

Marlboro Jewish Center Congregation Ohev Shalom

Marlboro, New Jersey

THE REASONS FOR THIS MAHZOR

It is a cliché to say that we are living in a time of vast and rapid change. It is also a truism that even religion has not proved immune to the radical changes taking place in the world in which we live. Why should our form of worship remain an exception to the rule. The fact is that there is today a great deal of experimentation with the form of religious worship, in synagogues and churches alike. Those who are convinced that religion has much to say to us in our time are seeking to create the appropriate instruments to convey the message of religion in terms that make sense to us today. Experimentation with new modes of religious expression is becoming more widespread and more acceptable. This Mahzor represents such an effort. As a matter of fact, this Mahzor itself is the result of several earlier efforts to create a High Holiday service. This is our fifth revision in the 28 years of having a Contemporary High Holiday service at the Marlboro Jewish Center.

We release this Mahzor with the hope that it will deepen the Jewish convictions and commitments of all who use it and that it will help to impress upon them the relevance of the High Holy Day prayers to their lives.

Look around you.... We have built a community, strong and resilient. When we began in 1985, many of our children were babies; many are now married with children of their own. To many of us, this synagogue was their first commitment to a Jewish community. Look around you..... we should all be so proud.

May God give us all the strength to be with each other for many more years. May we share in simchas, may we grow closer to each other in times of happiness as well as sadness. May our love for a stronger Jewish community here in Marlboro continue to thrive.

May we grow and prosper in our souls and our bodies as we experience the wonderful world of T'fillah.

Allan Sugarman

September, 2013

I AM SURE THAT ALL OF US SITTING HERE TODAY HAS A STORY TO TELL HOW OUR FAMILY CAME TO LIVE IN AMERICA. MY FAMILY'S STORY BEGINS IN 1925, WHEN OUR FAMILY OF 6 CAME ON A SHIP FROM POLAND TO ESCAPE THE POGROMS AND ANTI-SEMITISM OF EUROPE. LEAVING ALL OF THEIR POSSESSIONS BEHIND, THE BRAVE PARENTS TOOK THEIR 4 CHILDREN ON AN UNKNOWN VOYAGE FOR A FUTURE THEY PRAYED WOULD BE BETTER THAN THE ONE THEY LEFT BEHIND.

THEY ALSO TOOK THEIR BELIEF IN G-D AND THEIR FAITH. THEY CAME TO A NEW COUNTRY TO MAKE A BETTER LIFE FOR THEIR CHILDREN, WHILE INSTILLING THE MORALS, ETHICS, VALUES AND TRADITIONS OF JUDAISM.

IT HAS NEVER BEEN ABOUT WHAT THE SYNAGOGUE GIVES TO US, BUT WHO WE ARE, AND WHAT WE PERSONALLY BRING AND GIVE TO THE SYNAGOGUE. EACH ACT OF KINDNESS, EACH LESSON TAUGHT TO THE NEXT GENERATION OF GIVING BACK AND PAYING IT FORWARD, BRINGS THE TORAH TO LIFE AND CONTINUES TO SUSTAIN THE JEWISH PEOPLE.

ONE OF THE BEST EXAMPLES OF THIS FOR OUR FAMILY OCCURRED DURING THE DEPRESSION. EVERY FRIDAY OUR GRANDMOTHER NOT ONLY PREPARED DINNER FOR HER OWN FAMILY, BUT FOR THREE TO FOUR OTHER FAMILIES AS WELL. SHE WOULD THEN INSTRUCT OUR UNCLES TO LEAVE THE PACKAGES OF FOOD AT EACH APARTMENT DOOR, KNOCK, THEN RUN AWAY, SO THE RECIPIENTS WOULD NEVER KNOW WHO GAVE THIS GIFT. THIS WENT ON FOR YEARS. THIS STORY REMAINS WITH OUR FAMILY AS PART OF OUR HERITAGE AND MEANING OF TZEDAKAH. FOR US, THIS IS HOW WE LEARN TO LIVE A TORAH WAY OF LIFE, A CLEAR DESCRIPTION OF MITZVAH.

THIS PRAYER BOOK HAS ALLOWED US TO FEEL A PART OF OUR JEWISH HERITAGE. FOR THOSE OF US WHO DON'T KNOW A LOT OF HEBREW, THIS SERVICE PROVIDES A MEANS TO INCLUDE ALL OF US. IT GIVES US A FEELING OF BELONGING. IT EXPONENTIALLY INCREASES OUR FEELING OF FAITH AND BELIEF IN G-D THAT WE BRING WITH US TO THIS HOLY PLACE.

AS WE DEDICATE THESE PRAYER BOOKS, WE HONOR ALL WHO CAME BEFORE US AND ALL WHO WILL FOLLOW, BELIEVING IN A JUDAISM THAT IS INCLUSIVE OF ALL.

WHO AM I? I AM THE GRANDDAUGHTER OF THOSE IMMIGRANTS FROM POLAND I AM THE GRANDSON OF THOSE IMMIGRANTS FROM POLAND. I AM A PROUD JEW JUST AS MY FAMILY WAS WHEN THEY FIRST CAME TO THE UNITED STATES IN 1925.

L'SHANA TOVA.

- ANONYMOUS

How one prays and observes their religion is an individual right and privilege. I have been fortunate to be part of this service for many years. More importantly to me, my family and friends have been part of the service.

When we first joined the Temple in 1983, I used to go to the Traditional Service starting early in the morning just as I had with my father and Zeyda going to the Shteepele while growing up. When the Contemporary Service was first introduced, we started to attend as a complete family. My wife would come with the boys to the afternoon Contemporary service and I would join them.

It is here and during other traditional holidays that I have realized that the important thing is to be together with friends and family. I believe that this is the reason we all hug, kiss and shake hands whenever we come together at holidays.

I have been fortunate to not only have my wife and sons, daughters-in-law, and grandson join us here but my Dad and sister. My Dad had unofficially been part of this service since I first got involved with publishing this Machzor because I would always send him a copy for his review at least for the Hebrew and halachic content. Upon the passing of my Mom, my Dad came to stay with us. I was fully prepared to attend the Traditional Service with him while the rest of the family would come to our service. To my shock, this traditional man who preferred to daven orthodox, said we all must be together and attend this service. He came to love the service the 3 times he attended before passing. He loved the energy. He loved the young families. He loved the songs (especially Yiddish). This reaffirmed my convictions that the highest concern is for family.

I thank you all for allowing me to have been a part of this process. I don't think I can ever really express the emotions and introspection I went through all these years while working on this Machzor. During the first re-doing of the Machzor, I travelled heavily and was in constant contact with Allan. Whenever I called, the first question would always be "where are you?" Besides giving him the physical answer as to city and state, I never admitted that I was always spiritually at home because of working on the Machzor.

Mostly I want to thank Allan for his guidance and for being the driving force behind this Machzor and its' modern concept. I thank him for listening to me and keeping some traditional parts of the service in the Machzor (even if he skips over it).

Ira Kirschner, 2013

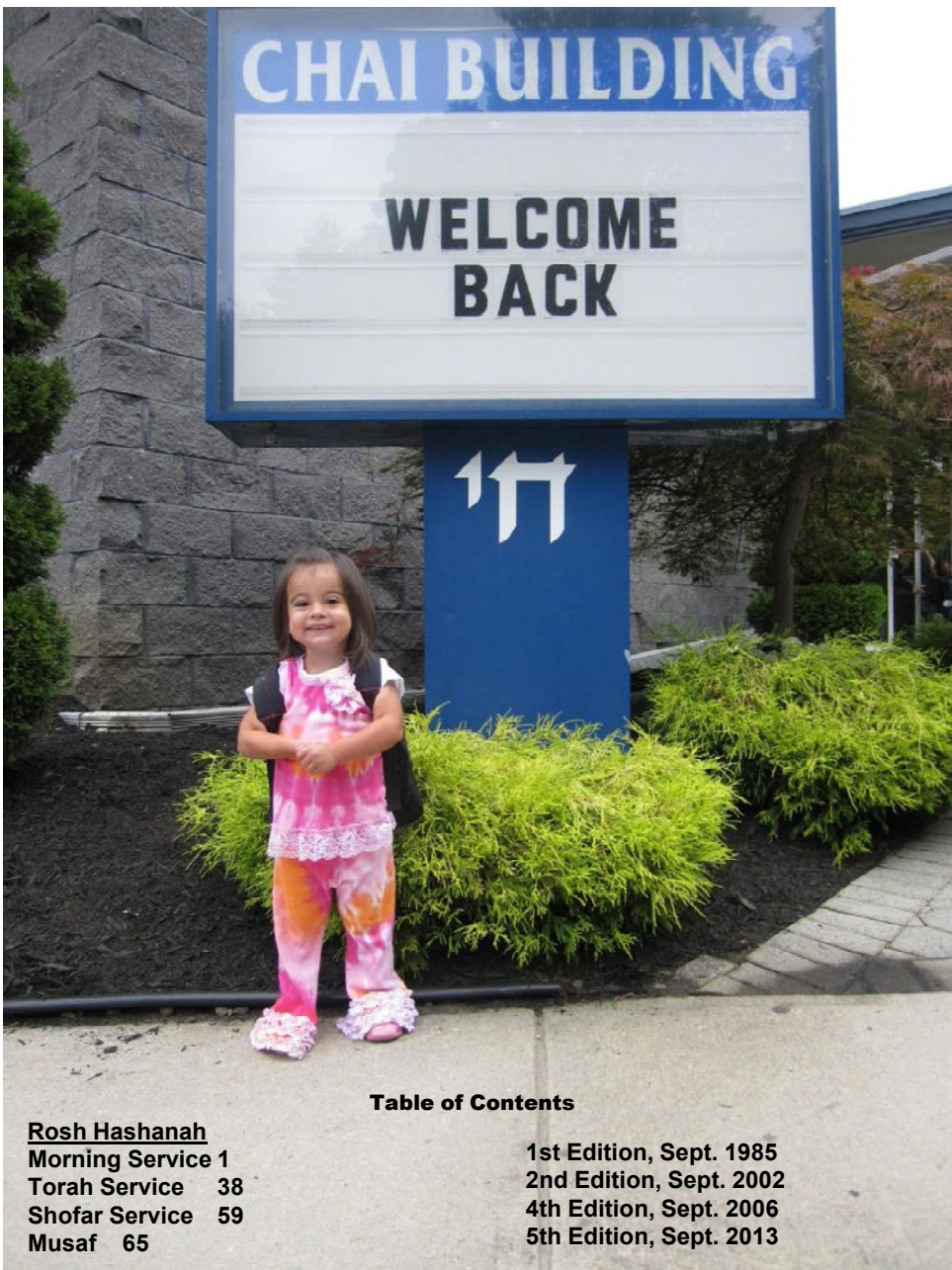


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מִזְמוֹר לְדָוִד יְיָ מִי יִגּוֹר בְּאַהֲלֶיךָ, מִי יִשְׁכֵּן בְּהֵר קֹדֶשְׁךָ.

Do we deserve to enter God's sanctuary?

How can we merit a place in His Presence?

מִה טָבוּ אַהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא
בֵּיתְךָ, אֲשַׁתְּחֶה אֶל הַיֵּכָל קֹדֶשְׁךָ בֵּירְאֶתְךָ. יְיָ אֶתְקַבְּלִי מַעֲוֶן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע, אֶכְרַע לִפְנֵי יְיָ עֹשִׂי.
וְאֲנִי תַפְלִיתִי לָךְ יְיָ, עַת רְצוֹן, אֱלֹהִים בְּרַב חֲסִדֶּךָ, עֲנֵנִי בְּאַמַּת
יִשְׁעֶךָ.

Ma tovu, o'ha'lecha Yaakov, mish'k'notecha Yisrael. Va'ani b'rov chas'd'cha
avo vai'techa, esh'ta'cha'veh el hai'chal kad'sh'cha b'yir'o'te'cha. Adonai
a'hav'tee m'oan bai'te'cha, oom'koam mish'kan k'vo'decha. Va'ani
esh'ta'cha'veh v'ech'ra'ah, ev'ra'cha leef'Onai Adonai o'see. Va'ani t'fee'la'tee
l'cha Adonai, ait ra'tzon, Elohim b'rav chas'de'cha, a'nainee be'emet yish'echa.

How goodly are your tents, O Jacob, your dwelling places, O Israel.

*Lord, through your abundant kindness, I come into Your house and I
reverently worship You in our Holy Synagogue. I love this Sanctuary,
the place where Your glory resides. Here, I worship You, my Lord and
Creator. Accept my prayer, and the prayers of my family and answer
us with Your great mercy and truth ... Amen*

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

Baruch Atah Adonai, Elohainu Melech Ha'olam asher kee'd'sha'nu
b'mitzvo'tav v'tziva'nu l'hit'a'taf ba'tzitzit.

***Blessed are You, O Lord our God, King of the Universe, who
have sanctified us with Your Mitzvot and had commanded us to
wrap ourselves in the Talit.***

Each of us enters this place with a different need. Some hearts are full of
gratitude and joy; they are overflowing with the happiness of love and the
joy of life. They are eager to confront the day, to make the world more fair;
they are recovering from illness or have escaped misfortune. And we rejoice
for them.

Some hearts ache with sorrow. Disappointments weigh heavily upon them,
and they have tasted despair; families have been broken; loved ones lie on a
bed of pain; death has taken those whom we cherished. May our presence
and sympathy bring them comfort.

Some hearts are embittered; they have sought answers in vain; ideals are
mocked and betrayed; life has lost its meaning and value; may the

knowledge that we, too, are searching. Restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger. They long for friendship; they crave understanding; they yearn for warmth. May we, in our common need and striving, gain strength from one another as we share our joys, lighten each other's burdens, and pray for the welfare of our community. AMEN

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו לעסוק בדברי תורה:

Baruch Atah Adonai Elohainu Melech Ha'olam asher kee'd'sha'nu
b'mitzvo'tav v'tziva'nu la'a'soak b'div'rai Torah.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל העמים,
ונתן לנו את תורתו: ברוך אתה יי, נותן התורה:

Baruch Atah Adonai Elohainu Melech Ha'olam asher ba'char ba'nu mi'kol
ha'amim, v'natan lanu et Torah'to. Baruch Atah Adonai no'tain ha'Torah.

Praised are You, Lord our God, King of the Universe who sanctified our life with his commandments, commanding us to study Torah. May the words of the Torah, Lord our God, be sweet in our mouth of all Your people so that we, our children, and all of the children in the House of Israel may come to know You and to study the Torah with selfless devotion. Praised are You, Lord our God, King of the Universe who has chosen us by giving us his Torah.

Avinu Sh'ba-shamayim... O God in Heaven...

As we approach another year, we ask Your blessings upon us and upon our loved ones. Grant us the courage to peer into our lives, the wisdom and discernment to evaluate what we see, and the strength to act with resolve to change whatever needs improvement.

May it be Your will that we be inscribed into the Book of Life and that the coming year be one of peace and tranquility. May our homes reflect the sense of Your holiness and may we strive to fulfill Your will for us. We pray that our lives become sanctified by Your guidance and by Your love for Your people.

During these Holy Days when we come into Your sanctuary, our thoughts turn to You and we try to let You into our lives. Be there for us, O Lord, and let the light of Your Divine Presence shine upon us and upon all Your people.

Bless this New Year with Shalom for us, for the Jewish people and for all humanity everywhere.

Keyn Y'hi Ratzon... May it be Your will

..... Amen

ברוך אתה יי אלהינו מלך העולם,
אשר נתן לשכוי בינה, להבחין בין יום ובין לילה:

Baruch Atah Adonai Elohaiu Melech Ha'olam

asher natan la'sech'vi ve'nah l'hav'chen 'bain yom oo'van lai'lah.

ברוך אתה יי אלהינו מלך העולם, שעשני בצלמו:

... she'a'sanee b'tzal'mo.

ברוך אתה יי אלהינו מלך העולם, שעשני ישראל:

... she'a'sanee Yisrael.

ברוך אתה יי אלהינו מלך העולם, שעשני בן-חורין:

... she'a'sanee ben cho'rin.

ברוך אתה יי אלהינו מלך העולם, שעשני בראוני:

... she'a'sanee kir'tzo'no.

ברוך אתה יי אלהינו מלך העולם, פוקח עורים:

... po'kai'ach eev'rim.

ברוך אתה יי אלהינו מלך העולם, מלביש ערמים:

... mal'bish a'roo'mim.

ברוך אתה יי אלהינו מלך העולם, מתיר אסורים:

... ma'tir a'su'rim.

ברוך אתה יי אלהינו מלך העולם, זוקף כפופים:

... zo'kaif k'foofim'.

ברוך אתה יי אלהינו מלך העולם, רוקע הארץ על המים:

... ro'kah ha'aretz al ha'mayim.

ברוך אתה יי אלהינו מלך העולם, שעשה לי כל צרכי:

... she'asah li kal tzar'chi.

ברוך אתה יי אלהינו מלך העולם, אשר הכין מצעדי נבר:

... asher hai'chin mi'tza'a'deh ga'ver.

ברוך אתה יי אלהינו מלך העולם, אוזר ישראל בגבורה:

... o'zair Yisrael be'g'voo'rah.

ברוך אתה יי אלהינו מלך העולם, עוטר ישראל בתפארה:

... o'tair Yisrael b'teef'ah'rah.

ברוך אתה יי אלהינו מלך העולם, הנותן ליגף כהן:

... ha'no'tain la'ya'aif ko'ach

For all these we offer praise to You.

For the ability to tell light from dark,
right from wrong.

For creating us in your image.

For the gift of freedom.

For the privilege of being Jewish.

For the ability to see.

For the garments that clothe us.

For the yearning of slaves to be free.

For the power to stand up under our burdens.

For the orderly universe in which we live.

For providing our daily needs.

For the guidance to do right.

For endowing our people with strength.

For crowning Israel with glory.

For the privilege of awakening to a new day.



I am a Jew because Judaism demands no abdication of my mind.
 I am a Jew because Judaism asks every possible sacrifice of my soul.
 I am a Jew because whenever there are tears and suffering the Jew weeps.
 I am a Jew because whenever the cry of despair is heard the Jew hopes.
 I am a Jew because the message of Judaism is the oldest and the newest.
 I am a Jew because the promise of Judaism is a universal promise.
 I am a Jew because, for the Jew, the world is not finished;
 human beings will complete it.
 I am a Jew because, for the Jew, humanity is not fully created;
 people are creating it.
 I am a Jew because Judaism places humanity above nations
 and above Judaism itself.
 I am a Jew because, above humanity, Judaism places the Oneness of God.
Edmond Fleg

Baruch She'amar Ve Haya Olam

Blessed is the One who spoke and the world came into being.
 Let us always remember the power of the spoken word.
 Everlasting is the word that heals.
 Stinging is the scornful word.
 Soothing is the word of true emotion.
 Even the word of infants can reach the heavens.
 Dreams begin with words.
 In our voice we find the power to create the world anew.
 Simply listening to the other's voice is the greatest blessing we can offer.
 Too often we choose not to speak when we must.
 Help us oh Lord to speak only when it is helpful.
 Eloquence is a matter of subject when we speak on your behalf.
 Open our ears to your blessing.
 Never are we alone in your blessing
 Enter our hearts through your blessing.

--Rabbi Jonathan Infeld



ברוך שאמר ותהי העולם, ברוך הוא,
 ברוך עשה בראשית, ברוך אומר ועשה,
 ברוך גזר ומקום, ברוך מרחם על הארץ,
 ברוך מרחם על תפלות, ברוך משלים שכם טוב ליראיו,
 ברוך חי לעד ומים לנצח, ברוך פודה ומציל, ברוך שמו.

ברוך אתה יי אלהינו מלך העולם, האל האב הרחמן, המהלל בפי עמו, משבח ומפאָר
 בלשון חסידיו ועבדיו, ובשירי דוד עבדך. נהללך יי אלהינו בשבחות ובזמרות, נגדלך
 ונשבחך ונפאָרדך ונזכיר שמך, ונמליכך, מלכנו אלהינו, יחיד, חי העולמים, מלך משבח
 ומפאָר, עדי עד שמו הגדול: ברוך אתה יי, מלך מהלל בתשבחות:

WORRY

When I was in my twenties, I stood in a hospital corridor waiting for doctors to put a few stitches in my son's head and I asked, "When do you stop worrying?" The nurse said, "When they get out of the accident stage." My parents just smiled faintly and said nothing.

When I was in my thirties, I sat on a little chair in a classroom

And heard how one of my children talked incessantly, disrupted the class, And was headed for a career making license plates. As if to read my mind, a teacher said,

Don't worry, they all go through this stage

And then you can sit back, relax and enjoy them."

My parents just smiled faintly and said nothing.

When I was in my forties, I spent a lifetime waiting for the phone to ring, The car to come home, the front door to open.

A friend said, "They are trying to find themselves. Don't worry!

In a few years they will be adults. They will be off on their own. They'll be out of your hair"

My parents just smiled faintly and said nothing.

By the time I was 50, I was sick and tired of being vulnerable.

I was still worrying over my children, but there was a new wrinkle.

Even though they were on their own, I continued to anguish over their failures,

Be tormented by their frustrations and absorbed in their disappointments.

And there was nothing I could do about it. My parents just smiled faintly and said nothing.

My friends said that when kids got married I could stop worrying and lead my own life.

I wanted to believe that, but I was haunted by my parent's warm smiles And their occasional, "You look pale. Are you alright?"

"Call me the minute you get home. Are you depressed or something?"

My friends said that when I became a grandparent

That I would get to enjoy the happy little voices yelling "Grandma! Papa!

But now I find that I worry just as much about the little kids as the big ones.

How can anyone cope with all this worry?

Can it be that parents are sentenced to a lifetime of worry?

Is concern for one another handed down like a torch

To blaze the trail of human frailties and the fear of the unknown?

Is concern a curse or is it a virtue that elevates us

To the highest form of earthly creation?

Recently one of my own children became quite irritable, saying to me,

"Where were you? I've been calling for three days,

And no one answered... I was worried.

I smiled a warm smile. The torch has been passed.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
אֲשֶׁרִי הָעַם שְׁכֵבָה לֹא,

עוֹד יִתְלַלֶּךְ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁנִּי אֵלֶיּוֹ:
תִּתְּלַח לְדוֹד,

אֲרוֹמֶמְךָ אֱלֹהֵי הַמֶּלֶךְ,
בְּכָל יוֹם אֲבָרְכֶךָ,
גָּדוֹל יְיָ וּמְהֵל מְאֹד,
דּוֹר לְדוֹר יִשְׂבַּח מַעֲשֶׂיךָ,
הַנֶּדֶר כְּבוֹד הַדּוֹד,
וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ
זָכַר רַב טוֹבָךָ יִבְיָעוּ,
חֲנוּן וְרַחוּם יְיָ,
טוֹב יְיָ לְכָל,
יִדְוֶךָ יְיָ כָּל מַעֲשֶׂיךָ,
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ,
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים,
סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים,
עֲיִנִי כָל אֱלֹהִים יִשְׁבְּרוּ,
פּוֹתֵחַ אֶת יַדְךָ,
צַדִּיק יְיָ בְּכָל דְּרָכָיו,
קָרוֹב יְיָ לְכָל קְרָאִיו,
רָצוֹן יִרְאִיו יַעֲשֶׂה,
שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו,
תִּתְּלַח יְיָ יִדְבַּר פִּי,
וּבְנֵינוּ נִבְרָךְ יְהוָה,

וּבְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
וְאֵתְלַח שְׁמֶךָ לְעוֹלָם וָעֶד:
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
וּגְבוּרָתְךָ יִגִּידוּ:
וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְגִדּוּלְתְךָ אֶסְפְּרֶנָּה:
וְצִדְקָתְךָ יִרְנְנוּ:
אַרְבֵּי אַפִּים וְגִדֹל חֶסֶד:
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
וְחִסְדֶּיךָ יִבְרָכְבוּכָה:
וּגְבוּרָתְךָ יִדְבָּרוּ:
וּכְבוֹד הַדֶּר מַלְכוּתוֹ:
וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדֹר:
וְזוֹקֵף לְכָל הַכַּפּוּפִים:
וְאֵתָה נּוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן:
וְחֹסֵד בְּכָל מַעֲשָׂיו:
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִשְׁיַעֵם:
וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד:
וְיִכְרֹךְ כָּל בָּשָׂר שֶׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד:
מַעֲתָה וְעַד עוֹלָם, תִּלְלוּהָ:

Translation of ASHREI

And let us be joyful that we are here together,
Because we seek honestly the path of our prayer
Constantly I seek the right way though it may take a lifetime.
Daily I look for clues. The search is an arduous one.
Existence of man itself is a testimony to the majesty of Man's
Creator.

Forward my mind will go seek, perhaps to find.
Great are the sights, my goals, my reaching out.
Heavenward do I stretch; to grasp the richness of our heritage.
In loving kindness and consideration shall I pledge my days.
Judaism teaches me to be human.

Kind is the great man; just is the honest man.
Loving is the universal man; I strive to be better.
My vision is as high as the best that man can achieve.
Never will I forget the roots of my past.

Onward does good deeds go, from words to action.
Piety is the action of giving one to the other.
Reaching out is the essence of giving to each other.
So many miles to go before I sleep...

To rest...Under God....

Wake up and be joyful, for we are here together.



Photo by Bill Aron



A Prayer for Husbands and Wives

Let love be your shelter. The world is noisy and confusing at times, so make a home that is a haven, a peaceful place where you can listen to your hearts and savor the comfortable closeness you share. No matter how busy your days may be, make time for yourselves. Hold hands. Unwind. Surprise each other. Find little chances every day to show you're grateful to be partners, to be friends, to be married. Life is not perfect. You will make mistakes, but each time you meet life's challenges together, you will grow wiser, stronger and surer of your love. Cherish your yesterdays. They are irreplaceable souvenirs of your journey through life. Make memories that will bring smiles and sighs whenever you look back. And, look back often. Look forward, too. Dream together. Plan together. Make promises to keep. Believe in your tomorrows, because tomorrows are what forever is made of. To make love last, put each other first. That is the way to make a beautiful life together, the kind of life you both serve so much.

Connections

The traditions of my father are in the synagogue

They embrace me like the tallit he wore on

Saturday mornings

They stand with the voices of Abraham, Isaac, and Jacob

The traditions of my mother are in the synagogue

I feel them when I pray with my husband, my children,

my grandchildren,

my friends, my neighbors, my community

The traditions of my family are in the synagogue

We named our children here

We celebrated their B'nai Mitzvot here

We brought our children to the marriage canopy

My past and my present fuse in the traditions of the
synagogue

I hear my father's voice and feel my mother's presence

They remind me of the privilege and responsibility of
being a Jew

My past is in the synagogue

My present is in the synagogue

My identity is in the synagogue

The future for my children and grandchildren
is in the synagogue

Helaine Cantos

Congregant, Marlboro Jewish Center



הַלְלוּהוּ בְּרִקְיעַ עֶזֶז:
הַלְלוּהוּ בְּרַב גִּדְלוֹ:
הַלְלוּהוּ בְּגִבֹּל וּבְנֹר:
הַלְלוּהוּ בְּמִנִּים וְעִגְבִּי:
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
הַלְלוּהוּ.
הַלְלוּהוּ:

הַלְלוּהוּ, הַלְלוּ אֵל בְּקִדְשׁוֹ,
הַלְלוּהוּ בְּגִבּוֹרָתוֹ,
הַלְלוּהוּ בְּתַקֵּעַ שׁוֹפָר,
הַלְלוּהוּ בְּתִפְּאֻה וּמַחֲוֹל,
הַלְלוּהוּ בְּצִלְצְלֵי שְׂמֵעַ,
כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ
כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ

Ha-l'lu-hu ha-l'lu-hu, b'tzeel-tz'lay sha-ma. Ha-l'lu-hu ha-l'lu-hu b'tzeel-tz'lay t'ru-a.
Kol han-sha-ma t'ha'layl ya, ha-l'lu-yah ha-l'lu-yah.(2x)

**Lord, praise be to You for the rhythm.
We praise You for the beat of sound,
the beat of the heart,
the beat of the drums.**

**We praise You for the clapping hands,
the tapping of toes,
the snapping of fingers and
the nod of the head.**

**We praise You for the jumping of rope,
for the skipping, hopping,
running and walking.**

**We praise You for the rhythm of seasons,
for hot noons and cool nights,
for the sunset and the sunrise,
for the new moon and the half moon.**

**We praise You for the rhythm of
the cycles of the seasons,
the cycles of the engines,
the cycles of the octaves,
the cycles of the seed, and
the cycles of the spirit.**

**Lord, we praise You for birth and rebirth,
for childhood and parenthood,
for life and life to come.**

**for now and forever
Hallelujah.**

For these we give thanks

O God, to whom we come so often with needs to be satisfied, we come to You now in gratitude for what we already have and are.

For gifts beyond deserving or counting, we give thanks.

You have given us the ability to become more than we have been, the urge to be more than we are, and a gnawing hunger to attain heights only dimly imagined.

For the power to grow, we give thanks.

You have endowed us with the capacity to discern the difference between right and wrong; and You have enabled us to follow the right, to avoid the wrong.

For the power to choose, we give thanks.

You have blessed us with the ability to fashion things of beauty, to sing new songs, to spin new tales, to add to the treasure-house of human civilization.

For the power to create, we give thanks.

You have equipped us with the yearning to commune with You, to bring You our fears and our dreams, our hurts and our joys, our guilt and our gratitude; to share hopes and concerns with You and with others.

For the power to pray, we give thanks.

You have fortified us with the ability to rise above disappointment and failure, to go on after we have been bruised and bereaved, to refuse to submit to defeat and despair.

For the power to hope, we give thanks.

You have enlarged us with the ability to cherish others, to make their lives as dear to us as our very own, to share their hopes, to feel their hurts, to know their hearts.

For the power to love, we give thanks.

You have ennobled us with the strength to overcome our faults, to mend our ways, and to answer the summons "to turn to You with all our heart and soul."

For the possibilities of renewal, we give thanks!

המלך

היושב על כסא־ם ונשא:



Crown of Zevi from Tikkum Ker'ia Lekol Laila Amsterdam, 1666

שוכן עד, מרום וקדוש שמו: וכתוב, רננו צדיקים ביי, לישרים נאֹה
תהלת. בפִי ישרים תתרוֹמם, ובדברי צדיקים תתברך, ובִלְשׁוֹן
חֲסִידִים תתקדש, ובקרב קדושים תתהלל.

*How fitting it is to praise You,
In poem, in song, in melody.
You perform so many wonders,
O God who lives eternally.*

ובמקלות רבבות עמד בית ישראל, ברנה יתפאר שמו מלכנו,
בכל דור ודור, שכן חובת כל היצורים, לפניך יי אלהינו, ואלהי
אבותינו, להודות להלל לשבח לפאר לרומם להדר לברך לעלה
ולקלם, על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחך:

ישתבח שמו לעד מלכנו, האל המלך הגדול והקדוש בשמים
ובארץ. כי לך נאֹה, יי אלהינו ואלהי אבותינו: שיר ושבחה, הלל
וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה
ומלכות. ברכות והודאות מעתה ועד עולם. ברוך אתה יי, אל מלך
גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבוחר בשירי
זמרה, מלך, אל, חי העולמים.

Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah
cheer-u-tay. V'yam-leech mal-chu-tay b'cha-yay-chon
uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el ba-a-ga-la
u-viz-man ka-reev. V'eem-ru a-men.

יְהֵא שְׁמֵהּ רַבָּא מְבֹרָךְ לְעֵלְמִי וּלְעָלְמֵי אָמֵן:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְא וּלְעָלְא מְכַל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחֶתָּא וְנִחְמֶתָּא, דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say
v'yit-ha-dar v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min
kol bir-cha-ta v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta
da-a-mee-rahn b'al-ma. V'eem-ru a-men.

Leader

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Adonai ha'm'vorach.

Congregation

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha'm'vorach l'olam va'ed.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר, וּבוֹרֵא הַיָּשָׁן, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Baruch Atah Adonai Elohainu Melech Ha'olam,
yo'tzair ohr oo'vo'ray cho'shech, o'seh shalom oo'vo'ray et ha'kol.

*All praise to You eternal Source of all blessing. You
created the light and the darkness too. And in all that You
fashioned there is order and harmony.*

Why should I wish to see God better than this day?
I see something of God each hour of the twenty four,
and each moment then;
In the faces of men and women I see God,
and in my own face in the glass;
I find letters from God dropped in the street,
and everyone is signed by God's name;
And I leave them where they are,
for I know that wheresoe'er I go
Others will punctually come forever and ever.

Walt Whitman

I see You in the starry field,
I see You in the harvest's yield,
In every breath, in every sound,
An echo of Your name is found.
The blade of grass, the simple flower,
Bear witness to Your matchless power.

In wonder-workings, or some bush aflame,
Men looking for God and fancy Him concealed;
But in earth's common things He stands revealed
While grass and flowers and stars spell out His name.

Ibn Ezra

God, where shall I find Thee,
whose glory fills the universe?
Behold I find Thee wherever the mind
is free to follow its own bent,
Wherever words come out
from the depths of truth,
Wherever tireless striving
stretches its arms towards perfection,
Wherever men and women
struggle for freedom and right,
Wherever the scientist toils to unbare
the secrets of nature,
Wherever the poet strings pearls of beauty
in lyric lines,
Wherever glorious deeds are done.

Mordecai M. Kaplan

BEFORE THE BEGINNING

WHAT IS THE MOMENT OF OUR BIRTH?
WE KNOW THE BIRTHDAY OF OUR BODY.
YET WE CAN NEVER KNOW THE MOMENT OF BIRTH OF OUR
CHARACTER.

IT HAS NO DATE.

THE BIRTH OF OUR CHARACTER HAS MANY BEGINNINGS
AND IS WITHOUT END IN THE DAYS AND YEARS OF OUR LIFE.

AT EVERY MOMENT

WE FACE AN INFINITE NUMBER OF OPPORTUNITIES
TO CREATE A GREATER MEANING IN OUR LIFE.

ALWAYS WE FIND

OURSELVES BEFORE
ANOTHER BEGINNING.

IN THIS WE DISCOVER
THE MOST CREATIVE
POWER OF PEOPLE:

THE POWER AND
DELIGHT OF
THE SELF CREATION OF
OUR CHARACTER.

WE CREATE OUR
CHARACTER
WHEN WE ARE ALONE
WITH OURSELVES
AND IN THE

RELATIONSHIPS

WE ALSO EVOLVE WITH OTHERS
AND MOST OF ALL,

OUR VALUES WILL BE DETERMINED
BY THE DIRECTION IN WHICH WE CHOOSE TO GROW
WITH OTHERS AND WITHIN OURSELVES.

TO ALL OF US

THERE ARE GIVEN MANY OPPORTUNITIES
TO FIND THE DIRECTION AND MEANING OF OUR LIVES.

BUT WE KNOW THAT IT IS ONLY WHEN WORDS
MOVE PEOPLE TO ACT.

THAT THEY REVEAL THEIR STRENGTH.

IN WHAT WE DO WE FIND

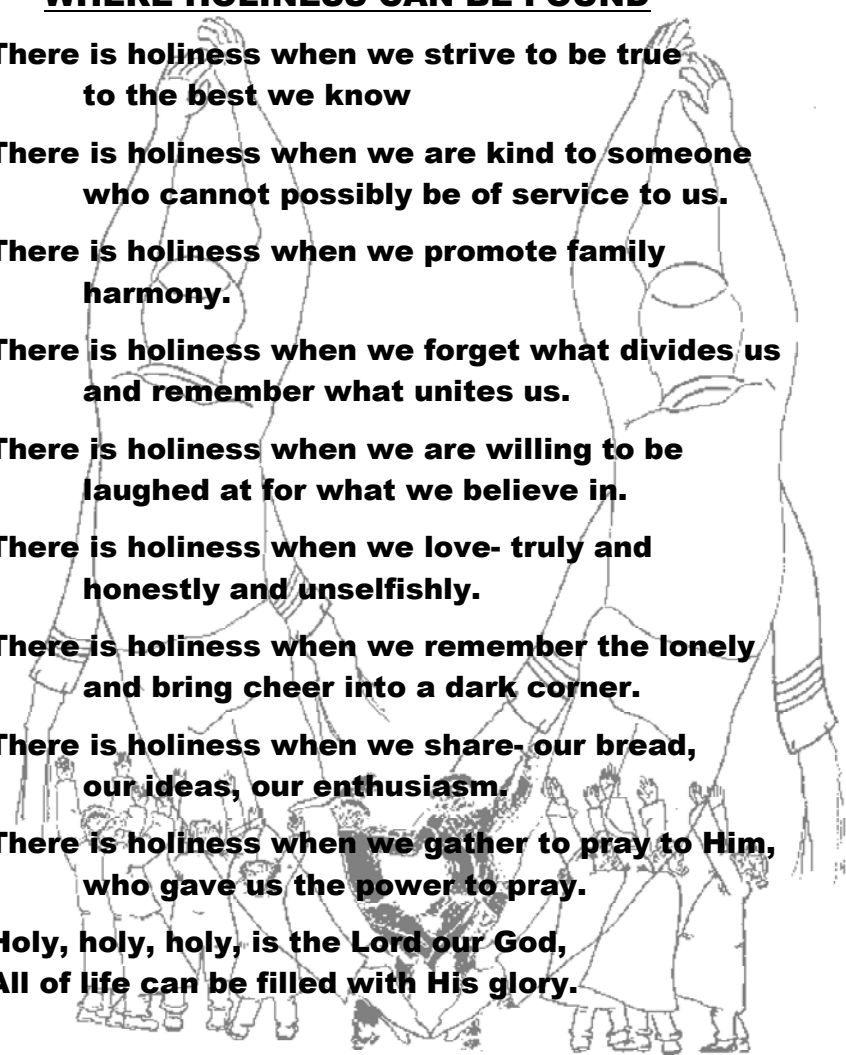
THE CONTINUING BIRTH OF OUR CHARACTER.

IN WHAT WE DO ... WE ARE ALWAYS BEFORE ANOTHER BEGINNING



תמאיר לארץ ולדלים עליה ברחמים. ובטובו מחדש בכל יום תמיד
 מעשה בראשית: מה רבו מעשיך יי. כלם בהכמה עשית, מלאה
 הארץ קניינך: תמלך המרום לבדו מאז. תמשבח ותמפאר
 ותמתנשא מימות עולם: אלהי עולם, ברחמך הרבים רחם עלינו,
 אדון גזנו צור משגבנו, מוגן ישענו משגב בעדנו: אל ברוך גדול
 דעת. הכין ופעל זהרי חמה. טוב יצר כבוד לשמו. מאורות נתן
 סביבות עזו, פנות צבאו קדושים, רוממי שדי. תמיד מספרים,
 כבוד אל וקדשותו: תתברך יי אלהינו על שבת מעשה ידך. ועל
 מאורי אור שעשית בפארך סלה.

WHERE HOLINESS CAN BE FOUND

- 
- There is holiness when we strive to be true
to the best we know**
- There is holiness when we are kind to someone
who cannot possibly be of service to us.**
- There is holiness when we promote family
harmony.**
- There is holiness when we forget what divides us
and remember what unites us.**
- There is holiness when we are willing to be
laughed at for what we believe in.**
- There is holiness when we love- truly and
honestly and unselfishly.**
- There is holiness when we remember the lonely
and bring cheer into a dark corner.**
- There is holiness when we share- our bread,
our ideas, our enthusiasm.**
- There is holiness when we gather to pray to Him,
who gave us the power to pray.**
- Holy, holy, holy, is the Lord our God,
All of life can be filled with His glory.**

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

Ka-dosh, ka-dosh, ka-dosh, A-do-nai Ts'va-ot, m'lo chol ha-a-rets
k'vo-do.

וְהָאוֹפָנִים וְהַיּוֹת הִקְדֵּשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֹמֶת שָׁרָפִים,
לְעֹמֶתָם מִשִּׁבְחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Baruch k'vod Adonai meem'koa'moa.



To Fashion Holiness

O God — Show us how to fashion holiness from waste,

Discovering sparks in the broken shells of people beaten down by
circumstance and mired in the boredom of hollowness.

*Teach us to take the neutral substance of reality and create the
sublime, forming shapes of blessings with a sacred touch.*

Instruct us in sympathy, so we may learn to tear away at
hopelessness and the groan and oy of despair by stories, jokes, and
astonishing embraces.

*Remove shallowness from our lives and destroy senselessness, that
we may discover Your plan and fulfill Your purposes.*

Give us insight and vision, and we will perform signs and wonders in
the sight of all humanity as You Yourself once did in the Land of Egypt
and at Sinai.

*Show us Life in all its glory, and we will glorify Your name, here and
now, everywhere and forever.*

No religion is an island;

There is no monopoly on holiness.

We are companions of all who revere God

We all rejoice when we walk in God's way.

No religion is an island;

We share the kinship of humanity,

The capacity for compassion.

god's spirit rests upon all, Jew and non-Jew

Man or woman,

in consonance with their deeds.

**The creation of the first humans, Adam and Eve,
promotes peace.**

No one can claim:

My ancestry is nobler than yours.

Have we not all one Creator?

Are we not all god's children?

