



Yom Kippur Morning Service



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!*

In the *Shema* we are reminded of the oneness of God and the unity of God's creation. As we are all equal in the eyes of God, so do we have a responsibility to treat all human beings as images of the Divine.

The *Veahavta* is a call to action; we must not only remember God's *mitzvot*, but we must teach them to future generations. The essence of Torah is the vision of a just society. How must we live in order to realize this vision and teach it to our children?

בָּרַכְנוּ אֶת יְיָ הַמְּבָרָךְ!
בָּרוּךְ 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!

שְׁמַע יִשְׂרָאֵל:
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בָּרוּךְ 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!



"Inscribe them on the doorposts of your house"

Veahavta

*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.
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטֹטַפֹּת 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

מִי כַמֹּכָה בְּאֵלִים יִי?
מִי כַמֹּכָה נֶאֱדָר 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

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.

Amidah

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.

Remember us unto life, O Ruler who delights in life, and inscribe us in the Book of Life for Your sake, O God of life.

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.



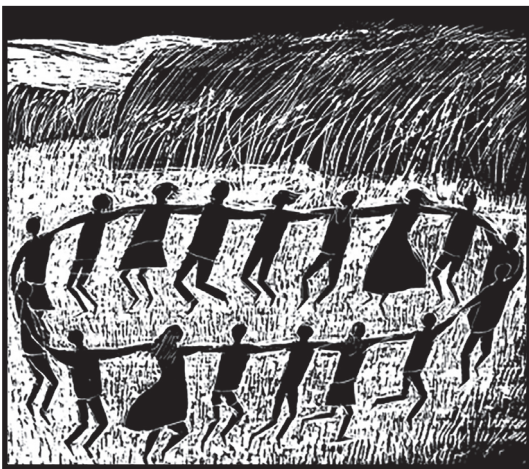
Rabbi with Torah by Marc Chagall

Oseh Shalom

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.

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.

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.

אֲשָׁמְנוּ, בַּגְדָנוּ, גַּזְלָנוּ, דִּבְרָנוּ דְּפִי.
הֶעֵינֵנוּ, וְהִרְשָׁעֵנוּ, זֵדְנוּ, חֲמָסָנוּ,
טַפְלָנוּ שָׁקֵר. יַעֲצָנוּ רָע, כִּזְבָּנוּ,
לָצָנוּ, מַרְדָּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֲוִינוּ,
פִּשְׁעָנוּ, צָרְרָנוּ, קִשְׁיָנוּ עֶרְף.
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.

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.

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

וְעַל כָּל־אֲשֶׁר עָלֵינוּ סְלִיחוֹת,
סֶלַח לָנוּ, מַחֲל 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 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.*

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.*

*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־אֵלֶּה, אֱלֹהֵי סְלִיחוֹת,
סְלַח 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 using others,
And for pursuing fleeting pleasure
at the cost of lasting hurt.*

*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,
cynicism which leads us to mistrust the
reality of unselfish love.

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.

אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vi-nu mal-kei-nu!
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
ve-ho-shi-ei-nu.

Our Source, Our Creator, hear our voice.
Our Source, Our Creator, let the New Year be a good year for us.
Our Source, Our Creator, make an end to sickness, war and famine.
Our Source, Our Creator, send thorough healing to all those who ail.
Our Source, Our Creator, have compassion on us and on our children.
Our Source, Our Creator, make an end to all oppression.
Our Source, Our Creator, give strength to your people everywhere.
Our Source, Our Creator, seal us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vi-nu mal-kei-nu!
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
ve-ho-shi-ei-nu.

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.

Today we will read the afternoon Torah portion, which is from Leviticus, and the morning Haftorah reading, from the prophet Isaiah.

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

Ki Mitsiyon

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

*Ki mi-tsi-yan tei-tsei To-rah,
u-de-var A-do-nai mi-ru-sha-la-yim.
Ba-ruch she-na-tan To-rah,
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.

Blessing Before the Torah Reading

בְּרַחוּ 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, נוֹתֵן 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 – Afternoon Service

Leviticus 19:1-37

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

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

When you reap the harvest of your land, do not reap the comers of your field, nor strip your vineyard bare. You must leave the gleanings for the poor and the stranger.

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.

You must not oppress your neighbor. Do not commit robbery. Do not curse the deaf, nor put a stumbling block before the blind. Do not pervert justice, neither by favoring the poor nor by deferring to the powerful. You must judge your neighbor justly.

Do not slander your kin, nor stand by idly when your neighbor's blood is being shed. You shall not hate your brother or sister in your heart. You must not seek vengeance, nor bear a grudge against your kin. You shall love your neighbor as yourself.

You shall rise in the presence of the aged and show respect for the old.

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 am your God who led you out of the land of Egypt. You shall observe all my statutes and precepts and do them.

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.

