Tikunay Nefashot - Spiritual Renewal
Services for Rosh Hashannah and Yom Kippur

Valley Outreach Synagogue
Enlighten us with Your teaching, help us to hold fast to Your Mitzvot, and unite our hearts to love and revere Your name.

This prayerbook has been printed with the help of a generous contribution from the

Bernard Saul Family

Valley Outreach Synagogue
MACHZOR
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TIKUNAY NEFASHOT (1999/93) gender balanced and extensively revised, is based upon TIKUN NEFASHOT edited by Allen Maller in 1983, and TIKUN HANEFESH edited by Jim Kaufman and Allen Maller in 1979. Writings ending with an asterisk are by Rabbi Maller and may be freely used by any congregation. We thank the rabbis, sages and poets of our time and of previous generations whose inspired words illumine and elevate this High Holy Day Machzor.
Service for Erev Yom Kippur I

Ye-did ne-fesh, av ha-ra-cha-man,  מפשח עבדך אל רצונך.  ירמי עבדך כמוריא.
me-shoch av-de-cha el re-tso-ne-cha.  נשמת אלה מימי נורא.
Ya-ruts av-de-cha ke-mo a-yal,  עצרת עבדך קמד אהל.
yish-ta-cha-veh el mul ha-da-re-cha.  נשמת אלה מימי נורא.

We are here together on Erev Yom Kippur poised somewhere between what we have been and what we wish to be. We are here at the end of ten days of tshuvah, of turning. We return to the self we have covered up behind the roles and masks with which we have learned to protect ourselves. We are here to confront ourselves, and the world in which we find ourselves this night. We seek to open wide the windows behind which we have hidden, and to go forth seeing more clearly from where we have come, what we have become, and what we hope to be.

(Candle lighting)
The Sabbath Queen
Enters our homes
When the daughters of Israel
Bless the Shabbat Candles.
On this Shabbat of Shabbats
We remember the mothers of Israel
Whose devotion and love so often blessed our families.
Priestesses of the Jewish home,
They radiated concern, determination and loyalty.
As we begin this day of atonement,
Let us admit that none of us is perfect;
Neither we nor they
But we can always atone.
The past is past
The future lies before us, therefore,
Let us bless this coming year
And the mothers of Israel
Who initiate this Day of Atonement.*

מארת אשתו וברכה, מלכת נשאים, אשת כלושה ומשקה.
זמנת כלורוקי נר פס [שמעות נשא] וירושים.

Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-o-lam
a-sher kid’shanu b’mitz-vous-tav v’tzi-va-nu
l’had-lik ner shel (Shabbat V’shel) Yom Hakipurim
Blessed is Adonai our God, Ruler of space and time, Who sanctifies us through Mitzvot, and commands us to kindle lights for (Shabbat and) the Day of Atonement. Amen.

ברוך אתה אדונاي ה’ אלהינו מלך ה’ אשר י}suvננו וקם נא הזמנינו.

Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-o-lam,
She-he-che-yanu, ve-ki-ye-ma-nu, ve-hi-gi-a-nu laz-man ha-zeh.
Blessed is Adonai our God, Ruler of space and time, for giving us life, for sustaining us, and for enabling us to reach this season. Amen.

“Love yourself.” You are commanded to do that. This is the length of life. “Love your neighbor as yourself.” You are commanded to do that. That is the breadth of life. “Remember the lessons and insights of Jewish history.” You are commanded to do that for this is the duration of life. But never forget that there is a first and even greater commandment, “Love Adonai your God with all your heart, all your soul, and all your mind.” This is the height of life. When you do all this you will live in all four dimensions: a total holy life.

We gather tonight ten days into the New Year. It is Yom Kippur. We have come to pray, to praise, to turn inward, and to re-evaluate our lives and our deeds. We have come to hear Kol Nidre.

Kol Nidre is a paradox
Because life itself is a paradox.
Kol Nidre, the most moving moment
Of the most sacred day —
Is not a prayer at all.
It is a legal formula
Nullifying and cancelling all our vows.
Not those between people,
Only those between a person and God.

But this is the greatest paradox of all:
Is Kol Nidre for the vows of the past year
Or for the vows of the year to come?
For vows made
That we betrayed,
Or future vows
To be made in vain?
The answer lies in the human paradox:
We need to vow
To swear commitment
To future hopes, to higher ideals,
Knowing that our reach exceeds our grasp
And that some of our vows will be made in vain.*
Nevertheless we pray:

All vows, promises, and commitments we made since last
Yom Kippur and in the years before —
May we be given strength to keep them.

