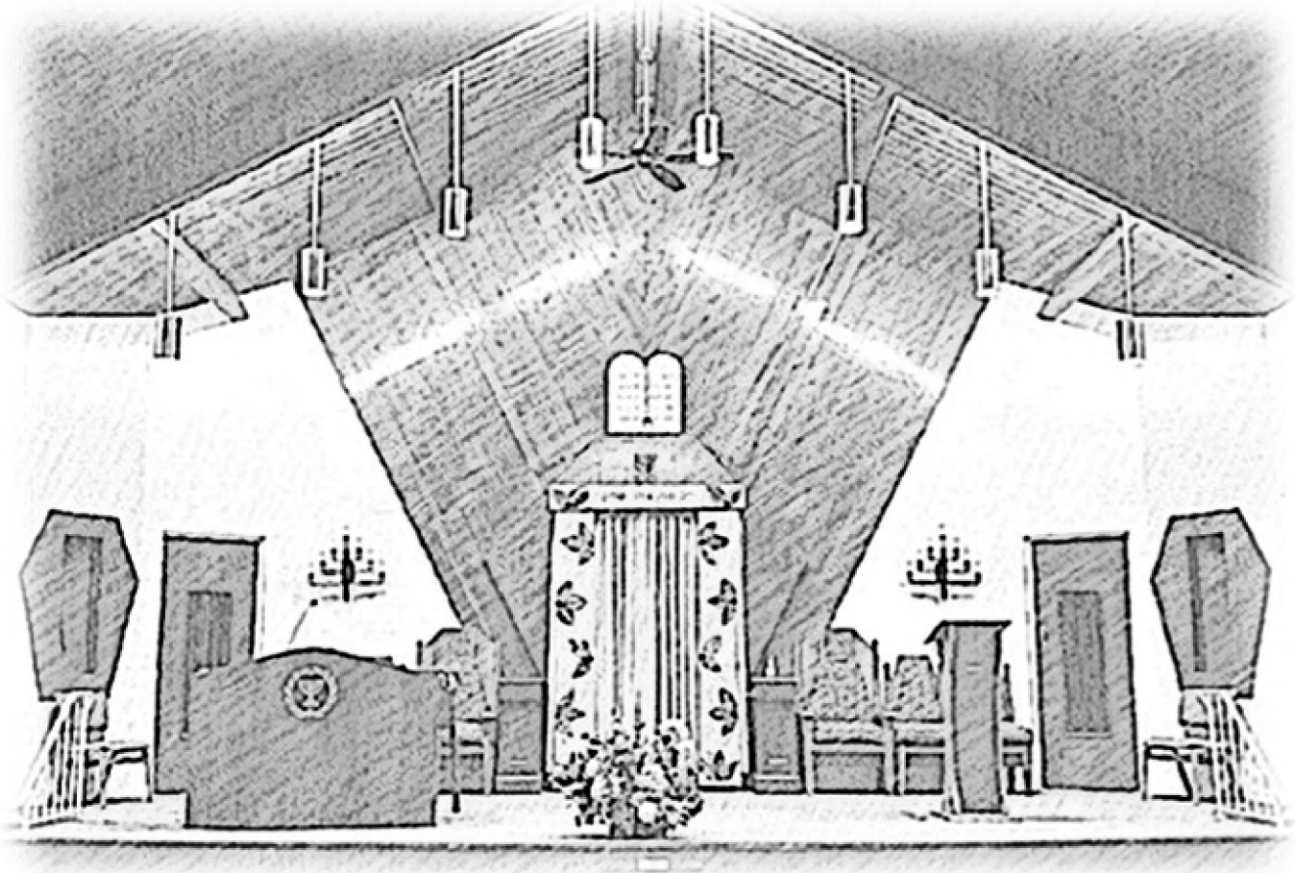


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# Temple Hillel B'nai Torah

West Roxbury, MA

High Holy Days



*Rava said:*

*At the final judgment we are asked:*

*Did you conduct your business honestly?*

*Did you set aside time for the study of Torah?*

*Did you try to understand the inner meaning of things?*

*Talmud*

*Tractate Shabbat 31a*

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Transliterated texts are followed by a translation of the original text.

Transliteration Pronunciation Key:

a	=	short <i>ah</i>	(as in “ <u>w</u> ater”)
e	=	short <i>eh</i>	(as in “ <u>b</u> ed”)
i	=	long <i>e</i>	(as in “ <u>t</u> axi”)
ei	=	long <i>a</i>	(as in “ <u>n</u> eighbor”)
ai	=	long <i>i</i>	(as in “ <u>ch</u> ai tea”)
ay	=	long <i>i</i>	(as in “ <u>a</u> ye aye”)
o	=	long <i>o</i>	(as in “ <u>t</u> oe”)
u	=	long <i>u</i>	(as in “ <u>b</u> lue”)
‘	=	<i>shwa</i>	(as in “ <u>i</u> dent <u>i</u> ty”)
tz	=	<i>ts</i>	(as in “ <u>c</u> ats”)
ch	=	guttural <i>h</i>	(as in “ <u>r</u> uga <u>l</u> ach” or “ <u>B</u> ach”)

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## ***Baruch She'amar***

*Baruch hu, baruch sh'mo.*

*Baruch she'amar v'hayah ha'olam*

*Baruch oseh v'reishit*

*Baruch omer v'oseh*

*Baruch gozer um'kayeim*

*Baruch m'racheim al ha'aretz*

*Baruch m'racheim al hab'riyot*

*Baruch m'shaleim sachar tov lirei'av*

*Baruch ma'avir afeilah umeivi orah*

*Baruch chai la'ad v'kayam lanetzach*

*Baruch podeh umatzil*

*Baruch atah Adonai Eloheinu melech ha'olam, ha'eil ha'av harachaman ham'hulal b'fi amo, m'shubach um'fo'ar bil'shon chasidav va'avadav. Uv'shrei David avdecha n'halel'cha Adonai Eloheinu, bish'vachot uvizmirot, n'gadel'cha un'sh'beichacha un'fa'eir'cha v'nazkir shimcha v'namlich'cha malkeinu Eloheinu. Yachid chei ha'olamim, melech m'shubach um'fo'ar adei ad sh'mo hagadol.*

*Baruch atah Adonai melech m'hulal batishbachot.*

Blessed is the One who spoke and brought worlds into being. Blessed is the One who brings on creation. Blessed is the One whose word is carried out. Blessed is the One whose decree is fulfilled. Blessed is the One who has compassion for the earth. Blessed is the One who has compassion for all creatures. Blessed is the One who rewards reverence for the Eternal. Blessed is the One who removes darkness and brings light. Blessed is the One who lives forever and endures eternally. Blessed is the One who redeems and rescues. Blessed is God, and blessed is God's name.

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## *Ashrei*

*Ashrei yoshvei veitecha; od y'hale'lucha, sela!*

*Ashrei ha'am shekacha lo, ashrei ha'am she'Adonai Elohav. T'hilah l'David:  
Aromimcha Elohai hamelech, va'avar'chah shimcha l'olam va'ed.*

