



Yom Kippur Morning Service





Coming Together

We have come together to strengthen our bonds. Like Jews of generations past, we celebrate the grandeur of creation. Like Jews of every age, we echo our people's ancient call for justice.

Our celebration is a sharing of memory and hope.

Each of us is unique. We stand apart and alone, with differing feelings and insights. And yet we are not entirely alone and separate, for we are children of one people and one heritage.

Our coming together unites many separate selves into a single chorus.

And we are one in search of life's meaning. All of us know despair and exaltation; all bear burdens; all have moments of weakness and times of strength; all sing songs of sorrow and love.

May our coming together bring us strength along our way.

In this circle of hope, in the presence of the sacred, may the heart come to know itself and its best, finding a fresh impulse to love the good.

May our coming together lead us to work for the good; and may it give strength to us and to all people.

On Turning

Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn and are heading once more toward the South. The animals are beginning to turn to storing their food for the winter.

For leaves, birds, and animals, turning comes instinctively. But for us, turning does not come so easily. It takes an act of will for us to make a turn.

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

It means losing face; it means starting all over again; and this is always painful.

It means saying: I am sorry.

It means recognizing that we have the ability to change.

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

Help us to turn — from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith.

Turn us around and turn us toward each other, for in isolation there is no life.

Pardon and Forgiveness

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

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.



Shema Service

*There is a grace that every dawn renews,
A loveliness making every morning fresh.
We will endure, we will prevail.
We, the children of Hope,
Children of the One
Who crowds the heavens with stars,
Endows the earth with glory,
And fills the mind with wonder!*

The *Shema* proclaims the unity of God. Through the centuries, recitation of the *Shema* has been a way in which Jews have declared their Judaism. More than any other prayer, the *Shema* expresses the emotional message: “Whether my link to Judaism may appear weak or strong, I am a Jew.”

The *Veahavta* prayer, “You shall love your God,” tells us to carry our beliefs with us everywhere we go, to teach them to our children, to live our lives in accordance with our principles. They should always be in our hearts, and we should make them a part of our lives at home by inscribing them “on the doorposts of your house and on your gates.” That, indeed, is what we do when we place a mezuzah at the entryway to a home.

Please rise and chant together

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

*Ba-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 forever!

Please remain standing

Creator 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.

Please chant together

שְׁמַע יִשְׂרָאֵל:
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ 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



"Inscribe them on the doorposts of your house"

Veahavta

Please recite together

*Ve-a-hav-ta eit A-do-nai E-lo-he-cha,
be-chol-le-va-ve-cha, u-ve-chol naf-she-cha, u-ve-chol
me-o-de-cha.
Ve-ha-yu ha-de-va-rim ha-ei-leh,
a-sheer a-no-chi me-tsa-ve-cha ha-yom, al le-va-ve-cha.
Ve-shi-nan-tam le-va-ne-cha, ve-di-bar-ta bam
be-shiv-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-vi-sha-re-cha.*

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל-לְבָבְךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצִוְּךָ הַיּוֹם, עַל-לְבָבְךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,
וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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 you rise up.

Bind them as a sign upon your hand.

Let them be a symbol before your eyes.

Inscribe them on the doorposts of your house and on your gates.

Mi Chamocha

Please chant together

מִי כַמּוֹכָה בְּאֵלִים יִי?
מִי כַמּוֹכָה נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תְהִילָת, עֲשֵׂה פֶלֶא?

*Mi 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?



We Cannot Merely Pray

Please read responsively

We cannot pray to banish war,
for the world is filled with paths to peace,
if only we would take them.

*We cannot pray to end starvation,
for there is food enough for all,
if only we would share it.*

We cannot pray for prejudice to cease,
for we might see the good
in all that lies before our eyes,
if only we would use them.

*We cannot merely pray, "Root out despair,"
for the spark of hope already waits,
within the human heart,
for us to fan it into flame.*

We must not ask of others
to take the task that has been given us.
We cannot shirk. We cannot flee away,
avoiding obligation forever.

*Therefore we pray for wisdom and will,
for strength, courage, and determination,
to become, not merely to yearn,
to do, as well as to pray.*

Speedily and soon, let it be.

Prayer for Healing

The *Mi Shebeirach* prayer for healing is said when someone is ill. We pray and give voice to our hope for *refua shleima*, complete healing, including a healing of the body and a healing of the spirit. The concept of healing in the Jewish tradition does not promise a physical cure, although in some cases spiritual care can indeed facilitate physical improvements. Whether or not there is a physical cure, in asking for healing of the spirit we pray that the individual be blessed with support, comfort, and peace.

Let us take a moment to reflect on those in need of healing.

Please sing together

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi she-bei-rach a-vo-tei-nu me-kor ha-bra-cha le-i-mo-tei-nu

May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing,
and let us say: *A-mein*.

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi she-bei-rach i-mo-tei-nu me-kor ha-bra-cha la-a-vo-tei-nu

Bless those in need of healing with *refua shleima*:
Renewal of body, renewal of spirit, and let us say: *A-mein*.

Music: Debbie Friedman; Text: Debbie Friedman and Drorah Setel

Amidah

Please rise and read together

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמָּהֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, וְאֱלֹהֵי רָחֵל וְלֵאָה.

*Ba-ruch A-ta A-do-nai E-lo-hei-nu, vei-lo-hei a-vo-tei-nu ve-i-ma-tei-nu,
E-lo-hei Av-ra-ham, E-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov,
E-lo-hei Sa-ra, e-lo-hei Riv-ka, vei-lo-hei Ra-cheil ve-Lei-a.*

Blessed is the God of our ancestors, God of Abraham, Isaac, and Jacob, God of Sarah, Rebecca, Rachel, and Leah. Our lives are inseparable from those of our parents, our grandparents, and our other ancestors.

They beheld God in the heavens; they felt God in their hearts; they sought God in their lives. Now their quest is ours. May we see the wonder of being. May we have the courage to search for truth. May we learn the path to a better life.

So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice, and peace.