**Then let us help one another overcome
hardness of hearts,**

Opening minds to the challenges of faith.

**Let mutual concern replace remnants of
mutual contempt,**

**As we share the precarious position
of being human.**

There is no monopoly on holiness;

There is no truth without humility.

**Let those who revere the Lord
speak one to the other.**

**Let all human beings reflect
the image of God in their deeds.**

Abraham Joshua Heschel

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֵאמְרוּ וְתִשְׁכַּחוּת
 יִשְׁמִיעוּ. כִּי הוּא לְבָדּוֹ פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בֹּעֵל מִלְחָמוֹת,
 זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תְהִלּוֹת, אֲדוֹן
 הַנִּפְלְאוֹת. הַמְחֲדֵשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית. בְּאִמּוֹר
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֶסֶדְךָ: אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר
 וְנִזְכֶּה בְּלִנּוּ מִהֲרָה לְאוֹרְךָ: בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

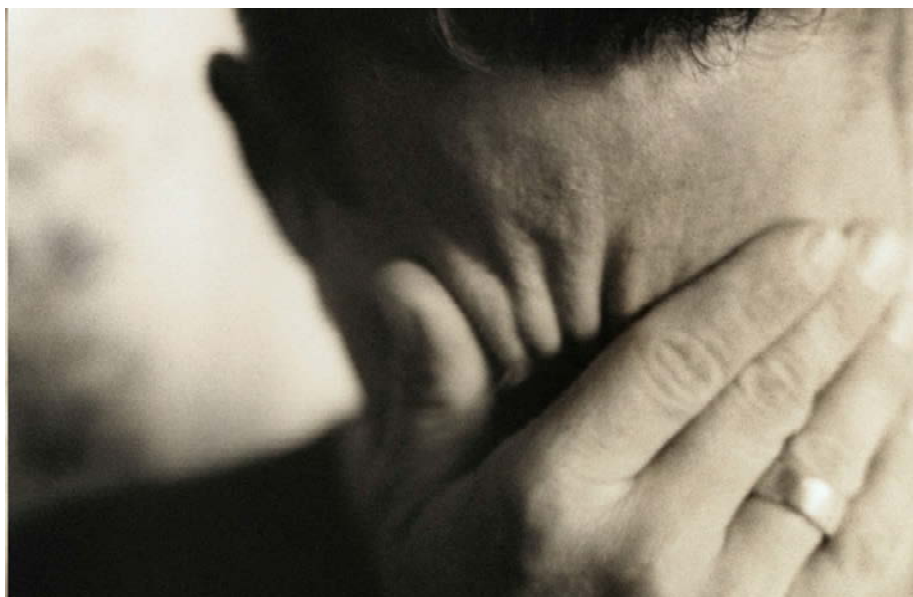
If I Had My Child to Raise Over Again

If I had my child to raise all over again,
 I'd finger-paint more and point the finger less.
 I'd do less correcting and more connecting.
 I'd take my eyes off my watch, and watch with my eyes.
 I would care to know less and know to care more.
 I'd take more hikes and fly more kites.
 I'd stop playing serious, and seriously play.
 I'd run through more fields and gaze at more stars.
 I'd do more hugging and less tugging.
 I would be firm less often, and affirm much more.
 I'd build self-esteem first, and the house later.
 I'd teach less about the love of power,
 and more about the power of love.

Diane Loomans



אֶהְבֶּה רַבָּה אֶהְבֵּתֶנּוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלָתְךָ עָלֵינוּ.
 אֶבְיֵנוּ מִלִּבֵּנוּ, בְּעִבּוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְּךָ, וַתִּלְמַדְם חֻקֵּי חַיִּים, בֶּן
 תִּחַנְּנוּ וַתִּלְמַדְנוּ. אֶבְיֵנוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן
 בְּלִבֵּנוּ לְחֵבִין וּלְהַשְׁכִּיל, לְשִׁמְעַי, לְלָמֵד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם
 אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָתְךָ. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק
 לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיְחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמוֹךְךָ, וְלֹא יִבּוֹשׁ
 לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְלִילָה וְנִשְׁמָחָה
 בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשִׁלּוּם מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ, וְתוֹלִבֵּנוּ קוֹמָמִיּוֹת
 לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה, וּבָנוּ בְּחֵרֶת מְכַל עִם וְלִשׁוֹן.
 וְקִרְבֵּתֵנוּ לְשִׁמּוֹךְ הַגָּדוֹל סָלָה בְּאַמֶּת לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָתְךָ.
 בְּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָתְךָ.



With great love have You loved us, O God; great and overflowing
 tenderness have You shown us. Our Father and King, for the sake of
 our ancestors, who trusted in You, and whom You taught the laws of
 life, be also gracious to us and teach us.

You have called us from among the peoples of the earth to be close to
 You, to praise You in truth, and to proclaim Your Oneness in love.
 Praised are You, O Lord, who lovingly chose His people Israel for His
 service.

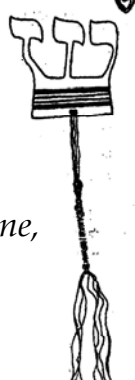
שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, ADONAI ELOHAINU, ADONAI ECHOD.



בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shaim K'vod Mahl'choo'to L'Olam Va'ed.



*Hear, O Israel; the Lord our God, the Lord is One,
Blessed be His name;*

His glorious kingdom is forever and ever.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ,
וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם, עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִקְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְמַטְפֶּת בֵּין עֵינֶיךָ,
וּכְתַבְתָּם עַל מְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'ah-havta ait Adonai Elohecha, b'chal l'vav'cha, oov'chal nafshecha,
oov'chal m'o'decha. V'ha'yu ha'd'varim ha'aileh asher anochi m'tzav'cha
hayom al l'vavecha. V'she'nantam l'vanecha v'dibartah bahm,
b'shev't'cha b'vaitecha, oov'lech't'chah vaderech, oov'shach'b'chah
oov'koomecha. Ook'shar'tahm l'oit ahl ya'decha, v'hayoo l'toa'tah'foat
bain aynecha. Ooch'tav'tahm ahl m'zuzoat baitecha oo'vee'shah'recha.

You shall love the Lord your God with all your heart,
with all your soul, and with all your might. And, these
words which I command you this day, shall be in your
heart. You shall teach them well to your children. You
shall talk about them when you are at home or away
from home, night and day. You shall bind them for a
sign upon your hand. and they shall be as a reminder
on your forehead (t'fillin). And you shall write them
upon your doorposts of your house and upon your
gates.

PRAISE TO YOU, O LORD

Let us imagine a world without color, without regal red or leafy green,
A world that bores the eye with gray.

Praise to You, O Lord, for all the colors in the rainbow,
For eyes that are made for seeing, and for beauty
That “is its own excuse for being.”

Let us imagine a world without sound, a world where
Deathly silence covers the world like a shroud.

Praise to You, O Lord, for words that speak to our
Minds, for songs that lift our spirits, and for all those
Souls who know how to listen.

Let us imagine a world without order, where no one can
Predict the length of the day or the flow of the tide.
Imagine a universe where planets leave their orbits and
Sour like meteors through the heavens and where the law
Of gravity is repealed at random.

Praise to You, O Lord, for the marvelous order of
Nature, from stars in the sky to particles in the atom.

Let us imagine a world without love, a world in which
The human spirit incapable of caring is locked in the prison
Of the self.

Praise to You, O Lord, for the capacity to feel happiness
In another’s happiness and pain in another’s pain.

As the universe whispers of a oneness behind all that is, so
The love in our hearts calls on people everywhere to unite
In pursuit of those ideals that make us human. As we sing of
One God, we rejoice in the wonder of the universe and
We pray for that day when all humanity will be one.

HEAR O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE.

Praise be His name; His glorious kingdom is for ever and ever.

Henry Cohen



וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי, אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטָּר-אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפַּת דִּגְנָה וְתִירֶשֶׁת וְיִצְהָרָה. וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ.

הַשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְיָ בָּכֶם, וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטָּר, וְהָאָדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבְדֹתֶם מִחֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם:

וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדְכֶם, וְהָיוּ לְמוֹטָפוֹת בֵּין עֵינֵיכֶם:

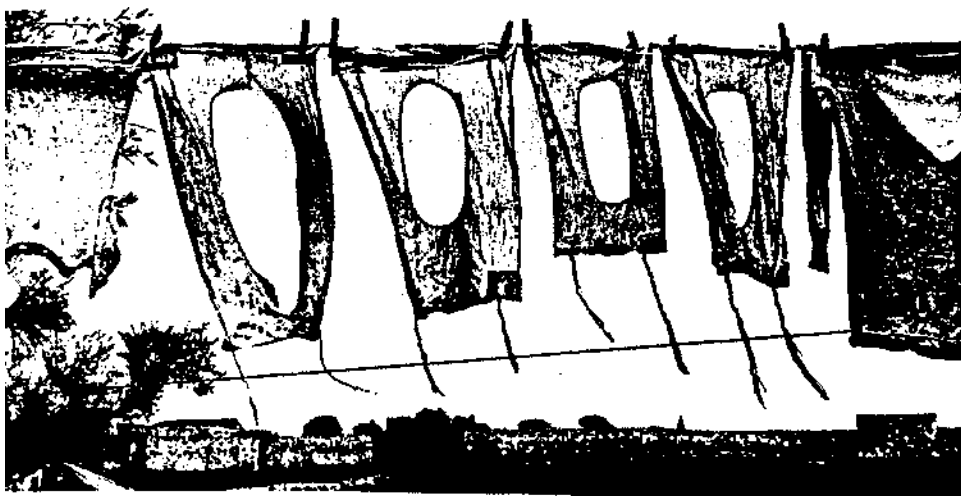
וּלְמִדְתֶּם אֹתָם אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמָה: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁפַּע יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

If you will faithfully obey the Mitzvot which I command you this day, to love your God and to serve Him with all your heart and soul, then I will favor your land with rain at the proper season, in autumn and in spring: and you will harvest your grain and wine and oil. I will give grass in your fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship others gods. For then the wrath of God will be directed against you. He will close the heavens and there will be no rain. The earth will not yield its produce; and you will soon perish from the good land which God gave you.

Deuteronomy 11:13-17





וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֶרֶתָם, וְנָתַנוּ
 עַל-צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם
 אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ
 אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם:
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

Va'yo'mer Adonai el Moshe la'mor. Da'bair el b'nai Yisrael
 v'a'mar'tah a'lai'hem. V'a'su la'hem **Tzitzit**., al kan'fei vig'd''ai'hem
 l'do'ro'tam, v'nat'nu al' **Tzitzit**, ha'kanaf p'til t'chai'let v'ha'ya
 la'chem **Tzitzit**, oo'r'ee'tem o'to oo'z'char'tem et kal mitzvot Adonai
 va'a'si'tem o'tam, v'lo ta'tu'roo a'cha'rei l'vav'chem v'a'cha'rei
 ay'nai'chem asher a'tem zo'nim a'cha'rei'hem. L'ma'an teez'k'roo
 va'a'si'tem et kal mitz'vo'tai, v'h'yi'tem k'do'shim la'lo'hai'chem.
 Ani Adonai Elo'hai'chem, asher ho'tza'ti et'chem mai'eret
 mitz'rayim, lee'h'yot la'chem lai'lo'heem. Ani Adonai E'lo'hai'chem:

יְיָ אֱלֹהֵיכֶם אֱמֶת.

ADONAI ELO'HAI'CHEM EMET.

Numbers 15:37-41



Treat your child kindly and he will be kind.
Show your child love every minute of the day and she will
show love back.

Treat your child gently and he will be gentle.
Show your child truth and she will be truthful.

Show your child goodness and he will be good.
Show your child thoughtfulness and she will be thoughtful.

Show your child strength and he will be strong.
Show your child courage and she will be courageous.

Show your child beauty and he will be beautiful.
Show your child freedom and she will be free.

Encourage your child's creativity and
he will be creative.

Encourage your child's sensitivity and
she will be sensitive.

Treat your children special and
they will be very special people.

Adapted from: Love, Live and Share by Susan Polis Schutz

מִי כָמוֹכָה בְּאֵלִים יְיָ, מִי כָמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נִזְרָא תְהִלַּת עֲשֵׂה פִּלָּא.

Mee chamocha Bah'aylim Adonai, Mee camocha ne'dar ba'kodesh,
norah t'hee'lot oh'seh feleh.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד בְּלֵם חֹדוֹ וְהִמְלִיכוּ וְאַמְרוּ:

She'rah Cha'dashah Sheb'chu G'oolim L'sheemcha ahl s'fat hayam.
Yachad coolahm hoadoo v'heem'leechu v'ahmroo.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
Adonai yim'loach l'olahm
va'ed.

צוּר יִשְׂרָאֵל,
קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפִדָה כְּנֶאֱמָךְ יְהוּדָה
וְיִשְׂרָאֵל.

גְּאֻלָּנוּ יְיָ צְבָאוֹת שָׁמוּ,
קְדוֹשׁ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְיָ
גֹאֵל יִשְׂרָאֵל:

Tzur Yisrael, koomah b'ezrat
Yisrael, oof'dai
cheen'oo'mecha Y'hoodah
v'Yisrael. Go'ahlainu Adonai
tz'vaot sh'moa k'dosh Yisrael.
Baruch Atah Adonai, Ga'ahl
Yisrael.



Photo by Pierre Olesinski

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבְיֵא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba'ruch Atah Adonai Elohainu vai'lo'hai a'vo'tai'nu, Elohai Avraham, Elohai Yitzchak, vai'lo'hai Ya'a'kov, Ha'el ha'gadol ha'gibor v'ha'norah El Elyon, go'mail cha'sa'dim tovim, 'ko'nai ha'kol, v'zo'chair chas'dai avot, oo'mai'vee go'ail lev'nai v'nai'chem l'ma'an sh'mo b'a'ha'vah.

וְזָכְרָנוּ לְחַיִּים, מְלֶכֶךְ חַפְּצֵן בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר חַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.
Zach'rai'noo l'chayim, me'lech cha'fetz ba'chayim, v'kat'vai'noo b'sai'fer ha'chayim, l'ma'an'cha Elohim chayim.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם:

Melech o'zair oo'mo'she'yah oo'ma'gain. Baruch atah Adonai magain Avraham.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים
בַּחֲסֵד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמַקְּיֵם אֱמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹד כְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ,
מְלֶכֶךְ מְמִית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה:

Atah gibor l'o'lam Adonai, m'cha'yai mai'teem atah rav l'ho'she'yah. M'chal'kal chayim b'chesed, m'cha'yai mai'teem b'ra'cha'mim ra'bim. So'maich nof'lim, v'ro'fai cholim, oo'ma'tir a'soo,rim, oo'm'ka'yaim e'moo'na'to lee'shai'nai a'far, mi cha'mo'cha ba'al g'voo'rot oo'mee do'meh lach, melech mai'meat oo'm'cha'yeh oo'matz'mee'ach y'shoo'ah.

מִי כְמוֹד אַב תִּרְחָמִים, זוֹכֵר יִצְוֵרָיו לְחַיִּים בְּרַחֲמִים:

Mi cha'mo'cha av ha'ra'cha'mim, zo'chair y'tzoo'rav l'chayim b'ra'cha'mim.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחֲיֵה הַמֵּתִים:

V'ne'e'man atah l'ha'cha'yot mai'teem. Ba'ruch atah Adonai m'cha'yeh ha'mai'teem.

Blessed are you, Lord our God and God of our fathers and mothers, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel, great and mighty God who gives lovingkindness to all of His creations. You remember the good deeds of our fathers and mothers and You will bring comfort to our children for the sake of Your glory.

Remember us in life, O King who desires life. And may we be inscribed in the Book of Life, for Your sake, O living God.

You are the King who helps and saves and shields. Blessed are You, O God, the shield of our fathers and mothers.

Your might, O God, is forever. Your kindness sustains the living; You support the falling, heal those who are sick and free those in chains. You keep the faith to those in greatest need. Whose power can compare to Yours? You are the King who gives life and death and salvation. Whose mercy can compare with Yours?

Blessed are You, O God, the Master of life and death.

K'du-shah

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמֶקְדֵּי־יֵשִׁים אוֹתוֹ בְּשֵׁמִי
מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

N'kadaish et Sheem'chah bah'olam c'shaim she'mak'dee'sheem oa'toa
besh'mai mahroam. Ka'katoov ahl yad n'vee'echah, v'karah zeh el zeh
v'ahmar.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Ka-dosh, ka-dosh, ka-dosh, A-do-nai Ts'va-ot, m'lo chol ha-a-rets
k'vo-do.

אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֹמֶת שְׂרָפִים, לְעֹמֶתָם בְּרוּךְ יְאֹמְרוּ:

Ahz b'kol, ra'ash gadol, adeer v'chazak mahsh'mee'eem kol
meet'nah'a'seem l'oomat s'rah'fim, l'oo'mah'tan baruch yo'mai'roo

בְּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

Baruch k'vod Adonai meem'koa'moa.

מִמְּקוֹמְךָ מְלַכְנוּ תּוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מִחֲפִים אֲנַחֲנוּ לָךְ.
מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדֵּל וְתִתְקַדָּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנִצָּחַ נְצָחִים.
וְעֵינֵינוּ תִרְאִינָה מְלִכּוֹתֶךָ, בְּדִבְרֵי הָאֱמוּנָה בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

Meem'koam'cha mahl'kaynu toa'fee'ya, v'teem'loach ah'laynu kee
m'chah'keem ah'nach'nu lach. Mah'tai teem'loach b'tziyon, b'karoav
b'yah'mai'noo l'olam va'ed teesh'koan. Teet'gadal, v'teet'kadash b'toach
Y'rooshalayim eer'cha, l'dor vador oo'll'netzach n'tzachim. V'ai'nai'noo
teer'eh'nah mahl'choo'techa cah'davar ha'ah'moor b'she'rai oozecha, ahl
y'dai Daveed m'she'ach tzed'ke'chah.

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלִינָהּ.

Yeem'loach Adonai l'olam, Elohayich tzion, l'dor vador Halleluyah!

לְאֵל עוֹרֵךְ דִּין	לְבוֹחַן לְכַבּוֹת בְּיוֹם דִּין
לְגוֹלֶה עֲמָקוֹת בְּדִין.	לְדוֹכַר מִיִּשְׁרִים בְּיוֹם דִּין
לְהוֹנֶה דַּעוֹת בְּדִין.	לְהוֹרֹת חֶסֶד בְּיוֹם דִּין
לְהוֹכֵר בְּרִיתוֹ בְּדִין.	לְחַוֵּל מַעֲשָׂיו בְּיוֹם דִּין
לְמַהֲרַח חוֹסֵיוֹ בְּדִין.	לְיֹדַע מַחֲשָׁבוֹת בְּיוֹם דִּין
לְכַבֵּשׁ בָּעֶסוֹ בְּדִין.	לְלֹכֵשׁ צַדִּיקוֹת בְּיוֹם דִּין
לְמַוְחַל עֲוֹנוֹת בְּדִין.	לְנִרְאָה תְהִלּוֹת בְּיוֹם דִּין
לְסוֹלֵחַ לַעֲמוּסָיו בְּדִין.	לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין
לְפֹעֵל רַחֲמָיו בְּדִין.	לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין
לְקוֹנֶה עֲבָדָיו בְּדִין.	לְרַחֵם עַמּוֹ בְּיוֹם דִּין
לְשׁוֹמֵר אוֹתֵיכֵיוֹ בְּדִין.	לְתוֹמָד תְּמִימָיו בְּיוֹם דִּין.

וּבְכֵן וּלְךָ תִּעָלֶה קִדְשָׁהּ, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

וּבְכֵן תֵּן פַּחַדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל מַה שִּׁפְּרָאתָ,
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָּל־מִצְוָתְךָ אֶחָת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְׁלֵטֵן לְפָנֶיךָ, עוֹ
בְּיָדְךָ וּבְבוֹרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִּׁפְּרָאתָ.

L'eyl Orech Din-

We now proclaim the Kingship of God who calls us to judgment.

He searches all hearts on the Day of Judgment,

He reveals the hidden things, in judgment.

He decides righteously on the Day of Judgment,

He knows our innermost secrets, in judgment.

He bestows mercy on the Day of Judgment, He remembers His covenant, in judgment.

He spares His creatures on the Day of Judgment,

He clears those who trust Him, in judgment.

He knows our thoughts on the Day of Judgment, He restrains His anger, in judgment.

He is clothed in charity on the Day of Judgment, He pardons wrongdoing, in judgment.

He is profoundly revered on the Day of Judgment, He forgives His people, in judgment.

He answers their pleas on the Day of Judgment, He invokes His loving pity, in judgment.

He understands all mysteries on the Day of Judgment,

He accepts His faithful, in judgment.

He shows mercy to His people on the Day of Judgment,

He preserves those who love Him, in judgment.

He sustains the upright on the Day of Judgment, it is He who calls us, in judgment.

THERE ARE TWO SEAS

There are two seas in the Land of Israel. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters. Along its shore children play.

The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And people build their homes near to it, and birds their nests; and every form of life is happier because it is here.

The River Jordan flows on south into another sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. The air hangs heavy above its waters and neither people nor animals will drink here.

What accounts for the mighty difference between these seas? Not the River Jordan. It empties the same good water into both. Not the soil in which they lie; not the country 'round about.

This is the difference:

The Sea of Galilee receives but does not keep the Jordan's water. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee gives and lives. This other sea cannot sustain life. It is named the Dead Sea.

There are two seas in the Land of Israel.

There are two kinds of people in the world.

Bruce Barton

Photo by Dr. Bruce Metzger

וּבְכֵן תֵּן כְּבוֹד, יְיָ לְעַמּוֹךְ, תִּהְיֶה לִירֵאִיךָ וְתִקְוָה
לְדוֹרֶשֶׁיךָ, וּפְתַחוֹן פֶּה לְמִיַּחְלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ

Grant glory to Your people Israel, joy to its land, gladness to Jerusalem. May those who revere You be filled with renewed hope and unfailing confidence.

וּבְכֵן צְדִיקִים יֵרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָאֵל יַעֲלֶזֶה, וַחֲסִידִים בְּרַנָּה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ-פִּיָּהּ, וְכָל הָרָשָׁעָה בָּלָה בְּעֶשֶׂן תִּבְלָה, כִּי תִעָבֵר
מִבְּשָׁלֶת זָדוֹן מִן הָאָרֶץ.

Bring near the day O God when there will be reason for the good people to be glad, the day when suffering will be turned to song and tyranny shall vanish like smoke.

קדוש אתה ונורא שמך, ואין אלוה מבלעדך, בכתוב: ויזכה יי
צבאות במשפט, והאל הקדוש נקדש בצדקת. ברוך אתה, יי,
המלך הקדוש.

*You are holy. Even Your name should be spoken with reverence.
There is no God besides You.*

ועל כלם יתברך ויתרומם שמך, מלפנינו תמיד לעולם ועד. וכתוב
לחיים טובים כל בני ברייתך. וכל החיים יודוך סלה, ויהללו את
שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב
שמך ולך נאה להודות.

שים שלום טובה וברכה, חן וחסד ורחמים, עלינו ועל כל ישראל
עמך. ברכנו, אבינו, בלנו באחד באור פניך, כי באור פניך נתת
לנו, יי אלהינו, תורת חיים ואהבת חסד, וצדקה וברכה ורחמים
וחיים ושלום, וטוב בעיניך לברך את עמך ישראל בכל עת ובכל
שעה בשלומך.

Sim shalom to'vah oov'ra'cha chaeyn va'chesed v'ra'cha'mim, aleynu v'al
chal Yisrael a'meh'chah. Bar'chay'nu a'vinu koo'la'noo k'echad b'ohr
pa'ne'chah, ki, v'ohr pa'ne'chah na'ta'tah la'nu, Adonai Elohainu, Torat
Chayim v'v'a'ha'vat chesed, ootz'da'kah oov'ra'chah v'ra'cha'mim v'chayim
v'shalom, v'tov b'ai'ne'chah l'va'raich et ahm'chah Yisrael b'chal ait
oov'chal sha'ah be'shlom'e'chah.

בספר חיים, ברכה, ושלום, ופרנסה טובה, נזכר ונכתב לפניך,
אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום. ברוך אתה,
יי, עושה השלום.

B'saifer chayim, b'ra'chah, v'shalom, oo'par'na'sah tovah,
nee'za'chayr, v'nee'ka'taiv l'fa'ne'chah, a'nach.nu v'chal am'chah bait
Yisrael, l'chayim tovim oo'l'shalom. Baruch atah Adonai oh'seh ha'shalom.



The Arch of Peace in
the Old City of
Jerusalem, rebuilt
Hulda Synagogue

AVINU MALKAYNU

אבינו מלכנו

... cha'tah'nu l'fah'neh'cha. אֲבִינוּ מֶלֶכְנוּ! חַטָּאנוּ לְפָנֶיךָ.
... ain la'nu meh'lech eh'lah ah'tah. אֲבִינוּ מֶלֶכְנוּ! אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
... ah'say ee'mah'nu l'mah'an sh'meh'cha. אֲבִינוּ מֶלֶכְנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ.
... cha'daysh ah'lay'nu sha'nah to'vah. אֲבִינוּ מֶלֶכְנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
... bah'tayl may'ah'lay'nu cal n'zay'rot ka'shot. אֲבִינוּ מֶלֶכְנוּ! בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
... bah'tayl mach'sh'vot son'ay'nu. אֲבִינוּ מֶלֶכְנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
... hah'fayr ah'tzat oy'vay'nu.
אֲבִינוּ מֶלֶכְנוּ! כָּל צָר וּמִשְׁטֵיץ מַעְלֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! כְּתוּם פְּיוֹת מִשְׁטֵינֵנוּ וּמִקְטָרֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! כָּלָה דָּבָר וְחָרֵב וָרָעַב וּמִשְׁחִית וְעוֹן וּשְׂמֵד מִבְּנֵי בְרִיתְךָ.
אֲבִינוּ מֶלֶכְנוּ! מִנַּע מוֹגֵפָה מִנִּחֲלָתְךָ.
אֲבִינוּ מֶלֶכְנוּ! סֶלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִגִּגֵּד עֵינֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! מַחֹק בְּרַחֲמֶיךָ כָּל שְׂטֵרֵי חֻבוֹתֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! תְּחַזֵּירֵנוּ בְּתִשְׁבּוּבָה שְׁלָמָה לְפָנֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ.
אֲבִינוּ מֶלֶכְנוּ! קֶרַע רוּעַ גִּזֵּר דִּינֵנוּ.
אֲבִינוּ מֶלֶכְנוּ! זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

AVINU MALKAYNU

inscribe us in the Book of happiness. אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
inscribe us in the Book of deliverance. אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
inscribe us in the Book of prosperity. אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר פְּרֻסָּה וּכְלָלָה.
inscribe us in the Book of merit. אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר זְכוֹת.
inscribe us in the Book of forgiveness. אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
אֲבִינוּ מֶלֶכְנוּ! הַצֵּמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.
אֲבִינוּ מֶלֶכְנוּ! הָרִם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אֲבִינוּ מֶלֶכְנוּ! הָרִם קֶרֶן מְשִׁיחָה.
אֲבִינוּ מֶלֶכְנוּ! מִלֵּא יְדֵינוּ מִבְּרָכוֹתֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! מִלֵּא אֲסָמִינוּ שְׂבַע.
אֲבִינוּ מֶלֶכְנוּ! שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ.

אֲבִינוּ מֶלְכֵנוּ! קַבֵּל בְּרָחִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
אֲבִינוּ מֶלְכֵנוּ! פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְּלָתֵנוּ.
אֲבִינוּ מֶלְכֵנוּ! נָא אַל תִּשְׁכַּחנוּ רִיקָם מִלְפָּנֶיךָ.
אֲבִינוּ מֶלְכֵנוּ! זְכוּר כִּי עַפָּר אָנֹכֵנוּ.
אֲבִינוּ מֶלְכֵנוּ! תִּהְיֶה הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְפָּנֶיךָ.
אֲבִינוּ מֶלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַן מְבוֹחִים עַל יְחוּדֶךָ.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמֵּיִם עַל קְדוּשַׁתְּךָ.
אֲבִינוּ מֶלְכֵנוּ! נָקוּם נִקְמַת דָּם עֲבֻדֶיךָ הַשְׁפוּדִים.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַנְךָ אִם לֹא לָמַעַנֵנוּ.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַנְךָ וְהוֹשִׁיעֵנוּ.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.
אֲבִינוּ מֶלְכֵנוּ! עֲשֵׂה לָמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.
**אֲבִינוּ מֶלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.**

A-vee-nu mal-kay-nu! Cha-nay-nu Va-ah-nay-nu, key ain ba-nu
ma-ah-seem, ah-say ee-ma-nu tzi-da-kah va-che-sed v'ho-shee-ay-nu.

Our Father, our King, we have sinned before You.

Our Father, our King, we have no king except You.

Our Father, our King, deal with us kindly for the sake of Your name.

Our Father, our King, renew unto us a year of good.

Our Father, our King, annul every evil decree against us.

**Our Father, our King, send a perfect healing to the sick among
Your people.**

**Our Father, our King, repeal the evil sentence that may be decreed
against us.**

Our Father, our King, remember us for our well-being.

Our Father, our King, inscribe us in the book of happy life.

Our Father, our King, inscribe us in the book of freedom and salvation.

Our Father, our King, inscribe us in the book of sustenance.

Our Father, our King, inscribe us for a meritorious life.

**Our Father, our King, inscribe us in the book of forgiveness and
reconciliation.**

Our Father, our King, cause salvation speedily to spring forth for us.

Our Father, our King, bring glory to Israel, Your people.

***Our Father, our King, be gracious unto us and answer us; for we are
unworthy; deal with us in charity and loving-kindness and save us.***

AMIDAH - AN ALTERNATIVE VERSION

Help me, O God, to pray.

Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We too reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Friend of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your Presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The mind is Your gift, wisdom a spark from You. May we grow in knowledge, insight, and understanding. We praise You, God, Gracious giver of awareness.

Help us to find our way to Your truth again, to obey You with trusting faith, to attain wholeness in Your Presence. We praise You, God who is always ready to help us start anew.

Forgive our failures with a parent's love, overlook our shortcomings with regal generosity, for You are gentle and gracious. We praise You, God of mercy and forgiveness.

See our suffering, sustain us in our struggles, save us soon. We praise You, God, our people's hope of redemption.

Heal us, O God, and keep us in health. Help us, that we might help ourselves, praising You always. Send true healing for all our pains, for You are the source of healing and compassion. We praise You, God from whom all healing comes.

Bless this year for us with prosperity. May the wealth of the earth and the rhythms of the seasons yield us a good harvest in abundance. We praise You, God whose blessings are as certain as the seasons.

Let freedom resound like a mighty ram's horn. Let our spirits soar, sustained by Your promise. May the scattered Jewish people find wholeness and renewal. We praise You, God who brings home the lost Jew.

May our ancient sense of justice be renewed, our classic sources of wisdom rediscovered. May sorrow and sighing vanish from our midst. May Your tenderness and pity, justice and compassion govern our lives always. We praise You, God of kindness and justice.

May malice abate and ill will perish, may hatred cease and arrogance quickly wither in our lifetime. We praise You, God whose awesome power helps good to triumph over evil.

For the loving and the righteous, for the learned and the wise, for the stranger and for our own selves as well, may Your mercy appear and Your justice be made manifest. May we be counted among the good, may we never regret having trusted in You. We praise You, God, strength of the just, root of our confidence.

Let Your love once more shine from Jerusalem. Let Your Presence abide there as in days of David. Let Zion rebuilt soon stand firm, the hub of Jewish hope forever. We praise You, God, builder of Jerusalem.

May our people flourish, all of them and soon. Help us to hold our heads high, celebrating Your deliverance and ours. Every day and all day long we yearn for Your deliverance. We praise You, God by whose will we survive and flourish.

When we cry out, hear us with compassion; take our prayers gently and lovingly. Listen to Your people when we reach toward You with love. Let us not turn away from You empty. We praise You, God who cherishes prayer.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose Presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses, greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all life confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Consider us kindly, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are compassionate, because You are almighty, because You are holy, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא
 בְּרַעְיוֹתֶיהָ, וַיְמַלִּיךְ מַלְכוּתֶיהָ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב
 וְאַמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee
 v'rah cheer-u-tay. V'yam-leech mal-chu-tay
 b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal
 bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev.
 V'eem-ru a-men.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
 Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may
 al-ma-ya.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
 בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמָא מְכָל בְּרַכְתָּא
 וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאַמְיִרֹן
 בְּעֶלְמָא, וְאַמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעְיוֹתְהוֹן
 דְכָל (בֵּית) יִשְׂרָאֵל קֹדֶם אַבּוּהוֹן דִּי בְּשִׁמְיָא
 וְאַמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן:

And I tell you

And I tell you the good in man will win

Over all his wickedness, over all the wrongs he has done.

He will look at the pages of written history and be amazed, and then he will laugh and sing.

And the good that is in man, children in their cradles, will have won.

Here I stand, the Jew, marked by history, for who can count how long?

Wrapped in compassion as in a Tallit, staring every storm in the face.

Write songs of pain, sing prayers of torment, refresh yourself with suffering.

Too much for one people, small and weak - it is enough to share our among the whole human race.

But God has planted in me goodness, compassion, as a father loves his children.

So I writhe with pain, weep and sing, sing and weep,

For the blood knows the heart of the world is not made of stone;

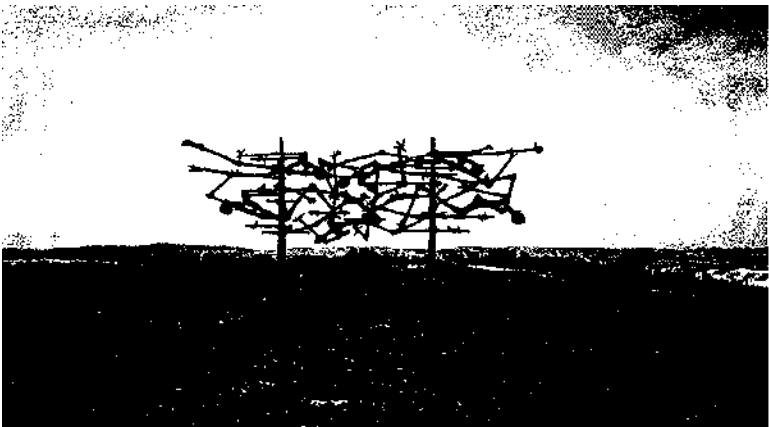
The wonderful light of God's face is for all eternity stamped on it firm and deep;

And the heart feels that there is a day and an hour, and a mountain called Zion;

And then all the sufferings will gather there and will all become song.

Ring out into every corner of the earth, from end to end,

And the nations will hear it, and like caravans in the desert will all to that mountain throng.



Yad Vashem, Israel, photo by Joyce Sugarman

Torah Service

אין בְּמוֹד בְּאֱלֹהִים, יי, וְאִין בְּמַעֲשֵׂיךָ. מְלָכוּתְךָ מְלָכוּת כָּל
עֲלָמִים, וּמְמַשְׁלֵתְךָ בְּכָל דֹּר וְדֹר. יי מְלֶכֶךְ, יי מְלֶכֶךְ, יי יְמִלְךָ
לְעָלָם וָעֶד. יי עֲזֵר לְעַמּוֹ יִתֵּן יי יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Ayn Ka'mochah va'Ehlohim Adonai, v'ain k'mah'ah'se'chah.

Mahl'choot't'chah mahl'choot, kahl olamim, oo'mem'shal't'chah b'chal dor
vador. Adonai Melech, Adonai Mahlach, Adonai Yim'loach l'olam va'ed.

Adonai oz l'ah'moa yeetain, Adonai y'vah'raich et ahmo va'shalom.

אב הַרְחֵמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תְּבַנֶּה חוֹמוֹת
יְרוּשָׁלָּיִם. כִּי בָדָבַד בְּטַחְחֲנוּ מְלֶכֶךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן
עוֹלָמִים.

Av ha'ra'cha'mim hai'tee'vah veer'tzon'chah et tzion. Teev'neh chomot

Y'roo'sha'la'yim. Ki v'chah l'vad vah'tach'noo Melech Ail rahm v'mee'sah
Adon O'la'mim.

None can compare to You, O Lord, none can match Your wondrous
deeds. Merciful Father, deal kindly with Zion and with Jerusalem.
Give strength to Your people. Bless them with peace.

Open Ark

וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוֹמָה | יי, וַיַּפְּצוּ אֲבִיכֶם, וַיִּגְסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יי מִירוּשָׁלָּיִם:

V'y'hee been'so'ah Ah'roan, va'yomer Mo'sheh. Koo'mah Adonai
v'yah'foo'tsoo oi'vehchah, v'yah'noo'soo m'sahn'e'chah mee'pah'neh'chah.

Ki mi'tzi'yon tai'tzeh torah (2) oo'd'var Adonai mee'y'roo'sha'la'yim.

On Sabbath the following until יִשְׁעָר is omitted.

יי, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת: נִצֵּר
חֶסֶד לְאַלְפִים, נִשְׂא עֶז וּפֶשַׁע וְחַטָּאת, וְנָקָה: וְאֲנִי תַפְלָתִי
לָךְ, יי, עַת רָצוֹן; אֱלֹהִים בָּרַב-חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

Adonai, Adonai Ail Ra'choom v'cha'noon, e'rech apayim v'rav chesed v'emet.
Noatzair chesed lah'a'la'f'im, no'sai ah'voan va'fe'shah v'chah'tah'ah v'na'kai.

(3)

Va'a'nee t'fee'lah'tee, l'chah Adonai ait ra'tzoan Elohim b'rav chas'deh'chah
a'nai'nee beh'emet yish'echah.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Baruch she'natan Torah l'ah'moa Yisrael beek'doo'shah'toa.

MEDITATION FOR THE NEW YEAR

The solemn advent of the New Year calls me, to the quiet of Your sanctuary to commune with You in fellowship with my brothers and sisters. Here, under the inspiration of our sacred tradition, I would open my innermost self to those deeper thoughts and feelings which I have only, too often, shut from mind and heart in my day by day preoccupation with worldly pursuits and pleasures. May a real responsiveness of spirit be stirred within me and may I be enabled to consecrate my mood of the moment by influences and sentiments that will outlast the moment.

Please God, help me to this end. Quicken my memory that I may draw lessons from the past before the old year is wholly gone. Give me Your light that I may see my varied experiences in their true meaning. As I look backward, may there be revealed to me how much richer, how much more abundant were my blessings than my privations, and how even my losses, my trials, my sorrows have within themselves the possibilities of higher good. And even more, I pray, teach me how small and insignificant were many of the things which at the time seemed all important, and how needlessly I permitted my soul to be troubled sorely and my heart to be fretted by cares which proved to be of no moment. Bring home to me the folly and futility of all this, and the need of ever holding before myself the standard of true values. Let no self deception hide from me the record of sin and shortcoming, of opportunities neglected, of time misspent, of abilities and powers perverted to lower purposes against my own better impulses and knowledge.

And O that I may also be enabled by Your divine grace to turn into blessing the possibilities of the New Year which stretches out before me in solemn mystery. Let its message of time and eternity make me indeed mindful of the uncertainty of human life and the passing nature of all things earthly.... but let not the thought of my frailty awaken unwholesome fear of death or unworthy thoughts of life. Trustfully I confide myself and those dear to me to Your keeping for the year upon which we are now entering. We are strangers to it and know not the way which we should go. We need Your light and leading. Please guide us in paths of safety for Your name's sake. Bless us in our home and in all our wider relationships, sanctifying our affections, strengthening our loyalties and enlarging our power of helpfulness.

As I implore You to inscribe me in the Book of Life, help me to understand that life is to be measured in terms of character and usefulness, and that more than mere length of days are breadth of sympathies, loftiness of ideals and greatness of service. Aid me to utilize rightly whatever added span of time You, in Your grace and goodness, shall accord to me ... Amen

From Egypt, the house of bondage, we were delivered at Mt. Sinai, amid the peals of thunder, we tied ourselves to the law. Inspired by prophets and instructed by sages, we survived oppression and exile, time and again overcoming the forces that would have destroyed us.

Our failings are many- our faults are great, yet it has been our glory to witness to truth and to keep alive in dark ages the vision of a world redeemed.

May this vision never fade; let us continue to work for the day when the nations will be one and at peace. Then shall we sing with one voice.

Let there be love and understanding among us; let peace and friendship be our shelter from life's storms. May we walk with good companions, and live with hope in our hearts, that we may lie down in peace and rise up to find our hearts ready to walk in the ways of gentleness and justice; the path of truth and of peace.

We have an obligation, a covenant to do justice and love peace.
AMEN



Leader and then Congregation.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, ADONAI ELOHAINU, ADONAI ECHOD.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Echod elohainu, gadol ado-neinu, kadosh v'norah sh'mo.

Leader.

גָּדְלוֹ לַיְיָ אֶתִּי, וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

Gad'lu la'Adonai eetee. Oo'n'roam'mah sh'mo yachdov.

