from you.” Sober up!”

וַתַּעַן חַנָּה וּתֹאמֶר לֹא אֲדֹנָי אֲשֶׁה קִשְׁת־רוּחַ אֲנִי וְגִין וְשֹׁכֵר לֹא שְׁתִּיתִי וְאֲשֹׁפָה אֶת־נַפְשִׁי לִפְנֵי יְהוָה:

And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to the LORD.

אַל־תִּתֵּן אֶת־אֲמַתְּךָ לִפְנֵי בַת־בְּלִיעַל כִּי־מְרֵב שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־הַנְּהָה:

Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.”

וַיַּעַן עָלֶי וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁאֵלְתְּךָ אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ:
“Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked of Him.”

Shofar Service

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשַׁמֵּעַ קוֹל שׁוֹפָר:

*Baruch atah Adonai Elohaynu Melech ha'olam asher kid'shanu
b'mitz'votav v'tzivanu lishmo'a kol shofar*

We bless the Ever-Present, unfolding the universe, who teaches us to hear the voice of the shofar.

Shechechyanu

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה.

*Baruch atah adonai eloheynu melech ha-olam, shehecheyanu,
v'keymanu, v'higyanu, lahzman hazeh, Amen.*

Blessed are You, Adonai our God, ruler of the universe, who has kept us alive, and sustained us, and enabled us to reach this moment.

תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה
תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה
תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה

Tekiah Shevarim Truah Tekiah
Tekiah Shevarim Truah Tekiah
Tekiah Shevarim Truah Tekiah

תְּקִיעָה. שְׁבָרִים. תְּקִיעָה:
תְּקִיעָה. שְׁבָרִים. תְּקִיעָה:
תְּקִיעָה. שְׁבָרִים. תְּקִיעָה:

Tekiah Shevarim Tekiah
Tekiah Shevarim Tekiah
Tekiah Shevarim Tekiah

תְּקִיעָה. תְּרוּעָה. תְּקִיעָה:
תְּקִיעָה. תְּרוּעָה. תְּקִיעָה:
תְּקִיעָה. תְּרוּעָה. תְּקִיעָה גְּדוּלָה:

Tekiah Truah Tekiah
Tekiah Truah Tekiah
Tekiah Truah Tekiah G'dolah

Psalm 89:16

The people who understand the call of the truth are fortunate because they walk in the light of Your Presence.

Torah Service Return

הִלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ:

Yhal'lu et sheim adonai ki nisgav sh'mo l'vado!

Praise the name of the divine, and know that the divine transcends all names.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: נִיָּרָם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חַסִּידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּ־יָהּ:

Hodu al eretz v'shamayim v'yarem keren l'amo. T'hila l'chol chasidav liv'nei yisrael am k'rovo. Hal'lu'yah!

Splendor fills heaven and earth, and enlightens humanity; honor to those who reflect this glory!

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֹשֶׁר: דְּרָכֶיהָ דְרָכֵי נֵעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם: הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

*Eitz chayim hi lamachazi' kim ba v'tom'cheyha m'ushar.
D'rachei' ha darchei no' am v'chol n'tivoteyha shalom.
Hashiveinu Adonai eilecha v'na' shuva chadeish yamenu k'kedem.*

Torah is a tree of life to those who hold it tight; happy are its supporters! Its ways are ways of loveliness, and all its paths are peace. Call to us and we will return. Renew our revelation, as in days of old.

Musaf

וְנִמְנָה תִּקְרָה קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאֵים וְבוֹ תִּנְשָׂא מַלְכוּתָהּ וְיִכּוֹן בְּהִסּוֹד כְּסָאָהּ
וְתִשָּׁב עָלָיו בְּאֵמֶת אֵמֶת כִּי אַתָּה הוּא דִּין וּמוֹכִים וְיִזְדַּע וְעַד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר
וּמוֹנֵה וְתִזְכֹּר כֹּל הַגְּשָׁפֹת וְתִתְּפַח אֶת סֵפֶר הַזְּכוּרוֹת וּמֵאֲלֵיו יִקְרָא וְחוֹתֵם יָד כֹּל
אָדָם בּוֹ

U'netaneh tokef kedushat ha'yom, ki hu nora v'ayom. U'vo tinasei malchu' techa, v'yikon b'chesed kisecha, v'tei' sheiv alav b'emet. Emet ki atah hu dayan u'mochiach v'yodei'a va'eid; v'choteiv v'choteim v'sofeir u'moneh, v'tizkor kol nishkachot, v'tiftach et seifer ha'zichronot, u'mei'eilav yikarei: V'chotam yad kol adam bo.

We proclaim the awesome power of this day. We acknowledge today that compassion is enthroned upon truth. The story of deeds is true; in truth there is no forgetting or rationalizing. Today the book of our lives lies open before us; we look and we tremble, to see what our own hands have written there.

בְּרֵאשׁ הַשָּׁנָה יִכְתָּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִתְּמוּן.
B'rosh hashana yika'teivun, u'v'yom tzom kippur yeicha'teimun:

On Rosh Hashana it is foreseen, and on Yom Kippur, it is confirmed.

כָּמָה יַעֲבִרוּן.	<i>Kama ya'avrun</i>
וְכָמָה יִבְרָאוּן.	<i>v'chama yibarei'un</i>
מִי יִהְיֶה. וּמִי יָמוּת.	<i>Mi yich'ye u'mi yamut</i>
מִי בְקִצּוֹ. וּמִי לֹא בְקִצּוֹ.	<i>Mi v'kitzo u'mi lo v'kitzo</i>
מִי בַמַּיִם. וּמִי בְאֵשׁ.	<i>Mi va'mayim u'mi va'eish</i>
מִי בַחֲרִיב. וּמִי בַחֲיָה.	<i>Mi vacherev u'mi vachaya</i>
מִי בְרַעֲב. וּמִי בַצָּמָא.	<i>Mi va'ra'av u'mi va'tzama</i>
מִי בְרַעֲשׁ. וּמִי בַמַּגָּפָה.	<i>Mi vara'ash u'mi vamageifa</i>
מִי בַחֲנִיקָה וּמִי בַסְּקִילָה.	<i>Mi vachanika u'mi vaskila</i>
מִי יָנוּחַ. וּמִי יָנוּעַ.	<i>Mi yanúach u'mi yanúa</i>
מִי יִשְׁקֵט. וּמִי יִטְרַף.	<i>Mi yishakeit u'mi yitareif</i>
מִי יִשְׁלוֹ. וּמִי יִתְּסֹר.	<i>Mi yishaleiv u'mi yityasar</i>
מִי יַעֲשֶׂה. וּמִי יַעֲשֶׂר.	<i>Mi yei'ani u'mi yei'asheir</i>
מִי יִשְׁפֹּל. וּמִי יָרוּם:	<i>Mi yishapeil u'mi yarúm</i>

How many will pass on
And how many will be born.
Who will live and who will die.
Who will be cut off, and who live a full life.
Who will burn, and who will be lost in the depths.
Who by hurt, and who by hurting.
Who starving, who thirsting.
Who in turmoil, and who in deadly quiet.
Who strangled, who battered.
Who will have rest, and who will wander.
Who will have peace, and who will be tormented.
Who will be satisfied, and who will thirst.
Who will be rich, and who poor.
Who will fall, and who will rise up.

ותשׁוּבָה וּתְפִלָּה וּצְדָקָה מְעַבְרִין אֶת רֵעַ הַגְּזֵרָה

U'tshu'va, u't'fila, u'tzidaka ma'avirin et roa hag'zeira.

But Turning, Yearning, and Caring avert the harshness of the
outcome.

Introduction to Malchuyot, Zichronot and Shofarot

These three sections *Malchuyot* (God as Sovereign), *Zichronot* (God remembers), and *Shofarot* (God and Revelation) comprise the great themes of the High Holy Days. The 15th century Jewish philosopher Rabbi Yosef Albo teaches that there are three principles to Judaism and that these three blessings are an expression of them. *Malchuyot*, which reminds us of the existence and absolute nature of God. *Zichronot* which reminds us that God remembers every action, and that it is God's mercy that defines our fate. And *Shofarot* which reminds us of the truth and holiness of the Torah.

Thank you for this day of remembering, a celebration of how awesome is the universe we live in. Thank you for this Rosh Hashanah, a day of committing to the sovereignty of morality and hope. Thank you for the day of shofar blowing, awakening us to the blessings surrounding us and the blessings we are. And thank you for the blessings of a happy new year.

We acknowledge you as our center, our creator, and our hope. Keep us mindful of the miracles that surround us every moment, that we may live in gratitude and hope. Inscribe us and all Israel in the book of life, blessing, and peace, honorable livelihood, for good lives and for peace. Bless you, source of peace.

Beloved, bless all of us as one in the light of your presence.

Malchuyot

תקיעה. שברים תרועה. תקיעה

Tekiah Shevarim Truah Tekiah

מֶלֶךְ עֲלִיּוֹן הַמְדַבֵּר בְּצַדִּיקָה הַלּוֹבֵשׁ צְדָקָה הַמְאֲזִין צְעָקָה לַעֲדֵי עַד יְמֵלֶךְ

Melech Elyon Ha Medaber b'tzedakah Ha lovesh tzedakah Ha ma'azin tzedakah L'adei ad yimloch

The sovereign on high, Speaks with righteousness. Is clothed in justice Listens to those who cry out And, will guide us throughout eternity

הַיּוֹם הַרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים. אִם כְּבָנִים. אִם כְּעַבְדִּים.
אִם כְּבָנִים רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לֶךְ תְּלוּיֹת. עַד שְׁתִּתְקַנְּנוּ
וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ אִיּוֹם קָדוֹשׁ:

Hayom harat olam. Hayom ya-amid bamishpat kol yetzurei olamim. Im k'vanim. Im k'avadim. Im k'vanim rachamnu k'rachem av al banim. V'im kavadim eineinu l'cha tlyot. Ad shet'chan'nu v'totzia chaor mishpateinu ayom kadosh.

On this day, the world came into being. On this day, all the creatures of the world stand in judgment— whether as children, or as servants; if as children, have compassion on us as parents have loving compassion on their children! If as servants, our eyes are fixed on You until You favor us, and bring forth our judgment as the light.

Areshet Sefateyinu

אַרְשֵׁת שִׁפְתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רַם וְנִשְׂא. מִבֵּין וּמֵאַזִּין מִבֵּיט וּמִקְשִׁיב לְקוֹל
תְּקִיעַתְנוּ וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר מַלְכוּתֵינוּ:

*Areshet s'fa'teinu ye'erav l'fanecha eil ram v'nisa. Meyvin
uma'azin mabit u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil
b'ra'cha'mim u'vra'tzon seider Mal'chu'yo'teinu.*

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayer of sovereignty be received in compassion and love.

Zichronot

תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה

Tekiah Shevarim Truah Tekiah

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם לְפָנֶיךָ נִגְלוּ כָּל־תַּעֲלוּמוֹת וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית. אֵין
שִׁכְחָה לְפָנֶיךָ כֶּסֶף כְּבוֹדָךָ.

