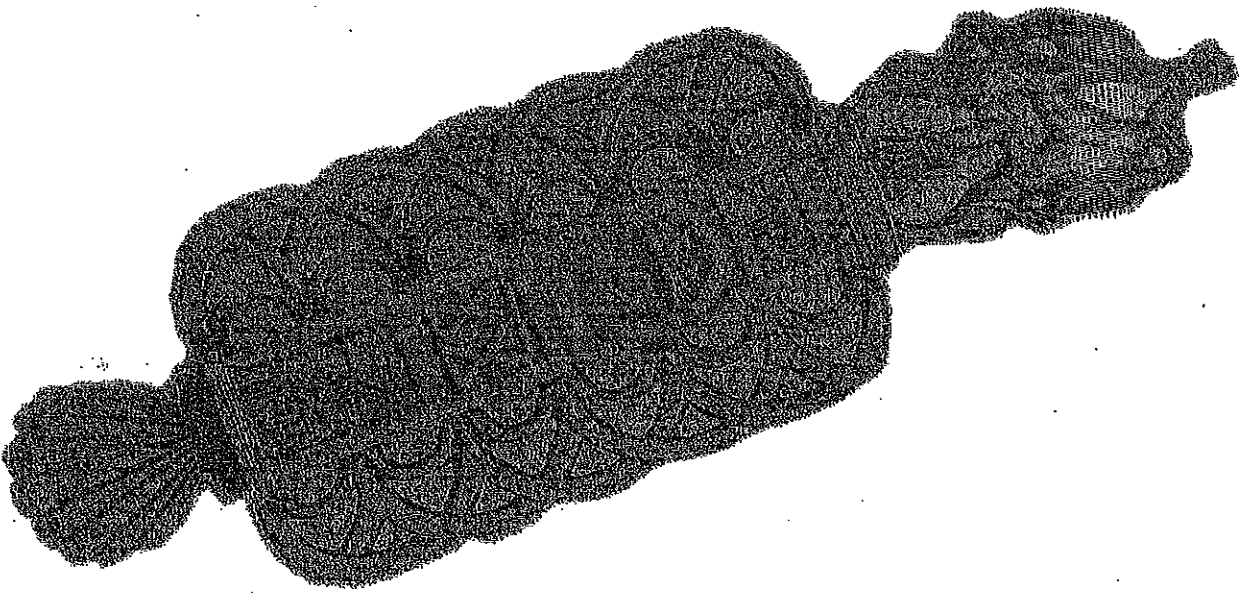


Yom Kippur

Evening Service

Kehilat Chaverim



*Cover artwork is a fifteenth
century Italian mezzuzah depicting
the Work of Creation.
It is reminiscent of Jacob's Ladder
and the teaching of the four Worlds
as envisioned in the Kabbalah.*

Hila Yanai

CANDLE LIGHTING

As the sacred night of Yom Kippur begins, may the sight of these candles kindle within us a spirit of devotion and repentance.

May we forgive one another as we seek divine forgiveness, drawing closer to one another in love, and drawing closer to God's law of righteousness and truth.

Please recite together:

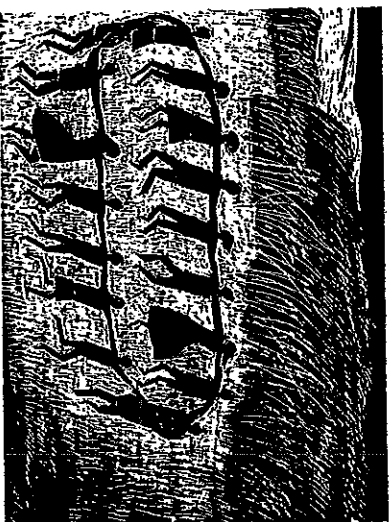
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם,
אַשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוֵּנוּ
לְהַלְלֶיךָ גֵּר שֶׁל
לְשִׁבְתְּךָ וְשֶׁל יוֹם הַכִּפּוּרִים

*Baruch ata Adonai, Eloheynu melech ha-olam,
Asher kid-shanu b'mitz-votav, v'tziyanu
L'hadlik neyr shel [Shabbat ve] yom ha-kipurim.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם,
שֶׁהֲחַיֵּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְיָמֵךְ הַזֶּה.

*Baruch ata Adonai, Eloheynu melech ha-olam,
She-heh-cheh-yanu, v'kiy'manu, v'higi-anu
La-z'man ha-zeh.*

You are bless-ed, God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and commanded us to kindle the [Sabbath and] Yom Kippur lights.



You are bless-ed, God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

PSALM 32

A PSALM OF DAVID - A POEM OF CONTEMPLATION

Please read responsibly:

Happy is the one whose wrong has been forgiven,
whose transgression has been pardoned!

Happy is the one whose error is no longer reckoned by the God of Mercy,
and no treachery remains within that person's soul.

While I was silent, I wore out my bones with anguished groaning all day long; yes,
day and night Your hand was heavy upon me.

My strength was ravaged as in summer drought.

How difficult it was!

But then I made my errors known to you, and did not conceal my wrongful acts.

I said: "I shall confess to you, exalted God, all my injustices, Forgiving One."

And you forgave my wrongs, and cleared my sins.

How glad I was!

Because of this, all those who love You pray to You, whenever sin is found,
so that a flood of great torrential waters will not overwhelm them.

You are my shelter, You protect me from distress; You surround me with the joys
of Your deliverance.

How fortunate I am!

Mary Williams

ATONEMENT DAY

Bless all who enter this sanctuary in search and in need, all who bring to this place the offering of their hearts. May our worship here lead us to fulfill our words and our hopes with acts of kindness, peace, and love.

Our tradition says that God created us through one human being to teach us that whoever destroys a single human soul has destroyed an entire world.

And who ever sustains a single human soul has sustained an entire world.

And a single human being was created for the sake of peace, that none might say: My lineage is greater than yours.

We call heaven and earth to witness: Gentile or Jew, man or woman, manservant or maidservant -- all according to our deeds does the spirit of God rest upon us.



Once more Atonement Day has come.
All pretense gone, naked heart revealed to the hiding self, we stand on holy ground between the day that was and the one that must be.

We tremble.

At what did we aim?

How did we stumble?

