

שמע יהוה קולי

Sh'ma Adonai Koli

YOM KIPPUR



B'NAI JEHOShUA BETH ELOHIM
where *community* matters

יום כיפור: ערבית

YOM KIPPUR EVENING SERVICE

הדלקת נרות LIGHTING OF THE FESTIVAL CANDLES

*Baruch atah, Adonai, Eloheinu Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel Yom HaKippurim.*

ברוך אתה, יי, אלהינו מלך העולם,
אשר קדשנו במצותיו,
וצונו להדליק נר של יום הכפורים:

Source of blessing, Eternal our God, You fill the universe with majestic might,
teaching us holiness through sacred obligations,
giving us the mitzvah of bringing light on Yom Kippur.

*Baruch atah, Adonai, Eloheinu melech haolam,
shehecheyanu v'kiy'manu v'higianu laz'man hazeh.*

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקימנו והגיענו לזמן הזה.

Source of blessing, Eternal Our God, You fill the universe with majestic might,
giving us life, upholding the life within us, and bringing us to this time.

כל נדרי KOL NIDREI

Opening the Ark, Opening Ourselves

Yom Kippur: the Jewish people's Festival of the Soul
and *Kol Nidrei* its sacred portal – a night of deep emotions,
a night, as the Psalmist wrote, to “rejoice with trembling.”

We rejoice at the sound of *Kol Nidrei* – rhythmic words of release
from vows, oaths, and promises to God we fail to keep.

We tremble at the melody. Music of spiritual amazement,
it fills us with awe as we stand before God and Torah.

We rejoice that we stand together, strengthened by community
in this hour of shared weakness and humility.

We tremble – for tonight we confess our flaws, admit our imperfection,
and acknowledge a Power far beyond our understanding.

We rejoice that we commit ourselves to great endeavors
because we feel so deeply and think so nobly.

We tremble – for we find that our ideals are far greater than our ability;
our promises surpass our might.

We rejoice in the freedom that is *Kol Nidrei's* true gift:
the freedom to begin a new year without fear of failure,
to aspire to be God's image in the world.

We tremble because we are mortal;
we rejoice in our gratitude for life.

We rejoice with trembling, and enter *Kol Nidrei* to face our humanity.

*Kol nidrei – ve-esarei, vacharamei,
 v'konamei, v'chinuyei,
 v'kinsuei, ushvout –
 dindarna ud-ishtabana,
 ud-acharimna,
 v'daasarna al nafshatana,
 miyom kipurim zeh
 ad yom kipurim haba, aleinu l'tovah:
 kulhon icharatna v'hon;
 kulhon y'hon sharan,
 sh'vikin, sh'vitin,
 b'teilin, umvutalin –
 la sh'ririn v'la kayamin.
 Nidrana la Nidrei;
 ve-esarana la esarei;
 ushvuatana – la sh'vuot.*

כָּל נִדְרֵי וְאֶסְרֵי וְחָרָמֵי,
 וְקִנְיָמֵי וְכִנּוּיֵי,
 וְקִנְסוּיֵי וְשְׁבוּעוֹת,
 דִּנְדָּרְנָא וְדֵאֲשַׁמְבַּעְנָא,
 וְדֵאֲחָרִימְנָא,
 וְדֵאֲסָרְנָא עַל נַפְשָׁתָנָא,
 מִיּוֹם כְּפוּרִים זֶה
 עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה.
 כְּלָהוֹן אֲחָרָטְנָא בְּהוֹן,
 כְּלָהוֹן יְהוֹן שָׂרֹן,
 שְׁבִיקִין, שְׁבִיתִין,
 בְּטָלִין וּמְבֻטָּלִין,
 לֹא שְׁרִירִין וְלֹא מְיָמִין:
 נִדְרָנָא לֹא נִדְרֵי.
 וְאֶסְרָנָא לֹא אֶסְרֵי.
 וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

All vows –
 resolves and commitments, vows of abstinence and terms of obligation,
 sworn promises and oaths of dedication –
 that we promise and swear to God, and take upon ourselves
 from this Day of Atonement until next Day of Atonement, may it find us well:
 we regret them and for all of them we repent.
 Let all of them be discarded and forgiven, abolished and undone;
 they are not valid and they are not binding.
 Our vows shall not be vows; our resolves shall not be resolves;
 and our oaths – they shall not be oaths.

GIVE US THE STRENGTH to keep our promises –
the sacred vows of partners in marriage,
the promises of love and care between parents and children,
the promises of duty between citizens and country,
the oaths of doctors, the sacred trust of teachers.

Give us the strength to keep our promises
to our friends and colleagues,
to those who live with us and depend on us,
to those who work for us and those for whom we work,
to those who pray with us and those for whom we pray,
to those we love and those we serve.

Give us the courage to keep our promises –
to ourselves, to one another,
and to the future generations.

וידוי CONFESSION

GOD OF THE COVENANT—
intimate of the heart, creator of the world:

Gaze from Horeb,
and forgive.
Through Your love,
send healing,
and mend
the cracks within me
caused by the senselessness of serving idols.

Forgive the shards
I left scattered
on my path –
broken bits of body, pieces of soul –
for it all happened by mistake,
the result of human frailty.

Forgive
and, through Your hidden love,
send to the shattered tablets
a mystical repair
of acceptance and light.
And send me strength,
my God,
to stand
before You.

OUR GOD and God of all generations, may our prayers reach Your presence.
And when we turn to You, do not be indifferent.
Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin.
In truth, we have stumbled and strayed. We have done wrong.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He'evinu, o'hirshanu, zadnu, chamasnu,
tafalnu sheker. Ya'atznu ra, kizavnu,
latznu, maradnu, ni'atznu. Sararnu, avinu,
pashanu, tzararnu, kishinu oref. Rasha'nu,
shichatnu, ti'avnu, ta'inu, ti'ta'nu.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי.
הֶעֱוִינוּ, וְהִרְשָׁעְנוּ, וַדַּבְנוּ, חֲמָסְנוּ,
טָפַלְנוּ שֶׁקֶר. יַעֲצֻנוּ רָע, כִּזְבּוּנוּ,
לָצְנוּ, מָרַדְנוּ, נֶאֱצְנוּ. סָרַרְנוּ, עֲוִינוּ,
פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁיֵינוּ עֹרֵף. רָשָׁעְנוּ.
שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִינוּ, תַּעֲתָעְנוּ.

Of these wrongs we are guilty:
We betray. We steal. We scorn. We act perversely.
We are cruel. We scheme. We are violent. We slander.
We devise evil. We lie. We ridicule. We disobey.
We abuse. We defy. We corrupt. We commit crimes.
We are hostile. We are stubborn. We are immoral. We kill.
We spoil. We go astray. We lead others astray.

על חטא AL CHEIT

Failures of Integrity

We wrong You when we wrong ourselves.

For our failures of integrity, Adonai, we seek forgiveness.

For passing judgement without knowledge of the facts,
and for distorting facts to suit our purposes.

For succumbing in silence to social pressure,
and for acquiescing in beliefs we find offensive.

For using others' bad behavior to excuse or own,
and for blaming others for our mistakes and poor decisions.

For pretending to emotions we do not feel,
and for appearing to be other than what we are.

For condemning in our children the faults we tolerate in ourselves,
and for tolerating in ourselves the faults we condemn in our parents.

Failures of Justice

We dishonor You when we dishonor our society.

For our failures of justice, Adonai, we seek forgiveness.

For being indifferent to deprivation and hunger,
while accepting a culture of self-indulgence and greed.

For abuse of power in board rooms, court rooms and classrooms,
and for accepting the neglect of children and elders, the ill and the weak.

For permitting social inequalities to prevail,
and for lacking the vision to transcend our selfishness.

For glorifying violence and turning hastily to war,
and for allowing history to repeat itself.

For behaviors that risk the future of our planet,
and for wreaking havoc on our only true inheritance – God's Creation.

Failures of Love

We sin against You when we hurt one another.
For our failures of love, Adonai, we seek forgiveness.

For exploiting another for our own pleasure,
and for the wounds we cause through betrayal and deception.

For withholding affection from those we claim to love,
and for using love to control our spouses and partners, our children and parents.

For abandoning friends and siblings whose love has sustained us,
and for neglecting those who love us when they need us the most.

For harboring in our relationships mistrust, boredom and disloyalty,
and for rejecting our partner's efforts at repair and renewal.

For possessiveness, jealousy, and avarice,
and for lashing out in anger at those who are closest to us.

*Va'al kulam, Elo-ah s'lichot,
s'lach lanu, m'chal lanu, kaper-lanu*

ועל כלם, אלהי סליחות,
סלח לנו, מחל לנו, כפר-לנו.

For all these wrongs, God of forgiveness,
pardon us, lead us to atonement

GOD OUR CREATOR and Guide,

Let us speak now of the healing acts by which we bring You into the world,
the acts of repair that make You a living presence in our lives.

For the act of healing we have done openly or anonymously
and for the act of repair we have done without personal gain.

For the act of healing we have done by seeking forgiveness
and for the act of repair we have done by forgiving others.

For the act of healing we have done through righteous giving
and for the act of repair we have done by opening our hearts.

For the act of healing we have done by comforting the mourner and visiting the sick;
and for the act of repair we have done by pursuing justice and human rights,
fairness and civility.

For the act of healing we have done by making peace between one person and another;
and for the act of repair we have done by protecting nature and all its creatures.

For the act of healing we have done by teaching our children the ways of peace;
and for the act of repair we have done by teaching our children the ways of the Torah.

For the act of healing we have done by honoring elders and loving the stranger;
and for the act of repair we have done in response to Your commandment:
choose life and blessing.

And all these things bring nearer the day when You shall be One and Your name
shall be One.

שמע קולנו HEAR OUR VOICE

*Sh'ma koleinu, Adonai Eloheinu,
chus v'racheim aleinu, v'kabeil
b'rachamim uv'ratzon et t'filateinu.
Hashiveinu Adonai eilecha,
v'nashuvah. Chadesh yameinu k'kedem.
Al tashlicheinu l'eit ziknah;
Kichlot kocheinu, al ta'azveinu.*

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ,
חֹס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵיךָ,
וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
אַל-תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה,
כְּכֹלֹת כֹּחֵנוּ אַל תַּעֲזֹבֵנוּ.