Leader and Congregation together:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַחֹד,

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ: לֵךְ יְיָ הַמְמַלְכָּה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

L'cha Adonai ha'g'doolah v'ha'g'voorah v'ha'tiferet v'ha'netach v'ha'hod.

Ki chol ba'sha'mayim oo'va'aretz l'cha Adonai ha'mam'lachah v'ha'mitnaseh
l'chol l'rosh.

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהָדוֹם רַגְלָיו קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קְדֻשּׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Ro'm'mu Adonai Elohaynu v'hesh'ta'cha'vu la'ha'dom rag'lav kadosh hu.

Ro'm'mu Adonai Elohaynu, v'hesh'ta'cha'vu l'har kad'sho, ki kadosh
Elohaynu.

The person called to the Torah says:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ:

Barchu et Adonai ha'm'vorach.

Congregation

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha'm'vorach l'olam va'ed.

The person called to the Torah repeats the above and then continues:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch atah Adonai elohainu melech ha'olam asher bachar banoo mical
ha'amim

v'natan lanu et toah'toa. Baruch atah Adonai no'tain hatorah.

After a section of the Torah has been read, the following blessing is said by the person called to the Torah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch atah Adonai elohainu melech ha'olam asher natan lanu torat emet,
v'chayai olam natah b'tochainu. Baruch atah Adonai no'tain hatorah.

ספר בראשית פרק כא

א ויהיה פקד את שרה כאשר אמר ויעש יהוה לשרה כאשר דבר: ב ותהר ותלד שרה לאברהם בן לקחיו למועד אשר דבר אתו אלהים: ג ויקרא אברהם את שם בנו הזולת לו אשר ילדה לו שרה יצחק: ד וימל אברהם את יצחק בנו בן שמונת ימים כאשר צוה אתו אלהים: [וזמישו] ה ואברהם בן מאת שנה בהולד לו את יצחק בנו: ו ותאמר שרה ציוק עשה לי אלהים כל השמע יצחק לי: ז ותאמר מי מכל לאברהם היצקה בנים שרה כייילדתי בן לקחיו: ח ויגדל היילד ויגמל ויעש אברהם משתה גדול ביום הגמל את יצחק: ט ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק: י ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא ירש בן האמה הזאת עם בני עם יצחק: יא וירע הדבר מאד בעיני אברהם על אודת בנו: יב ויאמר אלהים אלי אברהם אלי ירע בעיניך על הנער ועל אמתך כל אשר תאמר אליך שרה שמע בקולה כי ביצחק יקרא לך זרע: יג וגם את בן האמה לגוי אשימו כי זרעך הוא: יד וישכם אברהם | בבקר ויפוזו ליום וזמות מים ויתן אל הגר שם על שכמה ואת היילד וישלחה ותלך ותתע במדבר באר שבע: טו ויכלו המים מן הזממות ותשלך את היילד תחת אחד השיזום: טז ותלך ותשב ליה מנגד הרחוק כמטותיו קשת כי אמרה אל ארצה בנות היילד ותשב מנגד ותשא את קלה ותבק: יז וישמע אלהים את קול הנער ויקרא מלאך אלהים | אל הגר מן השמים ויאמר לה מה פך הגר אל תיראי כי שמע אלהים אל קול הנער הוא שם: יח קומי שאי את הנער והזניקי את ידך בו כיי לגוי גדול אשימו: יט ויפקוזו אלהים את עליה ותרא באר מים ותלך ותמלא את הזממות מים ותשק את הנער: כ ויהי אלהים את הנער ויגדל וישב במדבר ויהי רבה קשת: כא וישב במדבר פארן ותקוזו לו אמו אשה מארץ מצרים: פ [ששי] כב ויהי בעת ההוא ויאמר אבימלך ופיכל שר צבאו אל אברהם לאמר אלהים עמך בכל אשר אתה עשה: כג ועתה השבעה לי באלהים הנה אם תשקך לי וכלני וכלבדי פוסד אשר עשיתי עמך תעשה עמדי ועם הארץ אשר גרתי בה: כד ויאמר אברהם אנכי אשבע: כה והוכוזו אברהם את אבימלך על אדות באר המים אשר גזלו עבדי אבימלך: כו ויאמר אבימלך לא ידעתי מי עשה את הדבר הנה וגם אתה לא הגדת לי וגם אנכי לא שמעתי בקלי היום: כז ויפוזו אברהם צאן ויבקר ויתן לאבימלך ויכרתו שניהם ברית: כח ויצב אברהם את שבע פבשות הצאן לבדה: כט ויאמר אבימלך אל אברהם מה הנה שבע פבשות האלה אשר הצבת לבדה: ל ויאמר כי את שבע פבשות תקוז מידי בעבור תהיה לי לעדה כי נפרתי את הבאר הזאת: לא על פן קרא למקום ההוא באר שבע כי שם נשבעו שניהם: לב ויכרתו ברית בבאר שבע ויקם אבימלך ופיכל שר צבאו וישבו אל ארץ פלשתים: לג ויטע אשל בבאר שבע ויקרא שם בשם יהוה אל עולם: לד ויגר אברהם בארץ פלשתים ימים רבים: פ

Congregation as the Sefer Torah is lifted.

וזאת התורה אשר שם משה לפני בני ישראל על פי יי ביד משה:

V'tzot ha'torah asher sam Mo'sheh lif'nay b'nay yis'ra'el al pee Adonai b'yad Mo'sheh.

Book of Genesis - Chapter 21

TORAH READING FOR THE FIRST DAY OF ROSH HASHANAH

1. And ADONAI visited Sarah as he had said, and ADONAI did unto Sarah as he had spoken.
2. For Sarah conceived, and bore Abraham a son in his old age, at the set time of which ADONAI had spoken to him.
3. And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.
4. And Abraham circumcised his son Isaac being eight days old, as ADONAI had commanded him.
5. And Abraham was a hundred years old, when his son Isaac was born unto him.
6. And Sarah said, ADONAI hath made me to laugh, so that all that hear will laugh with me.
7. And she said, Who would have said unto Abraham, that Sarah should nurse children for I have born him a son in his old age.
8. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.
9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
10. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
11. And the thing was very grievous in Abraham's sight because of his son.
12. And ADONAI said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of your bondwoman; in all that Sarah hath said to you, hearken unto her voice; for in Isaac shall thy seed be called.
13. And also of the son of the bondwoman will I make a nation, because he is thy seed.
14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.
15. And the water was spent in the bottle, and she cast the child under one of the shrubs.
16. And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.
17. And ADONAI heard the voice of the lad; and the angel of ADONAI called Hagar out of heaven, and said unto her, What ails you, Hagar? fear not; for ADONAI has heard the voice of the lad where he is.
18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
19. And ADONAI opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
20. And ADONAI was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

ספר בראשית פרק כב

א ויהי אחר הדברים האלה והאלהים נסה את-אברהם ויאמר אליו אברהם ויאמר הגג: ב ויאמר קחוֹנָא את-בְּנֶךָ את-יְחִזְקֶיךָ אֲשֶׁר-אֶהְיֶה אֹתוֹ יִצְחָק וְלֹךְ-לָךְ אֶל-אֶרֶץ הַמִּדְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֹהֶל אֱלֹהִים: ג וישכם אברהם בבקר ויחבש את-חֲמורוֹ ויקחו את-שְׁנֵי בָעָרִיו אֹתוֹ ואת יִצְחָק בְּנֵוֹ ויבקע עֲצֵי עֹלָה ויקם וילך אל-הַמָּקוֹם אֲשֶׁר-אָמַר-לֹו הָאֱלֹהִים: ד ביום השלישי וישא אברהם את-עֵינָיו וירא את-הַמָּקוֹם מְרוֹזָק: ה ויאמר אברהם אל-בָּעָרִיו שְׂבוּ-לָכֶם פֹּה עִם-חֲמֹמֶיךָ וְאֲנִי וְהַעֲרָה לָכֶה עֲדָפָה וְנִשְׁתַּחֲוֶה וְנִשְׁכַּח אֲלֵיכֶם: ו ויקחו אברהם את-עֲצֵי הָעֹלָה וישם על-יִצְחָק בְּנֵוֹ ויקחו בִּידוֹ אֶת-הָאֵשׁ וְאֶת-הַמֵּאֲכֹלֹת וילכו שְׁנֵיהֶם יוֹדוֹ: ז ויאמר יִצְחָק אֶל-אֲבִיהֶם אבִיו ויאמר אבִי ויאמר הגג: בְּנִי ויאמר הגג האשׁ והעֲלִים וְאִיהָ הִשָּׁה לְעֹלָה: ח ויאמר אברהם אֱלֹהִים יְרָאָה-לֹו הַשָּׁה לְעֹלָה בְּנִי וילכו שְׁנֵיהֶם יוֹדוֹ: ט ויבאו אל-הַמָּקוֹם אֲשֶׁר אָמַר-לֹו הָאֱלֹהִים ויבן שָׁם אֲבִיהֶם אֶת-הַמִּזְבֵּחַ ויערף את-הָעֲלִים ויעקב את-יִצְחָק בְּנֵוֹ וישם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֲלִים: י וישלח אברהם את-יָדוֹ ויקחו את-הַמֵּאֲכֹלֹת לִשְׂחֹט אֶת-בְּנֵוֹ: יא ויקרא אליו מֶלֶאךָ יְהוָה מִן-הַשָּׁמַיִם ויאמר אברהם: | אברהם ויאמר הגג: יב ויאמר אל-תִּשְׁלַח יָדְךָ אֶל-הַעֲרָה וְאֶל-תַּעֲשֵׂה לֹו מְאוּמָה כִּי: | עֲתָה יָדְעִיתִי כִּי-יְרָא אֱלֹהִים אֶתָּה וְלֹא תִשְׁכַּח אֶת-בְּנֶךָ אֶת-יְחִזְקֶיךָ מִמֶּנִּי: יג וישא אברהם את-עֵינָיו וירא והנה-אֵיל אֹהֶל אֱלֹהִים בְּסֶבֶךְ בְּקֶרְטִי וילך אברהם ויקחו את-הָאֵיל ויעֲלֵהוּ לְעֹלָה תְּנוּת בְּנֵוֹ: יד ויקרא אברהם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה: | יראה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יְרָאָה: טו ויקרא מֶלֶאךָ יְהוָה אֶל-אֲבִיהֶם שְׁמִית מִן-הַשָּׁמַיִם: טז ויאמר בִּי נִשְׁפַּעְתִּי נָאִם-יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא תִשְׁכַּח אֶת-בְּנֶךָ אֶת-יְחִזְקֶיךָ: יז כִּי-בָרַךְ אֲבִירְךָ וְהִרְבָּה אַרְבֶּה אֶת-זֶרְעֲךָ כְּכֹכְבֵי הַשָּׁמַיִם וכוֹחֹל אֲשֶׁר עַל-שִׁפְתַּי הַיָּם ויִרְשׁ זֶרְעֲךָ אֶת שְׁעַר אֲבִיו: יח ויהי-בֶרֶךְ בְּזֶרְעֲךָ כָּל-יְמֵי הָאָרֶץ עָקֹב אֲשֶׁר שָׁמַעַת בְּקֹלִי: יט וישב אברהם אל-בָּעָרִיו ויקמו וילכו יוֹדוֹ אֶל-בָּאָר שִׁבַּע וישב אברהם בְּבָאָר שִׁבַּע: פ [מִפְטִיר] כ ויהי אחר הדברים האלה ויגד לאברהם לאמור הִנֵּה יְלִידָה מִלָּכָה גָּם-הוּא בְּנִים לְחֲזוֹר אֲנִיךָ: כא אֶת-עֹיִן בָּכֶרָו וְאֶת-בִּזּוֹ אֲנִיו וְאֶת-קְמוּאֵל אֲבִי אָרָם: כב וְאֶת-פֶּסֶד וְאֶת-חֲזוֹן וְאֶת-פֶּלֶשׁ וְאֶת-יִדְלָף וְאֶת בְּתוּאֵל: כג וּבְתוּאֵל יָלַד אֶת-רַבְקָה שִׁמְיָהּ אִפֹּה יְלִידָה מִלָּכָה לְחֲזוֹר אֲנִיו אֲבִיהֶם: כד וּפִלְגֶשֶׁוּ וּשִׁמְיָה רְאוּמָה וְיִתְלִד גָּם-הוּא אֶת-טִבּוֹן וְאֶת-גָּזִים וְאֶת-תַּנּוּשׁ וְאֶת-מַעֲכָה: פ פ פ

Congregation as the Sefer Torah is lifted.

וזאת התורה אשר שם משה לפני בני ישראל על פי יי ביד משה:

V'tzot ha'torah asher sam Mo'sheh lif'nay b'nay yis'ra'el al pee Adonai b'yad Mo'sheh.

Book of Genesis - Chapter 22
SECOND DAY OF ROSH HASHANAH

1. And it came to pass after these things, that ADONAI did tempt Abraham, and said to him, Abraham: and he said, Behold, here I am.
2. And he said, Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of.
3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which ADONAI had told him.
4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.
5. And Abraham said unto his young men, Stay here with the ass; and I and the lad will go yonder and worship, and come again to you.
6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7. And Isaac spoke to Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?
8. And Abraham said, My son, ADONAI will provide himself a lamb for a burnt offering: so they went both of them together.
9. And they came to the place which ADONAI had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
10. And Abraham stretched forth his hand, and took the knife to slay his son.
11. And the angel of ADONAI called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
12. And he said, Lay not your hand upon the lad, neither do any thing unto him: for now I know that you fear ADONAI, seeing you have not withheld your son, your only son from me.
13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
14. And Abraham called the name of that place ADONAI-YIREH: as it is said to this day, In the mount of ADONAI it shall be seen.
15. And the angel of ADONAI called unto Abraham out of heaven the second time,
16. And said, By myself have I sworn, said ADONAI, for because you have done this thing, and have not withheld your son, your only son:
17. That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the seashore; and your seed shall possess the gate of his enemies;
18. And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.
19. So Abraham returned to his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.
20. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she has also born children unto your brother Nahor;
21. Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,
22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
23. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.
24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

**Mi she'be'rach a'vo'tai'nu
 M'kor ha'b'ra'cha l'emo'tai'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, Amen.**

**Mi she'be'rach a'vo'tai'nu
 M'kor ha'b'ra'cha l'a'vo'tai'nu
 Bless those in need of healing
 With r'fu'a sh'lai'mah
 The renewal of body
 The renewal of spirit
 And let us say, Amen.**



bnai jeshurun synagogue

מי שברך אבותינו אברהם יצחק ויעקב, משה אהרן דוד ושלמה, הוא
 יברך את החולה (פלוגי) בן (פלוגית), בעבור ש(פלוגי בן פלוגי) יתן
 לצדקה בעבורו. בשכר זה, הקדוש ברוך הוא ימלא רחמים עליו,
 לתחלימו ולרפאתו ולתחזיקו ולתחיותו, וישלח לו מהרה רפואה שלמה
 מן השמים, לרמ"ח אבריו, ושם"ה גידיו, בתוך שאר חולי ישראל,
 רפואת הנפש, ורפואת הגוף, השתא בעגלא ובזמן קריב. ונאמר אמן.

ספר במדבר פרק כט

א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאוֹדֹת לְחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מַלְאכַת עֲבָדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם: ב וַעֲשִׂיתֶם עֹלָה לְרִיחֹן נִיחֹן לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵילֹן אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: ג וּמִנֹּזָתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים כֹּפֶר שִׁנֵּי עֶשְׂרִים לֶאֱכֹל: ד וְעִשְׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים: ה וּשְׁעִיר־עִזִּים אֶחָד נִטְּאֵת לְכֹפֶר עֲלֵיכֶם: ו מִלֶּבֶד עֹלֹת הַחֹדֶשׁ וּמִנֹּזָתָה וְעֹלֹת הַתָּמִיד וּמִנֹּזָתָה וְנִסְפִּיהֶם כַּמִּשְׁפָּטָם לְרִיחֹן אִשָּׁה לַיהוָה: ז



Numbers 29- Maftir ... BOTH DAYS OF ROSH HASHANAH

1. And in the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no servile work: it is a day of blowing the trumpets to you.
2. And you shall offer a burnt offering for a sweet savour unto ADONAI; one young bullock, one ram, and seven lambs of the first year without blemish:
3. And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,
4. And one tenth deal for one lamb, throughout the seven lambs:
5. And one kid of the goats for a sin offering, to make an atonement for you:
6. Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto ADONAI.

ספר ויקרא פרק טז

א ויִדְבֹר יְהוָה אֶל־מֹשֶׁה אֲחֵרֵי מוֹת שֵׁנִי בְנֵי אֶהֱרָן בְּקֹרְבָתָם
לִפְנֵי־יְהוָה וַיֹּמְתוּ: ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרָן אֲחִיךָ
וְאֶל־יָבֵא בְכָל־עַת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל־פְּנֵי הַכִּפֹּרֶת
אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת כִּי בַעֲזֹן אֶרְאֶה עַל־הַכִּפֹּרֶת: ג בָּזָאת
יָבֵא אֶהֱרָן אֶל־הַקֹּדֶשׁ בַּפֶּר בֶּן־בָּקָר לְחֻטָּאת וְאֵיל לְעֹלָה:
ד כִּתְּנֶת־בֹּדֶד קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסֵי־בֹדֶד יִהְיוּ עַל־בָּשָׂרוֹ וּבִמְאֻזָּט בֹּדֶד
יִזְוָג וּבִמְאֻזָּפֹת בֹּדֶד יֵצֵא בְּגָדֵי־קֹדֶשׁ הֵם וְרוּנָן בְּפָנִים אֶת־בָּשָׂרוֹ
וּלְבָשָׁם: ה וַיֵּמָאֵת עֹדֶת בְּנֵי יִשְׂרָאֵל יִקְחוּ שְׁנֵי־שְׁעִירֵי עִזִּים לְחֻטָּאת
וְאֵיל אֶזְזָד לְעֹלָה: ו וְהִקְרִיב אֶהֱרָן אֶת־פֶּר הַחֻטָּאת אֲשֶׁר־לוֹ וּכְפַר
בְּעֵדוֹ וּבְעֵד בֵּיתוֹ: ז וְלָקְחוּ אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי
יְהוָה פְּתוּחַ אֹהֶל מוֹעֵד: ח וְנָתַן אֶהֱרָן עַל־שְׁנֵי הַשְּׁעִירִים גִּרְלוֹת
גִּזְרֹל אֶזְזָד לַיהוָה וְגִזְרֹל אֶזְזָד לְעֹזָאֵל: ט וְהִקְרִיב אֶהֱרָן
אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגִּזְרֹל לַיהוָה וַעֲשֵׂהוּ חֻטָּאת:
י וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגִּזְרֹל לְעֹזָאֵל יַעֲמִדֵנוּ לִפְנֵי יְהוָה
לְכַפֵּר עָלָיו לְשִׁלּוֹחַ אֹתוֹ לְעֹזָאֵל הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהֱרָן
אֶת־פֶּר הַחֻטָּאת אֲשֶׁר־לוֹ וּכְפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשִׁוְטֵט אֶת־פֶּר
הַחֻטָּאת אֲשֶׁר־לוֹ: יב וְלָקְחוּ מִלֹּא־הַמִּזְבֵּחַתָּה גִּזְזֹל־אֵשׁ מֵעַל הַמִּזְבֵּחַ
מִלִּפְנֵי יְהוָה וּמִלֹּא חֲפָצָיו קִטְרֶת סַמִּים דִּקָּה וְהִבִּיא מִבֵּית לְפָרֹכֶת:
יג וְנָתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עֲזָן הַקִּטְרֹת
אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־הָעֲדוּת וְלֹא יָמוּת: יד וְלָקְחוּ מִדָּם הַפֶּר וְהִזָּה
בְּאַצְבָּעוֹ עַל־פְּנֵי הַכִּפֹּרֶת קֹדֶמָה וְלִפְנֵי הַכִּפֹּרֶת יִזָּה שְׁבַע־פְּעָלִים
מִן־הַדָּם בְּאַצְבָּעוֹ: טו וְשִׁוְטֵט אֶת־שְׁעִיר הַחֻטָּאת אֲשֶׁר לָעָם וְהִבִּיא
אֶת־דָּמּוֹ אֶל־מִבֵּית לְפָרֹכֶת וַעֲשֵׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשִׂה לְדָם הַפֶּר
וְהִזָּה אֹתוֹ עַל־הַכִּפֹּרֶת וְלִפְנֵי הַכִּפֹּרֶת: טז וְכַפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת
בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל־חֻטָּאתָם וְכֵן יַעֲשֵׂה לְאֹהֶל מוֹעֵד
הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם: יז וְכָל־אָדָם לֹא־יִהְיֶה | בְּאֹהֶל מוֹעֵד
בְּבָאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וּכְפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד
כָּל־קֹהֶל יִשְׂרָאֵל: [שִׁנִּי] יז וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וּכְפַר
עָלָיו וְלָקְחוּ מִדָּם הַפֶּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאַצְבָּעוֹ שְׁבַע פְּעָלִים וְטָהֲרוּ וְקִדְּשׁוּ
מִטְּמֵאת בְּנֵי יִשְׂרָאֵל:

Leviticus 16

1. And ADONAI spoke unto Moses after the death of the two sons of Aaron, when they offered before ADONAI, and died;
2. And ADONAI said unto Moses, Speak unto Aaron your brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.
3. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.
4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.
5. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.
6. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.
7. And he shall take the two goats, and present them before ADONAI at the door of the tabernacle of the congregation.
8. And Aaron shall cast lots upon the two goats; one lot for ADONAI, and the other lot for the scapegoat.
9. And Aaron shall bring the goat upon which ADONAI'S lot fell, and offer him for a sin offering.
10. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before ADONAI, to make an atonement with him, and to let him go for a scapegoat into the wilderness.
11. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:
12. And he shall take a censer full of burning coals of fire from off the altar before ADONAI, and his hands full of sweet incense beaten small, and bring it within the vail:
13. And he shall put the incense upon the fire before ADONAI, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:
14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.
15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:
16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.
17. And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.
18. And he shall go out unto the altar that is before ADONAI, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

כ וּכְלָהּ מִכֶּכֶּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
 וְהִקְרִיב אֶת־הַשְּׁעִיר הַזֶּה: כֹּא וּסְמָךְ אֶהְרֹן אֶת־שְׁתֵּי יָדָיו [יָדָיו]
 עַל־רֹאשׁ הַשְּׁעִיר הַזֶּה וְהִתְנוּדָה עָלָיו אֶת־כָּל־עֹנֹת בְּנֵי יִשְׂרָאֵל
 וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר
 וְשָׁלַח בְּיַד־אִישׁ עֹתִי הַמִּדְבָּרָה: כֵּב וְנָשָׂא הַשְּׁעִיר עָלָיו
 אֶת־כָּל־עֹנֹתָם אֶל־אֶרֶץ חֲזָרָה וְשָׁלַח אֶת־הַשְּׁעִיר בַּמִּדְבָּר:
 כֶּג וּבָא אֶהְרֹן אֶל־אֹהֶל מוֹעֵד וַפְשֹׁט אֶת־בְּגָדֵי הַבֵּד אֲשֶׁר
 לָבַשׁ בָּבָאוּ אֶל־הַקֹּדֶשׁ וְהִזְיזוּם שָׁם: כִּד וְרוּנֹץ אֶת־בְּשָׂרוֹ בַּמַּיִם
 בַּמָּקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וְעָשָׂה אֶת־עֹלֹתוֹ
 וְאֶת־עֹלֹת הָעֶם וּכְפָר בַּעֲדוֹ וּבַעֲדֵי הָעֶם: [שְׁלִישִׁי] [שְׁנִי כִשְׁהָן
 מִזִּזְבֻּרִין] כֵּה וְאֵת חֹלֶב הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ: כו וְהִמְשִׁיחַ
 אֶת־הַשְּׁעִיר לְעִזָּאֵל יִכַּסּ בְּגָדָיו וְרוּנֹץ אֶת־בְּשָׂרוֹ בַּמַּיִם
 וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּזְבֵּחַ: כז וְאֵת פֶּר הַחֲטָאת וְאֵת | שְׁעִיר
 הַחֲטָאת אֲשֶׁר הִזְבָּח אֶת־דָּמָם לְכֶפֶר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִזְבֹּחַ
 לַמִּזְבֵּחַ וְשִׂרְפוּ בָאֵשׁ אֶת־עֲרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם:
 כח וְהַשְׂגֵּר אֹתָם יִכַּסּ בְּגָדָיו וְרוּנֹץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן
 יָבֹא אֶל־הַמִּזְבֵּחַ: כט וְהִיטָה לָכֶם לְזֹקֶת עֹלָם בַּזֹּדֶשׁ
 הַשְּׁבִיעִי בַּעֲשׂוֹר לַזֹּדֶשׁ תַּעֲזֹו אֶת־נַפְשֹׁתֵיכֶם וְכָל־מִלְאכָה לֹא
 תַעֲשׂוּ הָאֲזִיזִים וְהַגָּר הַגָּר בְּתוֹכְכֶם: ל פִּי־בַיּוֹם הַזֶּה יִכַּפֵּר
 עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:
 לא שִׁבַּת שְׁבֻתוֹן הִיא לָכֶם וְעֲזִיתֶם אֶת־נַפְשֹׁתֵיכֶם זֹקֶת עֹלָם:
 לב וּכְפָר הַפֹּהֵן אֲשֶׁר־יִמְשָׁחוּ אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדוֹ לְכַהֵן
 תִּנּוֹחַ אָבִיו וְלָבַשׁ אֶת־בְּגָדֵי הַבֵּד בְּגָדֵי הַקֹּדֶשׁ: לג וּכְפָר
 אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל
 הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֵל יִכַּפֵּר: לד וְהִיטָה־וְאֵת לָכֶם לְזֹקֶת
 עֹלָם לְכֶפֶר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֲנֹת בַּשָּׁנָה וְלַעֲשׂ

כָּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ

Congregation rises as the Sefer Torah is lifted.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

V'tzot ha'torah asher sam Mo'sheh lif'nay b'nay yis'ra'el al pee Adonai b'yad Mo'sheh.

20. And when he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:
21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:
22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.
23. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:
24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.
25. And the fat of the sin offering shall he burn upon the altar.
26. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.
27. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
28. And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
29. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:
30. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before ADONAI.
31. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.
32. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:
33. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.
34. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as ADONAI commanded Moses.

ספר במדבר פרק כט

וּבַעֲשׂוֹר לַיּוֹדֵשׁ הַשְּׁבִיעִי הָיָה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְעֲבִיתֶם
 אֶת-נַפְשֵׁיכֶם כָּל-מִלְאָכָה לֹא תַעֲשׂוּ: זֶה וְהַקָּרְבָּנִים עֲלֶיהָ לַיהוָה רִיזוּ
 בַּיּוֹזוֹן פֶּן-בָּקֵר אֶחָד אֵיל אֶחָד כֶּבֶשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם
 יִהְיוּ לָכֶם: ט' וּמִנֹּזְזֹתֶם סֶלֶת בְּלוֹלָה בְּשֶׁמֶן שְׁלֵשָׁה עֶשְׂרֹנִים לַפֶּךָ שְׁנֵי
 עֶשְׂרֹנִים לְאֵיל הָאֶחָד: י' עֶשְׂרוֹן עֶשְׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת
 הַכֶּבֶשִׂים: יא שְׁעִיר-עֲזִים אֶחָד נֻטָּאת מִלֶּבֶד נֻטָּאת הַכִּפָּרִים וְעֹלֹת
 הַתְּמִיד וּמִנֹּזְזֹתָהּ וְנִסְפִיהֶם: ס



bnai jeshurun synagogue

7. On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work.
8. You shall present to the Lord a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish.
9. The meal offering with them — of choice flour with oil mixed in — shall be: three-tenths of a measure for a bull, two-tenths for the one ram,
10. one-tenth for each of the seven lambs.
11. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי כְּרָא כְרַעוּתָהּ, וַיְמַלִּיד מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנָן קָרִיב. וְאָמְרוּ
אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay.
V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal
bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Reader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִידָא הוּא. לְעָלָא וּלְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta
v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rah n b'al-ma. V'eem-ru
a-men.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וַחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן:

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol
yis-ra-el. V'eem-ru a-men.

Speak to us

O God, we have come to Your sanctuary to seek Your presence.
Speak to us, we pray, with the still, small voice of Your spirit.
If our lives have become shallow, deepen them;
If our principles have become shabby, repair them.
If our ideals have become tarnished, restore them;
If our hopes have become faded, revive them.
If our loyalties have grown dim, brighten them;
If our values have become confused, clarify them.
If our purposes have grown blurred, sharpen them;
If our horizons have become narrowed, widen them.
Make us worthy instruments of Your will,
And help us to live the words we pray. Amen.

JERUSALEM

She heard the prophets' condemnations and consolations.
She was an ear to the yearnings of countless sages and saints,
An ear to prayers that flowed from distant places.

She is more than an ear.

Jerusalem is a witness,

An echo to eternity.

We know Isaiah's voice secondhand;

The stones of Jerusalem heard him when he said:

It will come to pass

That out of Zion will come forth Torah,

And the word of the Lord from Jerusalem...

They will beat their sword into plowshares,

And their spears into pruning hooks;

Nation will not lift up sword against nation,

And men will not learn war anymore.

These words went forth from Jerusalem

And entered the pages of the holy books.

But Jerusalem has not given herself away.

She is a city where waiting for God was born,

Where anticipation of peace came into being.

What is the secret of Jerusalem?

Her past is only a prelude;

She is not yet at the end of the road.

What is the mystery of Jerusalem?

A promise;

Peace and God's presence.

First there was a vision;

God's vision of what human life can be.

Then He created a humanity according to His vision,

According to His image.

But the human resemblance of God is fading rapidly;

So God created a city and called it "the City of Peace."

Hoping and praying that the Jerusalem on earth

Would resemble the Jerusalem in heaven.

Jerusalem is a recalling, an insisting,

A waiting for the fulfillment of God's vision.

Abraham J. Heschel



PRAY FOR THE SOLDIERS OF THE ISRAEL DEFENSE FORCE

May He who blessed our ancestors, Abraham, Isaac and Joseph, bless the soldiers of the Israel Defense forces and the security personnel who stand guard over our country and the cities of our God, from the Lebanese border to the Egyptian wildreness and from the Mediterranean Sea to the edges of the desert- or Wherever they might be- on land, in the air, or at sea.

May God cause our enemies who attack us to suffer defeat at the hands of our troops. May the Holy One, may He be blessed, shield and protect them from any adversity or anguish, any ordeal or suffering, and send blessing and success to everything that they do.

May He bring those who hate us under their sway, and glorify our forces with the crown of salvation and the mantle of victory, so that the verse: "The Lord your God marches with you to do battle for you against your enemies and to save you," will be fulfilled through them;" and let us say, Amen.

from the office of the Chief Military Chaplain of the IDF



To touch hands in peace

We pray for Israel,
Both the mystic ideal of our
ancestors' dreams,
And the living miracle, here and now,
Built of heart, muscle, and steel.

*May she endure and guard her soul,
Surviving the relentless,
age-old hatreds,*

*The cynical concealment of
diplomatic deceit,
And the rumblings that warn of war.*

May Israel continue to be the temple
which magnetizes
The loving eyes of Jews in all
corners.

*The Jews in lands of affluence and
relative peace*

*Who forget the glory and
pain of their being;*

*And the Jews in lands of oppression
Whose bloodied fists beat in anguish
and pride*

*Against the cage of their
enslavement.*

May Israel yet embrace her
homeless, her own,
And bind the ingathered into one
people.

May those who yearn for a just and
compassionate society,
Find the vision of the prophets
realized in her.

*May her readiness to defend
Never diminish her search for peace.*

May we always dare to hope
That in our day the antagonisms will
cease,

That all displaced, Arab and Jew, will
be rooted again,

That within Israel and
across her borders

All God's children will touch hands in
peace.

*We ask Your blessings, O Lord, for
the State of Israel,
For the Land of Israel, and for the
People of Israel.*

Bless the defenders of the Land,
who guard its frontiers,
Watch over its homes, and
protect its people.

*Bless the leaders of Israel with
wisdom and courage;
Grant them vision and dedication.*

May they be strong
in the face of danger,
Resolute in the face of challenge,
And unwavering
in the search for peace.

*May the people of Israel enable her
to be—*

*A beacon of hope for those
who are oppressed,
An inspiration to those who are free,
A source of light in a troubled world.*

May we be among those who
faithfully resolve

To encourage, to strengthen,
and to support

The Land, its people, and
its heritage.

*Fulfill in our time the ancient
promise,*

*Cherished as a sacred hope for
generations:*

*"They shall abide in peaceful
habitations,*

*In safe dwellings, and in quiet
resting places."*

*"Zion shall be redeemed through
justice,*

*And its inhabitants through
righteousness."*

Praised are You, O Lord,
Who redeems Zion and rebuilds
Jerusalem.

Nahum Waldman (adapted)

HaTikvah ("The Hope")

As long as the Jewish spirit is
yearning deep in the heart,

Kol ode balevav
P'nimah -

With eyes turned toward the East,

Nefesh Yehudi homiyah

Then our hope - the two-thousand-
year old hope - will not be lost:

Ulfa'atey mizrach kadimah
Ayin l'tzion tzofiyah.

To be a free people in our land.

Ode lo avdah tikvatenu
Hatikvah bat shnot alpayim:

The land of Zion and Jerusalem.

L'hiyot am chofsi b'artzenu-
Eretz Tzion v'Yerushalayim.

A PRAYER FOR PEACE

May we see the day when war and bloodshed cease,
When a wondrous peace will embrace the world,
When nation will not threaten nation,
When mankind will not experience war.

For all who inhabit this world shall realize
That we have not come into being
To argue, to hate, or to be violent.
For we have come into being
To praise, to labor, and to love.

Compassionate God, bless us
With the power of compassion.
Fulfill the promise conveyed
in Scripture:

I will bring peace to the land,
And you shall lie down and no one
shall terrify you.

I will rid the land of vicious beasts
And it shall not be ravaged by war.

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
Amen.

Shop of Jankielewicz the watchmaker, in the Jewish quarter of Grodno. The shop was looted in the pogrom of June, 1935. *Forward* Collection



Hayyim Guri

**A prayer for guidance and safety for ourselves,
our community, and our country:**

May it be Your will, Eternal One, to lead us in peace and direct our steps in peace; to guide us in peace and to support us in peace. Deliver us from the hands of every enemy and lurking foe and from all kinds of calamities that may come to and afflict the world, and bestow blessing upon all our actions. Grant us grace, kindness and mercy and bestow bountiful kindness upon us. Hear our prayer, O One who supports and strengthens us. Blessed are You, Eternal One, who upholds the seekers of peace and justice.



INTRODUCTION TO SHOFAR SERVICE

In the Torah portion which is read on Rosh Hashanah, we read that God tested Abraham to see whether he would obey Him, even if He asked Abraham to offer the greatest sacrifice possible- his only son, Isaac. Abraham dramatically proved himself loyal and was prepared to carry out God's wish. At the last moment, however, Abraham was commanded not to slay Isaac. Instead, he sacrificed a ram which was caught in the bushes by its horns. The ram's horn is the Shofar which we sound today.

The Shofar, like all symbols, has many meanings. In the first place, it reminds us of Abraham's extraordinary loyalty to God and his willingness to sacrifice for his beliefs. No beliefs are really important to us unless we are willing to make some sacrifice for them. To be sure, the episode of Abraham teaches us very pointedly that God does not want child sacrifice- a practice that was very common in heathen religions. However, though God does not want human sacrifices, we must be ready to sacrifice for that which makes us human.

The Shofar has another meaning, too. In ancient days when kings were crowned, the ceremony of coronation would include the blowing of the Shofar. On Rosh Hashanah, we proclaim the kingship of God. We reaffirm our will to serve Him and to obey His laws. In a sense, Rosh Hashanah is the day of God's coronation; therefore, the Shofar is heard.

The Shofar has also been interpreted as a kind of signal or warning. Too frequently we forget our duties and our responsibilities. We become selfish and cruel. We neglect important tasks and concentrate on goals which are unworthy of us. The sounds of the Shofar are meant to shake us up or wake us up, to sound an alert, to remind us how we ought to live in the year that lies ahead.

As we listen to the sounds of the Shofar, may its meaning enter into our hearts and shape our actions in the days ahead.



Painting by Marc Chagall

THE SHOFAR SERVICE

ברוך אתה, יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו לשמוע קול שופר.

Baruch Atah Adonai, Elohainu Melech Ha'olam asher kee'd'sha'nu b'mitzvo'tav
v'tziva'nu lish'mo'a kol Shofar.

ברוך אתה, יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Baruch Atah Adonai, Elohainu Melech Ha'olam, sheh'he'chi'ya'nu, v'ke'y'ma'nu
v'hee'gi'ya'nu laz'man ha'zeh.

Listen to the sound of the SHOFAR
Shrill and harsh and piercing;
Like the cry of a soldier who has fallen,
Cut down in the bright dawn of youth.
Or is it the moaning of the shriveled
child,

Pinched by hunger and pain?
Or is it the victim of violence
Screaming surprised in the dark?
Or is it the Jew in Auschwitz,
Choking out his last Sh'ma?
It asks us to care, to give a damn,
It calls for an end to cruelty,
And people's inhumanity to each other.

Listen again to the SHOFAR,
Its blasts tremble with promise.
They sing of a world united,
Making war on want and disease.
A world in which children grow tall
In body, in spirit and mind,
Enjoying clean air and warm sunlight,
Nurtured on bread and hope.
The SHOFAR proclaims a better
tomorrow,

When love and peace will prevail;
When all will unite to do God's will
And all people will be one family.

And I have felt
A presence that disturbs me with joy
Of elevated thoughts; a sense sublime
Of something far more deeply
interfused,

Whose dwelling is the light of setting
suns,

And the round ocean and living air,
And the blue sky, and in the mind of
man;

A motion and a spirit, that impels
All thinking things, all objects of all
thought,

And rolls through all things.

תקיעה	שברים תרועה	תקיעה
תקיעה	שברים תרועה	תקיעה
תקיעה	שברים תרועה	תקיעה

TEKIAH	SHEVARIM	TERUAH	TEKIAH
TEKIAH	SHEVARIM	TERUAH	TEKIAH
TEKIAH	SHEVARIM	TERUAH	TEKIAH

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו,
שהתקיעות והקולות, היוצאים מן השופר שאנו
תוקעים, יעלו לפני כסא כבודך, וימליצו טוב
בעדנו, לכפר על כל הטאתינו. ברוך אתה, בעל
הרחמים.

תקיעה	שברים	תקיעה
תקיעה	שברים	תקיעה
תקיעה	שברים	תקיעה

TEKIAH	SHEVARIM	TEKIAH
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תקיעה	תרועה	תקיעה
תקיעה	תרועה	תקיעה
תקיעה	תרועה	תקיעה

TEKIAH	TERUAH	TEKIAH
TEKIAH	TERUAH	TEKIAH
TEKIAH	TERUAH	TEKIAH GEDOLAH

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו,
שהתקיעות והקולות, היוצאים מן השופר שאנו
תוקעים, יעלו לפני כסא כבודך, וימליצו טוב
בעדנו, לכפר על כל הטאתינו. ברוך אתה, בעל
הרחמים.

אשרי העם ידעי תרועה, יי באור פניך ותלכו.
בשמוך יגילון כל חיים, ובצדקתך ירמו.

כי תפארת גמנו אתה, ובצדקתך תרים קרננו.

THE SOUND OF THE SHOFAR

May the sound of the Shofar shatter our complacency
And make us conscious of the corruption in our lives.

May the sound of the Shofar penetrate our souls,
And cause us to turn back to our Father in Heaven.

May the sound of the Shofar break the bonds

Of the evil impulse within us,

And enable us to serve the Lord with a whole heart.

May the sound of the Shofar renew our loyalty to the one true King

And strengthen our determination to defy the false gods.

May the sound of the Shofar awaken us to the enormity of our sins,

And the vastness of God's mercy for those who truly repent.

May the sound of the Shofar summon us to service

And stir us to respond, as did Abraham, "Here am I."

May the sound of the Shofar recall the moment

When we stood at Mount Sinai and uttered the promise:

"All that the Lord has spoken, we will keep and obey."

May the sound of the Shofar recall the promise of the
ingathering of the exiles,

And stir within us renewed devotion to the Land of Israel.

May the sound of the Shofar recall the vision of the prophets,

Of the day when Palestine and Israel will live in peace.

May the sound of the Shofar awaken us to the flight of time,

And summon us to spend our days with purpose.

May the sound of the Shofar become our jubilant shout of joy

On the day of the promised, long awaited redemption.

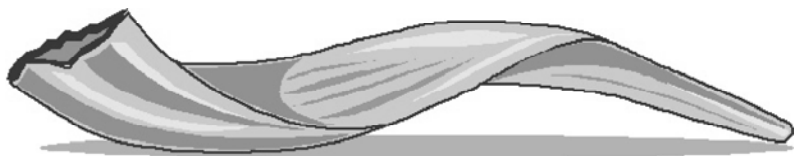
May the sound of the Shofar remind us that it is time

"To proclaim liberty throughout the land

And to all the inhabitants thereof."

