



**A fresh exploration of the
Yom Kippur liturgy and rituals**

The Spirit of the Holy Days

מחזור

**Machzor for
Yom Kippur**





CONGREGATION
Adat Reyim

“a community of friends”

THE SPIRIT OF THE HOLY DAYS:

Yom Kippur 2023



**PROPERTY OF CONGREGATION ADAT REYIM
6500 Westbury Oaks Court
Springfield, VA 22152**

CONGREGATION ADAT REYIM THE SPIRIT OF THE HOLY DAYS

2023 *Yom Kippur Machzor*

Formatting, Typesetting, and Layout: Russell Nadel

Poetry and English Reading Selection: Rabbi Bruce Aft, Larry Kugler, Russell Nadel

Cover Art: Eileen Kugler

Pronunciation Guide for the transliterated Hebrew:

a or **ah**: as in “father”

i: as in “she”

ai: as in “by”

o or **oh**: as in “boat”

aw: as in “call”

oi or **oy**: as in “boy”

e or **eh**: as in “pet”

u: as in “true”

ey: as in “hey”

tz: as in “lots”

ch: guttural, as in German “Bach” or Scottish “loch”

': glottal separation, as in
“uh_oh” or “shebang”

– separates discrete syllables

“Yisrael” is always pronounced “yees-rah-eyl”

*This publication is intended for non-commercial, congregational, worship service use,
and should not be distributed or sold.*

No claim of original intellectual property or ownership is made for any materials herein.

This publication contains the Name of God. Please treat it with appropriate respect.



Table of Contents

“The Joy of Forgiveness”	1
Welcoming Song: “Come, Come, Whoever You Are”	2
Reading: “Transcendence”	2
Sim Shalom	Error! Bookmark not defined.
Reading: “A Prayer Before Yom Kippur”	3
Shehecheyanu.....	3
Mah Tovu	Error! Bookmark not defined.
Psalm 150: “Hal’luyah”	Error! Bookmark not defined.
Bar’chu: “Am I Awake?” (Noah Aronson).....	4
Responsive Reading: “Praise to You”	5
Sh’ma	6
V’ahavta	Error! Bookmark not defined.
Responsive Reading: “Redemption”	Error! Bookmark not defined.
Mi Chamochah	7
Reading: “A Short Amidah”	Error! Bookmark not defined.
Silent Amidah	8
A Contemplative Amidah (Maggid Jhos Singer)	10
Alternative Amidah Readings.....	11
Zochreynu	18
B’Seyfer Chayyim	18
Responsive Reading: “Forgiveness”	13
Introduction to the Confessional	14
Ashamnu: Our Alphabet of Shortcomings.....	14
Al Chet: The Multitude of Our Shortcomings.....	16
Sim Shalom Reprise.....	Error! Bookmark not defined.
Avinu Malkeynu (adapted).....	19
Olam Chesed Yibaneh (Rabbi Menachem Creditor).....	20
Blessings before the Reading of the Torah	20
Blessings after the Reading of the Torah	22
Torah Discussion	23
Mi Shebeyrach (A Prayer for Healing)	22
Olam Chesed Yibaneh — reprise.....	Error! Bookmark not defined.
Quotes on Forgiveness, to Inspire Reflection	23
Un’taneh Tokef	24
B’Rosh Hashanah	25
Introduction to the “Confessions of Mitzvot”	25
Responsive Reading: “For the Mitzvah We Performed”	26
Ahavnu: A Counterpoint to Ashamnu	28
Aleynu	29
Reading: “Merger”	Error! Bookmark not defined.
A Psalm for the Penitential Season: Psalm 27 (selected verses, from the Hebrew)	Error! Bookmark not defined.
Reading: “Where We Can Find God”	32
Mourner’s Kaddish.....	Error! Bookmark not defined.
Reading: “From Prayer to Action”	35
Responsive Readings: Closing Benedictions.....	36

“The Joy of Forgiveness”

Our ancestors confessed the corruptions in their lives,
And even the corruptions in their holy shrine,
As they sought to be reconciled with GOD
Through sacrifice and acts of devotion.

Calling in fervor upon GOD’s sacred name,
Asking GOD’s forgiveness in sincere contrition,
They earned through the *Avodah* of this sacred day
The assurance of GOD’s divine pardon.

And so with joy and with confident spirit,
They concluded the solemn atonement rites,
Thankful that GOD had helped them to repent
On this day of return and renewal.

We too can be reconciled with our GOD,
And be restored to GOD’s loving favor,
By acknowledging the error of our ways,
By “doing justly and loving mercy.”

While sin and corruption can taint the lives
Of individuals, groups, and nations,
Honest repentance and the quest for the good
Can redeem us from evil and from despair.

This is the joyous gift of Yom Kippur,
The redeeming message of this holy day:
Those who “set forth to meet GOD,
Find GOD approaching on the way.”

- The New Machzor (adapted)



Reading: "Transcendence"

The theme of Yom Kippur is utter transcendence. The great twelfth century Jewish philosopher Maimonides (Rambam) wrote that Yom Kippur is a day when it is a mitzvah to "rest" from eating, drinking, and other physical endeavors—it is not a day when we refrain from food, but a Shabbat when we rest from it, when we transcend our physical selves.