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)
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.
Ba-ruch A-ta A-do-nai,
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)
לכבוד ולתפארת,
על-הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך.
יתברך שמך בפי כל-חי תמיד לעולם ועד.
ברוך אתה יי,
מקדש (השבת ו) ישראל
ויום הכפורים.

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.

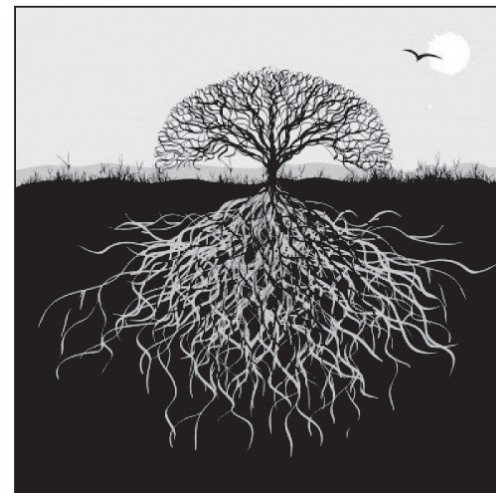
May every living being be united under one God. Blessed is the holiness of Yom Kippur.

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...

עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְּרָכֵי-נֶעֱם, וְכָל-נְתִיבֹתֶיהָ שְׁלֹום.
הַשִּׁיבָנוּ, יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבָה; 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.*

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.*

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵב, וּבְיוֹם צוֹם כִּפּוּר יִחְתַּמּוּ.

Be-rosh Ha-sha-na yi-ka-tei-vun, Uv-yom-tsom-ki-pur 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 יִכָּתֵב, וּבְיוֹם צוֹם כִּפּוּר יִחְתַּמּוּ.

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

Yizkor – Memorial Service

We Remember the Holocaust

More than 75 years 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 human beings could behave in such cruel ways have for many of us faded into the distance. The lessons had been learned and it could never happen again. Certainly, the power of love and tolerance would block the growth of hatred and cruelty.

But slaughters of the innocent, can happen anywhere that the foundation for hatred is built and the structure for tolerance is destroyed. When conflict cannot be resolved by peaceful means, when others are seen as barely human, when scapegoating becomes routine, when fact is no longer distinguished from fiction, then the groundwork is laid not merely for disagreement and division but for mortal conflict.

Why it is so important for us to remember the Holocaust? It is to remind us of the fragile nature of human relations, to realize that it is not impossible for disagreement to be turned into hate. It is to call us to be vigilant in our commitment to tolerance and ever mindful that bigotry and irrational behavior cannot be ignored but must be confronted at every step.

God Full of Compassion

God full of compassion,

find perfect rest for the souls of our brothers and
sisters, our neighbors, men, women, and children,
who have been killed because of racism and
baseless hate.

May the Garden of Eden be their resting place.

Keep them in the shelter of Your wings for eternity

and bind up their souls in the bond of life.

May they rest in peace, and let us say,

Amen.

- Adapted from *Truah.org*

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְּרָא כְרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: 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:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא
לְעַלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרֵן בְּעָלְמָא וְאָמְרוּ: 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 שְׁלָמָא 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.

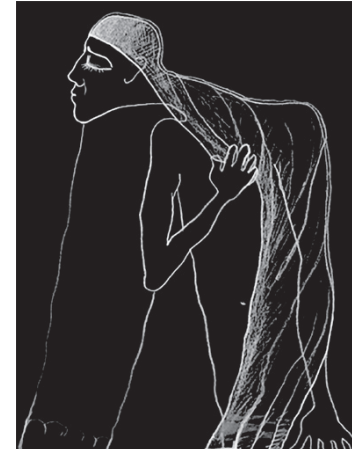
May the blessing of peace and the promise of life come true.

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



Aleinu

This 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.

*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,
לְתֵית גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגֵוֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֶם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם
וְאֲנַחְנוּ 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."

וְנֵאמָר: "וְהָיָה יי
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי 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.

Inscribe Us in the Book of Life

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*, which proclaims that God is one, that God is without beginning and without end, and that none can compare with the Lord.

*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.*

*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.*

*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.*

אֲדוֹן עוֹלָם, אֲשֶׁר מֶלֶךְ
בְּטָרֵם כָּל-יִצִּיר נִבְרָא,
לַעֲת נַעֲשֶׂה בְּחֶכְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָּלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נִרְא,
וְהוּא הָיָא, וְהוּא הוּהָ,
וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד, וְאֵין שְׁנֵי
לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה,
בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,
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.*

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

*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.*

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישָׁן וְאַעִּירָה,
וְעַם־רוּחִי גְוִיתִי:
יְיָ לִי וְלֹא אֵירָא.



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.

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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Various service booklets of Kehilat Chaverim.

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