

Kol Nidrei: The Fragility of Life

Kol Nidrei



September 15, 2021 ✨ 9 Tishrei 5781

 **Candle Blessing**
Baruch atah, Adonai
Eloheinu Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik ner
shel Yom HaKippurim.

בְּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִוָּנוּ לְהַדְלִיק נֵר
[שֶׁל שַׁבַּת וְ] שֶׁל יוֹם הַכִּפּוּרִים.

Source of blessing, Eternal our God,
You fill the universe with majestic might,
teaching us holiness through sacred obligations,
giving us the mitzvah of bringing light on Yom Kippur.

Baruch atah, Adonai,
Eloheinu Melech haolam,
shehecheyanu v'kiy'manu v'higianu
laz'man hazeh.

בְּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ
לְזִמְנֵן הַזֶּה.

Source of blessing, Eternal our God,
You fill the universe with majestic might—
giving us life, upholding the life within us, and bringing us
to this time.

 *Or zarua latzadik;*
ulyishrei-lev simchah.

אוֹר זָרַע לְצַדִּיק,
וְלִישְׂרֵי-לֵב שִׂמְחָה.

Light is sown for the righteous,
Radiance and joy for the pure of heart.

Bshivah shel malah,
uvishivah shel matah —
al daat hamakom
v'al daat hakahal:
anu matirin l'hitpaleil
im haavaryanim.

בִּישִׁיבָה שֶׁל מַעְלָה
וּבִישִׁיבָה שֶׁל מַטָּה,
עַל דַּעַת הַמָּקוֹם
וְעַל דַּעַת הַקְּהָל,
אָנוּ מַתִּירִין לְהִתְפַּלֵּל
עִם הָעַבְרָיִים.

With one voice, assembled Sages past and present declare:
all may pray as one on this night of repentance;
let none be excluded from our community of prayer.
With one voice, God and congregation proclaim:
all may pray as one on this day of return;
let all find a place in this sacred assembly.

Kol Nidrei

 <i>Kol nidrei — ve-esarei, vacharamei, v'konamei, v'chinuyei, v'kinusei, ushvuot — dindarna ud-ishtabana, ud-acharimna, v'daasarna al nafshatana, miyom kipurim zeh ad yom kipurim haba, aleinu l'tovah: kulhon icharatna v'hon; kulhon y'hon sharan, sh'vikin, sh'vitin, b'teilin, umvutalin — la sh'ririn v'la kayamin. Nidrana la nidrei; ve-esarana la esarei; ushvuatana — la sh'vuot.</i>	כָּל גְּדָרֵי וְאַסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכַנּוּיֵי, וְקִנּוּסֵי וְשְׁבוּעוֹת, דְּנִדְרָנָא וְדֵאֲשַׁתְּבַעְנָא, וְדֵאֲחַרִּימָנָא, וְדֵאֲסַרְנָא עַל נַפְשַׁתְנָא, מֵיוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה: כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן, כְּלֵהוֹן יְהוֹן שְׂרָן, שְׁבִיקוֹן שְׁבִיתוֹן, בְּטִלִין וּמְבַטְלִין, לֹא שְׂרִירִין וְלֹא קַיָּמִין. גְּדָרָנָא לֹא גְדָרֵי, וְאַסְרָנָא לֹא אֲסָרֵי, וְשְׁבוּעַתְנָא לֹא שְׁבוּעוֹת.
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All vows —
resolves and commitments, vows of abstinence and terms of
obligation, sworn promises and oaths of dedication —
that we promise and swear to God, and take upon ourselves
from this Day of Atonement until next Day of Atonement, may it
find us well:
we regret them and for all of them we repent.
Let all of them be discarded and forgiven, abolished and undone;
they are not valid and they are not binding.
Our vows shall not be vows; our resolves shall not be resolves;
and our oaths — they shall not be oaths.

שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma and Its Blessings

♪ *Bar'chu et Adonai hamvorach.*
Baruch Adonai hamvorach
l'olam va-ed.

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.
Blessed is the Eternal, the Blessed One, now and forever.

DAY AND NIGHT are Yours, Creative Spirit of the universe
the muted colors of twilight, the radiance of dawn
Yours are the spreading wings of light,
the deepening shadows of darkness, an ever-changing drama.

