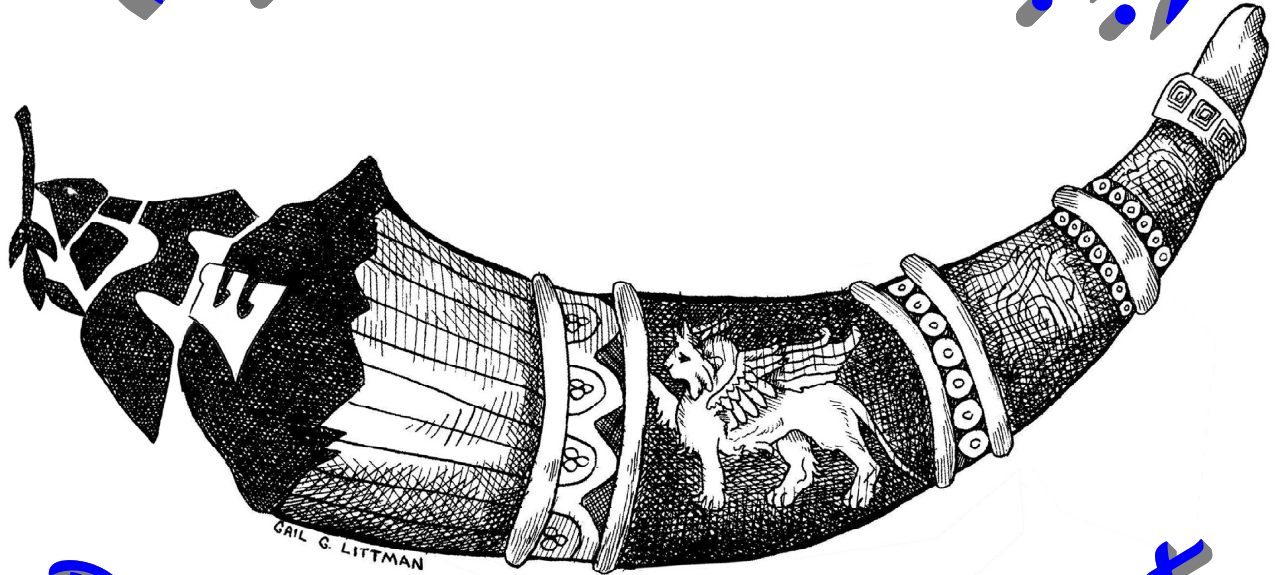


חדש וְהִתְבַּיֵּט



*Renew and Reflect*

תפלת מנחה, יזכר, ונעילה  
ליום כפור

Yom Kippur  
Afternoon, Yizkor and N'ilah Service

Temple Adat Shalom  
Poway, California

## INTRODUCTION

In 2006, the Temple Adat Shalom High Holy Day Task Force created a contemporary Rosh Hashanah morning *Machzor* to more completely serve the needs and desires of an increasingly diverse congregation. This was such a success that, in 2010, the Task Force was reconvened to create a service for Yom Kippur afternoon.

The members of this Task Force spent the next 15 months researching and reading a variety of High Holy Day prayer books from all over the country, searching for readings that would closely match the criteria that had been established.

The subsequent 5 months were spent adapting the selected works to update our traditional texts and reflect a modern approach to God, ourselves and our community. Countless hours were spent selecting the music.

The consensus of the Task Force was to include more than we expected to use during any one service, thus giving options for future years to keep the service fresh.

The format of this book, with a large and small column on each page, is designed to offer additional opportunities for spiritual thought and reflection. The main text is found in the large, inner column, with optional readings and musical lyrics in the small, outer column. If the translation or transliteration of a Hebrew passage is not in the main text, it can be found in the small column directly to the side of the Hebrew.

The High Holy Day Task Force  
September, 2012

The subsequent 36 months were spent researching and writing both the Yizkor and N'ilah services. We hope you enjoy and draw inspiration from this new *Machzor* and the services in which it will be used.

The High Holy Day Task Force  
September, 2015

# לדור ודור

The printing of this Machzor is in honor of

*Our Parents  
and Our Children*

Janet & Larry Pollack



## Be Holy, Hear The Whisper (Allard)

Be holy, hear the whisper,  
a quiet, gentle voice  
Be holy, hear the whisper, that  
helps us make the choice  
To be like God, to be like God.  
Be holy, hear the whisper,  
present every day  
Be holy, hear the whisper,  
it teaches us the way  
To be like God, to be like God.

Hakadosh Baruch Hu,  
Hakadosh Baruch Hu

Be holy, hear the whisper,  
that guides each word and deed  
Be holy, hear the whisper,  
reminding us we need  
To be like God, to be like God.  
Be holy, hear the whisper,  
the warmth of love's embrace  
Be holy, hear the whisper,  
giving us the grace  
To be like God, to be like God.

Hakadosh Baruch Hu,  
Hakadosh Baruch Hu  
(The Holy and Blessed One)

Sovereign of all the living, Your  
ways are ways of love. You  
remember the faithfulness of our  
ancestors, and in love bring  
redemption to us, for the sake of  
Your name.

We have come together on this Yom Kippur to take stock of ourselves and the world around us. Our fast helps us to hear the rush of our surroundings. In the quiet of this sanctuary, we reflect on the imperfections of our bodies, the disharmony in our souls, the tensions in our community, and the shattered nature of our world. We need healing in so many areas of our lives. All of us have the capacity to find strength and healing - if we attune ourselves to God's presence. During this service, we reflect on the nature of God's healing presence in our bodies, our souls, our community, and our world.

"In a place where no one behaves like a human being, you must strive to be human!" ~Pirkei Avot

Then Isaac asked the Eternal: "Ruler of the world, when You made the light, You said in Your Torah that it was good; when You made the expanse of heaven and earth, You said in Your Torah that they were good; and of every herb You made, and every beast, You said that they were good; but when You made us in Your image; You did not say of us in Your Torah that we were good. Why, God?" And God answered him: "Because you, I have not yet perfected, because through the Torah you are to perfect yourselves, and to perfect the world. All other things are completed; they cannot grow. But humanity is not complete; you have yet to grow. Then I will call you good."  
~Midrash, Breisheet Rabah

## TEFILAH

## תפלה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

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

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

## GOD OF ALL GENERATIONS

## אבות ואמהות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי  
אֲבֹרָה, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי  
רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאֲמָהוֹת, וּמַבִּיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Baruch Atah Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu.  
Elohei Avraham, Elohei Yitzchak, v'Elohei Ya-akov. Elohei  
Sarah, Elohei Rivkah, Elohei Rachel, v'Elohei Leah. Ha-Eil  
hagadol hagibor v'hanorah, Eil elyon, gomeil hasadim tovim,  
v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah  
livnei v'neihem l'ma-an sh'mo b'ahavah.

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ  
אַתָּה יְיָ, מֶגֶן אַבְרָהָם, וְעֶזְרַת שָׂרָה:

Zochreinu l'chayim, Melech chafeitz bachayim, v'chotveinu  
b'seifer hachayim l'ma-ancha Elohim chayim. Melech ozeir  
umoshia umagein: Baruch Atah Adonai, magein Avraham,  
v'ezrat Sarah.

## GOD'S POWER

## גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:  
מוֹרִיד הַטֵּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כִמּוֹךְ בַּעַל גְּבוּרוֹת, וּמִי  
דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה: מִי כִמּוֹךְ  
אֵב הַרְחֻמִּים, זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים. וְנֶאֱמָן אַתָּה  
לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל:

Atah gibor l'olam Adonai, m'chayei hakol Atah, rav l'hoshiah.  
Morid hatal. M'chalkeil chayim b'chesed, m'chayei hakol  
b'rachamim rabim. Someich noflim, v'rofei cholim, umatir asurim,  
um'kayem emunato lisheinei afar. Mi chamocha ba-al g'vurot umi  
domeh lach, Melech meimit um'chayeh umatzmi-ach y'shu-ah: Mi  
chamocha av harachamim, zocheir y'tzurav l'cha-yim b'rachamim.  
V'ne-eman atah l'hachayot hakol. Baruch Atah Adonai, m'chayei  
hakol.

## HOLINESS

## קדושה

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ  
סְלָה.  
בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Atah kadosh v'shim'cha kadosh, uk'doshim b'chol yom  
y'hal'lucha, sela.  
Baruch Atah Adonai, Ha-Melech haKadosh.

Remember us unto life, O  
Sovereign who delights in life, and  
let us know life, for Your sake, O  
God of life.

Great is Your might in this world,  
Eternal God; and great is Your  
power in the worlds beyond. Your  
love sustains the living, Your great  
compassion is the source of life,  
Your power is in the help that  
comes to the falling, in the healing  
that comes to the sick; in the  
freedom You bring to the captive, in  
the faith You keep with those who  
sleep in the dust. Who is like You,  
Source of mercy? In compassion  
You sustain the life of Your children.  
We trust in You to restore our life.  
Blessed is the Eternal, Source of all  
life.

You are Holy, Your Name is holy,  
and those who are holy praise You  
every day.

Blessed are You, Adonai, the Holy  
Sovereign.

### I Have Set Before You

"Behold I set before you this day, life and death, blessing and curse. Choose life, that you and your children may live." (Deuteronomy 30:15-19)

God's gift to us is the power and the freedom to choose. We are forever faced with choices of good and evil, blessings and curses. The struggle is ceaseless; the choice is ours.

Rava said:

"Those who forgo their right to demand punishment are forgiven all their sins."

## **SELF EXAMINATION**

This day offers us  
A still point in a turning world -  
A day when we can catch up with ourselves.  
And in that stillness  
We can turn to face  
The faces of our past and future;  
Turn to watch ourselves  
With distance and with love -  
Turning freely in this still space  
To watch our past flow through us to the future  
And to guide the flow  
To water those fertile, unused places in ourselves.

---

I am here because it is Yontiv.

*I am here because my family expects me to be here.*

I am here because I am a Jew with five thousand years of tradition bringing me here.

*I am here because I love and revere God.*

I am here to end my loneliness, to replenish my spirit, to find perspective, to find at-one-ment with myself, my family, my people, and my God.

*I am here to seek forgiveness for sins that I know I have committed.*

I am here to discover my sins.

But what are sins?

Sin is a foreign word these days with no meaning for me.

I get up, go to work, take care of my obligations, do my job. What is my sin?

*I play, laugh, cry, rejoice, and mourn. What is my sin?*

I shout, argue, am disagreeable. Are these sins?

*I love, cajole, console. What are my sins that I am here?*

I am here to confront myself, to see myself as I really am.

*I am here to confess those times when I gave into the worst in me rather than strive for the best in me, for in so doing, I cleanse myself of the guilt that stands in the way of growth. When I confess, I can begin to grow.*

Now is the time to sow the seeds of growth - the ground is fertile, the season is here, the time is now.

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## **My Love**

My child, my friend, my parent, my teacher: have I neglected to tell you I appreciate the sacrifices of your time for my time, of your needs for my needs, of your freedom for my demands?

Have I neglected to tell you that you have been my anchor, my sounding board, my reason to strive?

From your example I have learned to love, to care, to feel, to commit, to grow.

Have I neglected to tell you that you have provided me with the foundation on which to build my life?

You have loved me even though I have frustrated you, even though I have disappointed you, even though I have discredited you, even though I have resented you.  
Let me tell you now; I appreciate you, I need you, I love you.

---

If I failed to spend enough time with you,

If I failed to listen; not only with my ears but with my heart,

If I worried about myself instead of consoling you,

If I let my temper flare too often for too little,

If I was overly critical, or overly approving,

If I failed to share with you my innermost feelings,

If I was lax when I should have set limits,

If I was rigid when I should have been flexible,

If I overprotected you, or neglected you,

If ever I have left you with the feeling that I do not love you,  
or respect you for the unique individual you are,

I am deeply sorry. Forgive me.

Let us find time to be at one again.

---

I appreciate you - not only for who you are,  
but for what you have helped me to be.

I respect you - not only for what you have made of yourself,  
but for feeling secure enough to share in the joy of what I  
have accomplished.

## **How Shall I Stand Before God? (Isaacson)**

How shall I stand before God?  
How shall I stand?  
And bow myself before God,  
before God on high, God on high?  
What is good?  
What does God want of me?  
What is good?  
What is good for me?  
How shall I stand before God?  
How shall I stand?  
And bow myself before God,  
before God on high, God on high?  
To do justly, to love mercy,  
to walk humbly with my God.  
How shall I stand before God?  
How shall I stand?  
And bow myself before God,  
before God on high, God on high?  
I bow myself before God.

Each of us is an author, writing with  
deeds, in life's Great Book. And  
each of us has the power to write  
lines that will never be lost.



I come to the synagogue to probe my weakness and my strength, and to fill the gap between what I profess and what I practice. I come to quiet the turbulence of my heart, restrain its impulsiveness, and check the eagerness to outsmart and outdistance my neighbor. I come for self-renewal and regeneration. I come into the compassion permeating the synagogue to contemplate and be instructed by the panorama of Jewish martyrdom and human misery. I come to be strengthened in my determination to be free, never to compromise with idolatry nor bow to dictatorship. I come to orient myself to the whole of reality. I come to behold the beauty of faith; faith in God, faith in humanity, faith in life.

Adonai, help us to remember always that what we do will live forever; that the echoes of the words we speak will resound until the end of time.

May our lives reflect this awareness.

May our deeds bring no shame or reproach.

May our actions ever bring honor to Your name.

I love you - for passing over all the foolish, thoughtless things you cannot help seeing in me.

The constancy of your love has provided me the security to step out into the world and create my own path.

Have I neglected to tell you how much I love you?  
I want to tell you today. I love you.

## FOR THE GOODNESS

## על הטובה

For the goodness we encourage and inspire by holding back the hurtful thought.

For the goodness we encourage and inspire by thinking first 'ere we respond.

For the goodness we encourage and inspire by assuming the benefit of the doubt.

For the goodness we encourage and inspire by standing up before the wrong.

For the goodness we encourage and inspire by being thankful for the day.

For the goodness we encourage and inspire by showing love and fearing not.

For the goodness we encourage and inspire by being open to new ideas.

For the goodness we encourage and inspire by being true to who we are.

For the goodness we encourage and inspire by living the convictions of our faith.

For the goodness we encourage and inspire by healthy habits of body and mind.

For the goodness we encourage and inspire by living as one created by God.

**V'al Kulam:** For all our transgressions, O God of healing and peace, bring us wholeness and inspire us to a life of blessing and of peace.

Turn us back, O God, to You, and show us Your way.

And guide our lives for good and for blessing, so to heal us and inspire us to a life of blessing and of peace.

## FINDING GOD

### Psalm 139

You have searched me, God, and You know me. You know when I sit and when I rise; You perceive my thoughts from afar. You discern my going out and my lying down; You are familiar with all my ways. Before a word is on my tongue, You, God, know it completely. You hem me in behind and before, and You lay Your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain.

Where can I go from Your Spirit? Where can I flee from Your presence? If I go up to the heavens, You are there; if I make my bed in the depths, You are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there Your hand will guide me, Your right hand will hold me fast. If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to You; the night will shine like the day, for darkness is as light to You.

