

A High Holiday Prayerbook

מִחְזֹר לַיָּמִים נוֹרָאִים

*Yom Kippur Morning Service
Yizkor Service of Remembrance*

Bet Yitzchak -
the Laugh Factory congregation





MORNING SERVICE

Yom Kippur - בְּרִכּוֹת הַשַּׁחַר

On this day we have gathered to share our hopes and fears, our imaginings and our frustrations. We celebrate our awakenings, our growth into adulthood, and the wisdom that accumulates and that we are able to use and share with others.

Our hope is that You see our growth and listen to and hear our longings. Our hope is that You help us to approach You, especially on these days of Rosh Hashanah, the intermediate days, and Yom Kippur. These days reflect our desire to experience meaning—whether here, whether at our work, or with family. Blessed are You, the Unfathomable, the consummate Mystery, the One God who enables us to be born, to imagine, to live, and to create meaning. Amen.

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(For those with a Tallit)

Putting on the Tallit

The Tallit (Tallis or prayer shawl) may be worn during morning services and throughout Yom Kippur, including the Kol Nidre service. When reciting the brachah below, it is customary to hold the tallit in both hands. After saying the brachah, the Tallit is wrapped briefly around the head and body before draping it around the shoulders.

Blessed are You, Adonai, Ruler of time and space, who sets as a tradition, and guide us to wrap ourselves in these fringes.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

*Baruch atah, Adonai Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav, vitzivanu l'hitateif batzitzit.*

As I wrap myself in a tallit, so may my soul wrap itself in the light of Your presence.

*

Together:

Ma Tovu

Ma tovu

Oha-lecha Ya'akov

Meesh-keh-no-techa Yisrael.

מָה טוֹבוֹ
אֶהְיֶה יַעֲקֹב
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

Together:

How lovely are your dwellings, people of Jacob; your sanctuary, people of Israel!
I have come to a Jewish gathering place inspired by God's lovingkindness,

to pray, surrounded in community. (Torah, Numbers 24:5)

Rabbi:

May our prayers find a receptive ear.
With great love and understanding, God, answer us with understanding.

*

Together:

Hinei Ma Tov

Hinei ma tov u-ma nayim
Shevet achim gam yachad

הִנֵּה מָה טוֹב וּמָה נָעִים
שֵׁבֶת אַחִים גַּם יַחַד

(How good and pleasant it is when we can sit and share life together ...peacefully)
(Torah, Psalm 133:1)

*

Together:

Blessed are You, the Ruler of time and space, who allows our bodies to be fashioned so well. *Barukh atah Adonai*, who enables our flesh to heal and sustains our bodies in wondrous ways.

Blessed are You, Who is beyond time and space, who allows our consciousness to persist. *Barukh atah Adonai*, who enables us to imagine and create ...and to witness Your creation.

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(Cards have been passed out to individuals or *gather your own group* with passages to read)

1st Reader: Blessed is the One who has given each of us instinct and thought.

2nd Reader: Blessed is the One who has given us imagination.

3rd Reader: Blessed is the One who allows us to return from sleep to wakefulness.

4th Reader: Blessed is the One who opens eyes of ones who cannot see.

5th Reader: Blessed is the One whose strength lifts up the fallen.

6th Reader: Blessed is the One who offers promise to the weary.

7th Reader: Blessed is the One who guides our steps.

8th Reader: Blessed is the One who asks us to clothe the naked and offer opportunity to the weary.

9th Reader:
Leviticus says not to insult the deaf or to put a stumbling block before the blind. The Sages took this to mean that we must not deceive anyone who is unaware, anyone who is blind regarding what is happening. (Leviticus 19:2)

10th Reader:
The text continues: "Judge your neighbor fairly. Do not stand idly by the blood of your neighbor, but do not hate your brother or sister in your heart. Love your neighbor as yourself; I am Adonai." (Leviticus 19:17-18)

*

Rabbi:
The Mishnah suggests that we can never do too many deeds of lovingkindness. (Mishnah Peah 1:1)

11th Reader:
The Talmud says that in addition to deeds of lovingkindness, deeds that yield immediate fruit are: providing hospitality, visiting the sick, attending the dead, making peace with one another and between husband and wife. And underlying all these is Torah study. (Babylonian Talmud, Kiddushin 39b)

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Al Shlosa Devarim

<i>Al shlosa d'varim, al shlosa d'varim</i>	עַל שְׁלֹשָׁה דְּבָרִים, עַל שְׁלֹשָׁה דְּבָרִים
<i>Al shlosa, shlosa d'varim,</i>	עַל שְׁלֹשָׁה שְׁלֹשָׁה דְּבָרִים
<i>ha-olam, ha-olam omeid. (repeat)</i>	הָעוֹלָם הָעוֹלָם עוֹמֵד
<i>Al hatorah, V'al ha-avodah,</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה
<i>V'al g'milut chassadim (repeat)</i>	וְעַל גְּמִילוּת חַסְדִּים.

(Upon three things the world depends: on Torah, on work & study, & on acts of lovingkindness.)

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Rabbi: We praise You, God:
When we can tell light from darkness,
When we find the strength to choose well between right and wrong.

Together: We thank You:
For creating us in Your image as partners in Your work,
For opportunities of freedom we achieve through growth,
For the gift of a rich tradition, for the ability to see,

For the courage to succeed in shouldering burdens,
For the mysterious order that we may never understand,
...but that allows us to live,
For the privilege and challenge of awakening each day to renewed life.

Shema Koli Adonai

<i>Cantor:</i> (<i>Congregation may join</i>)	<i>Shema koli Adonai</i>	Teach me what I must know,
	Hear my voice,	Lead me where I should go,
	Hear my prayer,	Plant me where I can grow
	Hear: "I'm thankful you're there!"	
	<i>Shema koli Adonai.</i>	<i>Shema koli,</i>
	In my life every day,	<i>Shema koli Adonai</i>
	Guiding me on my way.	-Sandy Shanin Lasarow

*

Together:

May it be Your will, my God and God of my ancestors, to protect me, this day and every day, from unkindness and crassness in others and from arrogance in myself. Guard me from vicious people, from mean neighbors, from corrupt corporations and politicians. Help me to acknowledge the truth in my heart and let it guide my thoughts.

*

Rabbi:

Not through reliance on having made all the right choices do we ask for your attention, O God. Rather we ask for it from faith that You will answer our honest struggles with concern and understanding.

12th Reader:

For what are we? What is our life, what our deeds? Our goodness and strength are not constant. What can we say before You, the Source of Meaning and of Life?

13th Reader:

Are not all the great ones as nothing before You and the planets and the suns as grains of sand? Our works are in imitation of your imagination and they last, as do we, but for a limited time.

14th Reader:

Our lives discover meaning only in imitation of the grace that allows us to exist, then through the kindnesses we show to one another, and through the good connections we are blessed to forge or encounter.

15th Reader:

The meaning we find in life suggests that our sentience and consciousness make of us more than just fleeting and arbitrary combinations of matter. Perhaps in Your image are we created to witness Your creation and to explore it. In so doing, we grow to become partners with You. We thank you for the blessing of being and bless Your Name.

שׁוֹכֵן עַד

Cantor:

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ

Shochayn Ahd Marom v'kadosh Sh'mo.

וְכָתוּב רָנְנוּ צְדִיקִים בַּיהוָה לְיִשְׁרָאֵל נְאֻה תְהִלָּה

V'chatuv, ran'nu tzadikim ba-donai, l'yi-sharim nava t'hilah.

בְּפִי יִשְׁרָאֵל תִּתְרוֹמֵם וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ

B'fee y'sharim teet-romam. Uv'divrei tzadikim teet-barach,

וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ וּבְקִרְבַּ קְדוֹשִׁים תִּתְהַלַּל.

U'vilshon Chasidim teet-kadash, u'vekerev kidoshim teet-halal.

(Existing forever, within and beyond the cosmos, holy is God's name.

The Psalmist wrote: "Sing appreciation for all of this ...for Adonai.

Adonai is exalted, blessed and sanctified, and praised.")

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל...

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Ultimately, the goal of prayer is not to translate words, but ourselves...; not to render ancient vocabulary into a modern one, but to transform our lives into prayers.

--Rabbi Avraham Joshua Heschel

If you see what needs to be repaired and how to repair it, then you have found a piece of the world that God has left for you to complete. But if you only see what is wrong and what is ugly in the world, then it is yourself that needs repair.

--Rabbi Menachem Mendel Schneerson

*

We rise

בְּרַכּוֹ - The Barechu

Open the Ark doors

Cantor:

Barechu et Adonai ham'vorach.

בְּרַכּוּ אֶת יְיָ הַמְבוֹרָךְ.

(Bless Adonai, who is worthy of praise.)

Together:

Baruch Adonai ham'vorach l'olam va-ed

בְּרוּךְ יְיָ הַמְבוֹרָךְ לְעוֹלָם וָעֶד.