Our marriage vows — may they endure;

Through dark days and dull days
Through fatigue and anger.
May our love prove strong enough, and
Our faith deep enough to last.

Our vows for good health, to exercise, to diet;

May we take our own lives seriously enough to heed them.
Keeping our vows each day as we eat, as we work, as we relax.

The promises we made to study and to worship;

We meant them when we made them,
And so many things got in the way.
This time, may we be strong enough to let
Our better selves prevail.

Vows made by boys and girls standing on the bima;
Feeling what life as Jews might hold in store for them.
May idealism and vision be with them all their days.

Commitments to parents and to friends,
pledges to charity, and to work for others.
Help us be as compassionate and generous as we felt
ourselves to be at those moments.

* * *
Dear God, we meant in all seriousness the vows we made
to You, and to ourselves,
Even as we mean the vows we seek tonight.
We vow in order to be elevated.
We want so much to rise above ourselves.

But even as we vow, next time . . .
We are conscious how last time . . .
We failed.

The guilt of our failures weighs heavily.
We sinned, we transgressed, we failed.

It hurts so much, we fear to admit it.
We chastise ourselves secretly
Disparaging our efforts repeatedly,
For the more committed we were to the ideal
The greater is the guilt we feel.

Yet how can we hope to renew
When in our guilt we despair?
Thus the vows unrealized of the past
Prevent vows idealized of rebirth.

Can a year really be new
After all that we have been through?
It is a cycle that takes us nowhere
Until past guilt for human failure is
Disavowed by Kol Nidre.*

We do not annul these promises lightly. We know that our failures
cannot be left simply as a chain dragging us down.

Kol Nidre has the potential to unburden us from perfectionism. May
it help us transform the limits of our past into the possibilities of
our future.

May rebuke lead us to repentance,
Reproach lead us to re-evaluation.

May regret lead us to repair,
Remorse lead us to renewal.
May retreat lead us to revival,
Renunciation lead us to rebirth.

Or za-roo-ah la-tsah-deek
Oo-l’yish-ray lave sim-chah.
Light is sown for the righteous and
 gladness for the upright in heart.

In this spirit, 800 years ago, Rabbi Meir of Rothenberg transformed his
congregation into a legal body on Yom Kippur. So too, do we come
together on this night, as a legal community, transforming our sanctuary
into a court for the Jewish soul.

By the authority of the heavenly tribunal, and of the court below, with
divine sanction and with the sanction of this holy community, we declare
this congregation a lawful gathering which welcomes all transgressors
into its midst.

So we turn to those around us
As did our ancestors
And those before them
So many — so often —
So long ago.
And beg —
Implore —
Seek —
Not absolution so we can saunter forth
And break anew,
But understanding
And the right to start again.

(The chanting of Kol Nidre — page 81)
Kol Nidre

Now with memories dim
We gather to sing
And say words and listen.
We gather to confess our forgetfulness,
To stop pretending to understand,
To unclothe our souls and
shiver in the burning light,
To stop running.

Only together can we admit
how unsure we are,
Loose the wrapping around our hearts,
And peel off the animal skin
To uncover
A tiny spark of reflected light.

Praise me, says God, I will know that you love me.
Curse me, I will know that you love me.
Praise me or curse me.
I will know that you love me.

Sing out my graces, says God,
Raise your fist against me and revile,
Sing my graces or revile.
Reviling is also praise, says God.
But if you sit fenced off in your apathy, 
Entrenched in “I couldn’t care less,” says God.

If you look at the stars and yawn, 
If you see suffering and don’t cry out, 
If you don’t praise and don’t revile, 
Then I created you in vain, says God.

Bar-chu et Adonai ham’vo-rach. 
Praise Adonai to whom all praise is due.

Ba-ruch Adonai ham’vo-rach l’olam va-ed. 
Praised be Adonai to whom all praise is due forever and ever.

God is in the faith
By which we overcome the fear
Of loneliness, of helplessness,
Of failure and of death.

God is in the hope
Which, like a shaft of light,
Cleaves the dark abyss
Of depression, suffering and despair.

God is in the love
Which creates, protects, forgives.
God is the spirit
Which broods upon the chaos we have wrought,
Disturbing its static wrongs,
And stirring into life the formless beginnings
Of the new and better world.

Sh’ma Yisrael Adonai E-lo-hei-nu Adonai E-chad.
Hear O Israel, Adonai our God, Adonai is One.