Zachreinu

As our ancestors have repeated:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְחִתְּמָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

*Zach-rei-nu le-cha-yim, me-lech cha-feits ba-cha-yim,
ve-cha-te-mei-nu be-sei-fer ha-cha-yim,
le-ma-a-ne-cha E-lo-him cha-yim.*

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 remain standing

Silent Meditation

The readings in a service can stimulate our thoughts and feelings, but they cannot reach all that we may want to reflect on. Let us now take a moment for each of us to reflect in silence. You may want to read to yourself some of the passages which follow. We will then read some or all as a group.

On Responsibility

Our rabbis taught: Six hundred and thirteen commandments were given to Moses. Micah reduced them to three: "Do justly, love mercy, and walk humbly with your God."

Isaiah based all the commandments upon two of them: "Keep justice and righteousness."

Amos saw one guiding principle upon which all the *Mitzvot* are founded: "Seek God and live."

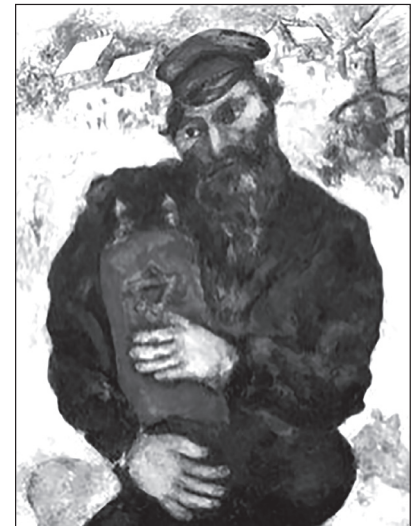
Habbakuk, too, expounded the Torah on the basis of a single thought: "The righteous shall live by their faith."

Akiba taught that the great principle of the Torah is expressed in the *Mitzvah*: "You shall love your neighbor as yourself."

But Ben Azzai found a principle even more fundamental in the words: "This is the story of humanity: When God created us, we each were made in a single likeness."

And Hillel summed up the Torah in this maxim: "What is hateful to you, do not do to others."

All the rest is commentary.
Go and study it."



Rabbi with Torah by Marc Chagall

On Forgiveness

We are not so arrogant as
to pretend that the trial of
our lives does not reveal our flaws.

We know ourselves,
in this moment of prayer,
to have failed the ones we love and the stranger.

We know how often
we did not bring to the surface of
our lives the hidden goodness within.

Where we have achieved,
we are grateful; where we have failed,
we ask forgiveness.

Remember how exposed we
are to the chances and terrors of life.

We are afraid.
We sometimes chose to fail.

And we ask:
Turn our thoughts from the hurt to its remedy.
Free us of the torments of guilt.

Forgiven, we shall then forgive others;
failing, we shall learn to understand failure.

Renewed and encouraged, we shall strive to be like
those who came before us: Human.
Sinners sometimes, yet a blessing.

How Do We Find God?

How do we find God?

*By the doing of good deeds,
by study of the Torah.*

And how does God find us?

*Through our love, friendship, and respect;
through companionship, truth, and peace;*

*Through the service of scholars
and the discussion of students;
through decency and a good heart;
through a No that is truly a No,
through a Yes that is really Yes.*

What does God seek of us?

*Saith the Lord:
"Only love one another and
honor and respect each other.
Let there be found in you
neither transgression nor theft,
nor aught else shameful."*

The prophet Micah said:

*"It has been told what is good,
and what the Lord demands of you:
Do justly, love mercy, and walk humbly with your God."*

On Choice

“Behold, I have set before you this day life or death, blessing or curse. Choose life, therefore, that you and your children may live.”

I have been created with a mind able to dwell upon good thoughts and good intentions. Unseemly thoughts have led me to unworthy deeds.

I have been created with eyes, the blessing of sight, to see the world’s beauty and holiness. Sometimes I look without seeing.

I have been created with ears to hear sacred words, to hear the sounds of wisdom, beauty, and love. Sometimes I squander this gift, and hear without listening. Sometimes I debase it by listening to gossip and words of hatred.

I have been created with the gift of speech which was given to no other creature. With words I try to pray. With words I speak of love, to God and to human beings.

But malice, pettiness, falsehood, and slander have sullied my speech. With words I have mocked this gift, shaming neighbor and stranger, laughing at the pain of others, uttering insincere pledges, and vain promises.

I have been created with hands, the ability to sense creation through touch, the capacity to transmit tenderness. Sometimes I have clenched my fists in resentment, using my hands to injure or destroy.

I have been given legs to walk on a righteous path. Sometimes I have rushed to do unworthy deeds. I have walked away from God and from my neighbor.

I have been blessed with the ability to regenerate life, and to share joy in love fulfilled. Lust and jealousy, pain and fear, have sometimes corrupted this gift.

All that I am is bared. I am burdened by the choices I have made, for sometimes I have marred the beauty of my spirit through my misdeeds.

On this Day of Atonement, forgive and purify me. Give me the courage to renew my life, to change at least part of what should be changed. On this day I search for reconciliation with myself, with those whom I have offended and hurt, and with my God.

Oseh Shalom

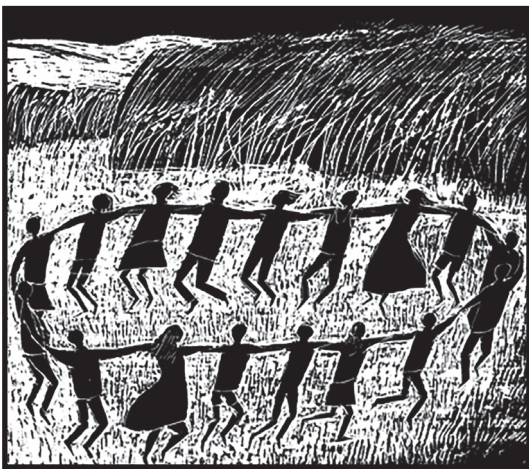
Please recite together

May the words of my mouth and the meditations of my heart bear witness to my deepest feelings
on this Yom Kippur day. May the peace which reigns in the high heavens descend on us,
on all Israel, and on all the world.