(Blessed is Adonai forever.)

After the Ark doors close, be seated

*Baruch atah Adonai eloheinu melech ha-olam, , הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים וּמְאִיר עֵינַי
sha'aray rachamim, u-mey-eer aynay הַמְחַכֵּים לְסִלְיַחְתּוֹ,
hamechakeem la-sleechato, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
yotzer ohr uvoray choshech, עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
oseh shalom, uvoray et hakol.*

Blessed are You, our God, ruler of time and space, who opens the gates of mercy, giving light to those who wait (and seek) understanding and forgiveness, drawing light from darkness, creating peace, everything, and all of us.

*

Together:

The eternal light is found in the treasury of life. God said, "Let there be light from the darkness" ...and so it was.

16th Reader:

A rabbinic legend has it that the original light of creation is preserved for us to be rediscovered; it awaits us...
(Babylonian Talmud Hagigah 12a)

17th Reader:

And Rabbi Yehudah wrote, "Since the first day, this light has never been fully revealed or understood, but it underpins and renews countless acts of creation."

Ahavah Rabbah Ahavtanu

אַהֲבָה רַבָּה אַהֲבַתְנוּ יְיָ אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָּ עָלֵינוּ.
אָבִינוּ מְלִכְנוּ בְּעִבּוֹר אָבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבִטְחוּ בְּךָ וַתִּלְמַדְם חֻקֵי
חַיִּים כֵּן תִּחַנְּנוּ וַתִּלְמַדְנוּ. אָבִינוּ הָאֵב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֵּר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

Together:

Avinu Malkeinu, You have loved us deeply. Be gracious to us for the sake of our ancestors who prayed to You and who cherished our tradition. Care for us.

Remember us in the four corners of the earth, wherever we may be. May we find prosperity and create peace—both for ourselves, here, and in the land given to our ancestors. As the prophet Jeremiah wrote, "Nation shall not lift up sword against nation; neither shall there be war any more."
(Isaiah 2:4)

Barukh atah Adonai, who lovingly cares for the people. Israel.
 Something very gently, invisibly, silently, is pulling at me --a thread or net of threads finer than silk and more elastic. I haven't tried the strength of it. It tugs at me from long ago; it is a subtle and persistent caress. It stirs in me wonder and meaning and memory as I catch my breath and realize its demand that I remember and never let it go.
 --appreciation to Denise Levertov

The Sh'ma - שמע

Please rise

<i>Shema Yisrael,</i>	Hear, O Israel:	שְׁמַע יִשְׂרָאֵל
<i>Adonai Eloheynu,</i>	Adonai is our God,	יְיָ אֱלֹהֵינוּ
<i>Adonai Echad.</i>	Adonai is One! <i>(Deut. 6:4)</i>	יְיָ אֶחָד.

The verse below is said quietly on Rosh Hashanah, and aloud on Yom Kippur

<i>Baruch Shem k'vod</i>	<i>Blessed is God's glorious</i>	בָּרוּךְ שֵׁם כְּבוֹד
<i>mal-chuto l'olam va-ed.</i>	<i>kingdom forever & ever</i>	מַלְכוּתוֹ לְעוֹלָם וָעֶד.

You may be seated

<i>V'ahavta et Adonai Elohecha,</i>	וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
<i>b'chol l'avv'cha uv'chol nafsh'cha uv'chol</i>	בְּכָל-לְבָבְךָ, וּבְכָל-
<i>m'odecha. V'hayu had'varim ha-eileh</i>	מֵאָדָּךְ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
<i>asher anochi m'tzav'cha hayom al</i>	אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם, עַל-
<i>l'avvecha. V'shinantam l'vanecha v'dibarta</i>	לְבָבְךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדַבַּרְתָּ
<i>bam b'shivt'cha b'veitecha uv'lecht'cha</i>	בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַחְתְּךָ
<i>vaderech uv'shochb'cha uv'koomecha.</i>	בְּדַרְךָ וּבְשֹׁכְבְּךָ, וּבְקוֹמְךָ.
<i>Uk'shantam l'ot al yadecha v'hayu</i>	וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ
<i>l'totafot bein einecha. Uch'tavtam</i>	לְטֹטְפוֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם
<i>al m'zuzot beitecha uvish'arecha.</i>	עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Together:

Together:

You shall love *Adonai*, your God, with all your heart, with all your substance, with all your strength. Set these words, which I command you this day, upon your heart.

Teach them well to your children and speak of them in your home and on your journeys, 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 home, and on your gates. (*Deut. 6:5-9*)

This paragraph expresses a linkage between loving God and receiving blessings of sustenance

18th Reader:

If you will observe the *mitzvot* I give you today, to love *Adonai*, your God and to remember with all your heart and all your soul, then I will favor your land with rain at the proper season — rain in autumn and rain in spring — and you will have an ample harvest of grain and wine and oil.

This paragraph expresses the tradition of wearing fringes on garments,

19th Reader:

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments, and bind a thread of blue to the *tzitzit* on each corner. Looking upon the *tzitzit* you will be reminded of all the *mitzvot* and fulfill them and not be led astray.

*L'ma-an tiz-k'ru, va-aseetem et
kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim
Ani Adonai Eloheichem. Emet.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לְהִיוֹת לָכֶם לֵאלֹהִים,
אֲנִי יְיָ אֱלֹהֵיכֶם. אֱמֶת.

*...So that we remember and perform mitzvot, setting ourselves up for success in life.
"I am the One who led you and your ancestors out from darkness, as I lead you now.
I am Adonai, your God, truly."*

*

Together:

Yom Kippur completes ten days of self-assessment. Today, we shift our thoughts, plans, and action for a better New Year.

These days are not just about remorse. For 2,000 years, those who came before us performed *Teshuvah* - תשובה. They made sincere changes in thought and deed, setting issues to rest, choosing peace with others and peace with themselves ...& so do we.

*

We rise ... A few moments, thoughts, and personal prayer



The *הַאֲרוֹן קֹדֶשׁ*, the "Ark" where the Torah is kept, is opened to emphasize that the gates of heaven are open to our thoughts and prayers, especially now. It is customary that we stand, out of memory and tradition and the meaning the scroll(s) embody to Jews. And with so few hours left *לְיָמֵי הַנוֹרָיִם*, in the High Holidays, what do I still need to do? Right now, more than about others or the world, this moment is about myself.

Can I appreciate all that I am, all that I have become, all the abundance in my life? Can I identify and recognize my strengths?

Whoever I am, whatever I am, can I first, find hope to be able to make life better? Can I let go of baggage that doesn't suit me? Can I build on my experiences and who I have become or --especially-- if I want things different or better?

What can I do be a better friend, a better mother/father/sister/brother/son and/or daughter? What can I do to be a better human being and hold on to these questions and thoughts?

...And finally, how can I help others and contribute to a better world; how can I partner with God?



- תפילת העמידה - The Yom Kippur Amidah -

Together:

*Baruch atah Adonai,
Eloheinu v'Elo-hei avoteinu v'imoteinu.
Elo-hei Avraham, Elo-hei Yitzchak,
Vei-lohei Ya'acov
V'Elo-hei Sarah, Elo-hei Rivka,
Elo-hei Rachel, v'Elo-hei Leah.
Ha'Eyl hagadol, hagibor v'hanora,
Eyl elyon, gomel hasadim tovim,
V'koneh hakol.*

ברוך אתה יי, ...ברוך הוא, וברוך שמו
אלהינו ואלהי אבותינו ואמותינו,
אלוהי אברהם, אלוהי יצחק,
ואלהי יעקב,
אלוהי שרה, אלוהי ריבקה,
אלוהי רחל, ואלהי לאה.
האל הגדול, הגיבור והנורא,
אל עליון, גומל חסדים טובים,
וקנה הכל.

*V'zocher has-dei avot v'ima-hoht,
Umay-vee go-eyl liv'nei bnei-hem
L'ma-an sh'mo b'ahavah.*

וזכר חסדי אבות ואמהות,
וימביא גואל לבני בניהם
למען שמו באהבה.

Praised be the God of our fathers and mothers, the God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah. Praised be the source of strength and courage, kindness and good deeds, the source of gentleness and mercy and love. May we transcend strength through gentleness and perrfect gentleness through strength. Praised be the person who acts according to the best that is within and who reaches out to touch the best in others. Praised be the One, Who imagined us as partners in completing an unfinished creation.

Together :

Zochreynu chant

*Zoch-reynu li-chayim,
Melech cha-fetz b'chayim,
V'chat-veynu be-sefer ha-chayim,
li-ma-an-cha eloheem chayim.*

זְכַרְיֵנו לְחַיִּים,
מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

Zoch-reynu, Remember, is an insertion that ends with the word chayim, ...that we and God should look to the future and plan for good things, plan for life !