- From *"Insights from IYYUN, The Center for Jewish Spirituality"* (adapted)



Welcoming Song: "Come, Come, Whoever You Are"

Come, come, whoever you are -- wanderer, worshipper, lover of leaving, and
Come, come, whoever you are -- this isn't a caravan of despair.
Come, come, whoever you are -- wanderer, worshipper, lover of leaving, and
Come, come, whoever you are -- this isn't a caravan of despair.
It doesn't matter if you've broken your vow a thousand times before;
Still and yet again,
Come again, come, and yet again come.

- Poem by Rumi; musical setting by Sudhananda



Reading: "A Prayer Before Yom Kippur"

I now prepare to unify my whole self —
heart, — mind, — consciousness, — body, — passions, —
with this holy community
with the Jewish people everywhere
with all people everywhere
with all life and being
to commune with the Source of all being.

May I find the words, the music, the movements
that will put me in touch
with the great light of holiness.
May the insight and joy that I find in my devotion
flow from me to others
and fill all my actions in the world.

May the beauty of holiness rest upon us.
May holiness establish the works of our hands.
And may the works of our hands establish holiness.

- Elat Chayim Machzor



Shehecheyanu

Baruch Atah, ADONAI ELOHEYNU, melech ha-olam, **בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,**
Blessed are You, LORD our GOD, King of the Universe,

Shehecheyanu v'ki-y'manu

Who has granted us life, SUSTAINED US,

שֶׁחַיֵּנוּ וְקִיְמָנוּ

v'higianu laz'man hazeh.

and enabled us to reach this SPECIAL occasion.

וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה .

Bar'chu: "Am I Awake?" (Noah Aronson)

Yai lai lai_ lai_ lai,___ yai lai lai_ lai_ lai,___

Yai lai lai_ lai_ lai,___ yai lai lai_ lai_ lai. ___

Am I awake?

Am I prepared?

Are you listening___ to my prayer?

Can You hear my voice?

Can You understand?

Am I awake?

Am I prepared?

Yai lai lai_ lai_ lai,...

Bar'chu et ADONAI ham'vorach!

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Praised be the LORD, to whom our praise is due!

Baruch ADONAI ham'vorach,

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised be the LORD, to whom our praise is due,

I'olam va-ed, I'olam va-ed.

לְעוֹלָם וָעֶד, לְעוֹלָם וָעֶד.

now and forever, now and forever!

☞ *back to the beginning*



Responsive Reading: "Praise to You"

Praise to You, O GOD, for all the colors in the rainbow, for beauty, and for eyes that are made for seeing them.

Praise to You, O God, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen.

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

Praise to You, O God, for the capacity to feel happiness in another's happiness, and pain in another's pain.

As the universe whispers of a oneness behind all that is,

So the love in the human heart calls on people everywhere,

To unite in pursuit of those ideals that make us human.

As we sing of One Divinity,

We rejoice in the wonder of the universe,

And we pray for that day when all humanity will be one.

- Henry Cohen, The New Machzor (adapted)



Sh'ma

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

SH'MA YISRAEL: ADONAI ELOHEYNU, ADONAI ECHAD!

HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI ALONE!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

BARUCH SHEYM K'VOD MAL'CHUTO L'OLAM VA-ED!

PRAISED BE GOD'S GLORIOUS MAJESTY FOREVER AND EVER!



V'ahavta: An Interpretive Translation*

Love your neighbor as yourself.

Love the stranger as yourself.

"And do not do to another what you would not want done to yourself.

This is the entire Torah."

Take these principles to heart.

Teach them to your children.

Meditate on them at home and when you travel,

When you lie down and when you rise up.

Let them be expressed through your actions,

And bind your hands with them.

Write them upon the doorposts of your house.

Thus shall you remember to seek peace and pursue justice.

Mi Chamochah

Mi chamocha ba-eylim ADONAI,

Who is like You, O LORD, among the mighty?

מִי כְמוֹכָה בְּאֵלִים יי,

Mi kamocha nedar bakodesh,

Who is like You, glorious in holiness,

מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,

nora t'hilot osey fehleh?

awesome in splendor, working wonders?

נֹרָא תְהִלַּת עֹשֶׂה פְּלֵא?

Mal'chut'cha ra-u vanecha,

Your children saw You display Your power,

מְלֻכּוֹתֶיךָ רָאוּ בְנֵיךָ,

bokey-a yam lif'ney Moshe.

in our escape from the Sea in the presence of Moses.

בּוֹקַע יָם לְפָנֵי מֹשֶׁה.

Zeh EYLI anu v'am'ru:

"This is my God!" they cried:

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

ADONAI yimloch l'olam va-ed.

"The Eternal will reign for ever and ever!"

יי יִמְלֹךְ לְעֹלָם וָעֶד.



Silent Amidah

ADONAI, s'fatai tiftach ufi yagid t'hilatecha.

LORD, open my lips that my mouth may declare Your glory.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Baruch Atah ADONAI,

Blessed are You,

בָּרוּךְ אַתָּה יי,

ELOHEYNU VEYLOHEY avoteynu v'imoteynu,

O LORD our GOD and GOD of our ancestors,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

ELOHEY Avraham, ELOHEY Yitzchak, VEYLOHEY Ya-akov,

The GOD of Abraham, Isaac and Jacob,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב

ELOHEY Sarah, ELOHEY Rivkah,

The GOD of Sarah, Rebecca,

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה

ELOHEY Racheyl, VEYLOHEY Ley-ah,

Rachel and Leah,

אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,

ha-EYL hagadol hagibor v'hanorah, EYL Elyon,

The great, mighty, and revered GOD, the most high GOD

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,

gomeyl chasadim tovim v'koney hakol,

Who bestows loving-kindnesses, the creator of all things,

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,

v'zocheyr chasdey avot v'imahot

Who remembers the good deeds of our ancestors

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת

umeyvi go-EYL liv'ney v'neyhem

And will bring a redeemer to their children's children

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם

l'ma-an sh'mo b'ahavah.

in love, for the sake of GOD's name.