What did we take? What did we give?

To what were we blind?

Last year's confession came easily to the lips.

Will this year's come from deeper than the skin?

Say then: Why are our paths strewn with promises like fallen leaves?

Say then: When shall our lust be for wisdom?

Say now: Love and truth shall meet;

Justice and peace shall embrace.

O Hope of all people:

In our weakness, give us strength.

In our blindness, be our guide.

When we falter, hold our hands.

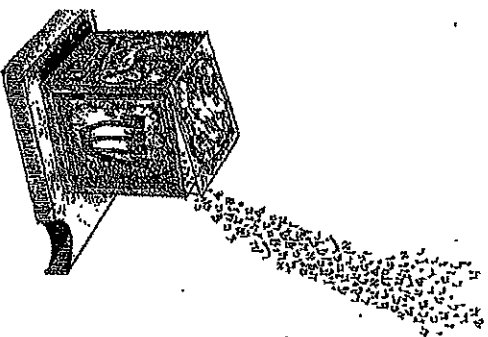
Make consistent our impulse for good:

Let us know the joy of walking in Your ways.

Kol Nidre Service

Whisper a word.
Watch it carefully.
See where it goes
And what it does.

Some words run quickly.
Some stumble and fall.
Some are like soft silk,
Others, rough, sharp-edged.
Some works bring smiles,
Others, tears.



More important
Than anything we do
Are the words we speak,
The promises we make
To ourselves and to others.

Be careful, the *Kol Nidre* tells us,
Be careful of the words we speak,
And the promises we make.
Watch them carefully.
See where they go
And what they do.

At this Yom Kippur, we seek to deal kindly but honestly with ourselves, to take care that our commitment to ideals does not entail the destruction of our own souls or our own worlds. We freely admit our failings and create our atonements. No excuse, no escape, just honestly seeing the truth, that we might correct our path and set off once more toward the good each of us seeks.

Faith Fuest

Please read together:

In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our people and our heritage, we pray as one on this Night of Repentance.

Please rise

כָּל נַדְרֵי וְאַסְרֵי וְחַמְסֵי וְקוֹנְמֵי וְכַנּוּיֵי,
 וְקוֹנְמֵי וְשִׁבְעוֹת,
 וְדַרְדְּרֵי וְדִשְׁתֵּי הַצֵּנָה,
 וְדִשְׁתֵּי הַצֵּנָה וְדִשְׁתֵּי הַצֵּנָה,
 מִיָּוֶם כְּפָרִים זָדָה
 עַד יוֹם כְּפָרִים הַבָּה עֲלֵינוּ לְטוֹבָה,
 בְּלִדְרוֹן אֲחֻזָּה בְּהוֹן. בְּלִדְרוֹן
 יְרוֹן שְׂרָף, שְׂבִיקֵיךְ שְׂבִיתֵיךְ,
 בְּטֵלֵיךְ וּמְבִטְלֵיךְ, לֹא שָׁרִירֵיךְ וְלֹא
 מְצִיֵיךְ. נִדְרֵי לֹא נִדְרֵי, וְאַסְרֵי לֹא אֲסָרֵי,
 וְשִׁבְעוֹת לֹא שְׁבִעוֹת.

Kol midrei ve-esarei vacharemei
 Vekommai vechinuyei vekinusei ushevuot,
 Dirarna ude-ishtevana ude-achrinna
 Veda-asarna al nafshtarna,
 Miyom kipurim zeh ad yom kipurim haba aleinu letova,
 Kulehon icharatna vehon,
 Kulehon yehon sheran,
 Shevikin shevotin,
 Betelin umevutalin,
 La sharirin vela kagamin.
 Nidrana al nidrei, ve-esareina la esarei,
 Ushevu-atana la shevuot.

Cont →

Please be seated and read together:

Let all our vows and oaths, all the promises we make and the obligations we incur between this Yom Kippur and the next, be null and void should we, after honest effort, find ourselves unable to fulfill them. Then may we be absolved of them.

Knowingly or not, the whole community of Israel and all who live among them have sinned; let them be forgiven.

And the Lord said: I have pardoned in response to your plea.

Please recite together:

פְּרוּחַ אַתָּה יי אֱלֹהֵינוּ מִלֵּךְ הַעֲוֹנוֹת,
שֶׁהָיִינוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְאֵזֶר הַתְּהִיָּה.

Ba-ruch a-ta, A-do-mai

E-lo-hei-nu, me-lech ha-o-lam,

She-he-che-ya-nu ve-ki-ye-ma-nu

Ve-hi-gi-a-nu la-ze-man ha-zeh.

Blessed is the eternal source of life, that sustains us and enables us to reach this season.

Reader

For transgressions against God, the Day of Atonement atones, but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

There is a beautiful Jewish custom of asking pardon and forgiveness before going to prayer from all whom one has offended in the past year. Only then, it is said, is a Jew ready to ask forgiveness of God.

Please read together:

I hereby forgive all who have hurt me, all who have wronged me, whether deliberately or inadvertently, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I acted deliberately or inadvertently, whether by word or by deed.

Shema Service

Please rise and chant together:

פְּרַחְנוּ אֱתֵי הַמַּבְרָחַי
פְּרַחְנוּ אֱתֵי הַמַּבְרָחַי לְעוֹלָם וָעֶד

Bar-re-chu et A-do-nai ha-me-vo-rach!

Ba-ruch A-do-nai ha-me-vo-rach

le-o-lam va-ed!

Blessed is the Eternal to whom our praise is due!
Blessed is the Eternal to whom our praise is due, now
and for ever!

Please remain standing

Lord of darkness and dawn,
the God who opens the gates of mercy,
who gives light to all who await forgiveness,
be with us on this Atonement Day.

Creator of times and seasons, be with us this day.

Source of hope and joy, be with us this day.

God of the loving heart, be with us this day.

Ahavat Olam

We are loved. From our earliest days, we are helped
and guided to find the path of justice, mercy, and
humility that is the Torah's teaching. When we quiet
our minds and still our hearts, when we cease the
nervous doing that so often passes for purposeful
living, we sense the whisper of wisdom that echoes
within us.