*B'chol yom avarcheka, va'ahal'lah shimcha l'olam va'ed.*

*Gadol Adonai um'hulal m'od, v'ligdulato ein cheiker.*

*Dor l'dor y'shabach ma'asecha, ug'vurotecha yagidu.*

*Hadar k'vod hodecha, v'divrei nifl'otecha asichah.*

*Ve'ezuz norotecha yomeiru, ug'dulat'cha asap'renah.*

*Zecher rav tuv'cha yabi'u, v'tzidkat'cha y'raneinu.*

*Chanun v'rachum Adonai, erech apayim ug'dol chased.*

*Tov Adonai lakol, v'rachamav al kol ma'asav.*

*Yoducha Adonai kol ma'asecha, vachasidecha y'var'chuchah.*

*K'vod malchut'cha yomeiru, ug'vurat'cha y'dabeiru.*

*L'hodi'a livnei ha'adam g'vurotav, uch'vod hadar malchuto.*

*Malchut'cha malchut kol olamim, umemshalt'cha b'chol dor vador.*

*Someich Adonai l'chol hanof'lim, v'zokeif l'chol hak'fufim.*

*Einei chol eilecha y'sabeiru, v'atah notein lahem et och'lam b'ito.*

*Potei'ach et yadecha, umasbi'a l'chol chai ratzon.*

*Tzadik Adonai b'chol d'rachav, v'chasic b'chol ma'asav.*

*Karov Adonai l'chol kor'av, l'chol asher yikra'u hu ve'emet.*

*R'tzon y'rei'av ya'aseh, v'et shavatam yishma v'yoshi'eim.*

*Shomeir Adonai et kol ohavav, v'et kol har'sha'im yashmid.*

*T'hilat Adonai y'daber pi, vivareich kol basar sheim kodsho l'olam va'ed.*

*Va'anachnu n'vareich yah, mei'atah v'ad olam, hal'luyah.*

Happy are they who dwell in your house, they shall ever praise you. Selah! Happy are the people for whom it is so, happy are the people whose God is the Eternal. A psalm of praise, from David. I extol you my God, the Sovereign; I bless your name forever and ever. Every day I bless you; I praise your name forever and ever. Great is the Eternal, exceedingly praised; your greatness is immeasurable. Generation to generation praises your works; they tell of your mighty acts. Of the splendor of your majestic Presence and of your wondrous deeds will I speak. Your awesome powers shall be recounted; I will declare your greatness. Your abundant goodness shall be voiced; your righteousness shall be celebrated. Gracious and compassionate is the Eternal, slow to anger, abounding in devotion. The Eternal One is good to all, compassionate to all creation. All your works, O Eternal, shall praise you, your devoted ones shall bless you. They shall tell of your glorious reign and speak of your heroic might, informing humankind of your power, the Presence of your majestic reign. Your sovereignty reigns for all eternities; your rule is for all generations. The Eternal upholds all who are fallen and raises up all who are humbled. The eyes of all look hopefully to you, and you give them their food in its season. You open your hand and satisfy the needs of all living. The Eternal is just in every way and loving in all divine works. The Eternal is near to all who cry out, to all who call upon God in truth. God fulfills the desires of the reverent; God hears their cry and rescues them. The Eternal preserves the lovers of God, while destroying all doers of evil. My mouth shall ever praise the Eternal; all flesh shall bless God's holy name forever and ever. And we, we shall bless the Eternal One now and forevermore. Hallelujah.

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## ***Nishmat Kol Chai***

*Nishmat kol chai t'vareich et shimcha Adonai Eloheinu.*

The breath of all life shall bless your name, Eternal One, our God.

## ***Yishtabach***

*Yishtabach shimcha la'ad malkeinu, ha'Eil hamelech hagadol v'hakadosh bashamayim uva'aretz. Ki l'cha na'eh Adonai Eloheinu v'eilohei avoteinu, shir ushvacha, haleil v'zimra, oz umemshalah, netzach g'dulah ugvurah, t'hilah v'tiferet, k'dushah umalchut, b'rachot v'hoda'ot mei'atah v'ad olam. Baruch atah Adonai, Eil melech gadol batishbachot, Eil hahoda'ot, adon hanifla'ot, habocheh b'shrei zimra, melech Eil chei ha'olamim.*

May Your name be praised, always and everywhere, our Sovereign God, great and holy in heaven and on earth. For it is fitting, Adonai our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You, to thank and bless You, now and forever. Blessed are You Adonai, great and Sovereign God of praises, to whom we offer thanks and ascribe wonders, who delights in the chorus of song, the Sovereign God, giving life to all worlds.

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## **Tallit Blessing**

*Baruch atah Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hit'ateif batzitzit.*

You abound in blessings, Eternal One our God, Sovereign of all time and space, who brings holiness to our lives by commanding us to wrap ourselves in the fringed garment.

## **Biy'shiva**

*Biy'shiva shel ma'lah uvishiy'vah shel matah, al da'at hamakom v'al da'at hakahal, anu matirin l'hit'paleil im ha'avaryanim.*

By the authority of the heavenly court and by the authority of this earthly court, with the consent of the Everpresent and the consent of this congregation, we hereby declare it permissible to pray with those who have transgressed.

## **V'nislach**

**(congregation chants three times)**

*V'nislach l'chol adat b'nei Yisrael v'lageir hagar b'tocham ki l'chol ha'am bish'gagah.*

May the whole congregation of Israel be forgiven, as well as the stranger residing in their midst, for the people all have sinned unwittingly.

**(leader chants)**

*S'lach na la'avon ha'am hazeh k'godel chas'decha v'cha'asher nasatah la'am hazeh mimitzrayim v'ad heinah. V'sham ne'emar:*

Forgive the transgression of this people according to the greatness of your steadfast love, just as you have forgiven this people from Egypt until now. Thus we read:

**(congregation chants three times)**

*Vayomer Adonai: "Salach'ti kid'varecha."*

And the Eternal One said: "I have forgiven as you have asked."

**(congregation chants)**

*Baruch atah Adonai, Eloheinu melech ha'olam, shehecheyanu v'kiy'manu v'higiyanu laz'man hazeh.*

Boundless are you, Eternal One our God, Source of all life, who has kept us alive, sustained us and allowed us to reach this occasion.

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## **Atonement Day Has Come** (reading)

Once more Atonement Day has come.  
All pretense gone, naked heart revealed to the hiding self,  
we stand on holy ground, between the day that was and the one that must be.

We tremble.

At what did we aim? How did we stumble?

What did we take? What did we give?

To what were we blind?

Last year's confession came easily to the lips.

Will this year's come from deeper than the skin?

Say then: Why are our paths strewn with promises like fallen leaves?

Say then: When shall our lust be for wisdom?

Say now: Love and truth shall meet; justice and peace shall embrace.

*O Source of Life:*

*In our weakness, give us strength.*

*In our unawareness, be our guide.*

*When we falter, hold our hand.*

*Make consistent our impulse for good.*

*Let us know the joy of walking alongside Life Unfolding.*

Make consistent our impulse for good;  
let us know the joy of walking in Your ways.

## ***Ma'ariv Aravim***

*Baruch atah, Adonai Eloheinu, melech ha'olam, asher bid'varo ma'ariv aravim,  
b'chochmah potei'ach sh'arim, uvit'vunah m'shaneh itim, umachalif et haz'manim,  
um'sadeir et hakochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valailah, goleil  
or mipnei choshech, v'choshech mipnei or. Uma'avir yom umeivi lailah, umavdil bein  
yom uvein lailah, Adonai Tz'va'ot sh'mo.*

*Eil chai v'kayam, tamid yimloch aleinu l'olam va'ed. Baruch atah, Adonai, hama'ariv  
aravim.*

Blessed are You, our God, ruler of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night. God of all Hosts is Your name. Living and ever-present God, may Your rule be with us, forever and ever. Blessed are You, God, who brings each evening's dusk.

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## ***Yotzeir***

*Baruch atah Adonai, Eloheinu melech ha'olam, yotzeir or uvorei choshech, oseh shalom uvorei et hakol.*

You abound in blessings, Eternal our God, Sovereign of all time and space, who forms light and creates darkness, makes peace and creates all things.

*Or olam b'otzar chayim, orot mei'ofel amar vayechi.*

In the Treasury-of-life is light eternal; God spoke, and out of darkness came light.

## ***Hame'irah*** (song)

*Hum ha-hum...*

*Hame'irah, hame'irah*

*Hame'irah la'aretz v'ladarim aleha b'rachamim*

*Uv'tuvah m'chadeshet b'chol yom tamid*

*Uv'tuvah m'chadeshet ma'aseih b'reishit*

God illumines the earth and its inhabitants with compassion, and with divine goodness God continually renews the work of Creation every day.



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## **Ahavah Rabah**

*Ahavah rabah ahavtanu, Adonai Eloheinu, chemlah g'dolah viteirah chamalta aleinu. Avinu malkeinu, ba'avur avoteinu (v'imoteinu) shebat'chu v'cha, Avinu malkeinu, vat'lamdeim chukei chayim, ken t'choneinu ut'lamdeinu. Avinu, ha'av harachaman, hamracheim, racheim aleinu, v'tein b'libeinu l'havin ul'haskil, lishmo'a, lilmod, ul'lamed, lishmor, v'la'asot ul'kayeim et kol divrei talmud toratecha b'ahavah.*

*V'ha'eir eineinu b'toratecha, v'dabeik libeinu b'mitzvotcha, v'yacheid l'vaveinu l'ahavah ulyir'ah et sh'mecha. V'lo neivosh, v'lo nikaleim, v'lo nikasheil l'olam va'ed. Ki v'sheim kodsh'cha hagadol v'hanora batachnu, nagilah v'nism'chah bishu'atecha.*

*V'havi'einu l'shalom mei'arba kanfot ha'aretz. V'tolicheinu kom'mi'ut l'artzeinu ki eil po'eil y'shu'ot atah, v'keiravtanu l'shimcha hagadol selah b'emet. L'hodot l'cha ul'yached'cha b'ahavah.*

*Baruch atah Adonai, oheiv amo Yisrael.*

With abounding love have You loved us, Life-giver, our God; with exceedingly great compassion have You cared for us. Our Source, our Sovereign, for the sake of our ancestors who trusted in You and whom You taught the laws of life, be gracious and teach us, too. Our nurturing Source, Compassionate One, deal lovingly with us; give us a heart to understand and perceive, to listen, to learn and to teach, to keep, to do, and to fulfill all the words of Your teaching with love.