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Melech ozeyr u-moshia u-mageyn.

O Ruler, Helper, Savior and Shield!

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.

Baruch Atah ADONAI,

mageyn Avraham v'ezrat Sarah.

Blessed are You, O LORD, Shield of Abraham and Help of Sarah.

בָּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Atah gibor l'olam, ADONAI, <i>You, O LORD, are mighty forever;</i>	אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,
m'chayey meytim Atah, rav l'hoshia. <i>You revive the dead, You have the power to save.</i>	מַחְיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
M'chal-keyl chayim b'chesed, <i>You sustain the living with loving-kindness;</i>	מְכַלְכֵּל חַיִּים בְּחֶסֶד,
m'chayey meytim b'rachamim rabim, <i>You revive the dead with great mercy;</i>	מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים,
someych nof'lim v'rofey cholim <i>You support the falling, heal the sick,</i>	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
umatir asurim, <i>Set free the bound,</i>	וּמַתִּיר אֲסוּרִים,
um'kayeym emunato lisheyney afar. <i>And keep faith with those who sleep in the dust.</i>	וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
Mi chamocha ba-al g'vurot umi domeh lach, <i>Who is like You, O doer of mighty acts?</i>	מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
melech meymit um'chayeh umatzmiach y'shu-ah. <i>You are master of life, death, and deliverance.</i>	מֶלֶךְ מַמִּית וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה.
Mi chamocha av harachamim, <i>Who is like You, Source of mercy,</i>	מִי כְמוֹךָ אָב הַרַחֲמִים
zocheyr y'tzurav l'chayyim b'rachamim? <i>Mercifully binding Your children into life?</i>	זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?
V'ne-eman Atah l'hachayot meytim. <i>And You are certain to revive the dead.</i>	וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
Baruch Atah ADONAI, m'chayey hameytim. <i>Blessed are You, O LORD, who revives the dead.</i>	בָּרוּךְ אַתָּה יי מַחְיֵה הַמֵּתִים.

A Contemplative Amidah (Maggid Jhos Singer)

Avot Draw your ancestors to mind—genetic or spiritual. Thank them for that portion of your heritage which you love, and forgive them for any pain. Now see yourself as the ancestor (genetic or spiritual) of generations to come. Accept their gratitude and forgiveness.

Gevurot Focus on your breath. Breathe in life, breathe out life. Now contemplate yourself as the breath of HaShem (GOD). Your life in this world is HaShem breathing in; your life beyond this world is HaShem breathing out. There is no living or dying, there is only breath. Breathe in, breathe out.

Kedusha Focus on the question: What is holiness? And then: In what way am I holy? And then: What is holy about my name? And then: What is holy about my actions? Contemplate how GOD would respond to these same questions.

Kedushat HaYom Bring to mind something which sustains you spiritually or physically. Consider what sustains it, and offer that your praises.

Avodah Release all tension in your body. Start with your feet, then legs, thighs, hips, back, torso, chest, hands, arms, shoulders, neck, face, scalp. When you are thoroughly relaxed, try smiling.

Hodeh Conjure up a moment in your life for which you are grateful. Hold it in your mind. As other thoughts arise, simply accept and release them, and return to your moment of gratitude.

Shalom Tense your left hand and arm, the side of judgment and force. Make it as tight as you can. Now touch your left arm with your right hand, the side of compassion and loving kindness. Let your left arm relax as your right arm cradles it. Contemplate loving kindness blanketing all your hard judgements. Stay mindful that in this process, as in all else, you are a reflection of the divine.



Alternative Amidah Readings

Let us ask ourselves hard questions
For this is the time for truth.
 How much time did we waste
 In the year that is now gone?
Did we fill our days with life
Or were they dull and empty?
 Was there love inside our home
 Or was the affectionate word left unsaid?
Was there a real companionship with our children
Or was there a living together and a growing apart?
 Were we a help to our mates
 Or did we take them for granted?
How was it with our friends:
Were we there when they needed us or not?
 The kind deed: did we perform it or postpone it?
 The unnecessary gibe: did we say it or hold it back?
Did we live by false values?
Did we deceive others?
Did we deceive ourselves?
 Were we sensitive to the rights and feelings
 Of those who worked for us?
Did we acquire only possessions
Or did we acquire new insights as well?
 Did we fear what the crowd would say
 And keep quiet when we should have spoken out?
Did we mind only our own business
Or did we feel the heartbreak of others?
 Did we live right, and if not,
 Then have we learned, and will we change? - Rabbi Jack Riemer



So prayer is our sometimes real selves trying to communicate with the Real, with Truth, with the Light. It is us reaching out to be heard, hoping to be found by a light and warmth in the world, instead of darkness and cold. Light reveals us to ourselves, which is not always so great if you find yourself in a big disgusting mess, possibly of your own creation. But like sunflowers, we turn toward light. Light warms, and in most cases it draws us to itself. And in this light, we can see beyond shadow and illusion to something beyond our modest receptors, to what is way beyond us, and deep inside.

- Anne Lamott

One day, an old man was walking along a beach that was littered with thousands of starfish that had been washed ashore by the high tide. As he walked he came upon a young boy who was eagerly throwing the starfish back into the ocean, one by one.