In the human heart, too, the struggle between darkness and light
unfolds.

From sunlit heights of generosity,
the human heart sinks to the gloomy depths of selfishness.
Although we fall, You give us the strength to rise again.
You call on those who hurt through word or deed
to break free from wrongdoing and return to You.
All who hear Your call to goodness are embraced;
all who reject emptiness and evil find acceptance from You.

We come into Your presence, this night of Kol Nidrei,
aware that our shortcomings and weaknesses are many.
Yet, encouraged by Your promise of forgiveness,
we choose freely the path of repentance,
restoring wholeness to our lives and holiness to the world.

בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עַרְבִים.

Baruch atah, Adonai, hamaariv aravim.
Blessed are You, Adonai, Creator of twilight and dusk

שמע ישראל יהוה אלהינו יהוה אחד
ברוך שם כבוד מלכותו לעולם ועד.

Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!

Listen, Israel: Adonai is our God, Adonai is One!

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

Sh'ma: How Do We Respond to God's Oneness?

By Loving God and Devoting Ourselves to Torah

<i>V'ahavta et Adonai Elohecha —</i>	וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
<i>b'chol-l'vav'cha,</i>	בְּכָל-לִבְבְּךָ
<i>uvchol-nafsh'cha,</i>	וּבְכָל-נַפְשְׁךָ
<i>uvchol-m'odecha.</i>	וּבְכָל-מְאֹדְךָ:
<i>V'hayu had'varim ha-eileh</i>	וְהָיוּ הַדְּבָרִים הָאֵלֶּה
<i>asher anochi m'tzav'cha hayom</i>	אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
<i>al-l'vavecha.</i>	עַל-לִבְבְּךָ:
<i>V'shinantam l'vanecha v'dibarta bam</i>	וְשִׁנַּנְתֶּם לְבַבְיָךָ וְדַבַּרְתָּ בָּם
<i>b'shivt'cha b'veitecha,</i>	בְּשִׁבְתְּךָ בְּבֵיתְךָ
<i>uvlecht'cha vaderech,</i>	וּבְלַכְתְּךָ בַּדֶּרֶךְ
<i>Ukshartam l'ot al-yadecha;</i>	וּבְשִׁכְבְּךָ וּבְקוּמְךָ:
<i>v'hayu l'totafot bein einecha;</i>	וְקִשְׂרָתָם לְאוֹת עַל-יְדֶיךָ
<i>uchtavtam al-m'zuzot beitecha</i>	וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
<i>uvisharecha.</i>	וְכָתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ
	וּבְשַׁעְרֶיךָ:

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.
Set these words, which I command you this day, upon your heart.
Teach them faithfully to your children. Speak of them in your
home and on your way, when you lie down and when you rise up.
Bind them as a sign upon your hand; let them be a symbol before
your eyes; inscribe them on the doorposts of your house, and on
your gates.

*L'maan tizk'ru vaasitem
et-kol-mitzvotai,
viyitem k'doshim l'Eloheichem.
Ani, Adonai, Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim liyot lachem l'Elohim
—
ani Adonai Eloheichem.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי
וְהִייתֶם קְדוֹשִׁים לַאֱלֹהֵיכֶם:
אֲנִי יי אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לַאֱלֹהִים
אֲנִי יי אֱלֹהֵיכֶם:

Be mindful of all My mitzvot, and do them;
thus you will become holy to your God.
I, Adonai, am your God,
who brought you out of Egypt to be your God —
I, Adonai your God.

יי אֱלֹהֵיכֶם אֱמֶת.

Adonai Eloheichem emet.
Adonai your God is true.

We are Israel, a people of God—
the Giver of life, who would not let our feet give way;
the Maker of miracles for us against Pharaoh,
of signs and portents in the land of Egypt—
the One who brought our people Israel from its midst
to enduring freedom.

Witnesses to this heroic might,
the people thanked and praised God by name,
freely accepting the reign of heaven.
Then Moses and Miriam and all Israel sang to You this song of
utter joy:

♪ “Mi-chamochah ba-eilim, Adonai?
 Mi kamochah — nedar bakodesh,
 nora t’hilot, oseih-fele?”
 Malchut’cha ra-u vanecha —
 bokei-a yam lifnei
 Mosheh uMiryam —
 “Zeh Eili!” anu.
 V’am’ru:
 “Adonai yimloch l’olam va-ed.”
 V’ne-emar:
 “Ki fadah Adonai et-Yaakov;
 ug-allo miyad chazak mimenu.”