Please sing together

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*O-seh sha-lom bi-me-ro-mav,
hu ya-a-seh sha-lom a-lei-nu
ve-al kol Yis-ra-eil, ve-i-me-ru a-mein.*



May the peace reign

Ashamnu

The *Ashamnu* is a prayer of confession. In part, we speak as individuals to admit our own sins. But we speak as a community as well. The *Ashamnu* is written in the plural. In chanting it, we acknowledge our responsibility for the conduct of others. We are all brothers and sisters.

In Hebrew, the *Ashamnu* is an acrostic. Each phrase starts with a successive letter of the alphabet.

Please rise

We all have committed offenses.
Together we confess these human sins:

*The sins of arrogance, bigotry, and cynicism;
of deceit and egotism,*

flattery and greed, injustice and jealousy.

*Some of us kept grudges, were malicious,
or were narrow-minded.*

*Others were obstinate or possessive, quarrelsome,
rancorous, or selfish.*

*We yielded to temptation, and showed zeal for bad causes.
For all these, may we be forgiven.*

Please chant together

אֲשָׁמְנוּ, בַּגְדָנוּ, גַּזְלָנוּ, דִּבְרָנוּ דְּפִי.
הֶעֵינֵנוּ, וְהִרְשָׁעְנוּ, זִדְנוּ, חֲמָסָנוּ,
טַפְלָנוּ שָׁקָר. יַעֲצָנוּ רָע, כִּזְבָּנוּ,
לָצָנוּ, מַרְדָּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֵוִינוּ,
פִּשְׁעָנוּ, צָרְרָנוּ, קִשְׁיָנוּ עָרָף.
רִשְׁעָנוּ, שִׁחַתָּנוּ, תַּעֲבָנוּ,
תַּעֲיָנוּ, תַּעֲתָעָנוּ.

*A-sham-nu. Ba-gad-nu. Ga-zal-nu. Di-var-nu do-fi.
He-e-vi-nu. Ve-hir-sha-nu. Zad-nu. Cha-mas-nu. Ta-fal-nu she-ker.
Ya-ats-nu ra. Ki-zav-nu. Lats-nu. Ma-rad-nu. Ni-ats-nu.
Sa-rar-nu. A-vi-nu. Pa-sha-nu. Tsa-rar-nu. Ki-shi-nu o-ref.
Ra-sha-nu. Shi-chat-nu. Ti-av-nu. Ta-i-nu. Ti-ta-nu.*

Please be seated

Al Cheit

Like the *Ashamnu*, the *Al Cheit* prayer asks for both personal and community forgiveness. When we enumerate this long list of sins, we say “for the sin we have committed” and not “for the sin I have committed.” We ask for forgiveness for all of us for the sin of any of us, for we are responsible for one another.

Please rise

Now may it be God’s will to forgive all our sins,
to pardon all our wrongdoings,
and to blot out all our transgressions:

Failures of Truth

We sin against life when we sin against ourselves.
For our failures of truth we seek forgiveness.

*For passing judgment without knowledge of the facts,
And for distorting facts to fit our theories.*

For deceiving ourselves and others with half-truths,
And for pretending to emotions we do not feel.

*For using the sins of others to excuse our own,
And for denying responsibility for our own misfortunes.*

For condemning in our children the faults
we tolerate in ourselves,
And for condemning in our parents the faults
we tolerate in ourselves.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

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

Failures of Justice

We sin against life when we sin against ourselves.
For our failures of justice we seek forgiveness.

*For keeping the poor in the chains of poverty,
And turning a deaf ear to the cry of the oppressed.*

For keeping silent in the face of injustice,
And for ignoring those who suffer in distant lands.

*For blind obedience when we ought to question,
And for the sin of silence and indifference.*

For poisoning the air, and polluting land and sea,
And for all the evil means we employ
to accomplish good ends.

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת,
סֶלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

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

Failures of Love

We sin against life when we sin against ourselves.
For our failures of love we seek forgiveness.

*For confusing love with lust,
And for pursuing fleeting pleasure
at the cost of lasting hurt.*

For using others for our own desires
And as stepping-stones to further our ambitions.

*For withholding love to control those we claim to love,
And for failing to be there when our friends most need us.*

For hiding from others behind an armor of mistrust,
And for the cynicism which leads us to mistrust the
reality of unselfish love.

*Teach us to forgive ourselves for all these sins,
and help us to overcome them.*

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

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת,
סֶלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

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

Please be seated

Torah Service

A traditional Sabbath service includes a reading from a portion of the Torah and a reading from the Prophets, known as the Haftorah, which usually expands upon some idea found in the Torah reading.

On Yom Kippur, there are customarily two Torah readings and two related Haftorahs, one in the morning service and one in the afternoon service.

The morning Torah reading is from Deuteronomy and tells of God's covenant with the Jewish people. The covenant, however, must be accepted by Israel -- it must choose God. "I have," says the Bible, "set before you life or death, blessing or curse. Choose life, therefore, that you and your descendants may live."

And how is this to be done? By following God's commandments and by walking in the ways of righteousness.

The morning Haftorah is from the prophet, Isaiah. The covenant, he says, requires not just ritual but deeds. What good is it to fast on one day but on the next day to mistreat our fellow human beings? The purpose of a fast is to change our lives and make us better people.

"Is not this the fast God looks for?" asks Isaiah:

*To unlock the shackles of injustice,
To undo the fetters of bondage,
To let the oppressed go free, and
To break every cruel chain?*

The afternoon Torah reading is from Leviticus. It calls upon the Israelites to be holy. This holiness is reflected in following the Ten Commandments and in treating others fairly. Do not lie or steal, do not oppress, do not pervert justice, do not hate. Love your neighbor as yourself.

This reading is followed by the reading of the Book of Jonah, the famous story of Jonah and the whale. Jonah's voyage, his swallowing by a "great fish," and his eventual return to land are, however, only a minor part of the story.

