

Congregation Beth Emeth  
Youth Group  
Yom Kippur Service



September 16, 2021  
10 Tishri 5782

Shana tova.

I am Leah Gornstein, the Religious and Cultural Vice President of Congregation Beth Emeth's Youth Group, known as CBEYG. We are honored to be leading CBEYG's Yom Kippur afternoon service.

We welcome you, whether you are in the sanctuary or watching remotely.

The theme of this year's service is forgiveness. As we all know, Yom Kippur is about repenting, asking for forgiveness, and hoping to start the New Year with a clean slate. We have all wronged others in some way this past year, and Yom Kippur is a time for us to make sure we do not forget our mistakes, but instead resolve to be better.

Asking for forgiveness from those we may have hurt in some way is an essential component of Yom Kippur. So, if there is anyone here whom I have hurt or offended in something that I did or didn't do, I ask that you forgive me. By repenting and asking for forgiveness on Yom Kippur, we cleanse ourselves of our past misdeeds. I know we all hope that people around the world can also become more forgiving, especially now.

May we all be sealed in the book of life. G'mar chatima tovah.

- Leah Gornstein, Religious and Cultural V.P.

I do not want to beg forgiveness  
or seek absolution: a poor petitioner before the throne.  
If a power flows through the universe,  
if some force or higher consciousness infuses all of life -  
it does not notice my misdeeds.

Said Elisha, the heretic rabbi:

‘There is no justice, there is no Judge.’

No one to hear my confession. No one to grant me mercy. No one to seal my fate.

Still the words of prayer  
are in my mouth.

Still the wrongs I commit  
are on my mind.

And still this yearning in my heart:

to make things right, breath free, be clean again.<sup>1</sup>

365 days a year. 8760 hours. If you don't commit a single sin in all that time are you even human? We all make mistakes, and that is okay. But what's not okay is ignoring your wrongdoing. That's why we have Yom Kippur, the Day of Atonement. A lot of people find this holiday the most boring out of all Jewish holidays because we can't eat, and one of the many pluses to being Jewish is the amazing food. But what you must remember is that Yom Kippur is a very powerful day. It is the one day a year that we come together as a community to ask for forgiveness. Forgiveness from G-d, forgiveness from family and friends, but most importantly, turning over a new leaf. In order to grow as a person we need to accept our sins and grow from them. As Yom Kippur comes to a close tonight, think about what you have done wrong to others and then think about how you are going to improve as a person. Asking for forgiveness is one thing, but to show you are thankful for the forgiveness you received, you must not repeat your sins. Have a meaningful fast and a great start to the new year.

- Bella Bernstein

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<sup>1</sup> “I do not want to beg forgiveness” in Mishkan HaNefesh: Yom Kippur: Machzor for the Days of Awe (p. 413). CCAR Press.

Please Rise as you are able for the T'filah

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ

*Adonai, s'fatai tiftach, u'fi yagid t'hilatecha.*

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן  
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל  
וְזוֹכֵר חֲסָדֵי אָבוֹת וּמְבִיא גְאֻלָּה  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה

זְכָרְנוּ לְחַיִּים  
מֶלֶךְ חַפְץ בְּחַיִּים  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים  
לְמַעַן אֱלֹהֵים חַיִּים

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן  
בָּרוּךְ אַתָּה יְהוָה מָגֵן אַבְרָהָם וְעֵזְרַת שָׂרָה

Baruch atah, Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu: Elohei Avraham, Elohei Yitzchak, v'Eilohei Yaakov; Elohei Sarah, Elohei Rivkah, Elohei Rachel, v'Eilohei Leah; haEil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim, v'koneih hakol — v'zocheir chasdei avot v'imahot, umeivi g'ulah livnei v'neihem, l'maan sh'mo b'ahavah.

Zochreinu l'chayim,  
Melech chafeitz bachayim.  
V'chotveinu b'sefer hachayim,  
l'maancha, Elohim chayim.

Melech ozeir umoshia umagein —  
Baruch Atah Adonai, magein Avraham v'ezrat Sarah.

## **G'vurot: The Blessing of Strength<sup>2</sup>**

*Atah Gibor L'olam Adonai*

You are the Power that never diminishes and never subsides.  
From You we draw *g'vurah*—our inner core of strength:  
Strength to face crises and strength to surmount everyday hurdles;  
Strength to keep practicing and exercising, trying mightily in spite of failure;  
Strength to do what is called for, even when it is hard;  
Strength to do what is right, especially when others do not.