Remember us for life, You who care for all life, and inscribe us in the Book of Life, for Your sake, O God of Life.

*Melech ozer u-moshiah u-magen.
Baruch atah Adonai,
Magayn Avraham u-fokeid Sarah.*

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
ברוך אתה יי, ...ברוך הוא, וברוך שמו
מגן אברהם ופוקד שרה.

Blessed is Adonai, the shield of Abraham and the One who blessed Sarah.

*Atah gibor l'olam, Adonai,
m'chayeih meitim atah, rav l'hoshia.*

אתה גבור לעולם אדני,
מחיה מתים אתה, רב להושיע.

You are the Source and forever, Adonai— You offer life and meaning.

*

*M'chal-keil chayim b'chesed,
m'cha-yeh meitim b'rachamim rabim,
someich nof-lim, v'rofei cholim,
u-matir asurim,
u-m'kayeim emunato lisheinei afar.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לְיֹשְׁנֵי עָפָר,

You sustain the living and with great mercy. You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.

*Mi chamocha ba-al g'vurot
u-mi domeh lach,
melech meimit um'chayeh
u-matzmiach y'shuah.*

מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ יְמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה.

Who is like You, the Creator of All? What force can be compared to You
...the One who brings forth life and causes meaning to flourish?

*Mi chamocha av harachameem,
Zocher yi-tzurav le-chaim be-rachamim.*

מִי כְמוֹךָ אָב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Who is like You? Who remembers Your creatures with compassion?

*V'ne-eman atah l'hachayot meitim.
Baruch atah, Adonai,
m'chayeih hameiteem.*

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה, יְיָ,
מְחַיֶּה הַמֵּתִים.
...ברוך הוא, וברוך שמו

Blessed are You, Adonai, who gives life and offers meaning.

*

*The Kedushah prayer that follows was composed by Jewish mystics. There are many different versions but each contains the words, "Holy, Holy, Holy." (Isaiah 6:3)
And "Praised be Adonai's glory ...wherever God is..." (God's presence fills the earth)!
The words surrounding these verses vary. (Ezekiel 3:12)*

We rise for the Kedushah

The Kedushah – קְדוּשָׁה

Together:

Kadosh, kadosh, kadosh
Adonai tz'vaot,
m'lo chol ha-aretz k'vodo.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
יְיָ צְבָאוֹת,
מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

The word, קְדוֹשׁ, is said 3 times to reflect the experience of encountering ultimate significance & meaning (God) and realizing our untapped potential for good and building a better world when we lose hold of sarcasm and blame and act instead with care and concern and love.

Holy, holy, holy is Adonai Tz'vaot! God's presence fills the earth.

Together:

Baruch k'vod Adonai mimkomo. בְּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

Praised be God's glory, wherever he is...

Together:

Yimloch Adonai le-olam, eloha-yich
tzion le-dor va-dor, halleluyah! יְמַלְכֵּךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ-יָהּ

The source of all, Adonai, will be forever renewed from generation to generation, Hallelujah!

Cantor:

L'dor vador nagid godlecha
ul'neitzach n'tzachim k'dushat-cha nakdish,
v'shivchacha Eloheinu,
mipinu lo yamush l'olam va-ed.
Baruch atah, Adonai, Ha-El hakadosh.

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ
וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

To the ones who come after us, we will transmit the meaning and significance of our tradition and the preciousness of life itself. Praise and appreciation for our life and context will always be near to our lips. Blessed are You, O Lord.

We are seated

*

Congregation:

Despite the unfathomable nature of being and the tumult of life, we thank You. We imagine You as the Source and essence of meaning in the midst of the Mystery.

Rabbi:

For You, time and the universe or multiverse are unfathomable. Our understanding of the Mystery in which we exist will continue... with the belief that there is meaning.

Congregation:

...And yet, we exist in Your dreams and designs, somehow, we pray, moving toward a humankind that embodies Your wisdom, with justice and compassion for others, including other humans, animals, the planet itself, and one who will come after us.

Rabbi:

In the incomplete drama of continuous creation, through our choices, we either advance or obstruct the drama of redemption and either enhance or diminish our potential to partner with God in the unfinished work of creation. We choose...

*

וְתִשׁוּבָה וְתַפִּילָה וְצְדָקָה מֵעֲבִירִין אֶת לֵעַ הַגְּזֵירָה.
U't'shuvah u-t'fillah u-t'z'dakah ma-avirin et ro-a ha-g'zeirah.

Teshuvah, Tefillah, and Tzedakah — making amends, meditating and praying, helping others — these have the power to transform the harshness of the human experience and our destiny.

*

Once upon a time the Kotzker Rebbe surprised his visiting chasidim by asking, simply : "Where does God live?"

The chasidim laughed, retorting, "Where ? Is not the universe filled with God's wonders?"

Then the rebbe responded: 'The evidence may be all around, but God's presence can dwell only when we let God in.'

*

Together:

We praise you, Eternal God, as the source of our very being. May we awaken to our paths—whatever it may be, and to the hidden meaning contained in each step.

*

We praise You, God,
Sovereign of the Universe,
Who gives strength to the weary.

We praise You, God,
Sovereign of the Universe,
Who makes firm our steps

We praise you, God,
Sovereign of the Universe,
Who armors us with strength.

Pray as if everything depends on God; Act as if everything depends on each of us...

May the words of my mouth
And the meditations of my heart
Be acceptable to You, O God,
My Rock and my Redeemer,

May the One
Who makes peace on high
Let peace descend on us,
All Israel and all the world.

We praise You, God,
Sovereign of the Universe,
Who offers illumination and meaning.

We praise You, God,
Sovereign of the Universe,
Who offers the Torah as a precious and ancient guide.

We praise You, God,
Sovereign of the Universe,
Who gives us one another as companions,
as mentors, and as teachers.

You are the Source of breath, offering vision, and providing refuge, who awakens us to life each day.

*Oseh shalom bim-romav,
Hu ya'aseh shalom aleinu,
V'al kol Yis-ra-el v'imru, imru, amen.*

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ, אָמֵן.

May the One who makes peace, bring peace to us, to Israel and all the world.
And together we say, Amen.

Together:

Yom Kippur completes ten days of self-assessment. Today, we shift our thoughts, plans, and action for a better New Year.

For 2,000 years, those who came before us performed *Teshuvah* - תשובה. They made sincere changes in thought and deed, setting issues to rest, choosing peace with others and peace with themselves ...& so do we.

*

Together:

The day has come to take account of my days...

26th Reader:

Have I recently imagined who I want to be?

How I might change little things in my routine:

...the way I am with others? ... the concern I share? ...the help, guidance I offer?

Together:

Perhaps I have not imagined all I can be, & the day is here to take life seriously.

27th Reader:

Is this the world I wish to offer children?

Before my days are through, shall I dare to change...

...how selfish ones seek reward, mindless of how it impacts another?

...how selfless ones seek to assist, yet discover others have taken advantage?

...how I approach my days?

Together:

Perhaps I am one who can offer understanding ...to myself!

...And offer to others gifts that lie dormant within me.

28th Reader:

Do I give voice to private, heartfelt needs and desires ...at least a little?

...Give ear and voice to fires of creativity?

...Give voice to the beauty that exists in small ways all around?

...Give expression to my confusion that is ever-present?

...Learning to roll my eyes and shake my head and retain a knowing smile,

...Knowing that none of us will ever truly comprehend.

Together:

...And now the Days are here to assess my days.

29th Reader:

Have I expressed love ...when I need to express it?

Have sought meaning ...even when I hadn't the time?

Have I sought to "see" ...and if I lacked vision, borrowed another's eyes?

30th Reader:

I need courage; yet at other times, seek another's steady hand.

...A hand that offers comfort and support, so I am not alone.

...A hand that removes fear, enabling me to dream again,

Knowing that even when I cannot change the world's course, I can survive.

31st Reader:

Dreams are the stuff that forms us, dreams sometimes visited by tears.

We are temporal and we are eternal and the spirit that guides us is unfathomable.

32nd Reader:

Imagining a more perfect world guides our hearts,

...and so long as we have breath to become, we transform the clay of potential into the substance of who we are.

*

Together:

We may have lost the meaning of
Your mitzvot.

We may have forgotten how
traditions can be fulfilling.

...But little can happen unless we try
to find our path.

It is said that You do lovingly and
justly with all who come before You.

You act with an understanding beyond human grasp;
...but we can act only within our limited grasp.

The שְׁמַע קוֹלֵינוּ, Sh'ma Koleinu, follows --
"Hear our voices" is a prayer that seeks to
penetrate the silence and evoke a
response... drawing God into our prayer.
The Sh'ma Koleinu is over 1,000 years old,
compiled from passages of the Books of
Lamentations and Psalms.

Rabbi:

What stories can we share with You of our journey?

What shall we share with You who understands what we cannot?

Already You know everything we reveal or seek to hide.