The Book of Jonah is about the importance of repenting and turning from evil ways. Jonah, a reluctant messenger, is sent to Nineveh to prophesy the destruction of the city because of its wicked ways. When the people respond by repenting, the city is spared. But Jonah does not want repentance; he wants the city to be destroyed. Far from rejoicing, he is angry that his predictions were not carried out. The very lesson about repentance which Nineveh has learned from Jonah's teaching, it turns out, must be taught to Jonah himself.

The Meaning of Torah

When Torah entered the world, freedom entered it.
The whole Torah exists only to establish peace.

Its highest teaching is love and kindness.

What is hateful to you, do not do to any person.
That is the whole Torah. All the rest is commentary.
Go and learn it.

*Honoring one another, doing acts of kindness, and
making peace: These are our highest duties.*

But the study of Torah is equal to them all,
because it leads to them all.

Let us learn in order to teach.

Let us learn in order to do.

The Nature of the Covenant

This is the covenant that binds Israel to God.

This is the Torah, a light for our eyes, a lamp for our way.

It has been told you what is good and what the Lord
demands of you:

To do justly
To love mercy
To walk humbly
In the presence of your God.

Please sing together

כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלַיִם.
בָּרוּךְ שֶׁנָּתַן תוֹרָה, לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

*Ki mi-tsi-yon tei-tsei To-rah [repeat],
u-de-var A-do-nai mi-ru-sha-la-yim.
Ba-ruch she-na-tan To-rah [repeat],
le-a-mo Yis-ra-eil bi-ke-du-sha-to.*

For out of Zion shall go forth Torah, and the word of the
Lord from Jerusalem. Praised be the giver of the Torah.

*(The congregation will read either the morning or the afternoon
Torah and Haftarah readings)*

Blessing Before the Torah Reading

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ.
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר־בָּנוּ מִכָּל הָעַמִּים
וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְיָ, נֹתֵן הַתּוֹרָה:

Reader: *Ba-re-chu et A-do-nai ha-me-vo-rach.*

Congregation: *Ba-ruch A-do-nai ha-me-vo-rach le-o-lam va-ed.*

Reader: *Ba-ruch A-do-nai ha-me-vo-rach le-o-lam va-ed.*

Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,

A-sher ba-char ba-nu mi-kol ha-a-mim

ve-na-tan la-nu et to-ra-to.

Ba-ruch A-ta A-do-nai, no-tein ha-to-rah.

Praise the Lord, to whom all praise is due.

Praised be the Lord, to whom our praise is due, now and forever.

Blessed is our God, Creator of the universe,

who has given us the Torah.

Blessed is the giver of the Torah.

Torah Reading

Morning Service

Deuteronomy 29:9-14; 30:11-20

You stand this day, all of you, before the Lord your God -- the heads of your tribes; your elders and officers; everyone in Israel, men, women, and children; and the strangers in your camp, from the one who chops your wood to the one who draws your water - to enter into the sworn covenant which the Lord your God makes with you this day, in order to establish you henceforth as the people whose only God is the Lord, as you had been promised, and as God had sworn to your fathers, to Abraham, Isaac, and Jacob.

And it is not with you alone that I make this sworn covenant: I make it with those who are standing here with us today before the Lord our God, and equally with all who are not here with us today. For this commandment which I command you this day is not too hard for you, nor too remote.

It is not in heaven, that you should say: "Who will go up for us to heaven and bring it down to us, that we may do it?" Nor is it beyond the sea, that you should say: "Who will cross the sea for us and bring it over to us, that we may do it?" No, it is very near to you, in your mouth and in your heart, and you can do it.

See, I have set before you this day life and good, or death and evil. For I command you this day to love the Lord, to walk in the ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that the Lord your God may bless you in the land that you are about to occupy.

But if your heart turns away and you do not listen but let yourself be lured away to worship other gods and serve them, I warn you now that you will perish: you will not live long in the land which you are crossing the Jordan to enter and inherit.

I call heaven and earth to witness against you this day that I have set before you, life or death, blessing or curse. Choose life, therefore, that you and your descendants may live - by loving the Lord your God, listening to God's voice, and holding fast to the One who is your life and the length of your days. Then you shall endure in the land which the Lord promised to your fathers, to Abraham, Isaac, and Jacob.



Torah Reading – Afternoon Service

Leviticus 19:1-37

The Lord spoke to Moses, saying: Speak to the whole community of Israel and say to them: You shall be holy, for I, the Lord your God, am holy.

Revere your mother and your father, each one of you, and keep my Sabbaths. I, the Lord, am your God.

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes. You must leave them for the poor and the stranger. I, the Lord, am your God.

You must not steal. You must not act deceitfully nor lie to one another. And you must not swear falsely by my name, profaning the name of your God. I am the Lord.

You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning. Do not curse the deaf, nor put a stumbling block before the blind. Show reverence for your God. I am the Lord.

Do not pervert justice, neither by favoring the poor nor by deferring to the powerful. You must judge your neighbor justly.

You must not go about slandering your kin, nor may you stand by idly when your neighbor's blood is being shed. I am the Lord.

You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin. You shall love your neighbor as yourself. I am the Lord.

You shall rise in the presence of the aged and show respect for the old. You shall revere your God. I am the Lord.

When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt. I, the Lord, I am your God.

Do not pervert justice when you measure length, weight, or quantity. You must have honest scales, honest weights, honest dry and liquid measures. I, the Lord, am your God who led you out of the land of Egypt.

You shall observe all my statutes and precepts and do them. I am the Lord.



Blessing After the Torah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

*Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,
A-sher na-tan la-nu to-rat e-met,
ve-chai-yei o-lam na-ta be-to-che-nu:
Ba-ruch A-ta A-do-nai, no-tein ha-to-rah.*

Praised are you, Creator of the universe,
Who gave us the Torah to guide our lives,
And planted within us the tree of eternal life.