לְשִׁמְעֵי יִשְׂרָאֵל:
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד

פְּרַחְנוּ עִם פְּכוּד

מְלַכְוֹתוֹ לְעוֹלָם וָעֶד

She-ma Yis-ra-eil: A-do-nai

E-lo-hei-nu, A-do-nai e-chad!

Ba-ruch sheim ke-vod

mal-chu-to le-o-lam va-ed!

Listen, Israel:

the Eternal is our God, the Eternal is one!
Blessed is God's glorious majesty forever and ever!

Please be seated.

Kaver Havruigtm

Veahavta

Please recite together:

וְאֶהְיֶה אִתְּךָ אֱלֹהִים,
 כְּכֹל-לְבָבְךָ, וְכֹל-נַפְשְׁךָ,
 וְכֹל-מְאֵדְךָ. וְהָיָה הַדְּבָרִים הָאֵלֶּה,
 אֲשֶׁר אֲנִי
 מְצַוְךָ הַיּוֹם, עַל-לְבָבְךָ:
 וְלִצְנָתָם לְבָבְךָ, וְלִפְרִתָּם
 פְּלִיכָתְךָ בְּדַרְךָ, וְבִלְבָבְךָ בְּדַרְךָ
 וּבְשִׁכְפְּךָ, וּבְקוֹמָךָ.
 וְקִשְׁרָתָם לְאֵזְבֵּךָ,
 וְהָיָה לְטַטְפוֹת בֵּין עֵינֶיךָ,
 וְכִתְבֹתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*Ve-a-hav-ta eit A-do-nai E-lo-he-cha, be-choi
 le-va-ve-cha, u-ve-choi naf-she-cha, u-ve-choi me-o-de-cha.
 Ve-ha-yu ha-de-va-rim ha-eil-eh, a-she-r a-no-chi
 me-tsa-ve-cha ha-yom, al le-va-ve-cha.
 Ve-shi-man-tam le-va-ne-cha, ve-di-bar-ta bam
 be-shir-te-cha be-vei-te-cha u-ve-lech-te-cha va-de-rech,
 u-ve-shoch-be-cha u-ve-ku-me-cha.
 U-ke-shar-tam le-ot al ya-de-cha,
 ve-ha-yu le-to-ta-fot bein ei-ne-cha,
 u-che-tav-tam al me-zu-zot bei-te-cha u-vish-a-re-cha.*

You shall love your God
 With all your heart, with all your soul, with all your
 might.
 Set these words 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 your 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.

Cmt. →

Please chant together:

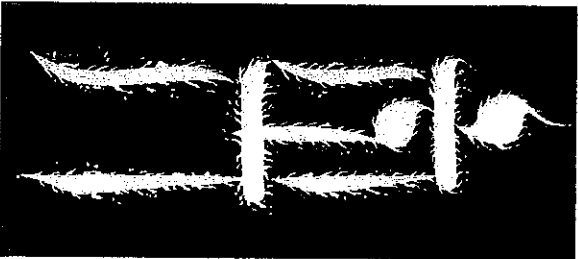
מִי כְּמִלְכָּה פְּאֵלִים יי,
מִי כְּמִלְכָּה נְאֻמָּה פְּקֻדָּיָה,
נֹרְאָה תְּהִילָתָהּ, עֲלֵה פְּלֵאָה?

Me cha-mo-cha ba-ei-lim, A-do-nai?

Mi ka-mo-cha, ne-dar ba-ko-desh,

No-ra te-hi-lot, o-sei fe-leh?

Who is like our God, among the gods that are worshipped,
Majestic in holiness, awesome in splendor, doing wonders?



FOR ALL PEOPLE

Please read responsibly:

Not for ourselves alone do we pray,
not for ourselves alone,
but for all people.

*Knowing our failings,
let us be patient with those of others.*

Knowing our will to goodness,
may we see in others a dignity that is human,
a beauty inviolate for ever.

*Every soul is precious in the sight of the Lord,
and every life is a gift to us.*

Yet one stands poised to strike the next;
armies uproot vines and fig trees,
as war and war's alarms make all afraid.

*Not for ourselves alone, therefore,
not for ourselves alone,
but for all people do we invoke God's love.*

Margaret Levy

WE PRAISE

Psalm 24

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

For it was founded upon the seas, and established upon the floods.

Who shall ascend God's mountain and who shall stand in the holy place?

One with clean hands, and a pure heart; who has not taken God's name in vain, and has not sworn deceitfully.

That one shall receive a blessing from the Eternal, and righteousness from the God of salvation.

Please read responsibly:

The God who calls us to repentance

Is the God we acclaim in song and prayer.

It is Who gives meaning to our lives,

Guiding us through darkness and light.

To God we lift our voices in hope and thanksgiving.

Your word brings on the evening twilight;

The heavens proclaim Your glory;

And we, Your creatures on earth,

Behold in wonder Your endless miracles.

Help us to recognize Your guiding power

In distant galaxies and in our own souls.

*Teach us Your law of righteousness and love
So that Your spirit may govern our lives.*

Eternal source of peace, bless our worship;
May our meditations find favor in Your sight.

*May our gratitude for Your wonders
Lead us, in love, to Your service.*

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory.

Amen.

HASHKIVEINU

May we live each day with fullness of mind, attending to whatever life places before us. Thus will we live without hesitation. Only then can we live down in peace, having given life our all. Only then can we rise up in anticipation of a new day, knowing we have so much more to give.

Let mercy refine our actions, and justice shield us from enemies, pestilence, starvation, violence, and needless suffering. Let our lives be vehicles for grace and mercy, bringing peace and comfort to all in need. May the Source of Life spread a *tallit* of peace over all the world and over all of us.

Marvey Schwartz Pick 2 to 3 to read out loud.
Tiv Edleiwao (pp 11-16)

Amidah – Silent Meditation

Reader:

Let us rise for the *Amidah* and take several minutes to pray,
or meditate,
or read from the following selections silently or in a low voice.

MEDITATIONS

Days are scrolls: write on them only what you want remembered.

Bachya ibn Pakuda, 11th Century

At first a sin is like a spider's web; in the end it becomes as thick as a ship's cable. At first it is a visitor; in the end it becomes the master of the house.

Midrash

Our sages taught that the evil impulse cannot break our faith through adversity; it uses a stronger weapon: prosperity.

One good deed leads to another, and one transgression to another.