Ba-ruch shaym k’vod mal-chu-to l’olam va-ed.
Praised be God’s name whose glorious realm is forever and ever.

(Shema-v’ahavta as it appears in the Torah)

I am confused.
Is it our times, our world, our society?
Or is it, dear God, only me?

There are times when I feel pulled apart.
I have so many responsibilities —
My work, my family, my friends, myself —
And there is only so much of me to give.

Have I given my family enough of myself,
Or have I too often asked them to be the ones to wait?

I have tried to be concerned,
Compassionate, understanding, loving;
Yet in my heart I know there could be more,
More of me to give.

Perhaps this is good,
For I find myself now reaching farther
To touch the needs of others.
Should I reproach myself
Knowing I have given so much to those I love?

May these qualities be strengthened in me,
And may my love for my family be increased.
For their hurts are my hurts,
Their simchas are my joys,
Their growth is my growth,
Their wisdom is my wisdom.

O Mentor of Israel, bless my family,
Keep them wise and strong.
If I have failed them
Then let me know the purpose of that failure.
My hopes and dreams are in front of me,
My family is around me.
Be with us as You were with our ancestors.
You are praised, Adonai,
Source of life for all the world,
Our God, Source of light for a handful of ancients
Who shepherded a people toward Your promise.

You walked with Abraham
Made Sarah laugh,
Entrusted Rebecca with our destiny,
Helped Jacob wrestle with his soul
And You created a nation out of
Leah and Rachel.

You are a noble God, mighty and awesome,
Enthroned on high
Engaged on earth
Showing us by Your example
How to support those burdened by their need.

With all our faults, with all our virtues,
We are the children of the ancients whom You loved.
O Mentor of Israel,
Source of life for all the world,
May our lives move You to
Inscribe us in the Book of Life,
To fulfill Your promise, O God of Life.
You are praised, Adonai,
Shield of Abraham, Support of Sarah.


Adonai is forever mighty, Restoring life to those marked out for death, Liberating peoples once destined for defeat. Banishing despair through the loving acts of human beings, Reviving barren hopes within the wombs of weary dreamers. Cutting loose the fetters of the victims Fallen underneath the sickness of our days. Remembering those passed over by the dust of time.

May You extend Your Power to us. Restoring us, Banishing our despair, That from the dust of our uncaring age We bring to bloom those loving acts that make us human.

On Yom Kippur the Book of Remembrance is sealed. It speaks for itself.

*For each of us has signed it with deeds.*

*This is the sobering truth,*

*Which both frightens and consoles us.*
Each of us is an author,  
Writing with deeds, in life’s Great Book.
    
    And to each You have given the power
    To write lines that will never be lost.

No song is so trivial,  
No story is so commonplace,  
No deed is so insignificant  
That it is not recorded.

No kindness is ever done in vain;  
Each Mitzvah leaves its imprint.  
All our deeds, the good and the bad  
Are noted and remembered.

So 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 the entries we make in the Book of Remembrance
    Be ever acceptable to You.

Thinking is our special talent. We do it better than any other creature.  
But how we abuse this unique power. Annoying trivia clutter our minds and fill our hearts with wasted worry. Little frustrations interrupt the pattern of our thoughts and redirect them to the pursuit of foolishness.  
The energies of the brain exhaust themselves in satisfying momentary desires and find no time for the crisis of living. We run to secure what we want, before we fully know what we are.

(We reflect in silence)

No outcome is as bad as one fears or as good as one hopes.  
    
    (T. Herzl)

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Erev Yom Kippur
Every person should express one hundred blessings a day

Have I neglected to tell you
I appreciate your sacrifices
of your time, of your needs for my needs,
of your freedom for my demands?

Have I neglected to tell you
you have been my anchor, my sounding board, my scapegoat!

You have loved me
Even though I sometimes disappointed you,
Even though I sometimes resented you,
Even though I sometimes frustrated you.

From your example I have learned to live, to care, to believe,
to commit, to grow. If I neglected to tell you
I want to tell you today.
Let us be at one
On this Day of At-one-ment.

Our God and God of our ancestors, let our prayers come before
You. Turn not away from our supplication, for we are not so
presumptuous and stiff-necked as to say before You that we are
wholly righteous and have not sinned, but in truth, we have sinned.
We have sinned; we have transgressed; we have done perversely.

We have halted the frantic pace of other days, and in the quiet of this
Day of Atonement we have time to re-evaluate our lives.