Hear our call, Adonai our God. Show us compassion.
Accept our prayer with love and goodwill.
Take us back, Adonai; let us come back to You;
renew our days as in the past.
Do not cast us away when we are old; as our strength diminishes,
so not forsake us.

הודאה GRATITUDE

*Val kulam yitbarach v'yitromam shimcha,
Malkeinu, tamid l'oam va·ed.*

ועל כלם יתברך ויתרומם שמך
מלכנו תמיד לעולם ועד.

*V'chol hachayim yoducha selah,
vihal'lu et shimcha be·emet –
haEl y'shuateinu v'ezrateinu selah.*

וכל החיים יודוך סלה.
ויהללו את שמך באמת.
האל ישועתנו ועזרתנו סלה.

And for all these gifts, God of majesty,
may Your name come to be blessed and praised –
our gratitude a daily offering until the end of time.

And may all life resound with gratitude and faith
in praise of Your name.
God, You free us and strengthen us.

ברוך אתה יי, הטוב שמך ולך נאה להודות.

Baruch atah, Adonai, Hatov shimcha, ulcha na·eh l'hodot.

Blessed are You, Adonai, whose goodness deserves thanks and praise.

אבינו מלכנו AVINU MALKEINU

Avinu Malkeinu – How shall we find the strength to take the road less traveled by?

Avinu Malkeinu – How shall we come to know the purpose of our existence?

Avinu Malkeinu – How shall we learn not to live life in vain?

Avinu Malkeinu – How shall we get out of our indifference?

Avinu Malkeinu – How shall we distinguish between truth and falsehood?

Avinu Malkeinu – How shall we find the answers to our questions?

Avinu Malkeinu – How shall we gird ourselves with strength to seek answers?

*Avinu Malkeinu,
choneinu vaaeinu, chaz'keinu v'am'tzeinu,
ki v'cha v'im'cha hat'shuvot*

אָבינו מַלְכֵנוּ,
חֲנֹנוּ וְעֲנֵנוּ, חַזְקֵנוּ וְאַמְצֵנוּ,
כִּי בְּךָ וְעִמָּךְ הַתְּשׁוּבוֹת.

Avinu Malkeinu – Be gracious to us, answer us,
empower us, and give us courage,
for the answers are both in You and with You.

<i>Avinu Malkeinu, sh'ma koleinu.</i>	אָבינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ.
<i>Avinu Malkeinu, chatanu l'fanecha.</i>	אָבינוּ מַלְכֵנוּ חָטֵאנוּ לְפָנֶיךָ.
<i>Avinu Malkeinu, chamol aleinu, v'al olaleinu v'tapeinu.</i>	אָבינוּ מַלְכֵנוּ חָמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.
<i>Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu.</i>	אָבינוּ מַלְכֵנוּ כָּלָה דֶּכֶר וְחֶרֶב וְרָעַב מֵעָלֵינוּ.
<i>Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.</i>	אָבינוּ מַלְכֵנוּ כָּלָה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.
<i>Avinu Malkeinu, kotveinu b'sefer chayim tovim.</i>	אָבינוּ מַלְכֵנוּ כֹּתֵבנוּ בְּסֵפֶר חַיִּים טוֹבִים.
<i>Avinu Malkeinu, chadeish aleinu shanah tovah.</i>	אָבינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.
<i>Avinu Malkeinu, malei yadeinu mibirchotecha.</i>	אָבינוּ מַלְכֵנוּ מָלֵא יָדֵינוּ מִבִּרְכוֹתֶיךָ.
<i>Avinu Malkeinu, hareim keren m'shichecha.</i>	אָבינוּ מַלְכֵנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ.
<i>Avinu Malkeinu, na al t'shivenu reikam mil'fanecha.</i>	אָבינוּ מַלְכֵנוּ נָא אַל תְּשִׁיבנוּ רֵיקָם מִלְּפָנֶיךָ.
<i>Avinu Malkeinu, kabeil b'rachamim uvratzon et t'filateinu.</i>	אָבינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
<i>Avinu Malkeinu, aseih imanu l'maan sh'mecha.</i>	אָבינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
<i>Avinu Malkeinu, aseih l'maancha im lo l'maaneinu.</i>	אָבינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
<i>Avinu Malkeinu, ein lanu melech ela atah.</i>	אָבינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
<i>Avinu Malkeinu, p'tach shaarei shamayim litfilateinu.</i>	אָבינוּ מַלְכֵנוּ פָּתַח לָנוּ שַׁעְרֵי שָׁמַיִם לְתַפְלָתֵנוּ.
<i>Avinu Malkeinu, sh'ma koleinu; chus v'racheim aleinu.</i>	אָבינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
<i>Avinu Malkeinu, choneinu vaaneinu ki ein banu maasim.</i>	אָבינוּ מַלְכֵנוּ חֲנֹנוּ וְנַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.
<i>Aseih imanu tz'dakah vachessed, v'hoshi-einu.</i>	עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu – Almighty and Merciful – hear our voice.
Avinu Malkeinu, we have strayed and sinned before You.
Avinu Malkeinu, have compassion on us and on our families.
Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.
Avinu Malkeinu, halt the reign of those who cause pain and terror.
Avinu Malkeinu, enter our names in the Book of Lives Well Lived.
Avinu Malkeinu, renew for us a year of goodness.
Avinu Malkeinu, let our hands overflow with Your blessings.
Avinu Malkeinu, let our eyes behold the dawn of redemption.
Avinu Malkeinu, do not turn us away from You with nothing.
Avinu Malkeinu, welcome our prayer with love; accept and embrace it.
Avinu Malkeinu, act toward us as befits Your name.
Avinu Malkeinu, act for Your sake, if not for ours.
Avinu Malkeinu, You alone are our Sovereign.
Avinu Malkeinu, let the gates of heaven be open to our prayer.
Avinu Malkeinu, hear our voice; treat us with tender compassion.

Avinu Malkeinu – Almighty and Merciful –
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

סיים התפילה CLOSING PRAYERS

From a Mother to Her Girls

The morning you wake to bury me
you'll wonder what to wear.
The sun may be shining, or maybe it will rain;
it may be winter. Or not.
You'll say to yourself, black, aren't you supposed to
wear black? Then you will remember all the times we went
together to buy clothes: the prom, homecoming,
just another pair of jeans,
another sweater, another pair of shoes. I called you my Barbie dolls.
You will remember how I loved to dress you.
How beautiful you were in my eyes.

The morning you wake to bury me
you will look in the mirror in disbelief.
You'll reach for some makeup. Or not. And you won't believe that
this is the morning you will bury your mother.
But it is. And as you gaze into the mirror, you will
shed a tear. Or not. But look. Look carefully,
for hiding in your expression, you will find mine.
You will see me in your eyes, in the way you laugh.
You will feel me when you think of God,
and of love and struggle.

Look into the mirror and you will see me in a look, or in
the way you hold your mouth or stand, a little bent, or maybe straight.
But you will see me.

So let me tell you, one last time, before you dress,
what to wear. Put on any old thing. Black or red, skirt or pants.

Despite what I told you all these years, it doesn't really matter.
Because as I told you all these years, you are beautiful the way you are.
Dress yourself in honor and dignity.
Dress yourself in confidence and self-love.
Wear a sense of obligation to do for this world,
for you are one of the lucky ones and there is so much to do, to fix.
Take care of each other,
take care of your heart, of your soul.
Talk to God.
Wear humility and compassion.

When you wake to bury me,
put on a strong sense of self, courage, and understanding.
I am sorry. Forgive me. I am sorry.
Stand at my grave clothed in a gown of forgiveness,
dressed like an angel would be, showing compassion
and unconditional love.
For at that very moment, all that will be left of me is love.
Love.

קדיש יתום KADDISH

*Yitgadal v'yitkadash shmei raba,
b'alma divra chirutei.
V'yamlich malchutei b'chayechon uv'yomeichon,
uv'chayei d'chol beit Yisrael –
ba-agala uvizman kariv;
v'imru Amen.*

יתגדל ויתקדש שמה רבא,
בעלמא די ברא כרעותה.
וימליך מלכותה בחייכון וביומייכון,
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב
ואמרו: אמן.

*Y'hei shmei raba m'vorach
l'alam ul'almei almaya.*

יהא שמה רבא מכברך
לעלם ולעלמי עלמאי.

*Yitbarach v'yishtabach, v'yitpa'ar
v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal shmeih
d'kudsha – b'rich hu –
l'eila u'l'eila mikol bir-chata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma;
v'imru: Amen.*

יתברך וישתבח ויתפאר
ויתרומם ויתנשא ויתגדל
ויתעלה ויתהלל שמה
דקודשא, בריך הוא,
לעלא ולעלא מכל ברכתא ושירתא,
תשבחתא ונחמתא
דאמירן בעלמא,
ואמרו: אמן.

*Y'hei shlama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael;
v'imru: Amen.*

יהא שלמא רבא מן שמיא,
וחיים עלינו ועל כל ישראל.
ואמרו: אמן.

*Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.*

עושה שלום במרומו
הוא יעשה שלום עלינו
ועל כל ישראל
ועל כל יושבי תביל.
ואמרו: אמן.

היום תאמצנו HAYOM TA'AM'TZEINU

Infinite Source of goodness,
help us to see the good
in ourselves, in others, and in the world around us.
Teach us to cultivate a discerning mind
to know right from wrong;
and a listening heart
open to love and forgiveness.

Guide us to walk in Your ways with integrity,
ever faithful to the promises our forebears made.
And may Your goodness inspire us to do what is just and right.

Hayom t'am'tzeinu! Amen.

Hayom t'var'cheinu! Amen.

Hayom t'gad'leinu! Amen.

Hayom tidr'sheinu l'tovah! Amen.

Hayom ticht'veinu l'chayim tovim! Amen.

Hayom tishma shavateinu! Amen.

Hayom titm'cheinu bimin tzidkecha! Amen.

היום תאמצנו, אמן.

היום תברכנו, אמן.

היום תגדלנו, אמן.

היום תדרשנו לטובה, אמן.

היום תכתבנו לחיים טובים, אמן.

היום תשמע שוועתנו, אמן.

היום תתמכנו בימין צדקה, אמן.

Strengthen us this day! Amen.

Bless us this day! Amen.

This day, exalt us! Amen.

Show us kindness this day! Amen.