Midrash

Kindness is the beginning and the end of the Law.

A kindness is remembered, a meanness is felt.
Kindness is even greater than charity.

Where there is no truth, there is no kindness.
Nachman of Bratslav

Prayer is the expression of our needs and aspirations, addressed to a great source of help – to the Friend whom we suppose to exist behind the phenomena....
What are those needs? First and foremost, health and food and life itself, without which there is nothing; then, on a higher plane, the need for forgiveness of sin and wrongdoing; and finally that all the great and good causes of the human heart shall be brought to victory, that the poor and oppressed shall be comforted, and wrong righted, and justice done and goodness prevail.
Henry Slonimsky

Wherever you stand to lift up your eyes to heaven, that place is a Holy of Holies. Every human being created by God in God's own image and likeness is a High Priest. Each day of your life is the Day of Atonement; and every word spoken from the heart is the name of the Eternal.

S Ansky, The Dybbuk

Rabban Gamaliel said: Everyone must say eighteen benedictions every day. Rabbi Joshua said: A synopsis suffices. Rabbi Akiba said: Eighteen benedictions are desirable only if people know them fluently; if not, they should say a synopsis of eighteen benedictions. Rabbi Eliezer said: If you make your prayers a fixed task, your prayers do not count as real supplications.

The Mishnah

The gates of prayer are sometimes open, sometimes closed; but the gates of repentance are always open.

Midrash

Every one has three names: one given by parents, one used by others, and one that is earned.

Midrash

No tombstones need be erected on the graves of the righteous; their deeds are their monuments.

Talmud

Happy is the one who leaves a good name.

Talmud

Repentance is not complete until you have the opportunity to commit the same sin and don't.

Repentance is the spark of God hidden in the depths of sin.

Rabbi Dov Baer of Mezeritz

Repentance is a key that opens any lock.

If only one person repents, the whole world is pardoned.

One must not say to anyone who has repented (and changed his way of life), "Remember your former transgressions."

Talmud

Repent the day *before* you die [which means every day, for who knows the day of ones' death.]

Rabbi Eliezer in Sayings of the Fathers

Wisdom increases with the years, but so does folly.

In seeking wisdom, the first step is silence, the second listening, the third remembering, the fourth practicing, the fifth – teaching others.

Ibn Gabirol

The beginning of wisdom is to desire it. *Ibn Gabirol*

In Jewish thought, wisdom is not simply the fruit of intelligence, scholarship, or knowledge; wisdom is held to involve basic attributes of character and conduct toward others. The highest *khakhmah* (wisdom) lies in being learned *and* righteous *and* spreading loving kindness.

Wisdom is better than piety.

Wisdom is gentle.

A person reaches in three directions:

inward, to oneself
up, to God
out, to others.

The miracle of life is that
in truly reaching

In any one direction,
one embraces all three.

Rabbi Nachman of Bratslav (d. 1810)

PIECES TO THE PUZZLE

Each lifetime is the pieces of a jigsaw puzzle.

Some seem to be born with a nearly completed puzzle.

For some there are more pieces.

For others the puzzle is more difficult to assemble.

And so it goes.

Souls going this way and that,

Trying to assemble the myriad parts.

But know this:

No one has within themselves

All the pieces to their puzzle,

Like before the days

When they used to seal jigsaw puzzles in cellophane,

Insuring that all the pieces were there.

Everyone carries within

At least one and probably many pieces

To someone else's puzzle.

Sometimes they know it.

Sometimes they don't.

And when you present your piece

Which may be worthless to you,

To another, whether you know it or not,

Whether they know it or not,

You are a messenger from the Most High.

WE ARE LOVED

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.

We are loved by an unending love.
We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.

We are loved by an unending love;
Embraced, touched, soothed, and counseled.
Ours are the arms, the fingers, the voices;
Ours are the hands, the eyes, the smiles.
We are loved by an unending love.

Rami M. Shapiro

OUR CHILDREN

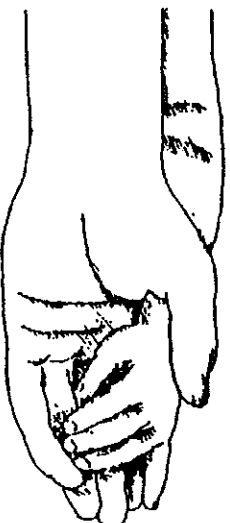
Your children are not your children.
They are sons and daughters of life's longing for itself.

They come through you but not from you,
And, though they are with you, yet they belong not to
you.

You may give them your love but not your thoughts,
For they have their own thoughts.

You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which
you cannot visit,
Not even in your dreams.

You may strive to be like them, but seek not to make
them like you,
For life goes not backward nor tarries with yesterday.
Kahlil Gibran (from The Prophet)



EACH YEAR

Each year should be the best year we have yet lived.

Each year we are more learned in the ways of life.

Each year we are wiser than the year before.

Each year our eyes know better the sights to seek.

Each year our ears listen with a finer tuning.

Every happening is a jewel, wrought about the fancy
of time.

All that we understand of the universe is the setting
for each sight and sound of the day.

The child looks with gladness each year to be one year
older.

Should not this welcome pursue us all our years?
The piling of the years is a richness like the piling of
gold.

Our years are coins with which we can purchase more
wisely at the bazaars of each new season.

WHAT AM I?

If I am not for myself, who is for me?

And if I am only for myself, what am I?

And if not now, when?

Hillel

Our love is more pliant and patient having been
taught by time.

This New Year is one year older than the last.

The earth is more abounding in its growth.

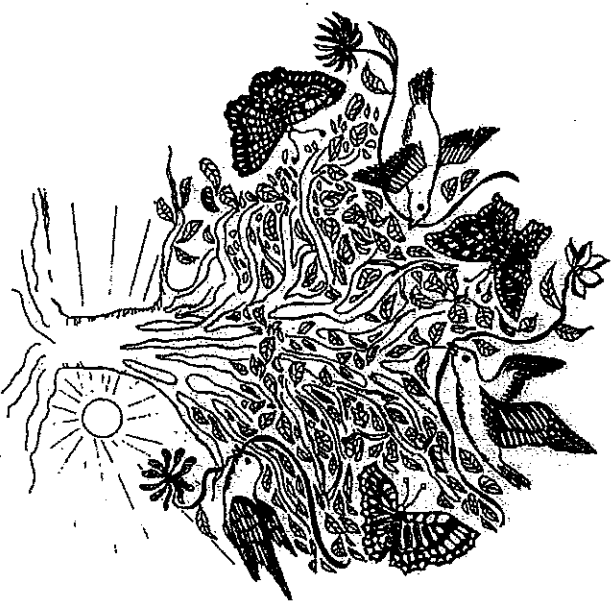
The creatures have moved another step in their
unfolding.