*Atah gibor l'olam, Adonai...*

Your power is with us always:  
in our human stamina and resilience;  
in our determination to persevere;  
in the discipline to set limits and make choices;  
in the fortitude to be true to our principles.  
Blessed is *g'vurah*—  
the will to act with courage, the gift of inner strength.

**Please Be Seated**

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<sup>2</sup> Adapted from “G'vurot: The Blessing of Strength” in *Mishkan HaNefesh: Yom Kippur: Machzor for the Days of Awe* (p. 365). CCAR Press.

## Vidui (confession)

### Vidui for the Twenty-First Century<sup>3</sup>

We confess our sins against the earth.

We commit ourselves to saving it.

We have **assaulted** our planet in countless ways

We have **blamed** others for the spiraling, deepening crisis

We have **consumed** thoughtlessly and irresponsibly

We have **driven** myriad species to the point of extinction

We have **exhausted** irreplaceable resources

We have **failed** to transcend borders and act unselfishly

We have **given** in to our many appetites and our gluttony

We have **harmed** beyond repair the habitats of living beings

We have **ignored** the signs of change in our climate and our seasons

We have **jeopardized** the well-being of future generations

We have **known** the problem but left problem-solving to others

We have **lost** sight of our role as God's partners in creation

We have **mocked**, cynically, those who love creatures great and small

We have **neglected** the environment, most of all, in places of poverty

We have **over-fished** our oceans

We have **polluted** seashore and sky, fertile soil and freshwater springs

We have **questioned** and doubted solid evidence of danger

We have **ravaged** the old growth forests - ecosystems created over centuries

We have **spewed** poison into the bloodstream of our land: its rivers, lakes and estuaries

We have **transformed** dazzling beauty into industrial ugliness

We have **used** shared resources for personal gain and corporate profit

We have **violated** the commandment "do not destroy"

We have **wasted** precious treasures, our God-given gifts

We have **exploited** the weakest and most vulnerable in our midst

And yet we yearn to be better guardians of this earth and the fullness thereof

Let us be **zealous** now to care for this unique corner of the cosmos, this planet - our sacred home.

We confess our sins against the earth.

We commit ourselves to saving it.

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<sup>3</sup> Mishkan HaNefesh: Yom Kippur: Machzor for the Days of Awe (p. 307). CCAR Press.

## Oseh Shalom

עוֹשֵׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן

Oseh shalom bimromav hu ya'aseh shalom aleinu  
V'al kol Yisrael v'imru: Amen.

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## The Torah Service

*Please rise as you are able as the Torah is removed from the ark*

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם  
*Ki mi-tzion teitzei Torah, u'dvar Adonai mi-rushalayim*

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ  
*Baruch shenatan Torah l'amo Yisrael bikdushato*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד  
*Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!*

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ  
*Echad Eloheinu, gadol Adoneinu, kadosh v'nora sh'mo*

## Al Sh'loshah D'varim

*On three things the world stands: On Torah, on Service, and on Acts of Loving Kindness*

Al sh'loshe d'varim, al sh'loshe d'varim  
Al sh'loshe, sh'loshe d'varim, ha'olam haolam oh-meid  
Al haTorah, v'al haAvodah, v'al Gimilut Chasadim,  
Al haTorah, v'al haAvodah, v'al Gimilut Chasadim.

## This afternoon's Torah Portion (Leviticus 19)

The first verses in this afternoon's Torah portion read, "Adonai spoke to Moses, saying: 'Speak to the whole Israelite community and say to them: You shall be holy...'"

The Hebrew command is in the second-person plural, suggesting that individuals cannot attain holiness alone - we can rise to this level only in community, supported by the efforts of those around us. Holiness is not a private affair; it is not a one-to-one encounter with Divinity. Rather, holiness describes a society in which relationships are grounded in eternal values. The Hebrew term for a synagogue-*k'hilah k'doshah* (holy congregation) - derives from this communal notion of sanctity.