מִי־כְמוֹחָהּ בַּאֱלִים, יְיָ,
 מִי כְמוֹחָהּ נֹאדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּתָהּ, עֲשֵׂה פֶלֶא.
 מַלְכוּתְךָ רָאוּ בָנֶיךָ,
 בּוֹקַע יָם לִפְנֵי
 מֹשֶׁה וּמִרְיָם,
 זֶה אֱלֹהֵינוּ.
 וְאָמְרוּ:
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
 וְנֵאמַר:
 כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
 וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

“Of all that is worshiped, is there another like You?
 Maker of wonders, who is like You —
 in holiness sublime, evoking awe and praise?”
 When Your children saw Your sovereign might —
 the splitting of the sea before Moses and Miriam —
 they responded, “This is my God!”
 And they said,
 “The Eternal will reign till the end of time.”
 As it is written: “Adonai will save Jacob,
 and redeem him from one stronger than himself.”

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.

WHEN fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

*Baruch atah, Adonai, haporeis sukat shalom aleinu,
v'al kol amo Yisrael, v'al Y'rushalayim.*



Blessed One, You spread over us a canopy of peace —
a shelter of shalom over all Israel,
Your people, and over Jerusalem.

הַתְּפִלָּה

HaT'filah · Standing before God

*Adonai, s'fatai tiftach,
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips, that my mouth may declare Your praise.

FROM T'FILAH TO VIDUI TO S'LICHOT

T'filah is a journey
from the God of the ancients
to my Rock
and my Redeemer...

On most nights
you stand on the holy
summit of *T'filah*
and see before you
a land that calls out
for redemption,
for healing,
for peace—
a world that needs you

Kol Nidrei is different

T'filah tonight
is an inward journey
that takes you
deep within yourself,
pierces you to the core. . . .
You stand on the holy
summit
of this *T'filah*
and see before you the land
within:
a weary soul
yearning to be forgiven,
longing to be loved

♪ *Zochreinu l'chayim,
Melech chafeitz bachayim.
V'chatveinu b'sefer hachayim,
l'maancha, Elohim chayim.*

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בַּחַיִּים.
וְכַתְבֵנו בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

**Remember us for life, sovereign God who treasures life.
Inscribe us in the Book of Life, for Your sake, God of life.**

בָּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You in our lives, Adonai,
Shield of Abraham, Sustainer of Sarah.

♪ *Yihyu l'ratzon imrei-fi
v'hegyon libi l'fanecha,
Adonai, tzuri v'go-ali.*

יְהִיו לְרָצוֹן אִמְרֵי־פִי
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יי, צוּרִי וְגֹאֲלִי.

May the words of my mouth
and the meditation of my heart
be acceptable to You, Soul of Eternity,
my Rock and my Redeemer.

Vidui - Confession

Our God and God of all generations,
may our prayers reach Your presence.
And when we turn to You, do not be indifferent.
Adonai, we are arrogant and stubborn,
claiming to be blameless and free of sin.
In truth, we have stumbled and strayed.
We have done wrong.

<i>Ashamnu, bagadnu, gazalnu,</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,
<i>dibarnu dofi. He·evinu,</i>	דִּבַּרְנוּ דּוֹפִי הֶעֵוִינוּ, וְהִרְשָׁעְנוּ,
<i>v'hirshanu,</i>	וְדָבַרְנוּ חֲמָסָנוּ, טָפְלָנוּ שֶׁקֶר.
<i>zadnu, chamasnu, tafalnu sheker.</i>	יַעֲצְבוּ רָע, כְּזָבְבוּ, לָצַנוּ,
<i>Yaatznu ra, kizavnu, latznu,</i>	מִרְדְּבוּ, נִאֲצְבוּ, סָרְדְנוּ, עֲוִינוּ,
<i>maradnu, niatznu, sararnu, avinu,</i>	פָּשַׁעְנוּ, צָרְדְנוּ, קִשְׁיֵנוּ עֶרְף.
<i>pashanu, tzararnu, kishinu oref.</i>	רָשָׁעְנוּ, שִׁחַתְנוּ,
<i>Rashanu, shichatnu,</i>	תַּעֲבָבוּ, תַּעֲיִינוּ, תַּעֲתָעְנוּ.
<i>tiavnu, ta·inu, titanu.</i>	