Inscribe us this day for a life of goodness! Amen.

This day, hear our cry! Amen.

Now and always, support us with the strength of
Your righteousness! Amen.

יום כיפור: שחרית

YOM KIPPUR MORNING SERVICE

HERE WE GATHER, to greet the year
Invitation to improve our lives
Joyful season and judgment day.
Know this truth: we are free to change.
Let the shofar summon us home
Make this moment our return to You
Now in celebration join
Open us to the gifts of life.

AS THE CREATION STORY BEGINS with God's command "Let there be light!" so our morning service begins by associating the Divine with light. This verse recalls the first radiance of creation, as well as the miracle of new light every morning. The sunlit heavens are envisioned as God's "garment" – revealing the divine glory while concealing its essence.

As we wrap ourselves in the tallit, we imagine ourselves clothed in God's warm and radiant light. Embraced by the Divine, we bring a sense of peace and serenity into the prayers we share with our community.

טלית

TALLIT

*Baruch atah, Adonai, Eloheinu melech ha-olam,
asher kidshanu b'mitzvotav, v'tzivanu l'hitateif
batzitzit.*

ברוך אתה, יי, אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו להתעטף
בציצית.

Blessed are you, Adonai our God, Ruler of the Universe,
who hallows us with mitzvot, commanding us to wrap ourselves in the fringes.

I HAVE awakened again
and I give thanks.

Before me: the blessing of this day –
a feast of choices and possibilities.

And the breath within me says:
Great is Your faithfulness.

You offer me another chance.
You offer me life.

This day I am created
to create this day.

HELLO, sun in my face.
Hello, you who make the morning
and spread it over the fields
and into the faces of the tulips
and the nodding morning glories,
and into the windows of, even, the
miserable and the crotchety –

Best preacher that ever was,
dear star, that just happens
to be where you are in the universe
to keep us from ever-darkness,
to ease us with warm touching,
to hold us in the great hands of light –
good morning, good morning, good morning.

Watch, now, how I start the day
in happiness, in kindness.

מה טובו MAH TOVU

*Mah-tovu ohalecha, Yaakov;
mishk'notecha, Yisrael!*

מה טובו אהלִיךָ יַעקב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

*Vaani b'rov chasd'cha avo veitecha;
eshtachaveh el-heichal-kodsh'cha b'yiratecha.*

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
אֲשַׁתְּחֶנָּה אֶל הַיְכָל קֹדֶשְׁךָ בְּיִרְאַתְךָ.

*Adonai, ahavti m'on beitecha;
umkom Mishkan k'vodecha.
Vaani eshtachaveh v'echraah;
evr'chah lifnei-Adonai osi.*

יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֶנָּה וְאֶכְרַעָה,
אֶבְרַכְּהָ לִפְנֵי יְיָ עֹשִׂי.

*Vaani t'filati-l'cha, Adonai, eit Ratzon.
Elohim, b'rove-chasdecha,
aneini be·emet yishecha.*

וְאֲנִי, תְּפִלַּתִּי לָךְ יְיָ, עֵת רָצוֹן,
אֱלֹהִים בְּרַב חֶסֶדְךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

How beautiful are your tents, Yaakov,
your dwelling places, Yisrael!

In Your great love, let me enter Your house,
to pray – awestruck – in Your holy place.

Your kindness has led me to Your house;
here I will honor You.

I pray to You, God,
that this may be a good time for our meeting.
Out of Your great love, let me perceive Your truth,
and find Your help.

שמע וברכותיה SH'MA AND ITS BLESSINGS

Reb Yissachar Dov of Radoshitz traveled to see his rebbe, Reb Yaakov Yitzchak, the *Chozeh* of Lublin. Arriving at his rebbe's study, he said, "Show me one general way that all of us might serve God."

"One way?" the *Chozeh* said. "What makes you think there is one way? Are people all the same that a single practice would suit them all?"

"It is impossible to tell people how they should serve. For one, the way is the way of study; for another, the way is the way of prayer; for another, the way is the way of fasting or feasting; for another, the way is the way of service to one's neighbor."

"Then what shall I tell those who ask me for guidance in this area?"

"Tell them this," the *Chozeh* said. "Carefully observe the way of your own heart, see what stirs your passion for God and godliness, and then do that with all your heart and all your strength."

ברכו BAR'CHU

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach l'olam va-ed.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.
בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

אור חדש
CREATION: A NEW LIGHT

*Or chadash al Tziyon ta·ir;
v'nizkeh chulanu m'heirah l'oro.*

אור הַדָּשׁ עַל צִיּוֹן תֵּאִיר
וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ.

May You shine a new light on Zion;
and may we soon be privileged to share in that light.

שמע
SH'MA

LOVE GOD with your mind:
stay curious, open to questions;
marvel at the wonder of what is.

Love God with your heart:
stay alive to suffering and joy;
yearn for the world that could be.
Love God with your strength:
open your hands and give;
work for the sake of what ought to be.

HEAR, O ISRAEL—
The divine abounds everywhere
and dwells in everything.
Its faces are infinite,
Its source suffuses all.
The many are One.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Sh'ma, Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel, Adonai is our God, Adonai is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

V'ahavta et Adonai Elohecha –

b'chol-l'vav'cha,

uvchol-nafsh'cha,

uvchol-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'shiot'cha b'veitecha,

uvlecht'cha vaderech,

uvshochb'cha, uvkumecha.

Ukshartam l'ot al-yadecha;

v'hayu l'totafot bein einecha;

uchtqavtam al-m'zuzot beitecha

uvisharecha.

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ,

בְּכָל-לֵבְךָ

וּבְכָל-נַפְשְׁךָ,

וּבְכָל-מַאֲדֶךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,

אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם

עַל-לֵבְבְּךָ.

וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם,

בְּשִׁבְתְּךָ בְּבֵיתְךָ,

וּבְלֶכְתְּךָ בַּדֶּרֶךְ,

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ,

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.

וְכַתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ.

L'maan tizk'ru vaasitem et-kol-mitzvotai,

viyitem k'doshim l'Eloheichem.

Ani Adonai Eloheichem –

asher hotzeiti et-chem mei-eretz Mitzrayim

liyot lachem l'Elohim:

ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,

וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.

אֲנִי יְיָ אֱלֹהֵיכֶם,

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,

לֵהָיוֹת לָכֶם לֵאלֹהִים,

אֲנִי יְיָ אֱלֹהֵיכֶם.

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.
Set these words, which I command you this day, upon your heart.
Teach them faithfully to your children.
Speak of them in your home and on your way,
when you lie down and when you rise up.
Bind them as a sign upon your hand;
let them be a symbol before your eyes;
inscribe them on the doorposts of your house, and on your gates.

Be mindful of all My mitzvot,
and do them;
thus you will become holy to your God.
I, Adonai, am your God,
who brought you out of Egypt to be your God -
I, Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.

Adonai Eloheichem emet.
Adonai your God is true.

מי כמכה MI CHAMOCHA

WILL YOU OPEN your soul to Me?
Will you speak your mind?
Can you love Me? Will you take My words?

Take them with you
teach them in sunshine
teach them in kitchens
make these words psalms
make them stories and philosophy
repeat them until they are music
wrap yourselves inside the sounds
write these words and keep the writings close at hand
or better yet
know them by heart
to gaze upon them with mind's eye
to carry them wherever you go
as your prayer at night
most important words you speak in the morning

and when you're not sure you can love Me
remember the narrow place, *Mitzrayim*,
remember:
everything still depends on our love.

ONCE UPON A TIME, two thousand years ago, there was a miracle;
a miracle so astounding that we sing of it today.

The Israelites were slaves in the land of Egypt and after 400 years Moses led us to freedom.

We ran from slavery towards the desert, towards redemption.

Fathers with their daughters, mothers with their sons. Babies in their arms, elders by their side. The old, the sick, the child, the strong running towards freedom.

And then suddenly before us the Sea. It was vast, frightening, and seemingly impossible to cross. The Egyptians were close behind on their horse-drawn chariots. Hearts pounding, hooves pounding.

What to do? Surrender? Return to slavery? Or fight.

And then, as the story goes, one brave Israelite, Nachshon ben Aminadav, simply stepped forward, walking towards redemption, toes first, then feet, then legs, into the sea.

Perhaps it was his courage, perhaps it was his determination, perhaps it was God's might, perhaps it was a miracle. . .
Because lo and behold, the sea split, and a path of dry land appeared.

And our people, mothers and fathers, elders and children, our people crossed the mighty sea marching towards safety, stepping into our destiny.

It is like that sometimes. Life presents an obstacle, big as the mighty sea. And then we choose to fight or to give up to return to what enslaves us. But when we choose courage and perseverance and faith, our destiny unfolds. Dear God, on this highest of holidays, grant us strength, grant us courage, grant us faith.

Mi-chamocha ba·eilim, Adonai?
Mi kamocha – nedar bakodesh,
nora t'hilot, oseih-fele?

מִי כְּמוֹכָה בָּאֵלִים יי
מִי כְּמוֹכָה נֶאֱדָר בְּקֹדֶשׁ
נוֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא.

Of all that is worshiped, is there another like You?
Maker of wonders, who is like You –
in holiness sublime, evoking awe and praise?

עמידה AMIDAH

THERE WAS A SCHOOL BOY who was forgetful. He was always losing things. So he worked out a system. Before he went to sleep at night he made out a list of all the things he would need the next day. He wrote: My suit is on the chair. My hat is in the closet. My books are on the desk. My shoes are under the chair. And I am in my bed.

He woke up the next morning and started to collect his things. They were all in the right places. The suit was on the chair. The books were on the desk. The shoes were under the chair. Then he came to the last item on his list. He went to look for himself in the bed but the search was in vain. He wasn't there.

"Where am I?" he asked.

*Adonai, s'fatai tifach,
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,
that my mouth may declare Your praise.

אבות ואמהות AVOT V'IMAHOT

*Baruch atah, Adonai,
Eloheinu v'Elohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzchak,
v'Elohei Yaakov;
Elohei Sarah, Elohei Rivka,
Elohei Rachel, v'Elohei Leah.
haEl hagadol hagibor v'honora,
El elyon, gomeil chasadim tovim, v'koneih hakol –
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'maan sh'mo b'ahavah.*

ברוך אתה, יי,
אלהינו ואלהי אבותינו ואמותינו:
אלהי אברהם, אלהי יצחק,
ואלהי יעקב.
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה.
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים טובים, וקונה הכל –
וזוכר חסדי אבות ואמהות,
ומביא גאולה לבני בניהם,
למען שמו באהבה.