May the sound of the Shofar enter our hearts;

For blessed is the people that hearkens to its call.



THE CALLS OF THE SHOFAR

For untold generations, on this day, our ancestors listened to the sound of the Shofar. What did they hear in its piercing tones? What solemn truths did they detect in its calls which stirred them so profoundly each year?

And what does the Shofar say to us today, as we stand at the dawn of the New Year, groping for a light to guide us and a faith to sustain us?

Tekiah! Awake! Let not habit dull your minds, nor comfort harden your hearts. Examine your deeds, look well into your soul, mend your ways, turn to God.

As we hear the sharp Tekiah blast, let us rouse ourselves from smugness and self-satisfaction, from callousness and self-righteousness.

Shevarim! The broken refrain! Listen to the staccato cry. Hear the echos of sighing and weeping. The deprived and the distressed, the neglected and the enslaved, the bruised and the broken - all cry out for relief from their pain, for release from their torment.

As we hear the anguished wail of Shevarim, let us open our ears to the cries of the afflicted and the oppressed, and let our hearts respond with compassion and love.

Teruah! The call to battle is sounded; Join the struggle against evil and suffering. Give of your bread to those who hunger; give of your strength to those who stumble; give of your time to the lonely and forsaken; heal the wounded; comfort the bereaved.

Let us hearken to the Teruah's call to action. For in our hands, in our hearts, and in our minds are the means for building a better world, for fulfilling the promise of peace and justice, and for hastening the day when all will hear the sound of the great Shofar of liberation.

Milton Steinberg

REPLACING THE SEFER TORAH TO THE ARON KODESH

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ:

Y'ha'l'loo et shaim Adonai ki nis'gav shmo l'vado.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חֲסִידֶיךָ, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ,
תְּלִלּוּיָהּ.

Ho'do al eretz, v'sha'mayim va'yarem keren l'amo.

T'heela l'chol cha'seedav, liv'nai Yisrael am k'ro'vo, ha'l'looya,
ha'l'looya.

וּבְנִחָה יֹאמַר: שׁוּבָה, יי רַבּבוֹת אֶלְפֵי יִשְׂרָאֵל קוֹמָה
יי לְמִנּוּחָתְךָ, אֶתָּה וְאֶרֶץ עֲנָה. כְּתִנִּיךָ יִלְבְּשׁוּ צֶדֶק
וְחֲסִידֶיךָ יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבַדְךָ, אֵל תָּשֵׁב פָּנַי
מִשִּׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

Accept our gratitude

For the blessings which You lavish upon us in forest and sea,
in mountain and meadow, in rain and sun, we thank You.

For the blessings which You implant within us, joy and peace,
meditation and laughter, we are grateful to You.

For the blessings of loyalty and love, of family, friends, and
community;

For the blessings which we ask of You,
and those which we do not ask of You;

For the blessings which You bestow upon us openly and
those which You give us in secret;

For all these blessings, O Lord of the universe, we thank You.

For the blessings which we recognize and
those which we fail to recognize;

For the blessings of our heritage and our sacred days;

For the blessings of regret and forgiveness, of memory and of hope;

For all these blessings, which sustain us daily, hear our thanks,

O Lord, and accept our gratitude.

Ruth F. Brin (adapted)

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיהָ מְאֻשָּׁר.
Aitz Chayim hi, l'machazikim bah, v'tomche'ha m'ushar.

דְּרָכֶיהָ דְּרָכֵי נְעָם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
D'rah'che'ha darchai no'am, v'chal n'teevo'te'ha shalom.

הַשִּׁבְנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.
Ha'she'vay'nu Adonai, ailecha v'nah'shoo'vah,
chadash, chadash, chadash yamay'noo k'kedem.



Wimpel of Gershon Son of Abraham Seltz, Germany, 1834. From the collection of Hebrew Union College Skirball Museum, Los Angeles.

The Torah is a tree of life for those who grasp it, and all who uphold its teachings are blessed. Help us to return to You and we shall all return. Renew our days as they once were.

MUSAF

Leader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן
וּבְיָמֵיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶנְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga+dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech
mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el ba-a-ga-la
u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Leader

יְהִי שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְא וּלְעָלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאָמְרִין
בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar v'yit-a-leh sh'may
d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta
da-a-mee-rahm b'al-ma. V'eem-ru a-men.

Congregation rises

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמֵבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba'ruch Atah Adonai Elohai nu vai'lo'hai a'vo'tai'nu, Elohai Avraham, Elohai Yitzchak,
vai'lo'hai Ya'a'kov, Ha'el ha'gadol ha'gibor v'ha'norah El Elyon, go'mail cha'sa'dim tovim,
'ko'nai ha'kol, v'zo'chair chas'dai avot, oo'mai'vee go'ail lev'nai v'nai'chem l'ma'an sh'mo
b'a'ha'vah.

זָכְרֵנוּ לְחַיִּים, מְלֶךְ חַפְצֵי בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zach'rai'noo l'chayim, me'lech cha'fetz ba'chayim, v'kat'vai'noo b'sai'fer ha'chayim,
l'ma'an'cha Elohim chayim.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם:

Melech o'zair oo'mo'she'yah oo'ma'gain. Baruch atah Adonai magain Avraham.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדִנִּי, מַחְיֶה מֵתִים אַתָּה, רַב לְחַיִּים: מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה
מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עָפָר, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶךְ מַמְיֵת וּמַחְיֶה וּמַצְמִיחַ יִשְׁוּעָה:

Atah gibor l'o'lam Adonai, m'cha'yai mai'teem atah rav l'ho'she'yah. M'chal'kal chayim
b'chesed, m'cha'yai mai'teem b'ra'cha'mim ra'bim. So'maich nof'lim, v'ro'fai cholim,
oo'ma'tir a'soo'rim, oo'm'ka'yaim e'moo'na'to lee'shai'nai a'far, mi cha'mo'cha ba'al
g'voo'rot oo'mee do'meh lach, melech mai'meat oo'm'cha'yeh oo'matz'mee'ach y'shoo'ah.

כִּי כְמוֹךָ אֵב תְּרַחֲמֵם, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

Mi cha'mo'cha av ha'ra'cha'mim, zo'chair y'tzoo'rav l'chayim b'ra'cha'mim.

וְנֶאֱמַן אַתָּה לְתַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחְיֶה הַמֵּתִים:

V'ne'e'man atah l'ha'cha'yot mai'teem. Ba'ruch atah Adonai m'cha'yeh ha'mai'teem.

We praise You, O Lord our God and God of our parents, God of Abraham and Sarah,
God of Isaac and Rebecca, and God of Jacob and Rachel; great and mighty God. You
are kind. You remember the goodness of our ancestors, and in love You help their
children's children.

Remember us to life, O King, who wants us to live righteously. Inscribe us in the
Book of Life, O God of Life.



ZACHOR

זכור



REMEMBER

UNI-TANEH TO-KEF

Uni-taneh To-kef is one of the most moving prayers of the High Holiday Service. It is recited on both Rosh Hashanah and Yom Kippur. It is chanted with deep feeling by the cantor.

There are many reasons why this prayer always stirs the worshiper. It has a very dramatic history. Our tradition tells us that its author was Rabbi Amnon of Mayence (France), who composed it as he lay dying. When he refused to forsake Judaism and embrace another religion, his limbs were amputated. With his last breath, he recited this prayer, in which he expressed his love of God and his faith in God's justice.

God, he says, is like a faithful shepherd to whom each lamb is dear and precious. No sheep goes unnoticed or uncounted. Before God every human being counts, God is also the Judge, and on the High Holidays, He reviews our deeds and judges each one of us.

The future is uncertain. We do not know what will happen to us in the year that lies ahead. But this prayer tells us what we must bring to life- penitence, prayer, and charity. These three virtues ennoble life and make us worthy of God's blessings.

וַיִּתְּנָה תְּקֵף קִדְשֵׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוִם: וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ,
וַיִּכּוֹן בְּחֶסֶד בְּסֻאָה, וַתֵּשֶׁב עָלָיו בְּאַמָּת. אָמֵת כִּי אַתָּה הוּא דִין
וּמוֹכִיחַ, וַיִּדְעַע יָעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וַתִּזְכּוֹר כָּל
הַנִּשְׁכָּחוֹת: וַתִּפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת, וּמֵאֲלֹו יִקְרָא, וְחוֹתֵם יָד כָּל
אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע: וּמִלְאָכִים יַחְפוּזִין, וְחִיל
וְרַעְדָה יֵאֱחָזִין, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צֶבֶא מְרוֹם בְּדִין,
כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבִרוּן לִפְנֶיךָ בְּכַנֵּי מְרוֹן.
בְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֲבִיר צֹאנֹו תַּחַת שִׁבְטֹו, בֵּן תַּעֲבִיר וַתִּסְפּוֹר
וַתִּמְנֶה, וַתִּפְקֹד נֶפֶשׁ כָּל חַי, וַתַּחֲתוֹךְ קֶצֶבָה לְכָל בְּרִיָּה, וַתִּכְתּוֹב
אֶת גְּזֵר דִּינָם.

**The Great Shofar is sounded, and a still small voice is heard.
The angels in heaven are dismayed and are seized with fear
and trembling, as they proclaim : "Behold the Day of
Judgment!" The hosts of heaven are to be arraigned in
judgment for in Your eyes, even they are not free from guilt.
All who enter the world must pass before You, one by one, as
a flock of sheep. As a shepherd musters his sheep and causes
them to pass beneath his staff, so do You pass and record,
count and visit, every living soul, appointing the measure of
every creature's life and decreeing its destiny.**

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְּמוּן, כְּמֵה יַעֲבְרוּן, וְכֵמֶה
 יִפְּרֹאוּן: מִי יִחְיֶה, וּמִי יָמוּת: מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ: מִי בְּאֵשׁ, וּמִי
 בַּמַּיִם: מִי בַּחֶרֶב, וּמִי בַחֲיָה: מִי בְּרָעָב, וּמִי בְצָמָא: מִי בְּרָעַשׁ, וּמִי
 בַּמִּגָּפָה: מִי בַּחֲנִיקָה, וּמִי בַסְּקִילָה: מִי יָנוּחַ, וּמִי יָנוּעַ: מִי יִשְׁקַט, וּמִי
 יִפְּרֹץ: מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר: מִי יַעֲנֶה, וּמִי יַעֲשֶׂר: מִי יִשְׁפֹּל, וּמִי יִרוּם.

B'rosh Hashanah yi'ka'tay'voon, oov'yom tzom Kippur yai'cha'tai'moon. kamah
 ya'av'roon, v'kamah y'va'ray'oon. Mi yich'yeh, oo'mi ya'moot. Mi b'ki'tzo, oo'mi
 lo b'ki'tzo. Mi va'aish, oo'mi va'ma'yim. Mi va'che'rev oo'mi ba'cha'ya. Mi
 va'ra'av oo'mi va'tza'mah. Mi va'ra'ash oo'mi va'ma'gai'fah. Mi va'cha'ni'kah
 oo'mi vis'ki'lah. Mi ya'noo'ach oo'mi ya'noo'ah. Mi yi'sha'kait oo'mi ye'ta'raif.
 mi yi'sha'laiv oo'mi yit, a'sahr. Mi yai'ah'ni oo'mi yai'a'shair. Mi yi'sha'fail oo'mi
 ya'room.

How many shall leave this world and how many shall be born into it,
 who shall live and who shall die, who shall live out the limit of his days
 and who shall not, who shall perish by fire and who by water, who by
 sword and who by beast, who by hunger and who by thirst, who by
 earthquake and who by plague, who by strangling and who by stoning,
 who shall rest and who shall wander, who shall be at peace and who
 shall be tormented, who shall be poor and who shall be rich, who shall
 be humbled and who shall be exalted.

וּתְשׁוּבָה, וּתְפִלָּה, וְצַדִּיקָה.

מִעֲבִירֵין אֶת רֹעַ הַגְּזֵרָה.

OO'T'SHOO'VAH, OO'T'FI'LAH OO'TZ'DA'KAH,
 MA'A'VI'RIN ET RO'AH HA'G'ZAI'RAH.

**“With repentance, with prayer and with charity;
 they alone will avert the evil decree.”**



K'du-shah

Congregation rises. Leader chants.

בְּכַתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
Ka'kah'toov al yad n'vi'e'chah, v'ka'rah zeh el zeh v'amar.

Congregation and Leader.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
Ka-dosh, ka-dosh, ka-dosh, A-do-nai Ts'va-ot, m'lo chol ha-a-rets k'vo-do.

Leader.

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ,
לְעֲמַתָּם בְּרוּךְ יֵאמְרוּ-
K'vo'do maleh olam, m'shar'tav sho'alim zeh la'zeh, a'yai m'kom k'vo'do,
l'oo'ma'tam baruch yo'mai'ru.

Congregation and Leader.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. Ba-ruch k'vod A-do-nai meem-ko-mo.

Leader.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחַן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב
וַיְבָרֶךְ, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמֵעַ אוֹמְרִים:
M'ko'mo hu yee'fen b'raCha'mim, va'ya'chon aym ha'm'ya'cha'dim sh'mo, arev
va'voker, b'chal yom tamid, pa'a'ma'yim b'ahavah SH'MA om'rim.

Congregation and Leader.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, ADONAI ELOHAINU, ADONAI ECHOD.

Leader.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלִכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים-
Hu Elohainu, hu Avinu, hu Mal'kainu, hu Mo'she'ya'nu,
v'hu yash'me'a'nu b'ra'cha'mav shai'nit l'ai'nai kal chai. Li'h'yot la'chem la'lo'him.

Congregation and Leader.

אֲנִי יְיָ אֱלֹהֵיכֶם. Ani Adonai Elohaychem.

Leader.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמוֹ בְּכָל הָאָרֶץ.
וְהִיא יְיָ מְלֹךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ אֶחָד. וַיְבָרֶכְרִי
קְדָשָׁךְ בְּתוֹב לְאֹמַר:

Congregation and Leader

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר: הַלְלִיָּהּ.
Yim loch Adonai l'olam, elohaiyich tzion l'dor va'dor. Halleluyah.

Congregation is seated. Leader chants.

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּה, וְלִנְצַח נְצָחִים קְדָשְׁתָּךְ נְקַדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמָּוֶשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
From generation to generation, Your greatness we shall proclaim,
We shall sing aloud Your praises, And bless Your holy name.

There is a bank that credits your account each morning with \$86,400.
It carries over no balance from day to day.
Every evening deletes whatever part of the balance you failed to use during the day.
What would you do? Draw out ALL OF IT, of course!

Each of us has such a bank. Its name is TIME.
Every morning, it credits you with 86,400 seconds.
Every night it rights off, as lost,
Whatever of this you have failed to invest to good purpose.
It carries over no balance. It allows no overdraft.

Each day it opens a new account for you.
Each night it burns the remains of the day.
If you fail to use the day's deposits, the loss is yours.

There is no going back. There is no drawing against the "tomorrow."
You must live in the present on today's deposits. Invest it so as to get
From it the utmost in health, happiness and success!
The clock is running. Make the most of today!

To realize the value of ONE YEAR,
ask the student who failed a grade.
To realize the value of ONE MONTH,
ask a mother who gave birth to a premature baby.
To realize the value of ONE WEEK,
ask the editor of a weekly newspaper.
To realize the value of ONE HOUR,
ask the lovers who are waiting to meet.
To realize the value of ONE MINUTE,
ask a person who missed the train.
To realize the value of ONE SECOND,
ask a person who just avoided an accident.
To realize the value of ONE MILLI-SECOND,
ask the person who won a silver medal in the Olympics.

Treasure every moment that you have!
And treasure it more because you have shared it with someone special, special enough to spend your time.
And remember, that time waits for no one. Yesterday is history.
Tomorrow is a mystery. Today is a gift. That's why it is called the present!

Malkhuyot

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם, וְגָרְלָנוּ
בְּכָל הַמוֹנֶם וְאִנְחָנוּ בְּזָרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מֶלֶכִּי
הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא.

Aleynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yoatzar b'raisheet.. She'lo
ah'sah'noo c'go'yai ha'a'rah'tzoat v'lo samanu c'mish'p'choat ha'adamah. Shelo
sahm chelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko-r'eem
u-mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-cheem,
ha-ka-dosh ba-ruch hu.

שֶׁהוּא נֹטֵה שָׁמַיִם וְיָסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּמִשְׁכִּינָתָנוּ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מַלְכֵנוּ אָפֶס זִוְלָתוֹ, בְּכַתוֹב
בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְכַבֵּד, כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד:

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרִאשׁוֹת מִתְּהַרָה בְּתַפְאֶרֶת גְּדוּלָּה, לְהַעֲבִיר
גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים בְּרוֹת יִכְרַתוֹן . לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בַשִּׁמָּה. לְהַפְנוֹת אֱלִיד כָּל רִשְׁעֵי אֶרֶץ. וַיְכִירוּ וַיְדַעוּ
כָּל יוֹשְׁבֵי תֵבֶל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן: לִפְנֵיךְ יי אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתְּנוּ וַיִּקְבְּלוּ בְּלֶס אֶת עוֹל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מִתְּהַרָה לְעוֹלָם וָעֶד. כִּי תַפְלְכוּת שְׁלָךְ הִיא, וְלְעוֹלָמִי עַד
תִּמְלֹךְ בְּכַבּוֹד: בְּכַתוֹב בְּתוֹרָתְךָ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאֶרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וּשְׁמוֹ
אֶחָד:

V'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'yeh
A-do-nai e-chad u-sh'mo e-chad.

It is our duty to praise the Lord of all things (Adon HaKol), to ascribe greatness to Him who formed the world in the beginning. He separated us from the nations of the world and He has given us responsibility unlike the other families of the earth.

For this, we bend the knee (anah-nu ko-r'im) and offer worship and thanks before the Holy One, blessed be He.

Let all the inhabitants of the world perceive and know that to You, every knee must bend, every tongue must swear. Before You, and Your glorious name, we give honor. We accept the yoke of Your kingdom and You reign forever and ever. For the kingdom is yours and to all eternity, You will reign in glory, as it is written in Your law ... The Lord shall reign forever and ever. And it is said, (V'ne'emar) The Lord shall be King over all the earth; on that day shall the Lord be One, and His name One.

Because we believe in You
 We hope for the day when all idols will be destroyed:
 When men will not worship success or power or status or things
 But will give their first and highest loyalty to You
 To justice, to love, to peace
 Then will we see the fulfillment Of the hope
 the prophet cherished
 "The day will come when God alone
 Shall rule over all the earth.
 On that day He will be One
 and His name will be One."



TEKIAH	SHEVARIM	TERUAH	TEKIAH	תְּקִיעָה	שְׁבָרִים	תְּרוּעָה	תְּקִיעָה
TEKIAH	SHEVARIM	TEKIAH		תְּקִיעָה	שְׁבָרִים	תְּקִיעָה	תְּקִיעָה
TEKIAH	TERUAH	TEKIAH		תְּקִיעָה	תְּרוּעָה	תְּקִיעָה	תְּקִיעָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּקִיעוֹת
 וְהַקּוֹלוֹת,
 הַיּוֹצְאִים מִן הַשּׁוּפָר שְׁאֵנוּ תוֹקְעִים, יַעֲלוּ לְפָנֶי כִּסֵּא כְבוֹדְךָ,
 וְיִמְלִיצוּ טוֹב בְּעַדְנוּ, לְכַפֵּר עַל כָּל חַטֹּאתֵינוּ. בְּרוּךְ אַתָּה,
 בָּעַל הַרְחָמִים.

Remembrance

I stood with Abraham in his lonely vigil
and read the destiny of my people in the stars.

I was with Isaac when he knelt on the altar
ready to offer his life at his father's will.

With Jacob I wrestled through the night with the dark angel of despair
and won a blessing at the break of dawn.

With Joseph I dreamed the dream of sheaves and stars
and climbed the steps from the dungeon to the prince's throne.

I wandered with Moses, an alien prince among alien people.

Unshod, I knelt with him before the vision in the wilderness

And from the unextinguishable fires of God

I heard the voice calling to duty and freedom.

I saw the lightnings and heard the thunder, cause Mt. Sinai to tremble
and I witnessed the everlasting Covenant between my people and its
God.

I learned how to suffer and hunger

in long and weary marches to the Promised Land.

I was with Joshua fighting at Gibeon and with Deborah at the waters of
Megiddo when the stars in their courses fought against Sisra.

I stood with the blind Samson in his agony and I heard the wild cry of his
desperate courage as he pulled down the temple over the Phillistines.

I heard Samuel admonish his people to remain free
and not to reject God by enslaving themselves to a king.

I listened to the harp of the shepherd King David and I saw
the great king bow down before the wrath of his prophet Nathan
who rebuked him for his sins.

I prayed with Solomon in the Temple which he dedicated as a
House of Prayer for all peoples. And I learned of a God whom heaven
cannot contain; nor even the Heaven of heavens, a God whose
compassion extends to all, even to the stranger who comes out of a far
country.

I marched with the resolute band of prophets
who came to destroy old worlds and to build new ones.

I shuddered at the wrath of their spirit as they lashed out against
oppression and injustice. Against false gods and gilded idols,
against blind leaders and lying prophets.

I warmed at their infinite compassion
for the weak, the denied and the wronged.

From them I learned what a raging fire in the heart
and unfilled mandate from God can be.

I wandered by my people by the Rivers of Babylon
And I heard their oath of deathless loyalty.

"If I forget thee, O Jerusalem

May my right hand forget her cunning."

I entered their humble and improvised synagogues

And I discovered that prayer and devout study are beautiful.

Rabbi Abba Hillel Silver

Remembrance-2

And I returned with them from captivity to Jerusalem
and I learned how a people can build on ruins.

I sat with the Sages and Scribes who piously
taught the word of God

And molded a people's reverence for a timeless Book.

I moved among the mountains of Judea pulling down the heathen
altars with the lion-hearted sons of the Maccabees.

I saw the miracle of a single cruse of oil
illumine the rededicated Temple of their faith.

I was the companion of the gentle Hillel who revealed to me the
essence of the Torah in the single commandment of "Love thy
neighbor as thyself."

I was with Akiba who knew how to inspire a revolution
defy an empire and die a martyr.

I wandered with my people in many lands
and I walked with them the weary highways of the world.

I drank with them out of the bitter cup
of pain, humiliation and hate.

But never did I fail to feel their pride in a great past, their hope for
a greater future; their superb courage, their unflinching faith.

Philosopher, poets, and saints never failed them
and the light of their Torah was never extinguished.

And then I saw the night lift and the dawn break
and into the new world I marched with them exultingly.

I saw the shackles fall from their limbs, I saw the radiance
of their emancipated minds and hearts.

I saw them bless the world with matchless gifts of heart and mind.
Shall I leave my people now?

Can I leave them now? Shall I part company with this immortal
band?

They have become to dear and precious to me.

The urgency of their pilgrimage is now in my blood.

I have wept over the six million.

I have rejoiced with reborn Israel, with Jerusalem reunited.

In accents of joy I exclaim: "AM YISRAEL CHAI"

The people of Israel lives

And I shall help Israel live forever.

- Rabbi Abba Hillel Silver

וּזְכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם
 לְעֵינֵי הַגּוֹיִם לְהָיִית לָהֶם לֵאלֹהִים, אֲנִי יְיָ. כִּי זִכָּר כָּל הַנְּשָׁכָחוֹת
 אֶתָּה הוּא מַעֲוֹלָם, וְאֵין שִׁכָּחָה לִפְנֵי כֹסֵא כְבוֹדְךָ. וְעַקְדַת יִצְחָק
 לְזָרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר. בְּרוּךְ אַתָּה, יְיָ, זִכָּר תִּבְרִית.

TEKIAH	SHEVARIM	TERUAH	TEKIAH	תְּקִיעָה	שְׁבָרִים	תְּרוּעָה	תְּקִיעָה
TEKIAH	SHEVARIM	TEKIAH	תְּקִיעָה	שְׁבָרִים	תְּקִיעָה	תְּקִיעָה	תְּקִיעָה
TEKIAH	TERUAH	TEKIAH	תְּקִיעָה	תְּרוּעָה	תְּקִיעָה	תְּקִיעָה	תְּקִיעָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתְקִיעוֹת וְהַקּוֹלוֹת,
 הַיּוֹצֵאִים מִן הַשּׁוֹפָר שְׁאֵנוּ תוֹקְעִים, יַעֲלוּ לִפְנֵי כֹסֵא כְבוֹדְךָ, וְיִמְלִיצוּ
 טוֹב בְּעַדָּנוּ, לְכַפֵּר עַל כָּל חַטֹּאתֵינוּ. בְּרוּךְ אַתָּה, בָּעַל הַרְחָמִים.



SHOFAROT

(Congregation reads together from soft to strong voices)

"And it came to pass on the third day, when it was morning,
that there was thunder and lightning, and a thick cloud upon the mountain,
and the mighty sound of a Shofar
and all the people that were in the camp trembled." Exodus 19:16

"As the sound of the Shofar grew louder and louder, Moses spoke,
and the Lord answered him." Exodus 19:19

"And all the people saw the thundering and lightning
and the sound of the Shofar and the mountain of smoke;
and when the people saw it,
they trembled and stood afar off." Exodus 21:15

"And all the inhabitants of the world,
all dwellers on earth,
when a banner is raised on the mountains, see!
When the Shofar is sounded, listen." Isaiah 18:3

"When he sees the sword
come upon the land,
he shall sound the Shofar and
warn the people." Ezekiel 33:3

"Praise Him with the blast of the Shofar;
Praise Him with the harp and lyre."

**"On that day a great Shofar will
be sounded, and those who
were lost in the Land of Assyria,
and those who were exiled in
the Land of Egypt will return to
worship the Lord upon His holy
mountain in Jerusalem."**

TEKIAH SHEVARIM TERUAH TEKIAH תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
 TEKIAH SHEVARIM TEKIAH תְּקִיעָה שְׁבָרִים תְּקִיעָה
 TEKIAH TERUAH TEKIAH GEDOLAH תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁהַתְּקִיעוֹת וְהַקּוֹלוֹת,
 הַיּוֹצֵאִים מִן הַשּׁוֹפָר שְׁאֵנוּ תוֹקְעִים, יַעֲלֻ לְפָנֶי כֹּסֵא כְבוֹדְךָ, וְיִמְלִיצוּ
 טוֹב בְּעַדָּנוּ, לְכַפֵּר עַל כָּל חַטּוֹאתֵינוּ. בָּרוּךְ אַתָּה, בָּעַל הַרְחָמִים.

מוֹדִים אֲנִיחֵנו לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם
 וָעֶד, צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָה הוּא לְדוֹר וָדוֹר נֹדֶה לָּךְ וְנִסְפָּר
 תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
 נַסִּיךְ שְׂבָבֵל יוֹם עָמָנוּ, וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵל עֵת, עָרַב
 וּבָקָר וְצִהָרִים, הַטּוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם בִּי לֹא תִמּוּ
 חֲסִידֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרַמֵּם שְׁמֶךָ, מִלְּכָנוּ,
 תָּמִיד לְעוֹלָם וָעֶד.

Why, who makes much of a miracle?

As for me, I know of nothing else but miracles,

Whether I walk the streets of Manhattan,

Or dart my sight over the roofs of houses
toward the sky...

To me every hour of the light and dark
is a miracle,

Every cubic inch of space is a miracle,

Every square yard of the surface of the earth
is spread with the same,

Every foot of the interior swarms with the same.

To me, the sea is a continuous miracle,

The fish that swim - the rocks - the motion of the
waves - the ships with men in them.

What stranger miracles are there?

Walt Whitman

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 עַמּוֹךְ. בְּרַכְּנוּ, אֲבִינוּ, בְּלָנוּ בְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּנָה
 לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבִרְךָ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
 שָׁעָה בְּשְׁלוֹמֶךָ.

Sim shalom to'vah oov'ra'cha chaeyn va'chesed v'ra'cha'mim ,aleynu v'al chal
 Yisrael a'meh'chah. Bar'chay'nu a'vinu koo'la'noo k'echad b'ohr pa'ne'chah, ki,
 v'ohr pa'ne'chah na'ta'tah la'nu, Adonai Elohainu, Torat Chayim v'a'ha'vat
 chesed, ootz'da'kah oov'ra'chah v'ra'cha'mim v'chayim v'shalom, v'tov
 b'ai'ne'chah l'va'raich et ahm'chah Yisrael b'chal ait oov'chal sha'ah
 be'shlom'e'chah.

Hayom t'amtzai'noo...amen אָמֵן הַיּוֹם תִּאֲמָצְנוּ

Hayom t'vahr'chai'no...amen אָמֵן הַיּוֹם תִּבְרַכְנוּ

Hayom t'gad'lainoo...amen אָמֵן הַיּוֹם תִּגְדַּלְנוּ

Hayom tid'r'shainoo l'tovah...amen אָמֵן הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה

Hayom tich't'vainoo l'chaiyim tovim...amen אָמֵן הַיּוֹם תִּכְתִּבְנוּ לְחַיִּים טוֹבִים

Hayom t'kabail b'rachamim oo'v'ratzon אָמֵן הַיּוֹם תִּקַּבֵּל בְּרַחֲמִים וּבְרָצוֹן

et t'fee'lah'tai'noo...amen אָמֵן אֶת תְּפִלָּתְנוּ

Hayom tishma sha'va'tai'noo...amen אָמֵן הַיּוֹם תִּשְׁמַע שְׁוַעֲתָנוּ

Hayom teet'm'chai'noo beemeen אָמֵן הַיּוֹם תִּתְמַכְנוּ בִּימִין צִדְקָה.

tzeed'ke'cha...amen

בְּהַיּוֹם הַזֶּה תִּבְיָאֲנוּ שְׂשִׁים וְשִׁמְחִים בְּבִגְדֵי שָׁלֵם, בְּכַתּוּב עַל יָד
 נְבִיאָךְ: וְהִבִּיאוּתִים אֶל הָר קְדֹשִׁי, וְשִׂמְחוּתִים בְּבֵית תְּפִלָּתִי, כִּי
 בִּיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים. וְצִדְקָה וּבִרְכָּה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה, יְיָ,
 עוֹשֶׂה הַשְׁלוֹם.

HAYOM.....

On this day, give us strength! Amen.

On this day, bless us! Amen.

On this day, help us grow! Amen.

On this day, be mindful of us! Amen.

On this day, inscribe us for a good life! Amen.

On this day, hear our plea! Amen.

On this day, mercifully accept our prayer! Amen.

On this day, support us with Your just strength! Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ
מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay.
V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal
bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Reader

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי מְכַל בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן:
תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי
בְשִׁמְיָא וְאָמְרוּ אָמֵן:

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

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

אֵין בְּאֵלְהֵינוּ	אֵין בְּאֵדוֹנֵינוּ	אֵין בְּמִלְכֵנוּ	אֵין בְּמוֹשִׁיעֵנוּ
מִי בְּאֵלְהֵינוּ	מִי בְּאֵדוֹנֵינוּ	מִי בְּמִלְכֵנוּ	מִי בְּמוֹשִׁיעֵנוּ
נֹדֶה לְאֵלְהֵינוּ	נֹדֶה לְאֵדוֹנֵינוּ	נֹדֶה לְמִלְכֵנוּ	נֹדֶה לְמוֹשִׁיעֵנוּ
בְּרוּךְ אֵלְהֵינוּ	בְּרוּךְ אֵדוֹנֵינוּ	בְּרוּךְ מִלְכֵנוּ	בְּרוּךְ מוֹשִׁיעֵנוּ
אַתָּה הוּא אֵלְהֵינוּ	אַתָּה הוּא אֵדוֹנֵינוּ	אַתָּה הוּא מִלְכֵנוּ	אַתָּה הוּא מוֹשִׁיעֵנוּ

אַתָּה הוּא שְׁהַקְטִירוּ אֲבוּתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

Ein keilo-heinu,	ein kado-neinu,	ein k'mal-keinu,	ein k'moshi-einu.
Mi kheilo-heinu,	mi khado-neinu,	mi kh'mal-keinu,	mi kh'moshi-einu.
Nodeh leilo-heinu,	nodeh lado-neinu,	nodeh l'mal-keinu,	nodeh l'moshi-einu.
Barukh elo-heinu,	barukh ado-neinu,	barukh mal-keinu,	Barukh moshi-einu.
Attah hu elo-heinu,	attah hu ado-neinu,	attah hu mal-keinu,	
			attah hu moshi-einu.

Attah hu sheh-hiktiru avoteinu l'fanekha et k'toret hasamim.

I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again...

- *Mahatma Gandhi*



Photo by Pierre Olesinski

Aleinu

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי
הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו
בכל המונם ואנחנו כורעים ומשתחיים ומודים, לפני מלך, מלכי
המלכים, הקדוש ברוך הוא.

Aleynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yoatzar b'raisheet.. She'lo
ah'sah'noo c'go'yai ha'rah'tzoat v'lo samanu c'mish'p'choat ha'adamah. Shelo sahm
chelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko-r'eem
u-mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-cheem,
ha-ka-dosh ba-ruch hu.

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים מפעל, ושכינת עוז
בגבהי מרומים, הוא אלהינו אין עוד. אמת מלכנו אפס זולתו, בכתוב
בתורת: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים
מפעל, ועל הארץ מתחת, אין עוד:

Sh'hu no'the sha'ma'yim v'yo'saiyd a'retz, oo'mo'shav y'ka'ro ba'sha'ma'yim
mi'ma'al, oo'sh'chi'nat oo'zo (2) b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od.
Emet mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom
va'ha'shai'vo'tah el l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al
v'al ha'aretz mi'ta'chat ain od (2).

על כן נקנה לך יי אלהינו, לראות מהרה בתפארת עזה, להעביר
גלולים מן הארץ והאלילים פרות יברתון. לתקן עולם במלכות שדי,
וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו
כל יושבי תבל, כי לך תכרע כל ברה, תשבע כל לשון: לפניך יי אלהינו
יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך.
ותמלך עליהם מהרה לעולם ועד. כי תמלכות שלך היא, ויעולמי עד

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בְּתוֹרַתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.



וְנֹאמַר, יְהִיָּה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַזֶּה וַיְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:
V'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'ye
A-do-nai e-chad u-sh'h'mo e-chad.



IF I KNEW

If I knew it would be the last time that I'd see you fall asleep,
I would tuck you in more tightly and pray the Lord, your soul to keep.

If I knew it would be the last time that I'd see you walk out the door,
I would give you a hug and kiss, and call you back for one more.

If I knew it would be the last time I'd hear your voice lifted up in praise,
I would video tape each action and word, so I could play them back day after day.

If I knew it would be the last time I could spare an extra minute,
To stop and say, "I love you", instead of assuming you would KNOW I do.

If I knew it would be the last time I would be there to share your day,
Well I'm sure you'll have so many more, so I can let just this one slip away.

For surely there's always tomorrow to make up for an oversight,
And we always get a second chance to make everything just right.
There will always be another day to say "I love you"
And certainly there's another chance to say, "Anything I can do?"

But just in case I might be wrong, and today is all I get,
I'd like to say how much I love you and hope we never forget.

Tomorrow is not promised to anyone, young or old alike,
And today may be the last chance to get to hold your loved one tight.

So, if you're waiting for tomorrow, why not do it today?
For if tomorrow never comes, you'll surely regret the day.

That you didn't take that extra time for a smile, a hug or kiss
And you were too busy to grant someone, what turned out to be their one last wish.

So hold your loved ones close today and whisper in their ear,
Then tell them how much you love them and that you'll always hold them dear.

Take time to say "I'm sorry", "Please forgive me", "Thank you", or "It's okay."

And if tomorrow never comes, you'll have no regrets about today.

Introduction to Kaddish

A prayer of praise to God written in Aramaic. The Kaddish is recited several times as part of the congregational prayer services, as well as after the study of the Torah in the presence of a minyan. There are a number of different forms of Kaddish: Full Kaddish (known also as Kaddish Titkabel), Half Kaddish, Orphan's or Mourner's Kaddish, Kaddish de-Rabbanan, and Great Kaddish (Kaddish ha-Gadol).

The central verse of Kaddish is the verse Yehei Shmei rabba mevorakh le-olam u-le-olmei almaya - "May His great name be blessed for ever and ever," an Aramaic translation of Psalm 113:2. The Kaddish is essentially a declaration of belief in the holiness and greatness of God and a prayer that His name be sanctified in this world and that His kingship be recognized by all living creatures. It is a recognition that all that happens, happens in accord with God's will and His absolute supervision and that, therefore, even that which man finds difficult to accept is a consequence of God's will. To highlight this symbolism, the Kaddish is recited by the reader to the affirmation of the members of the congregation who answer Amen after each verse.

The Full Kaddish is recited by the reader at each prayer service shortly before its conclusion. It is also known as Kaddish Titkabel as a result of the inclusion of a verse that begins with the word titkabel: "May the prayers and requests of all Israel be accepted by their Father in Heaven."

The Half Kaddish is recited to mark the conclusion of distinct and separate parts of the service, e.g. after the early morning psalm reading and after the reading of the Torah.

The Orphan's or Mourner's Kaddish is recited during the prescribed period of mourning for one's parents or other relatives or upon the anniversary of the death of one of the relatives for whom mourning is observed. The Orphan's or Mourner's Kaddish is similar to the Full Kaddish except that the verse of titkabel is omitted. There is considerable variation in customs with regard to when during the service the Orphan's or Mourner's Kaddish is recited.

However, it is recited in all communities at the conclusion of the service following the Aleinu and the psalm of the day. The mourner's recitation of the Kaddish constitutes an acceptance of God's decree and an expression of belief in the Creator and His righteousness. In previous generations, the Orphan's or Mourner's Kaddish was recited by only one mourner, and certain procedures existed for the determination of which mourner would have the privilege of reciting the Kaddish. There still exist congregations that observe this custom. In most synagogues, however, all mourners recite the Kaddish simultaneously.

The Kaddish de-Rabbanan is similar to the Orphan's or Mourner's Kaddish with the addition of the passage "al Yisrael ve-al rabbanam," a prayer for the welfare of those engaged in the study of the Torah. It is recited after Torah study in the presence of the minyan and during part of the service that includes the study of passages from the Torah.

Kaddish ha-Gadol is recited at the graveside after burial and the recitation of the prayer Tzidduk ha-Din. It includes reference to the resurrection of the dead as well as to the rebuilding of Jerusalem and the eradication of false beliefs.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָנְלָא וּבְזִמְזוֹן קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay.
V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal
bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Reader

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלְא וּלְעָלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא

וְנִחַמְתָּא, דְּאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta
v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rahn b'al-ma. V'eem-ru
a-men.

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

Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.

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

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.

Magnified and sanctified be the great name of God
throughout the world which He has created according to
His will. May He establish His kingdom during the days of
your life and during the life of all those in the house of
Israel and let us say, Amen.

May His great name be blessed for ever and ever.
Exalted and honored be the name of the Holy One, blessed
be He, whose glory is higher than all blessings and hymns,
praises and consolations which are uttered in the world,
and let us say, Amen.

May the prayers and supplications of the House of
Israel be acceptable to their Father in heaven and let
us say, Amen.

May there be abundant peace from heaven, and life for us
and all Israel and let us say, Amen.

May He who establishes peace in the heavens, grant
peace to us and to all Israel, and let us say, Amen.

ADON OLAM, ASHER MALACH	אֲדוֹן עוֹלָם אֲשֶׁר מַלְאךְ,
B'TEREM KOL YETZIR NIVRAH	בְּמֶרֶם כָּל יֵצִיר נִבְרָא.
<i>Lord of the universe, who ruled before any formed thing was brought into being.</i>	
L'ET NA'ASAH V'CHEFTZO CHOL	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
AZAI MELECH SH'MO NIKRAH	אֲזִי מַלְאךְ שְׁמוֹ נִקְרָא.
<i>At the time when all was made by His will, Thus shall His name be called King.</i>	
V'ACHAREI KICHLOT HA-KOL	וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
LEVADO YIMLOCH NORAH;	לְבִדּוֹ יִמְלֹךְ נֹרָא.
<i>And after everything has ceased to be, He alone will reign spectacular.</i>	
V'HU HAYAH V'HU HOVEH	וְהוּא הָיָה, וְהוּא הוֹוֶה,
V'HU YIHYEH B'TIFARAH	וְהוּא יִהְיֶה, בְּתִפְאָרֶת.
<i>He was in the past and He is in the present, and He shall be in the future, in splendor.</i>	
V'HU ECHAD V'EIN SCHEINI	וְהוּא אֶחָד וְאֵין שְׁנִי,
L'HAMSHIL LO L'HACHBIRAH	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
<i>And He is One, and there is none second that can compare to Him as his peer.</i>	
BLI REISHIT BLI TACHLIT	בְּלִי רֵאשִׁית בְּלִי תַּחֲלִית,
V'LO HA-OZ V'HA MISRAH.	וְלֹ הָעֹז וְהַמְּשָׁרָה.
<i>Without beginning, without ending, And His is the Strength and the Dominion.</i>	
V'HU ELI V'CHAI GO'ALI	וְהוּא אֵלִי וְחַי גֹּאֲלִי,
VTZUR CHEVLI B'ET TARAH.	וְצוּר חֲבֻלִי בְּעֵת צָרָה.
<i>He is my God and my living Redeemer, the Rock of my suffering in time of trouble.</i>	
V'HU NISI U'MANOS LI;	וְהוּא נֹסִי וּמָנוֹס לִי
M'NAT COSI B'YOM EKRAH.	מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא.
<i>And He is my Miracle, He sustains me, He fills my cup on the day when I call.</i>	
B'YADO AFKID RUCHI	בְּיָדוֹ אֶפְקִיד רוּחִי,
B'ET ISHAN V'A'IRAH.	בְּעֵת אֶשְׁן וְאֶעִירָה.
<i>Into His hand I will entrust my spirit, while I sleep and when I awaken.</i>	
V'IM RUCHI G'VIATI,	וְעִם רוּחִי גִּוְיָתִי,
ADONAI LI V'LO IRAH.	יְיָ לִי וְלֹא אִירָא.
<i>And as my spirit remains with my body - HaShem is mine, I will not fear.</i>	

KOL NIDRE

כל נדרי

A PRAYER FOR THE NEW YEAR

As we stand at the threshold of a New Year, we pray:

May our dear ones be near to us,

And may our near ones be dear to us.