Together:

We ask of You now that *in compassion* You choose to loose hold on the memory of
our wrongs, our shortcomings, our misinformed accusations ...and that You allow us
to reflect on and atone for our shortcomings and mistakes.

*

Please rise

Personal Prayers and Meditation

(Adonai, hear our innermost voices. Have compassion on us and concern; receive our
prayers—our desire to make amends—with the intention of helping us.)

שמע קולינו - Sh'ma Koleinu

Cantor:

Sh'ma koleinu, Adonai eloheinu,
Choos ve-racheim aleinu,
V'kabel be-racha-meem oo-v'ratzon
Et tefilateynu.
Hasheevaynu Adonai aylecha v'nashoova,
Chadeish ya-mey-nu ke-kedem.
Al tashleecheynu meel-fanecha,
ve-ruach kod-shecha al teekach me-menoo.
Al tashleecheynu le-ayt zeek-nah
Keech-loht kocheynu al ta-ahz-veynu.

שְׁמַע קוֹלֵינוּ, יְיָ אֱלֹהֵינוּ,
חֹסֵד וְרַחֲמִים עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִילָּתֵינוּ.
הַשִּׁיבֵינוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה,
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.
אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,
וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.
אֵל תִּשְׁלִיכֵנוּ לַעֲתַת זִקְנָה
כְּכֹלֹת פְּחָנוּ אֵל תַּעֲזִבֵנוּ.

Together:

We have trespassed, we have dealt treacherously, we have robbed; we have spoken slander. We have acted inappropriately; we have been vindictive. We have been presumptuous; we have lied; we have done violence - by word and by deed.

We have counseled others to do no good. We have provoked, we have oppressed, we have offered disrespect. We have been stubborn; we have corrupted; we have been abusive. ...We have gone astray; we have spoken poorly of friends, and we have led others astray.

For all of these sins, O God of forgiveness, forgive us, pardon us, and grant us atonement.

Please rise.

The Vidui - Recollection of Vows and Shortcomings

We abuse, we betray, we are cruel.
We destroy, we embitter, we falsify.
We gossip, we hate, we insult.
We jeer, we kill, we lie.
We mock, we neglect, we oppress.
We pervert, we quarrel, we rebel.
We steal, we transgress, we are unkind.
We are violent, we are wicked, we are xenophobic.
We yield to fear, we are zealots for bad causes.

*

Together:

*V'al ku-lam,
elo-ha s'lichot;
s'lach lanu, m'chal lanu,
ka-per lanu.*

For all of these sins,
God of Forgiveness,
Forgive us, Pardon us,
Grant us atonement.

וְעַל כּוֹלָם,
אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ,
כַּפֵּר לָנוּ.

We sin against You when we tell lies.

We sin against You when we do not follow through on promises.

We sin against You when we speak badly of others.

We sin against You when we are spiteful or mean.

We sin against You when we say there is no point in doing the "right" thing.

<i>V'al ku-lam,</i>	For all of these sins,	וְעַל כּוֹלָם,
<i>elo-ha s'lichot;</i>	God of Forgiveness,	אֱלֹהֵי סְלִיחוֹת,
<i>s'lach lanu, m'chal lanu,</i>	Forgive us, Pardon us,	סְלַח לָנוּ, מְחַל לָנוּ,
<i>ka-per lanu.</i>	Grant us atonement.	כִּפֹּר לָנוּ.

We sin against You when we are thoughtless.
 We sin against You when we offer others disrespect.
 We sin against You when we are inconsiderate of those we consider "friends."
 We sin against You when we are wasteful.
 We sin against You when we are miserly and uncaring of those less fortunate.

<i>V'al ku-lam,</i>	For all of these sins,	וְעַל כּוֹלָם,
<i>elo-ha s'lichot;</i>	God of Forgiveness,	אֱלֹהֵי סְלִיחוֹת,
<i>s'lach lanu, m'chal lanu,</i>	Forgive us, Pardon us,	סְלַח לָנוּ, מְחַל לָנוּ,
<i>ka-per lanu.</i>	Grant us atonement.	כִּפֹּר לָנוּ.

We sin against You when we ignore the blessings of beauty and harmony.
 We sin against You when we are too easily discouraged.
 We sin against You when we give in to prejudice.
 We sin against You when we ignore the honest, human needs of others.
 We sin against You when we lose focus on the blessings we have received.

<i>V'al ku-lam,</i>	For all of these sins,	וְעַל כּוֹלָם,
<i>elo-ha s'lichot;</i>	God of Forgiveness,	אֱלֹהֵי סְלִיחוֹת,
<i>s'lach lanu, m'chal lanu,</i>	Forgive us, Pardon us,	סְלַח לָנוּ, מְחַל לָנוּ,
<i>ka-per lanu.</i>	Grant us atonement.	כִּפֹּר לָנוּ.

For the sins we have committed knowingly.
 For the sins we have committed unknowingly.
 For the sins we have committed through inaction.
 For the sins we have committed through speech.
 For the sins we have committed in silence.

<i>V'al ku-lam</i>	For all of these sins,	וְעַל כּוֹלָם,
<i>elo-ha s'lichot;</i>	God of Forgiveness,	אֱלֹהֵי סְלִיחוֹת,
<i>s'lach lanu, m'chal lanu,</i>	Forgive us, Pardon us,	סְלַח לָנוּ, מְחַל לָנוּ,

ka-per lanu. Grant us atonement. כָּפַר לָנוּ.
May we and the entire House of Israel be remembered and recorded in the Book of Life, Blessing, and Sustenance and Peace. Praised are you, Lord, Source of Peace.

*

Oseh shalom bim-romav, עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
Hu ya'aseh shalom aleinu, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
V'al kol Yis-ra-el v'imru, amen. וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ, אָמֵן.

May the One who makes peace bring peace to us to Israel and all the world.
And together we say, Amen.

אָבִינוּ מַלְכֵנוּ - Avinu Malkeynu
(chanted together)

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

hear our voice. ... *shma koleynu.*

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

we have erred before You. ... *chatanu lifanecha.*

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
have compassion on us and on our children. ... *chamol aleinu v'al ohla-leynu v'tapeynu.*

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, כִּלְה דָּבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ.
end sickness, war, and hunger ... *aleh dever v'cherev v'ra-av mey-aleinu.*

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, כִּלְה כָל־צָר וּמִשְׁטֵיִן מֵעָלֵינוּ.
end oppression. ... *kaleh kol tzar u-masteen mey-aleinu.*

Avinu Malkeinu, write us אָבִינוּ מַלְכֵנוּ, כָּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
in the Book of Life for good things. ... *kaht-venu be-sefer chayim tovim.*

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.
bring to us a Good Year. ... *chadesh aleinu shanah tovah.*

Avinu Malkeinu, אָבִינוּ מַלְכֵנוּ, מֵלֵא יְדֵינוּ מִבְּרָכוֹתֶיךָ.
fill our hands with blessing. ... *maleh yadenu mee-birchotecha.*

Avinu Malkeinu, chaneinu vi-anay-nu (2x)

אָבִינוּ מַלְכֵנוּ, חָנְנוּ וְעָנְנוּ

Kee ayn banu ma-asim

כִּי אֵין בָּנוּ מַעֲשִׂים,

Aseh eemanu, tzdakah v'chesed (2x)

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

V'hoshee-yaynu.

וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, be gracious and answer us, for we have little merit.

Treat us generously and with kindness, and be our help.

The Torah Service – סדר קר'את התורה

The ark doors are opened

Everyone:

אֵין כָּמוֹךָ בָּאֱלֹהִים, יי, וְאֵין כְּמַעֲשֶׂיךָ.

Mal-chu-techa mal-chut kol olameem,

מַלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים,

U-mem-shal-techa b'chol dor vador.

וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.

(There are none like You, God, among those who are worshipped; there are no accomplishments like Yours. Your context is universal and Your guidance endures for all generations.)

*

Together:

Adonai melech; Adonai malach;

יי מֶלֶךְ, יי מַלְאָךְ,

Adonai yimloch l'olam va-ed.

יי יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai ohz li-amo yitayn,

יי עֹז לְעַמּוֹ יִתֵּן,

Adonai yivarech et amo va-shalom.

יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Av ha-racha-meem,

אָב הַרַחֲמִים,

hei-teeva veer-tzon-cha et tzion

הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן,

Teev-neh chomot yerushalayim.(2x)

תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.

Ki vecha levad ba-tach-noo,

כִּי בְּךָ לְבַד בְּטַחְנוּ,

Melech ayl rohm ve-nisa, adon olamim.

מֶלֶךְ אֵל רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

(O Source of Compassion, bring better days to Zion. Rebuild the meaning of Jerusalem. In You alone do we trust, Inscrutable One, Ruler of all things.)

*

We stand; ark doors are opened

Cantor:

וַיְהִי בְּנִסְעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.