For You created my inmost being; You knit me together in my mother's womb. I praise You because I am fearfully and wonderfully made; Your works are wonderful, I know that full well. My frame was not hidden from You when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body. How precious to me are Your thoughts, O God. How vast is the sum of them! Were I to count them, they would outnumber the grains of sand - when I awake, I am still with You.



## Avinu Malkeinu

אָבֵינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֶפֶר  
חַיִּים טוֹבִים  
אָבֵינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֶפֶר  
גְּאֻלָּה וִישׁוּעָה.  
אָבֵינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֶפֶר  
פְּרִנָּסָה וְכִלְפָּה.  
אָבֵינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֶפֶר  
זְכוּת.  
אָבֵינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֶפֶר  
סְלִיחָה וּמַחִילָה.

Avinu Malkeinu, kotveinu b'seifer  
chayim tovim.

Avinu malkeinu, kotveinu b'seifer  
g'ulah vishu-ah.

Avinu Malkeinu, kotveinu b'seifer  
parnasah v'chalkalah.

Avinu Malkeinu, kotveinu b'seifer  
z'chuyot.

Avinu Malkeinu, kotveinu b'seifer  
s'lichah um'chilah.

*Eternal God, open for us the  
Book of Life.*

*Eternal God, open for us the  
gates of redemption.*

*Eternal God, lead us in the ways  
of wholeness and health.*

*Eternal God, let us inscribe  
ourselves with merit.*

*Eternal God, may we forgive and  
be forgiven.*

The common danger as civilizations advance is a decrease in our experience of wonder. Humanity will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe, but a will to wonder. The meaning of awe enables us to perceive in the world intimations of the Divine, to sense in small things the beginning of infinite significance, to sense the ultimate in the common and the simple; to feel in the rush of the passing the stillness of The Eternal. Awareness of the Divine begins with wonder. Wonder flows into awe. Awe opens our eyes and hearts to God's presence.

~Adapted from A.J. Heschel

## **AMAZEMENT**

"My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds."

~Albert Einstein

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### **I am Thankful...**

For the teenager who is not doing dishes, but is watching TV,  
Because it means he's home and not on the streets.

For the taxes I pay,  
Because it means I am employed.

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

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

For my shadow that watches me work,  
Because it means I am out in the sunshine.

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

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

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

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

For the lady behind me in my place of worship 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 I am alive.

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 tranquility will return again. In the meantime, I must hold on to my ideals for perhaps the day will come when I shall be able to carry them out.

~Anne Frank

## Even When God Is Silent

*(These profound words were found scrawled on a cellar wall where Jews had hidden in World War II in Köln [Cologne], Germany).*

I believe in the sun  
even when it is not shining.  
I believe in love  
even when feeling it not.  
I believe in God  
even when God is silent.

## HOLINESS OF THE DAY

## קדושת היום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, רְצֵה בְּמִנוּחֵתָנוּ  
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעְנוּ מִטוֹבֶךָ  
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה  
וּבְרָצוֹן שְׂבַת קִדְּשְׁךָ, וְיִנְחוּ בָּהּ יִשְׂרָאֵל מִקֹּדֶשׁ שְׁמֶךָ  
וְטֹהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל  
וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמַבְלִעַדִּיךָ אֵין לָנוּ  
מִלָּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה, יְיָ, מִלָּךְ  
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלָּךְ עַל כָּל  
הָאָרֶץ, מִקֹּדֶשׁ (הַשְּׁבַת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Our God and God of our ancestors,  
sanctify us with Your Mitzvot, and  
let Your Torah be our way of life.  
*(May our rest on this day be  
pleasing in Your sight.)* Satisfy us  
with Your goodness, gladden us  
with Your salvation, and purify our  
hearts to serve You in truth; for You  
alone are the One who pardons and  
forgives us in every generation; we  
have no God but You. Blessed is  
our God, whose forgiving love  
annuls our trespasses year after  
year. Ruler of all the world, You  
hallow *(the Sabbath,)* the House of  
Israel and the Day of Atonement.

Eloheinu v'Eilohei avoteinu v'imoteinu, r'tzei v'imnuchateinu  
kad'sheinu b'mitzvatecha v'tein chelkeinu b'Toratecha,  
sab'einu mituvecha, v'sam'cheinu vi'shu-atecha  
*(v'hanchileinu, Adonai Eloheinu, b'ahavah uv'ratzon Shabat  
kodshecha, v'yanuchu va Yisra-eil m'kad'shei sh'mecha)*  
v'taheir libeinu l'ov'd'cha be-emet. Ki Atah salchan l'Yisra-eil  
umachalan l'shivtei y'shurun b'chol dor vador,  
umibal-adecha ein lanu Melech mocheil v'solei-ach  
la-avonoteinu v'la-avonot amo beit Yisra-eil, uma-avir  
ashmoteinu b'chol shana v'shana, Melech al kol ha-aretz,  
m'kadeish *(haShabat v')* Yisra-eil v'Yom HaKipurim.

זְכֵרְנוּ לַחַיִּים, מֶלֶךְ חַיָּךְ בַּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.

Zochreinu l'chayim, Melech chafeitz  
bachayim, v'chotveinu b'seifer  
hachayim l'ma-ancha Elohim  
chayim.

Remember us unto life,  
O Sovereign who delights in life,  
and let us know life, for Your sake,  
O God of life.

I can begin with a prayer of  
gratitude for all that is holy in my  
life. God needs no words, no  
English or Hebrew, no semantics  
and no services.

But I need them.

Through prayer, I can sense my  
inner strength, my inner purpose,  
my inner joy, my capacity to love.  
As I reach upward in prayer, I sense  
these qualities in my Creator.

To love God is to love each other,  
to work to make our lives better.  
To love God is to love the world  
God created and to work to perfect  
it.

To love God is to love dreams of  
peace and joy that illumine all of us  
and to bring that vision to life.

~Ruth Brin

## PEACE PRAYERS

"And we shall beat our swords into ploughshares,  
and our spears into pruning hooks.  
Nation shall not lift up sword against nation—  
neither shall they learn war any more.  
And none shall be afraid,  
for the mouth of the Eternal has spoken."

For centuries we have been inspired by this vision. We  
have found fortitude to meet the challenges of an oft cruel  
world. We, as Jews, are not alone. We remember,  
especially on this day, that we are among all of the children  
of God who call our planet home. Let us pledge this day to  
seek the common thread that links heart to heart in the  
pursuit of peace.

### *Hindu Peace Prayer*

I desire neither earthly kingdom, nor even freedom from  
birth and death. I desire only the deliverance from grief of all  
those afflicted by misery. Oh God, lead us from the unreal to  
the real; from darkness to light; from death to immortality.  
May there be peace in celestial regions. May there be peace  
on earth. May the waters be appeasing. May herbs be  
wholesome and may trees and plants bring peace to all.  
May all beneficent beings bring peace to us. May Thy  
wisdom spread peace all through the world. May all things  
be a source of peace to all and to me. Om Shanti, Shanti,  
Shanti (Peace, Peace, Peace).

### *Muslim Peace Prayer*

When will peace take over? When will it come, the day?  
When with armies and bombs will they do away, when all  
this hostility cease, a day on which battleships will become  
palaces of leisure and fun floating on the seas. A day on  
which the steel of guns will be melted into pleasure cars, a  
day on which generals will begin to raise flowers. When  
peace will include all the peoples of these neighboring  
lands, when Ishmael and Israel will go hand in hand and  
when every Jew the Arab's brother will be. When will it  
come, the day?

~Mahmud Abu Radj, Age 12, Kfar Sachnin (Arab Village)

### *Christian Peace Prayer*

Blessed are the Peacemakers, for they shall be known as  
the Children of God. But I say to you: Love your enemy, do  
good to those who hate you, bless those who curse you,  
pray for those who abuse you. To those who strike you on  
the cheek, offer the other also; and from those who take  
away your cloak, do not withhold your coat as well. Give to

everyone who begs from you; and, to those who take away your goods, do not ask for them back. And as you would have that other do unto you, do so unto them as well.

#### *Shinto Peace Prayer*

Although the people living across the ocean surrounding us are all our brothers and sisters. Why, O God, is there trouble in this world? Why do winds and waves rise in the ocean surrounding us? I earnestly wish the wind will soon blow away all the clouds hanging over the tops of the mountains.

#### *Bahai Peace Prayer*

Be generous in prosperity and thankful in adversity. Be fair in thy judgment and guarded in thy speech. Be a lamp unto those who walk in darkness and a home to the stranger. Be eyes to the blind and a guiding light unto the feet of the erring. Be a breath of life to the body of humankind, a dew to the soil of the human heart, and a fruit upon the tree of humility.

#### *Native American Prayer for Peace*

O Great Spirit of our Ancestors, we raise the pipe to you, to your messengers the four winds, and to Mother Earth who provides for your children. Give us the wisdom to teach our children to love, to respect, to be kind to each other so that they may grow with peace in mind. Let us learn to share all the good things that you provide for us on this Earth.

#### *Universal Prayer for Peace*

May we, all people, of all genders, races, colors, nations and beliefs, live together in tolerance and peace, protective of each individual's rights, respectful of minorities, and encouraging of, and enriched by diversity, so that all humanity may survive and prosper.

This prayer, from person to person, people to people, is within our power to fulfill. If we will it, it is no dream.



"What message have you for young people?" asked Carl Stern of NBC in concluding a television interview with Rabbi Abraham Joshua Heschel shortly before his death. Rabbi Heschel replied, "...Let them remember that there is a meaning beyond absurdity. Let them be sure that every deed counts, that every word has power, and that we all can do our share to redeem the world in spite of all absurdities and all frustrations and all disappointments. And, above all, [let them] remember ... to build a life as if it were a work of art."

גֶּשֶׁר צַר מְעוֹד Gesher Tzar M'od  
The entire world is but a narrow bridge, and the most important thing is not to be afraid.  
~Rabbi Nachman of Bratzlov

Grant peace, goodness, and blessing, grace, kindness, and mercy, to us and to all the peoples of the world.

Bless us, our Creator, all of us together, through the light of Your Presence. Truly through the light of Your Presence, Adonai our God, You gave us a Torah of life - the love of kindness, justice and blessing, mercy, life and peace. May You see fit to bless Your people Israel at all times, at every hour, with Your peace. Praised are You, Adonai, who blesses Your people Israel with peace.

It's for many mothers, and children, and fathers - not just in this land, but in many lands hostile to each other. I'd like to ask for Peace. Yes, it's Peace I want, and You, You won't deny the single wish of a child. You created the Land of Peace, where stands the City of Peace, where stood the Temple of Peace, but where still there is no Peace...

What shall I ask You for, God?  
I have everything. Peace is what I ask for. Only Peace.

~Shlomit Grossberg, Age 13,  
Jerusalem

## GRANT PEACE

## שים שלום

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים,  
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבֵינוּ, בְּלָנוּ  
כְּאַחַד, בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יי  
אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה  
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.  
בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכֵּר  
וְנִכְתֵּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

Sim shalom, tovah uv'racha, chein vacheses v'rachamim,  
aleinu v'al kol Yisra-eil amecha. Bar'cheinu Avinu, kulanu  
k'echad b'or panecha, ki v'or panecha natata lanu, Adonai  
Eloheinu, Torat chayim v'ahavat chesed, utz'dakah,  
uv'rachah, v'rachamim v'chayim v'shalom. V'tov b'einecha  
l'vareich et am'cha Yisra-eil b'chol eit uv'chol sha-ah  
bishlomecha. B'sefer chayim b'racha v'shalom, ufarnasah  
tovah nizacheir v'nikateiv l'fanecha, anachnu v'chol am'cha  
beit Yisra-eil, l'chayim tovim ul'shalom. Baruch Atah,  
Adonai, osei hashalom.

## SILENT MEDITATION

Our power in this world is considerable, but also very limited in time. It is only in the here and now, in this moment, in this very place - which we call the present - that we can act. We cannot act in the past; we cannot act in the future; and we cannot act through someone else's experience.

Divine love and kindness include forgiveness, for it is the very nature of God to forgive. How many of us attach ourselves to our past, and in so doing, find it impossible to forgive ourselves or others in the present? How many of us find it impossible to act in the present moment because we refuse to give up our self-created version of our past? How many of us cannot release our attachment to our past resentment or fear, even though we know it is an obstacle to our path of return?

So from our innermost selves - created in the Divine Image - we each need to ask, "What can I do now, before this

moment has slipped into the next moment, to draw closer to the Divine? How do I re-direct and re-focus my entire being to align with God's love and kindness, before this moment becomes the past?"

It is only in the present that we can return to Adonai through the process of T'shuvah. And now, the moment in which these words were spoken has just passed. This new present moment allows for another opportunity to re-direct our hearts away from our own ego-filled agenda and toward God's sustaining goodness.

---

Creator of the World, I stand before You and before my neighbors - pardoning, forgiving, struggling to be open to all who have hurt and angered me. Be this hurt of body or soul, of honor or property, where they were forced to hurt me or did so willingly, whether by accident or intent, whether by word or deed - I forgive them because we are human. May no one feel guilty on my account. I am ready to take upon myself the commandment, "Love your neighbor as yourself."

~Rebbe Levi Yitzchak of Berditschev

### **To The One I Love**

I cherish you for helping me to build of the lumber of my life - not a tavern, but a Temple. Out of the works of my every day, not a reproach but a song.

I thank you  
For listening, for tolerating, for sharing, for supporting me.

You have enriched my life with a tender touch, a loving word, and an understanding sigh. And most of all by caring.

If, in this year, I have offended you, neglected you, belittled you or demanded too much of you, forgive me.  
Let us be one.

### **To My Family**

O God, help me to grow in my loving relationship to my family. Help me to express my feelings of pride and appreciation - and when I am angry, help me to express my anger constructively.

Help me to be as sensitive to my family as I try to be to my associates and friends.  
Help me to choose my words well, for words can cut deep.

### **Psalm Ninety-Seven**

(Debbie Perlman)

Turning, turning, I search for You.  
Sometimes I turn too quickly.  
Sometimes I forget to keep my eyes open.  
Sometimes I look only outward.

Turning slowly, I see clearly:  
Hurts I have caused, anger, sadness.  
I see the results of not looking:  
Broken sidewalks trip my impenitent steps.

Turning slower still, my days take focus,  
Until the paler tones of the positive  
Appear through the harsh glaring hues  
Of the tasks undone, the cruel replies.

Until my revolution stops, and sighing,  
I once again see the far distance of the Eternal.  
You ask me to try, but do not forsake me in failure.  
You forgive me as I struggle to forgive myself.

Turn me again to You, Merciful One;  
Turn me again to my own exoneration.  
Turn me to these tasks of mending and healing,  
Inwardly, outwardly, that I might stand before You.



May the One who makes peace on high make peace [come] for us and all Israel, and let us say: amen.

Help me to criticize without hurting.  
Help me to accept criticism without resentment.

Help me to be less judgmental, less overbearing.  
Help me to respect their right to do things their own way.

Help me to love them when I find them difficult to love.  
Help me to love them when I find it difficult to be loving.

Help me to be open to the feelings of those I love.  
Help me to open my heart to those who love me.

Help us to establish homes in the tradition of our people:  
Homes where children honor their parents.  
Homes where parents respect their children.  
Homes wherein there is shalom.

### **MAY THE ONE WHO BRINGS PEACE עֲשֵׂה שָׁלוֹם**

עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל  
יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol  
Yisra-eil, v'imru: amein.