Puzzled, the man looked at the boy and asked what he was doing. Without looking up from his task, the boy simply replied, "I'm saving these starfish, Sir."

The old man chuckled aloud, "Son, there are thousands of starfish, and only one of you. What difference can you make?"

The boy picked up a starfish, gently tossed it into the water and turning to the man, said, "I made a difference to that one!"



The beauty of the trees,
the softness of the air,
the fragrance of the grass,
speaks to me.

The summit of the mountain,
the thunder of the sky,
the rhythm of the sea,
speaks to me.

The faintness of the stars,
the freshness of the morning,
the dew drop on the flower,
speaks to me.

The strength of fire,
the taste of salmon,
the trail of the sun,
and the life that never goes away,
they speak to me.

And my heart soars.

- Chief Dan George

Responsive Reading: "Forgiveness"

It may be the hardest thing we will ever do,

Caught up in our self-righteousness, honing our pain.

The one who offended may not deserve forgiveness,

And we are not obliged to offer it.

Why, then, should we forgive?

Because we have all caused pain.

Because we all miss the mark.

Because we can deepen our souls if we forgive.

Because restoring even one relationship heals many hearts.

Because we would be forgiven ourselves.

Because drawing closer to one another builds our communities.

Because the alternative is endless bitterness.

Because the world we seek to create is a world filled with forgiveness.

Because we need not remain caught up in our self-righteousness and pain.

It may be the hardest thing we will ever do.

Let us take the first step now.

- Amanda Udis-Kessler

Introduction to the Confessional

We are used to judging our *actions*, but what we really need to judge are our *intentions*, especially in our human interactions and relationships. This is done in part by deeply examining the question, "What do I really intend for other people?"

This self-examination is the essence of what takes place on *Yom Kippur*. The Jewish holidays encourage us to transform our inborn, egocentric intentions into divine intentions of loving-kindness. These corrections enable us to enter into more and more positive connections with each other, and by doing so, experience a fuller, happier, more peaceful and harmonious world.



Ashamnu: Our Alphabet of Shortcomings

O God, give us the strength to acknowledge our shortcomings:

Anger with those who challenge us;
Belittling those we don't understand;
Criticizing without caring;
Doubting the strength of love.

**For all these shortcomings, O God of forgiveness,
Forgive us, pardon us, grant us atonement.**

Enjoying what we shouldn't have;
purposely **F**inding **F**ault;
enormous **G**reed;
Harboring resentment;
needlessly **I**magining problems;
Joking to avoid truths.

(continued)

**For all these shortcomings, O God of forgiveness,
Forgive us, pardon us, grant us atonement.**

Kindness too often withheld;
Loving in measured touches;
Malice toward those who are richer;
Nourishing our worst intentions;
Observing when we could be helping;
Pretending we are less than we are;
Quitting when we still have fight;
failing to Rest when we are exhausted;
Saying it doesn't matter;
Thinking they can read our minds.

**For all these shortcomings, O God of forgiveness,
Forgive us, pardon us, grant us atonement.**

failing to cut our Umbilical cords;
failing to Visit our elderly relatives enough;
Withholding Weeping, to prove our strength;
never forgiving our Exes;
Yearning to alter time;
repenting only at the Zero hour.

**For all these shortcomings, O God of forgiveness,
Forgive us, pardon us, grant us atonement.**

- Jan Sokoloff Harness



AI Chet: The Multitude of Our Shortcomings

**I need to speak these words aloud,
and to know the universe hears them.**

**I get caught in old patterns and paradigms;
I am stubborn and hard-headed.**

In the last year I have missed the mark more than I want to admit —

By allowing my body to be an afterthought too often and too easily;

By not walking, running, leaping, climbing, or dancing, though I am able;

By eating in my car and at my desk, mindlessly and without blessing;

By not embracing those who needed it, and not allowing myself to be embraced;

By not praising the beauty of all our bodies, with our quirks and imperfections;

By letting my emotions run roughshod over the needs of others;

By poking at sources of hurt like a child worrying a sore tooth;

By revealing my heart before those who neither wanted nor needed to see it;

By hiding love, out of fear of rejection, instead of giving love freely;

By dwelling on what's internal when the world is desperate for healing;

(continued)

By indulging in intellectual argument without humility or consideration;

By reading words of vitriol, cultivating hot indignation;

By avoiding intellectual discomfort that might prod me into growing;

By living in anticipation and letting anxiety rule me;

By accepting defeatist thinking and the comfortable ache of despair;

By not being awake and grateful, despite uncountable blessings;

By not being sufficiently gentle, with my actions or with my language;

By not being pliant and flexible, but obstinate, stark, and unbending;

By not being generous with my time, with my words, or with my being;

By not being kind to everyone who crosses my wandering path.

For all these, eternal Source of forgiveness,

Help me know myself to be pardoned;

Help me feel in my bones that I'm forgiven;

Remind me I'm always already "at/one" with You.

- The Velveteen Rabbi, Rabbi Rachel Barenblat



Zochreynu

Zochreynu l'chayyim,

Remember us in life,

Melech hafeytz ba-chayyim,

O King who desires life,

v'chawt-veynu b'seyfer ha-chayyim,

and may we be inscribed in the Book of Life,

l'ma-ancha ELOHIM chayyim.

for Your sake, O Living GOD.

זְכֵרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַנְךָ אֱלֹהִים חַיִּים.