Jews are not a holy people - we are a people commanded to strive for holiness.<sup>4</sup>

## Blessing Before the Chanting of Torah<sup>5</sup>

*Bar'chu et Adonai hamvorach.* בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

*Congregation responds:*

*Baruch Adonai hamvorach l'olam va-ed.* בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

*Baruch Adonai hamvorach l'olam va-ed.* בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

*Baruch atah, Adonai,* בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,* אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher bachar-banu mikol haamim* אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

*v'natan-lanu et torato.* וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

*Congregation:* Blessed is the Eternal, the Blessed One, now and forever.

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

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,

having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

<sup>4</sup> Mishkan HaNefesh: Yom Kippur: Machzor for the Days of Awe (p. 335). CCAR Press.

<sup>5</sup> Mishkan HaNefesh: Yom Kippur: Machzor for the Days of Awe (p. 330). CCAR Press.



## Torah Reading

### Leviticus 19:1-4

(1) Adonai spoke to Moses, saying: (2) Speak to the whole Israelite community and say to them: You shall be holy, for I, Adonai your God, am holy. (3) You shall each revere your mother and your father, and keep My sabbaths: I, Adonai, am your God. (4) Do not turn to idols or make molten gods for yourselves: I, Adonai, am your God.

### ויקרא י"ט:א-ד'

(א) וידבר יהוה אל־מֹשֶׁה לֵאמֹר: (ב) דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: (ג) אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: (ד) אֶל־תִּפְנוּ אֶל־הָאֱלֹהִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֵם אֲנִי יְהוָה אֱלֹהֵיכֶם:

### Leviticus 19:9-17

(9) When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. (10) You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I, Adonai, am your God. (11) You shall not steal; you shall not deal deceitfully or falsely with one another. (12) You shall not swear falsely by My name, profaning the name of your God: I am Adonai. (13) You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning. (14) You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonai. (15) You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly. (16) Do not deal basely with your people. Do not stand in your neighbor's blood: I am Adonai. (17) You shall not hate your kinsfolk in your heart. Reprove your kinsperson but incur no guilt because of them.

### ויקרא י"ט:ט-י"ז

(ט) וּבִקְצֹרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקָצֵר וּלְקַט קְצִירֶךָ לֹא תִלְקֹט: (י) וּכְרֵמֶךָ לֹא תַעֲזֹל וּפְרֹט פְּרֵמֶךָ לֹא תִלְקֹט לְעֹנֵי וְלִגְרֹ תַעֲזֹב אִתָּם אֲנִי יְהוָה אֱלֹהֵיכֶם: (יא) לֹא תִגְנֹבוּ וְלֹא־תִכְחָשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ: (יב) וְלֹא־תִשָּׁבְעוּ בְשֵׁמִי לַשָּׁקֵר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֵי אֲנִי יְהוָה: (יג) לֹא־תַעֲשֶׂה אֶת־רַעַע וְלֹא תִגְזֹל לֹא־תִלְוֶה פְּעֻלַּת שֹׁכֵר אֶתְּךָ עַד־בֹּקֶר: (יד) לֹא־תִקְלַל חֵרֶשׁ וּלְפָנָי עֹרֶר לֹא תִתֵּן מִכְשָׁל וְיִרְאֶת מִאֲלֹהֵי אֲנִי יְהוָה: (טו) לֹא־תַעֲשׂוּ עֵזֶל בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶיךָ לְוָל וְלֹא תִהְדָּר פָּנֶי גְדוֹל בְּצַדִּיק וְתִשְׁפֹּט עִמִּיתֶךָ: (טז) לֹא־תִלְוֶה רְכִיל בְּעַמִּיךָ לֹא תַעֲמִד עַל־יָדַם רֵעֶךָ אֲנִי יְהוָה: (יז) לֹא־תִשָּׂנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הֹכַח תִּוְכַלְתָּ אֶת־עַמִּיתֶךָ וְלֹא־תִשָּׂא עָלָיו חַטָּא:

### Leviticus 19:32-37

(32) You shall rise before the aged and show deference to the old; you shall fear your God: I am Adonai. (33) When a stranger resides with you in your land, you shall not wrong him. (34) The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I, Adonai, am your God. (35) You shall not falsify measures of length, weight, or capacity. (36) You shall have financial honesty. I, Adonai, am your God who freed you from the land of Egypt. (37) You shall observe all My laws and all My rules: I am Adonai.