Enlighten our eyes with Your teaching; let our hearts cling to Your commands. Unify our hearts in love and awe of Your name, that we might never be ashamed or humiliated, nor ever stumble. For in Your great, holy, and awesome name have we trusted; let us be glad and rejoice in Your deliverance.

Bring us in peace from the four corners of the earth, and lead us proudly back to our land. For You are the Power that enacts deliverance, who has drawn us close to Your great name, above all, with truth, that we might offer You thanks and establish Your unity through love. Blessed are You, the Everpresent, who loves Your people Israel.

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## Who is Like You Among the Silent (reading)

Who is like You... among the silent?  
Mute and inscrutable, You witness our pain.

*Once upon a time, the sea was split,  
and Israel marveled at Your outstretched arm.  
How many have cried out since then?  
How many have sunk beneath the waves?*

Centuries of innocent blood –  
lives lost to hunger, to war, to cruelty or indifference;  
lives lost because of hatred, because of bullying;  
lives lost because of societies who seek to erase their identities.  
And they still perish in distant lands where they are ignored,  
and they still languish on our own chilly streets where they are rejected.

*Your creatures are drowning even now,  
so why should we sing?*

*Ever-silent, hiding out in history,  
You have Your reasons – or so they say.  
You left us on our own.  
So we do Your job for You.*

And we will live on memories of joy;  
and stubborn and stiff-necked, we'll cling to hope;  
and gather strength to fight the Pharaohs of today when we must.  
And we'll hold fast to freedom, and celebrate in song –  
and vow that WE will never be among the silent.

## **Hashkiveinu** (song by Craig Taubman)

*Hashkiveinu, Adonai Eloheinu, l'shalom v'ha'amideinu malkeinu l'chayim.  
Ushmor tzeiteinu uvo'einu l'chayim ulshalom mei'atah v'ad olam.*

Lay us down, Adonai our God, to peace. And raise us up, our Ruler, to life.  
Guard our going out and our coming in, for life and peace, from now until forever.

*Ufros aleinu sukkat sh'lomecha. Baruch atah Adonai, haporeis sukkat shalom aleinu v'al  
kol amo Yisrael v'al Y'rushalayim.*

Spread over us a sukkah of peace. Blessed are you, Adonai, who spreads a sukkah of peace over us, over all your people Israel, and over Jerusalem.

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## ***Amidah***

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

Adonai, open my lips that my mouth will speak your praise.

*Baruch atah Adonai Eloheinu veilohei avoteinu v'imoteinu, Elohei Avraham, elohei Yitzchak, veilohei Ya'akov, Elohei Sarah, elohei Rivka, elohei Rachel, veilohei Leah, ha'Eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah livnei v'neihem, l'ma'an sh'mo b'ahava.*

Blessed are You, Adonai our God and God of our ancestors—God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah—great, mighty, awe-inspiring, transcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send redemption to their children's children with love, for the sake of Your name.

**(all services except Rosh Hashanah evening and Kol Nidrei)**

*Misod chachamim un'vonim, umilemed da'at m'vinim, eft'cha fi bit'filah uv'tachanunim, l'chalot ulchanen p'nei melech malchei hamlachim va'adonei ha'adonim.*

From the insight of scholars and sages, and from the teachings of those who acquired wisdom, I open my lips in prayer and supplication to entreat and to supplicate before the Sovereign of all sovereigns, the Leader of all leaders.

*Zochreinu l'chayim, melech chafeitz bachayim, v'chotveinu b'sefer hachayim l'ma'ancha Elohim chayim.*

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life for Your sake, God of life.

*Melech ozeir umoshi'a umagein. Baruch atah Adonai, magein Avraham ufokeid Sarah.*

You are the ruler who helps, saves, and shields. Blessed are You Adonai, Shield of Abraham and Guardian of Sarah.

*Atah gibor l'olam Adonai, m'chayei meitim atah, rav l'hoshi'a. M'chalkeil chayim b'chesed, m'chayei meitim b'rachamim rabim. Somech noflim, v'rofei cholim, umatir asurim, um'kayem emunato lisheinei afar. Mi chamocha ba'al g'vurot umi domeh lach? Melech meimit um'chayeh umatzmi'ach y'shuah. Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim? V'ne'eman atah l'hachayot meitim. Baruch atah Adonai, m'chayei hameitim.*

You are mighty forever, Adonai, You give life to the dead, great is Your saving power. You sustain the living through love, with great mercy give life to the dead. You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust. Who is like You, Almighty, and who can be compared to You? Sovereign, who brings death and life, and causes salvation to flourish. Who is like You, source of compassion, who remembers with compassion Your creatures for life? You are faithful in bringing life to the dead. Blessed are You, Adonai, who gives life to the dead.

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## ***K'dushah***

**(Rosh Hashanah morning)**

*Uvchein ul'cha ta'aleh k'dushah ki atah Eloheinu melech:*

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

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

*Az b'kol ra'ash gadol adir v'chazak, mashmi'im kol, mitnas'im l'umat s'rafim, l'umatam baruch yomeiru:*

***Baruch k'vod Adonai mim'komo.***

*Mim'kom'cha malkeinu tofi'a, v'timloch aleinu, ki m'chakim anachnu lach. Matai timloch b'tziyon, b'karov b'yameinu, l'olam va'ed tishkon. Titgadal v'titkadash b'toch Y'rushalayim ir'cha, l'dor vador ul'neitzach n'tzachim. V'eineinu tir'elah malchutecha, kadavar ha'amur b'shirei uzecha, al y'dei David m'shi'ach tzidkecha:*

Now may our sanctification rise up to You, for You, our God, are sovereign. We sanctify Your name on earth, like the name that is sanctified in the heavens. As it is written in the words of Your prophet, and the angels says to one another: Holy, holy, holy is Adonai of heavenly hosts, the entire world is full of God's glory! Then, in a great, thunderous, wonderful, and resounding cry, they heard the voices rise up to the seraphim, responding to one another: Blessed is the glory of God in its place! Reveal Yourself from Your place, our ruler, and rule over us for we are waiting for You. When will You rule over Zion? May it be established soon, in our days, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations for all time. May our eyes soon see Your sovereignty, as it is said in the psalms of David, Your righteous anointed king:

**(Yom Kippur morning)**

*Na'aritzcha v'nakdish'cha k'sod siyach safhei kodesh hamakdishim shimcha bakodesh, kakatuv al yad n'vi'echa, v'kara zeh el zeh v'amar:*

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

*K'vodo malei olam, m'shertav sho'alim zeh la'zeh, ayeih m'kom k'vodo l'umatam baruch yomeiru:*

***Baruch k'vod Adonai mimkomo.***

*Mimkomo hu yifen b'rachamim, v'yachon am ham'yachadim sh'mo erev vavoker, b'chol yom tamid, pa'amayim b'ahava sh'ma omrim:*

***Sh'ma Yisrael Adonai Eloheinu, Adonai echad.***

*Hu Eloheinu, hu avinu, hu malkeinu, hu moshi'einu, v'hu yashmi'einu b'rachamav sheinit l'ei'nei kol chai, lih'yot lachem leilohim:*

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**“Ani Adonai Eloheichem.”**

*Adir adireinu, Adonai adoneinu, mah adir shimcha b'chol ha'aretz.*

*V'hayah Adonai l'melech al kol ha'aretz bayom hahu yih'yeh Adonai echad ushmo echad. Uvdivrei kodsh'cha katuv leimor:*

We adore and sanctify You in the words uttered by the holy seraphim in the words of Your prophet, as they said to one another: Holy, holy, holy is Adonai of heavenly hosts, the entire world is full of God's glory! God's glory fills the world, God's ministering angels ask one another: Where is God's glory? Facing them, they offer praise and proclaim: Blessed is the glory of God in its place! From God's place, may God turn with compassion and be gracious to the people who declare the oneness of God's name, evening and morning, every day and always, proclaiming with love: Hear, O Israel: Adonai is our God, Adonai is one. God is our God, our Parent, our Ruler, our Redeemer. In mercy, God will let us once again hear, before all the world: To be your God, I am Adonai your God. Our God is mighty, our God is our ruler. How mighty is Your name in all the earth. And then Adonai will be sovereign over all the earth, and on that day God will be one and God's name will be one. As the written holy words say:

**(Both services continue here.)**

**“Yimloch Adonai l'olam, Elohayich tziyon l'dor vador. Halleluyah!”**

*L'dor vador nagid godlecha ul'netzach n'tzachim k'dushat'cha nakdish. V'shivchacha, Eloheinu, mipinu lo yamush l'olam va'ed. Ki eil melech gadol v'kadosh atah.*

*Baruch atah Adonai, hamelech hakadosh.*

May God reign forever, your God of Zion, for all the generations. Halleluyah! In every generation we will declare Your greatness, and for all eternity we will proclaim Your holiness. Our praise of You, God, will never cease from our mouths. For You, God, are a great and holy ruler. Blessed are You Adonai, the Holy Ruler.