Kooma Adonai, v'yafootzoo oy-vecha

קוֹמָה יי, וַיַּפְצוּ אֵיבֵיךָ,

V'yanoo-soo m'sa-necha mee-panecha.

וַיִּגְּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.

Together:

Ki Mitziyon, Teitzei Torah (2x)

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,

U'd'var Adonai Mee-rushalayim.

וּדְבַר יְיָ מִירוּשָׁלַיִם.

Baruch shenatan Torah, Torah (2x)

בָּרוּךְ שֶׁנָּתַן תּוֹרָה

Li-amo Yisrael, bee-k'dushato.

לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

(From Zion shall go forth the Torah and the word of God from Jerusalem.

Blessed is the One who in love gave the Torah to the people Israel.)

The 13 "Attributes of Meaning", in the 4 lines that follow, are recited 3 times except on Shabbat.

Cantor and Congregation:

Adonai, Adonai, El rachum v'chanun

יְיָ יְיָ אֵל רַחוּם וְחַנוּן

Erech apayim, v'rav chesed v'emet.

אָרַךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת.

Notzer chesed l'alafeem,

נֹצֵר חֶסֶד לְאַלְפִים

Nosei avoh, va-fesha v'chata-a v'nakei.

נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.

Adonai, O God of Compassion, who is gracious, endlessly patient, with much loving-kindness and who is true and shows us lovingkindness, forgiving mis-steps and failures and cleansing us.

*

Rabbi takes Torah from ark.

Cantor and Congregation:

Baruch shenatan Torah, Torah (2x)

בָּרוּךְ שֶׁנָּתַן תּוֹרָה

leh-amo Yisrael, bi-kadushato.

לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Shema Yisrael Adonai Eloheynu Adonai echad.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

Echad eloheynu, gadol adonainu,
kadosh v'nora sh'mo.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ
קָדוֹשׁ וְנוֹרָא שְׁמוֹ :

Cantor:

Gadlu ladonai eetee,

גָּדְלוּ לַיְיָ אֱתֵי.

u-n'rum'mah shemo yachdav.

וְנִרְוּמָמָה שְׁמוֹ יַחְדָּו.

The Torah taken around the Bimah

לָדָּךְ יִי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַיְנָצַח וְהַהוֹד.
כִּי-כֹל בְּשָׁמַיִם וּבָאָרֶץ, לָדָּךְ יִי הַמַּמְלָכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ.

*L'cha Adonai ha-gedulah v'ha-gevurah v'hatiferet v'ha-neitzach v'ha-hod;
ki chol basha-mayim uva-aretz,
l'cha Adonai ha-mamlachah, v'ha-mitnasei l'chol l'rosh.*

The Hagbah and the Gelilah come up

The Hagbah receives Torah and is seated on the right of bimah;
the Gelilah unwraps the Torah that the Hagdah holds.
The Gelilah returns to their seat.

We sit down

Torah Reading for Yom Kippur

Before reading from the Torah, the designated reader (aliyah) reads:

Barchu et Adonai hom-vorach

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ,

Together:

Baruch Adonai hom-vorach l'olam vaed.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Baruch atah Adonai eloheynu melech ha-olam, , בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Asher bachar banu mikol ha-ameem

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

V'-natan lanu, et tora-toh.

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Baruch atah Adonai, notayn ha-Torah.

בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

(Praise the One worthy of praise.

Blessed is the One who is praiseworthy, now and forever.

Blessed are you, Adonai, our God, Ruler of all,

who has recognized us among the nations and given us the Torah.)

Leviticus - Vayikra, 16:2

Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.

Thus only shall Aaron enter the Shrine: with a bull of the herd for a burnt offering.

He shall be dressed in sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban.

They are sacral vestments; he shall bathe his body in water and then put them on.

And from the Israelite community he shall take two he-goats for a sin offering, to make expiation for himself and for his household. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־
אַהֲרֹן אַחִיד וְאֵל־יְבֹא בְכָל־עַת
אֶל־הַקֹּדֶשׁ מִבַּיִת לַפָּרֹכֶת אֶל־
פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרוֹן וְלֹא
יָמוּת כִּי בָעֵנָן יֵרָאֶה עַל־הַכַּפֹּרֶת:
בְּזֹאת יְבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפֶרֶךְ
לְחַטָּאת וְאֵיל לְעֹלָה: בֶּד בָּקָר

כְּתֹנֶת־בַּר קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־
בַר יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בֶּד
יַחְגֹּר וּמְכַנְסֵי־בֶד יִהְיוּ עַל־בְּשָׂרוֹ
וּבְאַבְנֵט בֶּד יַחְגֹּר וּבְמִצְנֶפֶת בֶּד
יִצְנֹד בְּגֵד־יִקְדֹּשׁ הֵם וְרַחֵץ בַּמַּיִם
אֶת־בְּשָׂרוֹ וּלְבָשֵׁם: וּמֵאֵת עֵדֹת
בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי
עֲזִים לְחַטָּאת וְאֵיל אֶחָד לְעֹלָה:
וְהִקְרִיב אַהֲרֹן אֶת־פֶּרֶךְ הַחַטָּאת
אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

Aaron shall take the two he-goats and let them stand before the Lord at the entrance of the Tent of Meeting.
 And he shall place lots upon the two goats, one marked for the Lord and the other marked for Azazel.
 Aaron shall bring forward the goat designated by lot for the Lord, which he is to offer as a sin offering, while the goat designated by lot for Azazel shall be left standing alive before the Lord, to make expiation with it and to send it off to the wilderness for Azazel.
 Aaron shall then offer his bull of sin offering, to make expiation for himself and his household.
 He shall slaughter his bull of sin offering.

וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהֶעָמִיד
 אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל
 מוֹעֵד: וְנָתַן אֶהָרֹן עַל־שְׁנֵי
 הַשְּׂעִירִים גְּרָלוֹת גּוֹרֵל אֶחָד
 לַיהוָה וְגּוֹרֵל אֶחָד לְעֵזָאֵזֵל:
 וְהִקְרִיב אֶהָרֹן אֶת־הַשְּׂעִיר אֲשֶׁר
 עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וְעָשָׂהוּ
 חַטָּאת: וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו
 הַגּוֹרֵל לְעֵזָאֵזֵל יַעֲמַד־חַי לִפְנֵי
 יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ
 לְעֵזָאֵזֵל הַמִּדְבָּרָה: וְהִקְרִיב
 אֶהָרֹן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ
 וְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט
 אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ:

After reading from the Torah, the designated reader (aliyah) reads:

ברוך אתה יי אלהינו מלך העולם, Baruch atah Adonai eloheynu melech ha-olam,

Asher natan lanu torat emet
 Vi-chayay olam nata bi-tocheynu.
 Baruch atah Adonai, notayn ha-Torah.

אשר נתן לנו תורת אמת
 וחי עולם נתע בתוכנו.
 ברוך אתה יי נותן התורה:

*(Blessed are You, Adonai, our God, ruler of all, who gave us the essential Torah,
 planting it in our midst as the sustenance for eternal life.)*

*

Please rise as the Hagbah lifts the Torah.

וזאת התורה אשר שם משה לפני בני ישראל על פי יי ביד משה.
 V'zot hatorah asher sahm Moshe lif'nay b'nai Yisrael al pee Adonai,
 b'yad Moshe.

*(This is the Torah that Moshe brought before Israel at the command of God,
 ...redacted by the hand of Moshe.)*

Be seated.

Prayers of Brokenness and Wholeness

***Together:* Mi she-beirach avoteinu
m'kor ha-b'rakhah l'immoteinu.**

**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-beirach avoteinu
m'kor ha-b'rakhah l'immoteinu.***

**Bless those in need of healing
with *r'fuah sh'leimah*:**

**a renewal of body,
a renewal of spirit,**

and let us say: Amen

--Debbie Friedman

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless all who are ill and remove from them any sickness; send complete healing, both in body and spirit; and send blessing and good fortune to all their struggles and the works of their hands and hearts and let us say, Amen.

A Prayer for Caregivers

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebekeah, Rachel, and Leah, bless all who engage in acts of healing and all who visit the sick. May the Holy One justly reward them and bless them with wisdom and understanding, openness and strength, as they lovingly engage in such tasks. May their efforts provide comfort and healing, and let us say, Amen.

A prayer for Ourselves

God, as I contemplate the next year, help me to see my shortcomings, my insufficiencies, the ways in which I injure others, especially those nearest and dearest to me. Grow in me compassion, and I am capable of it, empathy for the life experience of others, especially those I care for and those who care for me. O Lord, my time in life is short. Help me to find much meaning and to share it! ...And keep from subtracting from the truths and personal meaning that others find. May our days honor those who came before us, honor those we love and the promise of those who come after. Thank you God for your gift of life and meaning. Amen.