You are the Source of blessing, Adonai, our God
and God of our fathers and mothers:
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
exalted God, dynamic in power, inspiring awe,
God sublime, Creator of all –
yet You offer us kindness,
recall the loving deeds of our fathers and mothers,
and bring redemption to their children's children,
acting in love for the sake of Your name.

*Zochreinu l'chayim
Melech chafeitz bachayim,
V'chotveinu b'sefer hachayim,
l'maancha Elohim chayim.*

זכרנו לחיים
מלך חפץ בחיים
וכתבנו בספר החיים
למענך אלהים חיים

Remember us for life, sovereign God who treasures life.
Inscribe us in the Book of Life, for Your sake, God of life.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן –

Melech ozeir umoshia umagein –

Sovereign of salvation, Pillar of protection –

בָּרוּךְ אַתָּה, יי, מִגֵּן אֲבֹרָהִם וְעֶזְרַת שָׂרָה.

Baruch atah, Adonai, magein Avarham v'ezrat Sarah.

Blessed are You in our lives, Adonai,

Shield of Abraham, Sustainer of Sarah.

גבורות G'VUROT

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי –

מַחֲיָה הַכֹּל אַתָּה

רַב לְהוֹשִׁיעַ.

מוֹרִיד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מַחֲיָה הַכֹּל

בְּרַחֲמִים רַבִּים –

סוֹמֵךְ נוֹפְלִים,

וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים,

וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת,

וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מַמִּית וּמַחֲיָה

וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל.

Atah gibor l'olam, Adonai –

m'chayeih hakol atah,

rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,

m'chayeih hakol

b'rachamim rabim –

someich noflim,

v'rofei cholim umatir asurim;

umkayeim emunato lisheinei afar.

Mi chamocha, baal g'vurot;

umi domeh-lach? –

melech meimit umchayeh

umatzmiach y'shuah.

Mi chamocha, El harachamim? –

zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol.

Your life-giving power is forever, Adonai – with us in life and in death.
You liberate and save, cause dew to descend;
and with mercy abundant, lovingly nurture all life.
From life to death, You are the force that flows without end –
You support the falling, heal the sick, free the imprisoned and confined;
You are faithful, even to those who rest in the dust.
Power-beyond-Power, from whom salvation springs,
Sovereign over life and death – who is like You?
Merciful God, who compares with You?
With tender compassion You remember all creatures for life.
Faithful and true, worthy of our trust –
You sustain our immortal yearnings; in You we place our undying hopes.

בָּרוּךְ אַתָּה יְיָ מְחַיֶּה הַכּוֹל.

Baruch atah, Adonai, m'chayeih hakol.

Wellspring of blessing, Powerful eternal, You are the One who gives and renews all life.

ונתנה תקף U'N'TANEH TOKEF

The Power of This Day

An empty page

An open book

A day of ultimate questions

Will I still be here next year at this time
with the ones I love beside me?

What is in store for my family?
And what will become of my friends?

Who will have reason to celebrate?
Who will contend with grief?

New love, new babies, marriages deepening or breaking apart,
prosperity, struggle, reversals of fortune, illness, and health await us.

Who will be missing when we gather next?
Who will stand apart? Who will be estranged?
And who will have joined us, enriching our community?

On the edge of the unknown we tremble:
What lies ahead for us all?

An empty page
An open book
Nothing is written and nothing is sealed.

Flesh and blood, frail creatures,
our lives are fleeting and subject to chance.

Yet this we possess: the strength to persist,
to prevail, to comfort one another in the dark.

Prayer, right action, a turning toward the good –
These give us hope and help us bear the pain of life.

*Untaneh-tokef k'dushat hayom –
ki hu nora v'ayom.*

*Uvo tinasei malchutecha,
v'yikon b'chesed kisecha;
v'teisheiv alav be·emet.*

*Emet ki atah hu dayan,
umochiach v'yodei·a va·eid,
v'choteiv v'choteim, v'sofeir umoneh,
v'tizkor kol hanishkachot.
V'tiftach et sefer hazichronot,
umei·eilav yikarei –
v'chotam yad kol adam bo.*

וּנְתַנֶּה תְּקֵף קִדְּשַׁת הַיּוֹם –
כִּי הוּא נוֹרָא וְאִיּוֹם,
וּבּוֹ תִּנָּסֶי מַלְכוּתְךָ,
וְיִיכּוֹן בְּחֶסֶד כִּסֵּאֲךָ,
וְתִישֵׁב עָלָיו בְּאֱמֶת.

אֱמֶת כִּי אַתָּה הוּא דִּין,
וּמוֹכִיחַ יוֹדֵעַ וְעֵד,
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה,
וְתִזְכֹּר כָּל הַנִּשְׁכָּחוֹת,
וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת,
וּמֵאֵלָיו יִקְרָא –
וְחֹתֵם יָד כָּל אָדָם בּוֹ.

Let us proclaim the power of this day –
a day whose holiness awakens deepest awe
and inspires highest praise for Your dominion,
for Your throne is a throne of love;
Your reign is a reign of truth.

In truth,
You are judge and plaintiff, counselor and witness.
You inscribe and seal. You record and recount.
You remember all that we have forgotten.
And when You open the Book of Memories,
it speaks for itself –
for every human hand leaves its mark,
an imprint like no other.

Uvshofar gadol yitaka.
V'kol d'mamah dakah yishama.
Umalachim yeichafeizun,
v'chil uradah yocheizun,
v'yomru: "Hineih yom hadin" –
lifkod al tz'va marom badin;
ki lo yizku v'einecha badin.

ובשופר גדול יתקע.
 וקול דממה דקה ישמע.
 ומלאכים יחפזון.
 ויחיל ורעדה יאחזון.
 ויאמרו הנה יום הדין.
 לפקד על צבא מרום בדין.
 כי לא יזכו בעיניך בדין.

V'chol ba-ei olam yaavrun l'fanecha
kivnei maron.
K'vakarat ro-ei edro,
maavir tzono tachat shivto,
kein taavir v'tispor v'timneh,
v'tifkod nefesh kol chai.
V'tachtoch kitzbah l'chol b'riyah;
v'tichtov et g'zar dinam.

וכל באי עולם יעברון לפניך
 כבני מרון.
 כבקרת רועה עדרו.
 מעביר צאנו תחת שבתו.
 כן מעביר ותספר ותמנה.
 ותפקד נפש כל חי.
 ותחתך קצבה לכל בריותיה.
 ותכתב את גזר דינם.

And so a great shofar will cry – *t'kiah*.
 A still small voice will be heard.
 Angels, in a whirl of fear and trembling, will say:
 "Behold the day of judgement" –
 for they too are judged;
 in Your eyes even they are not blameless.

All who come into the world pass before You
 like sheep before their shepherd.
 As a shepherd considers the flock,
 when it passes beneath the staff,
 You count and consider every life.
 You set bounds; You decide destiny;
 You inscribe judgements.

*B'Rosh HaShanah yikateivun;
uvYom Tzom Kippur yeichateimun:*

*kamah yaavorun,
v'chamah yibarei-un;
mi yichyeh, umi yamut;
mi v'kitzo, umi lo v'kitzo;
mi va-eish, umi vamayim;
mi vacherev, umi vachayah;
mi varaav, umi vatzama;
mi varaash, umi vamageifah;
mi vachanikah, umi vas'kilah;
mi yanuach, umi yanua;
mi yashkit, umi y'toraf;
mi yishaleiv, umi yityaseir;
mi taani, umi yaashir;
mi yushpal, umi yarum –*

On Rosh HaShanah this is written;
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,
how many will be born into it;
who will live and who will die;
who will reach the ripeness of age,
and who will be taken before their time;
who by fire and who by water;
who by war and who by beast;
who by famine and who by drought;

*Utshuvah, utfilah, utzdakah
maavirin et roa hag'zeirah.*

But through return to the right path, through prayer and righteous giving,
we can transcend the harshness of the decree.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּ,
וּבְיוֹם צוֹם כִּפּוּר יִיחָתֵמוּ:

כָּמָה יַעֲבֹרוּ,
וְכָמָה יִבְרָאוּ.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.
וּמִי בָאֵשׁ, מִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחֲזֶה.
מִי בְרָעַב, וּמִי בַצָּמָא.
מִי בְרַעַשׁ, וּמִי בַמַּגָּפָה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשָּׁקֵט, וּמִי יִטָּרֵף.
מִי יִשָּׁלֵו, וּמִי יִתְיַסֵּר.
מִי יַעֲנִי, וּמִי יַעֲשֶׂר.
מִי יִשָּׁפֵל, וּמִי יָרוּם.

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה
מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה:

קדושה K'DUSHAH

There is holiness when we love our neighbor as our self.
There is holiness when we live as if we are in God's image.
There is holiness when we see the light and beauty of Creation.

קדוש, קדוש, קדוש יי צבאות, מלא כל הארץ כבודו.
Kadosh, kadosh, kadosh Adonai tz'va'ot, m'lot chol ha'aretz k'vodo.
Holy, holy, holy is Adonai Tz'va'ot! God's presence fills the whole earth.

There is holiness when we dream of a world of peace.
There is holiness when we support those in need.
There is holiness when we see God in everyday acts.

ברוך כבוד יי ממקומו.
Baruch k'vod Adonai mim'komo.
Blessed is the presence of God, shining forth from where God dwells.

There is holiness when we gather in friendship to learn and to pray.

מלך יי לעולם, אלהיך ציון לדר ודר, הללויה.
Yimloch Adonai l'olam, Elohayich tzion, l'dor vador, Halleluyah!
Adonai shall reign forever, your God, O Zion, from generation to generation, Halleluyah!

Be holy, hear the whisper, a quiet, gentle voice.