---

O God, a new year lies ahead. You have blessed me with the capacity to feel and to touch, to be happy, to have friends, to receive love, to realize the demands of a world that needs my encouragement, my participation, my faith.

*All of us stand together. All of us are one - new people, new directions, new opportunities, new purpose. Every day can be a day of holiness, bringing into our lives and those of the men and women around us friendship, promise and love.*

We want life in the New Year, O God, that we may be partners in the magnificent task of creation. For this we need every day. In Your great mercy, accept our prayers. Bless our lives and bless the whole human family with life and peace.

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם, וְגַרְלָנוּ כָּכָל הַמוֹנָם.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir  
b'reisheet, shelo asanu k'goyei ha-aratzot, v'lo samanu  
k'mish-p'chot hadamah, shelo sam chelkeinu kachem,  
v'goraleinu k'chol hamonam.

Va-anachnu korim u-mishtachavim u-modim, lifnei melech  
malchei ha-m'lachim, Hakadosh Baruch hu.

## CALL TO ACTION

We are often too weak to stop injustices; but the least we  
can do is protest against them. True, we are too poor to  
eliminate hunger; but in feeding one child, we protest  
against hunger. True, we are too timid and powerless to  
take on all the guards of all the political prisons in the world;  
but in offering our solidarity to one prisoner, we denounce all  
the tormentors. True, we are powerless against death; but  
as long as we help one man, one woman, one child live one  
hour longer in safety and dignity, we affirm our right to live.

~Elie Wiesel, *Sages and Dreamers*

It is time to stop beating myself up.

*There is so much to do that at times, I feel  
overwhelmed. I freeze in my tracks. I become  
paralyzed and, as a result, I do nothing.*

How can I do it all? How can I solve every problem? How  
can I respond to every evil in the world?

*On this Yom Kippur, let me realize that I cannot do it  
all, but I can and must do something.*

Therefore, I pray for the courage and strength to do a few  
additional mitzvot in the next year:

*To feed a hungry person, to contribute to a worthy  
organization, to change one situation for the better, to  
volunteer more of my time and to speak more words  
of reconciliation and love.*

We must praise the God of all, the  
Maker of heaven and earth, who  
has set us apart from the other  
families of earth, giving us a destiny  
unique among the nations.

We therefore bow in awe and  
thanksgiving before the One who is  
Sovereign over all, the Holy and  
Blessed One.

Throughout history we Jews have  
clung tenaciously to our religion.  
Had we at any time been willing to  
give up our faith, not only would our  
history be different - it might have  
ended.

We believe in tomorrow. We believe  
that we have the power to make a  
tomorrow different from today. We  
believe that poverty need not be  
permanent and that nations need  
not learn war anymore. The world  
may smile at our dreams - but no  
matter, we still believe. We, as  
Jews, persist in our belief that the  
human being was created not for  
evil, but for good, not as a curse,  
but as a precious blessing.

Too often the world is reduced to MY world, to MY environment, to MY needs.

Where have all the bright dreams gone? There is so much anguish and despair, so much violence and distress. Uneasy and confused, we cry out, "Who is responsible?"

I am responsible.



הוא הֵיָה אוֹמֵר: לֹא עָלֶיךָ הַמְלָאכָה לְגִמּוֹר, וְלֹא אַתָּה  
בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Hu haya omeir: Lo alecha ham'lacha ligmor, v'lo atah ben chorin l'hibateil mimena.

*It is not incumbent upon you to finish the task, but neither are you free to desist from it altogether. (Pirkei Avot)*

---

I am a very busy person. I have my family, my friends, my job, my meetings to attend. And I need some time for myself: time to relax, time for recreation, time for entertainment ... I am a very busy person.

My world is important, but I must reach beyond my world.

Please God, before next year, help me make a difference.

---

We look to the future with hope - yet also with trembling, knowing that uncertainties accompany the New Year.

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

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

*If we must face sorrow, help us to learn sympathy.*

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

*If we must face danger, help us to learn courage.*

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

*If we achieve success, help us to learn gratitude.*

If we attain prosperity, help us to learn generosity.

*If we win praise, help us to learn humility.*

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

*If we are blessed with health, help us to learn caring.*

Whatever the New Year may bring, may we confront it honorably and faithfully.

*May we know the serenity that comes to those who find their strength and hope in God.*

**Today and every day** I will begin to work toward peace.  
**Today and every day** I will speak out in the face of  
 injustice.  
**Today and every day** I will lift up those who suffer in distant  
 lands.  
**Today and every day** I will meet the poor who live in my  
 own town.  
**Today and every day** I will honor the image of God in each  
 person.  
**Today and every day** I will lend my best to all who depend  
 on me.  
**Today and every day** I will speak kindness and praise.  
**Today and every day** I will balance justice and mercy.  
**Today and every day** I will work for the good of our  
 community.  
**Today and every day** I will assume the best in others.

## סדר קריאת התורה

### FOR THE READING OF THE TORAH

Our rabbis taught: "Six hundred and thirteen  
 commandments were given to Moses."

*Among our prophets, Micah reduced them to three:*

*"Do justly, love mercy and walk humbly with your God."*

Isaiah based all the commandments upon two of them:

"Keep justice and righteousness."

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

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

*Rabbi Akiva taught: The great principle of the Torah is  
 expressed in the mitzvah: "You shall love your neighbor  
 as yourself."*

But Ben Azzai found a principle even more fundamental in  
 the words: "This is the story of humanity: when God created  
 us, the Eternal made us in God's likeness."

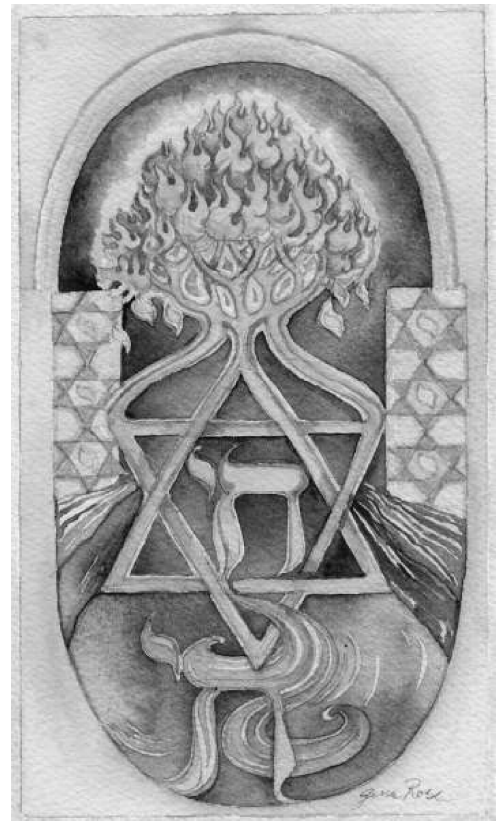
*And Rabbi Hillel summed up the Torah in this maxim:*

*"What is hateful to you, do not do to others. The rest is  
 commentary; you must go and study it."*

**Please Rise**

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה,  
 וְעַל הָעֲבוֹדָה, וְעַל גְּמִילוּת חַסָּדִים.

Al sh'losha d'varim ha-olam omeid: al ha-Torah,  
 v'al ha-avodah, v'al g'milut chasadim.



On three things the world stands:  
 on Torah, on worship, and on acts  
 of loving-kindness.

For cities and towns, factories  
and farms, flowers and trees,  
sea and sky---

God, we praise You for the  
world and its beauty.

For family and friends, neighbors  
and cousins---

God, we thank You for  
friendship and love.

For kind hearts, smiling faces,  
and helping hands---

God, we praise You for those  
who care for others.

For commandments that teach  
us how to live---

God, we thank You for those  
who help us to understand  
Your laws.

And for making us one family on  
earth, the children of One God---

God, we praise You, who  
made all people different, yet  
alike.

The Eternal One, the Eternal God is  
merciful and gracious, endlessly  
patient, loving, and true, showing  
mercy to thousands, forgiving  
iniquity, transgression, and sin,  
and granting pardon. ~Exodus  
34:6,7

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ  
מִירוּשָׁלַיִם:

Ki mi-Tzion teitzei Torah, ud'var Adonai  
mi-Y'rushalayim.

Blessed is the One who gave the  
Torah to God's people Israel with  
holiness.

Hear O Israel, the Eternal One is  
our God, The Eternal is One!

Our God is One; great, holy, and  
awesome is the Eternal One.

A moment ago, belongs to the past.  
Now, belongs to us.  
We live in the present.  
Each moment lived in suspension  
Is a moment lost, never to return.

*Each moment is full of choices.  
There is no quota to be used up.  
Shall we choose to merely listen or to really hear,  
To look upon or truly see,  
To remain safely insulated  
Or touch our inner core?*

The choice of participation or  
Withdrawal, creation or destruction is ours.  
In choosing and doing our choice we  
Affirm life and blessing.

*We have the capacity for continual  
Renewal of our lives.  
Will we free ourselves from the  
Conflicts and fears which estrange?*

We reach within ourselves, we reach out  
Affirming choice, seeking unity,  
Asserting a plea for wholeness.

## REMOVING THE SEFER TORAH

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת:  
נוֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן וְפָשַׁע וְחַטָּאתָה, וְנִקָּה:

Adonai, Adonai, Eil rachum v'chanun, erech apayim, v'rav  
chesed ve-emet. Notzeir chesed la-alafim, nosei avon  
vafesha v'chata-ah, v'nakei.

**For out of Zion goes forth Torah, and the word of  
Adonai from Jerusalem**

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:  
Baruch shenatan Torah l'amo Yisra-eil bikdushato.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!  
Sh'ma Yisra-eil, Adonai Eloheinu, Adonai Echad.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.  
Echad Eloheinu, gadol Adoneinu, kadosh v'norah sh'mo.

לְךָ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנֶּצֶחַ וְהַהוֹד, כִּי כָל  
בְּשָׂמִים וּבְאַרְצִי: לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

L'cha Adonai hag'dulah, v'hag'vurah, v'hatifeiret  
v'haneitzach v'hahod, ki chol bashamayim uva-aretz.  
L'cha Adonai, hamamlacha v'hamitnaseh l'chol l'rosh.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ. כִּי קָדוֹשׁ יְיָ  
אֱלֹהֵינוּ:

Ro-m'mu Adonai Eloheinu v'hishtachavu l'char kodsho.  
Ki kadosh Adonai Eloheinu.

### Please be seated

The Torah portion for Yom Kippur afternoon is referred to as the Holiness Code. It is an apt collection of texts: Leviticus chapter 19, verses: 1-4, 9-18 and 32-37. As a code of holiness, the verses deal with the moral and ethical directives by which a community may live a life worthy of being called holy. On a day wherein the Jewish community must contemplate how it has behaved and resolve to comport itself more thoughtfully, as a whole and as individuals, in the year ahead; the Holiness Code would seem to be all we need to bear in mind in order to lead lives worthy of being created in God's image.

It is particularly noteworthy that each main idea expressed within the Code ends with either the acclamation or, more appropriately, the reason, "I am, Adonai," or, "I am, Adonai your God." But even more meaningful for us to ponder is the realization that every major and minor idea, including itself, falls under the even greater premise of the first idea expressed: "For I, Adonai your God, *am Holy*." The inference is that if we are to be as God, then we must strive to be holy too.

What does it mean for us to be holy? According to one thread of reasoning, it is to be separate and apart. It is to hold oneself back from competing with those whose proclivity is to race to the bottom rather than race to the top. The whole premise of Judaism can be said to follow from this one declarative reason: "I, Adonai your God, *am Holy*." Created in God's image, all of humanity is meant to realize this divine state to the best of our mortal ability. If all of humanity is designed and meant to live a life of holiness, how much more so must be our mandate, as a covenant people, to strive to "reach for the stars?"

To do so is not as difficult as it seems. Under the rubric of holiness, the Rabbis point out that all we need start with is

To You, Eternal God, is the greatness, and the might, and the splendor, and the triumph, and the glory, for all that is in the heavens and on the earth. Yours, Eternal God, is the dominion and the rule over every leader.

Let us exalt Adonai our God and worship at God's holy mountain. For Adonai, our God, is holy.

A sage once wrote that whenever we reach out to help someone who is suffering, God speaks words of gratitude to us. God says, "Thank you for saving My life." What does this mean? Why would God say these words? Isn't God immortal? How can any person save God's life? I'll explain:

When a poor mother lives on the streets with her children, she cries out day after day, "Help me, God. Save me. Lift me and my children out of hunger and homelessness." And when no help comes, when she watches as people walk by without even glancing her way, she lowers her head to the ground and says to herself, "There is no God. God is dead."

But when someone draws near and provides solace and support, she turns her face up to the heavens and whispers, "Thank you, God."

Whenever we rise above our indifference and complacency, whenever we refuse to ignore the cries of suffering, whenever we make the choice to help any human being in need, we become God's

partners. And a sacred voice echoes across the world speaking softly, "Bless you, thank you, for saving my life." (*Saving God's Life*, Rabbi Naomi Levy)

the principle expressed in verse 18 and again in verse 34. In verse 18 (18 = life) we are instructed to love our neighbor as ourselves. In verse 34 we are instructed that this principle applies not only to ourselves but even to the stranger among us. If, as taught by Rabbi Martin Buber, God is found within the relationship between two people, then loving another as oneself is therefore to be in direct communion with the Divine.

Question: is it truly possible to be that bad of a person when one is communing with God? The answer is no. Further, Yom Kippur teaches us that the potential such communion unleashes is always available to us; one relationship at a time. Perhaps, if anything, Yom Kippur, as well as the Holiness Code we are about to read, encourages us to start with loving the one person we know better than anyone else - ourselves. We must always be cognizant of the fact that we too are created in the image of God!

### Before the reading

בְּרַחוּ אֶת יְיָ הַמְבֹרָךְ:

Bless Adonai who is blessed.

Bar'chu et Adonai ham'vorach.

Blessed is Adonai who is blessed now and forever.

בְּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va-ed.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, Giver of the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher bachar banu mikol ha-amim v'natan lanu et Torato. Baruch Atah Adonai, notein haTorah.



וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְת־  
 בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי  
 קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ אִמּוֹ וְאָבִיו  
 תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ: אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אַל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ  
 לָכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם: וּבְקִצְרְכֶם  
 אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכַּלֶּה פֶּאֶת שְׂדֶךְ לִקְצֹר  
 וּלְקַט קִצִּירֶךָ לֹא תִלְקֹט: וּכְרֹמֶךָ לֹא תַעֲזוֹל  
 וּפְרֹט כְּרֹמֶךָ לֹא תִלְקֹט לָעֲנִי וְלַגֵּר תַּעֲזֹב אֹתָם  
 אֲנִי יְהוָה אֱלֹהֵיכֶם: לֹא תִגְנְבוּ וְלֹא־תִכְחֲשׂוּ  
 וְלֹא־תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ: וְלֹא־תִשָּׁבַעוּ בִּשְׁמִי  
 לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ: אֲנִי יְהוָה:  
 לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ: וְלֹא תִגְזֹל לֹא־תִלְוִין פְּעֻלַּת  
 שָׂכִיר אֹתָךְ עַד־בֹּקֶר: לֹא־תִקַּל חֵרֶשׁ וּלְפָנֶיךָ עֹור  
 לֹא תִתֵּן מִכְשָׁל וְיִרְאֵת מִאֲלֹהֶיךָ: אֲנִי יְהוָה:  
 לֹא־תַעֲשׂוּ עֹול בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶיךָ לֹא  
 תִהְדָּר פָּנֶיךָ גָּדוֹל בְּצַדִּיק תִּשְׁפֹּט עֲמִיתֶךָ: לֹא־תִלְוֶה  
 רֵכִיל בְּעַמִּיךָ לֹא תַעֲמֹד עַל־דָּם רֵעֶךָ: אֲנִי יְהוָה:  
 לֹא־תִשָּׂא אֶת־אֲחִיךָ בַּלְבָּבָהּ הוֹכַח תוֹכִיחַ  
 אֶת־עַמִּיתֶךָ: וְלֹא־תִשָּׂא עָלָיו חֲטָא: לֹא־תִקֹּם  
 וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לרֵעֶךָ כְּמוֹךָ: אֲנִי  
 יְהוָה:  
 מִפְּנֵי שִׁיבָה תִקּוֹם וְהִדַּרְתָּ פָנֶיךָ  
 זָקוּ וְיִרְאֵת מִאֲלֹהֶיךָ: אֲנִי יְהוָה: וְכִי־יָגוּר אֹתָךְ  
 גֵּר בְּאֲרָצְכֶם לֹא תוֹנוּ אוֹתוֹ: כְּאֶזְרַח מִכֶּם יִהְיֶה  
 לָכֶם הַגֵּר | הַגֵּר אֹתְכֶם וְאֶהְבֵּת לוֹ כְּמוֹךָ  
 כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם: אֲנִי יְהוָה  
 אֱלֹהֵיכֶם: לֹא־תַעֲשׂוּ עֹול בְּמִשְׁפָּט בְּמִדָּה  
 בְּמִשְׁקָל וּבְמִשׁוּרָה: מֵאֲזִי צֶדֶק אֲבִי־צֶדֶק

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

Revere your mother and your father, each one of you, and keep My sabbaths; I, the Eternal, am your God. Do not turn to idols, nor make for yourselves false gods; I, the Eternal, am your God.

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

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

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

Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. You must not go about slandering your kin, nor may you stand by idly when your neighbor's blood is being shed; I am the Eternal One.

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

You shall rise in the presence of the aged and show respect for the old: you shall revere your God; I am the Eternal One.

When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers



in the land of Egypt; I, the Eternal One, am your God.

Do not pervert justice when you measure length, weight or quantity. You must have honest scales, honest weights, honest dry and liquid measures; I, the Eternal, am your God who led you out of the land of Egypt. You shall observe all My statutes and precepts, and do them; I am the Eternal One.

Blessed are You, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed are You, Adonai, who gives the Torah.

This is the Torah which Moses placed before the people of Israel, God's word through the hand of Moses.

Praise to You, Adonai our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth. Praise to You, Adonai, for the revelation of Torah, for Your servant Moses, for Your people Israel, and for prophets of truth and righteousness.

אִיפֹת צֶדֶק וְהֵן צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה  
אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:  
וְשִׁמְרֶתֶם אֶת-כָּל-חֻקֹּתַי וְאֶת-כָּל-מִשְׁפָּטַי  
וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

#### After the reading

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ,  
נוֹתֵן הַתּוֹרָה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher  
natan lanu Torat emet, v'chayei olam nata b'tocheinu.  
Baruch Atah Adonai, notein haTorah.

#### The Torah is lifted

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

V'zot haTorah asher sam Moshe lifnei b'nei Yisra-eil, al pi  
Adonai b'yad Moshe.

### READING OF THE HAFTARAH

#### Before the reading

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים  
טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בָּרוּךְ אַתָּה  
יְיָ, הַבּוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ,  
וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק.

Baruch Atah Adonai, Eloheinu melech ha-olam, asher  
bachar binvi-im tovim, v'ratza v'divrei hem hane-emarim  
be-emet. Baruch Atah Adonai, habocheir baTorah  
uv'Mosheh avdo, uv'Yisra-eil amo, u'vin-vi-ei ha-emet  
vatzedek.

*From the Book of Jonah*

God's word came to Jonah, son of Amittai: Go at once to Nineveh, that great city, and judge them for their wicked ways.

Jonah decided he did not want to do this and ran away from God's service. He went down to Yoffa and found a ship going to Tarshish. He paid the fare and went aboard.

So God cast a mighty wind upon the sea, with a storm so large that it seemed likely the ship would break up and sink. In their fright, the sailors cried out, each to his own god; and they threw the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried, "How can you be sleeping so soundly? Get up! Call upon your God! Perhaps your God will be kind to us and we will not die!"

The men decided to cast lots to see who was to blame for the disaster. The lot fell on Jonah. They asked him, "What have you done to bring on this disaster? What is your business? Where do you come from? What is your country and of what people are you?" "I am a Jew," he replied. "I worship the Eternal, the God of Heaven, who made both sea and dry land." The men were very terrified and they asked him, "What have you done?" And when Jonah told the men that he was fleeing from God's service, they said to him, "What do we have to do to make the sea calm again?" For the sea was growing more and more stormy. Jonah answered: "Throw me overboard and the sea will quiet down. I know this storm is all my fault." Even so, the men rowed hard to try and reach the shore, but they could not, because the storm kept getting worse. Before they threw him overboard, they cried out to the Eternal: "Please do not let us die on account of this man. Do not force us to kill an innocent person! For Your will, Eternal God, has brought this about." As soon as they heaved Jonah overboard, the sea stopped raging.

Then the men were greatly in awe of Adonai; they offered a sacrifice to the Eternal and made vows.

Then God arranged for a huge fish to swallow Jonah. Jonah remained in the fish's belly for three days and three nights ... Then the Eternal ordered the fish to spit Jonah out on dry land.

God's word came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you."

**Why Yonah:** Yonah was a Northern prophet, living in the 8th century BCE, and he is found among the minor prophets of the TaNaCh. He is the son of Amitai and therefore, literally translated, is the "Son of Truth." He is also said to have been the boy brought back to life by Elijah (Eliyahu.) Eliyahu was one who constantly sought after truth and the justice it demanded and, according to Midrash and folklore, continues even to this day searching out the truth of the human soul. Saved by Eliyahu, Yonah assumed many of Eliyahu's traits.

As a prophet, Yonah wasn't much interested in repentance. Justice, based on hard truth was his game. He was also a very proud Israelite. When told to go to Nineveh, a Syrian enclave, barbaric in its day, and part of the conquering nation that now controlled the Israelites, Yonah balked; the Ninevites did not deserve the opportunity for repentance. Their truth dictated harsh justice. How would it look if Israel's enemy should take up the offer to repent, while Israel continued to suffer? Short term anyway, the Ninevites would out-t'shuvah his fellow countrymen. Nevertheless, God insisted, and so Yonah fled rather than give in to God's apparent lack of justice or, for that matter, take part in making his fellow Jews look bad.

**Why the Sailors:** The seafarers were noble, but not very bright. Moreover, they were idolaters. Yet their willingness to trust in and honor our God over their own idols added a bit of salt to Yonah's wounded sense of pride and right. Even illiterate, seafaring idolaters could quit their ways and repent!

**Why the Whale:** Actually, there is a lot of discussion as to just exactly what kind of creature swallowed the prophet, including suggestions that it was a great white shark. The exact Hebrew translation is simply, "Big Fish." What is important is that God needed a device to give Yonah "quality time" to reconsider God's order.

Interestingly, the whale is often associated with wisdom - something, perhaps, God hoped Yonah would acquire after a brief time in the belly of insight and more God-like judgment. Ultimately, if not begrudgingly, Yonah acquiesced and traveled to Nineveh to prophesy its doom forty days hence. Adding yet more salt to the wound, the Ninevites repented- that very first day- and God withdrew their punishment. Yonah, now entirely disgusted, left the city, took a seat upon a hill, and watched to see what would happen.

**Why the Gourd:** The gourd is a creation of God, for which Yonah had no part in except to accept its shade. When it withered, God was able to ask whether Yonah was grieved for the gourd, implying, if he can grieve for something he had no part in making, how much more so should God grieve over God's children's approaching demise regardless if they're Jewish, idolaters, or otherwise?

**Why the Cattle:** Aside from being a much beloved ending line, it would seem to suggest that all of God's creation is sacred- not only humanity- and that perhaps, even less deserving of destruction, should be the animals that need no repentance and had already once paid the price for the wickedness of man.

**Why Yonah:** God's mercy extends to all of God's creation. For God is a caring God. Even a people steeped in wickedness, even a people other than the Jewish people, are capable of repentance and of receiving God's mercy. How much more so then, are the Jewish people, who have a special place in God's esteem, as partners in covenant? More so, the story of Yonah teaches us that not only do all of God's children merit the opportunity to repent; the role of Israel, exactly because we are partners in covenant, includes the responsibility to teach the principles of morality and t'shuvah beyond our own borders- even to those who do us harm. Ultimately, no matter how much we believe that we or someone else is not worthy of a second chance, God believes that we are. God is a God of justice, but God is equally a God of

This time, Jonah listened to what God had said and went to Nineveh.

Nineveh was an enormously large city, even on a divine scale - a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk and proclaimed: "In forty days, Nineveh shall be overthrown!"

The people believed God's decree and proclaimed a fast. They all put on sackcloth. Even the king of Nineveh, when he heard the news, removed his robe, put on sackcloth and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: Neither human nor beast shall taste anything! They shall not graze, and they shall not drink water! Let them be covered with sackcloth, human and beast, and cry mightily to God. Let all repent from their evil ways and from any injustice of which they are guilty. Hopefully, God will reconsider and we will not perish!"

When God saw what they were doing, how they were turning back from their evil ways, God renounced the punishment planned for them, and did not carry it out.

This made Jonah very angry. He prayed to God, saying, "God, isn't this exactly what I said would happen and why I didn't want to have to come to Nineveh in the first place? That is what I tried to avoid by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. You might as well kill me now and not make me watch this!" God replied, "So you're angry?"

So Jonah left the city and went east. He stopped and sat down so that he could watch the city to see what would happen next. God provided a gourd, which grew up over Jonah, provided shade for his head and saved him from discomfort. Jonah was quite happy about the plant. But the next day at dawn, God provided a worm, which attacked the gourd so that it withered, and when the sun rose, God provided a scorching east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live." Then God said to Jonah, "So you're angry about the plant?" "I am so angry that I want to die," he replied. Then God said, "You care about this plant, yet you did not work on it or cultivate it; it appeared overnight and it perished overnight. But at the same time, you don't want me to care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons, who don't even know their right hand from their left, and all of the animals as well?"

#### After the reading

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,  
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֵמָן הָאוֹמֵר וְעֹשֶׂה,  
הַמְדַּבֵּר וּמַקְשִׁים, שֶׁכָּל דְּבָרָיו אִמֶּת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם  
הַשַּׁבָּת הַזֶּה), וְעַל יוֹם הַכְּפוּרִים הַזֶּה, שְׁנַתָּה לָנוּ יְיָ  
אֱלֹהֵינוּ, (לִקְדָּשָׁה וְלִמְנוּחָה), לְמַחִילָה וְלִסְלִיחָה  
וְלִכְפָּרָה, לְכַבוֹד וְלִתְפָּאָרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ  
מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי  
תָּמִיד לְעוֹלָם וָעֶד. וְדְבָרְךָ אִמֶּת וְקִים לְעַד.  
בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת  
עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה,  
מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם  
הַכְּפָּרִים.

Baruch Atah Adonai, Eloheinu Melech ha-olam, tzur kol  
ha-olamim, tzadik b'chol hadorot, haEil hane-eman ha-omeir  
v'oseh ham'dabeir um'ka-yeim, shekol d'varav emet  
vatzedek.

Al haTorah, v'al ha-avodah, v'al han'vi-im, (v'al Yom  
haShabat hazeh) v'al Yom haKipurim hazeh, shenatata  
lanu, Adonai Eloheinu, (lik-dushah v'lim-nucha) lim-chila  
v'lis-lichah, ul'kaparah, l'chavod ul'tifaret. Al hakol Adonai  
Eloheinu, anachnu modim lach, um'var'chim otach,  
yitbarach shimcha b'fikol chai tamid l'olam va-ed. Ud'varcha  
emet v'kayam la-ad. Baruch Atah Adonai, Melech mocheil  
v'solei-ach la-avonoteinu v'la-avonot amo beit Yisra-eil,  
uma-avir ashmoteinu b'chol shana v'shana, Melech al kol  
ha-arets, m'kadeish (haShabat v') Yisra-eil v'Yom  
HaKipurim.

## HEALING

When Miriam was sick her brother Moses prayed: "O God,  
pray, heal her please!"

We pray for those who are ill.

*Source of Life, we pray: Heal them.*

mercy. One without the other and  
neither can stand.

Praise to You, Adonai our God,  
Sovereign of the universe, Rock of  
all creation, Righteous One of all  
generations, the faithful God whose  
word is deed, whose every  
command is just and true.

For the Torah, for the privilege of  
worship, for the prophets, and for  
this (*Shabbat and this*) Day of  
Remembrance that You, Adonai our  
God, have given us (*for holiness  
and rest*), for honor and glory, we  
thank and bless You. May Your  
name be blessed for ever by every  
living being, for Your word is true  
for ever. Praise to You, Adonai, for  
the holiness of (*the Sabbath*), the  
House of Israel, and the Day of  
Remembrance.



A Hasidic tale tells of a conversation between a Rabbi and a Soap Maker. The Soap Maker was troubled by a theological conundrum.

"Rabbi," he asked, puzzled, "why is it that we have been studying Torah for thousands of years? It teaches us values of truth, kindness, compassion and love. Yet, if we look at the world, all we see is lies, meanness, apathy and violence. Why, with Torah, is the world not a better place?"

As the two were strolling along the street they came upon a young boy, dirty and grimy from head to foot.

Said the Rabbi to the Soap Maker: "What good is the soap you make? It has been around for years and years, and yet, look at this dirty little boy. Why hasn't your soap helped to make little boys more clean and neat?"

The Soap Maker replied: "Well, soap is no good unless you use it!"

"Ah!" replied the Rabbi, "So it is with the Torah. Unless we apply its teaching to our daily lives, and cleanse our souls with its moral values, it is of no use."

We pray for those who are affected by illness, anguish, and pain.

*Heal them.*

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness and the pain of illness.

*Encourage them.*

Grant strength and compassion to families and friends who give their loving care, support and help them to overcome despair.

*Strengthen them.*

Grant wisdom to those who prove the deepest complexities of Your world as they labor in the search for treatment and cures.

*Inspire them.*

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred, so as to bring healing to our world.

*Guide them.*

Grant insight to us, that we may understand that whenever death comes, we must accept it - but that before it comes, we must resist it, by prolonging life and by making our life worthy as long as it is lived.

*Bless and heal us all.*

---

Ours is a faith nourished by hope, renewal and the healing power found in the bonds of community. Here in the quiet of our sanctuary, in this hour of the day that seems to stand still, we open our hearts, reaching out to one another and asking God to help heal our wounded bodies and souls.