### ויקרא י"ט:ל"ב-ל"ז

(לב) מִפְּנֵי שִׁבְיָהּ תִּקּוּם וְהִדַּרְתָּ פָּנֶיךָ וְיִרְאֶת מִאֲלֹהֵי אֲנִי יְהוָה: (לג) וְכִי־יָגוּר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנֶנּוּ אֹתוֹ: (לד) כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר אִתְּכֶם וְאֶתְּכֶם לֹא כְמוֹד כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: (לה) לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפֹּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוֹרָה: (לו) מֵאֲזַנִּי צֶדֶק אֲבִי־צֶדֶק אִיפֹת צֶדֶק וְתִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: (לז) וּשְׁמֵרְתֶם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

## Blessing After the Chanting of Torah

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher natan-lanu Torat emet,  
v'chayei olam nata b'tocheinu.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת,  
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who gave us a Teaching of truth and planted within us eternal life.

בָּרוּךְ אַתָּה, יי, בּוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

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## Haftarah: The Book of Jonah

This afternoon's Haftarah portion is Jonah and the Fish. The story of Jonah and the Fish is one that relates to pandemic life. Jonah was asked by God to proclaim judgment on the city of Nineveh for their wickedness. Avoiding this responsibility, Jonah opts to flee to Tarshish. During his voyage, God sends a great wind and his boat is near destruction. God tells the sailors to throw Jonah overboard in hopes of stopping the storm. God provides a huge fish to swallow Jonah and save him from perishing. Jonah was spat out onto dry land by the fish. Jonah went to Nineveh and gave God's decree. The people of Nineveh listened to God's words and renounced their evil ways. As a result, they were not punished. Jonah sought to get out of the responsibility God gave to him.

In life, we all procrastinate, and some even shirk their responsibilities all together. Throughout this pandemic, it was hard to stay focused and accomplish tasks. The story of Jonah and the Fish teaches us that in the end, we still must accomplish our work and fulfill our responsibilities. In this Covid time, we must push through this adversity and complete our tasks. By socially distancing ourselves, getting vaccinated, and wearing masks, we can and will beat this virus. Just like Jonah, by avoiding our responsibilities, we can cause harm to others. By heeding the lesson of this afternoon's Haftarah portion, Jonah and the Fish, and not delaying our responsibilities, we, too, can accomplish our goals.

- Tyler Goldberg

## Blessing Before Haftarah

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*asher bachar binvi-im tovim,*  
*v'ratzah v'divreihem hane-emarim*  
*be-emet.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,  
וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמִּים  
בְּאֵמֶת.

Blessed are You, our God Eternal, supreme Power of the universe,  
who called forth noble prophets to speak the truth.

בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בְּתוֹרָה, וּבְמֹשֶׁה עַבְדּוֹ,  
וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

*Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo,*  
*uvYisrael amo, uvinvi-ei ha-emet vatzedek.*

Blessed are You, God of eternity, who delights in the Torah;  
in Moses, God's servant; in Israel, God's people;  
and in prophets of truth and right.

## Haftarah: The Book of Jonah

### Jonah 1: 1-4, 10-16

The word of God came to Jonah son of Amittai: "Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me." Jonah, however, started to flee towards Tarshish, [away] from God's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of God. But God cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. ...

The sailors were greatly terrified, and they asked him, "What have you done?"

And when the sailors learned that he was fleeing from the service of God—for so he told them—they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy.

He answered, "Throw me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account."

Nevertheless, the sailors rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. So they cried out to God: "Oh, please, Adonai, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O Adonai, by Your will, have brought this about."

And they threw Jonah overboard, and the sea stopped raging. The sailors feared God greatly; they offered a sacrifice to God and they made vows.

### Jonah 2: 1-2, 11

God provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to Adonai, his God, from the belly of the fish. ... God commanded the fish, and it spewed Jonah out upon dry land.

### Jonah 3

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

Jonah went at once to Nineveh, as God had commanded. Nineveh was an enormously large city, three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off 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: No person or beast—or flock or herd—shall taste anything! They shall not graze, and they shall not drink water!

They shall be covered with sackcloth—person and beast—and shall cry mightily to God. Let everyone turn back from their evil ways and from the injustice of which they are guilty. Who knows? God may turn back from God's wrath, so that we do not perish."