Be Holy, Hear the Whisper

Chorus:

Ha-Kadosh Baruch Hu

Ha-Kadosh Baruch Hu

Be holy, hear the whisper, a quiet, gentle voice

Be holy, hear the whisper

That helps us to make the choice

To be like God, to be like God

Be holy, hear the whisper, present every day

Be holy, hear the whisper, it teaches us the way

To be like God, to be like God

Chorus

Be holy, hear the whisper

That guides each word and deed

Be holy, hear the whisper, reminding us we need

To be like God, to be like God

Be holy, hear the whisper

The warmth of love's embrace

Be holy, hear the whisper, giving us the grace

To be like God, to be like God

Chorus

(God is) the Holy and Blessed One

לדור ודור L'DOR VADOR

L'dor vador nagid godlecha.

Ulneitzach n'tzachim k'dushat'cha nakdish.

V'shivchacha, Eloheinu, mipinu lo yamush

l'olam va·ed.

לְדוֹר וָדוֹר נִגִּיד גִּדְלָךְ
וְלִנְצַח נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךְ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמּוּשׁ
לְעוֹלָם וָעֶד.

We will teach Your greatness

l'dor vador – from generation to generation.

And to the end of time

we will affirm Your holiness.

Our God, Your praise shall ever be on our lips,

for Your power is boundless – sovereign and holy.

אבינו מלכנו AVINU MALKEINU

<i>Avinu Malkeinu, sh'ma koleinu.</i>	אָבינו מלכנו שְׁמַע קוֹלֵנוּ.
<i>Avinu Malkeinu, chatanu l'fanecha.</i>	אָבינו מלכנו חָטְאָנוּ לְפָנֶיךָ.
<i>Avinu Malkeinu, chamol aleinu, v'al olaleinu v'tapeinu.</i>	אָבינו מלכנו חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.
<i>Avinu Malkeinu, kaleih dever v'cherev v'raav mei-aleinu.</i>	אָבינו מלכנו כָּלָה דֶּכָר וְחֶרֶב וְרָעַב מֵעָלֵינוּ.
<i>Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.</i>	אָבינו מלכנו כָּלָה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.
<i>Avinu Malkeinu, kotveinu b'sefer chayim tovim.</i>	אָבינו מלכנו כּוֹתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
<i>Avinu Malkeinu, chadeish aleinu shanah tovah.</i>	אָבינו מלכנו חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.
<i>Avinu Malkeinu, malei yadeinu mibirchotecha.</i>	אָבינו מלכנו מָלֵא יָדֵינוּ מִבְּרִכּוֹתֶיךָ.
<i>Avinu Malkeinu, hareim keren m'shichecha.</i>	אָבינו מלכנו הָרֵם קֶרֶן מִשִּׁיחֶךָ.
<i>Avinu Malkeinu, na al t'shiveinu reikam mil'fanecha.</i>	אָבינו מלכנו נָא אַל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
<i>Avinu Malkeinu, kabeil b'rachamim uvratzon et t'filateinu.</i>	אָבינו מלכנו קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
<i>Avinu Malkeinu, aseih imanu l'maan sh'mecha.</i>	אָבינו מלכנו עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
<i>Avinu Malkeinu, aseih l'maancha im lo l'maaneinu.</i>	אָבינו מלכנו עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.
<i>Avinu Malkeinu, ein lanu melech ela atah.</i>	אָבינו מלכנו אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
<i>Avinu Malkeinu, p'tach shaarei shamayim litfilateinu.</i>	אָבינו מלכנו פָּתַח לָנוּ שַׁעְרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ.
<i>Avinu Malkeinu, sh'ma koleinu; chus v'racheim aleinu.</i>	אָבינו מלכנו שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
<i>Avinu Malkeinu, choneinu vaaneinu ki ein banu maasim.</i>	אָבינו מלכנו חֲנֹנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.
<i>Aseih imanu tz'dakah vachessed, v'hoshi-einu.</i>	עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu – Almighty and Merciful – hear our voice.
Avinu Malkeinu, we have strayed and sinned before You.
Avinu Malkeinu, have compassion on us and on our families.
Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.
Avinu Malkeinu, halt the reign of those who cause pain and terror.
Avinu Malkeinu, enter our names in the Book of Lives Well Lived.
Avinu Malkeinu, renew for us a year of goodness.
Avinu Malkeinu, let our hands overflow with Your blessings.
Avinu Malkeinu, let our eyes behold the dawn of redemption.
Avinu Malkeinu, do not turn us away from You with nothing.
Avinu Malkeinu, welcome our prayer with love; accept and embrace it.
Avinu Malkeinu, act toward us as befits Your name.
Avinu Malkeinu, act for Your sake, if not for ours.
Avinu Malkeinu, You alone are our Sovereign.
Avinu Malkeinu, let the gates of heaven be open to our prayer.
Avinu Malkeinu, hear our voice; treat us with tender compassion.

Avinu Malkeinu – Almighty and Merciful –
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

וידוי CONFESSION

The Bridge

Forgiveness is a path to be walked.
There are steps along the way:
loss, anger, acceptance, learning,
forgiveness, restoration.

And along the way, you will come upon a bridge.
When you step upon it, it will carry you,
support you, connect you to another side of life,
a side waiting to be discovered.

Forgiveness is a perpetual journey.
There are many bridge crossings.
Each restores a bit more of what you have lost.

Begin.

OUR GOD and God of all generations, may our prayers reach Your presence.
And when we turn to You, do not be indifferent.
Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin.
In truth, we have stumbled and strayed. We have done wrong.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He'evinu, v'hirshanu, zadnu, chamasnu,
tafalnu sheker. Ya'atznu ra, kizavnu,
latznu, maradnu, ni'atznu. Sararnu, avinu,
pashanu, tzararnu, kishinu oref. Rasha'nu,
shichatnu, ti'avnu, ta'inu, ti'ta'nu.*

אָשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי.
הֶעֵוִינוּ, וְהִרְשָׁנוּ, זָדְנוּ, חֲמָסְנוּ,
טָפַלְנוּ שֶׁקֶר. יָאֲצֻנוּ רָע, כִּזְבֻּנוּ,
לָצֻנוּ, מָרַדְנוּ, נִיאֲצֻנוּ. סָרַרְנוּ, עֲוִינוּ,
פָּשַׁעְנוּ, צָרַרְנוּ, קִישִׁינוּ עֵרֶף. רָשָׁעְנוּ.
שִׁחַתְנוּ, תַּעֲבָנוּ, תַּאֲוֵנוּ, תִּיתָאֲנוּ.

Of these wrongs we are guilty:
We betray. We steal. We scorn. We act perversely.
We are cruel. We scheme. We are violent. We slander.
We devise evil. We lie. We ridicule. We disobey.
We abuse. We defy. We corrupt. We commit crimes.
We are hostile. We are stubborn. We are immoral. We kill.
We spoil. We go astray. We lead others astray.

חשבון נפש CHESHBON NEFESH

Introspection and Silent Confession

We stand together this day to confess our sins –
but these moments are mine.

In the privacy of my heart, I acknowledge the wrongs I have done;
pain I have given, intentionally or unintentionally;
my thoughtless, careless, heartless actions,
and my failure to do what was right.

I reflect on the harm I have done to myself:

through failure to care for my body and preserve my health;
through failure to develop my mind and grow in learning;
through failure to develop my spiritual life and seek God's presence;
through failure to maintain my integrity and remain faithful to my ideals;
through trying to meet my emotional needs in unhealthy ways;
through sexual irresponsibility;
through failure to manage my finances wisely;
through indulging in negative thinking, self-obsession, or self-denigration;
through closing myself off from others rather than reaching out;
through taking on too much and neglecting what matters most;
through using time in a way that does not reflect my true priorities;
through fear of change, stagnation, falling into routine...

And I confess, as well, these acts of arming myself...

I reflect on the harm I have done to my family and friends:

through my failure to listen with care, empathy, and compassion;
through my failure to give my time, attention, and energy to sustaining important relationships;
through my failure to convey affection and respect, appreciation and gratitude;
through stubbornness, giving into anger, or violence;
through my intolerance of imperfection in others;
through criticism, harsh judgement, and focusing on the negative;
through my failure to fulfill my responsibilities and sacred commitments;
through intrusiveness, over-involvement, or manipulation;
through gossip, tale-bearing, and failure to give the benefit of doubt.
through withholding my deepest self, lying, and deceit;
through my failure to forgive and let go of grudges;
through neglect, impatience, or insensitivity toward my parents and other elders;
through neglect, impatience, or insensitivity toward my children and other young people...
and I confess, as well, these acts of harming family and friends...

I reflect on the harm I have done to the world around me:

through my failure to take time to educate myself about complex social problems;
through my failure to do my part as an active citizen and make my voice heard;
through resigning myself to the way things are, rather than working for change;
through inappropriate or harmful sexual behavior;
through succumbing to racism and disdaining those different from myself;
through over-consumption, materialism, and self-indulgence;
through my failure to respond with generosity to those in need;
through my discourtesy, ill-temper, and impatience at work or in public settings;
through dishonesty in my work or financial dealings;
through breaking the law or bending the rules;
through cynicism and abandoning hope....

And I confess, as well, these acts of harming the world around me...

I reflect on the harm I have done to the Jewish people:

through my failure to make time for Jewish learning, worship, and mitzvot;
through neglecting to do my part to carry on the tradition;
through my reluctance to keep growing in my Jewish life and deepen my Jewish practice;
through my failure to be a good Jewish role model for the children in my life;
through gossip and harmful speech about members of our community;
through taking from the community without giving back;
through my indifference to Jews in need, here and around the world;
through ignoring opportunities to visit, support, and educate myself about Israel;
through my failure to exemplify the highest Jewish values and virtues...

And I confess, as well, these acts of harming the Jewish people...

*V'al kulam Elo'ah s'lichot,
s'lach lanu, m'chal lanu, kaper lanu!*

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת,
סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

For all these failures of judgment and will, God of forgiveness –
forgive us, pardon us, lead us to atonement!

סיים התפילה

CLOSING PRAYERS

Remember

Yizkor

We are compelled to remember. Today we cannot escape our mortality. We ask that mortality become our teacher. Uncertainty teaches us humility; ambiguity tempers our arrogance; and in the yielding to life's great mystery, we attain a measure of wisdom.

Let our sorrow teach us compassion. Let our tears compel us to ease the pain of another. Let our sense of mortality make our lives stand for something great. When we love our neighbor we transcend. When we love the stranger, we transcend. When we remove the obstacle before the blind, we transcend. When we pursue peace, we transcend. When we hold the world as a vessel of grace, we transcend.