A Prayer for the State of Israel

Avinu she-ba-shamayim, Our Guardian in heaven, God of the People Israel, bless this small country. Shield it with Your wisdom; spread over the land a promise of security and peace. Guide its leaders and advisors with Your light and truth. Strengthen the defenders of this land and help Israel and all its citizens find lasting joy, peace, and prosperity. And let us say, *Amen*.

Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessings upon this land, upon its leader, its judges, officers, and officials, who are devoted in good faith to the needs of the public. Instruct them with the laws of Your Torah and help them understand Your rules of justice, so that peace and security, happiness and freedom, will never depart from our land.

We pray, Adonai, God, whose spirit is in all creatures, awaken that spirit within all the inhabitants of our land. Uproot from their hearts hatred and malice, jealousy and strife. Plant among those of different nationalities and faiths who dwell in our nation, love and companionship, peace and friendship. May it therefore be Your will that our land be a blessing to all those who dwell on earth and cause them to dwell in friendship and with freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more"; "For all of them, from the least of them to the greatest, shall know Me." And let us say: *Amen*.

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Eili Eili

Ei-li, Ei-li she-lo yi-ga-meir le-olam; ha-chol ve-ha-yam,	O Lord, my God I pray that these things never end; The sand and the sea,
Rish-ruoosh shel ha-mayim, be-rak ha-sha-mayim, tfi-lat ha-a-dam.	The rush of the waters, The crash of the heavens, The prayer of my heart.
Ha-chol ve-ha-yam, rish-roosh shel- ha-mayim, be-rak ha-sha-mayim, tfi-lat ha-a-dam.	The sand and the sea, The rush of the waters, The crash of the heavens, The prayer of my heart.

Cantor:

ׁׁ מָה־אָדָם וַתִּדְעֶהוּ. בְּר־אֲנוּשׁ וַתִּחְשְׁבֶהוּ:
אָדָם לַהֲבֵל דָּמָה. יָמָיו כְּצֵל עוֹבֵר:
בְּבִקְרָה יִצִּיץ וְחִלָּף, לְעֶרֶב יִמּוּלֵל וַיִּבֶשׁ.
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע. וְנִבְא לְבַב חֲכָמָה:

Responsively:

There is a time for everything;
There is a time for all things under the sun;
A time to be born and a time to die
A time to laugh and a time to cry
A time to dance and a time to mourn
A time to seek and a time to lose
A time to forget and a time to remember.

On this day, in this warm and caring gathering, we remember those who gave us life.

This day we remember those who enriched our life with love and with beauty, with kindness and compassion, with thoughtfulness and understanding.

This day we renew the bonds that connect us with those who have passed away.

As we reflect upon those whose memory moves us this day, we seek a supportive presence, and the strength and insight born of faith.

ׁׁ מָה־אָדָם ׁׁ *What are human beings? The verses in this passage come from Psalms 144:3-4, 90:6 and 90:12. ...Our consciousness, our scientience, our beginning are a gift for which we are very grateful. And perhaps today, the veil between earthly existence and the inevitable becomes more transparent as we reflect on those whom we have lost.*

Responsively:

Tender as a father with children, God is understanding of each one of us:
*knowing how we are fashioned,
remembering that we are but dust.*

The days of men and women are as grass; We flourish as flowers in a field.
*The wind passes over us and we are gone
and no one can recognize where we grew.*

But God's compassion for those who search and reflect
God's righteousness to children's children remains, age after age, unchanging.
*Three score and ten our years may number,
four score if granted the vigor.*

Laden with challenge and difficulty, Life quickly passes, it flies away.
*Teach us to well-use all of our days, O God,
That we may attain hearts filled with wisdom.*

שְׁוִיתִי יְיָ לְנֶגְדֵי תְמִיד, כִּי מִימֵינִי בֶל-אָמוּט.
לְכוּן שְׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אֶף בְּשָׂרֵי יְשָׁכֵן לְבַטָּח

When I move away from the Source of Meaning, my life is as death.
But when I remain near to You, even in death there is renewed life.
You embrace the souls of the living and the dead.

The earth inherits that which passes on.
*But only the dust returns to dust;
The soul embodies eternity.*

God has compassion for us.
*Planting within us the ability to create meaning;
Granting us the ability to apprehend the grand mystery.*

God redeems us from meaninglessness.
During our days on earth, we discover choice.

We can cherish hopes, embrace values and perform deeds
that even death cannot destroy.
*May we be compassionate in deed and in thought,
in memory of those we love who walk the earth no longer.*

May we share our riches of spirit and substance with others.
May we care for others and offer reconciliation so that we are remembered as
blessings.

So, too, this day, we recall and lovingly remember those dear ones who have preceded us, whose lives endure for us as blessings.

Our generations connect in tangible ways,
as children now remember their parents,
as husbands and wives now remember their departed spouses,
as parents now remember their departed children.

Memory carries us back to life with them all as we now remember our brothers and sisters, grandparents, aunts and uncles, cousins and friends who have passed on.

The deaths of dear ones, whom we now choose to remember, ripped apart our lives. Nonetheless, we are grateful for their lives and we are now strengthened by the blessings they left us and the blessing of precious memories that comfort and sustain us as we recall them this day.

Read silently the appropriate passages among those which follow.

Personal meditations may also be added.

We rise

In memory of a father

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָבִי מוֹרֵי שְׁהֲלָךְ לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה
בְּצִרוֹר הַחַיִּים. וְתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת-פְּנֵיךְ, נְעֻמוֹת בְּיַמֵּינְךָ
נְצַח. אָמֵן:

May God remember the soul of my father who has gone to his eternal home. In loving testimony to his life, I pledge that I will carry on ideals and values that were important to him. Through such deeds, and through reflection and memory, is his soul bound up in the bundle of life and in the care of God. May I prove myself worthy of the gift of life and so many other things with which he blessed me. May these moments of reflection link me closely to his memory and to my family. As a good and righteous one, may he rest eternally in peace. Amen.

In memory of a mother

יִזְכֹּר אֱלֹהִים נְשִׁמַת אִמִּי מוֹרְתִי שְׁהֲלָכָה לְעוֹלָמָהּ. אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה
בְּצִרוֹר הַחַיִּים. וְתְהִי מְנוּחָתָהּ כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת-פְּנֵיךְ. נְעֻמוֹת
בְּיַמֵּינְךָ נְצַח. אָמֵן:

May God remember the soul of my dear mother who has gone to her eternal home. In loving testimony to her life, I pledge that I will carry on ideals and values that were important to her. Through such deeds, and through reflection and memory, is her soul bound up in the bundle of life and in the care of God. May I prove myself worthy of the gift of life and so many other things with which she blessed me. May

these moments of reflection link me closely to her memory and to my family. As a good and righteous one, may she rest eternally in peace. Amen.

In memory of a husband

יִזְכֹּר אֱלֹהִים נְשִׁמַת בְּעַלְי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה צְרוּר
הַחַיִּים. וְתִהְי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׁמֹחוֹת אֶת־פְּנֵיךְ. נְעֻמוֹת בְּיָמֶיךָ נְצַח.
אָמֵן :

May God remember the soul of my husband who has gone to his eternal home. In loving testimony to his life, I pledge that I will carry on ideals and values that were important to him. Through such deeds, and through reflection and memory, is his soul bound up in the bundle of life and in the care of God. Love can be stronger than death and ...forever. The memory of our days together and love ultimately leads me from loneliness to recollections of all that we shared, ...and those things *still* endure. As a good and righteous one, may he rest eternally in peace. Amen.

In memory of a wife

יִזְכֹּר אֱלֹהִים נְשִׁמַת אִשְׁתִּי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה תְּהִי נִפְשָׁה צְרוּרָה
בְּצִרוּר הַחַיִּים. וְתִהְי מְנוּחָתָה כְּבוֹד. שְׁבַע שְׁמֹחוֹת אֶת־פְּנֵיךְ. נְעֻמוֹת
בְּיָמֶיךָ נְצַח. אָמֵן :

May God remember the soul of my wife who has gone to her eternal home. In loving testimony to her life, I pledge that I will carry on ideals and values that were important to her. Through such deeds, and through reflection and memory, is her soul bound up in the bundle of life and in the care of God. "Many women have done superbly, but you surpass them all." Love can be stronger than death and ...forever. The memory of our days together and love ultimately leads me from loneliness to recollections of all that we shared, ...and those things *still* endure. As a good and righteous one, may she rest eternally in peace. Amen.

In memory of a son

יִזְכֹּר אֱלֹהִים נְשִׁמַת בְּנֵי הָאָהוּב מִחֵמֶר עֵינַי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים. וְתִהְי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׁמֹחוֹת אֶת־פְּנֵיךְ.
נְעֻמוֹת בְּיָמֶיךָ נְצַח. אָמֵן :

May God remember the soul of my beloved son who has gone to his eternal home. In loving testimony to his life, I pledge that I will carry on ideals and values that were important to him. Through such deeds, and through reflection and memory, is his soul bound up in the bundle of life and in the care of God. I am grateful for the sweetness of his life and for the good that he shared with me. May these moments of reflection link me closely to his memory. As a good and righteous one, may he rest eternally in peace. Amen.