**(evening only)**

*Atah kadosh v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha, selah.*

You are holy and Your name is holy, and holy ones praise you every day.

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## ***Un'taneh Tokef***

*Un'taneh tokef k'dushat hayom ki hu nora v'ayom. Uvo tinasei malchutecha v'yikon b'chesed kisecha, v'teishav alav be'emet.*

Let us declare the powerful holiness of this day, for it is fearfully awesome. Today Your sovereignty is elevated, Your throne is founded on steadfast love, and You are seated upon it in the spirit of truth. Truly, You are the Judge who calls us to account, the All-Knowing Witness. You record and seal, count and measure; You remember all that is forgotten. You open the Book of Memories and it speaks for itself – for each of us, by our deeds, has put our signature to it.

## ***Uv'shofar Gadol***

*Uv'shofar gadol yitaka, v'kol d'mama daka yishama, umal'achim yeichafeizun. v'chil ur'ada yocheizun, v'yomru: Hinei yom hadin!*

A great shofar is sounded, yet a still small voice is heard. The angels are alarmed, gripped by fear and trembling. They cry: “Behold, the Day of Judgment!” For the heavenly hosts pass before You in judgment and even they are found wanting.

All who have entered the world pass before You like a flock of sheep. Like a shepherd who takes account of his flock, causing each one to pass beneath their staff, so You review, recount, and appraise the life of every living being. You set a limit for every creature's life and determine each one's destiny.

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## ***B'Rosh Hashanah***

*B'rosh hashanah yikateivun, uv'yom tzom kippur yeichateimun.*

*Kamah ya'avrun, v'chamah yibarei'un. Mi yich'yeh, umi yamut. Mi v'kitzo, umi lo v'kitzo. Mi va'eish, umi vamayim. Mi vacherev, umi va'chayah. Mi vara'av, umi vatzama. Mi vara'ash, umi vamageifah. Mi vachanika, umi vaskilah. Mi yanu'ach, umi yanu'a. Mi yishakeit, umi yitareif. Mi yishaleiv, umi yit'iasar. Mi yei'ani, umi yei'asheir. Mi yishafeil, umi yarum.*

On Rosh Hashanah it is recorded, and on Yom Kippur it is sealed:

How many shall pass away and how many shall be born. Who shall live and who shall die, who in the fullness of years and who before their time. Who by fire and who by water, who by sword and who by wild beast. Who by hunger and who by thirst, who by earthquake and who by plague. Who by strangling and who by stoning, who shall be at rest and who shall be restless. Who shall be calm and who shall be distraught, who shall be serene and who shall be tormented. Who shall be poor and who shall be rich, who shall be brought low and who uplifted.

*Ut'shuvah ut'filah utz'dakah ma'avirin et ro'a hag'zeirah.*

But *t'shuvah*, *t'filah*, and *tz'dakah* – repentance, prayer, and righteous deeds transform the harshness of the decree.

## ***Adam Y'sodo***

*Adam y'sodo mei'afar v'sofa le'afar b'nafsho yavi lachmo.*

*Mashul k'cheres hanish'bar, k'chatzir yaveish uch'tzitz noveil, k'tzeil oveir uch'anan kalah, uchru'ach noshavet uch'avak porei'ach v'chachalom ya'uf.*

*V'atah hu melech eil chai v'kayam.*

A person's origin is dust and one's end is dust, at the hazard of one's life one earns a living. We are fragile as pottery, so easily shattered, like the grass that withers, like the flower that fades, like the fleeting shadow, like the vanishing cloud, like the wind that rushes by, like the scattered dust, like the dream that flies away.

But You are the Sovereign One, the living and everlasting God!

---

## **Afternoon Call to Prayer** (Stacey Robinson)

There is a blurred and dotted line  
That separates the world  
And time,  
And me from  
you.  
I stand on one side  
not knowing  
that I wait to cross,  
that I yearn to hear,  
that I long to be called.  
But the light changes,  
And the world slows,  
And sun and moon and stars  
Dance together,  
And I cross –  
We cross  
that dotted line together.  
We are called –  
One and one and all of us together,  
In the changing of the light,  
And together we pray.

## **i am running into a new year** (Lucille Clifton)

i am running into a new year  
and the old years blow back  
like a wind  
that i catch in my hair  
like strong fingers like  
all my old promises and  
it will be hard to let go  
of what i said to myself  
about myself  
when i was sixteen and  
twentysix and thirtysix  
even thirtysix but  
i am running into a new year  
and i beg what i love and  
i leave to forgive me



---

## **A Blessing for One Who is Exhausted** (John O'Donohue)

When the rhythm of the heart becomes hectic,  
Time takes on the strain until it breaks;  
Then all the unattended stress falls in  
On the mind like an endless, increasing weight,  
The light in the mind becomes dim.  
Things you could take in your stride before  
Now become laborsome events of will.  
Weariness invades your spirit.  
Gravity begins falling inside you,  
Dragging down every bone.  
The tide you never valued has gone out.  
And you are marooned on unsure ground.  
Something within you has closed down;  
And you cannot push yourself back to life.  
You have been forced to enter empty time.  
The desire that drove you has relinquished.  
There is nothing else to do now but rest  
And patiently learn to receive the self  
You have forsaken for the race of days.  
At first your thinking will darken  
And sadness take over like listless weather.  
The flow of unwept tears will frighten you.  
You have traveled too fast over false ground;  
Now your soul has come to take you back.  
Take refuge in your senses, open up  
To all the small miracles you rushed through.  
Become inclined to watch the way of rain  
When it falls slow and free.  
Imitate the habit of twilight,  
Taking time to open the well of color  
That fostered the brightness of day.  
Draw alongside the silence of stone  
Until its calmness can claim you.  
Be excessively gentle with yourself.  
Stay clear of those vexed in spirit.  
Learn to linger around someone of ease  
Who feels they have all the time in the world.  
Gradually, you will return to yourself,  
Having learned a new respect for your heart  
And the joy that dwells far within slow time.

---

## In Blackwater Woods (Mary Oliver)

Look, the trees  
are turning  
their own bodies  
into pillars  
of light,  
are giving off the rich  
fragrance of cinnamon  
and fulfillment,  
the long tapers  
of cattails  
are bursting and floating away over  
the blue shoulders  
of the ponds,  
and every pond,  
no matter what its name is, is  
nameless now.

Every year  
everything  
I have ever learned  
in my lifetime  
leads back to this:  
the fires and the black river of loss  
whose other side is salvation,  
whose meaning  
none of us will ever know.

To live in this world  
you must be able  
to do three things:

To love what is mortal;  
to hold it against your bones  
knowing your own life depends on it;  
and, when the time comes to let it go,  
to let it go.

---

## **The Birthday of the World** (Marge Piercy)

On the birthday of the world  
I begin to contemplate  
what I have done and left  
undone, but this year  
not so much rebuilding

of my perennially damaged  
psyche, shoring up eroding  
friendships, digging out  
stumps of old resentments  
that refuse to rot on their own.

No, this year I want to call  
myself to task for what  
I have done and not done  
for peace. How much have  
I dared in opposition?

How much have I put  
on the line for freedom?  
For mine and others?  
As these freedoms are pared,  
sliced and diced, where

have I spoken out? Who  
have I tried to move? In  
this holy season, I stand  
self-convicted of sloth  
in a time when lies choke

the mind and rhetoric  
bends reason to slithering  
choking pythons. Here  
I stand before the gates  
opening, the fire dazzling

my eyes, and as I approach  
what judges me, I judge  
myself. Give me weapons  
of minute destruction. Let  
my words turn into sparks.

---

## **Held in the Brokenness: A Prayer for Forgiveness (Rabbi Heather Paul)**

God, I know that life is not linear  
that time is a spiral,  
that every change  
is a chance to try again.

Each time I reach a new year,  
a new month, a new week, a new day  
I tell myself, "This time will be different."

And yet, each year, I find I'm still here,  
facing a transition with hope and kavanot  
the same fears, the same beliefs,  
stories that have served me,  
that continue to hurt me,  
no matter how many times  
I've tried to let them go.

God, I yearn to unlearn, to release this longing and loathing  
to believe the soul You've placed within me is pure,  
to know, without a doubt, that I am good.