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment [God] had planned to bring upon them, and did not carry it out.<sup>6</sup>

## **Blessing After Haftarah**

Blessed are You, our God Eternal,  
supreme Power of the universe,  
Rock of all ages,  
Source of justice in all generations,  
God in whom faithfulness abides,  
whose word is deed,  
whose every utterance bespeaks truth  
and righteousness.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
צוּר כָּל הָעוֹלָמִים,  
צַדִּיק בְּכֹל הַדּוֹרוֹת,  
הָאֵל הַנְּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה,  
הַמְדַבֵּר וּמְקַיֵּם,  
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.

Our God, for all these gifts we thank and bless you: Torah, prayer, the book of the prophets, and this Day of Atonement, given to us for the sake of pardon and forgiveness, that we might make amends with honor and dignity. Let all life bless your name continuously, to the end of time, so that your truth will endure forever. Blessed are you, Adonai, who forgives our failings and pardons the failings of Your people, the House of Israel. You banish our guilt, from year to year; You reign in majesty over all the earth; You sanctify the People Israel and the Day of Atonement.

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<sup>6</sup> Translation adapted from JPS.

*Please Rise as you are able as the Torah is returned to the ark*

## Eitz Chayim/עץ חיים

Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar.  
D'racheha darchei noam v'chol n'tivotcha shalom.  
Hashiveinu Adonai eilecha v'nashuva, chadesh yameinu k'kedem.

עץ חיים היא למחזיקים בה. ותמכיה מאשר:  
דרכיה דרכי נעם וכל נתיבותיה שלום:  
השיבנו ה' אליה ונשובה. חדש ימינו בקדם:

It is a tree of life for those who hold fast to it, and all of its supporters are happy.  
Its ways are ways of pleasantness, and all of its paths are peace.  
Return us to you, God, and we will return, renew our days like in the beginning.

## Aleinu<sup>7</sup>

*Aleinu l'shabei-ach laAdon hakol,  
lateit g'dulah l'Yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,*

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

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation,  
who made us unique in the human family, with a destiny all our own.  
For this we bend our knees and bow with gratitude before the Sovereign  
Almighty — Monarch of All — the Wellspring of holiness and blessing,

*V'ne-emar:  
"V'hayah Adonai l'melech al-kol-haaretz,  
bayom hahu yiyeh Adonai echad,  
ushmo echad."*

ונאמר:  
יהיה יי למלך על-כל-הארץ,  
ביום ההוא יהיה יי אחד,  
ושמו אחד.

As the prophet announced,  
"The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God's name shall be one."

<sup>7</sup> Text and translation from Mishkan HaNefesh: Yom Kippur: Machzor for the Days of Awe (p. 431-433).

## Adon Olam

Adon olam asher malach,  
b'terem kol y'tzir niv-ra.  
L'eit na'asah b'cheftzo kol,  
azai melech sh'mo nikra.

V'acharei kichlot hakol,  
l'vado yimloch nora.  
V'hu hayah, v'hu hoveh,  
v'hu yihyeh, b'tifarah.

V'hu echad v'ein sheni,  
l'ham'shil lo l'hachbirah.  
B'li reishit b'li tachlit,  
v'lo haoz v'hamisra.

V'hu eili v'chai goali  
v'tsur chevli b'eit tsarah.  
V'hu nisi umanos li,  
m'nat kosi b'yom ekrah.

B'yado afkid ruchy,  
b'eit ishan v'a-irah.  
V'im ruchy g'vi-ati,  
Adonai li v'lo irah.

אָדון עולם אֲשֶׁר מָלַךְ,  
בְּטֶרֶם כֹּל יִצְרֵר נִיבְרָא.  
לְעֵת נִעֲשֶׂה בְּחֶפְצוֹ כֹּל,  
אִזִּי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,  
לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הוֹוֶה,  
וְהוּא יִהְיֶה, בְּתִפְאַרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
וְלוֹ הֶעֱזַ וְהַמְשִׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי,  
וְצוֹר חֻבְלֵי בְעֵת צָרָה.  
וְהוּא נָסִי וּמְנוּס לִי,  
מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחֵי,  
בְעֵת אֵישׁוֹ וְאַעִירָה.  
וְעַם רוּחֵי גְוִיָּתִי,  
יְיָ לִי וְלֹא אֵירָא.

**CBEYG wishes you a happy and healthy  
New Year! Shana Tovah!**

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