Mankind has left us one more year of art for our
contemplation.

History is one year more resonant with lessons.

The sunrises are one year more familiar and
promising.

The sunsets are one year less fearful, and the peace of
the night is one year closer.



THE PROTESTER AND THE PROPHET

I was hungry
And you formed a humanities club
And discussed my hunger.
Thank you.
I was imprisoned
And you crept off quietly
To your chapel in the cellar
And prayed for my release.
I was naked
and in your mind
you debated the morality
of my appearance.
I was sick
and you thanked God
for your good health.
I was homeless
and you preached to me
of the spiritual shelter
of the love of God.
I was lonely
and you left me alone
to pray for me.
You seem so holy;
So close to God
But I'm still very hungry
and lonely
and cold...

*Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the bonds of the yoke,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the homeless to thy house?
When thou seest the naked, that thou cover him,
And that thou hide not thyself from thy fellow man?
Then shall thy light break forth as the morning,
And thy healing shall spring forth speedily;
And thy righteousness shall go before thee,
The glory of the Lord shall be thy protection.*

Bob Rowland; Isaiah



A Kol Nidre Story

Listen to a story of a child who was careless with the words he spoke and the promises he made. One by one he lost his friends until sad and lonely he came to his Rabbi and asked, "Why have my friends left me?"

Said the Rabbi to him, "They have left you because the words you speak are rough and sharp-edged. They hurt and give pain. You make promises But do not keep them. That is a sin in the eyes of God and man."

The child understood his sin and said, "I am sorry for what I have done," and turned to go.

"Wait," said the Rabbi to him, "There is something I want you to do. Take the pillow on which you sleep and bring it to the place where your friends gather. Tear open the pillowcase and let the wind come pick up and scatter the feathers across the sky."

What a strange thing to do, thought the child, but did as he was asked. Soon he returned to the Rabbi and told him what he had done.

"Now," said the Rabbi to the child, "Go, gather up all the feathers and put them back into the pillowcase."

The child's eyes opened wide as he exclaimed, "That is not possible!"

"You are right," said the Rabbi. "Just so the words we speak and the promises we make, once spoken and sent on their way, cannot be gathered again. Be careful, therefore, with the words you speak and the promises you make. Watch them carefully, know where they go and what they do. Then you will have many friends and your name will be honored among them."



THE MEANING OF FORGIVENESS

Every person should keep a fair-sized cemetery in which to bury the faults of his friends.

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered.

Your heart will feel as if a weight had fallen from it, and a divine peace comes to abide with you.

The sweetest revenge is to forgive.

Those who cannot forgive break the bridge over which they themselves must pass.

Since I myself stand in need of God's pity, I have granted an amnesty to all my enemies.

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.

Who takes vengeance or bears a grudge acts like one who, having cut one hand while handling a knife, avenges himself by stabbing the other hand.

If you use the heart with which you reprove others to reprove yourself, there will be fewer faults.

If you use the heart with which you forgive yourself to forgive others, there will be perfect friendship.

Who avenges subdues one, who forgives rules over two.

The most complete revenge is not to imitate the aggressor.

To err is human, to forgive divine.



For you O Eternal, are seen face to face.

Numbers 14:14

PUBLIC Amidah

Avot V'imot Ancestors

Please remain standing and read together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שֵׁרָה, אֱלֹהֵי רֵבֶקָה, וְאֱלֹהֵי רָחֵל וְלֵאָה.

*Baruch a-ta A-do-nai E-lo-hei-nu,
vei-lo-hei a-vo-tei-nu v'i-ma-tei-nu,
elo-hei Av-ra-ham, elo-hei Yitz-chak,
vei-lo-hei Ya-a-kov,
elo-hei Sara, elo-hei Riv-ka,
vei-lo-hei Ra-cheil, v'Lei-a.*

Our God and God of our ancestors,
God of Abraham, God of Isaac, and God of
Jacob, God of Sarah, God of Rebecca, God of
Leah and God of Rachel.

Creator of all the living,
Your ways are ways of love.
You remember the faithfulness of our ancestors,

and in love bring redemption to their children's
children, for the sake of the Name Beyond
Naming.

Remember us for a good life.
You are our Ruler who loves life.
Write us in the Book of Life.
You are our Source, the God of Life.

Please be seated.

PSALM 19 A PSALM OF DAVID

Sim Shalom BESTOW PEACE

The heavens declare the glory of God, the sky proclaims God's handiwork.

Day to day speaks, night to night reveals knowledge.

There is no speech; there are no words; no sound is heard.

But their voice carries all over the earth, their words to the end of the world ...

The teaching of God is perfect, renewing life; the decrees of God are enduring, making the simple wise;

The precepts of God are just, making the heart rejoice; the instruction of God is lucid, making the eyes light up.

The fear of God is pure, abiding forever; the judgments of God are true, righteous altogether.

Please read together:

May the words of my mouth and the meditations of my heart be acceptable to You, Eternal One, my rock and my redeemer.

Please recite together:
עַיִם עֵלֹאִם טוֹבָה וְנִרְבָּה
Sim sha-lom to-va^h oo-ve-ra-cha

Please make peace in the world.

Bless us, our Parent, with Your light, by which You taught us Your Torah of love and kindness, justice and mercy, life and peace. May it be good in Your sight to bless humanity at all times with peace.

Remember us and write us down in the Book of life. Grant us blessings and support for a good life and for peace.

Praised are You, Eternal One, who makes peace.

Please sing together:

עֲלֵה עֵלֹאִם בְּמִדְוָיִךָ
הִיא יַעֲקֹב עֵלֹאִם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אָמֵן.

O-seh sha-lom bi-me-ro-maac,

hu ya-a-seh sha-lom a-lei-nu

ve-al-kol Yis-ra-el, ve-i-me-ru a-mein.