B'Seyfer Chayyim

B'seyfer chayyim, b'rachah, v'shalom,

In the book of life, blessing, peace,

u-farnasah tovah,

and prosperity,

nizakeyr v'nikateyv l'fanecha,

may we be remembered and inscribed,

Anachnu v'chawl am'cha beyt Yisrael,

we and all Your people Israel,

L'chayyim tovim (x2) ul'shalom.

for a happy life and for peace.

Baruch Atah, ADONAI, oseh ha-shalom.

Blessed are You, LORD, who creates peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם,

וּפְרִנְסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

בָּרוּךְ אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם:

Avinu Malkeynu (adapted)

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! Hear our voice!

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! We have missed the mark so many times.

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! Have compassion on us and on our children.

Avinu Malkeynu, chaneynu va-aneynu, אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ,
Avinu Malkeynu, chaneynu va-aneynu, אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ,
Ki eyn banu ma-asim. כִּי אֵין בָּנוּ מַעֲשִׂים.

Asey imanu tz'dakah va-chesed, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,

Asey imanu tz'dakah va-chesed, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

V'hoshi-eynu. וְהוֹשִׁיעֵנוּ.

*Avinu Malkeynu! Be gracious unto us and answer us, for we are unworthy;
deal with us in charity and loving-kindness and save us.*

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! Make an end to sickness, war, and famine.

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! Make an end to all oppression.

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! Inscribe us for a blessing in the Book of Life.

Avinu Malkeynu, chaneynu va-aneynu... אָבִינוּ מַלְכֵנוּ, חַיְנוּ וְעַיְנוּ...
Avinu Malkeynu! Let the new year be a good year for us.

☞ *back to the full chant (in **bold**)*

Olam Chesed Yibaneh (Rabbi Menachem Creditor)

Olam chesed yibaneh...

עולם חסד יבנה...

I will build this world from love — yai dai dai...

And you must build this world from love — yai dai dai...

And if we build this world from love — yai dai dai...

Then G-d will build this world from love — yai dai dai...



Blessings before the Reading of the Torah

Bar'chu et-ADONAI ham'vorach!

ברכו את יי המברך.

Bless the LORD, who is blessed!

Baruch ADONAI ham'vorach l'olam va-ed!

ברוך יי המברך לעולם ועד.

Bless the LORD, who is blessed for all eternity!

Baruch Atah, ADONAI,

ברוך אתה יי,

Blessed are You, LORD,

ELOHEYNU melech ha-olam,

אלהינו מלך העולם,

King of the universe,

asher bachar banu mikawl ha-amim

אשר בחר בנו מכל העמים

who has chosen us from all the nations

v'natan lanu et Torato.

ונתן לנו את תורתו.

and has given us His Torah.

Baruch Atah, ADONAI, noteyn ha-Torah.

ברוך אתה יי, נותן התורה.

Blessed are You, LORD, who gives the Torah.

29 וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לְחֹדֶשׁ תִּעַנְנּוּ אֶת־נַפְשֹׁתֵיכֶם וְכֹל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: 30 כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֳרַת אַתְּכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תְּטַהֲרוּ: 31 שִׁבְתִּי שְׁבֻתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: 32 וְכִפֹּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלִבְשׁ אֶת־בְּגָדֵי הַבַּד בְּגָדֵי הַקֹּדֶשׁ: 33 וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֵל יִכָּפֵר: 34 וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֹּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ

On the tenth day of the seventh month of each year, you must go without eating to show sorrow for your sins, and no one, including foreigners who live among you, is allowed to work.

This is the day on which the sacrifice for the forgiveness of your sins will be made in My presence;

and from now on, it must be celebrated each year. Go without eating and make this a day of complete rest just like the Sabbath.

The high priest must offer the sacrifices for cleansing from sin, while wearing the sacred linen clothes.

He will offer these sacrifices for the most holy place, the sacred tent, the bronze altar, all the priests, and for the whole community.

You must celebrate this day each year--it is the Great Day of Forgiveness for all the sins of the people of Israel. And Moses did exactly as the LORD had commanded.

- Lev. 16:29-34; English translations from The Holy Bible: Contemporary English Version

Blessings after the Reading of the Torah

Baruch Atah, ADONAI,

בָּרוּךְ אַתָּה יי,

Blessed are You, LORD,

ELOHEYNU melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Ruler of the universe,

asher natan lanu Torat emet

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת

who has given us the Torah of truth

v'chayei olam nata b'tocheynu.

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

and has planted eternal life within us.

Baruch Atah, ADONAI, noteyn ha-Torah.

בָּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

Blessed are You, LORD, who gives the Torah.



Mi Shebeyrach (A Prayer for Healing)

Mi shebeyrach avoteynu

מִי שִׁבְרַךְ אֲבוֹתֵינוּ

M'kor ha-brachah l'imoteynu:

מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ:

May the source of strength who blessed the ones before us

Help us find the courage to make our lives a blessing. And let us say, Amen.

Mi shebeyrach imoteynu

מִי שִׁבְרַךְ אֲמוֹתֵינוּ

M'kor ha-brachah l'avoteynu:

מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ:

Bless those in need of healing with *r'fu-a shleyma*,

The renewal of body, the renewal of spirit. And let us say, Amen.

– Debbie Friedman

Torah Discussion



Quotes on Forgiveness, to Inspire Reflection

"Forgiveness liberates the soul. It removes fear.
That is why it is such a powerful weapon."
(Nelson Mandela)

"Forgiveness is the key to action and freedom."
(Hannah Arendt)

"Hate. It has caused a lot of problems in this world,
but it has not solved one yet."
(Maya Angelou)

"Forgiveness is not an occasional act; it is a permanent attitude."
(Rev. Dr. Martin Luther King, Jr.)