*We need personal healing, O God.*

*We need healing in our relationships, O God.*

*We need healing in our community, O God.*

*We need healing in our world, O God.*

May pain give way to understanding.

May trust be strengthened and cherished.

May we always work together for the common good.

*Help us to understand that our minds, bodies, relationships, community, and the entire world are*

*part of Your gift to humankind. When we work to repair and renew all of the varied aspects of our lives, we bring You, O God, into our world as well.*

May we come to understand the need to repair ourselves and our world.

May we teach tolerance and compassion.

May we endeavor to practice patience and peace.

May we find meaning and purpose in the fulfillment of our sacred tasks.

*Blessed are You, Adonai, the source of healing.*

### Heal Us Now (Sher)

רְפָאֵנוּ יְיָ וְנִרְפֵּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה, אֵל קָרוֹב  
לְכָל-קִרְאֵינוּ, אַךְ קָרוֹב לִירְאֵינוּ יִשְׁעוּ.

R'fa-einu Adonai v'neirafei, hoshi-einu v'nivashei-ah. Eil karov l'chol korav, ach karov lirei-av yisho.

We pray for healing of the body. We pray for healing of the soul. For strength of flesh and mind and spirit. We pray to once again be whole.

Eil na r'fana, אֵל נָא רְפָא נָא  
Oh, please, heal us now.

רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף, רְפוּאָה שְׁלֵמָה.  
R'fu-at hanefesh ur'fu-at haguf, r'fu-ah sh'leimah.

Eil na r'fana, אֵל נָא רְפָא נָא

Oh, please, heal us now.

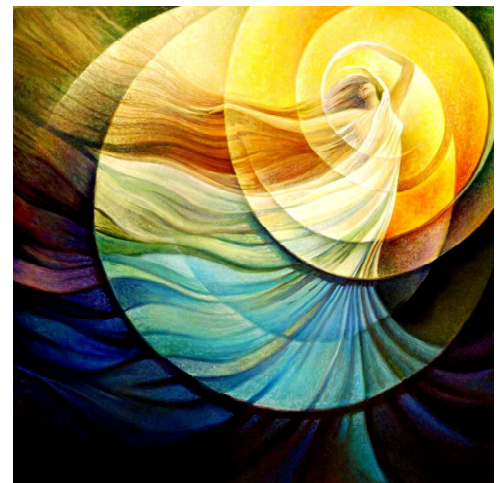
רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף, רְפוּאָה שְׁלֵמָה.  
R'fuat hanefesh, ur'fu-at haguf, r'fu-ah sh'leimah.  
Heal us now. Heal us now.

הוֹשִׁיעָה אֶת-עַמְּךָ וּבָרֵךְ אֶת-נַחֲלָתְךָ. וְרַעַם וְנִשְׁאֵם  
עַד-הָעוֹלָם: מִי שִׁבְרֵךְ אֲבוֹתֵינוּ, מִי שִׁבְרֵךְ אֲמוֹתֵינוּ.  
אָנָּה יְיָ הוֹשִׁיעָה נָא.

Hoshi-ah et amecha uvareich et nachalatecha. Ur'eim v'nas'eim ad ha-olam. Mi shebeirach avoteinu, mi shebeirach imoteinu. Ana Adonai hoshi-ah na.

We pray for healing of our people. We pray for healing of the land. And peace for every race and nation, every child, every woman, every man.

We pray for life, we ask God for a year of health and happiness. But don't just ask. Tell the Almighty, tell the world, tell yourself: Send me!  
~Rabbi Gerald I. Wolpe



A man once cried to God, "Lord,  
the world is such a mess –  
everything seems wrong." "Why  
don't you send someone to help  
and change the world?" The voice  
of Adonai answered, "I did send  
someone. I sent you."

It is a tree of life to those who  
hold fast to it and its supporters  
are filled with joy. Its ways are  
ways of pleasantness and all its  
paths are peace.

Return us, Eternal God, to You,  
and we will return. Renew our  
days as in the past.

Eil na r'fana,  
Oh, please, heal us now.

אל נא רפא נא

רפואת הנפש, ורפואת הגוף, רפואה שלמה.  
R'fu-at hanefesh, ur'fu-at haguf, r'fu-ah sh'leimah.

Eil na r'fana,  
Oh, please, heal us now.

אל נא רפא נא

רפואת הנפש, ורפואת הגוף, רפואה שלמה.  
R'fu-at hanefesh, ur'fu-at haguf, r'fu-ah sh'leimah.  
Heal us now. Heal us now. Heal us now.

### RETURNING THE TORAH TO THE ARK

עץ חיים היא למחזיקים בה, ותומכיה מאשר:  
דרכיה דרכי נעם, וכל נתיבותיה שלום: השׁיבנו יי  
אלֵיך ונשובה. חדש ימינו כקדם.

Eitz chayim hi lamachazikim ba v'tomcheha m'ushar.  
D'racheha darchei no-am, v'chol n'tivotecha shalom.  
Hashiveinu Adonai eilecha v'nashuva. Chadeish yameinu  
k'kedem.

---

And so all that has divided us shall merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and  
unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of  
many  
And then all will share equally in the Earth's abundance  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then all will nourish life's creatures  
And then all will live in harmony with each other and the  
Earth  
And then everywhere will be called Eden again.

~Judy Chicago

---



Use us, Adonai, to speed the day of reconciliation when poverty, racial prejudice and religious hatred no longer threaten to destroy the world;

*When violence, angry conflict and mistrust are forgotten evils;*

When our wealth is used to feed the hungry and heal the sick;

*When we cherish the world  
and hold it in trust for our children's children;*

When the weak become strong,  
and the strong compassionate;

*And that which has been commanded shall come to pass;  
Let justice roll down like waters, and  
righteousness like a mighty stream.*

### Adonai Li (Bensen)

יְיָ לִי, וְלֹא אִירָא  
בְּיָדוֹ אֶפְקִיד רֹחִי בְּעֵת אִישָׁן וְאֶעֱיָרָה  
וְעִם רֹחִי גְוִיָּתָא  
יְיָ לִי, וְלֹא אִירָא.

Adonai li, v'lo ira (5x)

B'yado afkid ruchi b'eit ishan v'a-irah

V'im ruchi g'viyati

Adonai li, v'lo ira

Into Your hands I entrust my spirit, when I sleep and when I wake, and with my spirit my body too; Adonai is with me and I shall not fear.





## יזכר ליום כפור Yom Kippur Memorial Service

Yom Kippur brings us back to memory. We are taught that memory is ours as long as we live. The eye of memory sees things more clearly than can be seen in life itself. The gift of Yizkor, the gift of remembering, is that sometimes things are seen more accurately in their reflection than by looking at them directly.

There's something about honoring those who have passed that brings us close to what really matters; the real sense that some things die, but that some things do not. The way we live this life determines what continues to live on.

Our days are like grass.  
We shoot up like flowers that fade  
and die as the chill wind passes  
over them, yet Your love for those  
who revere You is everlasting. Your  
righteousness extends to all  
generations.

---

### Enosh from Psalm 103

אֶנוֹשׁ כִּחְצִיר יָמָיו; כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ. כִּי רוּחַ  
עֲבָרָה-בּוֹ וְאֵינָנוּ, וְלֹא יִכְרְנוּ עוֹד מְקוֹמוֹ. וְחֶסֶד יי  
מֵעוֹלָם וְעַד-עוֹלָם עַל-יְרֵאָיו, וְצִדְקָתוֹ לְבְנֵי בָנִים.

Enosh kechatzir yamav, k'tzitz hasadeh kein yatzitz.  
Ki ru-ach avra bo v'einenu, v'lo yakirenu od m'komo.  
V'chesed Adonai v'ad olam al y'rei-av, v'tzidkato livnei vanim.

---

Every person is like a snowflake. Every person, like every snowflake, is unique. Both people and snowflakes have intricate patterns that can never be replicated. Yet both people and snowflakes do not last forever. Each is frail. Each is, in its own way, something beautiful. Each is so very delicate and vulnerable. Each is precious beyond words.

Life, itself, is precious; we must not defer to tomorrow the love we can give or receive today. All the love that has been given to us is ours, ours to keep, ours to grow, ours to share fully with others so that it lives forever. Energy does not die in this universe. Neither does love. So, too, with God.

Blessed are You, our God, who has created us to reflect Your infinite splendor, for You have put eternity into our hearts, the gift to see with the eye of memory, and have implanted within us a vision of life everlasting.

~Rabbi Shira Milgrom

## Shiviti Adonai from Psalm 16

שְׁוִיטִי יְיָ לְנֶגְדִי תָמִיד, כִּי מִיְמִינִי בַל-אֶמוּט. לִכְן שָׂמַח  
לְבִי וַיִּגַּל כְּבוֹדִי, אֶף-בְּשָׂרִי יִשְׁכֹּן לְבֶטֶח. כִּי לֹא-תַעְזֹב  
נַפְשִׁי לְשָׂאוֹל, לֹא-תִתֵּן חֲסִידְךָ לְרָאוֹת שָׁחַת. תּוֹדִיעֵנִי  
אַרְחַ חַיִּים, שְׂבַע שְׁמָחוֹת אֶת-פָּנֶיךָ, נְעֻמוֹת בְּיָמֶיךָ  
נִצַּח.

Shiviti Adonai l'negdi tamid, ki mimini bal-emot. Lachein  
samach libi vayagel k'vodi, af-b'sari yishkon lavetach. Ki lo  
ta-azov nafshi lishol, lo titein chasidcha lir-ot shachat.  
Todiyeini orach chayim, sova s'machot et panecha, n'imot  
bimincha netzach.

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Judaism doesn't teach us how to avoid pain and sorrow; it  
teaches us how to stand up to it without being broken by it;  
how to live in a world where painful tragic things happen,  
and still affirm it to be God's world. ~Rabbi Steven Saltzman

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For the gift of our souls, for the promise of our lives,  
for all we are and all we might yet become,  
for the creative seeds sown within our minds,  
whose nurturing can yield a grand harvest;  
for all of these gifts, we thank You, O God,  
and pray that we prove ourselves worthy.

## Psalm 23

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֶחָסָר. בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי,  
עַל-מֵי מְנַחוֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבָב. יִנְחֵנִי בַמְעַגְלֵי-צֶדֶק  
לְמַעַן שְׁמוֹ. גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת לֹא-אִירָא רָע,  
כִּי-אַתָּה עִמָּדִי; שִׁבְטְךָ וּמִשְׁעֲנִתְךָ הֵמָּה יִנְחֲמֵנִי. תַּעֲרֹךְ  
לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי. דִּשְׁנֶתָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּחָה.  
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית-יְיָ  
לְאָרְךָ יָמִים.

Mizmor l'David Adonai ro-i, lo echsar. Binot desheh  
yarbitzeini al mei m'nuchot y'nahaleini. Nafshi y'shoveiv.  
Yancheini b'maglei tzedek l'ma-an sh'mo. Gam ki-ei-leich  
b'gei tzalmavet lo-ira ra, ki atah imadi; shivt'cha  
u'mish-antecha heima y'nachamuni. Ta-aroch l'fanai  
shulchan neged tzo-r'rai. Dishanta vashemen roshi, kosi  
r'vaya. Ach tov vacheshed yir-d'funi kol y'mei chayai v'shavti  
b'veit Adonai l'orech yamim.

I have set the Eternal always before  
me; God is at my side, I shall not be  
moved. Therefore does my heart  
exult and my soul rejoice; my being  
is secure. For You will not abandon  
us to death nor let Your faithful  
ones see destruction. You show us  
the path of life; Your presence  
brings fullness of joy;  
enduring happiness is Your gift.

It is within the power of everyone of  
us to be a memorable person, to  
live a significant and impressive life.  
Judaism offers us not only the  
secrets of life, but the secret of  
immortality, of living beyond our  
appointed years - how to be the  
kind of parent who will be  
remembered with words of blessing,  
how to be a friend who won't easily  
be forgotten, how to be the kind of  
neighbor whose impact on a  
community will remain even after he  
is gone from the scene. Judaism  
offers to help us live as people were  
meant to live.

~Rabbi Steven Saltzman

Eternal God, You are my shepherd,  
I shall not want. You make me to lie  
down in green pastures. You lead  
me beside still waters. You restore  
my soul. You lead me in right paths  
for the sake of Your name. Even  
when I walk in the valley of the  
shadow of death, I will fear no evil,  
for You are with me; with rod and  
staff You comfort me. You have set  
a table before me in the presence of  
my enemies; (yet) You have  
anointed my head with oil, my cup  
overflows. Surely goodness and  
mercy will follow me all the days of  
my life and I will dwell in the house  
of the Eternal God for ever.

May our lives be ripe  
with the fruit of compassion,  
sweetly sustaining those in need.  
May we use our gifts wisely and  
with love,  
true messengers of blessing  
to the world.

I lift up my eyes to the mountains:  
what is the source of my help?  
My help will come from the Eternal,  
Maker of heaven and earth.  
God will not allow our foot to slip;  
our Guardian does not slumber.  
Behold, the Guardian of Israel neither  
slumbers nor sleeps. The Eternal is  
our Keeper; the Eternal is our shade  
at our right hand. The sun shall not  
harm us by day, nor the moon by  
night. The Eternal will guard us from  
all evil. God will protect our being.  
The Eternal will guard us, coming and  
going, from this time forth, and for  
ever.

Dear God, from the innermost recesses of my being,  
I lift my prayer to You. Take my soul within Your care.  
In my distress, quiet me with the surety of Your presence.  
Turn to me and lighten my heart. Eternal God, Source of All,  
out of my confusion I call upon You. Help me to sense Your  
love. When my days are difficult, grant me patience through  
the heavy hours. When I feel hurt and disappointment,  
inspire me with courage. Keep me close within Your  
embrace. Give me strength for today, and hope for  
tomorrow. Into Your loving hands I yield my spirit. When  
asleep and when awake, You are with me; I shall not fear.

### Esa Enai (Psalm 121)

אֶשָּׂא עֵינַי אֶל־הַהָרִים, מֵאֵין יָבוֹא עֲזָרִי? עֲזָרִי מֵעַם יְיָ  
עֲשֵׂה שְׂמִימִם וְאֶרֶץ. אֶל־יָתֵן לַמּוֹט רַגְלִי, אֶל־יָנוּם  
שְׁמִרָה. הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יְיָ  
שְׁמִרָה, יְיָ צִלָּה עַל־יָד יְמִינָה. יוֹמָם הַשֶּׁשֶׁם לֹא־יִכָּפֶה,  
וַיָּרֶחַ בַּלַּיְלָה. יְיָ יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ. יְיָ  
יִשְׁמְרֶךָ צִאֲתֶךָ וּבֹאֲךָ, מֵעַתָּה וְעַד־עוֹלָם.

Esa einai el heharim, mei-ayin yavo ezri? Ezri mei-im  
Adonai osei shamayim va-aretz. Al yitein lamot raglecha, al  
yanum shomrecha. Hinei lo yanum v'lo yishan shomeir  
Yisra-eil. Adonai shomrecha, Adonai tzi-l'cha al-yad  
y'minecha. Yomam hashemesh lo yakeka, v'yarei-ach  
balaila. Adonai yishmor-cha mi kol ra, yishmor et nafshecha.  
Adonai yishmor tzeit-cha uvo-echa, mei-ata v'ad olam.