Let the peace which reigns in the high heavens descend on us, on all Israel, and on all who dwell on earth. Amen.

Rahie Podolsky + Jill Mahler

Ashammu

Please rise:

Our God and God of our ancestors, may our prayers come before You and may You heed our pleas. We are neither so arrogant nor so stubborn as to declare that we are perfect and have not sinned, for we have surely sinned.

Please chant and then read together:

אֲשַׁמְנוּ, פְּגַדְנוּ, גִּזְלוּנוּ, וַיַּפְרֵנוּ רַפִּי.
הִעֲוִינוּ, וְהִדְשַׁעְנוּ, וְדַדְנוּ, חֲמָסֵינוּ,
קִפְלָנוּ שִׁקְרָךְ. יַעֲצֵנוּ רַע, פְּגוּבֵינוּ,
לְצַנוּ, מְרֻדְנוּ, נֶאֱצַנוּ, סְרֻדְנוּ, עֲוִינֵנוּ,
פֹּשְׁעֵנוּ, צֻרְדְנוּ, קִשְׁיֵנוּ עֲלֶיךָ.
וְיַשְׁעֵנוּ, שְׂדֵהֲתֵנוּ, תַּעֲרֹכְנוּ, תַּעֲתֹצֵנוּ.

*Ashammu. Bagadnu. Gazadnu. Dicornu dof. He'evinu.
Vehirshamu. Zadnu. Chamasnu. Tafalnu shaker.
Ya'atznu ra. Kizadnu. Latznu. Maradnu. Ni'atznu.
Sarannu. Avinu. Pashanu. Tzarannu. Kishinu oref.
Rashanu. Shichatnu. Ti'anuu. Ta'innu. Titanu.*

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 malign, we neglect, we oppress.
We pervert, we quarrel, we rape.
We steal, we transgress, we are unkind.
We are violent, we are wicked, we are xenophobic.
We yell excessively, we are zealous inappropriately.
We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience.
You know the mysteries of the universe as well as the secrets of every mortal. You search the deepest recesses of the human soul, and probe all our thoughts and motives. Nothing escapes You, nothing is concealed from You.

Therefore, may it be Your will, our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

Please be seated

Al Cheit

We have sinned against life and we have sinned against ourselves.

We have failed to work for peace.

We have kept silent in the face of injustice.

We have ignored those who suffer.

We have forgotten the poor.

We have failed to respect those made in the image of

God.

We have withheld our love from those who depend on us.

וְעַל פְּסָלֵם, אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, פְּסָר-לָנוּ.

*Ve-al ku-lam, E-lo-ha se-li-chot, se-lach la-nu,
me-chal la-nu, ka-per la-nu*

We have sinned against life and we have sinned against ourselves.

We have engaged in gossip and repeated slander.

We have distorted the truth for our own advantage.

We have been cynical.

We have justified wickedness by saying, "Everybody does it"

We have not risen to fulfill the best that is in us.

We have all committed offenses, betraying our ideals, willfully straying from the right path.

For all these, O God of mercy, forgive us, pardon us, grant us atonement!

וְעַל פְּסָלֵם, אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, פְּסָר-לָנוּ.

*Ve-al ku-lam, E-lo-ha se-li-chot, se-lach la-nu,
me-chal la-nu, ka-per la-nu*

And yet it need not be so.

We can turn.

Error is a habit that can be broken.

Separateness is an illusion that can be dispelled. Fear

is a fever that can be cooled.

Love can return.

And wisdom.

It is simply a matter of doing justly, loving mercy, and walking humbly.

Sharon Langer

Avinu Malkeinu

Give us honesty and strength

Please stand

אָבִינֵנוּ מַלְכֵינוּ: חֲזַנּוּ וְעֲנֵנוּ, כִּי אֵין
כָּנוּ מַעֲשִׂים,
עֲלֵה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*A-vi-nu mal-kei-nu, [repeat],
cha-nei-nu va-a-nei-nu, ki ein ba-nu ma-a-sim,
a-sei i-ma-nu tse-da-kah va-che-sed [repeat]
ve-ho-shi-ei-nu.*

Avinu Malkeinu, Our Parent, Our Ruler give us the strength to seek forgiveness.

Avinu Malkeinu, Our Parent, Our Ruler give us the understanding to grant forgiveness.

Avinu Malkeinu, Our Parent, Our Ruler keep us from being our own worst enemy.

אָבִינֵנוּ מַלְכֵינוּ: חֲזַנּוּ וְעֲנֵנוּ, כִּי אֵין
כָּנוּ מַעֲשִׂים,
עֲלֵה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*A-vi-nu mal-kei-nu, [repeat],
cha-nei-nu va-a-nei-nu, ki ein ba-nu ma-a-sim,
a-sei i-ma-nu tse-da-kah va-che-sed [repeat]
ve-ho-shi-ei-nu.*

Avinu Malkeinu, Our Parent, Our Ruler help us to love You with all our hearts.

Avinu Malkeinu, Our Parent, Our Ruler help us to seek You with all our souls.

Avinu Malkeinu, Our Parent, Our Ruler help us to serve You with all our might.

אָבִינֵנוּ מַלְכֵינוּ: חֲזַנּוּ וְעֲנֵנוּ, כִּי אֵין
כָּנוּ מַעֲשִׂים,
עֲלֵה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*A-vi-nu mal-kei-nu, [repeat],
cha-nei-nu va-a-nei-nu, ki ein ba-nu ma-a-sim,
a-sei i-ma-nu tse-da-kah va-che-sed [repeat]
ve-ho-shi-ei-nu.*

Avinu Malkeinu, Our Parent, Our Ruler give us the strength to walk in the Way of Torah.

Avinu Malkeinu, Our Parent, Our Ruler show us the way to harmony and reconciliation.

Avinu Malkenu, Our Parent, Our Ruler be gracious and answer us. Treat us generously and with kindness and be our help.

אָבֵינוּ מַלְכֵנוּ וְאֵלֵנוּ וְיֵצֵנוּ, כִּי אֵלֵינוּ
 בְּנֵי מַעֲשִׂים,
 יִשְׁמַח עִמָּנוּ וְיִתֵּן לָנוּ חַסְדֵּךָ וְהוֹשִׁיעֵנוּ.