You remember the making of the worlds, the conception of things before they were shaped. You can see everything that's hidden. There is no forgetting within the labyrinth of your memory: every cause, every choice, every path is there. Happy are those who wake themselves from distraction, who see and remember with compassion, and who align with the purpose—that their souls still remember.

היום הרת עולם. היום יעמיד במשפט כל יצורי עולמים. אם פבגים. אם פעבדים.
אם פבגים רחמנו פרחם אב על פגים. ואם פעבדים עיגינו לה תלויזות. עד שתתגנו
ותוציא כאור משפטנו איום קדוש:

*Hayom harat olam. Hayom ya-amid bamishpat kol yetzurei
olamim. Im k'vanim. Im k'avadim. Im k'vanim rachamnu k'rachem
av al banim. V'im kavadim eineinu l'cha thuyot. Ad shet'chan'nu
v'totzia chaor mishpateinu ayom kadosh.*

On this day, the world came into being. On this day, all the creatures of the world stand in judgment— whether as children, or as servants; if as children, have compassion on us as parents have loving compassion on their children! If as servants, our eyes are fixed on You until You favor us, and bring forth our judgment as the light.

Shofarot

תקיעה. שברים תרועה. תקיעה

Tekiah Shevarim Truah Tekiah

אתה נגלית בענו פבוקדך על עם קדשך לדבר עם. בקולות ובקרים עליהם נגלית
ובקול שופר עליהם הופעת:

You cast off all concealments to reveal your glory, so that you could speak directly to us. We heard the lightnings and saw the thunders. The voice of the shofar grew louder and louder, as the heavens opened for a glimpse at deepest truth. How we yearn to return to that instant when we all saw and understood, a moment we each still somehow remember, that the sound of the shofar recalls.

היום הרת עולם. היום יעמיד במשפט כל יצורי עולמים. אם פבגים. אם פעבדים.
אם פבגים רחמנו פרחם אב על פגים. ואם פעבדים עיגינו לה תלויזות. עד שתתגנו
ותוציא כאור משפטנו איום קדוש:

*Hayom harat olam. Hayom ya-amid bamishpat kol yetzurei
olamim. Im k'vanim. Im k'avadim. Im k'vanim rachamnu k'rachem
av al banim. V'im kavadim eineinu l'cha thuyot. Ad shet'chan'nu
v'totzia chaor mishpateinu ayom kadosh.*

On this day, the world came into being. On this day, all the creatures of the world stand in judgment— whether as children, or as servants; if as children, have compassion on us as parents have loving compassion on their children! If as servants, our eyes are fixed on You until You favor us, and bring forth our judgment as the light.

Jerusalem of Gold (Music and Lyrics Naomi Shemer)

אָויר הָרִים צָלוּל כַּיָּיִן וְרִיחַ אֲרָנִים
נִשָּׂא בְרוּחַ הָעֶרְבִים עִם קוֹל פְּעֻמוֹנִים
וּבַמְרָדָמַת אֵילָן וְאֶבֶן שְׂבוּיָהּ בְּתוֹלָמָהּ
הָעִיר אֲשֶׁר בְּדָד יוֹשְׁבֵת וּבְלִבָּהּ חוֹמָה.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל
אוֹר,
הֲלֹא לְכֹל שִׁירֵיךָ אֲנִי כְּנֹר?

*Avir harim tzalul kayayin
Vereiach oranim,
Nisa beru'ach ha'arbayim Im
kol pa'amonim.
Uvetardemat ilan va'even
Shvuyah bachalomah,
Ha'ir asher badad yoshevet
Uvelibah chomah.*

*Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich ani
kinor.*

Yerushalayim all of gold
Yerushalayim bronze and light
Within my heart, I shall treasure your song and sight

The olive trees that stand in silence
Upon the hills of time
To hear the voices of the city
As bells of evening chime
The shofar sounding from the temple
To call the world to prayer
The shepherd pauses in the valley
And peace is everywhere

Priestly Blessing

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
כִּן יְהִי רָצוֹן

יֵאָר יְהוָה פְּנֵי אֱלֹהֶיךָ. וַיַּחַנְךָ
כִּן יְהִי רָצוֹן

יִשָּׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
כִּן יְהִי רָצוֹן

*Y'varech'cha Adonai v'yish'm'recha,
Kein y'ihl ratzon
Ya'er Adonai panav elecha vichuneka,
Kein y'ihl ratzon
Yisa Adonai panav eilecha v'yaseim l'cha shalom.
Kein y'ihl ratzon*

May you be blessed and guarded.

[So may it be]

May the presence of the holy enlighten you and help you find
grace. [So may it be]

May divine presence arise in you, and bring peace.

[So may it be]

Oseh Shalom

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh Shalom bimromav, hu yaaseh Shalom aleynu, ve al kol
Yisrael, ve imru, imru amen*

May the one who creates peace on high bring peace to us and to all
humankind. Amen.

Aleinu

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגוי הארצות,
ולא שמנו כמשפחות האדמה, שלא שם חלקנו פהם, וגרלנו ככל המונם ואנחנו
כורעים ומשתחוים ומודים, לפני מלך מלכי המלכים, הקדוש ברוך הוא.

וְנֵאמָר, יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-
adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam,
va-anachnu kor'im umishtachavim umodim, lifnei melech malchei
ham'lachim, hakadosh baruch hu.*

*V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu
yihyeh Adonai echad, ush'mo echad.*

It is our duty to acknowledge the single true source, to shout out
praise for the works of creation.

We honor, thank, and pledge ourselves to the Blessed Holiness that
that spreads out the heavens, whose generosity upholds everything
on earth.

So we hope—how we hope!—that the many gods of divisiveness
and distortion, of pride and destruction— all the sad broken pieces
of the whole—find their way back into the single vessel of life,
that the world may be repaired. We hold on to this vision, despite
history, in the face of despair, because one day the whole world
will acknowledge the divine.

On that day, all will understand the unity.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְנִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאַמְרוּ
אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
עֵלְמָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעֵלְא
וּלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
וְתִשְׁבַּחְתָּא וְנִחְמַתָּא, דְאַמְרִין בְּעֵלְמָא,
וְאַמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
(טוֹבִים) עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵי, הוּא יַעֲשֵׂה
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ
אָמֵן.

*Yitgadal v'yitkadash sh'meih
raba. B'al'ma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru
amen.*

*Y'hei sh'meih raba m'varach
l'alam ul'al'mei al'maya.*

*Yitbarach v'yishtabach v'yitpa-
ar v'yitromam v'yitnasei
v'yithadar v'yitaleh v'yithalal
sh'meih d'kudsha b'rich hu,
l'eila l'eila u l'eila mi kol
birchata v'shirata tushb'chata
v'nechemata, da-amiran
b'al'ma, v'imru amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim (tovim) aleinu v'al kol
yisra-eil, v'imru amen.*

*Oseh shalom bimromav, hu ya-
aseh shalom aleinu v'al kol
yisra-eil, v'imru amen*

Everything becomes fuller and increases in holiness, here in this intentionally created world. May we and everyone around us be able to see this, every day of our lives, and may we see it soon.

Amen.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be. Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher, it goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

May a heavenly peace come into our lives and those of all people. Amen.

May the harmony that prevails in the heavens guide us and all people to peace. Amen.

Adon Olam

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ. בְּטֶרֶם כָּל יִצְרִיר נִבְרָא:
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל. אֲזַי מְלֶכֶךְ שָׁמוּ נִקְרָא:
וְאַחֲרַי כְּכֹלֹת הַכֹּל. לְבַדּוֹ יִמְלֹךְ נִוְרָא:
וְהוּא הָיָה וְהוּא הֵנָּה. וְהוּא יְהִיָּה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שְׁנַי. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:
וְהוּא אֵלִי וְחַי גּוֹאֲלִי. וְצוֹר חֲבְלֵי בְּעַת צָרָה:
וְהוּא נְסִי וּמְנוּס לִי. מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעַת אֵישׁוֹן וְאַעִירָה:
וְעַם רוּחִי גְּוִיָּתִי. ה' לִי וְלֹא אֵירָא:

*Adon olam asher malach b'terem kol y'tzir nivra
l'eit na'ssa v'chetzo kol azay melech sh'mo nik'ra
V'acharei kich'lot hakol l'vado yimloch norah
v'hu hayah, v'hu hoveh v'hu yih'yeh btifara
V'hu echad v'ein sheini l'hamshil lo l'hachbirah
bli reishit b'li tachlit v'lo haoz v'hamisra
V'hu eili v'chai goali v'tzur chevli b'eit tsara
v'hu nisi umanos li m'nat cosi b'yom ekra
B'yado afkid ruchi b'eit ishan v'a'ira
v'im ruchi, g'viyati Adonai li, v'lo iyra.*

Power of the universe, reigning before anything existed: when all was made as it willed, its sovereignty was declared.
And after all is finished, that awesome power will reign alone, in splendor She was, He is, It will be.

There is only One, no second compares or accompanies; without beginning, without end, origin of all energy and design. This is my strength. This frees my life. My solid rock in troubled times. My banner, my sign, my miracle, that fills my cup when I call.
I place my soul in its hands, when I sleep and when I wake: my soul, and my body as well. Adonai is mine; I will not fear.

May I Be Blessed

May I be blessed with shalom (peace)

May I be blessed with simcha (joy)

May I be blessed with chesed (lovingkindness)

May I be blessed with rachamim (compassion)

May you be blessed with....

May we be blessed with....



Kol Nidre Service

The opening prayer of Yom Kippur is not a petition, but an acknowledgment of the inherent flaws of humanity, and the humility with which we approach the end of these Days of Awe. Kol Nidre annuls all vows in the year to come, not those made with and among people, but those made in God's name. The prayer, actually a legal statement, is in Aramaic and is repeated three times to solemnize the legal formula.

Shalom Aleichem

שְׁלוֹם עֲלֵיכֶם מְלָאכֵי הַשָּׁרֵת מְלָאכֵי עֲלִיוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא
בּוֹאֲכֶם לְשֵׁלוֹם מְלָאכֵי הַשָּׁלוֹם מְלָאכֵי עֲלִיוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

*Shalom Aleichem malachay ha'sha-ret malachay el yon
Mi melech malachay ham-la-chim ha'ka-dosh baruch-hu
Bo-a-chem l'shalom malachay ha'shalom malachay el yon
Mi melech malachay ham-la-chim ha'ka-dosh baruch-hu*

(The peace of angels, come by here)

Kol Nidre

כָּל נְדָרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכַוּוּיֵי. וְקִנּוּסֵי וְשְׁבוּעוֹת דְּנִדְרָנָא. וְדֵאִשְׁמַבְעָנָא.
וְדֵאֶסְרֵימָנָא. וְדֵאֶסְרָנָא עַל נַפְשֵׁתָנָא. מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא עֲלֵינוּ
לְטוֹבָה. כְּלֵהוֹן אֶחְרָטָנָא כְּהוֹן. כְּלֵהוֹן יְהוֹן שְׁרָן. שְׁבִיקוּן, שְׁבִיתוּן, בְּטָלִין וּמְבַטְלִין,
לֹא שְׁרִירִין וְלֹא קִימִין: נְדָרָנָא לֹא נְדָרֵי. וְאֶסְרָנָא לֹא אֶסְרֵי. וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת:

*Kol Nidrei ve'esarei vacha'ramei v'kona'mei v'chinu'yei v'kinusei
u'sh'vuot, din'darna u'd'ish't'va'na, u'd'a'cha'reimna, v'di'asarna
al naf'sha'tana mi'yom kipurim zeh ad yom kipurim ha'ba aleinu
l'tovah. Kul'hon icha'ratna v'hon, kul'hon y'hon sharan. Sh'vikin,
sh'vitin, b'teilin u'm'vutalin, la sh'ririn v'la ka'yamin. Nidrana la
nidrei, ve'esa'arana la esarei, u'sh'vua'tana la sh'vuot.*

All the weight of everything
that we've vowed
excluded
failed
promised ourselves
swore we would
swore we wouldn't
cut ourselves off from
from last Yom Kippur
to the one that will come next year
(may it be for good)
all of them
we free ourselves from them
from this moment, they are
nothing.
Our enmities
our limitations
our blame
they have no reality
they no longer exist.
These vows were never vows
these oaths are not valid oaths
these bindings are released.