There is little more than this: one precious life where love is legacy and kindness is redemptive and creativity is immortality and memory is sacred.

Yizkor.

קדיש יתום KADDISH

*Yitgadal v'yitkadash shmei raba,
b'alma divra chirutei.
V'yamlich malchutei b'chayechon uv'yomeichon,
uv'chayei d'chol beit Yisrael –
ba-agala uvizman kariv;
v'imru Amen.*

יתגדל ויתקדש שמה רבא,
בעלמא די ברא כרעותה.
וימליך מלכותה בחיכון וביומיוון,
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב
ואמרו: אמן.

*Y'hei shmei raba m'vorach
l'alam ul'almei almaya.*

יהא שמה רבא מכברך
לעלם ולעלמי עלמאי.

*Yitbarach v'yishtabach, v'yitpa'ar
v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal shmeih
d'kudsha – b'rich hu –
l'eila u'l'eila mikol bir-chata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma;
v'imru: Amen.*

יתברך וישתבח ויתפאר
ויתרומם ויתנשא ויתגדר
ויתעלה ויתהלל שמה
דקודשא, בריך הוא,
לעלא ולעלא מכל ברכתא ושירתא,
תשבחתא ונחמתא
דאמירן בעלמא,
ואמרו: אמן.

*Y'hei shlama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael;
v'imru: Amen.*

יהא שלמא רבא מן שמיא,
וחיים עלינו ועל כל ישראל.
ואמרו: אמן.

*Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.*

עושה שלום במרומו
הוא יעשה שלום עלינו
ועל כל ישראל
ועל כל יושבי תביל.
ואמרו: אמן.

A Prayer for the Children

We pray for the children who put chocolate fingers on everything, who love to be tickled, who stomp in the puddles and ruin their new pants, who eat candy before supper and who can never find their shoes in the morning.

And we also pray for those who stare at photographers from behind barbed wire, who have never bounded down the street in a new pair of shoes, who have never played “one potato, two potatoes,” and who are born in places that we would not be caught dead in and that they will be.

We pray for the children who give us sticky kisses and fistfuls of dandelions, who sleep with their dog and who bury their goldfish, who hug us so tightly and who forget their lunch money, who squeeze toothpaste all over the sink, who watch their fathers shave, and who slurp their soup.

And we also pray for those who will never get dessert, who have no favorite blanket to drag around behind them, who watch their fathers suffer, who cannot find any bread to steal, who do not have any rooms to clean up, whose pictures are on milk cartons instead of on dressers, and whose monsters are real.

We pray for the children who spend all of their allowance by Tuesday, who pick at their food, who love ghost stories, who shove dirty clothes under the bed and who never rinse the bathtub, who love visits from the Tooth Fairy, even after they find out who it really is, who do not like to be kissed in front of the school bus, and who squirm during services.

And we also pray for those children whose nightmares occur in the daytime, who will eat anything, who have never seen a dentist, who are not spoiled by anyone, who go to bed hungry and wake up hungry, who live and move and have no address. We pray for those children who like to be carried and for those children who have to be carried, for those who give up and for those who never give up, for those who will grab the hand of anyone kind enough to offer it and for those who find no hand to grab.

For all these children, Adonai, we pray today, for they are so precious.

יום כיפור: מנחה

CONTEMPLATION & REFLECTION SERVICE

Hazorim b'dimah b'rinah yiktzoru

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ

Those who sow, who sow in tears
Will reap in joy, will reap in joy

There is a moment in time where
you see a flash of light, or feel a slight wisp of wind
or notice a momentary pause
as if the world is holding its breath.

And then suddenly, at that moment, your life comes into focus.
And it is that very moment in time
that beckons you to take a turn in the road
And step on a path that leads you
to the truth of who you are.

And in the moment, in the light, in the whisper of wind, in the pause
you have a choice that can change your life forever.
You can choose to live.
To really live
or to simply get along.
Choose to live.

Hazorim b'dimah b'rinah yiktzoru

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ

Those who sow, who sow in tears
Will reap in joy, will reap in joy

Psalms 126:5

AND GOD,

May the passion of all that is good in life
burn within my heart.

My heart yearns for light and warmth.

May I be guided to feel fully and deeply,

Fighting the injustice in the world while

Loving peace and harmony.

May God's blessing

Be with those who are in my heart, as I utter this prayer.

May my prayers

Strengthen me to be more fully present for those who are suffering.

May I become

A messenger of God's caring and compassion,

A partner with God in the work of healing.

By Your light, O God,

May I see light.



WHEN MIRIAM WAS SICK, her brother Moses prayed:

"O God, pray, heal her please!"

We pray for those in need of strength and healing.

Source of Life, we pray:

Heal them.

We pray for all to be whole in spirit and in body.

Support them.

Grant courage to those whose bodies and minds,

holy proof of Your creative goodness,

are overwhelmed with pain.

Encourage them.

Grant strength and compassion to families and friends
who give them loving-care;
support them in their despair.
Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your world,
as they labor in the search for treatments and cures.
Inspire them.

Grant insight to us, that we may cherish our lives and value each day.
Bless and heal us all.

מי שברך לחולים PRAYER FOR HEALING

*Mi shebeirach avoteinu,
Avraham, Yitzchak, v'Ya'akov,
Sarah, Rivkah, Rachel, v'Lei'ah,
hu y'vareich v'yirapei et hacholim.
Eil na r'fa na lah.*

מי שְׁפָרַךְ אֲבוֹתֵינוּ
אַבְרָהָם, יִצְחָק וְיַעֲקֹב,
שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ וְיַרְפֵּא אֶת הַחֹלִים.
אֵל נָא רַפָּא נָא לָהּ.

May the One who blessed our ancestors, Abraham, Isaac, and Jacob,
Sarah, Rebekah, Rachel, and Leah,
bless and heal those who are ill.
O God, please heal her.

Reading of Psalms

Learn to be quiet.
You need not do anything.
Remain sitting at your table and listen.
You need not even listen, just wait.
You need not even wait,
just learn to be quiet, still and solitary.
And the world will freely offer itself to you unmasked.
It has no choice,
it will roll in ecstasy at your feet.

I am so distant from the hope of myself, in which I have goodness, and discernment,
and never hurry through the world but walk slowly, and bow often.

Around me the leaves stir in their trees and call out, "Stay awhile."
The light flows from their branches.

And they call again, "It's simple," they say, "and you too have come
into the world to do this, to go easy, to be filled with light, and to shine."

אָנאַ ב'כּוּאַך
ANA B'CHOACH

Ana b'choach g'dulat y'mincha, tatir tz'rurah.

Kabeil rinat amcha sagveinu tahareinu nora.

Na gibor dorshei yichud'cha kvavat shomreim.

Barcheim tahareim rachamei tzkidkat'cha tamid gomleim.

Chasin kadosh b'rov tuvcha naheil adatecha.

Yachid gei-eh l'amcha p'nei zochrei k'dushatecha.

Shavateinu kabeil ushma tzaakateinu yodeia taalumot.

אָנאַ ב'כּוּאַך ג'דּוּלַת י'מִינְכָה. תַּתִּיר תַּצְרֻרָה.

קַבֵּל רִנַּת עַמְּךָ שְׂגָבֵנוּ טְהַרְנוּ נוֹרָא.

נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ כְּכַבַּת שְׂמֶרֶם.

בְּרַחֲמֵי טְהָרִם רַחֲמֵי צִדְקָתְךָ תָּמִיד גֹּמְלִים.

חֲסִין קָדוֹשׁ בְּרוּב טוֹבָה נֶהַל אֲדַתְךָ.

יָחִיד גֵּי־עַה לְעַמְּךָ פְּנֵי זֹכְרֵי קִדְשֶׁתְךָ.

שְׁוַעֲתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלֹמוֹת.

We beseech thee

By Your strength and greatness and power

Unravel our tangled fate.

Accept your people's song,

elevate us, purify our hearts

Guard us, we seek Your Presence

guard us in the pupil of an eye.

Bless us, purify us, have compassion upon us,

May righteousness always be our reward.

Powerful and Holy One, lead your people with goodness.

Solitary and honored One, turn to your people

We remember your holiness.

Accept our cries, and hear our plea,

For you know all mysteries.

When I was young
And my days were sweet
And the wings of the Presence
First rustled over me
My heart knew longing and amazement
And I sought a secret place of prayer.

Olam chesed yibaneh

עולם חסד יבנה

Psalm 89:3

I will build this world from love...*yai dai dai*
And you must build this world from love...*yai dai dai*
And if we build this world from love...*yai dai dai*
Then God will build this world from love...*yai dai dai*

יום כיפור: יזכור

YIZKOR

Like the stars by day, our beloved dead are not seen with mortal eyes,
but they shine on in the untroubled firmament of endless time.

To ask of death that it never come is futile,
but it is not futility to pray that when death comes for us,
it may take us from a world one corner of which is a little better
because we were there.

Remember

Yizkor

We are compelled to remember. Today we cannot escape our mortality. We ask that mortality become our teacher. Uncertainty teaches us humility; ambiguity tempers our arrogance; and in yielding to life's great mystery, we attain a measure of wisdom.

Yizkor. How powerful is the obligation to remember our dead. And how powerful do we become when we sustain moments of vulnerability, when we linger in fragility. How powerful is the human spirit that longs for meaning and purpose. That seeks to touch the edge of the sky. How powerful is the experience of transcendence. And faith? *Yizkor.* My flesh and my heart fail, but God is my heart's strength and my lot forever.

There is little more than this: one precious life where love is legacy and kindness is redemptive and creativity is immortality and memory is sacred.

Yizkor.

יה אנה
YA ANAH

*Yah anah emtza'acha
M'komcha ne'alah v'nelam
V'ana lo emtza'acha
K'vodcha malei olam.*

יְהִי אֲנִי אֶמְצָאָךְ
מִמְקוֹמְךָ נִעְלָה וְנִסְתָּר
וְאֲנִי לֹא אֶמְצָאָךְ
כְּבוֹדְךָ מְלֵא עוֹלָם.

*Darashti kirvat'cha
B'chol libi k'raticha
Uv'tzeiti likrat'cha
Likrati m'tzaticha.*

דָּרַשְׁתִּי קִרְבְּתְּךָ
בְּכָל לִבִּי קִרְאתִיךָ
וּבְצֵאתִי לְקִרְאתְךָ
לְקִרְאתִי מִצְּאתִיךָ.