May our road of life be straight and smooth;

But may it also be marked by hills that challenge,

And by turns which add variety and interest to our journey.

May our ideas have wings, but may they always find anchor in reality.

May our lives be peaceful, but may our minds grapple with ideas



And
our
hearts
wage
war
with
cruelty
and
deceit.

May each of us be moved to proclaim:

I am not sated if anyone, anywhere, suffers hunger and want.

I am not free if men's lives are controlled and their minds fettered.

I am not secure if anywhere on the face of God's earth,
there is a brother or sister who fears to lift their eyes in hope or
his voice in prayer.

May our storehouses be full, and our hearts fuller still.

May we learn to find joy in that which we have, rather than regret for that
which we have lost.

May we understand that we have been granted the gift of being able
To begin anew through repentance and return.

May the blessings of SHALOM be the inheritance of all of God's
children.

SHALOM - born of love, rooted in justice, and therefore Everlasting.

Heavenly Father, as the day departs and the evening arrives, we usher in the most holy day of Yom Kippur.

On this day we join with our fellow Jews throughout the world in prayer and self-examination.

As we look back over the past year, we remember with shame the wrongs we did, the unkind words we spoke and the pain we brought. We are filled with remorse too, as we think of the many good deeds we might have done but did not do. And so we asked You to forgive us for the sins we committed. In the years ahead, make us strong so that we will not repeat the sins of which we repent tonight.

Help us to live in such a way that we will bring pride to our loved ones, honor to our people and find favor before You. Amen

Just a deaf man in the shteeble, and to everyone's surprise.
He comes to shul each Shabbos, and he prays with tearful eyes.
His son, he is the Chazzan, though his voice he's never heard.
But he sits there each evening, enjoying every word.

He watches every motion, every gesture that he makes.
And he stays till the very end, however long it takes.
And when the davening is over, he's the first to reach his son.
And the deaf man in the shteeble says, "well done."

**Now it's right before Yom Kippur, and in the shteeble there is fear.
They want to start Kol Nidre, but the Chazan's still not there.
Oh, the shul was filled with people, as the night begins to fall.
But the deaf man's chair is empty, by the shul's front wall.**

**And suddenly the Chazan, he comes rushing through the door.
He's wearing his Chazan's hat, he's never worn before.
He pauses for a moment, at his father's empty chair.
And quietly, so quietly, he wipes away a tear.**

**And he runs up to the Bima, for there's no time left to wait.
And half the shul can hear the Rabbi ask, "How come so late?"
"Oh, just getting ready for Yom Kippur", is all he'd say
But now, I'm going up and getting ready to pray.**

**And he takes his place around it, by the holy Torah ring.
And in a voice so beautiful, he begins to sing.**
Oh, every heart was broken, and oh, every soul turned bright.
From his Kol Nidre, that Yom Kippur night.

And when he finished davening, the Rabbi asked to tell.
What was it he was thinking of, that made him sing so well.
"Well you knew my dad was deaf, he said, "last night he passed away."
It's the first time that my father, ever heard me pray."

And he takes his place around it, by the holy Torah ring.
And in a voice so beautiful, he begins to sing.
Oh, every heart was broken and oh, every soul turned bright.
From his Kol Nidre, that Yom Kippur night.
Oh, every heart was broken, oh, every soul turned bright.
From his Kol Nidre, that Yom Kippur night.

The legal declaration of Kol Nidre is recited in the setting of a formal court.

בִּישִׁיבָה שֶׁל מַעֲלָה וּבִישִׁיבָה שֶׁל מַטָּה.

By'shivah shel malah, oo'v'y'shivah shel matah,

עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקָּהָל.

Ahl da'at ha'ma'kom, v'ahl da'at hakahal.

אֲנוּ מַתִּירִין לְהַתְפַּלֵּל עִם הָעֲבָרָנִים.

Ahnu matirin l'heet'pa'lail eem ha'ah'varya'nim.

כָּל נִדְרֵי וְאֶסְרֵי וְחֻרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי וְשִׁבּוּעוֹת, דִּנְדָּרְנָא
וְדִאֲשַׁתְּבַּעְנָא, וְדִאֲחַרְמְנָא וְדִאֲסַרְנָא עַל נַפְשָׁתְנָא, מִיּוֹם כְּפָרִים
זֶה עַד יוֹם כְּפָרִים הַבָּא עָלֵינוּ לְמוֹכָה, בְּלִחוֹן אֲחֵרְטָנָא בְּהוֹן.
בְּלִחוֹן יְהוֹן שָׂרָן, שְׂבִיקוֹן שְׁבִיתִין, בְּטָלִין וּמַכְבִּילִין, לֹא שְׂרִירִין
וְלֹא קִימִין. נִדְרָנָא לֹא נִדְרֵי, וְאֶסְרָנָא לֹא אֶסְרֵי, וְשִׁבּוּעַתָּנָא לֹא
שִׁבּוּעוֹת.

Kol nidre, v'e'sah'rai, v'charah'mai, v'ko'nah'mai v'chi'noo'yai v'ki'noo'sai
oo'sh'voo'oot. Deen'dar'nah oo'd'eesh'tah'bah'nah oo'd'acha'reem'nah
v'dah'ah'sar'nah ahl naf'shah'tah... Miyom kippurim zeh ahd yom kippurim habah
alainoo l'tovah. Kool'hoan a'cha'reet'nah v'hoan, kool'hoan y'hoan sharan,
sh'vee'keen, sh'vee'teen b'tail'leen oo'm'voo'tah'leen lah sha'ree'reen v'lah
kayamin. Nid'rah'nah lah nidrei, veh'e'sarnah lah esarai oo'sh'voo'ah'tah'nah lah
sha'voo'oot. (3)

Hazzan and Congregation

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגְרָהּ הָגֵר בְּתוֹכָם,
כִּי לְכָל הָעָם בְּשִׁנְתָּהּ.

V'nees'lach l'chal adat b'nai yisrael v'lagair hagar b'toa'cham ki l'chal ha'ahm



bish'ga'
ga(3)
Hazzan
סִלַּח
נָא
לְעוֹן
הָעָם
תְּנֶה
כְּגִדֶּל
חֲסִידֶךָ

וְכֹאשֶׁר נִשְׁאַתָּה לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה. וְשֵׁם נֶאֱמַר:

Congregation and Hazzan

Vayomer Adonai: salachti kid'vah'reh'cha (3) וַיֹּאמֶר יְהוָה סָלַחְתִּי בְּדַבְרְךָ.

Hazzan and Congregation

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁהַחַיִּינוּ וְקִיּוּמֵנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch atah Adonai elohainu melech ha'olam she'he'che'yah'noo v'ki'y'mah'noo
v'hee'g'yah'noo laz'mahn hazeh.

KOL NIDRE TRANSLATION

All vows involving no one but ourselves which we are likely to make but be unable to keep - all purely personal oaths and pledges which we are likely to take between this Yom Kippur and next Yom Kippur - we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our vows, pledges, and oaths of this sort be considered neither vows nor pledges nor oaths.

And the community of Israel shall be forgiven, as well as all other people of integrity, since all of us did wrong knowingly.

Forgive our lapses of control, since You are so very merciful, just as You have been forgiving us ever since we left Egypt.

The Lord said, "I forgive you as you have asked."

Praised be You, Lord our God, Ruler of the Universe, who has kept us living, and sustained us and helped us to reach this day.



Photo by Ansel Adams

We cannot merely pray to You, O God to end war;
For we know that You have made the world in a way
That we must find our own path to peace
Within ourselves and with our neighbors.

We cannot merely pray to You, O God, to end starvation;
For You have already given us the resources
With which to feed the entire world,
If we would only use them wisely.

We cannot merely pray to You, O God, to root out prejudice;
For You have already given us eyes
With which to see the good in all,
If only we would use our eyes rightly.

We cannot merely pray to You, O God, to end despair;
For You have already given us the power
To clear away slums and to give hope,
only we would use our power justly.

We cannot merely pray to You, O God, to end disease;
For You have already given us great minds
With which to search out cures and healings,
If we would only use them constructively.

Therefore, we pray to You instead, O God,
For strength, determination, and will-power,
To do instead of just to pray,
To become instead of merely to wish.

For your sake and ours, speedily and soon,
That our land may be safe,
And that our lives may be blessed.

May the words that we pray, and the deeds that we do
Be acceptable to You, O God,
Our Rock and our Redeemer.

Rabbi Jack Reimer

Barchu

A call by the sheliach tzibbur (prayer leader) to the congregation to bless the Lord. It is said only during public worship. The leader calls out "Blessed is the Lord who is to be blessed," and the public responds, "Blessed is the Lord who is to be blessed for ever." It is said daily at morning and evening prayers before the reading of the Shema. In some congregations it is repeated at the end of prayers before leaving the synagogue for the benefit of latecomers. A person called up to the reading of the Torah also says the Barchu.

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Adonai ha'm'vorach.

Congregation

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha'm'vorach l'olam va'ed.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעֲרִיב עַרְבִים,
בְּחֻמָּה פֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנָּה עֵתִים, וּמַחְלִיף אֶת
הַיּוֹמִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ. בּוֹרֵא
יוֹם וְלַיְלָה, גּוֹלֵל אֹרֶךְ מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹרֶךְ. וּמַעֲבִיר יוֹם
וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עַרְבִים:



אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עֹמֵד אֲהַבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדָּת עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח
בְּחֻסֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, וְאַהֲבָתְךָ אֵל תִּסֵּר מִמֶּנּוּ
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam, bait Yisrael am'cha a'hav'ta. Torah oo'mitzvot,
choo'kim v'mish'pa'tim, o'tah'nu li'mad'd'tah, ahl kain Adonai
Eloh'aynu, b'shach'mainu oov'koo'maynu nah'see'ach b'chu'ke'cha,
v'nis'mach b'div'rai Torah'te'cha oov'mitz'votecha l'olam va'ed. Ki
haim cha'yai'nu v'oh'rech ya'mai'nu, oo'va'hem ne'h'geh yomam
va'lei'lah, v'ah'ha'vat'cha ahl ta'sir mi'me'nu l'o'la'mim. Baruch
atah Adonai, ohev a'mo Yisrael.

THINGS TO BE THANKFUL FOR

The partner who hogs the covers every night because he/she is not out with someone else.

The teenager who is not doing dishes but is watching TV, because that means that he/she is at home and not on the streets.

For the taxes that I pay, because it means that I am employed.

For the mess to clean after a party, because it means that I have been surrounded by friends.

For the clothes that fit a little too snug, because it means that I have enough to eat.

For my shadow that watches me work, because it means that I am in sunshine.



For a lawn that needs mowing, windows that need cleaning, and gutters that needs fixing, because it means I have a home.

For all the complaining I hear about the government, because it means that we have freedom of speech.

For the parking spot I find at the far end of the parking lot, because it means I am capable of walking and I have been blessed with transportation.

For my huge heating bill, because it means I am warm.

For the lady behind me who sings off key, because it means I can hear.

For the pile of laundry and ironing, because it means I have clothes to wear.

For weariness and aching muscles at the end of the day, because it means I have been capable of working hard.

For the alarm that goes off in the early morning hours, because it means that I am alive.

And finally, for too much e-mail, because it means I have friends who are thinking of me.

I remember; as a child, on the other side of oceans and mountains, the Jew in me would anticipate Rosh Hashanah with fear and trembling.

He still does.

On that Day of Awe, I believed then, nations and individuals, Jewish and non-Jewish, are being judged by their common Creator.

That is still my belief.

In spite of all that happened? Because of all that happened?

I still believe that to be Jewish today means what it meant yesterday and a thousand years ago. It means for a Jew in me to seek fulfillment both as a Jew and as a human being. For a Jew, Judaism and humanity must go together. To be Jewish today is to recognize that every person is created in the image of God and that our purpose in living is to be a reminder of God.

Naturally, I claim total kinship with my people and its destiny. Judaism integrates particularist aspirations with universal values, fervor with rigor, legend with law. Being Jewish to me is to reject all fanaticism everywhere.

To be Jewish is, above all, to safeguard memory and open its gates to the celebration of life as well as the suffering, to the song of ecstasy as well as the tears of distress that are our legacy as Jews. It is to rejoice in the renaissance of Jewish sovereignty in Israel and the reawakening of Jewish life in the former Soviet Union. It is to identify with the plight of Jews living under oppressive regimes and with the challenges facing our communities in free societies.

A Jew must be sensitive to the pain of all human beings. A Jew cannot remain indifferent to human suffering, whether in former Yugoslavia, in Somalia or in our own cities and towns. The mission of the Jewish people has never been to make the world more Jewish, but to make it more human.

Elie Wiesel, Nobel Peace Prize Laureate, 1986



Day of Liberation from Bergen-Belsen Concentration Camp



שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, ADONAI ELOHAINU, ADONAI ECHOD.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch Shaim K'vod Mahl'choo'to L'Olam Va'ed.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ,
וּבְכָל-מְאֹדֶךָ. וְהָיוּ תְּדִבָּרִים תְּאַלְּהָ, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם,
עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

V'ah-havta ait Adonai Elohecha, b'chal l'vav'cha, oov'chal nafshecha,
oov'chal m'o'decha. V'ha'yu ha'd'varim ha'aileh asher anochi m'tzav'cha
hayom al l'vavecha. V'she'nantam l'vanecha v'dibartah bahm, b'shev't'cha
b'vaitecha, oov'lech't'chah vaderech, oov'shach'b'chah oov'koomecha.
Ook'shar'tahm l'oit ahl ya'decha, v'hayoo l'toa'tah'foat bain aynecha.
Ooch'tav'tahm ahl m'zuzoat baitecha oo'vee'shah'recha.



You shall love the Lord your God with all your heart, with all your soul, and with all your might. And, these words which I command you this day, shall be in your heart. You shall teach them well to your children. You shall talk about them when you are at home or away from home, night and day. You shall bind them for a sign upon your hand. and they shall be as a reminder on your forehead (t'fillin). And you shall write them upon your doorposts of your house and upon your gates.



Judaism begins with the commandment:

Hear O Israel! But what does it really mean to hear?

The person who attends a concert with his mind on business,
Hears-but does not really hear.

The person who walks amid the songs of birds
And thinks only of what he will have for dinner,
Hears-but does not really hear.

The man who listens to the words of his friend, or his wife,
or his child,

And does not catch the note of urgency:

“Notice me, help me, care about me,”

Hears-but does not really hear.

The man who listens to the news and thinks only of how it will
affect business

Hears-but does not really hear.

The person who stifles the sound of his conscience
and tells himself he has done enough already,

Hears-but does not really hear.



The person who hears the Hazzan pray and does not feel the
call to join him,

Hears-but does not really hear.

The person who listens to the Rabbi's sermon

And thinks that someone else is being addressed,

Hears-but does not really hear.

On this High Holiday, O Lord, sharpen our ability to hear.

May we hear music of the world, and the infants cry and
the lover's sigh...

May we hear the call for help of the lonely soul,

And the sound of the breaking heart.

May we hear the words of our friends, and

also their unspoken pleas and dreams

May we hear within ourselves the yearnings that are struggling
for expression.

May we hear You, O God.

For only if we hear You do we have the right to hope that You
will hear us.

Here the prayers we offer to You this day, O God,

And may we hear them too.

Rabbi Jack Riemer

YOU SHALL LOVE

This evening, Lord, I am afraid.

I am afraid, for Your truth is terrible.

It is easy to hear it preached,

It is relatively easy not to be shocked by it,

But it is very difficult to live it.

I am afraid of deluding myself, Lord.

I am afraid of being satisfied with my decent little life.

I am afraid of my good habits, for I take them as virtues;

I am afraid of my little efforts, for I take them for progress;

I am afraid of my activities; they make me think I am giving myself.

I am afraid of my clever planning; I take it for success.

I am afraid of my influence; I imagine that it will transform lives;

I am afraid of what I give; it hides what I withhold;

I am afraid, Lord; there are people who are poorer than I,

Not so well educated, housed, heated, fed, cared for, loved,

I am afraid, Lord, for I do not do enough for them,

I do not do **everything** for them.

I should give everything,

I should give everything until there is not a single pain, a single misery,

a single sin in the whole world.

I should give them all, Lord, all the time.

I should give my life.

Lord, it is not true, is it?

Your command is not for everyone....

I am exaggerating: I must be sensible!

Friend, there is only one commandment,
for everyone:

You shall love with **all** your heart,
with **all** your soul,
with **all** your might.

Michael Quoist

וַיֹּאמֶר יי אֵל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ
 לָהֶם צִיצִית עַל-כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל
 תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יי,
 וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם
 זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת
 לָכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם:

Va'yo'mer Adonai el Moshe la'mor. Da'bair el b'nai Yisrael v'a'mar'tah a'lai'hem.
 V'a'su la'hem **Tzitzit**, al kan'fei vig'd' ai'hem l'do'ro'tam, v'nat'nu al' **Tzitzit**,
 ha'kanaf p'til t'chai'let v'ha'ya la'chem **Tzitzit**, oo'r'ee'tem o'to oo'z'char'tem et
 kal mitzvot Adonai va'a'si'tem o'tam, v'lo ta'tu'roo a'cha'rei l'vav'chem
 v'a'cha'rei ay'nai'chem asher a'tem zo'nim a'cha'rei'hem. L'ma'an teez'k'roo
 va'a'si'tem et kal mitzv'vo'tai, v'h'yi'tem k'do'shim la'lo'hai'chem. Ani Adonai
 Elo'hai'chem, asher ho'tza'ti et'chem mai'ere'tz mitz'rayim, lee'h'yot la'chem
 lai'lo'heem. Ani Adonai E'lo'hai'chem:



The Lord spoke to Moses saying:

Speak to the children of ISRAEL and bid them to make for themselves throughout their generations Tzitzit on edge of their Tallit... and the Tzitzit shall serve as a sign so that when you look upon them you shall remember and observe all the mitzvot of the Lord; that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to observe all my Mitzvot and be consecrated to your God.

I AM THE LORD YOUR GOD, WHO BROUGHT YOU OUT OF THE LAND OF EGYPT TO BE YOUR GOD; I AM THE LORD YOUR GOD...

ADONAI ELOHAICHEM EMET

NOT STONE

And I tell you the good in man will win,
Over all his wickedness, over all the wrongs he has done.
He will look at the pages of written history, and be amazed,
and then he will laugh and sing.
And the good that is in man, children in their cradles, will have won.
Here I stand, the Jew, marked by history, for who can count how long?
Wrapped in compassion as in a Talit, staring every storm in the face.
Write songs of pain, sing prayers of torment, refresh yourself with
suffering.
Too much for one people, small and weak-
it is enough to share out among the whole human race.
But God has planted in me goodness, compassion,
as a father loves his children.
So I writhe with pain, weep and sing, sing and weep,
For the blood knows the heart of the world is not made of stone,
The wonderful light of God's face is for all eternity stamped on it firm
and deep.
And the heart feels that there is a day and an hour, and a mountain
called Zion,
And then all the sufferings will gather there and will all become song,
Ringing out into every corner of the earth, from end to end,
And the nations will hear it, and like caravans in the desert
will all to that mountain throng.

A. Nissenson

Mee cha'mo'cha bah'aylim Adonai

מִי כְמִכָּה בְּאֵלִים יְיָ,

Mee cha'mo'cha ne'dar bah'kodesh

מִי כְמִכָּה נֶאֱדָר בְּקֹדֶשׁ,

Norah t'hee'lot oh'seh feleh.

נֹרָא תְהִילַת, עֲשֵׂה פֶלֶא:

מְלִכּוּתְךָ רָאוּ בְּנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵינוּ וְאִמְרוּ:

Adonai yimloch l'olam va'ed.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַנֶּאֱלֹז מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ,
נֶאֱלֵא יִשְׂרָאֵל:

הַשְׁפִּיכֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים וּפְרוּשׁ עֲלֵינוּ
סִבָּת שְׁלוֹמְךָ, וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלִּפְנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּכָר, וְחָרֵב, וְרָעַב וְיָגוֹן, וְהַסֵּר שְׁטָן
מִלִּפְנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ
אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה, וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפָרֵשׁ עֲלֵינוּ סִבָּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סִבָּת שְׁלוֹם עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַּיִם.

Hash'ki'vay'nu Adonai Elohaynu l'shalom. V'ha'ah'mi'day'nu mal'kay'nu
l'chayim oof'roash ah'lay'nu soo'kat shlom'echa, v'tak'nay'nu b'aitzah tova
mil'fa'necha, v'ho'shi'ay'nu l'ma'an sh'mecha, v'ha'gain ba'ah'day'nu,
v'ha'sair ma'ah'lay'nu oh'yaiv, dever, v'charev v'ra'av v'ya'goan, v'ha'sair
sa'tan mil'fa'ne'cha oo'may'ah'chaR'ray'nu, oov'tzail k'na'fe'chah
tas'ti'ray'nu. ki ail shom'ray'nu oo'ma'tzil'aynu ah'tah. ki ail me'ech cha'nun
v'ra'chum ah'tah, oo'sh'moar tza'tay'nu oo'vo'ay'nu l'chayim ool'shalom.
OOf'roas ah'lay'nu soo'kat sh'lomecha. Baruch atah Adonai ha'po'raish soo'kat
shalom ah'lay'nu v'ahl kal ah'mo Yisrael v'ahl Y'roo'sha'la'yim.

*Grant that we lie down in peace, secure in Your protecting love.
And shelter us beneath Your wings, to keep us safe through the night.*

*On the morrow, raise us up in perfect peace to life, O God,
To face each task that must be done, in honesty and truth....*

Grant Your gift of peace, O Lord, to Jerusalem, we pray.

And shield Your people, Israel, Wherever they may dwell...

*Praise to You, ADONAI, whose sheltering love spreads all over the
world..*

כִּי בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם,

מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תַטְהֲרוּ.

Ki va'yom ha'zeh y'cha'pair ah'lai'chem l'ta'hair et'chem
mi'kol cha'to'tay'chem lef'nai Adonai teet'ha'ru.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ: *The Amidah is said standing, in silent devotion.*

You may be seated upon completion

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה חַיִּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba'ru'ch Atah Adonai Elohai vai'lo'hai a'vo'tai'nu, Elohai Avraham, Elohai Yitzchak, vai'lo'hai Ya'a'kov, Ha'el ha'gadol ha'gibor v'ha'norah El Elyon, go'mail cha'sa'dim tovim, 'ko'nai ha'kol, v'zo'chair chas'dai avot, oo'mai'vee go'ail lev'nai v'nai'chem l'ma'an sh'mo b'a'ha'vah.

We praise You, O Lord our God and God of our parents, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel; great and mighty God. You are kind. You remember the goodness of our ancestors, and in love You help their children's children.

זָכְרֵנוּ לְחַיִּים, מְלֶךְ הַפֶּיַן בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zach'rai'noo l'chayim, me'lech cha'fetz ba'chayim, v'kat'vai'noo b'sai'fer ha'chayim, l'ma'an'cha Elohim chayim.

Remember us to life, O King, who wants us to live righteously. Inscribe us in the Book of Life, O God of Life.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן: בְּרוּךְ אַתָּה יְיָ, מִגֹּן אַבְרָהָם:

Melech o'zair oo'mo'she'yah oo'ma'gain. Baruch atah Adonai magain Avraham.
You keep us alive with Your loving-kindness, and in great mercy You grant everlasting memory to the dead. You support the falling, You heal the sick, and You set free those who are tied up.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor l'o'lam Adonai, m'cha'yai mai'teem atah rav l'ho'she'yah.

Who is like You, God of Mercy? You lovingly remember all Your creatures to life.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלֶךְ יִמּוּת וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

M'chal'kal chayim b'chesed, m'cha'yai mai'teem b'ra'cha'mim ra'bim. So'maich nof'lim, v'ro'fai cholim, oo'ma'tir a'soo'rim, oo'm'ka'yaim e'moo'na'to lee'shai'nai a'far, mi cha'mo'cha ba'al g'voo'rot oo'mee do'meh lach, melech mai'meet oo'm'cha'yeh oo'matz'mee'ach y'shoo'ah.

May all Your creatures be filled with reverence for You and may all humankind accept Your laws. May all Your children unite in one fellowship to do Your will with all their hearts. Grant glory to Your people, Israel, joy to its land, gladness to Your city Jerusalem. May those who revere You be filled with renewed hope and unflinching confidence.

Bring near the day O God, when there will be reason for the good people to be glad, the day when suffering will be turned to song and tyranny shall vanish like smoke.

מִי כְמוֹךָ אֵב הַרְחָמִים, זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

Mi cha'mo'cha av ha'ra'cha'mim, zo'chair y'tzoo'ra'v l'chayim b'ra'cha'mim.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

V'ne'e'man atah l'ha'cha'yot mai'teem. Ba'ruch atah Adonai m'cha'yeh ha'mai'teem.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדּוּשֵׁים בְּכָל יוֹם יִתְלַלֶּךָ, סְלַח.

Atah kadosh v'sheem'cha kadosh ook'dosheem b'chal yom y'hal'loocho salah.

וּבְכֵן תֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשִׂיךָ, וְאַיֻּמְתְּךָ עַל כָּל מָה
שֶׁבִּרְאָתְךָ, וְיִירָאוּךָ כָּל חַמְּעָשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ
כְּלָם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ
אֱלֹהֵינוּ, שֶׁהַשְׁלֵטֵן לְפָנֶיךָ, עוֹ בְּיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נִזְרָא עַל
כָּל מָה שֶׁבִּרְאָתְךָ.

Today, upon a bus, I saw a lovely girl with golden hair. I envied her, she seemed so gay, and I wished I were as fair. When suddenly she rose to leave, I saw her hobble down the aisle;

O God, forgive me when I whine; I have two legs. The world is mine.

And then I stopped to buy some sweets. The lad who sold them had such charm, I talked to him- he seemed so gay. If I were late, it would do no harm. And as I left he said to me: "I thank you. You have been so kind. It's nice to talk with folks like you. You see", he said, "I'm blind."

O God, forgive me when I whine, I have two eyes. The world is mine.

Later, walking down the street, I saw a child with eyes of blue. He stood and watched the others play; It seemed he knew not what to do. I stopped a moment, then I said "Why don't you join the others, dear?" He looked ahead without a word, and then I knew he couldn't hear.

O God, forgive me when I whine. I'm blessed indeed. The world is mine!



I HAVE PLENTY OF TIME

I went out, Lord

People were coming and going,

Walking and running....

Everything was rushing; cars, trucks, the street, the whole town.

Men were rushing not to waste time,

To catch up with time, To gain time.

Goodbye, Sir, excuse me, Ma'am, I haven't time.

I'll come back, I can't wait, I haven't time.

I must end this letter- I haven't time.

I'd love to help you, but I haven't time.

I can't accept, having no time.

I can't think, I can't read, I'm swamped, I haven't time.

I'd like to pray, but I haven't time.

You understand, Lord, they simply haven't the time.

The child is playing, he hasn't time right now... later on...

The schoolgirl has her homework to do, she hasn't time... later on...

The student has his courses, and so much work... later on...

The young man is at his sports, he hasn't time... later on...

The young married woman has her house; she has to fix it up.

She hasn't the time... later on...

They are dying, they gave no...

Too late!... They have no more time!

And so all people run after time, Lord

They pass through life running, hurried, jostled, overburdened, frantic,
and they never get there

They still haven't time. In spite of all their efforts they're
still short of time,

Of a great deal of time.

Lord, You must have made a mistake in Your calculations.

There is a big mistake somewhere.

The hours are too short The days are too short, Our lives are too short.

You who are beyond time, Lord, You smile to see us fighting it.

And You know what You are doing,

You make no mistakes in Your distribution of time to people.

You give each one time to do what You want them to do.

But we must not deface time waste time, kill time.

For time is a gift that You give us, But a perishable gift,

A gift that does not keep.

Lord, I have time, I have plenty of time,

All the time You gave me,

The years of my life, The days of my years, The hours of my days,

They are all mine, Mine to fill, quietly, calmly,

But to fill completely, up to the brim.

Michael Quoist

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה
לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל בְּרָצוֹן, ותהי
לְרָצוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל עֲמָךְ.

וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחֲזִיר
שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם
וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נֹדֶה לָּךְ וְנִסְפֹּר
תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נֶסֶד שְׂבָבֶל יוֹם עֲמֻנָה וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶל עֵת, עָרַב
וּבָקָר וְצַהֲרָיִם, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תִמּוּ
חֲסִדֶיךָ מֵעוֹלָם קִיַּינוּ לָךְ.

We give thanks to You, O Lord our God and God of our fathers. You are the
strength of our lives, the shield protecting us from harm. We thank You for
our lives which are in Your hands and for our souls which are in Your safe
keeping, for Your wonders which are all about us, morning, noon and
evening. Your love never fails us. Your kindnesses are always with us.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל תַּחֲיִים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.



FOR EVERYTHING THERE IS A SEASON

For everything there is a season

A time for every matter under the heavens.

A time to be born and a time to die.

We cannot choose our time of birth, but we can choose our way of life.

We cannot hope to live forever, but we can choose to live with courage.

For everything there is a season. A time for every matter under the heavens.

A time to plant, and a time to harvest what has been planted.

Nothing grows without planting; our gift of life is the gift of responsibility which work makes real. Plant and nurture, the harvest will yet come.

Now is the time to remake ourselves, a time to destroy ignorance and evil within us and around us, a time to begin the work of healing and making whole again.

For everything there is a season, A time for every matter under the heavens.

A time to break down, and a time to build up.

Break down old habits of thought, in which people are despised who differ from others. Time now to build a new society of mankind.

For everything there is a season, A time for every matter under the heavens.

A time to weep, and a time to laugh.

Weep to see talent wasted, gifts misused, to see men, women and children thwarted by poverty and oppression. Men will one day laugh to think that such things were done in the childhood of our race.

A time to mourn and a time to dance.

Mourn with all who suffer loss, ease their burden with your care; then dance and draw them into your circle of joy; That human circle which will one day be unbroken.

A time to embrace, and a time to refrain from embracing.

Hold your friends within your arms, and closer still, as spirit touches soul and you are one. But listen also to the call for help; when there is work to do, turn to the task which cannot wait.

A time to cast away stones, and a time to gather stones together.

Cast away rubble, rocks, wasted years. Remove stones from the land; make it live again, fertile and green. Take stones and build schools for children, playgrounds, hospitals, and sanctuaries.

There is a time to seek, and a time to lose.

Seek one another, and find yourselves; lose that which blocks the path from person to person.

There is a time to keep, and a time to cast away.

Keep faith with yourself, with the promise of your potential; cast away bitterness and self-seeking which makes you less than you can be.

For there is a time to keep silent, and a time to speak.

Keep silent, when speaking would hurt a neighbor and bring him shame; speak out, when silence would be betrayal, when the weak need strength, and victims of injustice, a champion.

For everything there is a season... A time to love, and a time to hate.

What should we love, if not the good, the true, the beautiful in man and nature? What should we hate but hate itself, all that works with malice against the human race.

And a time for every matter under the heavens. A time for war, and a time for peace.

Wage war for man, and not against him. Wage war on war itself. That is our task, so that we shall yet witness Shalom for all men.

Chaim Stern

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
 אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל
 עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

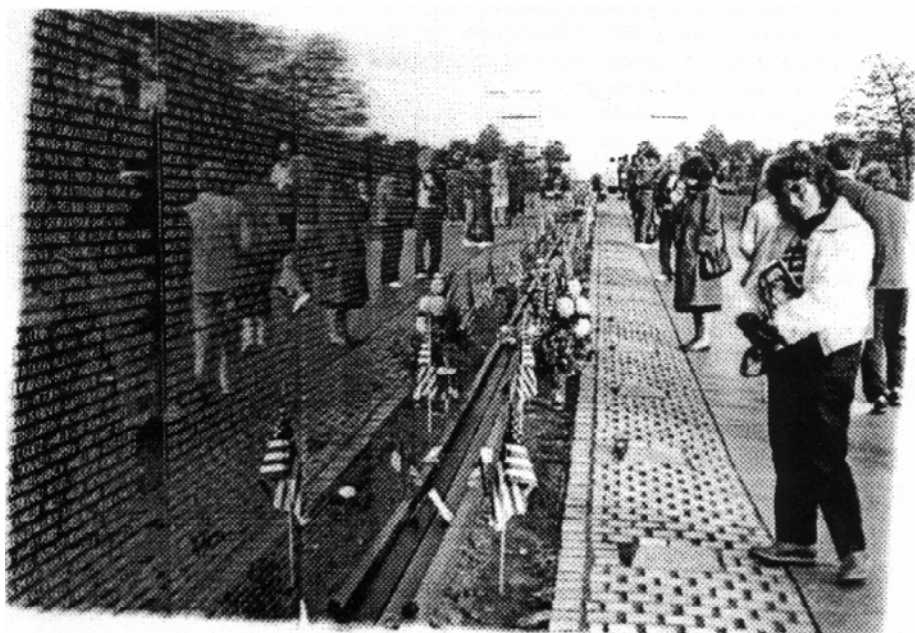
Shalom rav ahl Yisrael ahm'cha v'ahl kol yosh'vai tai'vail tah'seem l'olam ki
 atah hoo Melech Adon l'chol ha'shalom. V'tov b'ai'nechah l'varaich et
 ahm'cha Yisrael b'chal ait oov'chal sha'ah bish'lo'mechah.

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה
 יי, עוֹשֵׂה הַשָּׁלוֹם.

B'sai'fer Chayim b'ra'cha v'shalom oo'far'na'sah tova, ni'za'chayr
 v'ni'ka'taiv l'fa'ne'cha, a'nach'nu v'chal am'cha bait Yisrael, l'chayim
 tovim oov'shalom. Baruch atah Adonai oh'seh ha'shalom.

בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah Adonai ha'm'va'raich et amo Yisrael ba'shalom.



Tribute to Vietnam Soldiers, Washington, DC, photo by Andrea Miller

I arrived at the address and honked the horn. After waiting a few minutes I walked to the door and knocked... 'just a minute', answered a frail, elderly voice. I could hear something being dragged across the floor. After a long pause, the door opened. A small woman in her 90's stood before me. She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940's movie. By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets. There were no clocks on the walls, no knick knacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware.

'Would you carry my bag out to the car?' she said. I took the suitcase to the cab, then returned to assist the woman. She took my arm and we walked slowly to the curb. She kept thanking me for my kindness. 'It's nothing,' I told her. 'I just try to treat my passengers the way I would want my mother treated.'

'Oh, you're such a good boy' she said. When we got into the cab, she gave me an address and then asked, 'Could you drive through downtown?' 'It's not the shortest way,' I answered quickly.

'Oh, I don't mind,' she said. I'm in no hurry. I'm on my way to a hospice.'

I looked into the rear view mirror. Her eyes were glistening. 'I don't have any family left,' she continued in a soft voice. 'The doctor says I don't have very long.' I quietly reached over and shut off the meter. 'What route would you like me to take?' I asked. For the next 2 hours, we drove through the city... She showed me the building where she once worked as an elevator operator. We drove through the neighborhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl. Sometimes she'd ask me to slow in front of a particular building or corner and would sit staring into the darkness, saying nothing.

As the first hint of sun was creasing the horizon, she suddenly said, 'I'm tired. Let's go now.' We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico. Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent,

watching her every move. They must have been expecting her. I opened the trunk and took the small suitcase to the door. The woman was already in the wheelchair.

‘How much do I owe you?’ she asked, reaching into her purse. ‘Nothing’ I said. ‘You have to make a living,’ she answered. ‘There are other passengers,’ I responded. Almost without thinking, I bent and gave her a hug. She held onto me tightly. ‘You gave an old woman a little moment of joy,’ she said. Thank you.’ I squeezed her hand, and then walked into the dim light... Behind me, a door shut. It was the sound of the closing of a life.

I didn’t pick up any more passengers that shift. I drove aimlessly lost in thought. For the rest of the day, I could hardly talk. What if that woman had gotten an angry driver, or one who was impatient to end his shift? What if I had refused to take the run, or honked once, then driven away? On a quick review, I don’t think that I have done anything more important in my life. We’re conditioned to think that our lives revolve around great moments. But great moments often catch us unaware... beautifully wrapped in what others may consider as small one.

Reader's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בָּרָא כְּרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָנְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:



Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el
ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמִירֵן בְּעָלְמָא, וְאָמְרוּ אֲמֵן:
תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אֲמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אֲמֵן:
עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אֲמֵן:

אין באלהינו, אין באדונינו, אין במלכנו, אין במושיענו.
מי באלהינו, מי באדונינו, מי במלכנו, מי במושיענו.
נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.
ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.
אתה הוא אלהינו, אתה הוא אדונינו, אתה הוא מלכנו, אתה הוא מושיענו.
אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים.

Ein keilo-heinu, ein kado-neinu, ein k'mal-keinu, ein k'moshi-einu.
Mi kheilo-heinu, mi khado-neinu, mi kh'mal-keinu, mi kh'moshi-einu.
Nodeh leilo-heinu, nodeh lado-neinu, nodeh l'mal-keinu, nodeh l'moshi-einu.
Barukh elo-heinu, barukh ado-neinu, barukh mal-keinu, Barukh moshi-einu.
Attah hu elo-heinu, attah hu ado-neinu, attah hu mal-keinu, attah hu moshi-einu.
Attah hu sheh-hiktiru avoteinu l'fanekha et k'toret hasamim.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו בגויי
הארצות, ולא שמנו במשפחות האדמה, שלא שם חלקנו בהם, וגרלנו
בכל המונם ואנחנו בורעים ומשתחווים ומודים, לפני מלך, מלכי
המלכים, הקדוש ברוך הוא.

Aleynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yoatzar b'raisheet.. She'lo
ah'sah'noo c'go'yai ha'a'rah'tzoat v'lo samanu c'mish'p'choat ha'adamah. Shelo sahm
chelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko-r'eem
u-mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-cheem,
ha-ka-dosh ba-ruch hu.

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים מפעל, ושכינת עוז
בגבהי מרומים, הוא אלהינו אין עוד. אמת מלכנו אפס זולתו, בכתוב
בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים
מפעל, ועל הארץ מתחת, אין עוד:

Sh'hu no'the sha'ma'yim v'yo'saiyd a'retz, oo'mo'shav y'ka'ro ba'sha'ma'yim
mi'ma'al, oo'sh'chi'nat oo'zo (2) b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od. Emet
mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom va'ha'shai'vo'tah el
l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al v'al ha'aretz mi'ta'chat ain
od (2).

על בן נקוה לך יי אלהינו, לראות מהרה בתפארת עזה, להעביר
גלולים מן הארץ והאלילים ברות יברתון. לתקן עולם במלכות שדי,
וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו
כל יושבי תבל, כי לך תכרע כל ברה, תשבע כל לשון: לפניך יי אלהינו
יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו בלם את עול מלכותך.
ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד
תמלוך בכבוד: בכתוב בתורתך, יי ימלך לעולם ועד: ונאמר, והיה יי
למלך על כל הארץ, ביום תהא יהיה יי אחד, ושמו אחד:

V'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'ye
A-do-nai e-chad u-sh'mo e-chad.

My Zeyde

by Moshe Yess

My Zeyde lived with us in my parent's home.
He used to laugh; he put me on his knee.
And he spoke about his life in Poland.
He spoke with a bitter memory.
He spoke about the soldiers who would beat him.
They laughed at him and tore at his black coat.
And he spoke about the synagogue that they burned down,
and the crying that was heard beneath the smoke.

**And Zeyde made us laugh, and Zeyde made us sing.
And Zeyde made the Kiddush Friday night.
And Zeyde, Oh my Zeyde, how I loved him so.
And Zeyde used to teach me wrong from right.**

His eyes lit up when he would teach me Torah.
He taught me every line so carefully.
He spoke about our slavery in Egypt.
And how God took us out to make us free.