Of these wrongs we are guilty:
We betray. We steal. We scorn. We act perversely.
We are cruel. We scheme. We are violent. We slander.
We devise evil. We lie. We ridicule. We disobey.
We abuse. We defy. We corrupt. We commit crimes.
We are hostile. We are stubborn. We are immoral. We kill.
We spoil. We go astray. We lead others astray.

For these sins, our God, we ask forgiveness:

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>b'zadon uvishgagah;</i>	בְּזָדוֹן וּבִשְׂגָגָה,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>b'dibur peh.</i>	בְּדַבּוּר פֶּה.

The ways we have wronged You deliberately and by mistake;
and harm we have caused in Your world through the words of
our mouths.

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>b'imutz halev;</i>	בְּאַמוּץ הַלֵּב,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>b'tifshut peh.</i>	בְּטַפְשׁוֹת פֶּה.

The ways we have wronged You by hardening our hearts;
and harm we have caused in Your world through careless speech.

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>b'chachash uvchazav;</i>	בְּכַחַשׁ וּבְכַזָּב,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>birchilut.</i>	בְּרַכִּילוּת.

The ways we have wronged You through lies and deceit;
and harm we have caused in Your world through gossip and
rumor.

<i>Al cheit shechatanu l'fanecha</i>	עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>biflilut;</i>	בְּפִלְלוּת,
<i>v'al cheit shechatanu l'fanecha</i>	וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ
<i>b'zilzul horim umorim.</i>	בְּזִלְזוּל הוֹרִים וּמוֹרִים.

The ways we have wronged You by judging others unfairly;
and harm we have caused in Your world through disrespect to
parents and teachers.

*Al cheit shechatanu l'fanecha
b'vidui peh;
v'al cheit shechatanu l'fanecha
b'honaat rei-a.*

עַל חַטָּא שְׁחַטְאנוּ לְפִנְיֶךָ
בְּדוּוֹי פִּה,
וְעַל חַטָּא שְׁחַטְאנוּ לְפִנְיֶךָ
בְּהוֹנְאֵת רֵעַ.

The ways we have wronged You through insincere apologies;
and harm we have caused in Your world by mistreating a friend
or neighbor.

*Al cheit shechatanu l'fanecha
b'chozek yad,
v'al cheit shechatanu l'fanecha
b'masa uvmatan.*

עַל חַטָּא שְׁחַטְאנוּ לְפִנְיֶךָ
בְּחֹזֶק יָד,
וְעַל חַטָּא שְׁחַטְאנוּ לְפִנְיֶךָ
בְּמִשָּׂא וּבְמַתָּן.

The ways we have wronged You through violence and abuse;
and harm we have caused in Your world through dishonesty in
business.

*V'al kulam, Elo-ah s'lichot,
s'lach lanu, m'chal lanu,
kaper-lanu.*

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת,
סַלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

For all these failures of judgment and will, God of forgiveness —
forgive us, pardon us, lead us to atonement.

The ways we have wronged You by
devaluing fellow humans because of their
gender, skin color, religion, or nationality.

And the harm we have caused by valuing
our individual preferences more than the
urgent needs of our community.

The ways we have wronged you by not
welcoming the stranger.

And the harm we have caused by
spreading false information.

The ways we have wronged you by
ignoring those who suffer.

And the harm we have caused by failing to
address the causes of global warming.

Elaine Chapnick

The ways we have wronged You by disrespecting,
dehumanizing and demonizing fellow citizens
who hold opinions different from our own.

And the harm we thereby cause to our United
States, which those before us—even after the
most bitter of conflicts—nevertheless still chose
to strengthen together and make more inclusive.