Blessing Before the Haftorah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת,
בְּרוּךְ אַתָּה יְיָ,
הַבּוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עֲבָדוֹ,
וּבִישְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

*Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,
a-sher ba-char bin-vi-im to-vim,
ve-ra-tza ve-div-rei-hem ha-ne-e-ma-rim be-e-met.
Ba-ruch A-ta A-do-nai,
ha-bo-cher ba-to-rah u-ve-mo-sheh av-do,
u-ve-yis-ra-eil a-mo,
u-vin-vi-yei ha-e-met va-tse-dek.*

Blessed is our God, Creator of the universe,
We are grateful for the faithful Prophets,
Whose words teach us lessons of truth and justice.

We give thanks for the Torah,
For God's servant Moses and God's people Israel,
And for the prophets of truth and righteousness.

Haftorah Reading – Morning Service

From the Book of Isaiah

“When we fast,” you say, “why does God pay no heed? Why, when we afflict ourselves, does God take no notice?”

Because on your fast day you think only of your business and oppress all your workers! Because your fasting leads only to strife and discord and hitting out with a cruel fist! Such a way of fasting on this day will not help you to be heard on high.

Is this the fast God looks for? A day of self-affliction? Bowing your head like a reed and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to the Lord?

Is not this the fast God looks for: To unlock the shackles of injustice, to undo the fetters of bondage, to let the oppressed go free, and to break every cruel chain?

Is it not to share your bread with the hungry, and to bring the homeless poor into your house? When you see the naked, to clothe them, and never to hide yourself from your own kin?

Then shall your light blaze forth like the dawn, and your wounds shall quickly heal.

If you remove the chains of oppression, the menacing hand, the malicious word; if you make sacrifices for the hungry and satisfy the needs of the afflicted, then shall your light shine in the darkness and your night become bright as noon. The Lord will guide you always.

God will slake your thirst in drought and renew your body’s strength. You shall be like a watered garden, like an unfailing spring. You shall rebuild the ancient ruins and lay the foundations for ages to come.

Haftorah Reading – Afternoon Service

From the Book of Jonah

The Lord spoke to Jonah, saying: “Arise, go to the great city of Nineveh and proclaim against it, for its people are wicked.” But Jonah did not wish Nineveh to be saved, and he started to run away from the Lord’s presence and boarded a ship, away from the presence of the Lord.

The Lord then hurled a furious wind, and there was a heavy storm at sea. The sailors were frightened and said: “Let us cast lots to find out on whose account evil has come upon us.” They cast lots, and the lot fell on Jonah. “Who are you?” they asked. Jonah told them: “I am a Hebrew, and I revere the Lord. Throw me overboard so that the sea may calm down for you.” They lifted Jonah, threw him overboard, and the sea ceased from its raging.



They lifted Jonah, threw him overboard...

Then the Lord made a great fish to swallow Jonah, and he was inside the fish for three days and three nights. The Lord commanded the fish, and it threw Jonah out upon dry land. The Lord again told Jonah to go to Nineveh.

Now Jonah went to Nineveh, as the Lord commanded, and he proclaimed to its people: “In forty days, Nineveh shall be overthrown.” The people believed the Lord and turned from their evil ways. When the Lord saw that they had repented, the Lord relented from the evil to be inflicted upon them.

Jonah was distressed and angry that Nineveh had been saved. He said to the Lord: “This is what I predicted, for I knew that you are a gracious and merciful God. Now take my life away.”

Jonah left the city and sat in the shade, waiting to see what would happen. The Lord made a gourd grow up over Jonah to shade his head, and Jonah was pleased. But then the Lord made a worm which attacked the gourd. And Jonah was angry that the gourd was destroyed. The sun beat on Jonah until he fainted. Then the Lord said to Jonah: “You would spare the gourd, though you did not work and did not make it grow. Should I not then spare the city of Nineveh, with more than a hundred and twenty thousand human beings?”

Blessings After the Haftorah Reading

*Ba-ruch A-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam,
Tsur kol ha-o-la-mim, tsa-dik be-chol ha-do-rot,
Ha-eil ha-ne-e-man, ha-o-meir ve-o-seh,
Ha-me-da-beir u-me-ka-yeim,
She-kol de-va-rav e-met va-tse-dek.
Al ha-to-rah, ve-al ha-a-vo-da, ve-al ha-ne-vi-im,
Ve-al (yom ha-sha-bat ha-zeh ve-al) yom ha-ki-pu-rim ha-zeh,
She-na-ta-ta la-nu, A-do-nai E-lo-hei-nu,
(Lik-du-sha ve-lim-nu-cha) lim-chi-la ve-li-sli-cha
U-le-cha-pa-ra, le-cha-vod u-le-ti-fa-ret,
Al ha-kol, A-do-nai E-lo-hei-nu,
A-nach-nu mo-dim lach, u-me-var-chim o-tach.
Yit-ba-rach shim-cha be-fi kol chai ta-mid le-o-lam va-ed.
U-de-var-cha e-met ve-ka-yam la-od.
Ba-ruch A-ta A-do-nai, me-lech mo-cheil ve-so-lei-ach
La-a-vo-no-tei-nu ve-la-a-vo-not a-mo beit Yis-ra-eil,
U-ma-a-vir a-she-mo-tei-nu be-chol sha-na ve-sha-na,
Me-lech al kol ha-a-rets,
Me-ka-deish (ha-sha-bat ve) Yis-ra-eil ve-yom ha-ki-pu-rim.*

ברוך אתה יי אלהינו מלך העולם,
צור כל העולמים, צדיק בכל הדורות,
האל הנאמן האומר ועשה, המדבר ומקיים,
שכל דבריו אמת וצדק.
על התורה, ועל העבודה, ועל הנביאים,
ועל (יום השבת הזה ועל) יום הכורים הזה
שנתת לנו, יי אלהינו,
(לקדשה ולמנוחה) למחילה ולסליחה ולכפרה,
לכבוד ולתפארת,
על הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך.
יתברך שמך בפי כל חי תמיד לעולם ועד.
ודברך אמת וקיים לעד.
ברוך אתה יי, מלך מוחל וסולח לעונותינו ולעונות
עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה,
מלך על כל הארץ, מקדש (השבת ו) ישראל
ויום הכפורים.