But when I forget, when I repeat my mistakes,  
when I fail and fall, when I find myself here, tomorrow or next year,  
God, teach me to see myself with compassion.  
Help me forgive myself, as I have forgiven others,  
and as You have always forgiven me.

Hold me in my brokenness  
because I am whole in my holiness  
a human who is praisable, who is worthy,  
who is loved.

Blessed are You, God, who accepts and forgives me  
even when I can't accept or forgive myself.

---

## **Illuminate the World: An Interpretive Sim Shalom (Rabbi Heather Paul)**

God, You scattered the divine sparks  
so that we may find them in each other,  
but sometimes, we forget to look.

We are Your glistening fragments,  
Your shards, Your stars.  
We stand here before you,  
ready to gather the sparks,  
ready to illuminate the world  
like One holy campfire.

We may be scattered, shattered  
but we will glow together, grow together,  
we will see each other's shine

and maybe then, dear God,  
we will finally be ready  
for peace.

*Baruch atah Adonai, m'varech et kol ha'olam b'shalom.*  
Blessed are You, God, who blesses the world with peace.

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**i thank You God for most this amazing** (e.e. cummings)

i thank You God for most this amazing  
day: for the leaping greenly spirits of trees  
and a blue true dream of sky; and for everything  
which is natural which is infinite which is yes

(i who have died am alive again today,  
and this is the sun's birthday; this is the birth  
day of life and of love and wings: and of the gay  
great happening illimitably earth)

how should tasting touching hearing seeing  
breathing any – lifted from the no  
of all nothing – human merely being  
doubt unimaginable You?

(now the ears of my ears awake and  
now the eyes of my eyes are opened)

***Yih'yu L'ratzon***

*Yih'yu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai, tzuri v'go'ali.*

May the words of my mouth and the meditations of my heart be acceptable to You, God, my rock and my redeemer.

---

## Achot Ketanah (song)

1. Achot ketana, t'filoteha  
Orcha v'onah, t'hiloteha  
Eil na r'fa na, l'machaloteha  
Tichleh shanah v'kil'loteha  
אָחות קטַנָה תְּפִלוֹתֶיהָ .1  
עוֹרְכָה וְעוֹנָה תְּהִלוֹתֶיהָ  
אֵל נָא רְפֵא נָא לְמַחְלוֹתֶיהָ  
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ
2. B'noam milim, l'cha tikra'eh  
V'shir v'hilulim, ki l'cha na'eh  
Ad mah ta'lim, ein'cha v'tir'eh  
Zarim ochlim, nachaloteha  
Tichleh shanah v'kil'loteha  
בְּנֹעַם מִלִּים לְךָ תִּקְרָאֶה .2  
וְשִׁיר וְהִלוּלִים כִּי לְךָ נֶאֱדָה  
עַד מָה תַעֲלִים עֵינֶיךָ וְתִרְאֶה  
זָרִים אוֹכְלִים נַחְלוֹתֶיהָ  
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ
3. R'eih et tzon'cha, arayot zaru  
Ush'foch charon'cha, b'omrim aru  
V'chanat y'mincha, partzu v'aru  
Lo hish'iru, ol'loteha  
Tichleh shanah v'kil'loteha  
רְעֵה אֶת צִאֲנֶךָ אֲרֵיוֹת זָרוּ .3  
וּשְׂפָךְ חֲרוֹנֶךָ בְּאוֹמְרִים עָרוּ  
וְכִנַּת יְמִינֶךָ פָּרְצוּ וְאָרוּ  
לֹא הִשְׁאִירוּ עוֹלְלוֹתֶיהָ  
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ
4. Hakeim mishif'lut, l'rosh mamlechet  
Ki b'vor galut, nafsha nitechet  
Uch'rum zulut, liba shofechet  
B'dalei dalut mishk'noteha  
Tichleh shanah v'kil'loteha  
הִקֵּם מִשְׁפָּלוֹת לְרֹאשׁ מַמְלַכֶּת .4  
כִּי בְּבוֹר גָּלוֹת נִפְשָׁה נִתְּכֶת  
וְכָרַם זְלוֹת לְבָה שׁוֹפְכֶת  
בְּדִלֵי דְלוֹת מִשְׁכְּנוֹתֶיהָ  
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ
5. Matai ta'aleh, bit'cha mibor  
Umibeit keleh ulah tishbor  
V'tafli feleh, b'tzeit'cha k'gibor  
L'hateim v'chaleih, m'chaloteha  
Tichleh shanah v'kil'loteha  
מָתַי תַעֲלֶה בְּתֶךָ מִבוֹר .5  
וּמִבֵּית כֶּלֶא עֲלֶה תִשְׁבֹּר  
וְתִפְלִיא פֶלֶא בְּצִאתֶךָ כְּגִבוֹר  
לְהִתֵּם וְכִלֶּה מְכִלוֹתֶיהָ  
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ

6. Cheilah kav'u hagoy kulo  
V'tuvah sav'u uvaz'zu ish lo  
V'libah kar'u uv'chul zot lo  
Mim'cha na'u magloteha  
Tichleh shanah v'kil'loteha
7. Zimrah shavat v'cheshkah tagbir  
Lachpotz kirvat dodah v'ta'avir  
Mileiv da'avat nafshah v'tasir  
L'vakeish ahavat k'luloteha  
Tichleh shanah v'kil'loteha
8. N'cheiha b'nachat linveih rivtzah  
Rav niznachat midod cheftza  
V'hi ch'forachat altah nitzah  
Lo hivshilu ashk'loteha  
Tichleh shanah v'kil'loteha
9. Chizku v'gilu, ki shod gamar  
L'tzur hochilu brito shamar  
Lachem v'ta'alu, l'tziyon v'amar  
Solu, solu, m'siloteha  
Tacheil shanah uvirchoteha
6. חִילָּה קָבְעוּ הַגּוֹי כְּלוּ  
וְטוֹבָה שָׁבְעוּ וּבְזָזוּ אִישׁ לוֹ  
וְלִבָּה קָרְעוּ וּבְכָל זֹאת לֹא  
מִמְּךָ נָעוּ מַעֲגָלוֹתֶיךָ  
תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיךָ
7. זְמִירָה שָׁבַת וְחֶשְׁקָה תִּגְבִּיר  
לַחֲפֹץ קָרַבַּת דּוֹדָה וְתַעֲבִיר  
מִלֵּב דְּאַבַּת נַפְשָׁה וְתַסִּיר  
לְבִקֵּשׁ אֶהְבַּת כְּלוֹלוֹתֶיךָ  
תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיךָ
8. נִחָה בְּנִחַת לְנוֹה רִבְצָה  
רַב נִזְנַחַת מִדּוֹד חֶפְצָה  
וְהִיא כְּפוֹרַחַת עֲלֵתָה נִצָּה  
לֹא הִבְשִׁילוּ אֲשֶׁכְלוֹתֶיךָ  
תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיךָ
9. חִזְקוּ וְגִילוּ כִּי שׂוֹד גָּמַר  
לְצוֹר הוֹחִילוּ בְרִיתוֹ שָׁמַר  
לְכֶם וְתַעֲלוּ לְצִיּוֹן וְאָמַר  
סִלּוּ סִלּוּ מִסְלוֹתֶיךָ  
תַּחֲלֵ שָׁנָה וּבְרִכּוֹתֶיךָ

Little sister, her prayers. She prepares and proclaims her praises. God, please, heal now her ailments. Let the year and its curses conclude! With pleasant words she calls upon You, and with song and raises, for such befits You. Why do you avert Your eyes? Look! Enemies devour her heritage! Let the year and its curses conclude! Tend Your sheep that the lions dispersed, and pour Your wrath upon those who say “Destroy;” Your right hand’s foundation-vine they have breached; and plucked [its fruit] not even leaving her tiny grapes. Let the year and its curses conclude! Stand her up from degradation to lofty majesty, for in the pit of exile her soul had been melted. When the basest are elevated her heart is outpoured; among the poorest of the poor are her dwellings. Let the year and its curses conclude! When will You raise up Your daughter from the pit; and from the dungeon, [will You] break her yoke? May You act wondrously when You go forth like a hero, to bring an end and conclusion to her ailments. Let the year and its curses conclude! Be strong and rejoice for the plunder is ended; place hope in the Rock and keep God’s covenant. You will ascend to Zion and God will say: Pave! Pave her paths. Let the year and its blessings begin!