Instead, we realize, acknowledge and celebrate
that truth encompasses as many aspects as there
are beings in the universe—from the watchful eye
of an eagle to the observations of a woman caring
for her children. Not one aspect is absolutely
correct to the exclusion of all others. All aspects,
which form part of the whole of reality—together
and in their totality—represent truth. Let this
joyful revelation burst forth like crystal clear blue
skies and waters, to nurture and strengthen us
and bring peace and understanding amongst us.

Clarence Schwab

<p>  <i>Sh'ma koleinu, Adonai Eloheinu.</i> <i>Chus v'racheim aleinu.</i> <i>V'kabeil b'rachamim</i> <i>uvratzon et t'filateinu.</i> <i>Hashiveinu, Adonai, eilecha —</i> <i>v'nashuvah;</i> <i>chadeish yameinu k'kedem.</i> <i>Amareinu haazinah, Adonai,</i> <i>binah hagigeinu.</i> <i>Yiyu l'ratzon imrei-finu</i> <i>V'hegyon libeinu l'fanecha,</i> <i>Adonai — tzureinu v'goaleinu.</i> <i>Al-tashlicheinu mil'fanecha;</i> <i>v'ruach kodsh'cha al-tikach</i> <i>mimenu.</i> <i>Al-tashlicheinu l'eit ziknah;</i> <i>kichlot kocheinu, al-taazveinu.</i> <i>Al-taazveinu, Adonai Eloheinu;</i> <i>al-tirchak mimenu.</i> <i>Ki-l'cha, Adonai, hochalnu;</i> <i>atah taaneh, Adonai Eloheinu.</i> </p>	<p> שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ. חֹס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ, יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם. אִמְרֵינוּ הַאֲזִינָה, יְיָ, בִּינָה הַגִּיגָנוּ. יְהִיו לְרָצוֹן אִמְרֵי־פִינוּ וְהִגְיוֹן לִבֵּנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ. אֲלֹהֵינוּ שְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ אֲלֹתֵנוּ מִמֶּנּוּ. אֲלֹהֵינוּ שְׁלִיכֵנוּ לְעֵת זִקְנָה, כְּכֹלֹת כְּחוּנוֹ אֲלֹתֵנוּ וְנָשׁוּבָנוּ. אֲלֹהֵינוּ שְׁלִיכֵנוּ מִלְּפָנֶיךָ, אֲלֹהֵינוּ שְׁלִיכֵנוּ מִמֶּנּוּ. כִּי־לְךָ, יְיָ, הוֹחַלֵנוּ, אַתָּה תַעֲנֵנוּ, אֲדֹנָי אֱלֹהֵינוּ. </p>
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Hear our call, Adonai our God. Show us compassion.
Accept our prayer with love and goodwill.
Take us back, Adonai; let us come back to You;
renew our days as in the past.
Hear our words, Adonai; understand our unspoken thoughts.
May the speech of our mouth and our heart's quiet prayer
be acceptable to You, Adonai, our Rock and our Redeemer.
Do not cast us away from Your presence,
or cut us off from Your holy spirit.
Do not cast us away when we are old;
as our strength diminishes, do not forsake us.
Do not forsake us, Adonai; be not far from us, our God.
With hope, Adonai, we await You;
surely, You, Adonai our God — You will answer.

Rabbi Jeffrey Sirkman, Sermon

Anthem

אָבִינוּ מִלְכֵנוּ

Avinu Malkeinu · Almighty and Merciful

Avinu Malkeinu — Illumine for us the path of our life.

Avinu Malkeinu — How shall we find the strength to take the road less traveled by?

Avinu Malkeinu — How shall we come to know the purpose of our existence?

Avinu Malkeinu — How shall we learn not to live life in vain?

Avinu Malkeinu — How shall we get out of our indifference?

Avinu Malkeinu — How shall we distinguish between truth and falsehood?

Avinu Malkeinu — How shall we find the answers to our questions?

Avinu Malkeinu — How shall we gird ourselves with strength to seek answers?

 *Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מִלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ;*
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.
Aseih imanu tz'dakah vachessed, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
v'hoshi-einu. וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu — Almighty and Merciful —
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

Aleinu's message is that we have faith in God to repair the world. However, no matter how much we believe, we cannot count on God to repair the world without us doing what we can as helpers to achieve such change in the world. God gives us the strength, ideals, and inspiration to help achieve the goal of world repair.