### To Every Person, There Is A Name

Every person has a name. We each have a name given by  
God and given by our father and mother. We each have a  
name given by our stature and smile and given by our attire.  
We each have a name given by the hills and given by the  
walls.

We each have a name given by the stars and given by our  
friends. We each have a name given by our sins and given  
by our yearnings. We each have a name given by our  
adversaries and given by love.

We each have a name given by celebrations and given by  
our work. We each have a name given by the seasons and  
given by our blindness. We each have a name given by the  
sea and given by our death.

~Zelda

## **Silent Devotion**

### **For Those Whose Parents Are Still Alive**

Almighty God, while those who have lost their parents and their dear ones call to mind those who have gone to their eternal rest, I, at this solemn moment, raise my eyes unto You, the Giver of Life; and from a grateful heart thank You for Your mercies in having preserved the life of my beloved father (and) mother.

May it be Your will, Adonai my God and the God of my ancestors, to bless them with health and strength, so that they may be with me for many years to come. Bless them even as they have blessed me, and guard them even as they have guarded me.

In return for all of their affection and the sacrifices which they have made for me, may I bring them joy and lighten their cares. May it be my privilege to help them in every way that lies within my power; may I learn to understand and recognize the kindness I must do them, that I may never have cause to reproach myself when it is too late.

Shield my home from all sorrow. May peace and harmony and Your spirit ever reign within its walls. Keep me true to You and to all with whom I come in contact so that I may do Your will with a perfect heart, my Creator in Heaven. Amen. (Adapted from the South African Machzor)

### **In Memory of Our Parents**

I used to be part of you, belong to you, the extension of your being. But now, you live within me - you are the spark of my consciousness.

I say Kaddish for you, with you, as you. I sing your melodies and speak your words, hearing your voice in mine. And my eyes, too green, have somehow started to reflect the blue of yours.

I used to be part of you, protected by your presence, by your light. But now, the time is mine, and alone, I must be more than myself: your child has become your heir - your child has become you.

### **In Memory of Our People**

We have lived in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory, a wound that does not heal. A hundred generations of victims and martyrs at the hands of the Amalakites, the Babylonians, the Syrians, the Romans, the Inquisition, the pogroms, the

In the rising of the sun, and in its going down, I remember you. In the blowing of the wind and in the chill of winter, I remember you. In the opening of buds and in the rebirth of spring, I remember you. In the blueness of the sky and in the warmth of summer, in the rustling of the leaves and in the beauty of autumn, in the beginning of the year and when it ends, when I am weary and in need of strength, when I am lost and sick at heart, when I have joys I yearn to share, I remember you. So long as I live, you too, shall live, for you are forever a part of me, as I remember you.

### **If Generations Did Not Come and Go**

Judaism teaches us to understand death as part of the divine pattern of the universe. Actually we could not have our sensitivity without fragility. Mortality is the price we pay for the privilege of love, thought, creative work - the toll on the bridge of being from which clods of earth and snow-peaked mountain summits are exempt. Just because we are human, we are prisoners of the years, yet that very prison is the room of discipline in which we, driven by the urgency of time, create.

~Joshua Loth Liebman

It is a fearful thing to love what death can touch.

A fearful thing to love,  
hope, dream: to be -  
to be, and oh! to lose.

a thing for fools this, and  
a holy thing,  
a holy thing to love.

For  
your life has lived in me,  
your laugh once lifted me,  
your word was a gift to me.

To remember this brings a painful  
joy.

'Tis a human thing, love,  
a holy thing,  
to love  
what death has touched.

~Marge Piercy

Each of us is an author, contributing the chapters of our lives to the Eternal book of creation. Whether or not the chapters of our lives become a classic depends upon us, but not upon us alone. To an even greater extent it depends upon those who read and are touched by the pages we pen. For what is a classic, but a work to which others make reference? God is the beginning of our communal story. The first of us to write drew upon God's inspiration, leaving to those who have followed the task of continuing the great tale of humanity.

Holocaust... We remember our people who suffered and died so that we could be free and secure; may their memory be more than a distant shadow.

*For their dreams left unfulfilled and lives taken too soon: we remember.*

We remember our brothers and sisters whose sacrifice kept the dream of democracy and justice alive; the first responders, the members of the U.S. Armed Services each who bravely sacrificed for our freedom. May their courage be our inspiration and strength.

*For life cut short and vision unrealized: we remember.*

We remember the citizens of Israel, the fallen of the I.D.F., the victims of terror and tragedy; may the darkness of their loss not obscure the light of peace. They were in love with our eternal land and in love with the promise of life.

*For the agony, the tears, the mothers and the fathers, for the children who were, for the children yet to be: we remember.*

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million stars shine against the darkness of these unfinished lives

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## Those Who Have Passed Since Last Yom Kippur

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### Yeish Kochavim

(Klepper/Szensh)

There are stars up above, so far away we only see their light long, long after the star itself is gone. And so it is with people that we loved. Their memories keep shining ever brightly, though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us.

As we live our days, these are the ways we remember, we remember. As we live our days, these are the ways we remember, we remember.

יש כוכבים שאורם מגיע ארצה. רק בפאשר הם עצמם  
אבדו ואינם. יש אנשים שזיו זכרם מאיר. בפאשר הם  
עצמם אינם עוד בתוכנו. אורות אלה המבהיקים  
בחשכת הליל. הם הם שמראים לאדם את הדרך את  
הדרך. הם הם שמראים לאדם את הדרך.

Yeish ko-chavim she-oram magi-a artzah. Rak ka-asher heim atzmam avdu v'ainam. Yeish anashim sheziv zichram mei-ir. Ka-asher heim atzmam einam od b'tocheinu. Orot eileh hamav-hikim b'cheskat halayil. Heim, heim, shemarim la-adam et haderech, et haderech. Heim, heim shemarim la-adam et haderech.

As we live our days, these are the ways we remember, we remember. As we live our days, these are the ways we remember, we remember, we remember, we remember, we remember.

## Compassionate God

## אל מלא רחמים

אל מלא רחמים, שוכן בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה  
תַּחַת כְּנָפֵי הַשְּׁכִינָה עִם קְדוּשִׁים וְטְהוּרִים כְּזֹהֵר  
הַרְקִיעַ מִזְהָרִים לְנִשְׁמוֹת יַקִּירֵינוּ שֶׁהִלְכוּ לְעוֹלָמָם.  
בְּעַל הַרְחָמִים יִסְתַּיֵּר בְּסִתְרָם כְּנָפָיו לְעוֹלָמָם, וְיִצְרֹר  
בְּצִרּוֹר הַחַיִּים אֶת-נִשְׁמָתָם. יְיָ הוּא נִחְלָתָם. וְיִנּוּחוּ  
בְּשָׁלוֹם עַל מִשְׁכָּבָם, וְנֹאמַר: אָמֵן.

El malei rachamim, shochein bam'romim, hamtzei m'nuchah n'chonah tachat kanfei haShechinah, im k'doshim ut'horim, k'zohar haraki-a mazhirim l'nishmat yakireinu shehalchu l'olamam. Ba-al harachamim yastireim b'seiter k'nafav l'olamim, v'yitzror bitzror hachayim et nishmatam. Adonai hu nachalatam, vayanuchu b'shalom al mishkavam. V'nomar: Amein

## Meditation Before Kaddish

When I die, give what's left of me away to children and to the old who wait to die. And if you need to cry, cry for your brother walking the street beside you. And when you need me, put your arms around anyone and give them what you need me to give to you.

I want to leave you something, something better than words or sounds. Look for me in the people I've known or loved, and if you cannot give me away, at least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands, and by letting go of children that need to be free. Love doesn't die, people do. So when all that's left of me is love, give me away too.

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your Presence to our loved ones who have entered eternity. Source of Mercy, let them find refuge forever in the shelter of Your wings, and let their souls be bound up in the bond of eternal life. You, the Eternal God, are their inheritance. May they rest in peace, and let us say: Amen

## MOURNER'S KADDISH

May Your Great Name grow in holiness in the world created as You willed. May Your majesty rule in our lifetime, in our day and in the lifetime of the House of Israel, speedily and soon and let us say: Amen.

May Your Great Name be blessed for ever and eternity:

May the Name of the Holy Blessed One be praised and lauded, glorified and exalted, honored and respected beyond any blessing, song, hymn, or psalm that we on earth can offer, 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 in the heavens above, inspire peace among us and among all Israel, and let us say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא  
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash sh'mei raba. B'alma di v'rah chirutei  
v'yamlich malchutei b'chayeichon uv'yomeichon uv'chayei  
d'chol beit Yisra-eil, ba-agalah uviz'man kariv, v'imru:  
amein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'mei raba m'varach l'alam ul'almei almay:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא  
וּלְעָלְמָא מִן כָּל-בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְּאַמִּירָן בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam  
v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'kudsha  
b'rich Hu, l'eilah ul'eilah min kol birchatah v'shiratah,  
tushb'chatah v'nechematah da-amiran b'alma, v'imru:  
amein.

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

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol  
Yisra-eil, v'imru: amein.

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

Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al  
kol Yisra-eil, v'imru: amein.

*May the Eternal One fill the hearts of all who mourn with peace.  
May the Eternal One comfort all who are bereaved. Amen.*

## Concluding Service

נְעִילָה

### Another Beginning

What is the moment of our birth?

We know the birthday of our body.  
Yet we can never know  
the moment when our character is born.

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 humanity:  
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.

We know it is only when words move a person 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.

~Rabbi Jack Riemer

For cities and towns, factories and  
farms, flowers and trees, sea and  
sky,  
*Adonai we praise You for the world  
and its beauty.*

For family and friends, neighbors  
and cousins,  
*Adonai, we thank You for friendship  
and love.*

For kind hearts, smiling faces, and  
helping hands,  
*Adonai, we praise You for those  
who care for others.*

For commandments that teach us  
how to live,  
*Adonai, we thank You for those who  
help us to understand your laws.*

And for making us one family on  
earth, the children of One God,  
*Adonai we praise You, who made  
all people different, yet alike.*



May Your Great Name grow in holiness in the world created as You willed. May Your majesty rule in our lifetimes, in our day and in the lifetime of the House of Israel, speedily and soon and let us say: Amen.

May Your Great Name be blessed for ever and eternity.

May the Name of the Holy Blessed One be praised and lauded, glorified and exalted, honored and respected beyond any blessing, song, hymn, or psalm that we on earth can offer, and let us say: Amen.

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

## Reader's Kaddish

## חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כִרְעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֲגָלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא. לְעָלְמָא  
וְלְעָלְמָא מִן כָּל-בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְּאִמְרוּן בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash sh'mei raba. B'alma di v'rah chirutei,  
v'yamlich malchutei b'chayeichon uv'yomeichon uv'chaye  
d'chol beit Yisra-eil, ba-agalah uvizman kariv, v'im'ru:  
a-mein.

Y'hei sh'mei raba m'varach l'alam ul'al-mei al-maya:

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasei,  
v'yit-hadar v'yitaleh v'yit-halal sh'mei d'kudsha, b'rich hu.  
L'eilah ul'eilah min kol birchatah v'shiratah, tushb'chatah  
v'nechematah da-amiran b'alma, v'imru: amein.

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The sun is low, the hour is late, let us enter the gates.  
When a person begins life, countless gates stand waiting to  
be opened. The open gates are a metaphor for many things  
- the entrance to our synagogue, to our faith, to change, to  
new beginnings. All wayward souls have an opportunity to  
enter the opened gates. God awaits to help us all.  
~Midrash

## TEFILAH

## תפלה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

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

## God of All Generations

## אבות ואמהות

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי  
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:  
זְכָרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר  
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.  
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם,  
וְעֵזְרַת שָׂרָה.

Baruch Atah Adonai, Eloheinu veilohei avoteinu v'imoteinu.  
Elohei Avraham, Elohei Yitzchak, v'Eilohei Ya-akov. Elohei  
Sarah, Elohei Rivkah, Elohei Rachel, v'Eilohei Lei-ah. Ha-eil  
hagadol hagibor v'hanorah, Eil elyon, gomeil hasadim tovim,  
v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah  
livnei v'neiham l'ma-an sh'mo b'ahavah.

Zochreinu l'chayim, melech chafeitz bachayim, v'chot-veinu  
v'seifer hachayim l'ma-ancha Elohim chayim.

Melech ozeir u'moshia u'magein: Baruch Atah Adonai, magein  
Avraham, v'ezrat Sarah.

## God's Power

## גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב  
לְהוֹשִׁיעַ. מוֹרִיד הַטֵּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה  
הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר, מִי  
כְּמוֹד בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ יְמִית וּמְחִיָּה  
וּמַצְמִיחַ יְשׁוּעָה: מִי כְּמוֹד אֵב הָרַחֲמִים, זוֹכֵר יְצוּרָיו  
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ  
אַתָּה יְיָ, מְחִיָּה הַכֹּל.

Atah gibor l'olam Adonai, m'chayei hakol Atah, rav l'hoshia.  
Morid hatal. M'chalkeil chayim b'chesed, m'chayei hakol  
b'rachamim rabim, someich noflim, v'rofei cholim, u'matir  
asurim, um'kayem emunato lisheinei afar. Mi chamocha ba-al  
g'vurot u'mi domeh lach, melech meimit um'chayeh  
umatzmi-ach y'shu-ah. Mi chamocha av harachamim, zocheir  
y'tzurav l'cha-yim b'rachamim. V'ne-eman atah l'hachayot  
hakol. Baruch Atah Adonai, m'chayei hakol.

Blessed are You, Adonai, our  
God, God of our fathers and  
mothers, God of Abraham, God of  
Isaac, and God of Jacob, God of  
Sarah, God of Rebecca, God of  
Rachel and God of Leah, the  
great, mighty and awesome God,  
transcendent God who bestows  
loving kindness, creates  
everything out of love, remembers  
the love of our fathers and  
mothers and brings redemption to  
their children's children for the  
sake of the Divine Name.

Inspire us to life, O Sovereign  
who delights in life, and let us  
write ourselves for life in the book  
of our lives, for Your sake, the  
Living God.

Sovereign, Deliverer, Helper and  
Shield, blessed are You, Adonai,  
Sarah's Help, Abraham's Shield.

You are mighty forever, Adonai;  
You give life to all. You sustain  
life through love, giving life to all  
through great compassion. You  
guide us to support the fallen,  
heal the sick, free the captive,  
and keep faith with those who  
have gone before us. Who is like  
You, Source of mighty acts? Who  
resembles You, the wellspring  
and reservoir of life, causing  
deliverance to spring up and  
faithfully offering life's promise?  
Blessed are You, Eternal Our  
God, who bestows life to all.

Let us sanctify Your Name on earth, as it is sanctified in the heavens above. As it has been written by Your prophets "...and they called out one to the other saying..."

Holy, holy, holy is Adonai  
Tz'va-ot! God's presence  
fills the whole earth.

Mighty is Our Mighty One, the  
Eternal our God, how mighty is  
Your name throughout the earth.

Blessed is the glory of the  
Eternal God from God's  
place.

God alone is our God and our  
Creator, our Ruler and our  
Helper; and in mercy, God is  
revealed in the sight of all the  
living: I am Adonai your God.