*A-vi-nu mal-kei-nu, [repeat],
 cha-nei-nu va-a-nei-nu, ki ein ba-nu ma-a-sim,
 a-sei i-ma-nu tse-da-kah va-che-sed [repeat]
 ve-ho-shi-ei-nu.*

Please be seated.



Unataneh Tokef

Every word, every act inscribes itself in the Book of Life. Freely we choose, and what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we do not always feel free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live to escape that death of the heart which leads to sin.

Please read together

The great Shofar is sounded,
 The still, small voice is heard;
 The angels, gripped by fear and trembling,
 declare in awe:

“This is the Day of Judgment!”

For even the hosts of heaven are judged,
 As all who dwell on earth stand arrayed before you.

שמע ישראל →

Please join in chanting together

*Be-rosh Ha-sha-nah yi-ka-tei-oun
[Uo-yom-tsom-ki-pur, [repeat]
yei-cha-tei-mun.*

**פְּרֹאֵשׁ הַשָּׁנָה יְכַתְּבוּ,
וְכִיּוֹם צוֹם כְּפוּר יִתְחַמְּבוּ.**

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

How many shall pass on, how many shall come to be;
Who shall live and who shall die;
Who shall see ripe age and who shall not;
Who shall perish by fire and who by water;
Who shall be secure and who shall be driven;
Who shall be tranquil and who shall be troubled;
Who shall be poor and who shall be rich;
Who shall be humbled and who exalted.

But repentance, prayer and charity temper judgment's severe decree.

*Be-rosh Ha-sha-nah yi-ka-tei-oun
[Uo-yom-tsom-ki-pur, [repeat]
yei-cha-tei-mun.*

**פְּרֹאֵשׁ הַשָּׁנָה יְכַתְּבוּ,
וְכִיּוֹם צוֹם כְּפוּר יִתְחַמְּבוּ.**

→
cont

cont
cont

Dorrie Klein

Together:

Ve-ne-emar: "Ve-ha-ya A-do-nai le-me-lech

al kol ha-a-rets;

Ba-yom ha-hu yi-ti-yeh A-do-nai e-chad

u-she-mo e-chad."

וְנִאֲמַר: "וְהָיָה יְיָ אֱלֹהֵינוּ

עַל-כָּל הָאָרֶץ.

בַּיּוֹם הַהוּא יִתְיַחַד יְיָ אֱלֹהֵינוּ

וְשֵׁמוֹ אֶחָד."

On that day the Lord shall be One and God's name shall be One.

Please be seated

MOURNERS' Kaddish

From weakness to strength

Or strength to weakness --

And, often back again;

From health to sickness

And back, we pray, to health again;

From offense to forgiveness.

From loneliness to love.

Birth is a beginning

And death a destination.

And life is a journey,

A sacred pilgrimage — to life everlasting.

Navy Kapper

Birth is a beginning

And death a destination.

And life is a journey.

From childhood to maturity

And youth to age;

From innocence to awareness

And ignorance to knowing;

From foolishness to discretion

And then, perhaps, to wisdom.

All who wish, please rise and recite together:

וְתַגְדַּל וְתִקְדַּשׁ שְׁמֵהּ רַבָּא
 פְּעֻלָּתָא דִּי בְרָא כְּעֻמַּתֵיהּ, וְיַמְלִיךְ כְּמַלְכֵיהּ
 פְּתִיבִיכוּן וּבְיִמְלִיכוּן וּבְחַיֵּי רֵיקָל פִּיתֵי יִשְׂרָאֵל.
 פְּעֻלָּתָא וּבְנוֹמֵן קַרְיַיב וְאַמְרֵן אָמֵן:

*Yit-ga-dal ve-yit-ka-dash she-mei ra-ba
 be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich
 mal-chu-tei be-cha-yei-chon u-ve-yo-mei-chon
 u-ve-cha-ye de-chol beit Yis-ra-el, ba-a-ga-la
 u-zi-ze-man ka-ri-o, ve-i-me-ru: a-mein.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא:

*Ye-hey she-mei ra-ba me-va-rach le-a-lam
 u-le-al-mei al-ma-ya.*

וְתַבְרַךְ וְתַשְׁתַּבַּח וְתַפְאֵר וְתִתְרוֹמֵם וְתִתְנַשֵּׂא
 וְתִתְהַדָּר וְתַעֲלֶה וְתִתְהַלָּל שְׁמֵהּ רַבָּא וְהַיְשָׁא
 כְּרִיךְ הוּא
 לְעָלַם מִן כָּל פְּרַבְרָתָא וְשִׁרְיָתָא
 תַּשְׁתַּבַּח וְתִתְמַתָּא
 דְּאַמְרֵן דְּעֻלָּתָא, וְאַמְרֵן אָמֵן:

*Yit-bar-rach ve-yish-ta-bach, ve-yit-par
 ve-yit-ro-mam ve-yit-ra-sei, ve-yit-ha-dar
 ve-yit-a-leh ve-hit-ha-lal she-mei de-ku-de-sha,
 be-rich hu, le-ey-la min kol b're-cha-ta
 ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta,
 da-a-mi-ran be-al-ma, ve-i-me-ru: a-mein.*

יְהִי שְׁעֻלָּתָא רַבָּא מִן שְׁמַיָּא,
 וְתַיִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרֵן אָמֵן:

*Ye-hey she-la-ma ra-ba min she-ma-ya
 ve-cha-yim a-lei-nu ve-al kol Yis-ra-el,
 ve-i-me-ru: a-mein.*

עֲלֵיהּ שְׁלוֹם כְּמַרְמְקֵין הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרֵן אָמֵן:

*O-seh shal-om bim-rom-av, hu ya-aseh sha-lom
 a-lei-nu ve-al kol Yis-ra-el, ve-i-me-ru: a-mein.*

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

May the Source of peace send peace to all who
 mourn, and comfort to all who are bereaved.
 And let us say: Amen.