What we know here at Larchmont Temple is that every effort to repair the world starts small. When the Social Action Committee is conducting the Midnight Run, sometimes we go out when it is raining or snowing. On those nights, we only serve a handful of people rather than the hundred we might have expected on a clear, warm night. Yet we are never discouraged or feel time is wasted, for we made life better for that handful of people. It is like the story of the child on the beach who discovers thousands of washed-up starfish, and she stops to throw some of them back. When she is told she cannot possibly make a difference for the thousands of starfish that are washed up, she picks up a starfish, throws it into the water and says, "it made a difference to that one."

We spend time here at Larchmont Temple working to make the world a more fair and equitable place through our work. It is the small steps of educating ourselves and others that we gain better understanding of how we can achieve a more just world.

Our Aleinu prayer for this year is that we keep our faith in the power of the universe, who is looking to us to help in the mission of repairing the world, envisioning a future world where all people are treated fairly, love one another, and have enough resources to live healthy and safe lives.

Linda Riefberg
On behalf of Social Action & Social Justice

סיום הערבית

Concluding Prayers

<p> <i>Aleinu l'shabei-ach laadon hakol,</i> <i>lateit g'dulah l'yotzeir b'reishit —</i> <i>shelo asanu k'goyei haaratzot,</i> <i>v'lo samanu</i> <i>k'mishp'chot haadamah;</i> <i>shelo sam chelkeinu kahem,</i> <i>v'goraleinu k'chol hamonam.</i> <i>Vaanachnu korim,</i> <i>umishtachavim, umodim</i> <i>lifnei melech malchei ham'lachim:</i> <i>HaKadosh, baruch hu,</i> </p>	<p> עלינו לשבת לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם. ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי המלכים, הקדוש ברוך הוא. </p>
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MAY THE TIME not be distant, our God,
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when lies and bigotry shall no longer enslave the mind, nor
idolatry blind the eye.
So may all, created in Your image,
become one in spirit and one in friendship,
forever united in Your service.
Then shall Your dominion be established on earth,
and the word of Your prophet fulfilled:
“Adonai will reign forever and ever.”

<p> <i>V'ne-emar:</i> <i>“V'hayah Adonai l'melech</i> <i>al-kol-haaretz,</i> <i>bayom hahu yiyeh Adonai echad,</i> <i>ushmo echad.”</i> </p>	<p> וְנֵאמַר: וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד, וּשְׁמוֹ אֶחָד. </p>
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And it has been said: “Adonai shall reign over all the earth.
On that day Adonai shall be one, and God’s name shall be one.”

With loss surrounding and death pervading our lives,
 We stand as one—a community of memory,
 A congregation committed to the call of hope.
 When anyone dies, we are all diminished,
 When one family loses a father or a mother,
 we are all orphans of loss.
 So, we pledge, to make memory live by sharing their stories,
 By living out their values, by holding on to all they held dear,
 By holding one another up...
 May the light they brought continue to inspire us,
 As it moves us to enlighten our world...

Mourner's Kaddish

Yitgadal v'yitkadash sh'mei raba b'alma
 div'ra chirutei v'yamlich malchutei
 b'chayeichon uv'yomeichon uv'chayei
 d'chol beit Yisraeil, baagala uvizman
 kariv, v'imru: Amein. Y'hei sh'mei raba
 m'varach l'alam ul'almei almaya.
 Yitbarach v'yishtabach v'yitpaar,
 v'yitromam, v'yitnasei, v'yithadar,
 v'yitaleh, v'yithalal sh'mei d'kudsha,
 b'rich hu. L'eila min kol birchata
 v'shirata tushb'chata v'nehchehmata
 daamiran b'alma v'imru: Amein. Y'hei
 sh'lama raba min sh'maya v'chayim
 aleinu v'al kol Yisraeil, v'imru: Amein.
 Oseh shalom bim'romav, hu yaaseh
 shalom
 Aleinu v'al kol Yisraeil, v'imru: Amein.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא
 דִּי בְרָא כְרְעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמִים
 וְלְעַלְמֵי עֲלַמְיָא יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
 בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
 תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמְרִין בְּעֵלְמָא,
 וְאָמְרוּ: אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן
 שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן. עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