Adonai shall reign forever,  
your God, Zion, from  
generation to generation.  
Halleluyah!

Blessed are You, Adonai, the  
Holy Sovereign.

It is up to us to hallow creation, to respond to life with the fullness of our lives. It is up to us to meet the world, to embrace the whole even as we wrestle with its parts. It is up to us to repair the world and to bind our lives to truth. Therefore we bend the knee and shake off the stiffness that keeps us from the subtle graces of life and the supple gestures of love. With reverence and thanksgiving we accept our destiny and set for ourselves the task of redemption.

~ Rami M. Shapiro

## Sanctification

## קדושה

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שֶׁמְקַדִּישִׁים אוֹתוֹ  
בְּשָׁמַי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה  
וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ  
כְּבוֹדוֹ.

אֲדִיר אֲדִירֵנוּ יְיָ אֲדִנְנוּ, מָה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ!  
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא  
מוֹשִׁיעֵנו וְהוּא יִשְׁמִיעֵנו, בְּרַחֲמָיו לְעֵינֵי כָּל-חַי. "אֲנִי יְיָ  
אֱלֹהֵיכֶם!"

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר. הִלְלוּהָ!

N'kadeish et shimcha ba-olam, k'sheim shemakdishim  
oto bishmei marom, kakatuv al yad n'vi-echa: V'kara  
zeh el zeh v'amar:

Kadosh, kadosh, kadosh, Adonai tz'va-ot, m'lo chol  
ha-aretz k'vodo.

Adir adireinu, Adonai adoneinu mah adir shimcha b'chol  
ha-aretz!

Baruch k'vod Adonai mi-m'komo.

Echad hu Eloheinu, hu Avinu, hu Malkeinu, hu Moshi-einu  
v'hu yashmi-einu b'rachamav l'einei kol chai. "Ani Adonai  
Eloheichem!"

Yimloch Adonai l'olam, Elochayich Tzi-yon, l'dor  
vador. Ha-l'luyah!

Adonai, my God,  
Teach my heart this day  
Where and how to see You,  
Where and how to find You.

You have made me and remade me,  
And You have bestowed upon me  
All the good things that I possess,  
And still I do not know You.  
I have not yet done that for which I was made.

Teach me to seek You,  
For I cannot search for You  
Unless You teach me,  
Or find You, unless You show Yourself to me.

Let me seek You in my desire. Let me desire You in my  
seeking. Let me find You by loving You. Let me love You  
when I find You.

---

## Holiness of the Day

## קדושת היום

Our God, God of all generations, may the sense of Your  
presence never leave us; may it keep us ever faithful to Your  
covenant. Remember us this day, Adonai Eloheinu, for goodness.  
Favor us this day with blessing. Preserve us this day for life. Make  
us responsive to Your teaching, that we may walk in Your ways.  
Fill our souls with awe, and our hearts with love, that we may  
return to You in truth, and with all our being.

## In Our Deeds and Our Prayer

## רצה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֵּם בְּאַהֲבָה  
תְּקַבֵּל, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל  
קָרוֹב לְכָל-קְרָאִיו, פָּנֶה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ, שְׂפוֹךְ רוּחְךָ  
עָלֵנוּ. וּתְחַיֶּנָּה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
אַתָּה יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

R'tzei, Adonai Eloheinu, b'am'cha Yisra-eil, u't-filatam  
b'ahavah t'kabeil, u't-hi l'ratzon tamid avodat Yisra-eil  
amecha. Eil karov l'chol korav, p'nei el avadecha  
b'choneinu, sh'foch ruchacha aleinu. V'techezenah eineinu  
b'shuv'cha l'Tzion b'rachamim. Baruch Atah, Adonai,  
hamachazir shechinato l'Tzion.

Find favor, Adonai, our God, with  
Your people Israel and accept our  
prayer in love. May the worship of  
Your people Israel always be  
acceptable. God who is near to all  
who call, turn lovingly to Your  
children. Pour out Your spirit upon  
us. Let our eyes behold Your  
loving return to Zion. Blessed are  
You, Adonai, whose Presence  
returns to Zion.

How wonderful, Adonai, are the works of Your hands! The heavens declare Your glory, the arch of the sky displays Your handiwork. In Your love You have given us the power to behold the beauty of Your world robed in all its splendor. The sun and the stars, the valleys and the hills, the rivers and the lakes all disclose Your presence. The roaring breakers of the sea tell of Your awesome might, the beasts of the field and the birds of the air bespeak Your wondrous will. In Your goodness You have made us able to hear the music of the world. The voices of the angels reveal to us that You are in our midst. Your divine voice sings through all creation.

For the glory of life, and for its wonder, we give thanks. You are Goodness, You are Compassion. We give thanks to You forever. Blessed are You Adonai, Your name is goodness, and You are worthy of praise.

*"Shalom to the one who is far away;  
Shalom to the one who is very near."  
(Isaiah 57:19)*

When a person's soul is in balance, she realizes that she is far from God. At the very same moment, however, she knows that she is close to God. We all tremble with ineffable reverence when we think of the Almighty as way, way above and beyond. But, when we feel in our deepest being that God is close to us, right next to us, our profound love of God comes into our hearts. Both awe and love are the polarities that keep our soul in balance.

~Adapted from Rabbi Levi Yitzhak of Berdichev.

## For The Glory of Life

## הודאה

מוֹדִים אֲנַחְנוּ לָךְ עַל-חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל-נֶפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ. הַטּוֹב: כִּי לֹא-כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם: כִּי לֹא תָמוּ חֲסָדֶיךָ.  
בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵחַ, וּלְךָ נֶאֱמָה לַהֲדוֹת.

Modim anachnu lach, al chayeinu ham'surim b'yadecha, v'al nif-l'otecha v'tovotecha. Hatov: ki lo chalu rachamecha, v'hamracheim: ki lo tamu chasadecha.

Baruch Atah, Adonai, hatov shimcha, ul'cha na-eh l'hodot.

A new day dawns, a day of hopes and dreams;  
Plans built on a faith we cherish, goals that we share.  
We pray for courage to act as prophets deem,  
The way, to serve and care.

For peace, for human needs, for freedom's right,  
For people, Torah, and for God's evolving word;  
For men and women joined in action and in light  
By deeds we fashion and by mandates heard.

Dear God, we pray that challenged in our day, we will stand firm.

Cherishing our faith, our future we affirm.

~Norma U. Levitt

## Grant Peace

## שים שלום

שים שלום טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבֵינוּ, בְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ,  
כִּי בְאוֹר פְּנִיךָ נִתְּנָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת  
חֶסֶד, וְצִדִּיקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשָׁלוֹמְךָ.

בְּסִפֵּר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכֵּר  
וְנַחֲתֵם לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Sim shalom, tovah u'v-racha, chein vachessed v'rachamim,  
aleinu v'al kol Yisra-eil amecha. Barcheinu Avinu, kulanu  
k'echad, b'or panecha, ki v'or panecha natata lanu, Adonai  
Eloheinu, Torat chayim, v'ahavat chesed, utz'daka uv'racha  
v'rachamim, v'chayim v'shalom. V'tov b'einecha l'vareich et  
am'cha Yisra-eil b'chol eit u'v-chol sha-ah bishlomecha.  
B'seifer chayim b'racha v'shalom u'farnasa tovah nizacheir  
v'neichateim l'fanecha, anachnu v'chol amcha beit Yisra-eil,  
l'chaim tovim ul'shalom. Baruch Atah, Adonai, osei  
hashalom.

## Good in Your Sight

Dear God, help me to keep my tongue from speaking evil  
and my lips from deceit. Guide me to turn away from hurtful  
pursuits and lead me on the path of what is good in Your  
sight. May the words of my mouth and the meditations of my  
heart lift myself and those I engage in the ways of  
understanding and peace. May my efforts align me ever  
closer to You by bringing out the best that is within me.  
Amen.

## Adonai Our God

## יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, שְׁמַהֲלַךְ חַיֵּינוּ יְנוּעַ בְּנִתִּיבֵי צֶדֶק.

Adonai Eloheinu, shemahalach chayeinu yanu-ah vintivei  
tzedek.

יְיָ אֱלֹהֵינוּ, אָנָּה מְלֵא לִיבֵנוּ בְּנוֹכְחוֹתֶיךָ.

Adonai Eloheinu, ana malei libeinu b'no-ch'chu-t'cha.

Grant peace, goodness and  
blessing, grace, kindness and  
mercy, to us and to all Your  
people Israel. Bless us, our  
Creator, all of us together,  
through the light of Your  
presence. For through the light of  
Your presence, Adonai our God,  
You gave us a Torah of life - the  
love of kindness, justice and  
blessing, mercy life, and peace.  
May You see fit to bless Your  
people Israel at all times, at every  
hour, with Your peace. Praised  
are You, Adonai, who blesses  
Your people Israel with peace.

Each generation is challenged to  
pursue peace. Some meet that  
challenge better than others.  
If peace eludes us, we must ask if it  
is because of circumstances  
beyond our control, or because our  
attitudes interfere with its  
realization. When we are cynical  
instead of idealistic, do we not  
interfere with peace? We work for  
peace when we believe it is an  
ideal. When we are filled with  
despair instead of faith, do we not  
interfere with peace? We gain the  
strength for peace by joining with  
others.

We must risk believing in peace and  
work for its achievement.

Adonai Eloheinu, may we travel on  
paths of righteousness.

Adonai Eloheinu, may our hearts be  
filled with Your presence.

Adonai Eloheinu, may both  
receiving and bestowing  
forgiveness be our blessing.

Adonai Eloheinu, may we  
remember that time is fleeting.

Adonai Eloheinu, may the quality of  
Your compassion be a model  
before us.

Adonai Eloheinu, may this New  
Year be a year of new beginnings.

Adonai Eloheinu, may we fill this  
year with the blessings of life.

Adonai Eloheinu, may our people  
know safety and peace.

Adonai Eloheinu, may our hopes for  
justice be joined by acts of  
righteousness.

Adonai Eloheinu, may we work to  
heal the world of Your creation.

Adonai Eloheinu, encourage us and  
guide us, be with us and inspire us.  
May our generosity and kindness,  
love and respect for Your creation,  
secure our salvation.

Halleluyah

יְיָ אֱלֹהֵינוּ, שֶׁהַסְּלִיחָה וְהַכַּפָּרָה תִּהְיֶנָּה בְּרִכּוֹתֵינוּ, הֵן  
לְמוֹחַל וְהֵן לְנִמְחָל.

Adonai Eloheinu, shehaslichah v'hakaparah tihyenah  
birchoteinu, hein lamocheil v'hein lanimchal.

יְיָ אֱלֹהֵינוּ, עֲשֵׂה שְׁנִיזְכוֹר כִּי הַזְּמַן קָצָר עַד מָאוֹד.

Adonai Eloheinu, asei shenizkor haz'man katzar ad m'od.

יְיָ אֱלֹהֵינוּ, שְׂאִיכוֹת חֶמְלַתְךָ תִּהְיֶה דוּגְמָא לִפְנֵינוּ.

Adonai Eloheinu, she-eichut chemlatcha tihyeh dugma  
l'faneinu.

יְיָ אֱלֹהֵינוּ, חֲדָשׁ לָנוּ, בְּשָׁנָה הַבָּאָה, הַתְּחָלוֹת חֲדָשׁוֹת.

Adonai Eloheinu, chadeish lanu, bashanah haba-ah,  
hatchalot chadashot.

יְיָ אֱלֹהֵינוּ, שְׁנִיתְמַלֵּא כָל יוֹם בְּבִרְכַּת הַחַיִּים.

Adonai Eloheinu, shenitmalei chol yom b'vircat hachayim.

יְיָ אֱלֹהֵינוּ, שְׂיַדַּע עַמֵּינוּ שְׁלוֹם וּבִטְחוֹן.

Adonai Eloheinu, sheyeda ameinu shalom u'vitachon.

יְיָ אֱלֹהֵינוּ, שְׁתִּקְוֹתֵינוּ לְצֶדֶק תֵּלֶךְ יָד בְּיָד עִם מַעֲשֵׂי

צֶדֶק.

Adonai Eloheinu, shetikvateinu l'tzedek teilech yad v'yad im  
ma-asei tzedek.

יְיָ אֱלֹהֵינוּ, שְׁנִיזְכֶּה לְרַפָּא אֶת עוֹלָמֵינוּ פְּרִי יִצְרָתְךָ.

Adonai Eloheinu, shenizkeh l'rapei et olameinu p'ri  
y'tziratecha.

יְיָ אֱלֹהֵינוּ, אֲמֵץ אֶתָּנוּ וְהִדְרִיכֵנוּ הֵיחָא עִמָּנוּ וְעוֹדֵדֵנוּ.

עֲשֵׂה שְׁנִידִיבוֹת, טוֹב לֵב, אֲהָבָה וְכָבוֹד לְבְרִיּוֹתֶיךָ

יֶאֱבֹטְחוּ אֶת דְּרָךְ יְשׁוּעָתֵינוּ.

Adonai Eloheinu, ametz otanu v'hadricheinu hayei i-manu  
v'odedeinu. Asei shen'divut, tov leiv, ahavah v'chavod  
liv-riyotecha y'avtuchu et derech y'shu-ateinu.

הַלְלוּיָהּ. Halleluyah

## We Give Thanks

## אנו נותנים תודות

Into every human form is placed a soul that is pure. Depending on our choices in life, the light of that purity can be both nurtured and allowed to shine, bringing inspiration and healing to others. Accordingly, it can also be hidden beneath the shadow of missed opportunities or worse, misguided acts and even ill-will. That we can fail to choose appropriately points to our imperfection. But no matter what has come before, the fact that we have the ability to choose to follow a new path affirms the blessing that God created us to be. God knows the nature of our design and cannot expect us to be perfect.

As God does not act in vain, God must also believe in us. God must believe in our ability to learn and to grow, to use the past as building blocks to the future, and to be the blessing that we are meant to be. It all depends upon what we choose.

*For the blessing to choose:*

*Altruism, Benevolence, and Compassion;  
Decency, Equanimity, and Faith;  
Generosity, Humility, and Insight;  
Joviality, Kindness, and Love;  
Mercy, Nobleness, and Optimism;  
Patience, Quiet, and Reflection;  
Selflessness, Tenderness, and Understanding;  
Virtue, Warmth, and Xenophilia;  
Yearning for righteousness and Zeal for justice.*

*We give thanks to You, Adonai, our God.*

---

ויאמר יי: "סלַחְתִּי כְדַבְּרְךָ." Numbers 14:20

Vayomer Adonai, "salachti kid'varecha."

---

Each one of us is standing before his or her own unopened gates. Is there ever a moment in life when there are no further gates to be opened? Living implies that there are always gates to be opened, at all ages, at all moments. What is required is the strength and the commitment necessary to search for the right key to the right lock. No one can know beforehand what is behind every gate. It is risky to open unknown gates, however, it is tragic to live one's whole life locked into one little antechamber surrounded by gates that we don't have the courage to risk opening.

---

Strange is our situation here on earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, here is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whom we are connected by a bond of sympathy. Many times each day, we realize how much our own outer and inner lives are built upon the labors of others, both living and dead, and how earnestly we must exert ourselves to give in return as much as we have received and are still receiving from others.

~ Albert Einstein

And God said, "I have granted as you have asked."