וְנִסְלַח לְכֹל עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגְרַם הַגֵּר בְּתוֹכְכֶם כִּי לְכֹל הָעָם בִּשְׁגָגָה:

*V'nis'lach l'chol a'dat b'nei Yisrael v'la'geir ha'gar b'to'cham, ki
l'chol ha'am bish'ga'ga*

Grant forgiveness to all humanity, for all have made mistakes

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבַּרְךָ:

Vayomer Adonai salachti kidvarecha

And God said "I have forgiven as you have asked"

Shechechyanu

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזֶמֶן הַזֶּה.

Baruch atah adonai eloheynu melech ha-olam, shehecheyanu, v'keymanu, v'higyanu, lahzman hazeh, Amen.

Blessed are You, Adonai our God, ruler of the universe, who has kept us alive, and sustained us, and enabled us to reach this moment.

Barchu

בְּרַחוּ אֶת יְיָ הַמְבָרָךְ:

Barchu et Adonai Hamvorach

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va'ed.

Blessing for the Evening

Praised are you Adonai, Spirit of the world who shares with humanity the rhythm of the day, bringing the twilight and opening the gates of the heavens. Your wisdom has set the changing of the times and the varying of the seasons. We marvel at the stars in the sky. You have created the day and the night, rolling away the light before the dark and the dark from before the light. The day is divided from night that we may behold the changes of Your world. Your enduring guidance leads us forever. Praised are you, Adonai who brings forth the mantle of evening.

Ahavat Olam

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֶבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיֵם בְּחֻקֶיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֲרָךְ יָמֵינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה, וְאָהֶבְתָּ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beit Yisra'el amcha ahavta, Torah umitzvot chukim umishpatim otanu limad'ta. Al ken Adonai Eloheinu b'shochveinu uv'kumeinu nasi'ach b'chukecha, venis'mach b'divrei torat'cha uv'mitzvotcha le'olam va'ed. Ki hem chayeinu ve'orach yamenu uvahem neh'geh yomam valaila. Ve'ahavatcha al tasir mimenu le'olamim, Baruch ata Adonai, ohev amo Yisrael.

From ever you have loved us into life, nourished our forebears with teachings of kindness. In the same way you will help us find our path, and we will always rejoice as we come to understand your Torah and mitzvot. For they are our lives, the thread through all our days, guiding us day and night. Your love will never depart from us. Blessed are you who relates to us in love.

Sh'mah

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Sh'ma Yisrael Adonai Eloheinu Adonai echad!

Listen Israel: the source of all our being, that source Is One!

Baruch shem k'vod malchuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

וְאֵהָבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבְנֶיךָ, וְדַבַּרְתָּ בָם, בְּשַׁבְּתְךָ בְּבֵיתְךָ, וּבְלִקְחֶךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכַתְּבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

V'ahavta et Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha.

Deuteronomy 6:5-9 – And you shall love the Lord, your God, with all your heart, with all your soul and with all your might. And all these words which I command you on this day, shall be in your heart. And you shall teach them diligently unto your children. And you shall speak of them when you're sitting in your house, when you walk by the way, and when you lie down, and when you rise 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.

Mi Chamocha

מי כְּמִכָּה בְּאֵלִים יְיָ, מִי כְּמִכָּה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִילַת, עֲשֵׂה פְלֵא: מְלֻכּוֹתָ רָאוּ
בְּנִיָּה, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלֵי עֲנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֶאֱמַר: כִּי פָדָה
יְיָ אֶת יִעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ גְּאֹל יִשְׂרָאֵל:

*Mi cha'mo'cha ba'eilim Adonai, mi ka'mo'cha ne'dar ba'kodesh,
nora t'hi'lot o'seh feleh. Mal'chut'cha ra'u va'ne'cha, bo'kei'a
yam lif'nei Moshe. Zeh eili, anu v'amru, Adonai yim'loch l'olam
va'ed. V'ne'emar ki fadah Adonai et ya'akov ug'alo mi'yad
cha'zak mimenu. Ba'ruch atah Adonai, ga'al yisrael*

What other power is like this one? What can transcend like holiness, awesomely powerful, working wonders? We experienced that power as the sea split before Moses. 'This is my God!' we exclaimed, 'Majesty transcends all time and space!' This is why it is said: Jacob was rescued from battling his brother, a peril he could not overcome himself. Praised are you, source of miracles, redeemer of Israel.

כִּי־בַיּוֹם הַזֶּה יִכְפַּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהַרְוּ:

*Ki vayom hazeh y'chapeir aleichem l'taheir et'chem mikol
chato'tei'chem lif'nei Adonai tit'haru.*

Leviticus 16:30 On this day atonement shall be made for you to transform all your shortcomings; you shall be pure before Adonai.

Hatzi Kaddish

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתִבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי מְכָל בְּרַכְתָּא וְשִׁירָתָא, הַלְשִׁבְתָּתָא וְנִחַמְתָּתָא, דְּאִמְרוּ בְּעֵלְמָא,
וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei raba, b'al'ma di v'rah chirutei.
v'yamlich mal'chutei b'chayeichon uv'yo'meichon uv'chayiei
d'chol beit Yisrael, ba'a' gala uviz'man kariv v'imru amen.*

Y'hei sh'mei raba m'vorach l'olam ul'almei almaiya.

*Yitbarach v'yishtabach v'yitpa'ar v'yit romam v'yitnasei
v'yithadar v'yit'a'leh v'yit'halal sh'mei d'kud'shah B'rich hu.
L'eila u'l'eila mikol bircha' ta v'shirata, tush'b'chata v'neche'ma
ta da'amiran b'alma v'imru amen.*

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days ahead, in the life of the
people we call home.

Everybody join with me: May the name be blessed forever and
ever!

Yes, blessed.

Blessed, whispered, sung out, shouted, honored, this Holy Name.

The Name far beyond any song, poem, or comforting words we
could ever speak.

Everybody say: That's the truth!

–R. Daniel Brenner

Come and Find the Quiet Center (by Shirley Erena Murray)

Come and find the quiet center
In the crowded life we lead
Find the room for hope to enter
Find the frame where we are freed

Clear the chaos and the clutter
Clear our eyes that we can see
All the things that really matter
Be at peace, and simply be

Silence is the friend who claims us
Cools the heat and slows the pace
God it is who speaks and names us
Knows our being, touches base.

Making space within our thinking
Lifting shades to show the sun
Raising courage when we're shrinking
Finding scope for faith begun.

Amidah

The Amidah is the central prayer of Jewish services and is customarily recited three times a day. It literally translates into “standing prayer,” the prayers date back approximately two thousand years, and were created to parallel the sacrificial services of the Temple. The prayers within the Amidah are in three general areas: Praise, Petitions and Gratitude. It is customary to remain standing in meditation after the prayers have been recited. After the prayers are recited in Hebrew, you may read the text in this mahzor or meditate upon your own themes. You may be seated when you have finished your personal reflection.

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יַגִּיד
תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי
שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל,
וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקַנְיָה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וְאֲמָהוֹת, וּמַבִּיא גּוֹאֵל לְבָנָי
בְּגִיָּהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵן בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ
אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם וְעִזְרַת
שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ
מְכַלְכֵּל חַיִּים בְּחֻסְדֵּךְ מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עֶפְרַיִם,
כְּמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מְלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

מִי כְּמוֹךָ אֵל הַרְחָמִים, זוֹכֵר יְצוּרֵי
לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ
אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

*Adonai s'fatai tiftach ufi yagid
t'hilatecha.*

*Baruch atah adonai eloheinu
v'elohai avoteinu v'imotenu.
Elohai Avram, elohai Yitzhak,
v'elohai Yaakov, Elohai Sara,
elohai Rivka, elohai Rachel
v'elohai Leah. Ha' eil, hagadol
hagibor v'hanora, Eil elyon
gomeil chasadim tovim v'ko' nei
hakol v'zocheir chasdei avot
v'imahot umeivi goel livnei v'nei'
hem l'ma'an sh'mo b'ahava.*

*Zach' reinu l'chayim melech
chofeitz bachayim v'chatveinu
b'seifer hachayim l'mancha
Elohim chayim.*

*Melech ozeir umoshia umagein.
Baruch ata Adonai, magein
Avraham v'ezrat Sara.*

*Atah gibor l'olam adonay,
m'chayeih meitim atah, rav
l'hoshi'a. M'chalkeil chayim
b'chesed, m'chayeih meitim
b'rachamim rabim someich
noflim v'rofei cholim umatir
asurim umka'yeim emunato
lisheinei afar, mi cha'mocha
ba'al g'vurot umi domeh lach
melech meimit um'chayeh
umatz'mi'ach y'shuah.*

*Mi chamocha el hara'cha' mim
zocheir y'tzurav l'cha'yim
b'rachamim.*

*V'ne'e'man atah l'hacha yot
meitim. Baruch atah Adonai
m'chayeih ha meitim.*

May Adonai open my lips as we speak these blessings.

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. May we be renewed, and written into life, for that is the desire of the source of all life. Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. Who is like this source of mercy, binding its children into life, in mercy. Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

(Silent)

Amida: On Our Feet We Speak To You

We rise to speak
a web of bodies aligned like notes of music.
Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.
Yet you have taught us to push against the
walls,
to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath
against the constriction of fear,
to know ourselves as the body born from
Abraham
and Sarah, born out of rock and desert.

We reach back through two hundred arches
of hips
long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.
Bless the quiet of sleep
easing over the ravaged body, who quiets
the troubled waters of the mind to a pool
in which shines the placid broad face of the
moon.
Bless the teaching of how to open in love
so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.
Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.
Bless the gift of memory
that breaks unbidden, released
from a flower or a cup of tea
so the dead move like rain through the room.
Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.
All living are one and holy, let us remember
as we eat, as we work, as we walk and drive.
All living are one and holy, we must make
ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.

We must praise the power of the one that joins
us,
Whether we plunge in and thrust ourselves far
out
finally we reach the face of glory to bring
for our eyes and yet we burn and we too give
light.
We will try to be holy,
we will try to repair the world given us to hand
on.
Precious is this treasure of words and knowledge
and deeds that move inside us.
Holy is the hand that works for peace and for
justice,
holy is the mouth that speaks for goodness
holy is the foot that walks toward mercy.
Let us lift each other on our shoulders and carry
each other along.
Let holiness move in us.
Let us pay attention to its still small voice.
Let us see the light in others and honor that light.
Remember the dead who paid our way here
dearly, dearly
and remember the unborn for whom we build
our houses.
Praise the light that shines before us, through us,
after us. Amen.