"Forgiveness is not always easy.
At times it feels more painful than the wound we suffered,
to forgive the one that inflicted it.
And yet, there is no peace without forgiveness."
(Marianne Williamson)

Un'taneh Tokef

*"On Rosh Hashanah it will be inscribed,
And on Yom Kippur it will be sealed,
Who shall live and who shall die;
Who shall perish by sword and who by beast,
Who by hunger and who by thirst,
Who by earthquake and who by plague,
Who shall become poor and who shall become rich..."*

Over and over again in the High Holiday liturgy, we admit our vulnerability before the great forces of the universe — violence and war, hunger, natural disaster, disease and poverty.

We acknowledge that our individual fates during the coming year are, to a large extent, subject to forces beyond our control.

But we follow each of these pronouncements of helplessness with a declaration of our own power:

► ***U-t'shuvah, u-t'filah, u-tzedakah ma'avirin et ro-a ha-g'zeirah.*** ◀

Repentance, prayer, and charity avert the severe decree.

Traditionally, we read these as mitigating practices — perhaps, if we repent, pray, and give *tzedakah*, we will be spared. But this year, what if we read this trio of *t'shuvah*, *t'filah*, and *tzedakah* differently? Instead of seeing these as ways of avoiding personal punishment after the fact, what if we look at them as ways to make a better world going forward:

A world in which more people live full lives and fewer die unnecessary deaths;

A world in which there is less bloodshed in war,
and fewer deaths at the hands of beastly rulers;

A world in which hunger is less persistent and no one dies of thirst;

A world in which the aftermath of earthquakes is alleviated,
and natural disasters are anticipated and addressed;

**A world in which no one is forced to live on less than a dollar a day,
and in which we close the distance between the rich and the poor.**

This year, let us also read *t'shuvah*, *t'filah*, and *tzedakah* as “reflect, aspire, and pursue justice,” our three vehicles for repairing the world—and ourselves.

B'Rosh Hashanah

B'Rosh Hashanah yikateyvun,

On Rosh Hashanah it is written,

uv-yom tzom kipur yeychateymun.

and on Yom Kippur it is confirmed.

U-t'shuvah, u-t'filah, u-tz'dakah

But reflection, aspiration, and the pursuit of justice

ma-avirin et ro-a ha-g'zeyrah.

avert the harshness of the outcome.

בְּרֹאשׁ הַשָּׁנָה יִכְתָּבוּן

וּבְיוֹם צוֹם כִּפּוּר יִיחַתְמוּן:

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה

מֵעֲבִירִין אֶת רֹעַ הַגְּזֵירָה:



Introduction to the "Confessions of Mitzvot"

Therefore, just as there is great value to the repair of the soul by the confession of sins ... there is also great value by the confession of *mitzvot*, in order to gladden the heart and strengthen the paths of life in the way of God.

- Talmud: Rav Kook, "Ayn Aya" commentary (tractate Maaser Sheni, ch. 7, Mishnah 10)
translated by Rabbi Joseph B. Meszler

Responsive Reading: “For the Mitzvah We Performed”

For the mitzvah we performed by remembering the good another had done for us, even when we were upset with him or her;

For the mitzvah we performed by standing up for justice when we saw another mistreated;

For the mitzvah we performed by remembering to thank and express gratitude to anyone who has helped us;

For the mitzvah we performed when we heard an ambulance siren and offered a prayer to GOD on behalf of the sick person inside;

For the mitzvah we performed when we provided food or money to a beggar who told us he or she was hungry;

For the mitzvah we performed by donating charity cheerfully;

PLEASE REMEMBER ALL THESE THINGS, GOD, AND PLEASE HELP INSPIRE US TO DO MORE SUCH ACTS DURING THIS COMING YEAR.

For the mitzvah we performed by returning a lost object to its owner;

For the mitzvah we performed by visiting a sick person and offering them and their family emotional support;

For the mitzvah we performed by helping someone to find work;

For the mitzvah we performed by teaching our children that what matters most to GOD is how we treat other people, for they, like us, are GOD’s children;

(continued)

For the mitzvah we performed by hearing a negative rumor about another and refraining from passing it on;

For the mitzvah we performed by refraining from snapping at our loved ones;

PLEASE REMEMBER ALL THESE THINGS, God, AND PLEASE HELP INSPIRE US TO DO MORE SUCH ACTS DURING THIS COMING YEAR.

For the mitzvah we performed by being compassionate and forgiving those who have hurt us and who seek our forgiveness;

For the mitzvah we performed by not unfairly exaggerating the bad traits of those with whom we disagree or whom we dislike;

For the mitzvah we performed by striving to arrive on time even when it was difficult to do so, so as to not keep another person waiting;

For the mitzvah we performed by interacting with non-Jews in a manner that brings credit to the Jewish people;

For the mitzvah we performed by accepting responsibility for the wrong we have committed, and by not blaming our bad behavior on someone else;

For the mitzvah we performed by asking those whom we have hurt for forgiveness;

PLEASE REMEMBER ALL THESE THINGS, God, AND PLEASE HELP INSPIRE US TO DO MORE SUCH ACTS DURING THIS COMING YEAR.