Please be seated

Yigdal

Please sing together:

Yigdal Elohim hai b'yish-tabah,
 Nimitza v'eyn yet el m'tzi-uto.
 Ehad v'eyn yahid k'yi-hudo,
 Ne-lam v'gam eyn sof l'ah-duto.
 Eyn lo d'mut ha-guf v'eyno guf,
 Lo na-aroh eylac k'dushato.
 Kadmon l'hol dacar asher nio-ra,
 Rishon v'eyn reyshit l'reyshto.
 Himno adon olam v'hol notzar,
 Yoreh g'dulato u-mal-huto.
 She'fa n'vu-ato n'iano,
 El an-shey s'gulato v'tif-arto.
 Lo kam b'yisrael k'moshe od,
 Navi u-mabit et t'munato.
 Torat emet natan l'anno Eyl,
 Al yad n'vi-o ne-eman beyto.
 Lo yaha-tif ha-Eyl v'lo yamir dato,
 L'olanim l'zulato.
 Tzo-feh v'yo-dey-a s'ia-reynu,
 Ma-bit l'sof dacar b'kad-mato.
 Gomeyl l'ish hesed k'mif-alo,
 Noteyn l'rasha ra k'rish-ato.

(continued on next page)

יגדל אלהים חיי וישיבתם
 נמיצא ואין עת אל מצריאותו:
 אחד ואין יחיד פיחודו,
 נעלם וגם אין סוף לאחודותו:
 אין לו דמות הגוף ואינו גוף,
 לא נערוף אליו קדשותו:
 קדמון לכל דבר אשר נברא,
 ראשון ואין ראשית קראשיותו:
 הנו אדון עולם לכל נוצר.
 יורה גדולותו ומלכותו:
 שפע נבואתו ונתנו,
 אל אנשי סגולתו ותפאותו:
 לא קם בישראל כמשה עוד,
 נביא ומביט את תמונתו:
 הורח אמת נתן לעמו אל,
 על יד נביאו נאמן ביתו:
 לא יתקוף הואל ולא ימיר
 דתו. לעולמים לזולתו:
 צופה וידע סתרינו,
 מביט ליוף דבר בקדמותו:
 גומל לאיש חסד כמפעלו,
 נותן לרשע רע כרשעתו:

עשר →

Yish-lah l'keytz yamin pe-dut o-lam,
kol chai ve-yeish ya-kir y'shu-ato.
Cha-yei o-lam na-ta be-to-chei-nu,
Ba-ruch a-dei ad sheim te-hi-la-to.

ישלח לקצו ימין פעדות עולם,
כל-חיי ויש ויכיר לשוערתו.
חיי עולם נטע פתוכנו,
ברוך עלי עדי שם תהלתו.

Andrea Obst m

TO FACE THE FUTURE

Please read responsively:

We look to the future with hope, yet with trembling,
Pondering the uncertainties which the future may
bring.

Help us, O God, to look forward with faith,
And to learn from whatever the future may bring.

If we must face disappointment,
Help us to learn patience.

If we must face sorrow,
Help us to learn sympathy.

If we must face pain,
Help us to learn strength.

If we must face danger,
Help us to learn courage.

If we must face failure,
Help us to learn endurance.

If we achieve success,
Help us to learn gratitude

If we attain prosperity,
Help us to learn generosity.

If we win praise,
Help us to learn humility.

If we are blessed with joy,
Help us to learn sharing.

If we are blessed with health,
Help us to learn caring

Whatever the new year may bring,
May we confront it honorably and faithfully;

May we know the serenity which comes to those
Who find their strength and hope in God.

Ted Diezack
Deanna Shapiro

The Adon Olom

Please rise:

We close our service with the traditional Adon Olam proclaiming that God is one, that God is without beginning and without end, and that none can compare with the Lord. This beautiful hymn expresses the dual aspects of God: in the earlier stanzas, as the cosmic Creator, Judge, and Ruler; in the latter stanzas, as an intimate personal Savior, Friend, Comforter, and Helper.

Please sing together:

*A·don o·lam, a·sher ma·lach,
be·te·rem kol ye·tsir ni·v·ra,
le·eit na·a·sa ve·che·tso kol,
a·zai me·lech she·mo nik·ra.*

אֲדוֹן עוֹלָם, אֲשֶׁר מַלְאָךְ.
בְּטֵרֵם כּוֹל יִצְיֵר נִבְרָא,
לְעֵת נַעֲשֶׂה בְּחַכְּמוֹ כּוֹל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

*Ve·a·cha·rei ki·che·lot ha·kol,
le·va·do yim·loch no·ra,
ve·hu ha·ya, ve·hu ho·veh,
ve·hu yi·he·yeh be·tif·a·ra.*

וְאַחֲרַי כִּפְּלוֹת הַכּוֹל,
לְבָדּוֹ יִמְלֹךְ נֹרָא,
וְהוּא הָיָא, וְהוּא הוֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאַרָה.

*Ve·hu e·chad, ve·ein shei·ni,
le·ham·stil lo, le·hach·bi·ra,
be·li rei·shit, be·li tach·lit,
ve·lo ha·oz ve·ha·mis·ra.*

וְהוּא אֶחָד, וְאֵין שְׁנַיִ
לְהַמְשִׁיל לוֹ, לְהַחֲבִירָה,
בְּלִי רֵאשִׁית, בְּלִי תַּחְלִית,
וְלוֹ הָעֵז וְהַמִּשְׁרָה.

Ve-hu Ei-li, ve-chai go-a-li,
 ve-tsur chev-li be-eit tsara,
 ve-hu ni-si u-manos li,
 me-nat ko-si be-yom ek-rra.

Be-ya-do af-kid ru-chi,
 be-eit i-shan ve-a-i-ra,
 ve-im ru-chi ge-vi-ya-ti:
 A-do-nai li, ve-lo i-rra

וְהוּא אֵלַי, וְחַי גּוֹאֲלִי,
 וְצוּר חֶבְלֵי פְעוֹת צָרָתִי,
 וְהוּא נִסִּי וּמַנּוֹס לִי,
 מְנַת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיַדְךָ אֶפְקִיד רִחוּךְ,
 בְּפִעוֹת אֵי שָׁן וְאֵי רָעָתִי,
 וְעִמֶּךָ רִחוּךְ גְּבוּרָתִי:
 יְיָ לִי וְלֹא אֶיֶרָא.



Closing Prayer
 For Us
 And for all Israel
 And for all who dwell
 On Earth ...
Shalom!