—Marge Piercy

Modim Anachnu Lach

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד צור תינו מגן
ישענו אתה הוא לדור ודור נודה לך וגספר תהלתך. על תינו המסורים בך ועל
נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל
עת ערב ובקר וצהרים הטוב כי לא כלו רחמיך והמרחם כי לא תמו חסדיך מעולם
קנינו לך:

*Modim anachnu lach sh'ata hu Adonai Eloheinu v'elohei avoteinu
l'olam va'ed.*

Tzur chayenu, magen yeshuateinu ata hu l'dor vador.

*Nodeh lecha u'nesaper tehilatecha. Al chayeinu hamesurim
b'yadecha v'al nishmoteinu ha'pekudot lach v'al nisecha
shebechol yom imanu v'al niflotecha v'tovotecha shebechol et:
erev, vavoker, v'tzohorayim.*

*Hatov ki lo chalu rachamecha v'ham'rachem ki lo tamu
chasadecha.*

Mei'olam kivinu lach.

We give thanks to You that you are Adonai, and God of our
ancestors forever and ever, Rock of our lives and Shield of our
salvation from generation to generation.

We give thanks to you and recount your praises, for our lives that
are entrusted in your hand, and for our souls that are in your
safekeeping, and for your miracles that are with us every day, and
for your wonders and good deeds that are with us at all times:
evening, morning, and midday.

Good One, your mercies never fail us, Compassionate One, your
loving kindness never ceases.

We always hope in you.

Vidui

On this Day of Atonement, we face our human frailty as individuals and as a community. Part of the process of atonement is the public acknowledgment of transgressions. This is called “Vidui” translated as “Confession.” These prayers lay bare our weaknesses and sins before God and one another as we recognize that we all have penance to achieve, and tikkun olam to engage with.

Ya’aleh Tachanuneynu

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב. וְיָבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר. וְיִרְאֶה רְנוּנֵנוּ עַד עָרֶב:
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וְיָבֹא צְדָקֵתֵנוּ מִבֶּקֶר. וְיִרְאֶה פְדִיּוֹנֵנוּ עַד עָרֶב:
יַעֲלֶה עֲנוּנֵנוּ מֵעֶרֶב. וְיָבֹא סְלִיחָתֵנוּ מִבֶּקֶר. וְיִרְאֶה נִאֲקָתֵנוּ עַד עָרֶב:
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב. וְיָבֹא לְמַעַן מִבֶּקֶר. וְיִרְאֶה כְּפוּרָנוּ עַד עָרֶב:
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב. וְיָבֹא לְמַעַן מִבֶּקֶר. וְיִרְאֶה כְּפוּרָנוּ עַד עָרֶב:
יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב. וְיָבֹא טְהָרָנוּ מִבֶּקֶר. וְיִרְאֶה חֲנוּנֵנוּ עַד עָרֶב:
יַעֲלֶה זְכוּרָנוּ מֵעֶרֶב. וְיָבֹא וְעוֹדָנוּ מִבֶּקֶר. וְיִרְאֶה הַדְרָתֵנוּ עַד עָרֶב:
יַעֲלֶה דְפָקֵנוּ מֵעֶרֶב. וְיָבֹא גִילָנוּ מִבֶּקֶר. וְיִרְאֶה בְקִשְׁתֵּנוּ עַד עָרֶב:
יַעֲלֶה אֲנָקָתֵנוּ מֵעֶרֶב. וְיָבֹא אֱלִיד מִבֶּקֶר. וְיִרְאֶה אֱלֵינוּ עַד עָרֶב:

May our supplication ascend at evening, our pleas arrive with the dawn, our song endure until dusk.

May our voices ascend at evening, our righteousness arrive with the dawn, our redemption endure until dusk.

May our affliction ascend at evening, our pardon arrive with the dawn, our groaning endure until dusk.

May our refuge ascend at evening, come for God’s sake arriving with the dawn, our atonement enduring until dusk.

May our deliverance ascend at evening, our purification arrive with the dawn, our supplication endure until dusk.

May our remembrance ascend at evening, our gathering arrive with the dawn, our splendor endure until dusk.

May our knocking ascend at evening, our exultation arrive with the dawn, our petition endure until dusk.

May our sighing ascend at evening, may it come before You arrive with the dawn, and may its effect endure until dusk.

Shmah Koleinu

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:
הַשְׁיִבֵנוּ יְהוָה אֱלֹהֵיךָ וּנְשׁוּבָה חֲדָשׁ יַמֵּינוּ כְּקֶדֶם

*Shma koleinu Adonai Eloheinu, chus v'racheim aleinu, v'kabeil
b'rachamim u'v'ratzon et t'filateinu Hashi'veinu Adonai ei'lecha
v'nashuva chadeish yamei'nu k'kedem*

Hear our voices, awake all mercies; Accept our prayer from where we are now. Turn us towards you so we may return. Make all our days new again.

Ki Anu

כִּי אֲנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ: אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנָנוּ. אָנוּ
קִהְלֶךָ וְאַתָּה חֻלְקֵנוּ: אָנוּ בְּחִלָּתֶךָ וְאַתָּה גּוֹרְלָנוּ. אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ: אָנוּ כְרֻמֶךָ
וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתֶךָ וְאַתָּה יוֹצְרָנוּ: אָנוּ רַעֲיָתֶךָ וְאַתָּה דוֹדָנוּ. אָנוּ סִגְלָתֶךָ וְאַתָּה
אֱלֹהֵינוּ. אָנוּ עַמְּךָ וְאַתָּה מִלְּכָנוּ: אָנוּ מְאֻמֵּיֶיךָ וְאַתָּה מְאֻמֵּיֵנוּ:

*Ki anu amecha v'atah eloheinu
anu vanecha v'atah avinu
Anu avadecha v'atah adoneinu
anu k'halecha v'atah chelkenu
Anu na'chlatecha v'atah goralenu
anu tsonecha v'atah roeinu
Anu charmecha v'atah not'reinu
anu f'u'latcha v'atah yotzreinu
Anu rayatecha v'atah dodeinu
anu s'gulatecha v'atah eloheinu
Anu amecha v'atah malkeinu
anu ma'amirehcha v'atah mamireinu*

For we are your people, and you are our guide; we, your children,
and you, our parent.
We are your helpers, and you, our inspiration; we, your family, and
you, our portion.
We are your legacy, and you, our destiny; we, your flock, and you,
our shepherd.

We are your vineyard, and you, our tender; we, your accomplishment, and you, our creator.

We are your spouse, and you, our beloved; we, your treasure, and you, our closest friend.

We are your people, and you, our protector; we, your achievement, and you, our director.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תְּהַעֲלֵם מִתְחַנְּתָנוּ שְׂאִין אֲנִיחֵנוּ עֲזֵי
פְּנִים וּקְשֵׁי עֶרְף לֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ צְדִיקִים אֲנִיחֵנוּ וְלֹא חָטְאוּנוּ אֲכַל אֲנִיחֵנוּ
חָטְאוּנוּ:

Do not ignore our plea:

Our God and God of our Ancestors, hear our prayer, do not ignore our plea.

We are neither so insolent nor so obstinate as to claim that we are righteous, that we are without sin. We, like the generations before us, have surely sinned.

Ashamnu

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבְרַנוּ דְּפִי. הִעַוְינוּ. וְהִרְשָׁעְנוּ. וְזָדְנוּ. חָמְסְנוּ. טָפְלֵנוּ שֶׁקֶר.
יַעֲצָנוּ רָע. כְּזָבְנוּ. לָצְנוּ. מִרְדְּנוּ. נֶאֱצָנוּ. סָרְרְנוּ. עָוִינוּ. פִּשְׁעָנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עֶרְף.
רִשָּׁעָנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתָעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

We have become desolate. We betrayed. We took what was not ours. We were hypocrites.

He'evinu, v'hirsha'nu, zadnu, cha'masnu, tafal'nu sheker

We rationalized. We caused others to do wrong. We deliberately did wrong. We let ends justify means. We became accustomed to dishonesty.

*Ya'atz'nu ra, kizav'nu, latz'nu,
marad'nu, ni'atz'nu, sararnu, avinu,
pasha'nu, tza'rarnu, kishinu oref.*

We gave ignorant advice. We did not keep promises. We were contemptuous. We preferred transgression. We fostered anger. We looked the other way. We let impulses rule us. We had flexible ethics. We caused pain. We chose denial.

Rasha'nu, shi'chatnu, tia'v'nu, ta'i'nu, ti'ta'nu

We were violent. We were immoral. We were complicit in terrible acts. We did not learn from mistakes. We led others to mistakes.

Al Het

על חטא שחטאנו לפגיה באַנס וברצון:
ועל חטא שחטאנו לפגיה באמוץ הלב:
ועל חטא שחטאנו לפגיה בכלי דעת:
ועל חטא שחטאנו לפגיה בבטוי שפתיים:
ועל חטא שחטאנו לפגיה בגלוי ובסתור:
ועל חטא שחטאנו לפגיה בגלוי עריות:
ועל חטא שחטאנו לפגיה בדבור פה:
ועל חטא שחטאנו לפגיה בדעת ובמרמה:
ועל חטא שחטאנו לפגיה בהרהור הלב:
ועל חטא שחטאנו לפגיה בהונאת רע:
ועל חטא שחטאנו לפגיה בודוי פה:
ועל חטא שחטאנו לפגיה בויעידת זנות:
ועל חטא שחטאנו לפגיה בנדון ובשנגה:
ועל חטא שחטאנו לפגיה בזלזול הורים ומורים:
ועל חטא שחטאנו לפגיה בהזק יד:
ועל חטא שחטאנו לפגיה בחלול השם:
ועל חטא שחטאנו לפגיה בטפשות פה:
ועל חטא שחטאנו לפגיה בטמאת שפתיים:
ועל חטא שחטאנו לפגיה בגזר הרע:
ועל חטא שחטאנו לפגיה ביודעים ובלא יודעים:

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. פפר לנו:

על חטא שחטאנו לפגיה בכפת שחד:
ועל חטא שחטאנו לפגיה בקחש ובקנב:

על חטא שחטאנו לפניה בלשון הרע:
 ועל חטא שחטאנו לפניה בלצון:
 על חטא שחטאנו לפניה במשא ובמתן:
 ועל חטא שחטאנו לפניה במאכל ובמשקה:
 על חטא שחטאנו לפניה בגנשה ובמר בית:
 ועל חטא שחטאנו לפניה בגטית גרון:
 על חטא שחטאנו לפניה בשקור עין:
 ועל חטא שחטאנו לפניה בפשיח שפתותינו:
 על חטא שחטאנו לפניה בעינים רמות:
 ועל חטא שחטאנו לפניה בעזות מצח:

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. פפר לנו:

על חטא שחטאנו לפניה בפריקת על:
 ועל חטא שחטאנו לפניה בפלילות:
 על חטא שחטאנו לפניה בצדית רע:
 ועל חטא שחטאנו לפניה בצרות עין:
 על חטא שחטאנו לפניה בקלות ראש:
 ועל חטא שחטאנו לפניה בקשיות ערף:
 על חטא שחטאנו לפניה בריצת רגלים להרע:
 ועל חטא שחטאנו לפניה ברכילות:
 על חטא שחטאנו לפניה בשבועת שוא:
 ועל חטא שחטאנו לפניה בשנאת חנם:
 על חטא שחטאנו לפניה בתשומת יד:
 ועל חטא שחטאנו לפניה בתמהון לכב:

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. פפר לנו:

Al cheit she'cha'tanu l'fa'necha
 These wrongs which we have committed

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. פפר לנו:
V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.
 For each of these misdeeds, we seek this day release.
 Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'necha
 For our fault in accustoming ourselves to negative patterns
 And for or our fault in being judgmental

For our fault in confusing love and lust
And for our fault in not taking care of our bodies
For our fault in remembering prices but forgetting values
And for our fault in failing to maintain appropriate limits
For our fault in desacralizing the sacred
And for our fault in keeping relationships superficial
For our fault of arrogance and vanity
And for our fault in being unforgiving
For our fault in letting our hearts and minds split off
And for our fault in hiding from life behind mistrust

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. כפר לנו:

V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'necha

For our fault in delaying critical decisions
And for our fault in ignoring our power
For our fault in denying our flaws
And for our fault in being overly defensive
For our fault in despairing
And for our fault by frivolity at dreadful times
For our fault in complaining and kvetching
And for our fault in being unappreciative
For our fault through lack of courage
And for our fault through loss of faith.
For our fault in doubting our ability to give and receive love
And for our fault in insisting that everything we do have a payoff

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. כפר לנו:

V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'necha

For our fault in belittling and slandering
And for our fault in using violence
For our fault in lack of empathy and compassion

And for our fault in over-reacting with anger
For our fault in dishonesty in business
And for our fault in controlling and coercing
For our fault in repeating gossip
And for our fault in listening to gossip
For our fault in false oaths
And for our fault in breaking promises
For our fault in pretending emotions we do not feel
And for our fault in using the sins of others to excuse our own

וְעַל כָּל־מַעֲלֹתֵינוּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'necha

For our fault in passing judgment
And for our fault in loving our egos better than truth
For our fault in condemning in our children the faults we tolerate
in ourselves
And for our fault in condemning in our parents the faults we
tolerate in ourselves
For our fault in using people
And for our fault in condescending
For our fault in begrudging others' happiness
And for our fault in withholding love and support
For our fault in not seeing the spark of divinity within each person
we meet
And for our fault in not seeing the spark of divinity within
ourselves

וְעַל כָּל־מַעֲלֹתֵינוּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'necha

For talking when we should be doing
And for intending but not carrying out
For using cynicism as an excuse for inaction

And for losing hope
For devaluing our power to help and to make change
And for our fault in filling the air with harmful chemicals
For our fault of making waters unhealthy for life
And for our fault of poisoning trees and soil
For our fault of thoughtlessly damaging the life of our planet
And for the sin of war
For the sin of aggressive war
And for our fault in accepting and appeasing aggressors
For the sin of building ever more horrifying weapons
And for the sin of silence and indifference
For our failures to publicly criticize Israel or the Jewish people
when they desecrate
the name of God
And for our failures to publicly support the Jewish people and
Israel when they are
unfairly criticized

ועל כלם אלוה סליחות. סלח לנו. מחל לנו. כפר לנו:

V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Yihyu Ratzon

יהיו לרצון אמרי פי והגיון לבי לפניך

Yi'yu l'ra'tzon im'rei fi v'heg'yon libi l'fa'ne'cha

May the words of my mouth
And the meditations of my heart
Reflect my love before You

Oseh Shalom

עשה שלום במרומי הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן:

*Oseh Shalom bimromav, hu yaaseh Shalom alyenu, ve al kol
Yisrael, ve imru, imru amen.*

May the one who creates peace on high bring peace to us and to all
humankind. Amen.

Aleinu

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות,
ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם ואנחנו
כורעים ומשתחוים ומודים, לפני מלך מלכי המלכים, הקדוש ברוך הוא.

וְנֵאמָר, וְהִיא יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בְּיוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-
adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam,
va-anachnu kor'im umishtachavim umodim, lifnei melech malchei
ham'lachim, hakadosh baruch hu.*

*V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu
yihyeh Adonai echad, ush'mo echad.*

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. We honor, thank, and pledge ourselves to the Blessed Holiness that spreads out the heavens, whose generosity upholds everything on earth.

So we hope—how we hope!—that the many gods of divisiveness and distortion, of pride and destruction— all the sad broken pieces of the whole—find their way back into the single vessel of life, that the world may be repaired. We hold on to this vision, despite history, in the face of despair, because one day the whole world will acknowledge the divine.

On that day, all will understand the unity.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְנִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאַמְרוּ
אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
עֵלְמָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעֵלְמָא
וּלְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
וְתַשְׁבְּחָתָא וְנִחְמָתָא, דְאַמְרִין בְּעֵלְמָא,
וְאַמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
(טוֹבִים) עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵי, הוּא יַעֲשֵׂה
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ
אָמֵן.

*Yitgadal v'yitkadash sh'meih
raba. B'al'ma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru
amen.*

*Y'hei sh'meih raba m'varach
l'alam ul'al'mei al'maya.*

*Yitbarach v'yishtabach v'yitpa-
ar v'yitromam v'yitnasei
v'yithadar v'yitaleh v'yithalal
sh'meih d'kudsha b'rich hu,
l'eila l'eila u l'eila mi kol
birchata v'shirata tushb'chata
v'nechemata, da-amiran
b'al'ma, v'imru amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim (tovim) aleinu v'al kol
yisra-eil, v'imru amen.*

*Oseh shalom bimromav, hu ya-
aseh shalom aleinu v'al kol
yisra-eil, v'imru amen*

Everything becomes fuller and increases in holiness, here in this intentionally created world. May we and everyone around us be able to see this, every day of our lives, and may we see it soon.

Amen.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be. Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher, it goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

May a heavenly peace come into our lives and those of all people. Amen.

May the harmony that prevails in the heavens guide us and all people to peace. Amen.

Eli Eli

אלי, אלי
שלא יגמר לעולם
החול והים,
רשרוש של המים,
ברק השמים,
תפלת האדם.

*Eli, eli,
shelo yigamer l'olam:
hachol v'hayam;
rishrush shel hamayim
berak hashamayim
tefilat haadam. (2x)*

O God, my God,
I pray that these never end:
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart. (2x)

– Hannah Senesh



Yom Kippur

Leviticus 16:31

שַׁבַּת שְׁבֻתוֹן הִיא לָכֶם וְעֲנִיְתֶם אֶת־נַפְשֹׁתֵיכֶם חֲקַת עוֹלָם:

It shall be a sabbath of complete rest for you, and you shall afflict your soul; it is a law for all time.

This is the Sabbath of all Sabbaths. A holy day to reconnect with one's soul. A sacred day to strengthen the bonds of community. A day of worship to examine the frailty of humanity and the awesomeness of God.

May We Delight

May we share our delight in this day of atonement, for forgiving, for resetting, for transforming, for gathering in holiness, to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind.

May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

Return Again (by Shlomo Carlebach)

Return again, return again, return to the home of your soul.

Return again, return again, return to the home of your soul.

Return to who you are, return to what you are,

Return to where you are born and reborn again. (sing through 2-3x)

Gather Us In (by Marty Haugen)

Here in this place, new light is streaming,
Now is the darkness vanished away
See in this space, our fears and our dreamings,
Brought here to you in the light of this day.

Gather us in, the lost and forsaken,
Gather us in, the blind and the lame.
Call to us now, and we shall awaken,
We shall arise at the sound of our name.

We are the young, our lives are a mystery, We
are the old who yearn for your face.
We have been sung throughout all of history,
Called to be light to the whole human race.

Gather us in, the rich and the haughty.
Gather us in, the proud and the strong.
Give us a heart so meek and so lowly.
Give us the courage to enter the song.

Gather us in, and hold us forever.
Gather us in, and make us your own.
Gather us in, all peoples together,
To live lives that are holy with hearts that are true.

Psalm 90 – Poetic rendering by Stephen Mitchell

Adonai, You have been our refuge through all generations...

Teach us how short our time is;
Let us know it in the depths of our souls.

Show us that all things are transient,
As insubstantial as dreams,
and that after heaven and earth have vanished, there is only You.

Fill us in the morning with your wisdom;
Shine through us all our lives.
Let our hearts soon grow transparent
In the radiance of Your love.

Show us how precious each day is;
teach us to be fully here.
And let the work of our hands
prosper, for our little while.

Barchu

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Barchu et Adonai Hamvorach

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va'ed.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁמֶשׁ עוֹשֵׂה שְׁלוֹם וּבוֹרֵא אֶת
הַכֹּל:

*Baruch ata Adonai eloheinu melech ha'olam, yotzeir or u'vorei
chosech oseh shalom u'vorei et hakol.*

Bless the source of all things: forming light and creating darkness;
making shalom and creating all that is.

Come, let's climb the mountain together. The still small voice calls
within us, engraving its covenant into our hearts. It guides us
towards compassion, towards the spark of faith that can never be
extinguished. When it leads us into the wilderness, it is only so we
can embrace the divine

Ken Tachanenu

כִּן תִּחַנְנֵנוּ וּתְלַמְּדֵנוּ: אָבִינוּ אָב הַרְחֵמֵן הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבְּנוּ לְהִבִּין וּלְהַשְׁכִּיל
לְשִׁמְעַע לְלַמּוּד וּלְלַמֵּד לְשִׁמְרַר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תַלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:

Kein t'choneinu utlamdeinu. Avinu, ha'av ha'ra'chaman, hamra' cheim, racheim aleinu; v'tein b'libeinu bina l'havein u'l'haskil lish'moa lil'mod ul'la'meid, lish'mor v'la'asot u'l'ka'yeim et kol divrei talmud tora'techa b'aha' vah.

We yearn for the truths that our forebears accepted through trust and faith—and mercy reaches out to us; we receive understanding, that we can learn and teach, listen, guard and fulfill the truth, all in love.

Al Shlosa

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד.
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת הַקְּדִים.

Al shlosa d'varim

Al shlosa d'varim

Al shlosa, shlosa d'varim ha'olam ha'olam omayd

(repeat)

Al ha'Torah, v'al ha abodah V'al gimelut chasadim (repeat)

The world is sustained by three things: truth, lovingkindness and Torah

Sh'mah & Ve'Ahavta

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Sh'ma Yisrael Adonai Eloheinu Adonai echad!

Listen Israel: the source of all our being, that source Is One!

Baruch shem k'vod malchuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

So you shall love what is holy with all your courage, with all your passion

with all your strength.

Let the words that have come down

shine in our words and our actions.

We must teach our children to know and understand them.

We must speak about what is good

and holy within our homes

when we are working, when we are at play,

when we lie down and when we get up.

Let the work of our hands speak of goodness.

Let it run in our blood

and glow from our doors and windows.

We should love ourselves, for we are of God.

We should love our neighbors as ourselves.