Winter went by, summer came along.
I went to camp to run and play,
And when I came back home, they said "Zeyde's gone."
And all his books were packed and stored away.

I don't know how or why it came to be.
It happened slowly over the years.
We just stopped being Jewish, like my Zeyde was,
And no one cared enough to shed a tear.

And Zeyde made us.....

Many winters went by; many summers came along.
And now my children sit in front of me.
And who will be the Zeyde of my children?
Who will be their Zeyde if not me?
And who will be the Zeyde of our children?
Who will be their Zeyde if not we?

And Zeyde made us.....

The Wooden Bowl

A frail old man went to live with his son, daughter-in-law and 4 year old grandson. The old man's hands trembled, his eyesight was blurred, and his step faltered. The family ate together at the table.

But the elderly grandfather's shaking hand and failing sight made eating difficult. Peas rolled off his spoon onto the floor. When he grasped the glass, milk spilled onto the tablecloth.

The son and daughter-in-law became irritated with the mess. "We must do something about father," said the son. "I've had enough of his spilled milk, noisy eating and food on the floor."

So the husband and wife set a small table in the corner. There, Grandfather ate alone while the rest of the family enjoyed dinner. Since grandfather had broken a dish or two, his food was served in a wooden bowl!

When the family glanced in Grandfather's direction, sometimes he had a tear in his eye as he sat alone. Still, the only words the couple had for him were sharp admonitions when he dropped a fork or spilled food.

The four year old watched it all in silence.

One evening before supper, the father noticed his son playing with wood scraps on the floor. He asked the child sweetly, "What are you making?" Just as sweetly, the boy responded, "Oh, I am making a little bowl for you and Mama to eat your food when I grow up." The four year old smiled and went back to work.

The words struck the parents so that they were speechless. Then tears started to stream down their cheeks. Though no word was spoken, both knew what must be done.

That evening, the husband took Grandfather's hand and gently led him back to the family's table. For the remainder of his days, he ate every meal with the family. And for some reason, neither husband nor wife seemed to care any longer when a fork was dropped, milk spilled or the tablecloth soiled.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech mal-chu-tay
b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el ba-a-ga-la u-viz-man
ka-reev. V'eem-ru a-men.

Congregation and Reader

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלְמָא וְלְעָלְמֵי מָכָל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא
וְנִחְמַתָּא, דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar v'yit-a-leh sh'may
d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'shee-ra-ta tush-b'cha-ta v'ne-che-ma-ta
da-a-mee-rahm b'al-ma. V'eem-ru a-men.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.

CRABBY OLD MAN

What do you see nurses? What do you see?

What are you thinking, when you are looking at me?

A crabby old man, not very wise, Uncertain of habit, with faraway eyes?

Who dribbles his food, and makes no reply.

When you say in a loud voice, "I do wish you'd try".

Who seems not to notice the things that you do.

And forever is losing a sock or a shoe.

Who, resisting or not, let's you do as you will.

With bathing and feeding the long day to fill.

Is that what you're thinking? Is that what you see?

Then open your eyes, nurse, you're not looking at me.

I'll tell you who I am as I sit here so still.

As I do at your bidding, as I eat at your will.

I'm a small child of ten, with a father and mother,

Brothers and sisters who love one another.

A young boy of sixteen with wings on his feet.

Dreaming that soon now, a lover he'll meet.

A groom, soon, at twenty, my heart gives a leap.

Remembering the vows, that I promised to keep.

At twenty five, now I have young of my own.

Who need me to guide and a secure happy home.

A man of thirty, my young now grown fast.

Bound to each other, with ties that should last.

At forty, my young sons have grown and are gone.

But my woman's beside me to see I don't mourn.

At fifty, once more, babies play 'round my knee

Again, we know children, my loved ones and me.

My young ones are rearing, young of their own

And I think of the years and the love that I have known.

I'm now an old man and nature is cruel.

Tis jest to make old age look like a fool.

The body, it crumbles, grace and vigor depart.

There now is as stone, where once I was a heart.

But inside this old carcass, a young man still dwells.

And now and again, my battered heart swells.

I remember the joys, I remember the pain.

And I'm loving and living, life over again.

I think of the years, all too few, gone too fast.

And accept the stark fact, that nothing can last.

So, open your eyes, people, open and see.

Not a crabby old man, look closer, See ME!

אֲשַׁמְנּוּ וְאֵלֵינוּ וְאֵלֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלֵּם מִתְחַנְתָּנוּ שְׂאִין אֲנוּ
עֲוֵי פָנִים וְקָשִׁי עָרֶף, לֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
צְדִיקִים אֲנִיחָנו וְלֹא חָטְאָנוּ, אֲבָל אֲנִיחָנו וְאֲבוֹתֵינוּ חָטְאָנוּ.

Our God and God of our fathers, let our prayers come before You. Do not turn away from our pleadings. We are not so bold and stubborn that we should say before You, O Lord: "We are righteous and have not made mistakes," for we realize that we have done wrong. May it then be Your will, O Lord our God and God of our fathers, to forgive us for our sins, to pardon us for our wrongdoing.

Ashamnu (We have trespassed)

A confessional prayer with phrases in Hebrew alphabetical order, the first being Ashamnu. It has 24 phrases in all; three phrases for the last letter, presumably to coincide with the 24 hours of the day. Customarily, during the prayer, worshippers beat their breasts as a sign that the sins arose from within. In some liturgies, the prayer is said on weekdays during the morning and afternoon prayers; in others it is said on Monday and Thursday mornings as an introduction to the Tahanun and on those days when the selihot prayers are read.

אֲשַׁמְנּוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי. הָעֵוִינוּ, הִרְשַׁעְנוּ,
זָדוּנוּ, חָמַסְנוּ, טָפְלָנוּ שָׂקָר. יַעֲצֵנוּ רָע, כָּזַבְנוּ, לָצְנוּ,
מַתְחִינּוּ, נֹאצְנוּ, סָרְרָנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קָשִׁינוּ
עָרֶף. רָשַׁעְנוּ, שִׁחַתְנוּ, תָּעַבְנוּ, תַּעֲתִיעֵנוּ.

Ashamnu, bagadnu, gazalnu, dibarnu doa'fee. He'e'vinu v'heer'shanu, zadnu, chamasnu, tafalnu sheker. Ya'atznu rah, kizavnu, latznu, maradnu, ni'atznu, sa.rarnu, a'vinu, pashanu, tza'rar'nu, kishinu orei, sh'h'shanu, she'chat'nu, ti'avnu, ta'eenu, teet'ah'nu.

We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely, and we have done wrong; we have acted presumptuously, we have done violence, we have practiced deceit, we have counseled evil, and we have spoken falsehood, we have scoffed, we have revolted, we have blasphemed, we have rebelled, we have committed iniquity, we have transgressed, and we have oppressed, we have been stiff-necked, we have acted wickedly, we have dealt corruptly, we have committed abomination, we have gone astray, we have led others astray.

CONFESSIOAL

O merciful Father, Jews all over the world are today confessing their sins before You and praying for Your forgiveness. We, too, join with them on this sacred day to consider our wrong-doing and earnestly resolve to improve ourselves in the coming year.

You know, O God, that we mean to do well, but often we are weak and we stray from the good path.

We know that our sins are not forgiven unless we are truly sorry and have asked forgiveness of those whom we have wronged. Help us, O Father, to overcome our weakness so that we shall not repeat our mistakes and misdeeds.

In that spirit we turn to You, to make confession, and we pray for Your forgiveness.

Amen.

אֵתָּה יוֹדֵעַ רֵזִי עוֹלָם, וְתַעֲלוּמוֹת סְתֵרִי כֹל חַי. אֶתָּה חוֹפֵשׁ כֹּל חַדְרֵי
בְּטֶן וּבֹחֶן כְּלִיּוֹת וְלֵב. אֵין דְּבָר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וְכִי יִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל
חַטּוֹתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

You know the mysteries of the universe and the things hidden from human eyes. You know the secrets of the human heart. You know our unspoken thoughts. Nothing is hidden from You and nothing is concealed.

עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּאִנּוֹם וּבְרָצוֹן,
וְעַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּכָלִי דַּעַת,
וְעַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּכַטּוֹי שְׂפָתַיִם.
עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיזוֹת,
וְעַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתֵּר.
עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה,
וְעַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּחֻנְאָת רֶגֶל,
וְעַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּהִרְחוּר הַלֵּב.
עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּוַדּוֹי פֶּה.
עַל מֵאָה שֶׁחָטֵאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֶזֶק יָד,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַר הָרֹעַ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיזְדָּעִים וּבִלֹּא יוֹדָעִים.

We sin against You, O God, when we are dishonest.
We sin against You when we cause hurt and shame.
We sin against You when we waste our time or our talents.
We sin against You when we neglect Jewish learning.
We sin against You when we neglect the Synagogue.
We sin against You when we take advantage of others.
For all these, O God of forgiveness, forgive us, pardon us,
and grant us atonement.

וְעַל בָּלָם, אֵלֻזָּה סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כְּפָר-לָנוּ.

V'al ku-lam, e-lo-hay s'li-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.

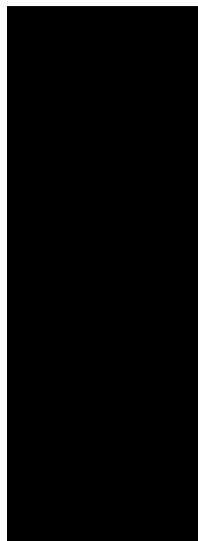
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֹעַ.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֶּה.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁפָּךְ וּבְמַרְבִּית,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִמְטִית גָּרוֹן.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין.
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מַצַּח.

We sin against You when we tell lies and do not keep our promises.
We sin against You when we speak evil of others.
We sin against You when we are spiteful and mean.
We sin against You when we say that it is useless to do good.
We sin against You when we fail to appreciate life's beauty.
We sin against You when we are easily discouraged.
For all these, O God of forgiveness, forgive us, pardon us,
and grant us atonement.

We sin against You when we are thoughtless to our parents.
 We sin against You when we are disrespectful to our teachers.
 We sin against You when we are unkind to our friends and neighbors.
 We sin against You when we are greedy.

וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר-לָנוּ.

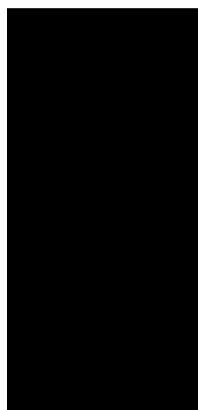
V'al ku-lam, e-lo-hay s'li-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.



עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶף.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְתַרְעַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלוֹת.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שׁוֹא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת הַנֶּם.
 עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבִּב.

וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר-לָנוּ.

V'al ku-lam, e-lo-hay s'li-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.



וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם חֲטָאֵת.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם קֶרֶבֶן עוֹלָה וְיִזְרֵד.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם אִשָּׁם וְדַאי וְאִשָּׁם
 תָּלוּי.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם מִכַּת מְרֻדוֹת.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם מִלְּקוֹת אֲרֻבָּעִים.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם מִיתָה בְּיַד שָׁמַיִם.
 וְעַל חֲטָאִים שְׁאַנּוּ חַיִּבִּים עֲלֵיהֶם כֶּרֶת וְעֶרְוָה.

Forgive us O God our Father,
For the sin we have sinned before You by selfishness,
And for the sin we have sinned before You through thoughtlessness;
For the sin we have sinned before You by deceit,
And for the sin we have sinned before You by wronging our friends.

For the sin we have sinned before You by untruthfulness,
And for the sin we have sinned before You by scoffing;
For the sin we have sinned before You by evil speech
And for the sin we have sinned before You through greed;
For the sin we have sinned before You with false pride;
For all these, O God of forgiveness, forgive us, pardon us,
grant us atonement.



For the sin we have
sinned before You by
envy,

And for the sin we
have sinned before
You by foolishness;

For the sin we have
sinned before You by
running after evil,

And for the sin we
have sinned before
You by tale bearing;

For the sin we have
sinned before You by
undeserved hatred,

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

CONFESSION OF SINS

No human being is perfect. Sin, however, need not doom man if it is recognized, admitted and not repeated. Therefore, we acknowledge the transgressions committed by any of us and by all of us. We do so because we have faith in the possibility of atonement. We do so hoping that we will not err again. We do so in order to come closer to the divine, to recognize our having been created with the ability to distinguish between good and evil. We confess our sins publicly, and therefore declare our determination to make our lives less imperfect and more holy in the days and months to come.

For the sin we have committed by not crying out for peace
And for the sin we have committed by making guns easily available.

For the sin we have committed by ignoring the poor.

And for the sin we have committed by closing our hearts and
our neighborhoods to other races.

For the sin we have committed by teaching children prejudice
through our attitudes.

And for the sin we have committed by not respecting God's image
in every human being.

**FOR ALL THESE SINS, O GOD, FORGIVE US, PARDON US,
AND GRANT US ATONEMENT.**

For the sin we have committed by false advertising

And for the sin we have committed by ruthless competition.

For the sin we have committed by selling inferior goods

And for the sin we have committed by conforming

For the sin we have committed by keeping silent in the face of evil

And for the sin we have committed by neglecting others

For the sin we have committed by indulging our children,

And for the sin we have committed by rejecting our tradition and
being ignorant of it.

For the sin we have committed by rebelling for the sake of rebellion.

And for the sin we have committed by wasting our lives on vanity.

For the sin we have committed by running after recognition.

And for the sin we have committed by being insensitive
to those with AIDS

For the sin we have committed by being silent
to those who abuse children.

And for the sin we have committed by being silent
to those who abuse spouses.

For the sin we have committed by indulging
those who are alcoholics.

**FOR ALL THESE SINS, O GOD, FORGIVE US, PARDON US,
AND GRANT US ATONEMENT.**

For the sin we have committed by being a divided community

And for the sin we have committed by not educating
our teenagers in Torah

For the sin we have committed by not continuing to educate
ourselves in Torah.

And for the sin we have committed by dropping our children off at
services instead of praying with them

For the sin we have committed by confining Jewish life
to the synagogue.
And for the sin we have committed by thinking
Hebrew learning is trivial
For the sin we have committed by not supporting Jewish education.
And for the sin we have committed by not developing our own
capacities
For the sin we have committed by not allowing others
to become what they could be.

**FOR ALL THESE SINS, O GOD, FORGIVE US, PARDON US,
AND GRANT US ATONEMENT.**

For the sin which we committed before You and before them
by closing our ears.
And for the sin which we committed before You and before them
by not using our power.
For the sin which we committed before You and before them
by being overcautious
And for the sin which we committed before You and before them
by hesitating.
For the sin which we committed before You and before them
by useless conferences
And for the sin which we committed before You and before them
by foolish talk.
For the sin which we committed before You and before them
by treachery towards each other
And for the sin which we committed before You and before them
by being a gossip.

**FOR ALL THESE SINS, O GOD, FORGIVE US, PARDON US,
AND GRANT US ATONEMENT.**

A KADDISH OF REMEMBRANCE

Yit-ga-dal (*Kishenev*) v'yit'ga'dal (*Warsaw*) sh'mey raba (*Auschwitz*) b'alma
div'ra chi'ru'tai (*Dachau*) v'yam'lich mal'chu'tai (*Buchenwald*) b'cha'yai'chon
uv'yo'mai'chon (*Babi Yar*) uv'cha'yai d'chol bait Yisrael (*Baghdad*) b'a'ga'la
u'viz'man kariv (*Hebron*) v'im'ru Amen.

Y'hai sh'mai rabbah m'va'rach l'alam ul'almei alma'ya.

Yit'ba'rach (*Kfar Etzion*) v'yit'pa'ar v'yit'ro'mam (*Mayence*) v'yit n a'she
v'yit'hadar (*Terezin*) v'yit'aleh v'yit'halal (*Treblinka*) sh'mei d'kud'sha b'rich hu
(*Bergen-Belsen*)

L'ey'la u'l'ey'la (*Vilna*) mi'kol bir'cha v'shi'ra'ta (*Usha*) tush'b'cha'ta'ta
v'ne'che'mah'ta (*Massada*) da'a'mi'ran b'alma (*Jerusalem*) v'im'ru Amen. Y'hai
sh'lama rabbah min sh'ma'yah v'cha'yim aleynu v'al kol Yisrael v'imru Amen.

Oseh shalom bim'ro'mav hu ya'ah'she shalom aleynu v'al kol Yisrael v'al kol
yosh'vei taivail v'imru Amen.

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב, וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר, וַיֵּרָאֵה רִנּוֹנֵנוּ עַד עֶרֶב.
 יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב, וַיָּבֹא צִדְקָתֵנוּ מִבֹּקֶר, וַיֵּרָאֵה פְדִינֵנוּ עַד עֶרֶב.
 יַעֲלֶה עֲנׁוּיֵנוּ מֵעֶרֶב, וַיָּבֹא סְלִיחָתֵנוּ מִבֹּקֶר, וַיֵּרָאֵה נִאֲקָתֵנוּ עַד עֶרֶב.
 יַעֲלֶה מְנוסֵנוּ מֵעֶרֶב, וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר, וַיֵּרָאֵה כְּפֹרְנוּ עַד עֶרֶב.
 יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב, וַיָּבֹא טְהָרָנוּ מִבֹּקֶר, וַיֵּרָאֵה חֲנוּנֵנוּ עַד עֶרֶב.
 יַעֲלֶה זְכָרוֹנֵנוּ מֵעֶרֶב, וַיָּבֹא וְעִידֵנוּ מִבֹּקֶר, וַיֵּרָאֵה הַדְּרָתֵנוּ עַד עֶרֶב.
 יַעֲלֶה דְּפָקֵנוּ מֵעֶרֶב, וַיָּבֹא גִילָנוּ מִבֹּקֶר, וַיֵּרָאֵה בְּקִשְׁתֵּנוּ עַד עֶרֶב.
 יַעֲלֶה אֲנָקָתֵנוּ מֵעֶרֶב, וַיָּבֹא אֱלִיד מִבֹּקֶר, וַיֵּרָאֵה אֱלִינוּ עַד עֶרֶב.

Ya'aleh Ta'cha'nai'nu mai'erev, v'ya'vo shav'a'tay'nu mi'boker, v'yai'ra'eh re'nu'na'nu ad arev.
 Ya'aleh ko'la'nu mai'erev, v'ya'vo tzid'ka'tai'nu mi'boker, v'yai'ra'eh pid'yo'nai'nu ad arev.
 Ya'aleh ee'nu'yai'nu mai'erev, v'ya'vo sli'cha'tai'nu mi'boker, v'yai'ra'eh na'a'ka'tai'nu ad arev.
 Ya'aleh m'nu'sai'nu mai'erev, v'ya'vo l'ma'a'no mi'boker, v'yai'ra'eh ki'poo'rai'nu ad arev.
 Ya'aleh yish'ai'nu mai'erev, v'ya'vo ta'ha'rai'nu mi'boker, v'yai'ra'eh chi'nu'nai'nu ad arev.
 Ya'aleh zich'ro'nai'nu mai'erev, v'ya'vo vi'oo'dai'nu mi'boker, v'yai'ra'eh had'ra'tai'nu ad arev.
 Ya'aleh dafkai'nu mai'erev, v'ya'vo gee'lai'nu mi'boker, v'yai'ra'eh ba'ka'sha'tai'nu ad arev.
 Ya'aleh en'ka'tai'nu mai'erev, v'ya'vo ai'le'cha mi'boker, v'yai'ra'eh ai'lai'nu ad arev.



May our supplications rise at dusk,
 our pleas approach Your Presence from the dawn,
 and let us sing thanksgiving praise at dusk.

May our words and deeds of penance rise at dusk,
 our pardon come to greet us with the dawn,
 and let atonement cleanse us all at dusk.

May our knocking at the gates ascend at dusk,
 our glad glimpse of forgiveness come at dawn,
 and let us enter mercy's court at dusk.

May our prayers of confession rise at dusk,
 our anguish at our imperfection meet the dawn,
 and let reconciliation make us whole at dusk.

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּם וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Sh'ma kolainu, Adonai Elohainu, Choos v'rachaim aleynu
v'kabail b'ra'cha'meem oov'rah'tzon et t'fee'lah'tai'nu.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

Hashee'vainu Adonai ailechah v'nahshuvah, chadaish yamainu k'kedem.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֻשָּׁךְ אֵל תִּקַּח מִמֶּנּוּ.

Ahl tash'li'chainu meel'fah'neh'chah v'rooach kahd'sh'chah ahl tekach me'meh'nu.

אֵל תִּשְׁלִיכֵנוּ לָעֵת זְקֵנָה, בְּכָלוֹת בְּחַיֵּנוּ אֵל תַּעֲזֹבֵנוּ.

Ahl tahs'lee'chainu l'ait zeek'nah keech'loat ko'chainu ahl ta'ahz'vainu.

**Hear our prayer, O Lord our God;
In mercy accept our plea.**

**Bring us closer to Your ways,
And help us to live reverently.**

**Forsake us not nor take from us
Your spirit's holy light,**

**When youth will pass and
strength will ebb,
Protect us in the night.**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מַחֵל לָנוּ בִּפְרִי-לָנוּ.

אָנוּ בְּנֵיךָ וְאַתָּה אֲבִינוּ.

אָנוּ קַחֲלֶךָ, וְאַתָּה חֲלֻקֵּנוּ.

אָנוּ צִאֲנֶךָ, וְאַתָּה רוּעֵנוּ.

אָנוּ פֹּעֲלֶתְךָ, וְאַתָּה יוֹצֵרֵנוּ.

אָנוּ סִגְלֶתְךָ, וְאַתָּה קְרוֹבֵנוּ.

אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.

אָנוּ קָשִׁי עֲרַף וְאַתָּה אֶרֶךְ אַפָּיִם;

אָנוּ יָמֵינוּ בְּצֵל עוֹבֵר,

וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתְמַן.

Ki anu a'mecha, v'atah el'hai'nu....

Anu a'va'de'cha v'atah a'do'nai'nu....

Anu na'cha'la'te'cha, v'atah go'ra'lai'nu...

Anu char'mec'cha v'atah not'rai'nu...

Anu ra'ya'techa, v'atah do'dai'nu...

Anu a'mecha, v'atah mal'kai'nu....

Anu a'zai fa'nim, v'atah ra'chum v'cha'nun

Anu m'lai'ai a'voan, v'atah ma'leh ra'cha'mim

כִּי אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ;

אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ;

אָנוּ נִחְלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ;

אָנוּ כְרֻמֶּךָ, וְאַתָּה נוֹטְרֵנוּ;

אָנוּ רְעִיתְךָ, וְאַתָּה דּוֹדֵנוּ;

אָנוּ עַמְּךָ, וְאַתָּה מִלְּכֵנוּ;

אָנוּ עַזִּי פָּנִים, וְאַתָּה רַחוּם וְחַנוּן;

אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֹא רַחֲמִים;

Anu va'necha, v'atah a'vinu.

Anu k'ha'lecha, v'atah chel'kai'nu.

Anu tzo'ne'cha v'atah ro'ai'nu.

Anu f'oo'a'te'cha v'atah yotz'rai'nu.

Anu s'goo'la'techa v'atah kro'vai'nu.

Anu ma'a'mi're'cha v'atah

m'a'mi'rai'nu.

Anu k'shai o'ref, v'atah e'rech a'pa'yim.

Anu ya'mai'nu k'tzail o'vair,

v'atah hoo oosh'no'te'cha lo ya'mu'tu.

Responsive Reading

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your flock, and You are our Shepherd.

We are Your creation, and You are our Creator.

We are Your people, and You are our Friend.

We are Your subjects, and You are our King.

AVINU MALKAYNU

אבינו מלכנו

... cha'tah'nu l'fah'neh'cha. אֲבִינוּ מֶלֶכְנוּ! חַטָּאנוּ לְפָנֶיךָ.
... ain la'nu meh'lech eh'lah ah'tah. אֲבִינוּ מֶלֶכְנוּ! אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
... ah'say ee'mah'nu l'mah'an sh'meh'cha. אֲבִינוּ מֶלֶכְנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ.
... cha'daysh ah'lay'nu sha'nah to'vah. אֲבִינוּ מֶלֶכְנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
... bah'tayl may'ah'lay'nu cal n'zay'rot ka'shot. אֲבִינוּ מֶלֶכְנוּ! בְּטַל מַעֲלֵינוּ כָּל גְּזֵרוֹת קִשּׁוֹת.
... bah'tayl mach'sh'vot son'ay'nu. אֲבִינוּ מֶלֶכְנוּ! בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
... hah'fayr ah'tzat oy'vay'nu. אֲבִינוּ מֶלֶכְנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! כָּל צָר וּמִשְׁטֵיץ מַעֲלֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! כְּתוּם פְּיוֹת מִשְׁטֵינֵנוּ וּמִקְטָרֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! כָּלָה דָּבָר וְחָרֵב וְרָעַב וּמִשְׁחִית וְעוֹן וּשְׂמֵד מִבְּנֵי בְרִיתְךָ.
אֲבִינוּ מֶלֶכְנוּ! מִנַּע מוֹגֵפָה מִנִּחֲלָתְךָ.
אֲבִינוּ מֶלֶכְנוּ! סֶלַח וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִגִּדְּךָ עֵינֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! מַחֲזִיק בְּרַחֲמֶיךָ כָּל שְׁמֵרֵי חוֹבוֹתֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! תְּחַזִּירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמְּךָ.
אֲבִינוּ מֶלֶכְנוּ! קֶרַע רוּעַ גִּזְרֵי דִינֵנוּ.
אֲבִינוּ מֶלֶכְנוּ! זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָה.
אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר זְכוֹת.
אֲבִינוּ מֶלֶכְנוּ! כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
אֲבִינוּ מֶלֶכְנוּ! הַצֵּמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
אֲבִינוּ מֶלֶכְנוּ! הָרִם קֶרֶן יִשְׂרָאֵל עַמְּךָ.
אֲבִינוּ מֶלֶכְנוּ! הָרִם קֶרֶן מִשִּׁיחָה.
אֲבִינוּ מֶלֶכְנוּ! מִלֵּא יְדֵינוּ מִבְּרֻכּוֹתֶיךָ.
אֲבִינוּ מֶלֶכְנוּ! מִלֵּא אֲסָמִינוּ שְׂבָע.
אֲבִינוּ מֶלֶכְנוּ! שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ.
אֲבִינוּ מֶלֶכְנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

אָבִינוּ מַלְכֵנוּ! פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ.
 אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁכַּחֲנוּ רִיקָם מִלְפָּנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! זְכוּר כִּי עַפְר אָנַחְנוּ.
 אָבִינוּ מַלְכֵנוּ! תְּהֵא הַשְׁעָה הַזֹּאת שַׁעַת רַחֲמִים וְעַת רְצוֹן מִלְפָּנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלָנוּ וְטַפָּנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרְוִיגִים עַל שֵׁם קֹדֶשְׁךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְהוּדָה.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמֵּיִם עַל קְדוּשַׁת שְׁמֶךָ.
 אָבִינוּ מַלְכֵנוּ! נָקוּם נִקְמַת דָּם עֲבָדֶיךָ הַשְׁפוּךְ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנָּנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

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

A-vee-nu mal-kay-nu! Cha-nay-nu Va-ah-nay-nu, key ain ba-nu
 ma-ah-seem, ah-say ee-ma-nu tzi-da-kah va-che-sed v'ho-shee-ay-nu.

Our Father, our King, we have sinned before You.

Our Father, our King, we have no king except You.

Our Father, our King, deal with us kindly for the sake of Your name.

Our Father, our King, renew unto us a year of good.

Our Father, our King, annul every evil decree against us.

**Our Father, our King, send a perfect healing to the sick among
Your people.**

**Our Father, our King, repeal the evil sentence that may be decreed
against us.**

Our Father, our King, remember us for our well-being.

Our Father, our King, inscribe us in the book of happy life.

Our Father, our King, inscribe us in the book of freedom and salvation.

Our Father, our King, inscribe us in the book of sustenance.

Our Father, our King, inscribe us for a meritorious life.

**Our Father, our King, inscribe us in the book of forgiveness and
reconciliation.**

Our Father, our King, cause salvation speedily to spring forth for us.

Our Father, our King, bring glory to Israel, Your people.

***Our Father, our King, be gracious unto us and answer us; for we are
unworthy; deal with us in charity and loving-kindness and save us.***

The Ark is closed.

The eight degrees of charity

There are eight degrees in the giving of charity, each higher than the other:

1. One who gives grudgingly;
2. One who gives cheerfully, but not enough;
3. One who gives a sufficient sum but only when asked;
4. One who gives before being asked, and directly to the needy;
5. One who gives so that the needy know the source, but the giver know not the recipient;
6. One who gives so that the giver knows the identity of the recipient, but the recipient knows not the giver;
7. One who gives so that the giver knows not the identity of the recipient, nor does the recipient know the identity of the giver;
8. The highest form: One who helps the needy by offering a gift or loan, or by joining in a partnership, or by providing work, so that the person may become self-supporting.

Moses Maimonides



עלינו לשבח לאדון הכל, לתת גְדֻלָּה ליוצר בראשית, שלא עשנו
 כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם,
 וגרלנו בכל המזגם ואנחנו בורעים ומשתחוים ומודים, לפני מלך,
 מלכי המלכים, הקדוש ברוך הוא.

Aleynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yoatzar b'raisheet. She'lo
 ah'sah'noo c'go'yai ha'a'rah'tzoat v'lo samanu c'mish'p'choat ha'adamah. Shelo sahm
 chelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko-r'eem
 u-mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-cheem,
 ha-ka-dosh ba-ruch hu.

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו
 בגבהי מרומים, הוא אלהינו אין עוד. אמת מלפנו אפס זולתו, בכתוב
 בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים
 ממעל, ועל הארץ מתחת, אין עוד:

Sh'hu no'the sha'ma'yim v'yo'saiyd a'retz, oo'mo'shav y'ka'ro ba'sha'ma'yim
 mi'ma'al, oo 'sh'chi'nat oo'zo (2) b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od.
 Emet mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom
 va'ha'shai'vo'tah el l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al
 v'al ha'aretz mi'ta'chat ain od (2).

על כן נקנה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר
 גזולים מן הארץ והאלילים ברות יברתון. לתקן עולם במלכות שדי,
 וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו
 כל יושבי תבל, כי לך תכרע כל ברה, תשבע כל לשון: לפניך יי
 אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את עול
 מלכותך. ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא,
 ולעולמי עד תמלוך בכבוד: בכתוב בתורתך, יי ימלך לעולם ועד.
 ונאמר, והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד, ושמו
 אחד:

V'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu yi-h'ye
 A-do-nai e-chad u-sh'mo e-chad.

Because we believe in You
 We hope for the day when all idols will be destroyed:
 When men will not worship success or power or status or things
 But will give their first and highest loyalty to You
 To justice, to love, to peace
 Then will we see the fulfillment
 Of the hope the prophet cherished
 "The day will come when God alone
 Shall rule over all the earth.
 On that day He will be One
 and His name will be One."

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech
mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el
ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Mourners

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Mourners

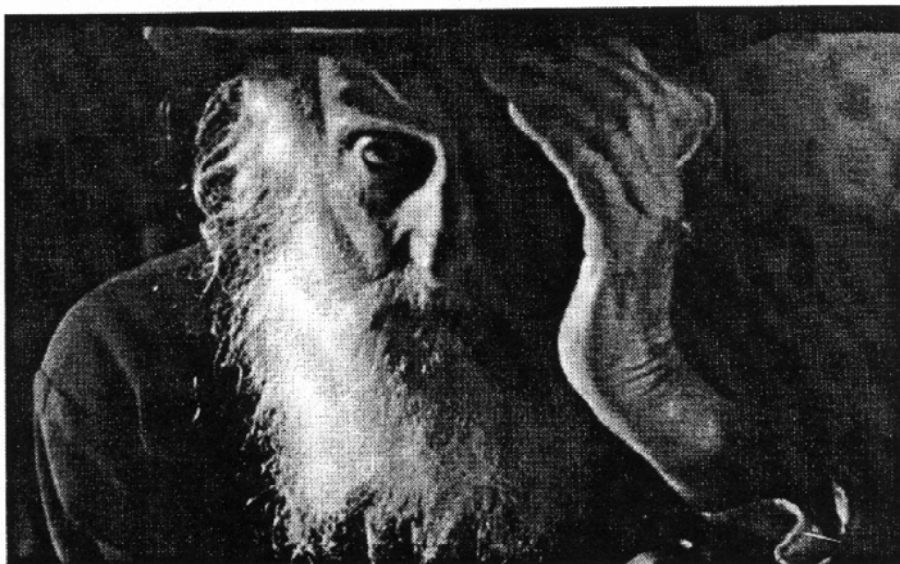
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. לְעָלָא וּלְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'shee-ra-ta
tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rahn b'al-ma. V'eem-ru a-men.

יְהִי שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.

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

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.



Yigdal

נִמְצָא, וְאֵין עֵת אֶל מְצִיאוֹתָיו:	יִגְדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נֶעְלָם, וְגַם אֵין סוֹף לְאַחֲדוֹתָיו:	אֶחָד וְאֵין יְחִיד בְּיַחְדּוֹ,
לֹא נֶעְרֹךְ אֵלָיו קִדְשָׁתוֹ:	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוּ גּוֹף,
רֹאשׁוֹן וְאֵין רֹאשִׁית לְרֹאשִׁיתוֹ:	קִדְמוֹן לְכָל דֶּבֶר אֲשֶׁר נִבְרָא,
יִרְחַג גְּדֻלָּתוֹ וּמַלְכוּתוֹ:	הֵנוּ אָדוֹן עוֹלָם, לְכָל נּוֹצֵר,
אֶל אֲנָשֵׁי סְגוּלָּתוֹ וְתַפְאֲרָתוֹ:	שָׁפַע נְבוֹאָתוֹ נְתָנוּ,
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
עַל יַד נָבִיא וְנֶאֱמַן בֵּיתוֹ:	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
לְעוֹלָמִים, לְזוּלָּתוֹ:	לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ,
מַבִּיט לְסוֹף דֶּבֶר בְּקִדְמָתוֹ:	צוּפָה וְיִוָּדַע סִתְרֵינוּ,
נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ:	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ,
לְפָדוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ:	יִשְׁלַח לְקֶץ הַיָּמִין מְשִׁיחָנוּ,
בְּרוּךְ עַד־ עַד שֵׁם תְּהִלָּתוֹ:	מִתִּים יִחְיֶה אֵל בְּרוּךְ חֶסֶדוֹ,



אדון עולם



אדון עולם אשר מלך, בטרם כל יציר נברא.
 לעת נעשה בחפצו כל, אזי מלך שמו נקרא.
 ואחרי ככלות הכל, לבדו ימלוך נזרא.
 והוא תיה, והוא הוה, והוא יהיה, בתפארת.
 והוא אחד ואין שני, לתמשיל לו לתחבירה.
 בלי ראשית בלי תכלית, ולו העז והמשרה.
 והוא אלי וחי גאלי, וצור חבלי בעת צרה.
 והוא נסי ומנוס לי, מנת כוסי ביום אקרא.
 בידו אפקיד רוחי, בעת אישן ואעירה.
 ועם רוחי גוייתי, יי לי ולא אירא.

A-don o-lam a-sheer ma-lach,
 L'ate na-a'sa v'hef-tso kol,
 V'a-cha-ray ki-ch'lot ha-kol,
 V'hu ha-ya, v'hu ho-ve,
 V'hu e-chod v'ayn shay-nee,
 B'lee ray-sheet b'lee tach-leet,
 V'hu ay-lee v'chai go-a-lee,
 V'hu ni-see u-ma-nos lee,
 B'ya-do af-keed ru-chee,
 V'eem ru-chee g'vee-ya-tee,

b'te-rem kol y'tseer niv'ra.
 a-zye me-lech sh'mo-nik-ra.
 l'va-do yim-loch no-ra.
 v'hu yi-ye 'tif-a-ra.
 l'ham-sheel lo l'hach-bee-ra.
 v'lo ha-oz v'ha-mis-ra.
 v'tsur chev-lee b'ayt tsa-ra.
 m'nat ko-see b'yom ek-ra.
 b'ayt ee-shan v'ah-ee-ra.
 A-do-nai lee v'lo ee-ra.





THOUGHTS FOR YOM KIPPUR

This part of the Yom Kippur service is to be read only by those under 15 years old. It was written by a teenager... for teenagers. We will pause at this point in the service until all teenagers have a chance to read it. Take your time.....

I just can't believe it. Another year is gone. It certainly went quickly. As you get older, the years seem shorter and shorter. I used to think I'd never be this old. Five years ago I couldn't dream of it.

"Time hurries on

And the leaves that are green

Turn to brown."

I remember my first year of school. Well... it seems far off and hazy. But a lot of years have gone by. Faster than I realize, sometimes. Before I know it, I'll be going into college. And then I'll be getting married maybe, working and raising a family. It seems far off now. But one day I'll wake up and find that I'm middle-aged. And it won't seem like such a long time. And then I'll be sending my kids off to college and I'll retire after a while and then...

WAIT A MINUTE! NOT SO FAST! MY WHOLE LIFE IS AHEAD OF ME!

Isn't it?

No. Twenty percent of it is behind me. I can't keep thinking like that. Thinking that the rest of my life is going to be the best part, that it's all ahead of me. What am I going to tell myself when I'm twenty-five? When I'm forty? When my life is mostly behind me. When I'm seventy. That's kind of hard to imagine.

"Can you imagine us years from today

Sharing a park bench silently...

How terribly strange to be seventy."

If I close my eyes, I can see it. There I am. Sitting on that old park bench. With lots of little children running around and laughing. Staring at me. And I'll lean on my cane and look at them. My whole life is over. Nothing but memories. Regrets of things I never got to do. Things that I kept putting off. And now, there's no turning back. Too late to change anything.

And I'll cough a little and my eyes will be wet with tears and I'll be trembling and I won't be able to breathe easily. Maybe I'll smile at them. And me. How foolish I was. Youth is wasted on the young. It's pretty sad.

Thank God I'm still young. But it's not going to last for so long. I can't waste any time. I'm going to be seventy one of these days.

I've got to do something about it. I can't let myself waste another year. I can't let myself be so foolish. The years pass by so quickly. I can't allow them to slip through my fingers. I was a fool last year. I spent so much time doing nothing. Not even enjoying doing nothing. I didn't know how to relate to my friends. And there were so many people that I never got friendly with. Just because I was so lazy. Just because I kept to myself. There were a lot of things I wanted to do that I never got around to. Ideas that I never shared with other people. Experiences that I could have had, but didn't. What did I get out of the last year? I'm just a year older now. Just a year advanced in

school.

My God, that was a whole year of my life! Three hundred and sixty five days! I've got to stop now, before it is too late. I've got to think it all over. I've got to understand myself, what I've done with my time, what I can do to change. Now. Because when I come back here next year and then the year after that....

The years go by so quickly. Don't let them slip through my fingers.

Life is a complicated moving picture composed of people, events, actions, ideas, feelings. Every day, our minds are constantly thinking about these things. But today is different. Simply because a whole year has passed. If we let the years pass without taking notice, then our lives will go by in fast motion. Let us stop the action today. Freeze the movie at a single frame, and examine it closely. Focus on the things that have effected us during the year. Try to learn from our errors, so that when we leave Yom Kippur behind, and the movie continues, it will be a better scene.

For each of us, the picture will be different. We each have our own thing. Our lives are composed of different people, different daily habits, different relationships. It is most important for each of us to understand his or herself. For this reason, everyone's thought's will be different. We want to take some time to think about our lives. There are some basic questions we can ask ourselves.

WHO AM I? WHAT AM I DOING IN THIS WORLD? WHAT DO I WANT OUT OF LIFE? IS IT MONEY? KNOWLEDGE? LOVE? HAPPINESS? FRIENDSHIPS? EXPERIENCES? SOMETHING WHICH IS UNIQUELY MY OWN?

IN TERMS OF MY PERSONAL GOALS, HOW DID I MAKE THIS PAST YEAR MEANINGFUL? WHAT DID I LEARN? HOW DID I RELATE TO PEOPLE? WHAT EXPERIENCES DID I HAVE TO ENRICH MY LIFE? WAS IT A GOOD YEAR FOR ME, OR DID I FALL DOWN IN MANY RESPECTS?



WHERE DID I FAIL?

IF I'M UNHAPPY WITH MYSELF, IF I WASTED MY TIME LAST YEAR, IF I DIDN'T ACHIEVE MY GOALS, IF I DIDN'T LOVE, IF I DIDN'T PRESERVE MY FRIENDSHIPS AND BUILD NEW ONES....THEN HOW WILL I GO ABOUT MAKING THE NEXT YEAR BETTER? HOW WILL I MAKE THE NEXT YEAR MORE MEANINGFUL?

Each of the questions that has been posed above can be thought about for hours. Each question within the question can occupy our minds individually for long periods of time. And there are other questions for each of us to ask ourselves, because each of us is a different person.