I have a set of values to live by. Are my values a matter of mere
words, or do I actually live my life according to my values?

Life is filled with emotional crises.

Do I despair over my tzuris, or can I gain strength from overcoming
them?
Life is filled with choices.

_Do I make choices based on what is popular or expedient, or do I have the courage to make decisions based on God's demands?_

Life, inevitably, includes failure.

_Am I restricted by the fear of failure? Or do I accept failure as part of life?_

Life has an important spiritual dimension.

_Do I ignore it, or will I open my mind and heart to the wellsprings of energy that come from Torah and Mitzvot?_

On this Day of Atonement, we prepare to see ourselves, not in the mirror of our vanity, nor in the opinion of our neighbors, but from the perspective of God, Whose ear hears us, Whose eye sees us, and in Whose book our lives are written.

We are not at one with ourselves, or with our neighbors or with God. Our problems, our pride and impatience, separate us from the atonement we seek. Yet without it, we are maimed in mind and spirit. The burden of old quarrels, whose cause we scarcely remember, weighs upon us. So too, do the broken friendships and promises, the appeals we denied, the requests we refused, and all the opportunities for good we rejected.

_We confirm our need for reconciliation and atonement to repair our lives and souls. In silence we remember our sins, our failings and mistakes. For all these sins, forgiving God, forgive us, pardon us, grant us atonement._

(Time for introspection)

אלו והן כמות שלום ושלום עליכם.

Who are wise? Those who can learn from every person.

(Avot)

אלו והן כמות שלום ושלום עליכם והם פתחיを行うנו.

Who are declared wise? Those who know their own shortcomings.

(Sefer Hamedot)
We confess our moral failures:

For the sin we have committed by elevating love for dollar over love for family.

For the sin we have committed by overprotecting or overindulging our children.

For the sin we have committed by not continuing to educate ourselves in Torah.

For the sin we have committed by expecting greater Temple participation of our children than we do of ourselves.

For the sin we have committed by confining Jewish life to the synagogue.

For the sin we have committed by not working to help Jews in other lands.

For the sin we have committed by overprotecting or overindulging our children.

For the sin of smirking at others, whether Jews who worship differently, or Christians who believe differently.

For the sin of not reaching out and welcoming converts into the Jewish people.

For the sin of playing it safe when moral issues flame up too hot in our communities and our country.

For the sin of dividing our cities into slums and suburbs.

V’al ku-lam . . . for all these sins, whether committed inadvertently or with intent, may we seek forgiveness and may we be forgiven.

V’al ku-lam E-lo-ha s’li-chot s’lach la-nu, m’ch’al la-nu, ka-per la-nu.

Erev Yom Kippur
We confess our moral failures:

For the sin which we have committed by spurning parents and teachers,

_Fearful that acceptance of their guidance and authority implies a lessening of our own worth._

For the sin which we have committed by wronging our neighbors,

_Regarding them as tools to be used or strangers to be ignored, rather than as fellow-creatures._

For the sin which we have committed by envy,

_Minimizing our own blessings while exaggerating the good fortune of others._

For the sin which we have committed by hardening our hearts,

_Fearful of showing compassion lest others think of us as weaklings._

For the sin which we have committed by denying and lying,

_Because we do not have the fortitude to acknowledge the truth._

For the sin which we have committed by bribery,

_Trying to get special favors for ourselves, or our children, regardless of the law or of the common good._

For the sin which we have committed by slander and tale-bearing,

_Building up our own importance by belittling others and showing off how much we know about them._

V’al ku-lam . . . for all these sins, whether committed inadvertently or with intent; may we seek forgiveness and may we be forgiven.

V’al ku-lam E-lo-ha s’li-chot s’lach la-nu, m’chal la-nu, ka-per la-nu.

_We call You Avinu. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call you Mal-keinu. As a wise ruler, teach us to add our strength to Your love, that we may work to bring closer to realization the Messianic dream of our ancestors._
Avinu malkeinu, hear our plea.

Avinu malkeinu, we have sinned.

Avinu malkeinu, have mercy upon us and our children.

Avinu malkeinu, help us to diminish pestilence, war and famine.

Avinu malkeinu, inspire us to cause all hate and oppression to vanish from the earth.

Avinu malkeinu, enter us into the Book of Life.

Avinu malkeinu, renew our faith in the future that we may make the coming year truly a shanah tovah, a year of goodness and peace.

Avinu malkeinu, have compassion on us, for we are not perfect. Deal with us in both justice and mercy so we may be renewed.
I. Israel is not like the other nations. We Jews are different. Our history written in martyr’s blood The nations rage against us Our enemies cannot see our virtues.