We should love the stranger, for we

were once strangers in the land of Egypt

and have been strangers in all the lands of the world since.

Let love fill our hearts with its clear precious water.

Heaven and earth observe how we cherish or spoil our world.

Heaven and earth watch whether we choose life or choose death.

We must choose life so our children's children may live.

Be quiet and listen to the still small voice within that speaks in love.

Open to that voice, hear it, heed it and work for life.

Let us remember and strive to be good.

Let us remember to find what is holy within and without.

– Marge Piercy

Mi Chamocha

מי כַּמְּכָה בְּאֵלֶם יְהוָה מִי כַּמְּכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא:

*Mi chamocha ba'eilim Adonai, mi kamocha
ne'dar bakodesh, nora t'hilot oseh fehleh.*

What power can compare with this wonderful holiness?
Its splendor is awesome; it performs miracles.

צוּר יִשְׂרָאֵל קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדָה כְּנֶאֱמָרְךָ יְהוּדָה וְיִשְׂרָאֵל: גְּאֻלְנוּ יְהוָה צְבָאוֹת
שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל:

*Tzur yisrael kuma b'ezrat yisrael u'f'dei
kinume'cha yehuda v'yisrael. Go'aleinu
Adonai tz'va'ot sh'mo k'dosh yisrael.
B'aruch ata Adonai ga'al yisra'el.*

Israel's bedrock arises as Israel's strength, and faithfully redeems
Judah and Israel. Our helper is the mother of multiplicity, the true
sanctity of Israel. Bless the source of liberation!

Amidah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Baruch atah adonai eloheinu v'elohai avoteinu v'imatenu. Elohai
Avram, elohai Yitzak, v'elohai Yaakov, Elohai Sara, elohai Rivka,
elohai Rachel v'elohai Leah. Ha' eil, hagadol hagibor v'hanora,
Eil elyon gomeil chasadim tovim v'ko' nei hakol v'zocheir chasdei
avot v'imahot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo
b'ahava.*

Blessed are You, Adonai, our God, God of Avraham, God of Yitzchak, and God of Yaakov, God of Sarah, God of Rivkah, God of Rachel and God of Leah, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who remembers the piety of our ancestors and Who brings their memory to their children's children, for the sake of wholeness, with love.

Misod Chachamim

מְסוּד חֲכָמִים וְנְבוֹנִים
וּמְלָמֵד דַּעַת מְבִינִים
אֲפִתְחָה פִּי בְתַפְלָה וּבְתַחֲנוּנִים
לְחַלוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים וְאֲדוֹנֵי הָאֲדוֹנִים

*Misod cha'chamim u'n'vonim,
umilemed da'at m'vinim,
ef't'cha pi bit'fila uv'tachanananim,
L'chalot ul'chanein p'nei melech malchei hamlachim v'adonei
ha'adonim.*

Invoking the doctrines of our wise and understanding. Sages, I open my mouth in prayer and supplication before the presence of the Spirit of the world.

Zochreynu

זְכוּרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:

*Zach' reinu l'chayim melech chofeitz bachayim v'chatveinu
b'seifer hachayim l'mancha elohim
chayim.*

Remember us for life, Who desires life; and inscribe us in the Book of Life, for Your sake, Living God.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְהוָה מְגַן אֲבוֹתֵנוּ וּפּוֹקֵד שָׂרָה:

Melech ozeir umoshia umagein. Baruch ata Adonai, magein Avraham ufoked Sarah

Ruler, Helper, and Deliverer and Shield. Blessed are You, Adonai, Protector of our ancestors.

Kedushah

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶיךָ.
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:
לְדוֹר וָדוֹר נְגִיד גְּדוֹלָה וְלַנְּצִחַח נְצִחִים קְדוֹשֵׁתֶךָ נְקַדִּישׁ וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָעֶד כִּי אֵל מְלֶכֶד גְּדוֹל וְקְדוֹשׁ אַתָּה:

Nekadesh at shimcha baolam k'shem she makdishim oh-to beshmei marom. Ka 'katuv al yad nivi'echa. Ve kara ze elze ve'amar. Kadosh, Kadosh, Kadosh Adonai tzva'ot m'loh chol ha'aretz k'vodo.

Le dor va dor nagid gadlecha u'lenetzach n'tzachim kedushat'cha nakdish veshav'che'cha eloheinu mipinu lo yamush leolam va'ed ki el melech gadol vekadosh atah.

We sanctify Your name in the world, in the same way as they sanctify it in the Heavens above. As it is written by the hand of Your prophets, "And the angels called, to one another, saying:

Holy, holy, holy is the Adonai the Source, the whole world is full of Your glory.

From one generation to the next we will declare Your greatness and sanctify You with praises, for You are Adonai, great and holy.

Silent Amidah

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. Who is like this source of mercy, binding its children into life, in mercy. Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One.

Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise for our lives, our souls, and for all the miracles that are with us every day, the miraculous good that surrounds us every hour, evening, morning, and afternoon. We trust completely in the good, for compassion never ends; in the compassionate, for generosity never fails.

For all these we give blessing and exaltation. May all your children be bound up into life and good fortune. All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood. Blessed is peace.

Sim Shalom

שִׁים וְשָׁלוֹם טוֹבָה וּבְרָכָה
 חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּה:
 בְּרַכְנוּ, אֲבִינוּ, בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ
 כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם:
 טוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמָּה יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשָׁלוֹמָה:

Sim shalom tovah u-ve-racha
Chen vachessed ve-rahamim aleinu ve-al kol Yisrael amecha
Barcheinu Avinu kulanu ke-ehad be-or panecha
Ki ve-or panecha natata lanu, Adonai Eloheinu
Torat hayim ve-ahavat hesed, u-tzedaka u-ve-raha ve-rahamim ve-
hayim ve-shalom
Ve-tov be-einecha le-varech et amcha Yisrael be-chol et u-ve-chol
sha'ah bi-shlomecha
Baruch ata Adonai, ha-mevarech et amo Yisrael ba-shalom.

Grant peace everywhere goodness and blessing, Grace, loving kindness and mercy to us and unto all people. Bless us, with the light of Your face; For by the light of Your face You have given us, Adonai our God, The Torah of life, and love of kindness, and righteousness and blessing and mercy and life and peace; And may it be good in Your eyes to bless all people, at all times and in every hour with Your peace.

B'sefer Chaim

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻיְתָהּ טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֱלֹהֵינוּ וְכָל עַמְּךָ בַּיִת
יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם:

*B'seifer cha'yim b'racha v'shalom u'far nasa tova,
niza'cheir v'nei'kateiv l'fa'necha,
anach'nu v'chol am'cha beit yisrael,
l'cha'yim tovim u'l'shalom.*

בְּרוּךְ אַתָּה יְהוָה עֹשֵׂה הַשָּׁלוֹם:

Baruch ata Adonai oseh ha'shalom

In the book of life, blessing and peace, and for good livelihood, may we and all your people be remembered and written—for good life and for peace. Bless you, Hashem, who creates peace.

Alternative Al Chet by Emily Aviva Kapor-Mate

We have sinned against You unwillingly and willingly. We keep ourselves ignorant of things we find unpleasant, and ignore them when they come before us.

We have sinned against You by misusing our minds. We harbor hateful thoughts, hold grudges, and let wounds fester. We use our intellects as a weapon.

We have sinned against You by sexual immorality. We fail to stand against child trafficking and to stand up for the rights of sex workers, and we fail to acknowledge a moral difference.

We have sinned against You knowingly and deceitfully. We foresee the consequences of our actions and go ahead with them anyway, choosing the easy route to personal fulfillment.

We have sinned against You by wronging others. We tell half-truths and lie by omission. We say "I'm fine" when what we mean is "I need help".

יַעַל כְּלָם אֱלֹהֵי סְלִיחוֹת. סָלַח לָנוּ. מָחַל לָנוּ. כִּפֶּר לָנוּ:
V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

We have sinned against You by supporting immorality. We allow evil to flourish and remain silent while atrocities are committed. We stand on our neighbors' blood.

We have sinned against You by deriding parents and teachers. We ignore our elders, and think of them as a burden. We assume that not everyone has something to teach us, so we fail to learn from all people.

We have sinned against You by strengthening our grasp. We become violent and we lash out. We strike at others and use our fists instead of our consciences. We support violence in the world when the "good guys" are doing it.

We have sinned against You by impurity of our lips. We spread gossip and slander. We lie to ourselves and say "I know it's loshon hora, but..." We do not practice right speech.

We have sinned against You by not resisting the impulse to evil. We succumb to our desires and our base emotions, and we do not fight back. We know we might not win the fight, so we just don't engage.

ועל כָּלֵם אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כִּפֵּר לָנוּ:
V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

We have sinned against You by fraud and falsehood. We overrepresent ourselves and our talents. We take on obligations we know we will be unable to meet.

We have sinned against You by scoffing. We assume we know better, and we tell people that they're doing it wrong. We give unsolicited advice, and we are not grateful for others' efforts.

We have sinned against You by dishonesty in business. We return items six months past their return-by date. We lose our tempers at store workers making minimum wage. We buy from large chains to save a buck while promoting the virtues of supporting small, locally owned businesses.

We have sinned against You by charging usurious interest. We fudge numbers for our customers and on our taxes, and we excuse ourselves by saying the 1% are so much worse. We don't

give our spare change to homeless people who sleep on the street because we don't like the look of their clothes.

ועל פלם אלוה סליחות. סלח לנו. מחל לנו. כפר לנו:
V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

We have sinned against You by idle chatter. We fritter away our time in small talk. We stare at screens and interrupt time with our loved ones by taking text messages. We let Twitter and Facebook overwhelm our lives.

We have sinned against You by haughtiness. We look down our noses at people who don't measure up to our standards. We stare at people who are different. We exile people with mental or physical disabilities from our presence. We assume everyone is just like us and nobody could possibly be—or want to be—different.

We have sinned against You by shirking responsibility. We don't want to do things because they're hard. Even easy things we don't do because they're inconvenient. We let the garbage sit around the house and the laundry stay undone. We let sloth and inertia dictate the pace of our lives.

We have sinned against You by plotting against others. We are exclusionary and form cliques, and talk about outsiders behind their backs. We form schemes and plans to make other people do what we want them to.

We have sinned against You by irreverence. We laugh inappropriately. We tell racist jokes in the presence of other white people. We say "I know this is tasteless, but..." and get defensive when we are called out.

ועל פלם אלוה סליחות. סלח לנו. מחל לנו. כפר לנו:
V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

We have sinned against You by rushing to do evil. We fall into patterns and form habits. We run off to do things we know we shouldn't be doing.

We have sinned against You by taking vain oaths. We have selective memories, and fib about what we do remember. We "swear to God" when what we really mean is "please believe me".

We have sinned against You by breaching trust. We violate the confidence of others. We say "without naming names" when everyone knows who we mean. We say "I can't talk about this publicly" and then we do it anyway. We do not regard other people as sacred.

Ve'al Kulam

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כִּפֹּר לָנוּ:

V'al kulam Elo'ah selichot: s'lach lanu. mechal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

Avinu Malkeinu

אָבִינוּ מֶלְכֵנוּ חַנּוּנוּ וְעֲנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkeinu, chaneinu va'anei'nu

Avinu malkeinu, chaneinu va'anei'nu

ki ein banu ma'asim.