In memory of a daughter

יִזְכֹּר אֱלֹהִים נְשִׁמַת בְּתִי הָאֲהוּבָה מִחֵמֶר עֵינֵי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה
תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָה כְּבוֹד. שְׁבַע שְׂמֹחוֹת
אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved daughter who has gone to her eternal home. In loving testimony to her life, I pledge that I will carry on ideals and values that were important to her. Through such deeds, and through reflection and memory, is her soul bound up in the bundle of life and in the care of God. I am grateful for the sweetness of her life and for the good that she shared with me. May these moments of reflection link me closely to her memory. As a good and righteous one, may she rest eternally in peace. Amen.

In memory of other relatives and friends

יִזְכֹּר אֱלֹהִים נְשִׁמַת קְרוּבֵי וַיְדִידֵי שְׁהֶלְכוּ לְעוֹלָמָם. אָנָּה תְּהִינָה
נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֹחוֹת
אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of _____ and of all relatives and friends who have gone to their eternal home. In loving testimony to their lives, I pledge that I will carry on ideals and values that were important to them. Through such deeds, and through reflection and memory, are their souls bound up in the bundle of life and in the care of God. I am grateful for their companionship and for the good that they shared with me. May these moments of reflection link me closely to their memories. As good and righteous ones, may they rest eternally in peace. Amen.

In memory of martyrs

יִזְכֹּר אֱלֹהִים נְשִׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שְׁמָסְרוּ אֶת־נַפְשָׁם עַל־קְדוּשַׁת
הַשֵּׁם. עַל־קִיּוֹם הָעַם. וְעַל־גְּאֻלַּת הָאָרֶץ. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם
וּמְסִירוֹתָם. וְתִהְיֶינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׂמֹחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the souls of our brothers and sisters who are martyrs of our people, who gave their lives in for their beliefs and values. In loving testimony to their lives, I pledge that I will live with a measure of idealism in an all too imperfect world. May their bravery and dedication be reflected in our lives. May their souls be bound up in the bundle of life and in the care of God. And may they rest eternally in peace. Amen.

When you are finished with your prayers, you may be seated.

We lovingly recall all of those who have passed away since we gathered here or in another synagogue on last Yom Kippur. They have special places in our hearts. We pray this day that all who have sustained the loss of loved ones in the year gone by be granted comfort and strength.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help all of us to perpetuate the worthy values in the lives of those no longer with us, whose names we recall:

May their memories endure as blessings. And let us say, Amen.

IN MEMORY OF OUR DEAR ONES WHO HAVE PASSED AWAY:

Please rise

אֵל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמָּצֵא מְנוּחָה נְכוֹנָה תַּחַת
כְּנָפֵי הַשְּׂכִינָה בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ
מְזַהְרִים אֶת-נַשְׁמוֹת כָּל-אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָה שֶׁהִלְכוּ
לְעוֹלָמָם. אָנָּה בַּעַל הַרַחֲמִים תִּסְתַּיֶּרם בְּסִתְּךָ כְּנִפְיָךְ לְעוֹלָמִים.
וְתִצְרֹר וְיִצְרָר הַחַיִּים אֶת-נַשְׁמוֹתֵיהֶם יְיָ הוּא נִחְלָתָם, וְיִנּוּחוּ
בְּשָׁלוֹם עַל-מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן:

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the holy and pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing and may they rest in paradise.

Master of mercy, may they find eternal shelter beneath your sheltering wings, and may their memory endure as inspiration for deed of compassion and kindness and righteousness in our lives. May their souls thus be bound up in the bound up in the bundle of life and in the care of God. May they rest in peace. And let us say: Amen.

THE TWENTY-THIRD PSALM

מִזְמוֹר לְדָוִד :
יְיָ רֹעִי לֹא אֶחְסָר :

The Lord is my shepherd, I shall not want.

בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי.

God offers me repose in green meadows,

עַל-מֵי מְנַחוֹת יְנַהֲלֵנִי: נַפְשִׁי יִשׁוּבֵב.

...Leading me beside the still waters to revive my spirit.

יְנַחֵנִי בְּמַעְגְלֵי-צְדָק לְמַעַן שְׁמוֹ:

...Guiding me on the right path, for the sake of God's name.

גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת. לֹא-אִירָא רָע כִּי-אֶתָּה עִמָּדִי.

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

I fear no harm, for You are with me.

שֵׁבֶטְךָ וּמִשְׁעַנְתְּךָ הִפְּמָה יְנַחֲסֵנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֶגֶד צָרָרִי.

You prepare a banquet for me in the presence of my foes.

דִּשְׁנַתָּ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רִוְיָה:

You anoint my head; my cup overflows.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי.

Surely goodness and kindness shall follow me all of my days.

וְשִׁבְתִּי בְּבַיִת-יְיָ לְאָרְךָ יָמִים:

And I shall dwell in the House of the Lord forever.

*

Mourner's Kaddish - English translation

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's intention for good soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And let us say: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of

gratitude or consolation ever spoken in the world. And let us say: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel And let us say: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And let us say: *Amen*.

Transliteration

Yit-gadal ve-yit-kadash shmei raba.
B'alma divra khir'utei
ve-yamlikh mal-khutei
be-chayei-khon uve'yomei-khon
uve-chayei di-khol beit yisrael
ba-agala u-vizman kariv v'imru amen.

Ye-hei shmei raba meva-rakh
l'alam ul'almei 'almaya.

Aramaic text

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ.
וְיִמְלִיךָ מַלְכוּתֵיהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמַּן קָרִיב וְאָמְרוּ. אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא

Yitbarakh ve-yish-tabach
ve-yitpa'ar ve-yitromam ve-yitnasei
ve-yit-hadar ve-yit'aleh ve-yit halal
shmei di-kudsha brikh hu,
l'eila l'eila mikol bir-khata ve-shirata
tush-be-chata ve-nechemata
da-amiran b'alma, v'imru amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקוּדְשָׁא. בְּרִיךְ הוּא.
לְעֵלְמָא לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁרְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ. אָמֵן.

Ye-hei shlama raba min shmaya
ve-chayim aleinu v'al kol yisrael
v'imru amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ. אָמֵן

Oseh shalom bimromav
hu ya'aseh shalom aleinu
v'al kol yisrael v'imru amen.

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן.

End of the Yizkor Service ... We may sit.

Returning the Torah to the Ark

The ark doors are opened and we rise

Cantor:

יְהַלְלוּ אֶת-שֵׁם יי, כִּי-נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

Ho-doh al-eretz v'shamayim va-ya-rem

ke-ren l'amo, t'hee-la l'chol chasee-dav,

li-v'nay yisrael am k'rovo, ha-l' lu-yah, ha-l' lu-yah.

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם, וַיְרֹם

קָרוֹן לְעַמּוֹ, תְּהַלֵּלָה לְכָל-חֲסִידָיו

לְבְנֵי יִשְׂרָאֵל עִם קְרֹבּוֹ, הַלְלוּיָהּ.

Torah is placed into the ark

Together:

Aytz chayim hee, l'macha-zikeem bah

v'tom-cheha m'ooshar.

D'racheha darchei no-ahm

v'chol n'teevotaha shalom.

Hashee-venu Adonai,

aylecha v'nashuvah, chadesh,

chadesh yameinu k'kedem. Amen.

עֲצֵחַיִּים הִיא. לְמַחְזִיקִים בָּהּ,

וְתַמְכִּיָּה מְאֹשֶׁר.

דְּרָכֶיהָ דְרָכֵי-נֵעַם,

וְכָל-נִתְיַבְתֶּיהָ שָׁלוֹם.

הַשִּׁיבֵנוּ יי

אֵלֶיךָ וְנִשְׁוֶבָה, חֲדָשׁ

חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Ark doors are closed; we may be seated.

Translation

Precious teaching do I give you: Never forsake My Torah.

It is a tree of life for them who hold it fast and all who uphold it are blessed.

Its ways are ways of pleasantness, and all its paths are peace.

Help us turn to You, and we shall return.

Renew our days as in days of old.

Un'taneh Tokef

Cantor:

וְנִתְּנָה תְּקוּף קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם.
וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסֹאֲךָ וְתִשָּׁב עָלָיו בְּאַמֶּת.