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## ***Kaddish Shalem***

*Yitgadal v'yitkadash sh'mei rabah. Amen.*

*B'alma div'ra chirutei, v'yam'lich mal'chutei*

*B'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,*

*Ba'agalah uviz'man kariv v'im'ru: Amen.*

***Y'hei sh'mei rabah m'varach l'alam ul'al'mei al'maya.***

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei*

*V'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kud'sha, b'rich hu,*

*L'eila l'eila mikol bir'chata v'shirata, tush'b'chata v'nechemata*

*Da'amiran b'alma v'imru: Amen.*

*Tit'kabel tz'lot'hon uva'ut'hon*

*D'chol Yisrael kodam avuhon di vishmaya v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisrael v'imru: Amen.*

*Oseh shalom bim'romav, hu ya'aseh shalom aleinu v'al kol Yisrael (v'al kol yoshvei teivel) v'imru: Amen.*

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And we say: Amen. May God's great name be acknowledged forever and ever! May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen. May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: Amen. May abundant peace from heaven, and life, come to us and to all Israel. And we say: Amen. May the One who brings harmony on high bring harmony to us, and to all Israel. And we say: Amen.

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## Affirmative *Viddui*

Although we have often *stumbled* in the face of opportunity, we have also *stepped up* in the face of difficulty.

אָהַבְנוּ	<i>Ahavnu</i>	We have loved
בֵּרַכְנוּ	<i>Beirachnu</i>	We have blessed
גָּדַלְנוּ	<i>Gadalnu</i>	We have grown
דִּבַּרְנוּ יְפִי	<i>Dibarnu yofi</i>	We have spoken positively
הֶעֱלִינוּ	<i>He'elinu</i>	We have raised up
וְחָסְנוּ	<i>V'chasnu</i>	We have shown compassion
זִרְזַנוּ	<i>Zeiraznu</i>	We have acted enthusiastically
חָמַלְנוּ	<i>Hamalnu</i>	We have been empathetic
טִפַּחְנוּ אֱמֶת	<i>Tipachnu emet</i>	We have cultivated truth
יַעֲצֵנוּ טוֹב	<i>Ya'atznu tov</i>	We have given good advice
כִּבְדְנוּ	<i>Kibadnu</i>	We have respected
לָמַדְנוּ	<i>Lamadnu</i>	We have learned
מָחַלְנוּ	<i>Machalnu</i>	We have forgiven
נִחַמְנוּ	<i>Nichamnu</i>	We have comforted
סָלַלְנוּ	<i>Salalnu</i>	We have been creative
עוֹרָרְנוּ	<i>Orarnu</i>	We have stirred
פָּעַלְנוּ	<i>Pa'alnu</i>	We have been spiritual activists
צַדִּיקְנוּ	<i>Tzadaknu</i>	We have been just
קִוִּינוּ לְאֶרֶץ	<i>Kivinu la'Aretz</i>	We have longed for the Land [of Israel]
רַחַמְנוּ	<i>Richamnu</i>	We have been merciful
שָׁקַדְנוּ	<i>Shakadnu</i>	We have given full effort
תָּמַכְנוּ	<i>Tamachnu</i>	We have supported
תָּרַמְנוּ	<i>Taramnu</i>	We have contributed
תִּקְנָנוּ	<i>Tikanu</i>	We have repaired

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## *Al Cheit*

I need to speak these words aloud and to know that 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.

Forgive me, Source of all being, for the sin I have sinned before You:

*by allowing my body to be an afterthought too often and too easily;*  
*by not walking, running, leaping, climbing, or dancing although I was able;*  
*by eating in my car and at my desk, mindlessly and without blessing or gratitude;*  
*by not embracing those who needed it, and not allowing myself to be embraced;*  
*by not praising every type of body's beauty, with our quirks and imperfections;*  
*by letting my emotions run roughshod over the needs of others;*

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל כָּל־מַעֲלֹתֵינוּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ:

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

Forgive me, Source of all being, for the sin I have sinned before You:

*by poking at sources of hurt, such as a child worrying about a sore tooth;*  
*by revealing my heart before those who neither wanted nor needed to see it;*  
*by hiding love, out of fear of rejections, instead of giving love freely;*  
*by dwelling on what's internal when the world is desperate for healing;*  
*by indulging in intellectual argument without humility or consideration;*  
*by reading words of vitriol, cultivating hot indignation;*  
*by eschewing intellectual discomfort that might prod me into growing;*

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל כָּל־מַעֲלֹתֵינוּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ:

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

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Forgive me, Source of all being, for the sin I have sinned before You:

*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 being not 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 sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל כָּל־כְּלָם אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ:

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

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*Adon Haselichot* (song)

אֲדוֹן הַסְּלִיחוֹת, בּוֹחֵן לְבָבוֹת, גּוֹלֵה עֲמוּקוֹת, דּוֹבֵר צְדָקוֹת:  
חַטָּאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

הַדּוֹר בְּנִפְלְאוֹת, וְתִיק בְּנִחְמוֹת, זוֹכֵר בְּרִית אָבוֹת, חוֹקֵר כְּלִיּוֹת:  
חַטָּאנוּ לְפָנֶיךָ  
רַחֵם עָלֵינוּ:

טוֹב וּמְטִיב לְבָרִיּוֹת, יוֹדֵעַ כָּל־נִסְתָּרוֹת, כּוֹבֵשׁ עֲוֹנוֹת, לוֹבֵשׁ צְדָקוֹת:  
חַטָּאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

מְלֵא זְכוּיּוֹת, נוֹרָא תְהִלּוֹת, סוֹלֵחַ עֲוֹנוֹת, עוֹנֶה בְּצָרוֹת:  
חַטָּאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

פוֹעֵל יְשׁוּעוֹת, צוֹפֵה עֲתִידוֹת, קוֹרָא הַדּוֹרוֹת, רוֹכֵב עַרְבוֹת,  
שׁוֹמֵעַ תְּפִלוֹת, תָּמִים דְּעוֹת:  
חַטָּאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

Adon has'lichot, bochein levavot, goleh amukot, doveir tz'dakot  
Chatanu l'fanecha rachem aleinu

Hadur b'nifla'ot, vatic b'nechamot, zocheir b'rit avot, chokeir k'layot  
Chatanu l'fanecha rachem aleinu

Tov umeitiv labriyot, yodei'a kol nistarot, koveish avonot, loveish tz'dakot  
Chatanu l'fanecha rachem aleinu

Malei zachiyot, norah t'hilot, solei'ach avonot, oneh vatzarot  
Chatanu l'fanecha rachem aleinu

Po'eil y'shu'ot, tzofeh atidot, korei hadorot, rocheiv aravot, shomei'a t'filot, tamim dei'ot  
Chatanu l'fanecha rachem aleinu

Master of forgiveness, Examiner of hearts, Revealer of depths, Speaker of righteousness, we have sinned before you, have mercy on us. Glorious in wonders, Ancient in consolations, Memory-Keeper of the covenant with our ancestors, Researcher of our innermost parts, we have sinned before you, have mercy on us. The Good and Doer of good to creatures, Knower of all hidden matters, Conqueror of wrongdoing, Clothed in righteousness, we have sinned before you, have mercy on us. Filled with merit, Awesome in praises, Forgiver of sins, Answerer of requests, we have sinned before you, have mercy on us. Worker of redemption, Seer of the future, Caller of the generations, Rider of clouds, Hearer of prayers, Perfect in knowledge, we have sinned before you, have mercy on us.

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## *Avinu Malkeinu* (song)

*Avinu Malkeinu, sh'ma koleinu.*

*Avinu Malkeinu, chatanu l'fanecha.*

*Avinu Malkeinu, chamol aleinu v'al olaleinu v'tapeinu.*

*Avinu Malkeinu, kaleih dever, v'cherev, v'ra'av mei'aleinu.*

*Avinu Malkeinu, kaleih kol tzar umastin mei'aleinu.*

*Avinu Malkeinu, kotveinu b'sefer chayim tovim.*

*Avinu Malkeinu, chadeish aleinu shanah tovah.*

Our Parent, our Guardian, hear our voice. Avinu Malkeinu, we have sinned before You. Our Parent, our Guardian, have compassion on us, our infants, and our children. Avinu Malkeinu, remove disease, war, and famine from us. Our Parent, our Guardian, remove every oppressor and adversary from us. Avinu Malkeinu, inscribe us for good in the Book of Life. Our Parent, our Guardian, make this a good new year for us.

## **Yom Kippur Torah Readings**

### **Aliyah 1 - Deut. 29:9-11**

אַתֶּם נֹצְבִים הַיּוֹם כְּלֶכֶם לְפָנַי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבִיטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל  
אִישׁ יִשְׂרָאֵל: טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצֶיךָ עַד שֹׂאֵב מִיַּמֶּיךָ:  
לְעַבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:

You stand this day, all of you, before your God ided – your tribal heads, your elders, and your officials, every householder in Israel, your children, your wives, even the stranger within your camp, from woodchopper to waterdrawer – to enter into the covenant of Adonai your God which Adonai your God is concluding with you this day, with its sanctions...