Please read together

Blessed is the Creator of the universe, source of righteousness through all generations,
Whose every command is just and true.

For the Torah, for the privilege of worship and gathering here together, for the prophets,
and for this day of holiness and rest, we give thanks.

May every living being be united under one God. Blessed is the holiness of Yom Kippur.

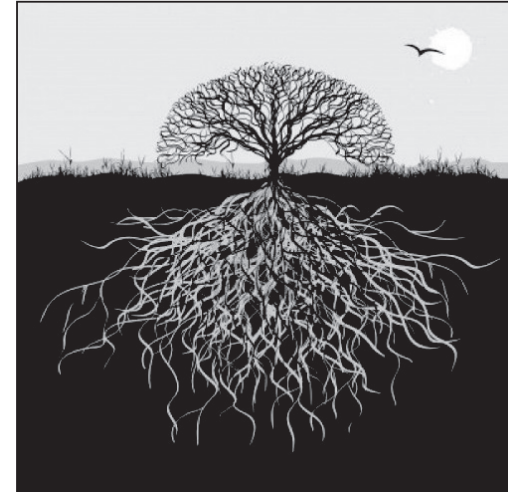
Conclusion of the Torah Service

Behold, a good doctrine has been given you.

Do not forsake it.

It is a tree of life to those who eat of its fruit,
and those who care for it are blessed.

Its roots are deep and wide,
its branches filled with light,
and all its paths are peace.



Its roots are deep and wide...

Please rise and sing together

עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּה מֵאֲשֶׁר.
דְּרָכֶיהָ דְּרָכֵי-נֶעֱם, וְכָל-נְתִיבֹתֶיהָ שְׁלוֹם.
הַשִּׁבְנוּ, יְיָ, אֵלֶיךָ וְנִשׁוּבָה; חֲדַשׁ יְמֵינוּ כְּקֶדֶם.

*Eits cha-yim hi la-ma-cha-zi-kim ba,
ve-to-me-che-ha me-u-shar.
De-ra-che-ha da-re-chei no-am,
ve-chol ne-ti-vo-te-ha sha-lom.*

*Ha-shi-vei-nu, A-do-nai,
ei-le-cha ve-na-shu-va;
Cha-deish ya-mei-nu ke-ke-dem.*

Please be seated

Avinu Malkeinu

In the *Avinu Malkeinu* prayer, we ask that all of us be sealed in the Book of Life and that the new year be a good one for us.

The origin of the prayer dates to ancient Palestine, when Rabbi Akiba prayed to “our father, our king” for relief from a drought. It is said that his prayers were answered and the drought ended.

Please chant together

אָבִינוּ מַלְכֵנוּ! חֲנֻנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

Our parent, our ruler, let the gates of heaven open to our plea.

Our parent, our ruler, do not turn us away empty-handed from your presence.

Our parent, our ruler, forgive and pardon all our misdeeds.

Our parent, our ruler, have compassion on us and on our children.

Our parent, our ruler, let the new year be a good year for us.

Our parent, our ruler, seal us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ! חֲנֻנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

Our parent, our ruler, give strength to your people everywhere.

Our parent, our ruler, make an end to all oppression.

Our parent, our ruler, hasten the time of our redemption.

Our parent, our ruler, be gracious and answer us.
Treat us generously and with kindness and be our help.

אָבִינוּ מַלְכֵנוּ! חֲנֻנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

Unataneh Tokef

According to legend, this prayer was composed in the Middle Ages by Rabbi Amnon of Mayence, who was killed for refusing to convert to Christianity.

His death took place on the High Holidays. As he was dying, he was taken to the synagogue, where he recited this prayer before he died: "Let us proclaim the sacred power of this day."

*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.*

Please chant together

בְּרֹאשׁ הַשָּׁנָה יְכַתִּיבוּ,
וּבְיוֹם צוֹם כְּפוּר יִחְתַּמּוּ.

*Be-rosh Ha-sha-na yi-ka-tei-vun,
Uv-yom-tsom-ki-pur [repeat]
yei-cha-tei-mun.*

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.*

בְּרֹאשׁ הַשָּׁנָה יְכַתִּיבוּ,
וּבְיוֹם צוֹם כְּפוּר יִחְתַּמּוּ.

*Be-rosh Ha-sha-na yi-ka-tei-vun,
Uv-yom-tsom-ki-pur [repeat]
yei-cha-tei-mun.*

Kadosh – Sanctification

Please rise

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת:
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*Ka-dosh, ka-dosh, ka-dosh
A-do-nai tse-va-ot:
me-lo chol ha-a-rets ke-vo-do.*

Holy, holy, holy is the Lord of Hosts.
The fullness of the whole earth reveals God's glory.

Please be seated

Holocaust Remembrance

We Remember the Holocaust

More than three generations have passed since the beginning of the Holocaust which destroyed nearly the entirety of European Jewry. Since then, the horror, the disbelief, and the incredulity that such a thing could have happened, have for many of us faded into the distance. It seems like ancient history to many of us. It could never happen again, we said - not to us, not to anyone else.

But the deliberate slaughter of innocent people has not stopped. It has happened to the Cambodians. It has happened to the Kurds. It has happened in Armenia, in Rwanda, in Sudan, and in Syria. It can happen again.

That is why it is so important to remember the Holocaust. It is not to resurrect hatred, nor is it to seek revenge. Instead, it is to preserve the memory of those who died. And it is to remind us to be vigilant in our defense of liberty, determined in our commitment to tolerance, ever mindful that bigotry cannot be ignored but must be confronted at every step.

A Vow

In the presence of eyes which witnessed the slaughter, which saw the oppression the heart could not bear, I have taken an oath:

To remember it all,
To remember, never to forget.
An oath: Not in vain did the night of terror pass over.
An oath: Lest from this we learned nothing.

-Based upon a poem by Abraham Shlonsky

Those Who Died

We have lived in numberless towns and villages; and in too many of them we have endured cruel suffering.

Some we have forgotten; others are sealed into our memory, a wound that does not heal.

A hundred generations of victims and martyrs, their blood cries out to be remembered.