Where might I go to find You,
Exalted, Hidden One?
Yet where would I not go to find You,
Everpresent, Eternal One?

My heart cries out to You:
Please draw near to me.
The moment I reach out for You,
I find You reaching in for me.

IN THE RISING of the sun and in its going down,
 we remember them.
In the blowing of the wind and in the chill of winter
 we remember them;
In the opening of buds and in the rebirth of spring,
 we remember them;
In the rustling of leaves and in the beauty of autumn,
 we remember them;
In the beginning of the year and when it ends,
 we remember them;
When we are weary and in need of strength,
 we remember them;
When we are lost and sick at heart,
 we remember them;
When we have joys we yearn to share,
 we remember them.
So long as we live, they too shall live,
for they are now a part of us, as
 we remember them.

Esa Einai—I Lift My Eyes

I am searching for words
For the words that describe,
Make sense, or at least comfort.
Words that summon me from the depths
Of my solitude.

In the night, there is darkness.
Restless attempts to sleep,
Twisting, turning into the shadows.
As I seek a comfortable pose
I bring my knees to my chest
Folding my dreams in half;
Will the crease ever come out?

And in the day there are
Silent attempts to find hope.
Twisting, turning toward the light
As I look for direction, a path, a way.

It is not easy to find the way.

And so
I lift my eyes to the mountains
Heaven lays her head upon the
 mountaintop
And I begin to climb.

What is the source of my help?

I climb and gaze upon the vistas.
More mountains, more horizons
Never ending moments where Heaven
 meets earth,
Never-ending possibilities to meet the
 Divine.

Lift me, carry me, offer me courage.
Help me understand life's sharpest
 paradox:
That to live is tragic and wonderful,
Painful and awesome, dark and filled with
 light.

I lift my eyes to the summit
And as I climb I find my help
In the turning and twisting it takes to
Ascend.

I have found a path and it is worn and
 charted
By all those who are summoned from
 solitude.

I take their lead.
And I know that in the most essential way
I am being carried up the mountain.
And even now,
Dear God, even now
I am not alone.

*Esa einai el he-harim
me-ayin yavo ezri?
Ezri me-im Adonai
oseh shamayim va-aretz.
Al yitein lamot raglecha
Al yanum shomrecha.
Hinei lo yanum v'lo yishan
shomer Yisrael.*

אֶשָּׂא עֵינַי אֶל-הָהָרִים
מֵאֵין יָבֹא עֲזָרִי?
עֲזָרִי מֵעִם יְהוָה
עוֹשֶׂה שָׁמַיִם וָאָרֶץ.
אֵל-יִתֵּן לַמּוֹט רַגְלְךָ
אֵל-יָנוּם שְׁמֶרְךָ.
הִנֵּה לֹא-יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל.

I lift up my eyes to the mountains; from where does my help come? My help will come from Adonai, Maker of heaven and earth. God will not let your foot give way, your guardian will not slumber. See, the Guardian of Israel neither slumbers nor sleeps.

Psalm 121:1-4

For personal reflection...

For whom do I grieve?
In my grief, what is it that I need?
What kinds of moments make me most aware of what I have lost?

Blessed are those who give meaning to our lives;
holy and precious is the example they leave behind.
We pray:
May our sorrows diminish as we recall their strength.
May their wisdom protect us and help us to live.
Let our grief be transformed into tenderness toward those
who are still with us.

בָּרוּךְ אַתָּה יְיָ מְקוֹר הַחַיִּים.

Baruch atah, Adonai, m'kor hachayim.

Blessed are You, Holy One, who gives and renews life.

For personal reflection...

What blessings were bestowed on me by the loved one(s) whom I have lost?
In what ways have I been cared for and sustained by others?
Who deserves my gratitude? Who is a blessing in my life today?

Blessed is the pilgrimage from grief to gratitude;
precious are the sights along the way.

We pray –

for humility: to see in all things the great Artist of Eternity;
for generosity: to respond to the gift of life by giving of ourselves;
for strength: to hold on to life – and let it go.

בָּרוּךְ אַתָּה יְיָ מְקוֹר הַחַיִּים.

Baruch atah, Adonai, m'kor hachayim.

Blessed are You, Holy One, who gives and renews life.

WE MISS THEM at celebrations,
when there's an empty seat at the table.
We miss them when the community gathers,
and there's an empty place beside us.
We miss them today, and every today,
with every year that passes,
as our life goes on without them
their faces, their voices, the feel of our arms around them –
these are with us forever.

For so it is written:

Love is strong as death.

The love that we gave, the love we received –
These endure amid the pain of loss.

תהילים כ"ג PSALM 23

Mizmor l'David.

Adonai ro-i; lo echsar.

Binot yarbitzeini;

al-mei m'nuchot y'nahaleini.

Nafshi y'shoviev;

yancheini o'mag'lei-tzedek l'maan sh'mo.

Gam ki-eileich b'gei tzalmavet,

lo-ira ra,ki-atah imadi.

Shiot'cha umishantecha – heimah y'nachamuni.

Taaroach l'fanai shulchan neged tzor'rai.

Dishanta vashemen roshi;

kosi r'vayah.

Ach tov vachessed yird'funi kol-y'mei chayai;

vshavti b'veit-Adonai l'orech yamim.

מִזְמוֹר לְדָוִד.

יְהוָה רֹעִי לֹא אֶחְסָר.

בְּנֵאוֹת דְּנֶשָׂא יִרְבִּיצֵנִי

עַל־מֵי מְנוּחוֹת וְנִהְלֵנִי.

נַפְשִׁי יִשְׁוִיב

וְנִחַנֵּנִי בַמַּעְגָּלִי־צֶדֶק לְמַעַן שְׁמוֹ.

גַּם כִּי־אֵלֶּךָ בְּגֵיא צַלְמוֹת

לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הִמָּה וְנִחַמְנִי.

תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֶגֶד צָרָרִי

דֹּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי

כּוֹסֵי יַיִן.

אַךְ טוֹב וְחֶסֶד יִרְדּוּפֹנִי כָּל־יְמֵי חַיִּי

וְשָׁבְתִי בְּבֵית־יְהוָה לְאֶרֶךְ יָמִים.

A Psalm of David.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside the still waters.

He restoreth my soul;

He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for Thou art with me;

Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou hast anointed my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life;

and I shall dwell in the house of the Lord forever.

אל מלא רחמים EIL MALEI RACHAMIM

*El malei rachamim,
shochein bam'romim,
hamtzei m'nuchah n'chonah
tachat kanfei hash'chinah –
im k'doshim ut·horim
k'zohar harakia mazhirim –
l'nishmot yakireinu
shehal'chu l'olamam.
Baal harachamim yastireim
b'seiter k'nafav l'olamim;
v'yitzror bitzror hachayim
et nishmatam.
Adonai – hu nachalatam.
V'yanuchu b'shalom al mishkavam.
V'nomar: Amen.*

אל מלא רחמים,
שוכן בפרומים.
המצא מנוחה נכונה
תחת כנפי השכינה,
עם קדושים וטהורים
כזהר הקיע מזהירים,
לנשמות יקירינו
שהלכו לעולמם,
בעל הרחמים יסתירם
בסתר כנפיו לעולמים,
ויצור בצור החיים
את נשמתם.
י הוא נחלתם,
וינחיו בשלום על משכבם.
ונאמר אמן.

Merciful God,
God Most High:
Let there be perfect rest
for the souls of our loved ones who have gone into eternity.
May they find shelter in Your presence among the holy and pure
whose light shines like the radiance of heaven.
Compassionate God, hold them close to You forever.
May their souls be bound up in the bond of life eternal.
May they find a home in You.
And may they rest in peace.
Together we say: *Amen*.

OUR THOUGHTS TURN to loved ones
whom death has taken from us in recent days,
and those who died at this season in years past.
Our hearts open, as well, to the wider circles of loss
in our community and wherever grief touches
the human family...

זְכוֹרָנוּם לְבִרְכָּה
Zichronam livrachah.

May their memories be a blessing in this new year – and always.

קדיש יתום KADDISH

*Yitgadal v'yitkadash shmei raba,
b'alma divra chirutei.
V'yamlich malchutei b'chayechon uv'yomeichon,
uv'chayei d'chol beit Yisrael –
ba-agala uvizman kariv;
v'imru Amen.*

יתגדל ויתקדש שמה רבא,
בעלמא די ברא כרעותה.
וימליך מלכותה בחייכון וביומייכון,
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב
ואמרו: אמן.

*Y'hei shmei raba m'vorach
l'alam ul'almei almaya.*

יהא שמה רבא מכברך
לעלם ולעלמי עלמאי.

*Yitbarach v'yishtabach, v'yitpa'ar
v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal shmeih
d'kudsha – b'rich hu –
l'eila u'l'eila mikol bir-chata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma;
v'imru: Amen.*

יתברך וישתבח ויתפאר
ויתרומם ויתנשא ויתגדל
ויתעלה ויתהלל שמה
דקודשא, בריך הוא,
לעלא ולעלא מכל ברכתא ושירתא,
תשבחתא ונחמתא
דאמירן בעלמא,
ואמרו: אמן.

*Y'hei shlama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael;
v'imru: Amen.*

יהא שלמא רבא מן שמיא,
וחיים עלינו ועל כל ישראל.
ואמרו: אמן.

*Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.*

עושה שלום במרומו
הוא יעשה שלום עלינו
ועל כל ישראל
ועל כל יושבי תביל.
ואמרו: אמן.

יום כיפור: נעילה

NEILAH

Our Sovereign,
God of pardon and forgiveness,
let these words of sanctity ascend to You.

Pitchu-lanu shaarei-tzedek, navo vam nodeh Yah.

פְּתֹחוּ-לָנוּ שַׁעֲרֵי-צֶדֶק, נְבֹא-בָם נוֹדֶה יְהוָה.

Open the gates of righteousness for us;
open the gates that we may enter and praise the Eternal.

Open the gates for us, for all Israel, and for people everywhere:
the gates of acceptance and atonement, beauty and creativity;
the gates of dignity, empathy, and faith;
the gates of generosity and hope, insight and joy;
the gates of knowledge and love, meaning and nobility;
the gates of openness, patience, and the quest for peace;
the gates of renewal, song, and tranquility;
the gates of understanding and virtue;
the gates of wisdom and wonder; exultation, youth and old age;
the gates of Zion – reborn and rebuilt in our time.
Open the gates, open them wide – show us the way to enter.