### **Aliyah 2 - Deut. 29:12-14**

לְמַעַן הִקִּים־אֶת־ךָ הַיּוֹם | לֹו לְעַם וְהוּא יְהִי־לְךָ לְאֱלֹהִים כַּאֲשֶׁר דִּבַּר־לְךָ וְכַאֲשֶׁר  
נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית  
הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה עִמָּנוּ עִמָּד הַיּוֹם לְפָנַי יְהוָה אֱלֹהֵינוּ  
וְאֵת אֲשֶׁר אֵינְנוּ פֹה עִמָּנוּ הַיּוֹם:

...in order to establish you this day as God's people and in order to be your God, as promised you and as sworn to your fathers Abraham, Isaac, and Jacob. I make this covenant, with its sanctions, not with you alone, but both with those who are standing here with us this day before Adonai our God and with those who are not with us here this day.

### Aliyah 3 - Deut. 30:1-6

וְהָיָה כִּי־בָאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְ<sup>ו</sup>  
אֶל־לְבָבְךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחָךְ יְהוָה אֱלֹהֶיךָ שָׁמָּה: וְשִׁבַּתְּ עַד־יְהוָה אֱלֹהֶיךָ  
וְשָׁמַעְתָּ בְּקוֹלוֹ כְּכֹל אֲשֶׁר־אָנֹכִי מְצַוְּךָ הַיּוֹם אֶתְּהָ וּבְנֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:  
וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצֶךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפִּיצָךְ יְהוָה  
אֱלֹהֶיךָ שָׁמָּה: אִם־יְהִי־נִדְחָךְ בְּקִצְהָ הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:  
וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יִרְשׁוּ אֲבֹתֶיךָ וְיִרְשָׁתָהּ וְהִיטְבָהּ וְהָרַבְתָּ  
מֵאֲבֹתֶיךָ: וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ וְאֶת־לֵבב זְרַעֲךָ לְאַהֲבָהּ אֶת־יְהוָה אֱלֹהֶיךָ  
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ לְמַעַן חַיִּיךָ:

When all these things befall you – the blessing and the curse that I have set before you – and you take them to heart amidst the various nations to which Adonai your God has banished you, and you return to Adonai your God, and you and your children heed God’s command with all your heart and soul, just as I enjoin upon you this day, then Adonai your God will restore your fortunes and take you back in love. [God] will bring you together again from all the peoples where Adonai your God has scattered you. Even if your outcasts are at the ends of the world, from there Adonai your God will gather you, from there [God] will fetch you. And Adonai your God will bring you to the land that your fathers possessed, and you shall possess it; and [God] will make you more prosperous and more numerous than your ancestors.

### Aliyah 4 - Deut. 30:7-10

וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת כָּל־הָאֱלֹת הָאֵלֶּה עַל־אֵיבֶיךָ וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רִדְפוּךָ: וְאַתָּה  
תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם: וְהוֹתִירָךְ  
יְהוָה אֱלֹהֶיךָ בְּכֹל | מַעֲשֵׂה יָדָךְ בְּפָרִי בְטֶנְךָ וּבְפָרִי בְּהֶמְתָּךְ וּבְפָרִי אֲדָמָתְךָ לְטֹבָה כִּי |  
יָשׁוּב יְהוָה לְשׁוֹשׁ עָלֶיךָ לְטוֹב כַּאֲשֶׁר־שָׁשׂ עַל־אֲבֹתֶיךָ: כִּי תִשְׁמַע בְּקוֹל יְהוָה  
אֱלֹהֶיךָ לְשֹׂמֵר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה  
אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

Adonai your God will inflict all those curses upon the enemies and foes who persecuted you. You, however, will again heed Adonai and obey all the divine commandments that I enjoin upon you this day. And Adonai your God will grant you abounding prosperity in all your undertakings, in your issue from the womb, the offspring of your cattle, and your produce from the soil. For Adonai will again delight in your well-being as in that of your

ancestors, since you will be heeding Adonai your God and keeping the divine commandments and laws that are recorded in this book of the Teaching – once you return to Adonai your God with all your heart and soul.

### Aliyah 5 - Deut. 30:11-14

לְעִבְרֶיךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֲלֹתָיו אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם: לְמַעַן  
הִקִּים־אֹתְךָ הַיּוֹם | לוֹ לְעַם וְהוּא יְהִי־לְךָ לְאֱלֹהִים כַּאֲשֶׁר דִּבַּרְתָּךְ וְכַאֲשֶׁר נִשְׁבַּע  
לְאַבְתֶּיךָ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב: וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית הַזֹּאת  
וְאֶת־הָאֱלֹהִים הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה עִמָּנוּ עִמָּד הַיּוֹם לְפָנַי יְהוָה אֱלֹהֵינוּ וְאֶת  
אֲשֶׁר אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:

Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?” Neither is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?” No, the thing is very close to you, in your mouth and in your heart, to observe it.

### Aliyah 6 - Deut. 30:15-20

כִּי־אַתֶּם יֹדְעֹתֶם אֵת אֲשֶׁר־יִשְׁכְּנוּ בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר־עִבְרָנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר  
עִבַרְתֶּם: וַתִּרְאוּ אֶת־שְׁקוּצֵיהֶם וְאֵת גְּלִלְיָהֶם עֵץ וְאֶבֶן כִּסֵּף וְזָהָב אֲשֶׁר עִמָּהֶם: פֶּן־יִישׁ  
בְּכֶם אִישׁ אוֹ־אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ־שִׁבְט אֲשֶׁר לְבָבוּ פָנָה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ  
לְלַכֵּת לַעֲבֹד אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פֶּן־יִישׁ בְּכֶם שָׂרֵשׁ פְּרָה רָאשׁ וְלַעֲנָה: וְהָיָה  
בְּשִׂמְעוֹ אֶת־דְּבָרֵי הָאֱלֹהִים הַזֹּאת וְהִתְבָּרַךְ בְּלִבּוֹ לֵאמֹר שְׁלוֹם יְהִי־לִי כִּי בִשְׂרָרוֹת  
לְבִי אֵלֶךְ לְמַעַן סְפוֹת הַרְוָה אֶת־הַצְּמֵאָה: לֹא־יֵאבֶה יְהוָה סִלַּח לוֹ כִּי אֲזַיְעֹשׂן  
אֶפְיְיָ־יְהוָה וְקִנְאָתוֹ בְּאִישׁ הַהוּא וּרְבָצָה בּוֹ כָּל־הָאֱלֹהִים הַכְּתוּבָה בְּסֵפֶר הַזֶּה וּמַחָה יְהוָה  
אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמַיִם: וְהִבְדִּילוּ יְהוָה לְרַעָה מִכָּל שִׁבְטֵי יִשְׂרָאֵל כָּל־אֱלוֹת  
הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֹּה:

See, I set before you this day life and prosperity, death and adversity. For I command you this day, to love Adonai your God to walk in God’s ways, and to keep God’s commandments, God’s laws, and God’s rules, that you may thrive and increase, and that Adonai your God may bless you in the land that you are about to enter and possess. But if your heart turns away and you give no heed, and are lured into the worship and service of



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other gods, I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life – if you and your offspring would live – by loving Adonai your God heeding God’s commands, and holding fast to [God]. For thereby you shall have life and shall long endure upon the soil that Adonai swore to your fathers Abraham, Isaac, and Jacob, to give to them.

### *V’zot Hatorah*

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

*V’zot hatorah asher sam Moshe lifnei b’nei Yisrael al pi Adonai b’yad Moshe.*

This is the Torah which Moses placed before Israel, the word of God transmitted by Moses.