The gates are open for us, even now, even now, as the day begins to fade. Oh, the day is fading, the sun is setting; let us enter Your gates!

פִּתַּח לָנוּ שַׁעַר בַּעֲת נְעִילַת שַׁעַר, כִּי פָנָה יוֹם.  
הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבוֹא וַיִּפְנֶה, נִבְּוֶאֶה שְׁעָרֶיךָ!

P'tach lanu sha-ar b'eit n'ilat sha-ar, ki fana yom.  
Hayom yifneh, hashemesh yavo v'yifneh, navo-a sh'arecha!

---

We shall open the gate of compassion!  
We shall open the gate of social justice!  
We shall open the gate of forgiveness!  
We shall open the gate of commitment to Judaism!  
We shall open the gate of Torah!  
We shall open the gate of truth!  
We shall open the gate of prayer!  
We shall open the gate of righteousness and  
ethical living!  
We shall open the gate of risking to love more deeply the  
people whom we say we love!  
We shall open the gate of courage!  
We shall open the gate of peace!  
These are the gates that lead to a life of blessing!

Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the One who reigns in glory enter. Who is it that reigns in glory? The God of all being is the One who reigns in glory!

---

שָׂאוּ שַׁעֲרֵיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבוֹא  
מֶלֶךְ הַכְּבוֹד! מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יְיָ צְבָאוֹת הוּא  
מֶלֶךְ הַכְּבוֹד! סֵלָה.

S'u sh'arim rasheichem, v'hinas-u pitchei olam, v'yavo  
melech haKavod! Mi hu zeh melech haKavod?  
Adonai Tz'va-ot Hu Melech ha-Kavod! Selah.

---

Now, as evening falls, the gate is lit before me. Light dawns within me; hope and trust revive. The shadow that darkened my spirit is vanished; and through the passing cloud there breaks, with the last rays of the setting sun, the radiance of Your healing peace.

I am restored, renewed by Your love. I will thank You with my life. I will offer to You the work of my hands.

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, Blessed is God.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-anachnu korim u-mishtachavim umodim, lifnei melech  
malchei ham'lachim, haKadosh Baruch Hu.

As these days of reflection come to an end, we stand aware of our weaknesses, our regrets, our promises unfulfilled. Yet through our prayer, we are encouraged by the potential entrusted to each of us; the potential to live our days in thanksgiving for our lives, for our blessings, and for the awesome privilege we are responsible for: to be one of the Jewish People, to elevate our lives in holiness.

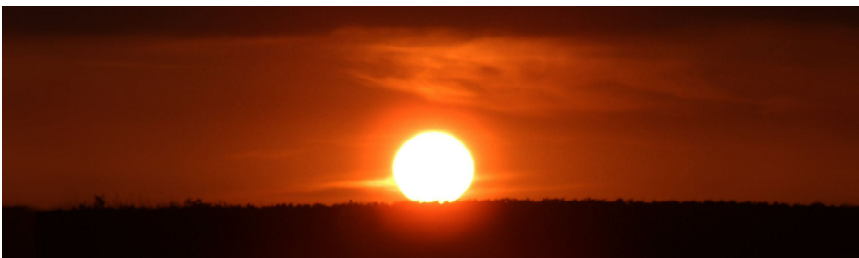
The evening of this day has begun to descend. The dawn of a new year rests upon the horizon. In the company of our community and in the presence of our loved ones, we are upheld with hope and faith. We are not alone; we are one with millions of Jews around the world. Collectively, is set before us the command to "Choose Life!" We are determined to raise our hearts in affirmation of this precept.

Every day, every step forward, will see our good faith effort to change ourselves and this world for the better. We will speak more softly, we will share our affection, we will laugh robustly when our hearts despair. We will open our eyes, we will extend our hands, we will fill each moment with purpose even when we are tired. We and every Jew around the world join in this common pledge before Your Holy Presence.

The hour of a new day is nigh. The moon's rise will see us strive for sacredness- lifting ourselves and those around us, level by level, closer to You. However each of us may know You, however any one of us may call You, we celebrate that this, the morrow and every day that follows is a day that You have made. We will celebrate and give thanks; we will find opportunity to sing a new song.

Even when surrounded by life's most difficult challenges and exasperating detractors, our cups will overflow. We affirm and declare that we are endowed with all that we need. Hear, the world over, in every corner of creation, the praise we now give to the Source of all blessing and the Source of all life.

Where can I go to hide from Your spirit? Where can I flee from Your presence? If I ascend to the heavens, You are there! If I make my home in the lowest depths, behold, You are there! If I take up the wings of the morning, and dwell on the ocean's farthest shore, even there Your hand will lead me, Your right hand will hold me. And if I say: Surely the darkness will conceal me, night will hide me from view, even the darkness is not too dark for You; the dark is as clear as the day. (Psalm 139)



May Your Great Name grow in holiness in the world created as You willed. May Your majesty rule in our lifetimes, in our day and in the lifetime of the House of Israel, speedily and soon and let us say: Amen.

May Your Great Name be blessed for ever and eternity:

May the Name of the Holy Blessed One be praised and lauded, glorified and exalted, honored and respected beyond any blessing, song, hymn, or psalm that we on earth can offer, and let us say: Amen.

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

May the Source of peace in the heavens above, inspire peace among us and among all Israel, and let us say: Amen.

## MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא  
כְּרַעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash sh'mei raba. B'alma di v'rah chirutei, v'yamlich malchutei b'chayeichon u-v-yomeichon u-v'chayei d'chol beit Yisra-eil, ba-agalah u'vizman kariv, v'imru: amein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'mei raba m'varach l'alam u-l'almei almaya:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא  
וּלְעֵלְמָא מִן כָּל-בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא  
דְּאָמִירוֹ בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'kudsha, b'rich Hu, l'eilah ul'eilah min kol birchatah v'shiratah, tushb'chatah v'nechematah da-amiran b'alma, v'imru: amein.

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

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisra-eil v'imru: amein.

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

Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisra-eil, v'imru: amein.



## HEAR!

Hear!

Let the whisper of the Infinite

Enter the secret chamber of your heart.

Yearning is a gift -

It pierces

The shell you build around who you truly are.

The Source of kindness

And the Source of justice

Are, in truth,

One Source,

The only one,

The Source of love.

~Alexander Massey

(one time)

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Sh'ma Yisra-eil Adonai Eloheinu, Adonai Echad!

(three times)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch Sheim k'vod malchuto l'olam va-ed!

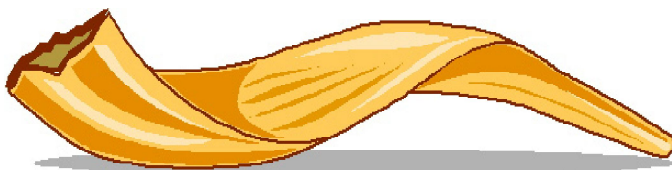
(seven times)

יְיָ הוּא הָאֱלֹהִים!

Adonai, Hu haElohim!

Hear now the sound of the shofar! With generations both  
past and future, let us welcome a new year of life!

(the shofar is sounded)



Hear, O Israel, the Eternal is our  
God, the Eternal is One!

Blessed is God's glorious majesty  
for ever and ever!

The Eternal, The Eternal is God!

Blessed is Adonai our God, Ruler of the universe, creator of the fruit of the vine.

Blessed is Adonai our God, Ruler of the universe, creator of the variety of spices

Blessed is Adonai our God, Ruler of the universe, creator of the light of fire.

Blessed is Adonai our God, Ruler of the universe, Who separates the holy from the profane, light from darkness, and the seventh day of rest from the six days of labor. Blessed is the Eternal One, Who separates the sacred from the profane.

You separate sacred from profane: separate us now from our sins! Let those who love You be as many as the sands and as the stars of heaven.

A good New Year...

May God bless you and protect you.

May God's face shine toward you and show you favor.

May God look upon you with love and grant you peace.

## Havdalah

## הבדלה

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.

ברוך אתה יי, אלהינו מלך העולם, בורא מיני בשמים.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei minei v'samim.

ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei m'orei ha-eish.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין יום השביעי לששת ימי המעשה. ברוך אתה יי, המבדיל בין קדש לחול.

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein yom hash'vi-i l'sheishet y'mei hama-aseh. Baruch Atah Adonai, hamavdil bein kodesh l'chol.

המבדיל בין קדש לחול, חטאתינו הוא ימחל, זרענו וכספנו ירבה בחול, וכפוכבים בלילה.

Hamavdil bein kodesh l'chol, hatoteinu hu yimchol, Zareinu v'chaspeinu yarbeh kachol, v'chakochavim balaila.

שנה טובה...

Shana Tovah...

## Blessing of Children

On that day Jacob blessed them, and he said, "In time to come, the people of Israel will use you as a blessing." (Genesis 48:20) Thus this day I say to you, may you fill your lives with goodness. May respect and love be your gifts. May you be in kind as your forebearers, Ephraim and Menasheh, Rachel and Leah.

יברכך יהוה וישמרך.

Y'varech'echa Adonai v'yishmarecha.

יאר יהוה פניו אליך ויחנך.

Ya-ir Adonai panav eilecha vichunecha.

ישא יהוה פניו אליך וישם לך שלום.

Yisa Adonai panav eilecha, v'yaseim l'cha shalom.

## Final Benediction

We have examined our deeds, we have made amends, we have been renewed. As the Gaon of Vilna taught: "Each day should be a new experience. Each day we have the opportunity of a fresh start. A person who has made teshuva is like a child fresh from the womb."

It has been said that teshuvah is a return forward, a return to something that never was, a return to new creation.

May we go forth and be a new blessing each day. *Amen*

From this Yom Kippur to the next, may we have strength to be true to our God and to our people. *Amen*

Let us celebrate each day as an opportunity to be who and all we are meant to be. *Amen*

**May God bless you in your going out and your coming in, from this time forth and forever more.**

יְיָ יִשְׁמֹר-צִאתְךָ וּבֹאֶיךָ מֵעַתָּה וְעַד-עוֹלָם.

Adonai yishmor-tzeit'cha u'vo-echa mei-atah v'ad olam.

**Amen**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shana haba-ah biYrushalayim!

May this year know the peace of Jerusalem's promise!



## Acknowledgements

The Yom Kippur Task Force was led by Janet Pollack and consisted of Gerry Voit, Mary Klein, Dennis Masur, Keith Liker, and Carol Gendel, as well as our clergy, Rabbi David Castiglione and Cantor Lori Wilinsky Frank, upon whose knowledge and support we relied.

This Yom Kippur afternoon, Yizkor and Concluding Service is the result of the hard work and dedication of this Task Force. Special mention goes to Janet Pollack who accepted the formidable task of typing the entire prayerbook in both English and Hebrew.

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**Cover art work:** Gail Littman, cover layout and design by Gail Littman and Janet Pollack.

### **Musical selections:**

"Be Holy, Hear the Whisper" - Words and Music by Peter & Ellen Allard 80Z Music Inc. © 2005.

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"Avinu Malkeinu" - text: liturgy, music: Meir Finkelstein.

"How Shall I Stand Before God?" - Michael Isaacson - text adapted from Micah 6:6,8 Transcontinental Music ©1997.

"Heal us Now" - Music & English by Leon Sher, Hebrew text from Liturgy; Numbers 12:13; Psalms 145:18; 85:10; 28:9; 118:25 © 2002 Leon Sher Published by The House of Sher.

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### **Selected readings came or were adapted from the following sources:**

"A Confession for Our Time, a creative Yom Kippur Service" Temple Emanu El, Houston, TX

"This day offers us...", "I am here because...", "Have I neglected...", "To the one I love...", "Throughout history..."

"I am a very busy person...", "Too often the world...", "Where have all the bright dreams..."

"Temple Beth El Service of Music and Meditation" Bloomfield Hills, MI

"In a place...", "Each of us is an author...", "O God, a new year...", "We look to the future..."

"Yom Kippur 5761" Adat Shalom Synagogue, Farmington Hills, MI

"When Miriam was sick..."

"Prayers for Healing on Yom Kippur" Congregation Shaarey Zedek, East Lansing, MI

"We have come together..."

"Neilah" Temple Adat Elohim, Thousand Oaks, CA

"I come to the synagogue...", "We believe in tomorrow..."

"Service for Yom Kippur Afternoon" Temple Akiva, Culver City, CA

"It's time to stop beating myself up..."

"Our Covenant with God" B'nai El Congregation, Frontenac, MO

"Today and every day..."

Congregation Albert, Albuquerque, NM

"Use us, Adonai..."

"The Chai High Holy Days" Chavurah Kol Haneshama, San Diego, CA

"Peace Prayers"

"Opening Song" by Rabbi Shira Milgrom

"Enosh" and "Shiviti Adonai" by Rabbi Steven Saltzman

"Shiviti Adonai" adapted from Rabbi Allen S. Maller ("Death is a transition...")

"For Those Whose Parents are Still Alive" adapted from the South African Machzor

"Kaddish" (Neilah) by Rabbi Kenneth L. Cohen

"G'Vurot" by Albert Einstein

"Patach Lanu" adapted from Rabbi Marshall I. Meyer

### **Original readings**

"Al HaTovah", "Intro to Peace Prayer", Explanation of Torah and Haftarah Parashot,

"Adonai our God", "We Give Thanks", "Good in Your Sight"

"For All Our Transgressions" (English version of V'al Kulam)

"Our power in this world is considerable..."

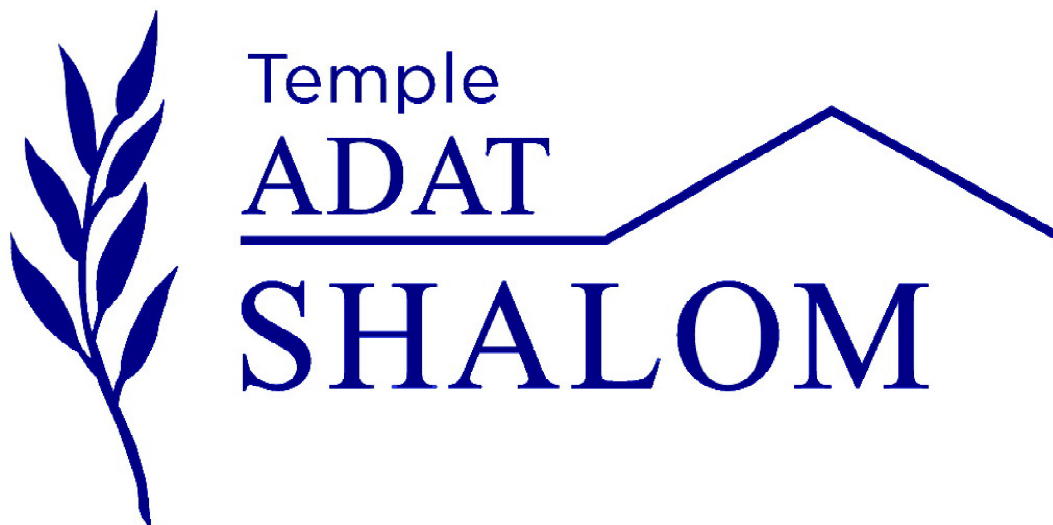
Adaptation of the story of Jonah

Rabbi David Castiglione

Cantor Lori Wilinsky Frank

Keith A. Liker

Janet Pollack



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