- Rabbi Joseph Telushkin, as published in The Jewish Week (adapted)



Ahavnu: A Counterpoint to Ashamnu

Ahavnu, beyrachnu, gadalnu,

אָהַבְנוּ, בֵּירַכְנוּ, גָּדַלְנוּ,

dibarnu yofi;

דִּבְרָנוּ יָפִי;

We have loved, we have blessed, we have grown, we have spoken positively;

he-elinu, v'chasnu, zeyraznu,

הֵעֵלִינוּ, וְחָסְנוּ, זֵיִרַזְנוּ,

We have raised up, we have shown compassion, we have acted enthusiastically,

chamalnu, tipachnu emet;

חָמַלְנוּ, טִפַּחְנוּ אֱמֶת;

We have been empathetic, we have cultivated truth;

ya-atznu tov, kibandnu, lamadnu,

יַעֲצֵנוּ טוֹב, כִּבְדֵנוּ, לָמַדְנוּ,

We have given good advice, we have respected, we have learned,

machalnu, nimachnu, salalnu, orarnu,

מָחַלְנוּ, נִחַמְנוּ, סָלַלְנוּ, עוֹרַרְנוּ,

We have forgiven, we have comforted, we have been creative, we have stirred,

pa-alnu, tzadaknu, kivinu la-aretz;

פָּעַלְנוּ, צְדָקְנוּ, קוִיֵנוּ לְאֶרֶץ;

We have been spiritual activists, we have been just, we have longed for Israel;

richamnu, shakadnu,

רַחַמְנוּ, שָׁקַדְנוּ,

We have been merciful, we have given full effort,

tamachnu, taramnu, tikanu.

תָּמַכְנוּ, תָּרַמְנוּ, תִּקַּנּוּ;

We have supported, we have contributed, we have repaired.

- Rabbi Avi Weiss

Shalom Rav, with English reading insertions

Shalom rav al Yisrael am'cha tasim l'olam! שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם!

Grant peace to Your people Israel forever!

☞ **Solo Reading: "Defragmentation," by Reb Zalman Schachter-Shalomi**

Yom Kippur is when we can press the defragmentation button on our souls to put ourselves back into onement, clear out the accumulated cookies and links that take us to places we're no longer interested in, remove downloads that are no longer relevant, erase a lot of the accumulated junk that has penetrated and clutters the operating system, create more space on the disk of our lives...

Shalom rav al Yisrael am'cha tasim l'olam! שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם!

☞ **Solo Reading: "Two Wolves," a Cherokee folk tale**

Once upon a time a young boy received a beautiful drum as a gift. When his best friend saw it, he asked if he could play with it, but the boy felt torn. He didn't want to share his new present, so he angrily told his friend, "No!" His friend ran away, and the boy sat down on a rock by a stream to contemplate his dilemma. He hated the fact that he had hurt his friend's feelings, but the drum was too precious to share. In his quandary, he went to his grandfather for advice.

The elder listened quietly and then replied, "I often feel as though there are two wolves fighting inside me. One is mean and greedy and full of arrogance and pride, but the other is peaceful and generous. All the time they are struggling, and you, my boy, have those same two wolves inside of you."

"Which one will win?" asked the boy.

The elder smiled and said, "The one you feed."

Shalom rav al Yisrael am'cha tasim l'olam! שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם!

☞ **Reading: "Rabbi Israel Salanter," as told by Rabbi William Silverman**

The great Rabbi Israel Salanter was missing from his synagogue on the Eve of Atonement, the Kol Nidre, the holiest night of the Jewish calendar. The elders of the synagogue went out searching for him and they found him. There are two versions: In one, he was taking care of a wounded calf, the other, he was helping some sick child. And they said to him, "Rabbi, why aren't you in the synagogue?" He said, "Do you see what I'm doing?" "But, Rabbi, it's your duty to be in the synagogue praying." He said, "I am praying. Every act of kindness is a prayer—a prayer that walks, moves, breathes, and lives."

Shalom rav al Yisrael am'cha tasim l'olam, שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם,
Grant peace to Your people Israel forever,

ki Atah hu melech adon l'chawl ha-shalom. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם.
For You are Ruler, Master of all Peace.

Baruch Atah ADONAI, בְּרוּךְ אַתָּה יי,
Blessed are You, Eternal GOD,

ham'vareych et amo Yisrael bashalom. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
who blesses Your people Israel with peace.



Aleynu: An Interpretive Translation*

Let us praise the majesty of the universe, old beyond imagining, source of all things,

Which has created both diversity and interdependence.

We stand in awe before the majestic, terrifying power

Of the creative and destructive forces of the universe,

And recognize our smallness in relation to eternity,

And our dependence on one another.

Recognizing our limits in this world which sustains and destroys life, we affirm our hope:

For a society built on justice, peace, and compassion.

May the idols of greed and selfishness fall —

To the overwhelming power of cooperation and righteousness.

May all who live acknowledge the rule of justice, and swear loyalty to a life of goodness;

And may the establishment of a just and compassionate society

Come soon and in our day.

On that day, goodness will reign over all the earth, and humanity shall be one.

Reading: "Merger"

And then all that has divided us will merge

And then compassion will be wedded to power

And then softness will come to a world that is harsh and unkind

And then everyone will be gentle

And then everyone 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 cherish life's creatures

And then all will live in harmony with each other and the Earth

And then everywhere will be called Eden once again

— *Judy Chicago, ©1979*



Moment of Silent Meditation before the Mourner's Kaddish



Reading: "Where We Can Find GOD"

I find GOD

In the wealth of those passing delights

that live but for a moment,

In the pulsebeat of a life that comes from eternity

and dances in my own blood,

In birth that keeps renewing the generations,

And in death that keeps knocking on the doors of life.