Rabbi:

We recognize the strength and meaning of this New Year Day. On this day especially, we feel the unfathomable context that frames our lives. Compassion for others and honest relationship to others are the currency of real meaning in this

world. With naked honesty You review how we have chosen, discerning motive, recording and sealing and counting and measuring, ...remembering all we have forgotten. As You open the Book of Remembrance, it speaks for itself, for each of us has signed it with our deeds.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דַּקָּה יִשָּׁמַע. וּמִלְאָכִים יִחַפְּזוּן,
וְחֵיל וְרַעְדָּה יֵאֱחָזוּן. וַיֹּאמְרוּ הֲנֵה יוֹם הַדִּין, לְפָקֵד עַל צָבָא מְרוֹם בְּדִין,
כִּי לֹא יִזְכּוּ בְּעֵינֵיךָ בְּדִין. וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן:
כְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֵבִיר צֹאנוּ תַּחַת שְׁבָטוֹ, כִּן תַּעֲבִיר וְתִסְפָּר וְתִמְנָה
וְתִפְקֹד נֶפֶשׁ כָּל־חַי, וְתִחַתֵּךְ קִצְבָּה לְכָל־בְּרִיָּה וְתִכְתֹּב אֶת־גִּזְרֵי דִינָם.

The great shofar is sounded. A still, small voice is heard. This day even angels are in awe as they proclaim that the day of Yom Kippur will soon be upon us. On these days, all of humanity passes in review. Our choices set the stage for our future as You determine the life and of every creature and set the course of our destiny.

Together:

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוֹר יִחַתְמוּן.
Be-Rosh Ha-shanah yika-teivun. U-v'Yom T'zom Kippur yei-cha-teimun.

On Rosh Hashanah it is written and on Yom Kippur it is sealed.

How many lives shall leave this world and how many shall be born into it,
Who shall live with profound experience and who with very little,
Who shall live long lives and who shall be cut short,
Who shall perish by fire and who by water,
Who by sword and who by beast,
Who by hunger and who by thirst, who by earthquake and who by plague,
Who by strangling and who by stoning,
Who shall rest and who shall wander,
Who shall be at peace and who shall be tormented,
Who shall have little and who much,
Who shall find trouble and who success.

Cantor:

וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה מֵעֵבִירִין אֶת־רַע הַגִּזְרָה.

Together:

In re-evaluating the paths we have chosen, reflection, prayer and helping others changes consequences.

Adapted from Martin Buber's *Ten Rungs: Hasidic Sayings*:

20th Reader:

If a human being does not self-assess, all others will complete the task, as messengers of God.

21st Reader:

The one who seeks to discover the inner light will let go of fear. The seeker must learn to self-judge their actions and intentions. The seeker must discover a path that harms no others and unburden heaven from the weight of judgment.

22nd Reader:

...And the one who has a heart is not concerned with space and place and worries, rather in this individual is the substance of the world. The Ultimate Mystery is held, almost understood, in one's heart, as we read in the psalm: "God is the substance of my heart."

My Prayer

23rd Reader: My prayer—I don't know where to offer it, ...but I offer it.

24th Reader: My prayer—I don't know how to say it, ...but I say it.

25th Reader: My prayer—It catches in my throat, ...still I offer it.

26th Reader: My prayer—I find it somewhere, despite anger, ...and I say it.

27th Reader: My prayer—It is so insufficient, but I utter it.

28th Reader: My prayer—It never stopped the slaying of many innocents, yet I still say it.

29th Reader: My prayer—It expresses my hopes and dreams for a more loving world.

30th Reader: My prayer—Does anyone hear me? ...I cannot know;
...but I *believe* that together we do make a difference.

Adapted from a poem by H. Leivick

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The dark thought, the shame, the malice,
Meet them at the door laughing and invite them in
Be grateful for whoever comes,
Because each has been sent as a guide from beyond.

--Rumi, excerpted from "The Guest House"

Reader's Kaddish:

<i>Yit-gadal ve-yit-kadash shmei raba,</i>	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵי רַבָּא,
<i>B'alma divra chirutei ve-yamlich malchutei,</i>	בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ,
<i>be-chayei-chon u-ve'yomei-chom</i>	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
<i>u-vechayei d'chal beit yis-ra-el</i>	וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
<i>Ba-a-gala uveezman ka-reev, vu-imru Amen.</i>	בְּעֵגְלָא וּבְזַמַּן קָרִיב, וְאִמְרוּ אָמֵן.
<i>Ye-hay shmay raba m'varach,</i>	יְהִי שְׁמֵי רַבָּא מְבָרַךְ
<i>l'alam ul'almei almaya.</i>	לְעָלַם וּלְעַלְמֵי עֲלַמְיָא.
<i>Yit-barach v'yishtabach v'yitpa-ar v'yitromam</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
<i>v'yitnasei V'yit-hadar v'yit-aleh v'yit-halal</i>	וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
<i>shmei d'kudeshah, b'reech hoo.</i>	שְׁמֵי דְקוּדְשָׁא, בְּרִיךְ הוּא.
<i>L' ayla, l' ayla mee-kol birchatah v'shirata</i>	לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירָתָא
<i>Toosh b'chata v'nechemata da'amiran b'alma</i>	תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא
<i>V' imru, Amen.</i>	וְאִמְרוּ. אָמֵן.
<i>Tit-kabel tz'lot-hon u-va-oot-hon d'chol yisrael</i>	תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל
<i>Kadam avoo-hon dee veeshmaya v'imru Amen.</i>	קַדָּם אָבוּהוֹן דִּי בְשַׁמְיָא, וְאִמְרוּ אָמֵן.
<i>Y'hay shlama raba meen sh'maya,</i>	יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא
<i>V'chayim aleinu v'al kol yisrael, v'imru Amen.</i>	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.
<i>Oseh shalom bim-romav, hoo ya'aseh shalom aleinu,</i>	עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
<i>V'al kol yisrael, v'imru Amen.</i>	וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ. אָמֵן.

The ark doors are opened and we rise.

Cantor and Congregation:

Aleinu

*Aleinu lisha-bey-ach la-a-don ha-kol,
la-tayt gedulah li-yotzer beraysheet.
Sheh-lo asanoo k'go-yay ha-a-ra-tzot,
v'lo samanoo k'meesh-puchot ha-adama.
Sheh-lo som chel-key-noo ka-hem,
v'go ra-laynoo k'chol ha moh-nam.*

*Va-anachnoo ko-reem
oo-meeshta-cha-veem oo-modeem
Leef-nay melech malchei ham-lachim
ha-kadosh baruch hoo.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹא שָׂם חֶלְקֵנוּ כֵּהֶם
וְגוֹרְלֵנוּ כְּכֹל הַמוֹנִים:
וְאִנְחָנוּ כְּרַעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor given us an ordinary destiny.

And so we bow, acknowledging the source of all, the Holy One, who is praised, the One who orders the heavens and allows the earth to form, whose abode is within us and beyond us. As it is written in the Torah, "Know and take to heart, that Adonai is God in the universe and earth; there is no other."

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מִלְּפָנֵינוּ אָפֶס לוֹלֵתוֹ, כְּכַתּוּב־תּוֹרָתוֹ.
וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָךְ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ
מִתַּחַת, אֵין עוֹד.

*V'ne-emar, v'hayah Adonai
l'melech al kol ha-aretz,
ba-yom ha-hoo
yih-yeh Adonai echad, oo-sh'mo echad. Amen*

וְנֵאמַר. וְהָיָה יי
לְמֶלֶךְ עַל כָּל-הָאָרֶץ,
בַּיּוֹם הַהוּא
יְהִי יי אֶחָד וּשְׁמוֹ אֶחָד.

...And it shall come to pass that the Source of life and meaning shall be acknowledged. On that day, Adonai shall be One and God's name One.

When the ark doors are closed, we may be seated.

At this time we remember those who have passed on. These include friends and relatives, dear ones of every sort, and those for whom there is no one to remember them, our righteous ones of old, and those of lesser renown. If you are so moved, you may rise at this time and recite the Mourner's Kaddish below.

Mourner's Kaddish

Transliteration

Yit-gadal ve-yit-kadash shmei raba, b'alma divra khir'utei v'yamlikh mal-khutei be-chayei-khon uve'yomei-khon uve-chayei di-khol beit yisrael ba-agala u-vizman kariv v'imru amen.

Ye-hei shmei raba meva-rakh l'alam ul'almei 'almaya.

Yitbarakh ve-yish-tabach ve-yitpa'ar ve-yitromam ve-yitnasei ve-yit-hadar ve-yit'aleh ve-yit halal shmei di-kudsha, brikh hu. L'eila l'eila mikol bir-khata ve-shirata tush-be-chata ve-nechemata da-amiran b'alma, v'imru amen.

Ye-hei shlama raba min shmaya ve-chayim aleinu v'al kol yisrael v'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol yisrael v'imru amen.

Aramaic text

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ מְלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזָמַן קָרִיב וְאָמְרוּ.
אָמֵן:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁרְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאָמְרוּ בְּעֵלְמָא וְאָמְרוּ. אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ.
אָמֵן:

We may be seated.

Closing song.

Benediction

End of Morning Service