וידוי CONFESSION

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He'evinu, o'hirshanu, zadnu, chamasnu,
tafalnu sheker. Ya'atznu ra, kizavnu,
latznu, maradnu, ni'atznu. Sararnu, avinu,
pashanu, tzararnu, kishinu oref. Rasha'nu,
shichatnu, ti'avnu, ta'inu, ti'ta'nu.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי.
הֶעֱוִינוּ, וְהִרְשָׁנוּ, זָדְנוּ, חָמָסְנוּ,
טָפַלְנוּ שֶׁקֶר. יָעַצְנוּ רָע, כִּזְבְּנוּ,
לָצְנוּ, מָרַדְנוּ, נֹאצְנוּ. סָרַרְנוּ, עָוִינוּ,
פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁינוּ עֹרֶף. רָשָׁנוּ.
שִׁחַתְנוּ, תַּעֲבָנוּ, תָּאִינוּ, תִּיתָנוּ.

Of these wrongs we are guilty:
We betray. We steal. We scorn. We act perversely.
We are cruel. We scheme. We are violent. We slander.
We devise evil. We lie. We ridicule. We disobey.
We abuse. We defy. We corrupt. We commit crimes.
We are hostile. We are stubborn. We are immoral. We kill.
We spoil. We go astray. We lead others astray.

הכרת הטוב RECOGNIZING THE GOOD

אָהבֵנוּ, בָּכִינוּ, גָּמְלָנוּ, דִּבַּרְנוּ יָפִי.
הֵאָמְנוּ וְהִשְׁתַּדַּלְנוּ, זָכַרְנוּ, חִבַּקְנוּ, טָעַמְנוּ סֶפֶר.
יִצְרָנוּ, כָּמְהָנוּ, לֵהֲמָנוּ, עָבִיר הִצָּדֵק, מֵצִינוּ אֶת הַטּוֹב, נָסִינוּ,
סָרְנוּ לָרָאוֹת, עָשִׂינוּ אֲשֶׁר צִוִּיתָנוּ, פָּרַשְׁנוּ, צִדְקָנוּ לַפְעָמִים, קָרָאנוּ בְּשִׁמְךָ.
רָצִינוּ, שָׁמְחָנוּ, תָּמַכְנוּ.

We loved. And we wept. We were kind – and spoke thoughtfully.
We were faithful and trusting. We put forth effort.
We were mindful. We embraced. We took delight in the holy books.
We were creative. And we yearned.
We fought for justice – and searched out the good.
We tried our best. And we were attentive.
We did what You commanded us to do.
We found meaning in Torah. And, most of the time, we did what is right.
We were joyful. And we cared.

אבינו מלכנו AVINU MALKEINU

*Avinu Malkeinu, kabeil b'rachamim uvratzon
et t'filateinu.*

Avinu Malkeinu, aseih l'maan rachamecha harabim.

Avinu Malkeinu, aseih imanu l'maan sh'mecha.

*Avinu Malkeinu, chotmeinu b'sefer parnasah
v'chalkalah.*

Avinu Malkeinu, chotmeinu b'sefer z'chuyot.

*Avinu Malkeinu, chotmeinu b'sefer s'lichah
umchilah.*

Avinu Malkeinu, chotmeinu b'sefer chayim tovim.

Avinu Malkeinu, chotmeinu b'sefer g'ulah vishuah.

Avinu Malkeinu, malei yadeinu mibirchotecha.

Avinu Malkeinu p'tach shaarei shamayim liftilateinu.

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu, ein lanu melech ela atah.

Avinu Malkeinu, choeinu vaaeinu

ki ein banu maasim.

Aseih imanu tz'dakah vachessed, v'hoshi'einu.

אָבינו מלכנו קבל בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִלָּתֵנוּ.

אָבינו מלכנו עֲשֵׂה לַמַּעַן רַחֲמֶיךָ הַרְבִּים.

אָבינו מלכנו עֲשֵׂה עִמָּנוּ לַמַּעַן שְׁמֶךָ.

אָבינו מלכנו חַתֻּמֵּנוּ בְּסֵפֶר פְּרִנָּסָה
וּכְלָפָלָה:

אָבינו מלכנו חַתֻּמֵּנוּ בְּסֵפֶר זְכוֹת.

אָבינו מלכנו חַתֻּמֵּנוּ בְּסֵפֶר סְלִיחָה
וּמְחִילָה.

אָבינו מלכנו חַתֻּמֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבינו מלכנו חַתֻּמֵּנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.

אָבינו מלכנו מלא יָדֵינוּ מִבִּרְכוֹתֶיךָ.

אָבינו מלכנו פְּתַח שַׁעְרֵי שָׁמַיִם לְתִפְלָתֵנוּ.

אָבינו מלכנו חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

אָבינו מלכנו אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אָבינו מלכנו חַנּוּנוּ וְעֲנּוּנוּ

כִּי אֵין בָּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu – Almighty and Merciful –

welcome our prayer with love, accept and embrace it.

Avinu Malkeinu, act for the sake of Your boundless compassion.

Avinu Malkeinu, act toward us as befits Your name.

Avinu Malkeinu, seal us in the Book of Sustenance and Livelihood.

Avinu Malkeinu, seal us in the Book of Worthiness and Merit.

Avinu Malkeinu, seal us in the Book of Forgiveness and Pardon.

Avinu Malkeinu, seal us in the Book of Lives Well Lived.

Avinu Malkeinu, seal us in the Book of Redemption and Renewal.

Avinu Malkeinu, let our hands overflow with Your blessings.
Avinu Malkeinu, let the gates of heaven be open to our prayer.
Avinu Malkeinu, renew us for a year of goodness.
Avinu Malkeinu, we have no Sovereign but You.

Avinu Malkeinu – Almighty and Merciful –
answer us with grace when our deeds are wanting.
Save us through acts of justice and love.

סליחות FORGIVENESS

Open a gate for us when the gates are being closed,
for the day is about to fade.

The day shall end, the sun shall set.
Let us enter Your gates!

Holy One, we pray:
Please – be patient.
Please – pardon and forgive.
Please – show compassion.
Please – lead us to atonement.
And help us, please help us
to conquer injustice
and triumph over sin.

קדיש שלם FULL KADDISH

*Yitgadal v'yitkadesh shmei raba.
B'alma divra chirutei,
v'yamlich malchutei
b'chayechon uv'yomeichon
uv'chayei d'chol beit Yisrael,
ba-agala uvizman kariv,
v'imru Amein.*

*Y'hei shmei raba m'vorach
l'alam ul'almei almaya.
Yitbarach v'yishtabach,
v'yitpa'ar v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
shmei d'kudsha, b'rich hu,
L'eila min kol bir-chata v'shirata,
tush-b'chata v'nechemata,
da-amiran b'alma, v'imru: Amein.*

*Titkabel tz'lot'hon uva'ut'hon
D'chol beit yisrael
Kodam avuhon di vishmaya
V'imru: amen.*

*Y'hei shlama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael,
v'imru: Amein.*

*Oseh shalom bim'romav,
hu ya'aseh shalom
aleinu v'al kol Yisrael,
v'imru: Amein.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְּרֻעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנ קָרִיב
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח
וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל,
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא
לְעֵילָא וּלְעֵילָא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן
דְּכָל בֵּית יִשְׂרָאֵל
קֹדָם אַבּוּהוֹן דִּי בְּשַׁמַּיָּא.
וְאָמְרוּ: אָמֵן.

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

עוֹשֵׂה שְׁלוֹם בְּמִרְוֵמֵי
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

Only This

I ask of You,
O God,
only this.

Grant me:

a curious mind,
an agitated conscience,
an open and discerning heart,
a surrendering spirit.

And then,

And then,

I shall become a
servant of the holy good.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Sh'ma, Yisrael, Adonai Eloheinu, Adonai echad.

Listen, Israel: Adonai is our God, Adonai is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

Adonai, hu haElohim
Adonai is God.

יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.
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יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.

A Blessing for Our Community

May our synagogue be a vibrant
and holy place.

A place where people join together
to learn and to contemplate,

to be kind and to be purposeful,
to be silent and to be energetic,

to be forgiving and to be loving,
to understand commandment and obligation,

to work for peace and be guided
on a journey of the spirit.

May our synagogue be a vibrant and holy place
so that we may be strengthened by God,
community, and acts of loving-kindness.

SOURCES

All sources in *Sh'ma Adonai Koli*, except those noted below, are from our High Holiday prayer books, *Mishkan Hanefesh, Machzor for the Days of Awe Rosh Hashanah* and *Mishkan Hanefesh, Machzor for the Days of Awe Yom Kippur*, published by CCAR Press.

Sources written by Rabbi Karyn Kedar:

From her book *The Bridge to Forgiveness: Stories and Prayers for Finding God and Restoring Wholeness*:

Pg. 17 *From a Mother to Her Girls*
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Pg. 62 *Esa Einai*

From her book *Amen: Seeking Presence with Prayer, Poetry, and Mindfulness Practice*:

Pg. 49, 60 *Remember: Yizkor*
Pg. 77 *Only This*
Pg. 78 *A Blessing for Our Community*

Additional sources:

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Pg. 32 *There was a school boy*, Rami Shapiro, Hasidic Tales.
Pg. 41 *Be Holy, Hear the Whisper*, music and lyrics by Peter and Ellen Allard
Pg. 51 *A Prayer for Children*, Ina J. Hughes
Pg. 53 *Those Who Sow*, Debbie Friedman (based on Psalm 126:5)
Pg. 54 *May God's blessing*, liturgy of North Shore Congregation Israel
Pg. 54-55 *When Miriam was sick*, liturgy of Congregation Shaar Zahav
Pg. 55 *Mi Shebeirach*, Craig Taubman (based on liturgy)
Pg. 57 *Ana B'cho'ach*, Ovadia Hamama (based on liturgy)
Pg. 58 *Olam Chesed*, Menachem Creditor (based on Psalm 89:3)
Pg. 60 *Like the stars by day*, Rabbi Edward N. Chalisch, Mishkan T'filah



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