At this time, on Yom Kippur, we want to confront ourselves as fully as possible. We should reflect on the past year, and contemplate the year to come. We should not hesitate to consider those questions which really bother us as individuals. The questions about ourselves and about our worlds. Where are we going? The answer, if there is one, is within yourself.

Next Yom Kippur you will be one year older. You will have a year less to go. Now is the time to consider your life. Now is the time to consider your life. Now is the time to consider your life.

Chaim Glatt, a true survivor of 5 years in different concentration camps.
This picture was taken after being nursed back to health
upon liberation in 1945
....the message here is NEVER FORGET



ISRAEL'S MARTYRDOM

The first ones to be destroyed were the children,
little orphans, abandoned upon the face of the earth;
they who were the best in the world, the acme of grace on the dark earth!
Oh, tender orphans! From them the bereaved of the world
in a house of shelter we drew consolation;
from the mournful faces, mute and dark,
we said the light of day will yet break upon us!...
Thus it was at the end of the winter, forty two,
in such a house of shelter, I saw children just gathered from the street;
and I hid in a corner of corners,
I saw in the embrace of a nurse a little girl less than two years old,
emaciated, thin, her face the pallor of death,
and her eyes so grave, so serious...

And I looked at her, I looked at this two year old child;
like a grandma of a hundred years was this little girl of Israel;
the trouble and misery that her grandma had not seen even in a nightmare,
this little girl had seen fully awake. And I wept and said to myself:
"Away with the tears! The sorrow will cease but the graveness will remain..."
The graveness will remain, it will seep into the well of the world,
into the well of life, and deepen it; this Jewish earnestness will awaken,
will open the eyes of the blind, will shine like the Torah to the whole world,
like a prophecy, like the Holy Scriptures---
Do not cry, do not weep... eighty million murderers will atone for one
worried child of Israel.

Do not cry...At this station another girl I saw, about five years old;
she fed her younger brother and cried; the little one, he was sick;
into a diluted piece of jam she dipped tiny crusts of bread,
and skillfully she inserted them into his mouth...
This my eyes were privileged to see!
To see this mother, a mother of five years feeding her child,
to hear her soothing voice-
my own mother, the best in the world could not do better.
But this one wiped his tears with a smile
injected joy into his heart- A little girl of Israel!
God Himself could not have improved upon her....
They, the children of Israel, were the first in doom and disaster;
most of them without father and mother
were consumed by frost, starvation and lice;
holy messiahs sacrificed in pain... Say then, how have these lambs sinned?
Why in the days of doom are they the first victims of wickedness, the first
in the trap of evil are they?

The first were they detained for death,
The first into the wagons of slaughter;
they were thrown into the wagons, the huge wagons,
like heaps of refuse, like the ashes of the earth-
and they transported them, killed them, exterminated them... without
remnant and remembrance...
The best of my children were all wiped out!

Yitzhak Katznelson

Anne Frank was a young girl in Amsterdam, Holland during the terrible days of Nazi Germany. Two weeks before she died, one of six million Jews who perished in the Holocaust, she wrote the following words in her diary.

"It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet, I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build my hopes on a foundation of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the approaching thunder, I can feel the suffering of millions and yet, if I look up into the heavens, I think that it will all come out right one of these days, that this cruelty will end, and that peace and tranquillity will return again. In the meantime, I must hold onto my ideas for perhaps the day will come when I shall be able to carry them out."



How lovely to think that we do not need to wait a moment, we can start now, start slowly changing the world!

How lovely that everyone, great and small, can make their contributions toward introducing justice straight away!

Just as with so many things, most people seek justice in quite another quarter, they grumble because they receive so little of it themselves.

Open your eyes, first make sure that you are always fair yourself!

Give of yourself, give as much as you can!

And you can always, always give something, even if it is only kindness,

If everyone were to do this and not be mean with a kindly word, then there would be much more justice and love in the world.

Give and you shall receive, much more than you would have ever thought possible.

Give, give again and again, don't lose courage, keep it up and go on giving!

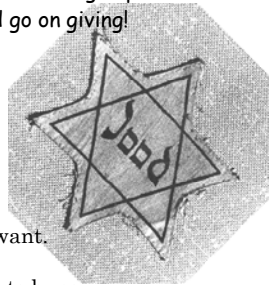
No one has ever become poor from giving!

There is plenty of room for everyone in the world, enough money, riches and beauty for all to share!

God has made enough for everyone!

Let us all begin then by sharing it fairly.

Anne Frank



I wonder if I have the strength and the ability to achieve what I want.

I also wonder if what I want is the right thing?

Dear God, if you've kindled a fire in my heart, allow me to burn that which should be burned in my house... the House of Israel.

And, as You've given me an all-seeing eye, and an all-hearing ear, give me, as well, the strength to love, to caress, to uplift.

And grant that these words to be not empty phrases, but a credo for my life.

Toward what am I aiming? Towards all that which is best in the world, and of which there is a spark within me.

O MY GOD, MAY THESE THINGS NEVER CEASE... THE SAND AND THE SEA, THE SOUND OF THE WATER, THE THUNDER ON HIGH AND THE PRAYER OF MAN

Eli, Eli, she-lo y'gamair l'olam. Ha-chol v'hayam, rishroosh shel hamayim, barak ha-shamayim, t'filat ha-adam.

Hannah Senesh, 1941

ANONYMOUS CHILD IN THEREISIENSTADT CONCENTRATION CAMP

He doesn't know the world at all
Who stays in his nest and doesn't go out.
He doesn't know what birds know best
Nor what I want to sing about,
That the world is full of loveliness.

When dewdrops sparkle in the grass
And earth's aflood with morning light
A blackbird sings upon a bush
To greet the dawning after night
Then I know how fine it is to live.

Hey, try to open up your heart
To beauty: go to the woods someday
And weave a wreath of memory there
Then if the tears obscure your way
you'll know how wonderful it is to be alive.



*I Never Saw Another Butterfly:
Children's Drawings and Poems
from Terezin Concentration Camp
1942-1944*



"The Soldier Weeping at the Western Wall"

Asa, my uncle died at the Wall
In a village called Lublin, he died at the Wall
With twenty six others; the SS shot them all.
For him and for them, I weep at the Wall.

Sarah, my cousin, died at the Wall
In a chamber at Auschwitz, she died at the Wall,
With a child at her breast; so lumpy, so small.
For her and the child, I weep at the Wall.

Sholom, my brother, died at the Wall,
On the Syrian border; he died at the Wall
Of the house he had built; he was rugged and tall.
For my brother, Sholom, I weep at the Wall

Oh, God of my fathers, I fought for this Wall
for my uncle and those who fell with him, for all!
For my cousin, her baby, so hungry, so small.
For my brother Sholom - rugged and tall.
Now, let my tears, with the right - just to fall.



IMAGINE AND NEVER FORGET

Imagine the faces you already know
Imagine the people you'll meet as you grow
Imagine the bodies you'll hold in your arms
Imagine the One whom you'll love and you'll charm.
Imagine the friends whom you always keep near
Imagine the family you love and hold dear
Imagine the faces whom somebody knew
Imagine the people they met as they grew
Imagine the bodies that died in their arms
Imagine the Ones who will never know charm
Imagine the friends whom they couldn't keep near
Imagine the families who lost all they hold dear
Remember the one who smiled so bright
Remember the one who kept watch through the night
Remember the one who tried to see good
Remember the one who saved who he could
Remember the one who died with belief
Remember Six Million who fell like a leaf.

Chava Wernick

HA-KOTEL

A young girl stood at the Kotel; her lips and chin very close.

She said to me, "The sound of the Shofar is very strong here; but the silence is even stronger."

She said to me,

"This Temple place, it silences me with awe, with reward, with privilege."
And, what lit up her face in the twilight was the brilliant blue of her royalty.

The Kotel-moss and sadness

The Kotel-lead and blood.

There are men with hearts of stone...

These are stones with the heart of a man.

Ha-Kotel Ay-zoav v'atzevet... hakotel oa-feret va-dam.

Yaish ah-na-shim eam laiv shel e'ven

Yaish ah-va-nin eam' laiv a-dam.

A paratrooper stood near the Kotel; the only one left in his unit

He said to me,

"Death has no image; just a diameter - only nine millimeters wide
I have no tears (but then he look down)... by my grandfather,
God knows him, he is buried here on the Mount of Olives."

Ha-kotel ...

Dressed in black, she stood near the Kotel, a mother of one of the foot
soldiers she said to me,

"It is the eyes of my son that is burning here, not the lights in this wall."
She said to me, "I Am not writing any note to hide in these cracks, because
what I gave to the Kotel; just yesterday, is greater than any words or
letter."

Ha-kotel ...



AL KOL ELE

Lyrics and Music: Naomi Shemer
English version: Seymour Rockoll

Through the pain and through the pleasure
Through the peaceful and the wild
Our tiny fragile treasure
God, protect that child.
Through the fire crisply burning
Through the water crystal clear
Guard the soldier who's returning
To his home so dear.

CHORUS:

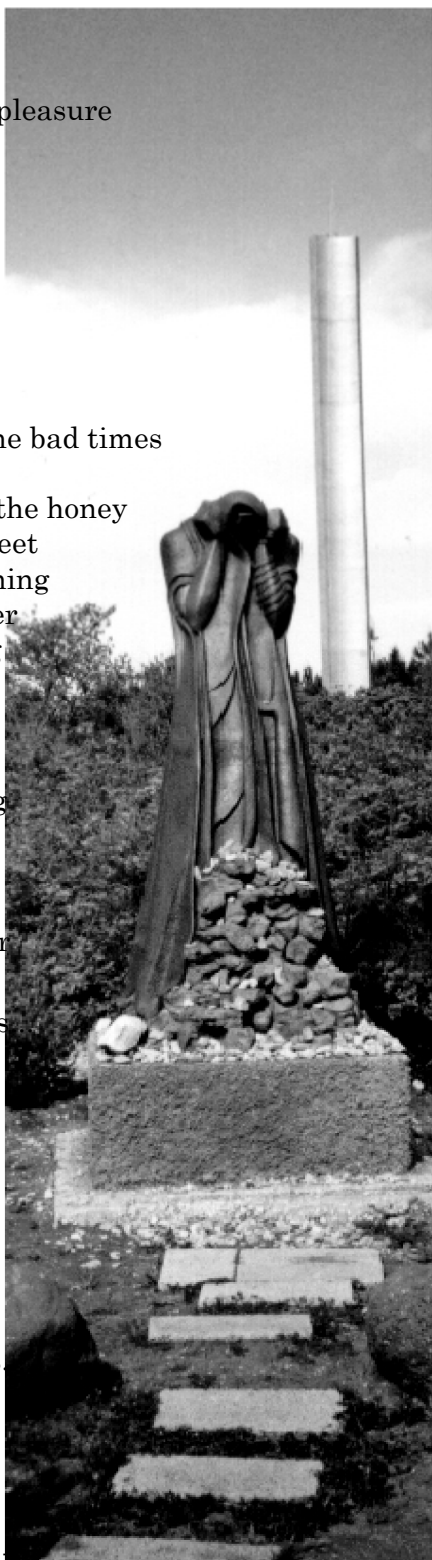
Through the good times; through the bad times
Oh my God, it's you that I need
Through the sting and all through the honey
Through the bitter, through the sweet
Don't destroy my growing my yearning
Don't ignore my hope and my prayer
Bring me back and I'll be returning
to the land so good and fair.

Oh my God, protect this dwelling
And my garden evermore
From the scream of sudden shelling
From the sounds of war.
May my home be safe from terror
May the children know no pain
Guard the earth from nature's error
Give it sun and rain.

CHORUS: Through the good times

Every tree the wind is greeting
As a star departs the sky
In the dark my heart is pleading
With a wishful sigh.
Those I love with love undying
Keep them safe, forever strong
Hear the silent voices crying
As we sing along.

CHORUS: Through the good times



Yad Vashem, Israel, photo by Joyce Sugarman

Raisins and Almonds

by Abraham Goldfaden, Henry Lefkowitz and Stanley Lionel

IN DEM BEYS-HAMIKDASH IN A VINKL
KHEYDER,
ZITST DI ALMONE, BAS-TSIYOYN ALEYN.
IR BEN YOKHIDL YIDELEN VIGT ZI
KESEYDER
UN ZINGT IM TSUM SHLOFN A LIDELE
SHEYN:

"UNTER YIDELES VIGELE
SHTEYT A KLOR-VAYS TSIGELE,
DOS TSIGELE IZ GEFORN HANLEN,
DOS VET ZAYN DAYN BARUF:
ROZHINKES MIT MANDLEN;
SHLOF ZHE, YIDELE, SHLOF.

ES VET KUMEN A TSAYT FUN AYZNBANEN,
ZEY VELN FARFLEYTSN DI GANTSE VELT;
AYZERNE VEGN VESTU OYSSPANEN
UN VEST IN DEM OYKH FARDINEN FIL
GELT.

UN AZ DU VEST VERN RAYKH, YIDELE
ZOLSTU ZIKH DERMENEN IN DEM LIDELE;
ROZHINKES MIT MANDLEN;
DOS VET ZAYN DAYN BARUF!
YIDELE VET ALTS HANDLEN,
SHLOF ZHE, YIDELE, SHLOF."

In the corner of the Temple
the widowed daughter of Zion sits,
rocking her only son, Yidele to sleep.
She sings a tender lullaby:

"Under Yidele's cradle
stands a snow-white kid.
The kid has been to market.
That will be your calling:
trading raisins with almonds;
so sleep now, Yidele, sleep.

There will come a time when trains
will cover the earth;
You'll travel on iron roads
and earn great wealth.

But even when you become rich,
Yidele,
remember this lullaby;
Raisins with almonds;
this will be your calling!
You will trade everything,
so sleep now, Yidele, sleep."

Yiddishe Mame

Ich vil bai aich a ka-she fre-gen
Aogt mir ver es ken
Mit vel-che ta-ye-re far-me-gens
Bentsht Got a-lemen
Men koift esnit far ke-ne gelt
Dos git men nor um-zist
Un doch as men far-lirt dos
Vi fil tre-ren men far-gist
A tsve-te git men ke-nem nit
Es helft nit kain ge-ven
Oi ver es hot fat-loi-ren
Der ves shoyn vos ich men

A yi-di-she ma-me
Es gibt nit be-ser in der velt
A yi-di-she ma-me
Oive vi bi-ter ven zi felt
Vi shenun lich-tig iz in hoiz
Ven di ma-me 'z do
Vi troi-rig fin-ster vert
Ven Got nemt ir oif o-lon ha-bo
In vas-er un fa-yer
Volt zi ge-lof-en far ir kind
Nit halt-en ir ta-yer
Dos is ge-vis di gres-te zind

Oi vi glik-lich und raich
Is der mentsh vos hot
A za she-ne ma-to-ne ge shenkt fun
Got
Nor ain alt-itsh-ke Yi-di-she ma-me
Ma-me main

My Yidishe ma-me I need her more
than ever now

My Yidishe ma-me I'd like to kiss her
wrinkled brow
I long to hold her hand once more as
in days gone by
And ask her to forgive me for things
I did that made her cry
How few were her pleasures, she
never cared for fashion styles
Her jewels and her treasures she
found in her baby's smiles
O I know that I owe what I am today
To that dear little lady who's young
yet gray
To that wonderful Yidishe ma-me
Ma-me mine

Y'rushalayim shel zahav

(Jerusalem of Gold)

Aveer harim tzalul kayayin v'raich oranim.
Nisah b'ruach ha'arbayim eem kol pa'a'monim.
Oo' v'tardaimat elan va'even sh'vuyah ba'chalomah.
Ha'ear asher badad yoshevet oo'b'leebah chomah.

CHORUS:

Y'RUSHALAYIM SHEL ZAHAV, V'SHEL N'CHOSHET V'SHEL
OR HA'LOAH L'CHOL SHE'RA'YICH ANI KINOR. (2)

Chazarnu el borot ha'mayim lashook v'la'kikar.
Shofar korai b'har habayit ba'ear ha'atikah.
Oo'vam'orot asher baselah alfai sh'mashot zorchot
v'shoov nairaid al yam hamelach b'derech y'ri'cho.

CHORUS

Ach b'voa'ee hatyom lashir lach v'lach leek'shor k'tarim.
Kah'toanti meetz'ear bah'nayich oo'mai'acharon ha'm'sho'r'rim
Ki smaich tzoa'rare et ha'sfatayim keen'she'kat s'rahf
Eeem esh'ka'chaich Y'rushalayim asher koolah zahav.

CHORUS





Psalm 23

The Lord is my Shepherd, I shall not want.
He causes me to lie down in green pastures,
He leads me besides still water.
He restores my soul;
He guides me in right paths for His name's sake.
Yea, though I walk through the valley of
the shadow of death,
I will fear no evil; for You are with me;
Your rod and Your staff they comfort me.
You prepare a table before me in the presence of
my enemies,
You anoint my head with oil; my cup overflows.
Surely, goodness and mercy will follow me all the
days of my life,
And I shall dwell in the house of the Lord, forever, Amen.

The astonishing thing about the human being is not so much his or her intellect and bodily structure, profoundly mysterious as they are. The astonishing and least comprehensible thing about human beings is their range of vision; their gaze into the infinite distance; their lonely passion for ideas and ideals... for which... they will stand till they die, the profound conviction they entertain that if nothing is worth dying for, then nothing is worth living for.

RAOUL WALLENBERG

Please turn to the CONFESSIONAL SECTION, pages 111-120.

Small Pain In My Chest

by Michael Mack

The soldier boy was sitting calmly underneath that tree.

As I approached it, I could see him beckoning to me.
The battle had been long and hard and lasted through the night
And scores of figures on the ground lay still by morning's light.

"I wonder if you'd help me, sir", he smiled as best he could.

"A sip of water on this morn would surely do me good.
We fought all day and fought all night with scarcely any rest -
A sip of water for I have a small pain in my chest."

As I looked at him, I could see the large stain on his shirt
All reddish-brown from his warm blood mixed in with Asian dirt.
"Not much", said he. "I count myself more lucky than the rest.
They're all gone while I just have a small pain in my chest."

"Must be fatigue", he weakly smiled. "I must be getting old.
I see the sun is shining bright and yet I'm feeling cold.

We climbed the hill, two hundred strong,
but as we cleared the crest,
The night exploded and I felt this small pain in my chest."

"I looked around to get some aid - the only things I found
Were big, deep craters in the earth - bodies on the ground.

I kept on firing at them, sir. I tried to do my best,
But finally sat down with this small pain in my chest."

"I'm grateful, sir", he whispered, as I handed my canteen
And smiled a smile that was, I think,
the brightest that I've seen.

"Seems silly that a man my size so full of vim and zest,
Could find himself defeated by a small pain in his chest."

"What would my wife be thinking of her man
so strong and grown,

If she could see me sitting here, too weak to stand alone?
Could my mother have imagined, as she held me to her breast,
That I'd be sitting HERE one day with this pain in my chest?"

"Can it be getting dark so soon?" He winced up at the sun.
"It's growing dim and I thought that the day had just begun.

I think, before I travel on, I'll get a little rest
And, quietly, the boy died from that small pain in his chest.

I don't recall what happened then. I think I must have cried;
I put my arms around him and I pulled him to my side
And, as I held him to me, I could feel our wounds were pressed
The large one in my heart against the small one in his chest.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 עַמּוֹד. בְּרַכְנוּ, אֲבִינוּ, בְּלֵנוּ בְּאַחַד בְּאוֹר פְּנִיָּה, כִּי בְאוֹר פְּנִיָּה נָתַתָּ
 לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַתְבַּת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמּוֹד יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
 שָׁעָה בְּשְׁלוֹמָהּ.

Sim shalom to'vah oov'ra'cha chaeyn va'chesed v'ra'cha'mim ,aleynu v'al chal
 Yisrael a'meh'chah. Bar'chay'nu a'vinu koo'la'noo k'echad b'ohr pa'ne'chah, ki,
 v'ohr pa'ne'chah na'ta'tah la'nu, Adonai Elohainu, Torat Chayim v'a'ha'vat
 chesed, ootz'da'kah oov'ra'chah v'ra'cha'mim v'chayim v'shalom, v'tov
 b'ai'ne'chah l'va'raich et ahm'chah Yisrael b'chal ait oov'chal sha'ah
 be'shlom'e'chah.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמּוֹד בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

B'sefer chaim, b'racha, v'shalom, oo'farnasa tova, nee'zacher v'neekatav
 l'faneh'cha, anachnu v'chal ahmeh'cha bait yisrael, l'chaim toe'vim ool'shalom

בְּרוּךְ אַתָּה, יְיָ, עוֹשֶׂה הַשְּׁלוֹם.

Baruch atah adomai ohsay ha'shalom.

THE SCULPTOR

I took a piece of plastic clay
 And idly fashioned it, one day,
 And as my fingers pressed it still,
 It moved and yielded to my will.

I came again, when days were passed,
 That bit of clay, was hard at last,
 The form I gave it, still it bore,
 And I could change that form no more.

Then I took a piece of living clay
 And gently formed it, day by day,
 And molded with my power and art,
 A young child's soft and yielding heart.

I came again when years were gone,
 It was a man I looked upon,
 He still, that early impress bore,
 And I could change it, nevermore.



Discouraged?

As I was driving home from work one day, I stopped to watch a local Little League baseball game that was being played in a park near my home. As I sat down behind the bench on the first-baseline, I asked one of the boys what the score was.

"We're behind 14 to nothing," he answered with a smile.

"Really," I said. "I have to say you don't look very discouraged."

"Discouraged?" the boy asked with a puzzled look on his face. "Why should we be discouraged? We haven't been up to bat yet."

Jack Canfield



drawing by Roberta Newman

אין כּמוֹשִׁיעֵנוּ.	אין כּמִלְכָּנוּ.	אין כּאֲדוֹנֵינוּ.	אין בְּאַלְהֵינוּ.
מִי כּמוֹשִׁיעֵנוּ.	מִי כּמִלְכָּנוּ.	מִי כּאֲדוֹנֵינוּ.	מִי בְּאַלְהֵינוּ.
נֹדֶה לְמוֹשִׁיעֵנוּ.	נֹדֶה לְמִלְכָּנוּ.	נֹדֶה לְאֲדוֹנֵינוּ.	נֹדֶה לְאַלְהֵינוּ.
בְּרוּךְ מוֹשִׁיעֵנוּ.	בְּרוּךְ מִלְכָּנוּ.	בְּרוּךְ אֲדוֹנֵינוּ.	בְּרוּךְ אֱלֹהֵינוּ.
אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ. אַתָּה הוּא מִלְכָּנוּ.			
אַתָּה הוּא מוֹשִׁיעֵנוּ.			
אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קִטְרַת הַפָּמִים.			

Ein keilo-heinu,	ein kado-neinu,	ein k'mal-keinu,	ein k'moshi-einu.
Mi kheilo-heinu,	mi khado-neinu,	mi kh'mal-keinu,	mi kh'moshi-einu.
Nodeh leilo-heinu,	nodeh lado-neinu,	nodeh l'mal-keinu,	nodeh l'moshi-einu.
Barukh elo-heinu,	barukh ado-neinu,	barukh mal-keinu,	Barukh moshi-einu.
Attah hu elo-heinu,	attah hu ado-neinu,	attah hu mal-keinu,	attah hu moshi-einu.
Attah hu sheh-hiktiru avoteinu l'fanekha et k'toret hasamim.			

Aleinu

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לִזְמַן לְיִצְחָר בְּרַחֲמֵיךָ, שֶׁלֹּא עֲשֵׂנוּ כְּמֹנְטֵי הָאֲנָשִׁים, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם, וְגִדְּלוּ כָּל הַמּוֹנֵם וְאִנְחָנוּ בְּזִרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מַלְךְ, מֶלֶךְ הַמִּיָּדָיִם, הַקָּדוֹשׁ בְּרוּךְ הוּא.

leynu l'shabai'ach l'adon hakol, lah'tait g'doolah l'yotzar b'raisheet.. he'lo n'sah'noo c'go'yai ha'arah'tzoat v'lo samanu c'mish'p'choat ha'adamah. Shelo ahm nelkaynu ca'hem, v'goralainu c'chal ha'moan'nahm Va-a-nach-nu ko'eem -mish-ta-cha-veem u-mo-deem lif-nay me-lech, mal-chay ham-la-c'eem, a-ka-dosh ba-ruch hu.

שְׁהֵא נִזְמַת שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹעֵב יָקָר בְּשָׁמַיִם מִמַּעַל, וּשְׁכִינַת עוֹלָם בְּנֶגְבֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ אָפֶס זִוְלָתוֹ, בְּפִתּוֹתָיו: וַיִּדְעָתָ הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָךְ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד:

h'hu no'the sha'ma'yim v'yo'saiyd a'retz, oo'mo'shav y'ka'ro ba'sha'ma'yim mi'ma'al, oo'sh'chi'nat oo'zo (2) b'gav'hai m'ro'mim. Hoo ai'lo'hai'nu ain od met mal'kai'nu e'fes zoo'la'to, ka'ka'toov b'torah'to. V'ya'da'ta ha'yom a'ha'shai'vo'tah el l'va've'cha, ki Adonai ha'e'lo'him ba'sha'ma'yim mi'ma'al ha'aretz mi'ta'chat ain od (2).

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מַהֲרָה בְּתַפְאֶרֶת עֲזֶךָ, לְהַעֲבִי גְלוּסֵם מִן הָאֶרֶץ וְהַאֲלִילִים כְּרוֹת יִבְרַתוֹן . לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְךָ וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִפְּרוּ וַיִּדַּע כָּל שְׂבִי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לִשׁוֹן: לִפְנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְזוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתָךְ וְתִכְרַע עֲלֵיהֶם מַהֲרָה לְעוֹלָם וָעֶד. כִּי תַמְלִכּוֹת שְׁלֶךְ הִיא, וְלְעוֹלָמִי עַתָּה תִמְלִךְ בְּכִבּוֹד: בְּפִתּוֹתָיִךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר, וְהִיא לְמַלְכּוֹת עַל כָּל הָאֶרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

'neh-eh-mar, v'ha'yah A-do-nai l'me-lech al kol ha-a-retz, ba-yom ha-hu y'h'yeh do-nai e-chad u-sh'mo e-chad.

is our duty to praise the Lord of all things (Adon HaKol), to ascribe greatness to Him who formed the world in the beginning. He separated us from the nations of the world and He has given us responsibility unlike the other families of the earth.

For this, we bend the knee (anah-nu ko-r'im) and offer worship and thanks before the Holy One, blessed be He.

Let all the inhabitants of the world perceive and know that to You, every knee must bend, every tongue must swear. Before You, and Your glorious name, we give honor. We accept the yoke of Your kingdom and You reign forever and ever. For the kingdom is Yours and to all eternity, You will reign in glory, as it is written in Your law ... The Lord shall reign forever and ever. And it is said, (V'ne'emar) The Lord shall be King over all the earth; on that day shall the Lord be One, and His name One.

KADDISH FOR MY FATHER

The Kaddish of the Prayer book is
strange to me.
As strange as is God's Name.
So I say Kaddish for you with my poetry,
My heart filled with pain and shame.
I keep speaking to you without any
words,
As though you were still here.
I adore your memory, You are to me
All that is good and fair.
My heart is entirely filled with you.
You are the pillar of fire on my road.
I have transplanted you into myself.
I stand where you stood.



Ezekiel Brownstone

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִי
מַלְּסָתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזֶכֶּר
קָרִי וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-tay.
Y'am-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay ch'al
ayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Mourners

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִידָא הוּא. לְעָלָא וְלְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא
תְּשִׁיבָתָא וְנִחְמָתָא, דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-l-dar
yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'sheer-a-ta
ish-b'cha-ta v'ne-che-ma-ta da-a-mee-rahn b'al-ma. V'eem-ru a-men.

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

Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.

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

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.

V'eem-ru a-men.



The following was the last public statement of Rabbi Abraham Joshua Heschel before his death. Dr. Heschel is considered to be the greatest Jewish philosopher and theologian of this century and these final words spoken on "Meet the Press" speak directly to our community.

I would say to young people a number of things. And we only have one minute. I would say let them remember that there is meaning beyond absurdity. Let them be sure that every little deed counts, that every word has power, and that we can, everyone, do our share to redeem the world in spite of all absurdities and all the frustrations and all disappointments. And above all, remember that the meaning of life is to build a life as if it were a work of art.

You are not a machine. And you are young. Start working on this great work of art called your own existence. And one of the ways of doing it- two ways of doing it- is, one, remember the importance of self-discipline; second, study the great sources of wisdom. Don't read only the best-sellers. And third, remember that life is a celebration or can be a celebration. There's much entertainment in our life. And entertainment is destroying much of our initiative and weakens our imagination. What's really important is life as a celebration.

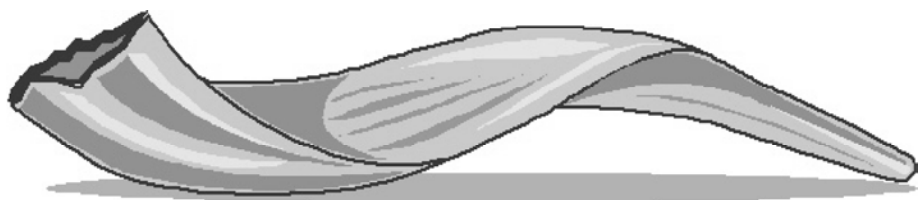
In a very deep sense, I would say that the addictions, the drug addiction from which so many people suffer, is due to the fact that man cannot live such a shallow life, stale. He needs exultation. He needs moments of celebration. One of the most important things is to teach man how to celebrate.

אדון עולם

בְּטָרֶם כָּל יִצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לָעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,
לְבָדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרֵי כִבְלוֹת הַכֹּל,
וְהוּא יִהְיֶה, בְּתַפְאֲרָתוֹ.	וְהוּא תִהְיֶה, וְהוּא הָזֶה,
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָתוֹ.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלֹא הָעֶז וְהַמְשָׁרָתוֹ.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבֻלִי בְּעֵת צָרָתוֹ.	וְהוּא אֱלֹהֵי וְחֵי גְאֻלִּי,
מִנַּת כּוֹסֵי בָּיִם אֶקְרָא.	וְהוּא נָפִי וּמִנּוּם לִי
בְּעֵת אִישָׁן וְאַעֲיָרָתוֹ.	בְּיָדּוֹ אֶפְקִיד רוּחִי,
יֵי לִי וְלֹא אִירָא.	וְעַם רוּחִי גְּוִיָּתִי,

A-don o-lam a-sheer ma-lach,
 L'ate na-a'sa v'hef-tso kol,
 V'a-cha-ray ki-ch'lot ha-kol,
 V'hu ha-ya, v'hu ho-ve,
 V'hu e-chod v'ayn shay-nee,
 B'lee ray-sheet b'lee tach-leet,
 V'hu ay-lee v'chai go-a-lee,
 V'hu ni-see u-ma-nos lee,
 B'ya-do af-keed ru-chee,
 V'eem ru-chee g'vee-ya-tee,

b'te-rem kol y'tseer niv'ra.
 a-zye me-lech sh'mo-nik-ra.
 l'va-do yim-loch no-ra.
 v'hu yi-ye 'tif-a-ra.
 l'ham-sheel lo l'hach-bee-ra.
 v'lo ha-oz v'ha-mis-ra.
 v'tsur chev-lee b'ayt tsa-ra.
 m'nat ko-see b'yom ek-ra.
 b'ayt ee-shan v'ah-ee-ra.
 A-do-nai lee v'lo ee-ra.



At the rising of the sun and at its going down,
we remember them.

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

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

At the shining of the sun and in the warmth of summer,
we remember them.

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

At the beginning of the year and at its end,
we remember them.

As long as we live, they too will live;

For they are now part of us, as we remember them.

When we are weary and in need of strength,
we remember them.

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

When we have joy we crave to share,
we remember them.

When we have decisions that are difficult to make,
we remember them.

When we have achievements that are based on theirs,
we remember them.

As long as we live, they too will live;

For they are now part of us, as we remember them.

Rabbi Jack Reimer

Recently, I overheard a mother and daughter in their last moments together at the airport. They announced the departure. Standing near the security gate, they hugged and the mother said, "I love you and I wish you enough." The daughter replied, "Mom, our life together has been more than enough. Your love is all I ever needed. I wish you enough, too, Mom."

They kissed and the daughter left. The mother walked over to the window where I was seated. Standing there I could see she wanted and needed to cry. I tried not to intrude on her privacy but she welcomed me in by asking, "Did you ever say goodbye to someone knowing it would be forever?"

"Yes, I have," I replied. "Forgive me for asking, but why is this a forever goodbye?"

"I am old and she lives so far away. I have challenges ahead and the reality is- the next trip back may be for my funeral," she said. "When you were saying goodbye, I heard you say, 'I wish you enough'. May I ask what that means?"

She began to smile. "That's a wish that has been handed down from other generations. My parents used to say it to everyone. She paused a moment and looked up as if trying to remember it in detail and she smiled even more. "When we said, 'I wish you enough' we were wanting the other person to have a life filled with just enough good things to sustain them." Then turning toward me, she shared the following as if she were reciting it from memory.

"I wish you enough sun to keep your attitude bright no matter how gray the day may appear.

I wish you enough rain to appreciate the sun even more.

I wish you enough happiness to keep your spirit alive and everlasting.

I wish you enough pain so that even the smallest of joys in life may appear bigger.

I wish you enough gain to satisfy your wanting.

I wish you enough loss to appreciate all you possess.

I wish you enough hellos to get you through the final good-bye."

She then began to cry and walked away.

YIZKOR - IN REMEMBRANCE OF A FATHER

לֹאבִּי:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי שְׁהַלַּךְ לְעוֹלָמוֹ, בְּעֶבּוֹר שְׁבִלִי נִדָּר
אֶתְּנֶן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר
צְדִיקִים וְצַדִּיקָנוֹת שְׁבָנוּ עֵדֶן, וְנֹאמַר אָמֵן.

Yizkor Elohim nish'mat avi mori she'halach l'olamo, ba-avoor sheb'li
nader etain tz'dakah ba-ado. Bis'char zeh, t'hai nafsho tz'rurah ha'chayim
eem nishmot Avraham, Yitzhak, v'Yaakov, Sarah, Rivkah, Rachel
v'Lai'ah, v'eem sh'ar tzadikim v'tzid'ka'niyot she'b'gan aiden.

V'nomar Amen.

YIZKOR - IN REMEMBRANCE OF A MOTHER

לֹאמִי:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהַלְכָה לְעוֹלָמָהּ, בְּעֶבּוֹר שְׁבִלִי
נִדָּר אֶתְּנֶן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצִרּוֹר
הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רָחֵל וְלֵאָה,
וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבָנוּ עֵדֶן, וְנֹאמַר אָמֵן.

Yizkor Elohim nish'mat eemee morati she'halchah l'olamah, ba-avoor
sheb'li nader etain tz'dakah ba-ado. Bis'char zeh, t'hai nafshah tz'rurah
beetz'roar ha'chayim eem nishmot Avraham, Yitzhak, v'Yaakov, Sarah,
Rivkah, Rachel v'Lai'ah, v'eem sh'ar tzadikim v'tzid'ka'niyot she'b'gan
aiden. V'nomar Amen.

YIZKOR- IN REMEMBRANCE OF A HUSBAND

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שְׁהַלַּךְ לְעוֹלָמוֹ. בְּעֶבּוֹר שְׂאֵנִי נִדָּר צְדָקָה
בְּעֵדוֹ. בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים
וְצַדִּיקָנוֹת שְׁבָנוּ עֵדֶן. אָמֵן.

Yizkor Elohim nish'mat ba-ali she'halach l'olamo, ba-avoor sheb'li nader
etaim tz'dakah ba-ado. Bis'char zeh, t'hai nafsho tz'rurah ha'chayim eem
nishmot Avraham, Yitzhak, v'Yaakov, Sarah, Rivkah, Rachel v'Lai'ah,
v'eem sh'ar tzadikim v'tzid'ka'niyot she'b'gan aiden. V'nomar Amen.

YIZKOR- IN REMEMBRANCE OF A WIFE

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הִיקָרָה שְׁהַלְכָה לְעוֹלָמָהּ. בְּעֶבּוֹר שְׂאֵנִי
נִדָּר צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצִרּוֹר הַחַיִּים
עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רָחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבָנוּ עֵדֶן. אָמֵן.

Yizkor Elohim nish'mat ishti she'halchah l'olamah o, ba-avoor sheb'li
nader etain tz'dakah ba-ado. Bis'char zeh, t'hai nafshah tz'rurah ha'chayim
eem nishmot Avraham, Yitzhak, v'Yaakov, Sarah, Rivkah, Rachel
v'Lai'ah, v'eem sh'ar tzadikim v'tzid'ka'niyot she'b'gan aiden. V'nomar
Amen.

YIZKOR- IN REMEMBRANCE OF A SON

יִזְכּוֹר אֱלֹהִים נַשְׁמַת בְּנֵי הָאָהוּב שֶׁהָלַךְ לְעוֹלָמוֹ. בְּעָבוֹר שְׂאֵנִי
נוֹדֵר צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה, תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים
עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעַם
שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שְׂבָגוּ עָדֵן. אָמֵן.

Yizkor Elohim nish'mat b'ni ha'ahuv she'halach l'olamo, ba-avoor sheb'li
nader etain tz'dakah ba-ado. Bis'char zeh, t'hai nafsho tz'urah beetz'roar
ha'chayim eem nishmot Avraham, Yitzhak, v'Yaakov, Sarah, Rivkah, Rachel
v'Lai'ah, v'eem sh'ar tzadikim v'tzid'ka'niyot she'b'gan aiden. V'nomar
Amen.

YIZKOR- IN REMEMBRANCE OF A DAUGHTER

יִזְכּוֹר אֱלֹהִים נַשְׁמַת בְּתֵי הָאָהוּבָה שֶׁהָלְכָה לְעוֹלָמָהּ. בְּעָבוֹר
שְׂאֵנִי נוֹדֵר צְדָקָה בְּעֵדוֹה, בְּשֹׁכֵר זֶה, תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצִרוֹר
הַחַיִּים עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רַחֵל וְלֵאָה,
וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שְׂבָגוּ עָדֵן. אָמֵן.

Yizkor Elohim nish'mat biti ha-ahuvah she'halchah l'olamah o, ba-avoor
sheb'li nader etain tz'dakah ba-ado. Bis'char zeh, t'hai nafshah tz'urah
beetz'roar ha'chayim eem nishmot Avraham, Yitzhak, v'Yaakov, Sarah,
Rivkah, Rachel v'Lai'ah, v'eem sh'ar tzadikim v'tzid'ka'niyot she'b'gan
aiden. V'nomar Amen.

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת תְּקִדּוּשִׁים וְהַטְהוּרִים שֶׁנִּהְרְגוּ, שֶׁנִּשְׁחַטּוּ
וְשֶׁנִּשְׂרָפוּ, וְשֶׁנִּמְטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בְּעָבוֹר שְׂנוֹדְרִים
צְדָקָה בְּעֵד הַזְכָּרָת נַשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תְּהִינָה נַפְשוֹתֵיהֶם
צְרוּרוֹת בְּצִרוֹר הַחַיִּים עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה
רַבְּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שְׂבָגוּ עָדֵן. אָמֵן.

IN MEMORY OF THE SIX MILLION

Exalted, compassionate God, grant perfect peace in Your sheltering Presence,
among the holy and the pure, to the souls of all brothers and sisters and
children of the House of Israel who were slaughtered and burned. May their
memory endure, inspiring truth and loyalty in our lives. May their souls thus be
bound up in the bond of life. May they rest in peace. And let us say, Amen.

יִזְכּוֹר אֱלֹהִים אֶת נַשְׁמוֹת חַיְלֵי צָבָא הַהִנָּה לְיִשְׂרָאֵל שְׂמִסְרוּ
נַפְשָׁם עַל קְדֻשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, וְנָפְלוּ מוֹת גְּבוּרִים
בְּמִלְחַמַת הַשְׁחָרוֹר, וּבְמַעֲרֻכוֹת סִינֵי בְּתַפְקִידֵי הַנָּגִיד וּבְמַחֲוֹן.
מִנְשָׁרִים קָלוּ, וּמֵאֲרֻרוֹת גָּבְרוּ, בְּהַחֲלָצָם לְעִזְרַת הָעַם, וְהָרִוּ בְּדָמָם
הַטְהוֹר אֶת רִגְבֵי אֲדָמַת קֹדְשֵׁנוּ וּמִדְּבָרוֹת סִינֵי. יִזְכָּר עֲקִדְתָּם
וּמַעֲשֵׂי גִבוּרָתָם לֹא יִסּוּפוּ מֵאֲתָנוּ לְעוֹלָמִים. תְּהִינָה נַשְׁמוֹתֵיהֶם
צְרוּרוֹת בְּצִרוֹר הַחַיִּים עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְעַם
נַשְׁמוֹת שְׂאֵר גְּבוּרֵי יִשְׂרָאֵל וְקְדוּשָׁיו שְׂבָגוּ עָדֵן. אָמֵן.