Asei imanu tsedaka vachessed

Asei imanu tsedaka vachessed v'hoshieinu.

Now open our ears to the voice:

That small voice within us, the still voice that tells us
to help heal this world with our deeds;
to strive as hard as we can
through lives of compassion and love;
to make a path for justice and peace
that glory shine forth in this world.

Torah Service

וַיְהִי בְּנִסּוּעַ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה. קוּמָה יְיָ. וַיִּפְצוּ אֲבִירָיָהּ. וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי
מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַיִם:

*Vay'hi binso'ah ha'aron, vayomer Mosheh: kuma Adonai
v'yafu'tsu oy'vecha v'yanusu m'san'echa mi'panecha. Ki
mi'tzion teitzei tora, u'd'var adonai miyirushalam.*

And it was, when they set out with the Ark, that Moses
would say, May holy mercy arise and subdue strife,
and chase away every barrier to peace; for teaching
will pour forth in Zion, and Jerusalem will flow with
the word of God.

בְּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Baruch shenatan torah l'amo yisrael bik'du'shato

Holiness has blessed us by sharing the Torah.

13 Attributes of God

יְהוָה יְהוָה. אֵל רַחוּם וְחַנוּן. אֲרָךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד לְאֲלֵפִים. נִשְׂא עוֹן
וְנִפְשַׁע וְחַטָּאָה וְנִקְיָה:

Adonai: compassion before a person sins;

Adonai: compassion after a person has sinned;

El: mighty in compassion to give all creatures according to their
need;

Rahum: merciful, that humankind may not be distressed;

VeHanun: and gracious if humankind is already in distress;

Erech appayim: slow to anger;

VeRav hesed: and plenteous in kindness;

VeEmet: and truth;

Notzer hesed laalafim: keeping kindness unto thousands;

Noseh avon: forgiving iniquity;

VaFeshah: and transgression;

VeHata'ah: and sin;

VeNakeh: and pardoning.

נאני תפלתי לך יהנה עת רצון. אלהים ברב חסדך. ענני באמת ישעך:

But as for me, may my prayer to You, Adonai; with
lovingkindness and acceptance, answer me with Your truth.

שמע ישראל יהנה אלהינו יהנה אחד:

Sh'ma yisrael Adonia Eloheinu Adonai Echad

Israel, listen: The source of all being is one!

אחד אלהינו. גדול אדונינו. קדוש ונורא שמו:

Echad eloheinu, gadol adoneinu, kadosh v'nora sh'mo

Our great guide is the one, holy and awesome!

גדלו ליהנה אתי ונרוממה שמו יחדו:

Gadlu la'adonai iti u'n'rom'ma sh'mo yachdav

May the source in each of us be opened wide,
that together we may extend its glory!

Tree of Life

She is the tree of life to those who hold fast to her
And all her supporters are happy (2x)
Shalom, shalom (clap, clap, clap, clap) (3x)

Torah Blessings

בְּרַכּוּ אֶת יְהוָה הַמְבַרֵךְ:

Barchu et Adonai Hamvorach!

בְּרוּךְ יְהוָה הַמְבַרֵךְ לְעוֹלָם וָעֶד:

*Baruch Adonai ham'vorach
l'olam va'ed.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ
אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי, נוֹתֵן
הַתּוֹרָה.

*Baruch ata Adonai, elohei' nu
melech ha'olam, asher bachar
banu mi'kol ha'amim, v'natan
lanu et torato, Baruch ata Adonai
no'tein haTorah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְסִי עוֹלָם
נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יי, נוֹתֵן
הַתּוֹרָה.

*Baruch ata Adonai elo'heinu
melech ha'olam, asher natan lanu
torat emet, v'cha'yei olam nata
B'to'cheinu; Baruch ata adonai
no'tein hatora.*

Bless the source of blessing!

Bless the source of blessing forever!

We thank cosmic majesty, for selecting us to reveal to us, the Torah meant for us.

You keep gifting us with your Torah.

We bless cosmic majesty who in giving us the truth of this Torah shared infinite life with us.

You keep gifting us with your Torah.

Misheberach

Mi she berach a-vo-tay-nu

M'chor ha'bra-cha li-mo-taynu

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.

Mi-she berach im-mo-tay-nu

M'chor ha'bra-cha la-a-vo-tay-nu

Bless those in need of healing with r'fuah shlay-ma

The renewal of body, the renewal of spirit

And let us say Amen.

Torah Reading Yom Kippur (Leviticus 19:9-18)

וּבְקַצְרְכֶם אֶת־קִצְרֵי אֲרָצְכֶם לֹא תִכְלְוֶה פֶּאֶת שְׂדֵךְ לַקָּצֵר וְלִקְט קִצְרֵיךָ לֹא תִלְקֹט:
וּכְרַמְךָ לֹא תַעֲזֹלֵל וּפְרֹט כְּרַמְךָ לֹא תִלְקֹט לְעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:
לֹא תִגְנֹבוּ וְלֹא־תִחַדְשׁוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ:

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest.

You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I Adonai am your God.

You shall not steal; you shall not deal deceitfully or falsely with one another.

וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֵר וְחִלַּלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:
לֹא־תַעֲשֶׂם אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלְוֶיךָ פְּעֻלַּת שְׂכִיר אֶתְּךָ עַד־בֹּקֶר:
לֹא־תִמְגַלְלֵם חַרֵּשׁ וְלִפְנֵי עֹרֵר לֹא תִתֵּן מִכְשָׁל וְיִגְרַאתָּ מֵאֵ לַחַדָּה אֲנִי יְהוָה:

You shall not swear falsely by My name, profaning the name of your God: I am Adonai.

You shall not defraud your fellow. You shall not commit robbery.

The wages of a laborer shall not remain with you until morning.

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonai.

לֹא־תַעֲשׂוּ עֵוָל בְּמִשְׁפָּט לֹא־תִשְׁנֵא פְּנֵי־דָל וְלֹא תִהְדַּר פְּנֵי גִדּוֹל בְּצַדִּיק תִּשְׁפֹּט עַמִּיתְךָ:
לֹא־תִלְוֶה רֵכִיל בְּעַמִּיךָ לֹא תַעֲמִד עַל־רֵעִם רַעַךְ אֲנִי יְהוָה:
לֹא־תִשְׁנֵא אֶת־אֶחָיְךָ בְּלִבְבְּךָ הוֹכֵם תּוֹכִים אֶת־עַמִּיתְךָ וְלֹא־תִשְׁנֵא עָלָיו חֲטָא:
לֹא־תִקְסֹם וְלֹא־תִטְטֹר אֶת־בְּנֵי עַמְּךָ וְאַהֲבַת לְרַעַךְ כְּמוֹךָ אֲנִי יְהוָה:

You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly.

Do not deal basely with your countrymen. Do not profit by the blood of your fellow: I am Adonai.

You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him.

You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am Adonai.

Haftarah

The Haftarah is a selection from the books of the Prophets. Generally, the text of the reading will correspond to the Torah portion or theme of the day.

The Haftarah for Yom Kippur morning is taken from Isaiah 57:14-21, 58:1-14. This reading encapsulates the idea that it is not enough to set aside a day for atonement and self-affliction if one's intention is not righteous.

Excerpt Isaiah 58:5-11
Is such the fast I desire,
A day for men to starve their bodies?
Is it bowing the head like a bulrush
And lying in sackcloth and ashes?
Do you call that a fast,
A day when Adonai is favorable?

No, this is the fast I desire:
To unlock fetters of wickedness,
And untie the cords of the yoke
To let the oppressed go free;
To break off every yoke.

It is to share your bread with the hungry,
And to take the wretched poor into your home;
When you see the naked, to clothe him,
And not to ignore your own kin.

Then shall your light burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of Adonai shall be your rear guard.

Then, when you call, Adonai will answer;
When you cry, He will say: Here I am.

If you banish the yoke from your midst,
The menacing hand, and evil speech,

And you offer your compassion to the hungry
And satisfy the famished creature—
Then shall your light shine in darkness,
And your gloom shall be like noonday.

Adonai will guide you always;
He will slake your thirst in parched places
And give strength to your bones.
You shall be like a watered garden,
Like a spring whose waters do not fail.

Torah Service Return

יהללו את־שם יהוה כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ:
Yhal'lu et sheim adonai ki nisgav sh'mo l'vado!

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: נִרְגָם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חַסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ
הַלְלוּ־יָהּ:

*Hodu al eretz v'shamayim v'yarem keren l'amo. T'hila l'chol
chasidav liv'nei yisrael am k'rovo. Hal'lu'yah!*

Praise the name of the divine, and know that the divine transcends
all names.

Splendor fills heaven and earth, and enlightens humanity; honor to
those who reflect this glory!

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֵיהָ מְאֹד: דְּרָכֶיהָ דְרָכֵי נֵעַם וְכָל נְתִיבוֹתֶיהָ
שְׁלוֹם: הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יִמְיָנוּ כְּקֶדֶם:

*Eitz chayim hi lamachazi' kim ba v'tom'cheyha m'ushar.
D'rachei' ha darchei no' am v'chol n'tivoteyha shalom.
Hashiveinu Adonai eilecha v'na' shuva chadeish yamenu k'kedem.*

Torah is a tree of life to those who hold it tight; happy are its supporters! Its ways are ways of loveliness, and all its paths are peace. Call to us and we will return. Renew our revelation, as in days of old.

Unetaneh Tokef

וּנְתַנֶּה תְּקֵרָה קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאָיִם וְבוּ תִנְשְׂא מַלְכוּתָהּ וְיִכּוֹן בְּחֶסֶד כְּסֻפָּהּ
וְתִשָּׁב עָלֵינוּ בְּאַמְתֵּי אֶמֶת כִּי אַתָּה הוּא דֵיין וּמוֹכִיחַ יוֹדֵעַ וְעֵד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר
וּמוֹנֵה וְתוֹפֵר כֹּל הַנְּשַׁכְּחוֹת וְתִתְּפַח אֶת סֵפֶר הַזְּכוּרוֹנוֹת וּמֵאֵלֵינוּ יִקְרָא וְחוֹתֵם גַּד כֹּל
אָדָם בּוֹ

U'netaneh tokef kedushat ha'yom, ki hu nora v'ayom. U'vo tinasei malchu' techa, v'yikon b'chesed kisecha, v'tei' sheiv alav b'emet. Emet ki atah hu dayan u'mochiach v'yodei'a va'eid; v'choteiv v'choteim v'sofeir u'moneh, v'tizkor kol nishkachot, v'tiftach et seifer ha'zichronot, u'mei'eilav yikarei: V'chotam yad kol adam bo.

We proclaim the awesome power of this day. We acknowledge today that compassion is enthroned upon truth. The story of deeds is true; in truth there is no forgetting or rationalizing. Today the book of our lives lies open before us; we look and we tremble, to see what our own hands have written there.

B'Rosh Hashanah

בְּרֵאשׁ הַשָּׁנָה יִכְתָּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִתְּמוּן.

B'rosh hashana yika'teivun, u'v'yom tzom kippur yeicha'teimun:
On Rosh Hashana it is foreseen, and on Yom Kippur, it is confirmed.