Israel is not like the other nations. We Jews are different. Our virtues mark our uniqueness Jews are so creative So prominent in the causes that shape modern society Our religion has given birth to two others Our history is a barometer of human destiny.

Israel is not like the other nations. We Jews are different. We struggle with our uniqueness Proud yet anguished Special yet common Our distinctiveness discomforts us As much as our suffering Still we struggle with our unique fate With a sense of pride We choose to affirm it. We have suffered but we have also survived. Our enemies have cursed us But we have lived to be a blessing To their descendants.

Therefore we should thank God that Israel is not like the other nations.*
II. It is up to us to hallow creation,
    To respond to life with the fullness of our lives.
It is up to us to contribute our unique heritage
    To the mosaic of human development
And thus stimulate the Messianic realization of pluralistic peace.
It is up to us to encounter the world
    Embracing the whole
Even as we wrestle with its parts.
Therefore, we bend the knee and shake off the stiffness
    That keeps us from accepting our responsibility
To be not just a chosen people
But equally important a choosing people
So that with reverence and thanksgiving
We accept our destiny
And set for ourselves the task of redeeming the world.

Let us adore
the ever-living God,
and render praise
unto the One,
who spread out the heavens
and established the earth,
whose glory
is revealed in the heavens above,
and whose greatness
is manifest throughout the world.
You are our God;
there is none else.

Alaynu l’shay-bay-ach la-aton hakol, la-tayt g’du-la l’yotzayr b’ray-sheet. She-lo asanu k’go’ya ha-a-ra-tzot v’lo sa-ma-nu k’mish-p’chot ha-a-da-ma, she-lo sam chel-kaynu ka-hem, v’go-rah-laynu k’chol ha-mo-nam.

Va-a-nach-nu ko-r’im u-mish-ta-cha-vim u-mo-dim, lifnay melech, mal-chay ham-la-chim, Ha-ka-dosh Baruch Hu.
V’ne-eh-mar v’ha-ya Adonai l’Me-lech al kol ha-aretz;
ba-yom ha-hu yi-y’ye Adonai eh-chad, u’sh’mo eh-chad.
Kaddish


Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.

O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.
God Bless American    Lyrics: Irving Berlin

God bless America, land that I love
Stand beside her and guide her
Through the night with the light from above

From the mountains to the prairies
To the oceans white with foam
God bless America, my home sweet home

God bless America, land that I love
Stand beside her and guide her
Through the night with the light from above

From the mountains to the prairies
To the oceans white with foam
God bless America, my home sweet home

From the mountains to the prairies
To the oceans white with foam
God bless America, my home sweet home God
bless America, my home sweet home
A-don o-lam, a-sher ma-lach be-te-rem kol ye-tsir niv-ra, le-eit na-as-
a ve-chef-tso kol, a-zai me-lech she-mo nik-ra. Ve-a-cha-rei ki-che-
lot ha-kol, le-va-do yim-loch no-ra, ve-hu ha-ya, ve-hu ho-veh, ve-hu
yi-he-ye be-tif-a-ra. Ve-hu e-chad, ve-ein shei-ni le-ham-shil lo, le-
hach-bi-ra, be-lei rei-shit, be-li tach-lit, ve-lo ha-oz ve-ha-mis-ra. Ve-
uh Ei-li, ve-chai go-a-li, ve-tsur chev-li be-eit tsra, ve-hu ni-si u-
ma-nos li, me-nat ko-si be-yom ek-ra. Be-ya-do af-kid ru-chi be-eit i-

Ein k'le-hei-nu, ein ka-do-nei-nu,
Ein k-mal-kei-nu, ein ke-mo-shi-ei-nu.
Mi che-lo-hei-nu? Mi cha-do-nei-nu
Mi che-mal-kei-nu? Mi cha-mo-shi-ei-nu
No-deh lei-lo-hei-nu, no deh
la do-nei-nu,
No-deh Imal-kei-nu, no-deh
l-mo-shi-ei-nu,
Ba-ruch E-lo-hei-nu, ba-ruch
A-do-nei-nu,
Ba-ruch Mal-kei-nu, ba-ruch
Mo-shi-ei-nu.
A-ta hu E-lo-hei-nu,
A-ta hu A-do-nei-nu,
A-ta hu Mal-kei-nu,
A-ta hu Mo-shi-ei-nu.

Erev Yom Kippur