IN MEMORY OF FRIENDS AND RELATIVES

May God remember the souls of my dear departed relatives and good friends who have gone to their eternal rest. In tribute to their memory, I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life as an enduring source of blessing. Oh, how I miss them! Amen.

IN REMEMBRANCE OF OUR MARTYRS

May God remember the souls of our martyrs who gave their lives for the sanctification of His name, for the preservation of our people, and for the redemption of the Nation of Israel. May their bravery, dedication and purity be reflected in our lives. May their heroism and sacrificial devotion be part of our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring blessing. Amen.

TRANSLATION OF ALL YIZKOR PRAYERS

May God remember the soul of my beloved _____ who has gone to his (her) eternal rest. In loving testimony to his (her) life, I pledge to perform acts of charity and goodness to help perpetuate the values, goals and ideals important to him (her). Through such deeds and through these prayers and remembrances is his (her) soul bound up in our hearts and minds. May he (she) be bound up in the bonds of life. I am grateful for the sweetness of his (her) life and for what he (she) did accomplish. May he (she) rest eternally in dignity and peace. Amen.

IN MEMORY OF ALL THE DEAD

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the holy and the pure, to the souls of all our beloved who have gone to their eternal home. May their memory endure as an inspiration for deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say, Amen.

אל מלא

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת כנפי השכינה. במעלות קדושים וטהורים כזהר הרקיע מזהירים את נשמת [פלוני בן פלוני] שהלך לעולמו בעבור שפלי נדר אתן צדקה בעד הזכרת נשמתו, בגן עדן תהא מנוחתו. לכן בעל הרהמים יסתירחו בסתר כנפיו לעולמים. ויצרור בצרור החיים את נשמתו. יי הוא נחלתו: ויגיה בשלום על משכבו. ונאמר אמן:

Ail ma'leh ra'cha'mim sho'chain bam'ro'mim. Ham'tzai m'nu'cha n'cho'na ta'chat kan'fai ha'sh'chi'na. B'ma'a'loat k'do'shim oo't'ho'rim k'zo'har ha'ra'ki'ah ma'hi'rim et nish'mat (name of loved one) sheh'ha'lach l'o'la'moh ba'a'voor sheh'b'li nai'der eh'tain tz'dakah b'ad haz'ka'rat nsh'ma'to, b'gan ai'den t'hai m'nu'cha'to. La'chain ba'al ha'ra'cha'mim yaz'ti'rai'nu b'sai'ter k'na'fav l'oh'la'mim. V'yitz'ror bitz'ror ha'cha'yim et nish'ma'to. Adonai ho na'cha'la'to. V'ya'nu'ach b'shalom al mish'ka'vo, v'no'mar Amen.

LEARNING TO SAY GOODBYE; WHEN A PARENT DIES

We cannot really hide from death; it is part of life. But when we begin to face the meaning of death, we can learn a great deal about how to live and the meaning of life.

The death of someone close to us is something for which we cannot prepare ourselves. When it happens it is always unbelievable.

Those who face their loss and all the feelings that go with it, who learn to accept all the normal stages of human grief human beings seem to need to go through, become stronger and are able to begin to go on growing and living full and satisfying lives.

Every person has a right to his or her private thoughts and feelings.

You can never lose a person completely; he or she will be part of you all your life.

Pain is a part of life, and must be accepted if joy is also going to be a part of one's life. We need love in order to live.

Sometimes that need will lead to suffering; but it will also lead to the greatest happiness that is possible.

Each person who lives changes the world in some small or big way and leaves much of him or herself to those who live afterward.

Loving and being loved are the most important parts of being a human being; without them, life is not worth living.

EDA LESHAN

Psalm 23

The Lord is my Shepherd, I shall not want.

He causes me to lie down in green pastures,

He leads me besides still water.

He restores my soul;

He guides me in right paths for His name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for You are with me;

Your rod and Your staff they comfort me.

You prepare a table before me in the presence of my enemies,
You anoint my head with oil; my cup overflows.

Surely, goodness and mercy will follow me all the days of my life,
And I shall dwell in the house of the Lord, forever, Amen.



Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְּרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֲגָלָא וּבְזִמְזוֹן
קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech
mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el
ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא בְּרִידָא הוּא. לְעָלָא וּלְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירוֹן בְּעֲלָמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'shee-ra-ta
tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rah'n b'al-ma. V'eem-ru a-men.

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

Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el. V'eem-ru
a-men.

עֲשֵׂה שְׁלֹם בְּמִרְמוֹי הוּא יַעֲשֵׂה שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol
yis-ra-el. V'eem-ru a-men.

נְעִילָה לַיּוֹם כְּפוּר

NEILAH

Concluding Service Yom Kippur



Like the rays of the late afternoon sun,
Slanting through the trees, shining on each separate leaf,
Thou shinest upon us, Lord God,
And like the leaves we reflect Thy light.

I Thank Thee with all my heart
For the presence of Thy spirit, which is life.
I pray Thee not to withdraw from me,
I pray Thee not to depart from me, though I am unworthy,
I pray Thee let me pray to Thee.

How can I love Thee, who art far off?
How can I know Thee, whose face I have not seen?
How can I approach Thee, when I am laden with guilt?

I can love some of Thy creatures, and so love something of Thee.
I can know some of Thy world, and so know something of Thee.

I can approach Thee with repentance and prayer and righteous deeds,
But I can do none of these, Lord God, without Thy help.

Help me to love Thee and know Thee and pray to Thee
That this, my existence, may become a life,
A life that like a leaf in the afternoon sun
Reflects Thy great and golden light.

Ruth F. Brin

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

עוֹד יִהְלֹךְ סֵלָה:

אֲשֶׁרִי הָעַם שְׂכֻכָּה לוֹ,

אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהֵיו:

תְּהִלָּה לְדוֹר

אֲרוֹמֶמְךָ אֱלֹהֵי הַמֶּלֶךְ,

וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל יוֹם אֲבָרְכֶךָ,

וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,

וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,

וּגְבוּרָתֶיךָ יִגִּידוּ:

הִדָּר כְּבוֹד הוֹדֶךָ,

וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ

וּגְדוּלָתְךָ אֲסַפְּרָנָה:

זָכַר רַב טוֹבְךָ יִבְיָעוּ,

וְצִדְקָתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְיָ,

אֶרֶךְ אַפִּים וּגְדֹל חֶסֶד:

טוֹב יְיָ לְכָל,

וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

יְהוָה יְיָ כָּל מַעֲשֶׂיךָ,

וְחִסְדֶּיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,

וּגְבוּרָתְךָ יִדְבָּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,

וְכְבוֹד הִדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמַמְשִׁלָתְךָ בְּכָל דוֹר וָדוֹר:

סוּמֶךָ יְיָ לְכָל הַנִּפְלִים,

וְזוֹקֶךָ לְכָל הַכַּפּוּפִים:

עֲיִנֵּי כָל אֱלֹהִים יִשְׁבְּרוּ,

וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ:

פּוֹתַח אֶת יָדְךָ,

וּמַשְׂבִּיעַ לְכָל חַי רְצוֹן:

צַדִּיק יְיָ בְּכָל דַּרְכּוֹ,

וְחָסִיד בְּכָל מַעֲשָׂיו:

קָרוֹב יְיָ לְכָל קִרְאָיו,

לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:

רְצוֹן יִרְאִיו יַעֲשֶׂה,

וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:

שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו,

וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד:

תְּהִלַּת יְיָ יִדְבָּר פִּי,

וּיְבָרֶךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ, לְעוֹלָם וָעֶד:

וְאֶנְחֲנוּ נִבְרָךְ יְיָ,

מִעַתָּה וְעַד עוֹלָם, הִלְלוּיָהּ:

Translation of ASHREI

And let us be joyful that we are here together,
Because we seek honestly the path of our prayer
Constantly I seek the right way though
it may take a lifetime.

Daily I look for clues. The search is an arduous one.
Existence of man itself is a testimony
to the majesty of Man's Creator.

Forward my mind will go seek, perhaps to find.
Great are the sights, my goals, my reaching out.
Heavenward do I stretch; to grasp the richness
of our heritage.

In loving kindness and consideration
shall I pledge my days.

Judaism teaches me to be human.

Kind is the great man; just is the honest man.

Loving is the universal man; I strive to be better.

My vision is as high as the best that man can achieve.

Never will I forget the roots of my past.

Onward does good deeds go, from words to action.

Piety is the action of giving one to the other.

Reaching out is the essence of giving to each other.

So many miles to go before I sleep...

To rest...

Under God....

Wake up and be joyful, for we are here together.

NEILAH MEDITATION

O God of forgiveness, we come into Your presence on Kol Nidre Night to confess our sins and to acknowledge our many failures. We came with remorse and guilt for things which we did but should not have done, and for things we did not do but should have done. Throughout this Yom Kippur, we have been burdened by the weight of our transgressions.

Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are heartened by the reassuring message which the ancient prayers speak to us.

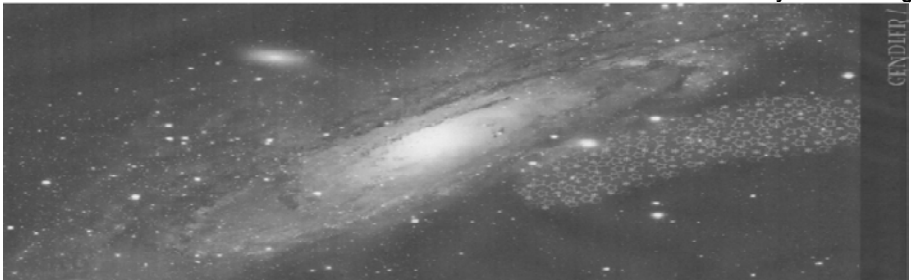
O Lord, You know our many weaknesses; we are frail, we are prone to miss the mark, to succumb to temptation, to betray the best that we have been taught.

But You have given us the great gift of repentance; we can turn from the path we have followed; we can set forth on a new and better way.

Help us, O Lord, to repent sincerely, so that we may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked Your pardon.

As Yom Kippur draws to its close, we pray; May our thoughts and words find favor before You; and may our hopes and deeds be worthy of Your blessings.

Sidney Greenberg



IF YOU LOOK AT THE STARS

Praise Me, says God, and I will know that you love Me.

Curse Me, says God, and I will know that you love Me.

Praise Me or curse Me, And I will know that you love Me.

Sing out My graces, says God. Raise your fist against Me and revile, says God.

Sing out graces or revile,

Reviling is also a kind of praise, says God.

But if you sit fenced off in your apathy, says God,

If you sit entrenched in, "I don't give damn," says God,

If you look at the stars and yawn,

If you see suffering and don't cry out,

If you don't praise and you don't revile,

Then I created you in vain, says God.

Aaron Zeitlin

HATZI KADDISH

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתִיהּ,
וְיַמְלִיךְ מַלְכוּתִיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמָּן קָרִיב וְאִמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay.
V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay
d'chal bayt yis-ra-el ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְא וְלְעָלְא
מִכָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין
בְּעָלְמָא, וְאִמְרוּ אָמֵן:

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.





Hope springs eternal in the human breast:
Man never is, but always to be blest.
All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right
Know then thyself, presume not God to scan;
The proper study of mankind is man.



Master of the Universe, grant me the ability to be alone.
May it be my custom to go outdoors each day
among the trees and grasses, among all growing things,
there to be alone and enter into prayer.
There may I express all that is in my heart,
Talking with Him to whom I belong.
And may all grasses, trees, and
plants awake at my coming.
Send the power of their life into my prayer,
Making whole my heart and my speech through the life
and spirit of growing things,
Made whole by their transcendent Source.
Oh! That they would enter my prayer!
Then would I fully open my heart in prayer,
supplication and holy speech;
Then, O God, would I pour out the words of my heart
before Your Presence.

Some Wisdom from the Pirke Avot - The Ethics of the Fathers



The AMIDAH

ברוך אתה יי אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק,
ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר חסדי אבות, ומביא גואל לבני בניהם למען
שמו באהבה:

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתחה פי בתפלה
ובתחנונים, לחלות ולחנן פני מלך מלא רחמים מוחל וסולח לעוֹנִים.
זכרנו לחיים, מלך חפץ בחיים, וחתמנו בספר החיים, למענך אלהים
חיים. מלך עוזר ומושיע ומגן: ברוך אתה יי, מגן אברהם:

אתה גבור לעולם יי, מחיה מתים אתה, רב להושיע: מכלל חיים
בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים,
ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמוך בעל גבורות ומי
דומה לך, מלך ממית ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים: ונאמן אתה
להחיות מתים. ברוך אתה יי, מחיה המתים:



Blessed are you, Lord our God and God of our fathers and mothers, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel, great and mighty God who gives lovingkindness to all of His creations. You remember the good deeds of our fathers and mothers and You will bring comfort to our children for the sake of Your glory.

Remember us in life, O King who desires life. And may we be inscribed in the Book of Life, for Your sake, O living God.

You are the King who helps and saves and shields. Blessed are You, O God, the shield of our fathers and mothers.

Your might, O God, is forever. Your kindness sustains the living; You support the falling, heal those who are sick and free those in chains. You keep the faith to those in greatest need. Whose power can compare to Yours? You are the King who gives life and death and salvation. Whose mercy can compare with Yours?

Blessed are You, O God, the Master of life and death.

שְׁמַע נָא, סֶלַח נָא הַיּוֹם, עֲבוּר כִּי פָנָה יוֹם, וּנְהַלֵּךְ נוֹרָא וְאִיּוֹם,
קְדוֹשׁ. נִעְרִיצְךָ וְנִקְדִּישְׁךָ כְּסוּד שְׁיַח שְׂרָפִי קֹדֶשׁ הַמִּקְדָּשִׁים שְׁמֶךָ
בְּקֹדֶשׁ. כִּכְתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת: מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

Ka-dosh, ka-dosh, ka-dosh, A-do-nai Ts'va-ot, m'lo chol ha-a-rets
k'vo-do.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵּי שׂוֹאֲלִים זֶה לָזֶה אֵיִה מְקוֹם כְּבוֹדוֹ,
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch k'vod Adonai meem'ko'mo.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲזֵן עִם הַמֵּי־חַדִּים שְׁמוֹ עֲרַב וּבִקָּר, בְּכָל
יוֹם תָּמִיד, פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

SH'MA YISRAEL, Adonai ELOHAINU, Adonai ECHOD.

הוּא אֱלֹהֵינוּ, הוּא אֶבְיֵנוּ, הוּא מְלִכְנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים—

Hu elohainu, hu ahveenu, hu malcainu, v'hu yash'me'ainu b'rachamav
shaineet l'anai cal chai. L'yot lachem leiloheem.

אֲנִי יְיָ אֱלֹהֵיכֶם.

Ahnee Adonai eh'lo'hai'chem.

אֲדִיר אֲדִירְנוּ, יְיָ אֲדִירְנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ. וְהָיָה יְיָ מְלֶךְ עַל
כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר:

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.

Yeem'loch Adonai l'olam, ehlo'hai'yeech tzion l'dor va'dor, hallelujah.

לְדֹר וָדֹר נִגִּיד גָּדֹלְךָ, וּלְנִצָּח נִצָּחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,

וּשְׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ גָּדוֹל

וְקְדוֹשׁ אַתָּה.

L'dor va'dor nageed gadlecha, oo'l'naytzach k'dushaht'cha nakdeesh
v'sheev'cha'cha elohaynu meepeenu lo yamoosh l'olam va'ed,
key ehl melech gadol v'kadosh ahtah.

וּבִכְן תֵּן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל מֶה שֶׁבִּרְאָתָהּ.
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָּל הַבְּרֹאִים, וַיַּעֲשׂוּ כָּל־אֲגָדָה
אֶחָת לַעֲשׂוֹת רִצּוֹנְךָ בְּלִבְבִּי שָׁלֵם, כִּמּוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלֹטָן
לִפְנֶיךָ, עַז בִּידֶךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נֹרָא עַל כָּל מֶה שֶׁבִּרְאָתָהּ.

וּבִכְן תֵּן כְּבוֹד, יְיָ לַעֲמֶךָ, תְּהִלָּה לִירְאֶיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,
וּפְתַחֲחוֹן פֶּה לַמִּיחָלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן
לְדוֹד עַבְדְּךָ, וְעֲרִיכַת נֵר לְבֶן-יְשִׁי מִשִּׁיחָךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבִכְן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים בִּרְנָה יִגִּילוּ,
וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ, וְכָל הָרָשָׁעָה כָּלָה כַּעֲשָׂן תִּכְלָה, כִּי תַעֲבִיר
מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.

Before the gates on high swing closed, *Our Father, hear our prayer.*
As our lives we seek to mend, entreaties to Your throne we send.

Before the shades of night descend. *Our Father, hear our prayer.*

Before the gates on high swing closed, *Our Father, hear our prayer.*

Your children turn to You, stripped of claims to all virtue.

Seeking Your will to pursue. *Our Father, hear our prayer.*

Before the gates on high swing closed. *Our Father, hear our prayer.*

Abide with us through all the days. And set our heart with zeal ablaze,
that we may learn to walk Your ways. *Our Father, hear our prayer.*

Before the gates on high swing closed. *Our Father, hear our prayer.*

Our sanctuaries open wide, and in our home and hearts reside-

Your spirit as our hope and guide. *Our Father, hear our prayer.*

Before the gates on high swing closed. *Our Father, hear our prayer.*

Accept our penitential plea; forgive us our iniquity;

O, help us to live faithfully. *Our Father, hear our prayer.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע,
וְיַפְקֵד וְיִזְכֹּר זְכוּרֹנֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מִשִּׁיחַ בֶּן-דָּוִד
עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל
לְפָלִיטָה וּלְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
הַכַּפּוּרִים הַזֶּה. זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

O keep open for us Your gate of mercy, פֶּתַח לָנוּ שַׁעַר,
At the time of the closing of the gate, בֵּיעַת נִעְלִית שַׁעַר,
Now that the day is waning. כִּי פָנָה יוֹם.

The day is passing; הַיּוֹם יִפְּנֶה,

The sun is setting; הַשֶּׁמֶשׁ יָבֹא וַיִּפְּנֶה,

O let us enter Your gate at last. נְבוֹאָה שְׁעָרֶיךָ.

O God, we beseech You, אָנָּה אֵל נָא, שָׂא נָא,

Forgive, pardon, take pity; סִלַּח נָא, מָחַל נָא,

Grant us atonement; חָמַל-נָא, רַחֵם-נָא,

Subdue our sin and iniquity. כִּפּוֹר-נָא, כְּבוֹשׁ חַטָּא וְעוֹן.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵּג בַּחֲסִידוֹת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעְבִּיר רָאשׁוֹן וְרָאשׁוֹן, מִרְּבֵה מַחִילָה לְחַטָּאִים,
וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא
כִרְעָתָם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לֹמֵר שְׁלֹשׁ עֶשְׂרֵה, זָכַר לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לַעֲנֹי מִקֶּדֶם, כְּמוֹ
שֶׁכָּתוּב: וַיֵּרֶד יְיָ בַּעֲנָן, וַיִּתְּצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת.

נִצֵּר חֶסֶד לְאֱלֹפִים, נִשָּׂא עוֹן וּפֹשַׁע וְחַטָּאָה, וְנִקָּה.

Adonai, Adonai Ail Ra'choom v'cha'noon, e'rech apayim v'rav chesed v'emet.

No'tzair chesed lah'a'la'f'im, no'sai ah'voan va'fe'shah v'chah'tah'ah v'na'kai.

(3)

וְסִלַּחְתָּ לַעֲוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתָּנוּ.

V'sahlachta lah'ah'vo'nay'nu ool'chatah'taynu oo'n'chaltahnu.

סִלַּח לָנוּ אֲבִינוּ כִּי חַטָּאנוּ, מָחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ,

כִּי אָתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

S'lach lahnu ahveenu key cha'tah'nu, m'chal lahnu malcaynu key pashanu,

key ahtah, Adonai, tov v'salach v'rahv chesed l'chal cor'ehcha.

BEHOLD I FIND YOU

Lord, where should I find You?

Your glory fills the world

Behold, I find You

Where the ploughman breaks through the hard soil.

Where the quarryman explodes stone out of the hillside.

Where the miner digs the metals out of the reluctant earth.

Where men earn their bread by the sweat of their brow.

Among the lonely and the poor, the lowly, the lost

You are with them in blazing heat and shattering storm.

Behold, I find You

In the minds free to sail by its own star,

In words that spring from the depth of truth.

Where endeavor reaches undespairing for perfection.

Wherever men struggle for justice and freedom.

Where the scientist toils to unravel the secrets of the world.

Where the poet makes beauty out of words,

Wherever noble deeds are done.

Behold, I find You

In the merry shouts of children at their play;

In the mother's lullaby, as she rocks her baby in the cradle;

In the sleep falling on his infant's eyelids,

And in the smile that dances on his sleeping lips.

Behold, I find You

Where dawn comes up golden, bearing gifts,

And in the fall of evening, bringing peace and rest from the Western sea.

In the joy that flows from heaven with morning light.

If men must hate, let them hate suffering.

If men must fight, let them fight injustice.

Till none is poor and no man is despised,

And then may violence vanish from our land.

In the current of life flowing day and night through all things,

Throbbing in my sinews and in the dust of the earth,

In blades of grass beyond count, in every leaf and flower.

Behold, I find You

In the wealth of joys that quickly fade,

In the pulse of life that comes from eternity and

Dances in my own blood.

In birth, which renews the generations continually,

And in death, knocking on the doors of life.

O my God,

Give me the strength never to cast off one in need,

Never to bend the knee before a haughty tyrant.

Give me strength to lift my spirit above the trivial,

To bear lightly my joys and my sorrows,

And in love to surrender all my strength to Your will.

For great are the gifts You have given me;

The sky and the light. This is my flesh.

Life and soul; treasures of life and of love.

Rabindranath Tagore

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח לָנוּ מִחַל לָנוּ, כִּפֹּר-לָנוּ.

אָנוּ בְּנֵיךָ וְאַתָּה אֲבִינוּ.

אָנוּ קְהִלָּה, וְאַתָּה חֻלְקָנוּ.

אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצְרָנוּ.

אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבָנוּ.

אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

אָנוּ קִשֵּׁי עֶרֶף וְאַתָּה אֶרֶץ אִפִּים;

אָנוּ יְמִינוּ כִּצְלַע עוֹבֵר,

וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ.

כִּי אָנוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ;

אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ;

אָנוּ נַחֲלָתְךָ, וְאַתָּה גּוֹרְלָנוּ;

אָנוּ כֶּרֶמְךָ, וְאַתָּה נוֹטְרָנוּ;

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ;

אָנוּ עַמְּךָ, וְאַתָּה מִלְכָּנוּ;

אָנוּ עַזֵּי פָנִים, וְאַתָּה רַחוּם וְחַנוּן;

אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים;

Key ahnu ahmecha, v'atah eloheinu
Ahnu avadecha, v'atah adoneinu
Ahnu nah'cha'lah'techa, v'atah go'rah'leinu
Ahnu charmecha, v'atah note'reinu
Ahnu rah'yah'techa, v'atah doe'deinu
Ahnu ahmecha, v'atah mal'keinu

Ahnu ahzei fahneem, v'atah rah'choom v'chanoon

Ahnu m'lei'ei ah'vone, v'atah mah'lei rah'cha'meem

Ahnu vanecha, v'atah ahveenu
Ahnu k'halecha, v'atah chel'keinu
Ahnu tzo'e'necha, v'atah ro'einu
Ahnu f'oo'lah'techa, v'atah yotz'reinu
Ahnu s'goo'lah'techa, v'atah k'roe'veinu
Ahnu mah'ah'mee'recha, v'atah
ma'ah'me'reinu

Ahnu k'shei o'ref, v'atah ehref
ahpah'yeem

Ahnu yah'meinu k'tzeil o'veir, v'atah hu
oosh'no'tehcha lo yee'tah'mu

Responsive Reading

For we are Your people,
and You are our God.

We are Your children,
and You are our Father.

We are Your servants,
and You are our Master.

We are Your flock,
and You are our Shepherd.

We are Your creation,
and You are our Creator.

We are Your people,
and You are our Friend.

We are Your subjects,
and You are our King.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְּעַלֵּם
 מִתְחַנֶּתֵנוּ, שְׂאִין אָנוּ עֲזִי פָנִים וְקָשִׁי עֶרְף, לֹאמַר לְפָנֶיךָ יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל
 אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

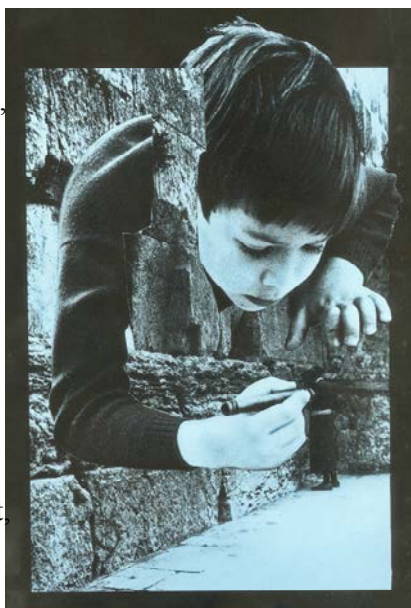
Our God and God of our fathers, let our prayers come before You. Do not turn away from our pleadings. We are not so bold and stubborn that we should say before You, O Lord: "We are righteous and have not made mistakes," for we realize that we have done wrong.

May it then be Your will, O Lord our God and God of our fathers, to forgive us for our sins, to pardon us for our wrongdoing.



Who By Fire

And who by fire, who by water,
who in the sunshine, who in the night time,
who by high ordeal, who by common trial,
who in your merry merry month of may,
who by very slow decay,
and who shall I say is calling?
And who in her lonely slip,
 who by barbiturate,
who in these realms of love,
 who by something blunt,
and who by avalanche, who by powder,
who for his greed, who for his hunger,
and who shall I say is calling?
And who by brave assent, who by accident,
who in solitude, who in this mirror,
who by his lady's command,
 who by his own hand,
who in mortal chains, who in power,
and who shall I say is calling?



- Leonard Cohen

"New Skin for the Old Ceremony",
1974

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּא'פִי. הָעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ,
חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רַע, כָּזַבְנוּ, לָצְנוּ, מָרַדְנוּ, נָאֲצְנוּ,
סָרַרְנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁיֵנוּ עָרָף. רָשָׁעְנוּ, שְׁחַתְנוּ,
תַּעֲבַבְנוּ, תַּעֲוִינוּ, תַּעֲתַעְנוּ.

Ashamnu, bagadnu, gazalnu, dibarnu doa'fee. He'e'vinu v'heer'shanu,
zadnu, chamasnu, tafalnu sheker. Ya'atznu rah, kizavnu, latznu,
maradnu, ni'atznu, sa.rarnu, a'vinu, pashanu, tza'rar'nu, kishinu oref,
rah'shanu, she'chat'nu, ti'avnu, ta'eenu, teet'ah'nu.

We have trespassed, we have dealt treacherously, we have robbed,
we have spoken slander, we have acted perversely, and
we have done wrong; we have acted presumptuously,
we have done violence, we have practiced deceit,
we have counseled evil, and we have spoken falsehood,
we have scoffed, we have revolted, we have blasphemed,
we have rebelled, we have committed iniquity, we have transgressed,
and we have oppressed, we have been stiff-necked,
we have acted wickedly, we have dealt corruptly,
we have committed abomination, we have gone astray, we have led
others astray.

סָרְנוּ מִמְצוֹתַיִךְ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים, וְיָמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׂבִים.
וְתִלְמִדְנוּ יְיָ אֱלֹהֵינוּ לְהַתְּוֹדוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן
נִחַדֵּל מֵעַשָׁק יָדֵינוּ, וְתִקְבְּלֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

KEEP OPEN YOUR GATE!

- Samuel Adelman

Day softly tiptoes
Out through the Western horizon.

Soon night
Will encompass my heart-
To bring the shadows
Of fear and uncertainty.

Words become blurred,
They cease to
Touch my reason-
Sound alone now
Moves me-
Carries me aloft
Before the Golden Gate.

Faster-faster
I hear the
Chorus of the Hosts on High.

Not words
But God's soft unspoken plea is
heard-

“Keep open Your gate!
Keep open Your gate!
Close not
Our last remaining hope.”

The stars wink down
Above me-
The gate is closed
As I turn to walk
The lonely path
Of another year.

I've ceased to pray-
The Shofar calls
An end- a *Neilah*-

Yet as I leave
His sanctuary-
His silent Shofar calls-
His plea-
“Keep open your gates-
For Mine are never closed.”



רִצָּה, יִי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהֵשֵׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְי, הַמַּחְזִיר שְׂכִינָתוֹ
לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר
חַיֵּינוּ, מְגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בִּידְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ

וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת, עָרַב וּבֹקֶר וְצַהֲרַיִם, הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּל־מִן יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

אֲבִינוּ מְלַכְנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כַּעֲסֶךָ, וְכִלָּה דְבַר וְחָרֵב, וְרַעַב וְשָׂבִי,
וּמִשְׁחִית וְעוֹז, וְשֹׁמֵד וּמִגְפָּה, וּפִגְעָה רַע וְכָל מַחֲלָה, וְכָל תִּקְלָה וְכָל קִטְטָה,
וְכָל מִינֵי פְרַעֲנִיּוֹת, וְכָל גְּזֵרָה רָעָה וְשִׁנְאָת חֲזָם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי
בְּרִיתְךָ.

וְחַתוֹם לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ
סֵלָה. בְּרוּךְ אַתָּה יְי, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

OUR FATHER, HEAR OUR PRAYER

Before the gates on high swing closed,
Our Father, hear our prayer.

As our lives we seek to mend,
Entreaties to Your throne we send.
Before the shades of night descend,
Our Father, hear our prayer.

Before the gates on high swing closed,
Our Father, hear our prayer.

Your children turn to You,
Stripped of claims to all virtue.
Seeking Your will to pursue.
Our Father, hear our prayer.

Before the gates on high swing closed,
Our Father, hear our prayer.

Abide with us through all our days,

And set our hearts with zeal ablaze,
That we may learn to walk Your ways,
Our Father, hear our prayer.

Before the gates on high swing closed,
Our Father, hear our prayer.

Our sanctuaries are wide,
And in our homes and hearts reside-
Your spirit, as our hope and guide.
Our Father, hear our prayer.

Before the gates on high swing closed,
Our Father, hear our prayer.

Accept our penitential plea;
Forgive us our iniquity;
O help us to live faithfully.
Our Father, hear our prayer.

Morris Silverman

Congregation: **Keyn y'hi ratzon.**

כֵּן יְהִי רָצוֹן:

כֵּן יְהִי רָצוֹן:

כֵּן יְהִי רָצוֹן:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַנֶּנֶךָ.

יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.



Rabbi Abraham Joshua Heschel, of blessed memory, relates:



As a child of seven I was reading in school the chapter which tells of the sacrifice of Isaac: Isaac was on the way to Mount Moriah with his father; then he lay on the altar, bound, waiting to be sacrificed. My heart began to beat even faster; it actually sobbed with pity for Isaac. Behold, Abraham now lifted the knife. And now my heart froze with me with fright. Suddenly, the voice of the angel was heard:

"Abraham, lay not your hand upon the lad, for now I know that you fear God." And I broke out in tears and wept aloud. "Why are you crying?" asked the rabbi. "You know that Isaac was not killed."

And I said to him, still weeping, "But, rabbi, supposing the angel had come a second too late?" The rabbi comforted me and calmed me by telling that an angel



cannot come late.

An angel cannot be late, but man,
made of flesh and blood, may be.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
עַמָּךְ. בָּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ,
יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה
בְּשִׁלּוּמֶךָ.

בְּסִפּוּר חַיִּים, בָּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֹּר וְנִחָתֵם לְפָנֶיךָ, אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה
הַשְׁלוֹם.

AVINU MALKAYNU

אבינו מלכנו

... cha'tah'nu l'fah'neh'cha. אָבִינוּ מֶלֶכְנוּ! חַטָּאנוּ לְפָנֶיךָ.
 ... ain la'nu meh'lech eh'lah ah'tah. אָבִינוּ מֶלֶכְנוּ! אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
 ... ah'say ee'mah'nu l'mah'an sh'meh'cha. אָבִינוּ מֶלֶכְנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ.
 ... cha'daysh ah'lay'nu sha'nah to'vah. אָבִינוּ מֶלֶכְנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
 ... bah'tayl may'ah'lay'nu cal n'zay'rot ka'shot. אָבִינוּ מֶלֶכְנוּ! בְּטַל מַחְשְׁבוֹת שׁוֹנְאֵינוּ.
 ... bah'tayl mach'sh'vot son'ay'nu. אָבִינוּ מֶלֶכְנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
 ... hah'fayr ah'tzat oy'vay'nu. אָבִינוּ מֶלֶכְנוּ! כָּל צָר וּמִשְׁטֵיץ מַעְלֵינוּ.
 אָבִינוּ מֶלֶכְנוּ! כָּל צָר וּמִשְׁטֵיץ מַעְלֵינוּ.
 אָבִינוּ מֶלֶכְנוּ! סְתוּם פִּיּוֹת מִשְׁטֵינֵנוּ וּמִקְטָרֵינֵנוּ.
 אָבִינוּ מֶלֶכְנוּ! כָּלָה דָּבָר וְחָרֵב וְרָעַב וּמִשְׁחִית וְעוֹן וּשְׂמֵד מִבְּנֵי בְרִיתְךָ.
 אָבִינוּ מֶלֶכְנוּ! מִנַּע מוֹגֵפָה מִנִּחַלְתְּךָ.
 אָבִינוּ מֶלֶכְנוּ! סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מֶלֶכְנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנִּגְדַּי עֵינֶיךָ.
 אָבִינוּ מֶלֶכְנוּ! מַחֲזִיק בְּרַחֲמֶיךָ כָּל שְׁמֵרֵי חוֹבוֹתֵינוּ.
 אָבִינוּ מֶלֶכְנוּ! תְּחַזִּירֵנוּ בְּתִשׁוּבָה שְׁלָמָה לְפָנֶיךָ.
 אָבִינוּ מֶלֶכְנוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.
 אָבִינוּ מֶלֶכְנוּ! קֶרַע רוּעַ גִּזֵּר דִּינֵנוּ.
 אָבִינוּ מֶלֶכְנוּ! זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

AVINU MALKAYNU

seal us in the Book of happiness. אָבִינוּ מֶלֶכְנוּ! חַתֵּמְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 seal us in the Book of deliverance. אָבִינוּ מֶלֶכְנוּ! חַתֵּמְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
 seal us in the Book of prosperity. אָבִינוּ מֶלֶכְנוּ! חַתֵּמְנוּ בְּסֵפֶר פְּרֻסָּה וּכְלָבָלָה.
 seal us in the Book of merit. אָבִינוּ מֶלֶכְנוּ! חַתֵּמְנוּ בְּסֵפֶר זְכוֹת.
 seal us in the Book of forgiveness. אָבִינוּ מֶלֶכְנוּ! חַתֵּמְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
 אָבִינוּ מֶלֶכְנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.
 אָבִינוּ מֶלֶכְנוּ! הִרְם קֶרֶן יִשְׂרָאֵל עַמְּךָ.
 אָבִינוּ מֶלֶכְנוּ! הִרְם קֶרֶן מִשִּׁיחָה.
 אָבִינוּ מֶלֶכְנוּ! מִלֵּא יְדֵינוּ מִבְּרָכוֹתֶיךָ.
 אָבִינוּ מֶלֶכְנוּ! מִלֵּא אִסְמִינוּ שְׁבַע.
 אָבִינוּ מֶלֶכְנוּ! שְׁמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ.

אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
 אָבִינוּ מַלְכֵנוּ! פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.
 אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁכַּחֵנוּ רִיקָם מִלְפָּנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! זְכוּר כִּי עָפָר אֲנֵחָנוּ.
 אָבִינוּ מַלְכֵנוּ! תִּהְיֶה הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רָצוֹן מִלְפָּנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפָּנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן מְבוֹחִים עַל יְחִוּדֶךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ.
 אָבִינוּ מַלְכֵנוּ! נָקוּם נִקְמַת דָּם עֲבֻדֶיךָ הַשְׁפוּדִּים.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַנְךָ אִם לֹא לָמַעַנְנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַנְךָ וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

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

A-vee-nu mal-kay-nu! Cha-nay-nu Va-ah-nay-nu, key ain ba-nu
 ma-ah-seem, ah-say ee-ma-nu tzi-da-kah va-che-sed v'ho-shee-ay-nu.

Our Father, our King, we have sinned before You.
 Our Father, our King, we have no king except You.
 Our Father, our King, deal with us kindly for the sake of Your name.
 Our Father, our King, renew unto us a year of good.
 Our Father, our King, annul every evil decree against us.
 Our Father, our King, send a perfect healing to the sick among Your people.
 Our Father, our King, repeal the evil sentence that may be decreed against us.
 Our Father, our King, remember us for our well-being.
 Our Father, our King, seal us in the book of happy life.
 Our Father, our King, seal us in the book of freedom and salvation.
 Our Father, our King, seal us in the book of sustenance.
 Our Father, our King, seal us for a meritorious life.
 Our Father, our King, seal us in the book of forgiveness and reconciliation.
 Our Father, our King, cause salvation speedily to spring forth for us.
 Our Father, our King, bring glory to Israel, Your people.

*Our Father, our King, be gracious unto us and
 answer us; for we are unworthy; deal with us
 in charity and loving-kindness and save us.*

KADDISH SHALEM

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ
מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְזוֹן
קָרִיב וְאָמְרוּ אָמֵן:

Yit-ga-dal v'yit-ka-dash sh'may ra-ba. B'al-ma dee v'rah cheer-u-tay. V'yam-leech
mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chal bayt yis-ra-el
ba-a-ga-la u-viz-man ka-reev. V'eem-ru a-men.

Congregation and Mourners

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
Y'hay sh'may ra-ba m'va-rach l'a'lam ul-al-may al-ma-ya.

Mourners

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. לְעָלָא וּלְעָלָא מִן-כָּל-בְּרַכְתָּא וּשְׂדֵרְתָּא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-say v'yit-ha-dar
v'yit-a-leh sh'may d'kud-shah. B'reech hu. L'ay-la min kol bir-cha-ta v'shee-ra-ta
tush-b'cha-ta v'ne-che-ma-ta da-a-mee-rahn b'al-ma. V'eem-ru a-men.

תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְרַעוּתֵהוֹן דְכָל (בֵּית) יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי
בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן:

Teetkabel tz'lot'hon oo'va'oot'hon d'chal (bait) yisrael ka'dam ah'voo'hon dee
veesh'ma'yah V'eem-ru amen

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Y'hay sh'la-ma ra-ba meen sh'mai-ya v'cha-yim a-lay-nu v'al kol yis-ra-el. V'eem-ru
a-men.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
O-seh sha-lom beem-ro-mav hu ya-a-seh sha-lom a-lay-nu v'al kol yis-ra-el.
V'eem-ru a-men.



It was Yom Kippur 1944,
the day the train brought us to Auschwitz.
The crowded car that delivered us evoked memories of
the synagogue at the close of that Holy day.
Pensive, hungry Jews, soft moans and acrid air,
overfilled the car.
The smoky clouds hanging low made it seem like we
had arrived at the time and place where heaven
and earth were joined.
The gray skies would not reveal if the time for
Neilah had passed as we passed through the
gates that promised redemption.
The departing train's whistle blew three times like a
shofar's horn as we clung to each other and the
earth.

A FIST TO THE HEART

*On Yom Kippur each person is bidden to raise a fist
in protest against all that is wrong in the
world...greed, violence, pollution, and human-made
miseries of every imagine sort.*

*But, the fist of protest is not raised against the world
or any of its suffering inhabitants...be they
themselves good or evil. The fist of protest is raised
in rage or anguish, but ultimately is lowered to one's
own heart in the sad realization that **no amount of
rage or self-righteousness will mend all that
needs mending unless the mending begins in
one's own heart.***

שִׁמְעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema yisrael, Adonai Eloheynu, Adonai echad.

“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

PRAISED BE HIS GLORIOUS SOVEREIGNTY FOR EVER AND EVER.

Reader and congregation, seven (7) times:

יְיָ הוּא הָאֱלֹהִים

Adonai hu ha-Elohim.

THE LORD HE IS GOD.

Give heed to the sound of the Shofar,
The *long, persistent call* of the Shofar,
Summoning the household of Israel
To do God's will with devotion.
Remember the sound of the Shofar,
The blast that is blown, O my people!

The Shofar is sounded.

TEKIAH GEDOLAH

תְּקִיעַה גְּדוֹלָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

L'shanah ha-ba-ah bee-y'rushala-yeem.

NEXT YEAR IN JERUSALEM!





Go forth in confidence from this house of God
And may the blessings of our God go with you.
Take with you the words of prayer you have uttered,
And may God give you strength to fulfill your resolves.
May God's spirit be with you and with those you love;
And may you be granted health and contentment.
May God give you strength, hope, and
a vision to our people;
And may all soon be blessed in a world at peace.

Amen.