What can we say? What can we do? How bear the unbearable or accept what life has brought to our people?

All who are born must die, but how shall we compare the slow passage of our time with the slaughter of the innocent, cut off before their time?

They lived with faith. Not all, but many. And, surely, many died with faith - faith in God, in life, in the goodness that even flames cannot destroy.

May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us. Let a million prayers rise whenever Jews worship. Let a million candles glow against the darkness of these unfinished lives.

Yiskor – Memorial Service

When a close relative dies, it is traditional to say the *Kaddish* prayer at services to honor the memory of the deceased. After the end of the first year, the *Kaddish* prayer is recited at *Yiskor* or “memorial” services held on the major holy days, including Yom Kippur. In addition, the *Kaddish* is said on the anniversary of the person’s death.

How Can We Understand Death?

What can we know of death, we who cannot understand life?

We study the seed and the cell, but the power deep within them will always elude us.

Though we cannot understand, we accept life as the gift of God. Yet death, life’s twin, we face with fear. But why be afraid? Death is a haven to the weary, a relief for the sorely afflicted. We are safe in death as in life.

There is no pain in death. There is only the pain of the living as they recall shared loves, and as they themselves fear to die.

Calm us, O Lord, when we cry out in our fear and grief. Turn us anew toward life and the world. Awaken us to the warmth of human love that speaks to us of You.

We shall fear no evil as we affirm the kingdom of life.

Let Us Treasure the Time

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease...

If the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love; never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others...

Could the answer be in doubt?

We shall not fear the summons of death; we shall remember those who have gone before us, and those who will come after us.

“Alas for those who cannot sing, but die with all their music in them.” Let us treasure the time we have, and resolve to use it well, counting each moment precious - a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

Help us to fulfill the promise that is in each of us, and so to conduct ourselves that, generations hence, it will be true to say of us: “The world is better because, for a brief space, they lived in it.”

Remembrance

We remember with sorrow those whom death has taken from our midst. Taking these dear ones into our hearts with all our beloved, we recall them now with reverence.

In the rising of the sun and in its going down,
we remember them.

In the blowing of the wind and in the chill of winter,
we remember them.

In the opening buds and in the rebirth of spring,
we remember them.

In the blueness of the sky and in the warmth of
summer, we remember them.

In the rustling of leaves and in the beauty of autumn,
we remember them.

In the beginning of the year and when it ends,
we remember them.

When we are lost and sick at heart,
we remember them.

When we have joys we yearn to share,
we remember them.

So long as we live, they too shall live, for they are now
a part of us, as we remember them.

Memorial Prayer

May we always remember the parents, grandparents, relatives and friends who have gone before us. Life is finite, but their legacies endure. They live on in the memories which people carry with them, in the pictures which remain in the photograph albums, in the weathered clippings put away in the attic, in the stories we tell our children, which in turn they repeat to their children.

Through us, their finite lives become eternal; and through others, our lives will become eternal, too. May their memories always be strong and bright, now and in future generations.



Mourners' Kaddish

Please rise and recite together

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.

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.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְּרָא כְרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעָגְלָא וּבְזִמָּן קָרִיב וְאַמְרוּ: 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-eil.
Ba-a-ga-la u-vi-ze-man ka-riv ve-i-me-ru: a-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya:

יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא,
דְּאַמִּירָן בְּעָלְמָא וְאַמְרוּ: אָמֵן.

*Yit-ba-rach ve-yish-ta-bach ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei,
ve-yit-ha-dar ve-yit-a-leh ve-hit-ha-lal she-mei de-ku-de-sha, be-rich hu,
le-ei-la min kol bi-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.*

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

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

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

*O-seh shal-om bi-me-ro-mav, hu ya-a-seh sha-lom
a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.*

Let God's way soon prevail in our own day, in our own lives,
in the life of all Israel and of all the world.

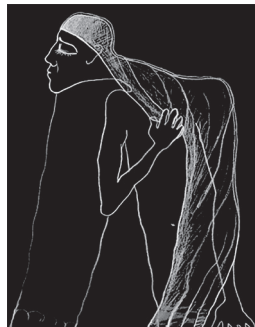
And let us say: Amen.

May the blessing of peace and the promise of life come true.
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



They Are Not Alone

Lord, many are tired and lonely.

Teach us to be their friends.

Many are anxious and afraid.

Help us to calm their fears.

Some are tortured in body and mind.

Imbue them with courage and strength.

Others in their emptiness seek but wealth, fame or power.

Teach them to value other gifts than these.

Some are drained of faith. They are cynical,
bored, or despairing.

*Let our faith shine forth for them to see, that
through us they may come to know Your love.*

And some live with death in their souls.
They are stunned, violent, and filled with hate.

*Give us wisdom to save them
from the wastelands of the spirit.*

And teach us to show our love. Let compassion and
knowledge combine for the welfare of all Your children.

That all may know they are not alone.

Blessing the Soul

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא

E-lo-hai, ne-sha-ma she-na-ta-ta bi te-ho-ra hi.

My God, the life and soul which You placed within me are pure.

You breathed of Yourself into my flesh, creating and forming in me a deep awareness of Your Presence.

It is You Who constantly arouse the desire to live within me.

Sometimes You take this hope from me, only to renew it again and again,

That I may once more praise You, my God, and God of my people.

You are the origin of all that happens, and every soul is a part of You.

Praised are You, God, constantly renewing life within me, with Your breath of love.



Aleinu

Since the thirteenth century, every public worship service - for festivals, Sabbath, or weekday, for morning and for evening - has included the ancient prayer, the *Aleinu*.

Like the *Shema*, it is a prayer which persecuted Jews have recited in the face of death. The prayer declares the ultimate sovereignty of divine and moral forces over our lives.

As we say it, we express the hope that someday all humanity will be united under a single moral law.