How many will pass on
And how many will be born.
Who will live and who will die.
Who will be cut off, and who live a full life.
Who will burn, and who will be lost in the depths.
Who by hurt, and who by hurting.
Who starving, who thirsting.

Who in turmoil, and who in deadly quiet.
Who strangled, who battered.
Who will have rest, and who will wander.
Who will have peace, and who will be tormented.
Who will be satisfied, and who will thirst.
Who will be rich, and who poor.
Who will fall, and who will rise up.

U'teshuva

וְתִשׁוּבָה וְתַפְלָה וְצַדִּיקָה מְעִבִירִין אֶת רֵעַ הַגְּזֵרָה

U'tshu'va, u't'fila, u'tzidaka ma'avirin et roa hag'zeira.

But Turning, Yearning, and Caring avert the harshness of the outcome.

Jerusalem of Gold (Music and Lyrics Naomi Shemer)

אָוִיר הָרִים צָלוּל כַּיָּיִן וְרֵיחַ אֲרָנִים
נִשְׂאָ בְרוּחַ הָעֶרְבִים עִם קוֹל פְּעֻמוֹנִים
וּבְתַרְדֵּמַת אֵילָן וְאֶבֶן שְׂבוּיָהּ בְּתוֹלָמָה
הָעִיר אֲשֶׁר בְּדָד יוֹשְׁבֶת וּבְלִבָּהּ חוֹמָה.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל
אוֹר,
הֲלֹא לְכֹל שִׁירַיִךְ אֲנִי כְּנֹר?

*Avir harim tzalul kayayin
Vereiach oranim,
Nisa beru'ach ha'arbayim Im
kol pa'amonim.
Uvetardemat ilan va'even
Shvuyah bachalomah,
Ha'ir asher badad yoshevet
Uvelibah chomah.*

*Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich ani kinor.*

Yerushalayim all of gold
Yerushalayim bronze and light
Within my heart, I shall treasure your song and sight

The olive trees that stand in silence
Upon the hills of time
To hear the voices of the city
As bells of evening chime
The shofar sounding from the temple
To call the world to prayer
The shepherd pauses in the valley
And peace is everywhere.

Priestly Blessing

יְבָרְכֶךָ. יְהוָה. וַיִּשְׁמְרֶךָ.
כִּן יְהִי רָצוֹן

יְאֵר. יְהוָה. פְּנֵיו. אֵלֶיךָ. וַיְהַלֵּךְ.
כִּן יְהִי רָצוֹן

יִשָּׂא. יְהוָה. פְּנֵיו. אֵלֶיךָ. וַיִּשֶׂם. לְךָ. שְׁלוֹם.
כִּן יְהִי רָצוֹן

*Y'varech'cha Adonai v'yish'm'recha, Kein y'ihhi ratzon
Ya'er Adonai panav elecha vichuneka, Kein y'ihhi ratzon
Yisa Adonai panav eilecha v'yaseim l'cha shalom. Kein y'ihhi
ratzon*

May you be blessed and guarded. [So may it be]
May the presence of the holy enlighten you and help you find
grace. [So may it be]
May divine presence arise in you, and bring peace. [So may it be]

Oseh Shalom

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh Shalom bimromav, hu yaaseh Shalom alyenu, ve al kol
Yisrael, ve imru, imru amen*

May the one who creates peace on high bring peace to us and to all
humankind. Amen.

Aleinu

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגוי הארצות,
ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם ואנחנו
כורעים ומשתחוים ומודים, לפני מלך מלכי המלכים, הקדוש ברוך הוא.

וְנֵאמָר, וְהִנֵּה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וּשְׁמוֹ אֶחָד.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yoitzeir b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-
adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam,
va-anachnu kor'im umishtachavim umodim, lifnei melech malchei
ham'lachim, hakadosh baruch hu.*

*V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu
yihyeh Adonai echad, ush'mo echad.*

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. We honor, thank, and pledge ourselves to the Blessed Holiness that spreads out the heavens, whose generosity upholds everything on earth.

So we hope—how we hope!—that the many gods of divisiveness and distortion, of pride and destruction— all the sad broken pieces of the whole—find their way back into the single vessel of life, that the world may be repaired. We hold on to this vision, despite history, in the face of despair, because one day the whole world will acknowledge the divine.

On that day, all will understand the unity.

Yizkor Service

Yizkor, literally means “remember.” This service honors the deceased by committing to giving and doing charitable acts in their memory, and in so doing reminding ourselves of the value of lovingkindness.

El Maleh Rachamim

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת כנפי השכינה במעלות
קדושים וטהורים כזהר הרקיע מזהירים את נשמות הישרים והישרות שהלכו
לעולמם. בגן עדן תהא מנוחתם. אגא בעל הרחמים יסתירם בסתר כנפיו לעולמים.
ויצור בצרור החיים את נשמתהם. יי הוא נחלתם: ויגוהו בשלום על משכבתם.
ונאמר אמן:

*Eil malei rachamim, shochein bam'romim, ham'tzei m'nucha
n'chona tachat kanfei Hash'china, b'ma'alot k'doshim ut'horim
k'zo'har haraki'a mazhirim, et nishmot hay'sharim v'hay'sharot
she'halchu l'olamam. B'gan eiden t'hei m'nuchatam. Ana Ba'al
Harachamim yas'tirem b'seiter k'nafav l'olamim, v'yitz'ror bitz'ror
hachayim et nishmoteihem, Ado'nai Hu na'chalatam, v'yanu'chu
b'shalom al mishkevotam. V'nomar: Amen.*

Wellspring of compassion, dwelling in the loftiest space, find a perfect resting place in the shelter of the wings of the Shechina, among the holy and pure ones who have risen and now shine out like the brightness of the heavens, for the souls of our dear ones who have gone into their eternity. May the Garden of Eden be their resting place. Please, source of compassion, nestle them in the shelter of your wings forever, and bind their souls within the bundle of life. God, you are now their inheritance. And may they rest in their graves in peace. Let us say, amen.

We Remember Them

At the rising sun and at its going down; We remember them.

At the blowing of the wind and in the chill of winter; We remember them.

At the opening of the buds and in the rebirth of spring; We remember them.

At the blueness of the skies and in the warmth of summer; We remember them.

At the rustling of the leaves and in the beauty of the autumn; We remember them.

At the beginning of the year and when it ends; We remember them.

As long as we live, they too will live, for they are now a part of us
as We remember them.

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

When we are lost and sick at heart; We remember them.

When we have decisions that are difficult to make; We remember
them.

When we have joy we crave to share; We remember them.

When we have achievements that are based on theirs; We
remember them.

For as long as we live, they too will live, for they are now a part of
us as, We remember them.

–Sylvan Kamens & Rabbi Jack Riemer

The Lord is My Shepherd

23rd Psalm, words and music by Keith and Melody Green

The Lord is my shepherd, I shall not want.

He makes me lie down in green pastures.

He leads me beside the still waters.

He restoreth my soul, and guides my path in righteousness for his
names' sake.

Surely goodness and lovingkindness shall follow me all the days of
my life.

And I will dwell in the house of the Lord forever and ever and
ever.

Though I walk through the valley of the shadow of death,

I will not fear; thou art with me.

Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of my enemies

Thou annointest my head with oil, my cup's overflowing

Surely goodness and lovingkindness shall follow me all the days of
my life.

And I will dwell in the house of the Lord forever and ever and
ever.

Eleh Ezkerah

אֵלֶּה אֶזְכְּרָה וְנִפְשִׁי עָלַי אֲשַׁפֵּכָה.

Eleh Ezkera venafshi ali eshp'cha.

These I remember and pour out my soul

There are stars
whose light reaches the earth only after they themselves are lost
and are no more.

There are people
the brightness of their memory gives light even though they
themselves are no longer among us.

These lights—
Shining in the darkest night—it is these that light the way for
mankind.

—Chanah Senesh

Psalm 23

מִזְמוֹר לְדָוִד יְהוָה רֵעִי לֹא אֶחְסָר:
בְּנֵאוֹת דְּשָׂא יִרְבִּיצַנִי עַל־מֵי מְנַחֹת יְנַהֲלֵנִי:
נִפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לִמְעַן שְׁמוֹ:
גַּם כִּי־אֵלֶּף בְּגִיּא צַלְמֹת לֹא־אִירָא רַע כִּי־אַתָּה עִמָּדִי וּמִשְׁעֲנִתְךָ הִמָּה יְנַחֲמֵנִי:
תַּעֲרֹף לִפְנֵי שְׁלֶחֶן נֶגֶד צַרְרֵי דְשָׁנֶת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רִנְיָה:
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאֶרְךָ יָמִים:

*Mizmor l'David. Adonai ro'i, lo echsar.
Bin'ot desheh yarbitzeini al may
m'nuchot y'nahaleini. Nafshi y'shoveiv
yancheini v'maglei tzedek l'ma'an sh'mo.
Gam ki aylaich b'gei tzalmavet lo ira ra ki
atah imadi, shivt'cha umishantecha
heimah y'nachamuni. Ta'a'roch l'fanai
shulchan neged tzor'rai dishan'tah
vashemen roshi, kosi r'vayah. ach tov
vachosed yird'funi kol y'mei chayai,
v'shav'ti b'vayt Adonai l'orech yamim.*

A Psalm of David.
Hashem is my shepherd, I lack nothing.
Laying me down in green meadows,
Leading me beside quiet waters,
Restoring my soul.
Guiding me in paths of righteousness
as befits the holy Name.
Even if I walk through a valley as dark as death,
I won't be afraid, because you're with me;
Your protecting rod, your strengthening
staff give me comfort.
You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.
Surely goodness and love will follow me
all the days of my life,
and I will dwell in the house of Hashem
forever. Psalm 23

Mourner's Kaddish

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְנִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאַמְרוּ
אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
עֵלְמָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעֵלְא
וּלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאַמְרִין בְּעֵלְמָא,
וְאַמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
(טוֹבִים) עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵי, הוּא יַעֲשֵׂה
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ
אָמֵן.

*Yitgadal v'yitkadash sh'meih
raba. B'al'ma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru
amen.*

*Y'hei sh'meih raba m'varach
l'alam ul'al'mei al'maya.*

*Yitbarach v'yishtabach v'yitpa-
ar v'yitromam v'yitnasei
v'yithadar v'yitaleh v'yithalal
sh'meih d'kudsha b'rich hu,
l'eila l'eila u l'eila mi kol
birchata v'shirata tushb'chata
v'nechemata, da-amiran
b'al'ma, v'imru amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim (tovim) aleinu v'al kol
yisra-eil, v'imru amen.*

*Oseh shalom bimromav, hu ya-
aseh shalom aleinu v'al kol
yisra-eil, v'imru amen*

Everything becomes fuller and increases in holiness, here in this intentionally created world. May we and everyone around us be able to see this, every day of our lives, and may we see it soon. Amen.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be. Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher, it goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

May a heavenly peace come into our lives and those of all people. Amen.

May the harmony that prevails in the heavens guide us and all people to peace. Amen.

All my days (Aviva Chernick)

Let me dwell with you, dwell with you, dwell with you all my days
(2x)

שְׁבִיתִי בְּבֵית יְהוָה לְאַרְךָ יָמִים

Shivti b'vet Adonai l'orech yamim