– Rabindranath Tagore (translated and adapted)

*from Kol Haneshamah: Shabbat Vehagim, 3rd ed., ©1994/2006,
The Reconstructionist Press, Elkins Park, PA.*

Mourner's Kaddish

Yitgadal v'yitkadash sh'mey raba,

B'alma divrah chirutey

v'yamlich mal'chutey,

b'chayeychon uv'yomeychon

uv-chayey d'chawl beyt Yisrael

ba-agalah uviz'man kariv. V'im'ru **ameyn.**

Y'hey shmey rabah m'vawrach

l'awlam ul'awl'mey al'mayah.

Yitbarach v'yishtabach

v'yitpa-ar v'yitromam v'yitnasey,

v'yithadar v'yitaleh v'yithalal

sh'mey d'kud'sha, **b'rich hu.**

L'eyla l'eyla mikawl birchata v'shirata,

tush-b'chatah v'nechematah

da-amiran b'alma. V'im'ru **ameyn.**

Y'hey shlamah raba min sh'maya,

v'chayim aleynu v'al kawl Yisrael.

V'im'ru **ameyn.**

Oseh shalom bimromav,

hu ya-aseh shalom

aleynu v'al kawl Yisrael, v'im'ru: **Ameyn.**

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,

בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא.

לְעֵלָא לְעֵלָא מְכָל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחֲמְתָא

דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָה רַבָּא מִן שְׁמַיָּא

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Exalted and hallowed be GOD's great name,
in the world which GOD created,
according to plan.

May GOD's majesty be revealed in the days of your lifetime
and the life of all Israel —
speedily, imminently. And let us say: **Amen.**

Blessed be GOD's great name to all eternity.

Blessed, praised,
honored, exalted, extolled,
glorified, adored, and lauded
be the name of the Holy One, **Blessed be GOD,**
beyond all earthly words and songs of blessing,
praise, and comfort. And let us say: **Amen.**

Let there be abundant peace from heaven,
with life's goodness for us and for all Israel.
And let us say: **Amen.**

May the One who causes peace to reign in the high heavens
cause peace to reign among us, all Israel, and all the world.
And let us say: **Amen.**

Reading: “From Prayer to Action”

The High Holidays—with their haunting melodies and repeated refrains—are meditations on repentance. As we chant the liturgy, we account for our deeds of the past year, both as individuals and as a community, and pledge to improve ourselves before our destiny is sealed for the year to come.

But beyond simply saying the words of the prayer book, the holiday liturgy urges us to change ourselves and our world. Upright, alert, and physically engaged, we charge every fiber of our being to do its work to enable us to build a more just world for the year to come. We pray that:

Our hearts will open to the suffering we see around the world.

Our minds will expand to learn about the causes of poverty and seek solutions.

Our mouths will speak out against inequity and educate others.

Our hands will embrace others, creating a human bond, lifting up the oppressed.

Our arms will labor to build community and pursue change.

Our feet will run to take action, refusing to remain still in the face of injustice.

Let our prayers this High Holiday season be an accounting of our potential. Let our chanting be a catalyst for the transformation that we hope to achieve in the year to come. With each prayer we commit our bodies to *teshuvah*—a personal and global pursuit of justice.

– adapted from an AJWS publication



Responsive Readings: Closing Benedictions

"A Year of Living"

a year of Awareness

a year of recognizing Blessing

a year of Commitment

a year of Devotion

a year of Evolution

a year of Fidelity

a year of Gratitude

a year of Healthier living

a year of Inspiration

a year of Joy

a year of Kindness

a year of "Love thy neighbor" and a year of "Love thyself"

a year of Mothering Mother Earth

a year of knowing when to say No

a year of holding Opposites

a year of Perspective

a year of Risk-taking

a year of Significance

a year of Tolerance

a year of Understanding

a year of Vivaciousness

a year of Wilderness

A year of eXhilaration

a Year of amaZement!





And now, at the beginning of a new year, we pray for blessing:

The spirit of wisdom and understanding. **Amen!**

The spirit of insight and knowledge. **Amen!**

The spirit of knowledge and reverence. **Amen!**

May we overcome trouble, pain, and sorrow. **Amen!**

May our days and years increase. **Amen!**

Y'hi ratzon mil'fanecha, ADONAI ELOHEYNU

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ

vELOHEY avoteynu v'imoteynu,

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

shet'chadeysh aleynu

שֶׁתְּחַדֵּשׁ עָלֵינוּ

shanah tovah u-m'tukah.

שָׁנָה טוֹבָה וּמְתוֹקָה.

**May it be Your will, ADONAI our GOD and GOD of our ancestors,
to renew for us a good and sweet New Year.**

Keyn y'hi ratzon!



T'filat Haderech (The Traveler's Prayer)

May we be blessed as we go on our way,
May we be guided in peace.
May we be blessed with peace and joy;
May this be our blessing, amen.

Amen, amen, may this be our blessing, amen.
Amen, amen, may this be our blessing, amen.

May we be sheltered by the wings of peace,
May we be kept in safety and in love.
May grace and compassion find their way to every soul;
May this be our blessing, amen.

Amen, amen, may this be our blessing, amen.
Amen, amen, may this be our blessing... amen.

– Debbie Friedman





PROPERTY OF CONGREGATION ADAT REYIM
6500 Westbury Oaks Court
Springfield, VA 22152