Please rise and chant together

*A-lei-nu le-sha-bei-ach la-don ha-kol,
La-teit ge-du-la le-yo-tseir be-rei-shit,
She-lo a-sa-nu ke-go-yei ha-ra-tsot,
Ve-lo sa-ma-nu ke-mish-pe-chot ha-a-da-ma;
She-lo sam chel-kei-nu ka-hem,
Ve-go-ra-lei-nu ke-chol ha-mo-nam.
Va-a-nach-nu ko-rim u-mish-ta-cha-vim u-mo-dim,
Lif-nei me-lech ma-le-chei ha-me-la-chim,
Ha-ka-dosh ba-ruch Hu.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמַשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֻלְקָנוּ כָּהֶם,
וְגִדְלָנוּ כְּכֹל הַמּוֹנֵם
וְאַנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מֶלֶכִּי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

We pray with all our hearts: let violence be gone; let the day come soon when evil shall give way to goodness, when war shall be forgotten, hunger be no more, and all at last shall live in freedom.

O Source of life: may we embrace one another in friendship and in joy. Then shall we be one family, and then shall it be said that God's rule has been established on earth and the words of the prophet fulfilled,
"The Lord shall reign for ever and ever."

Together

וְנֶאֱמַר: "וְהָיָה יְיָ
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;
בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד
וּשְׁמוֹ אֶחָד."

*Ve-ne-e-mar: "Ve-ha-ya A-do-nai
le-me-lech al kol ha-a-rets;
Ba-yom ha-hu yi-hi-yeh A-do-nai e-chad
u-she-mo e-chad."*

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

Please be seated

Ein Keiloheinu

Ein Keiloheinu ("There is none like our God")
is an enthusiastic song of praise to God.
"Who is like our God?" it asks.
"There is none like our God," it answers.
We will give thanks to God -
the same God that links us to all Jews
throughout history.

Please sing together

*Ein Kei-lo-hei-nu, Ein ka-do-nei-nu,
Ein ke-mal-kei-nu, Ein ke-mo-shi-ei-nu.*

*Mi chei-lo-hei-nu? Mi cha-do-nei-nu?
Mi che-mal-kei-nu? Mi che-mo-shi-ei-nu?*

*No-deh lei-lo-hei-nu, No-deh la-do-nei-nu,
No-deh le-mal-kei-nu, No-deh le-mo-shi-ei-nu.*

*Ba-ruch E-lo-hei-nu, Ba-ruch A-do-nei-nu,
Ba-ruch Mal-kei-nu, Ba-ruch Mo-shi-ei-nu.*

*A-ta hu E-lo-hei-nu, A-ta hu A-do-nei-nu,
A-ta hu Mal-kei-nu, A-ta hu Mo-shi-ei-nu.*

*A-ta hu she-hek-ti-ru a-vo-tei-nu,
Le-fa-ne-cha et ke-to-ret ha-sa-mim.*

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדֹנֵינוּ,
אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ,
מִי כְּאֱלֹהֵינוּ? מִי כְּאֲדֹנֵינוּ?
מִי כְּמִלְכֵנוּ? מִי כְּמוֹשִׁיעֵנוּ?
נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֲדֹנֵינוּ,
נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ,
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדֹנֵינוּ,
בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ,
אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא אֲדֹנֵינוּ,
אַתָּה הוּא מִלְכֵנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ,
אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים

Inscribe Us in the Book of Life

Please read together

*Be-sei-fer cha-yim, be-ra-cha ve-sha-lom,
U-far-na-sa to-va, ni-za-cheir ve-ni-ka-teiv le-fa-ne-cha,
A-nach-nu ve-chol am-cha beit Yis-ra-eil,
Le-cha-yim to-vim u-le-sha-lom.
Ba-ruch A-ta A-do-nai, o-sei ha-sha-lom.*

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם,
וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְי, עוֹשֵׂה הַשָּׁלוֹם.

In the book of life and blessing, peace and prosperity,
may we and all people be inscribed for a good and
peaceful life.

May we commit ourselves to so living our lives during
the next year that, through our deeds, we will help to
make the world a better place to live.

Blessed is the author of peace.



Adon Olam

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 niv-ra,
le-eit na-a-sa ve-chef-tso kol,
a-zai me-lech she-mo nik-ra.*

אֲדֹנָן עֹלָם, אֲשֶׁר מֶלֶךְ
בְּטָרֶם כָּל-יִצִיר נִבְרָא,
לֵעֵת נַעֲשֶׂה בְּחֶכְצוֹ כָּל,
אֲזִי 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.*

וְאַחֲרֵי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נִרְא,
וְהוּא הָיָא, וְהוּא הָוָה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.

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

וְהוּא אֶחָד, וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ, לְהַחֲבִירָה,
בְּלִי רֵאשִׁית, בְּלִי תַּכְלִית,
וְלֹא הָעֵז וְהַמְשָׁרָה.

*Ve-hu Ei-li, ve-chai go-a-li,
ve-tsur chev-li be-eit tsa-ra,
ve-hu ni-si u-ma-nos li,
me-nat ko-si be-yom ek-ra.*

*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-ra.*

וְהוּא אֵלִי, וְחַי גּוֹאֲלִי,
וְצוּר חֲבִלִי בְּעֵת צָרָה,
וְהוּא נֹסִי וּמְנוֹס לִי,
מִנֶּת כּוֹסִי בַּיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישָׁן וְאַעֲיָרָה,
וְעַם־רוּחִי גְוִיֶּתִי:
יְיָ לִי וְלֹא אֵיֶרָא.



Concluding Prayer

We pray with all our hearts:

Let violence be gone. Let the day come soon when evil shall give way to goodness,
when war shall be forgotten, when hunger shall be no more,
and when all at last shall live in peace and freedom.

May we overcome trouble, pain, and sorrow.

May our days and years increase.

Eternal our God and God of our people, renew us for a good year.

Please sing together

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן.

*O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu
ve-al kol Yis-ra-eil, ve-i-me-ru a-mein.*

May the peace which reigns in the high heavens descend on us,
on all Israel, and on all the world.

לְשָׁנָה טוֹבָה

Le-sha-na to-va

May the New Year be a good and sweet year for you.

SOURCES

Unless otherwise noted in the service, excerpted material was taken from:

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