### **Maftir Aliyah - Num. 29:7-11**

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם  
כָּל-מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּרֶךְ-בָּקָר אֶחָד אֵיל אֶחָד  
כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחַתָּם סֹלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֵשָׁה  
עֶשְׂרִים לְפָר שְׁנַי עֶשְׂרִים לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת  
הַכִּבְשִׂים: שְׁעִיר-עִזִּים אֶחָד חֲטָאת מִלֶּבַד חֲטָאת הַכֹּפָרִים וְעֹלֹת הַתָּמִיד וּמִנְחַתָּהּ  
וְנִסְכֵיהֶם:

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. You shall present to Adonai a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. The meal offering with them – of choice flour with oil mixed in – shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

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## Haftarah Blessings (Before)

*Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar bin'vi'im tovim, v'ratzah v'divreihem hane'emarim be'emet. Baruch atah Adonai, habocheir batorah uv'Moshe avdo, uv'Yisrael amo, uvinvi'ei ha'emet vatzedek.*

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

## Haftarah Blessings (After)

*Baruch atah Adonai, Eloheinu melech ha'olam, tzur kol ha'olamim tzadik b'chol hadorot, ha'eil hane'eman, ha'omeir v'oseh, ham'dabeir um'kayeim, shekol d'varav emet vatzedek.*

*Ne'eman atah hu Adonai Eloheinu v'ne'emanim d'varecha, v'davar echad mid'varecha achor lo yashuv reikam, ki el melech ne'eman v'rachaman atah. Baruch atah Adonai, ha'eil hane'eman b'chol d'varav.*

*Racheim al Tziyon ki hi beit chayeinu v'la'aluvat nefesh toshi'a bimheira v'yameinu. Baruch atah Adonai, m'samei'ach Tziyon b'vaneha.*

*Samcheinu Adonai Eloheinu b'Eliyahu hanavi avdecha, uvmalchut beit David m'shichecha. Bimheira yavo v'yageil libeinu, al kiso lo yeishev zar v'lo yinchalu od acheirim et k'vodo, ki v'shem kodsh'cha nishbata lo shelo yichbeh neuro l'olam va'ed. Baruch atah Adonai, magein David.*

### (Rosh Hashanah)

*Al hatorah, v'al ha'avodah, v'al hanvi'im, (on Shabbat: v'al yom HaShabbat hazeh) v'al yom hazikaron hazeh, shenatata lanu Adonai Eloheinu, (on Shabbat: lik'dushah v'lim'nuchah) l'chavod ul'tifaret.*

*Al hakol Adonai Eloheinu, anachnu modim lach, um'var'chim otach, yit'barach shimcha b'fi kol chai tamid l'olam va'ed. Ud'varcha emet v'kayam la'ad. Baruch atah Adonai, melech al kol ha'arets m'kadeish Yisrael v'yom hazikaron.*

### (Yom Kippur)

*Al hatorah, v'al ha'avodah, v'al hanvi'im, v'al yom hakippurim hazeh, shenatata lanu Adonai Eloheinu, l'chavod ul'tifaret.*

*Al hakol Adonai Eloheinu, anachnu modim lach, um'var'chim otach, yit'barach shimcha b'fi kol chai tamid l'olam va'ed. Ud'varcha emet v'kayam la'ad. Baruch atah Adonai, melech mocheil v'solei'ach la'avonoteinu, v'la'avonot amo beit Yisrael, uma'avir ashmoteinu b'chol shanah v'shanah, melech al kol ha'arets, m'kadeish Yisrael v'yom hakippurim.*

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## **Return Again** (song)

Return again, return again  
Return to the land of your soul

Return to who you are  
Return to what you are  
Return to where you are  
Born and reborn again

## **(Great) Aleinu**

*Aleinu l'shabei'ach la'adon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shenatan lanu torat emet  
v'chayei olam nata b'tocheinu  
Va'anachnu korim, umish'tachavim, u'modim  
lifnei melech, malchei ham'lachim,  
hakadosh baruch Hu.*

*Shehu noteh shamayim, v'yoseid aretz,  
umoshav y'karo bashamayim mima'al,  
ush'chinat uzo b'govhei m'romim.  
Hu Eloheinu, ein od,  
emet malkeinu, efes zulato.*

*Kakativ b'torato, v'yadata hayom,  
v'hasheivota el l'vavecha  
ki Adonai, hu ha'Elohim,  
bashamayim mima'al,  
v'al ha'aretz mitachat, ein od.*

It is up to us to praise the Crown of all, to ascribe greatness to the Author of Creation, who has given us a Torah of truth and planted eternal life within us. Thus we bow in worship and thankfulness before the Sovereign of all sovereigns, the Holy One of Being; the One who stretched out the heavens and laid the foundations of the earth, a precious dwelling in the highest heavens, a powerful presence in the loftiest heights. This One is our God, there is no other; our Sovereign is faithful, there is none else. As it is written in the Torah: "Know this day and take it to heart that the Life-giver is the God of the heavens above and of earth below; there is no other."

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## ***Birkat Kohanim***

*Y'varechech Adonai v'yishm'rech.*

***Kein y'hi ratzon.***

*Ya'eir Adonai panav eilech viy'chunekeh.*

***Kein y'hi ratzon.***

*Yisa Adonai panav eilech v'yaseim l'ch shalom.*

***Kein y'hi ratzon.***

May the Divine Presence bless you and keep you.

**May it be so.**

May the Divine Presence radiate upon you and grant you graciousness.

**May it be so.**

May the Divine Presence be with you and grant you peace.

**May it be so.**

## ***Malchuyot*** (reading by Rabbi Rachel Barenblat)

What does it mean  
to proclaim Your sovereignty  
when we don't understand kings?  
Before the Big Bang, there was You.

In the old year  
we allowed habits to rule us.  
Help us throw off that yoke  
so our best selves may serve You.

Help us surrender. The cosmos  
is not under our control.  
Help us fall to our knees  
and find home in Your embrace.

Let Your power increase in the world.  
Help us be unashamed of yearning.  
Strengthen our awe and our love  
so our prayers will soar.

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**Zichronot** (reading by Rabbi Rachel Barenblat)

God, remember us—  
not only our mistakes  
but our good intentions  
and our tender hearts.

Remember our ancestors  
who for thousands of years  
have asked forgiveness  
with the wail of the ram's horn.

Today again we open ourselves  
to the calls of the shofar  
reminding us sleepers, awake!  
We remember what matters most in our lives.

Help us shed old memories  
which no longer serve us.  
Help us instead  
to always remember You.

**Shofarot** (reading by Rabbi Sarah Noyovitz)

When God first addressed us as a nation from Mount Sinai, it was an experience: Torah says there was thunder, there was lightning, there was a heavy cloud on the mountain, and there was a *kol shofar chazaka me'od!* A very strong shofar blast! Where did the sound come from? There was no shofar on the mountain, and even if there were, God does not have a mouth with which to blow a shofar.

Perhaps the sound of the shofar was the most primal form of communication. Perhaps there was no other way for God to express the emotions that come with adopting a nation: the excitement, the fear, the anticipation, the frustration, and the great, great love.

When we sound the shofar during these High Holy Days, we are returning to that language, the language that is beyond words and sentences and punctuation. The language that we used as infants before we had grasp of those things.

The language that runs deep through our souls and comes straight from the core of our being. The language that manifests itself in uncontrollable wailing, in laughter, in gasping, in screaming. The shofar itself can speak the language God spoke from the mountain. It mimics the divine language we use when we do not use speech.

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## Shofar Service

Blessing for hearing the sound of the shofar:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

*Baruch atah, Adonai Eloheinu, melech ha'olam,  
asher kid'shanu b'mitz'votav v'tzivanu lishmo'a kol shofar.*

Blessed are You, Adonai our God, ruler of the universe, who has made us holy through Your mitzvot and commanded us to hear the voice of the shofar.

Blessing for reaching a special occasion:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁחַיֵּינוּ וְקִיּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch atah, Adonai Eloheinu, melech ha'olam,  
shehecheyanu, v'kiy'manu, v'higi'anu lazman hazeh.*

Blessed are You, Adonai our God, ruler of the universe, who has kept us alive, sustained us, and enabled us to reach this occasion.

## Malchuyot (Sovereignty)

### **The Meaning of God's Sovereignty - Rabbi Mordecai Kaplan**

Faith in the sovereignty of God comes, then, to mean faith that, in humankind, there is manifest a Power which operates for the regeneration of human society. God does not stand apart from humanity and issue commands to people. God's presence is evidenced in those qualities of the human personality and of society by which the evils of life are overcome, and latent good brought to realization. By ascribing primacy to those qualities, we acclaim the sovereignty of God.

### **The Great Shofar is sounded for Malchuyot.**

*Teki'ah      Shevarim-Teru'ah      Teki'ah*

*Teki'ah              Shevarim              Teki'ah*

*Teki'ah              Teru'ah              Teki'ah*

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אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשְׂא  
מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ  
וּתְקִיבֵל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

*Areshet s'fateinu ye'erav l'fanecha, Eil ram v'nisa*

*Meivin uma'azin, umabit umakshiv*

*L'kol t'ki'ah, t'ki'ateinu*

*Ut'kabeil b'rachamim*

*B'rachamim uvratzon*

*Seder, seder malchuyoteinu*

May the prayers of our lips be pleasing to you, God on high who understands, listens to, perceives, and heeds the sound of our shofar blast. May you accept with compassion and favor our Malchuyot prayers.

### Zichronot (Rememberings)

#### **Memory Is In Itself Redemptive - Theodore Gaster**

One of the biblical names for Rosh Hashanah is Yom Hazikaron, “the Day of Remembrance.” On New Year’s Day, we remember the beginning of the world; God remembers the deeds of all creatures; Israel remembers its special function as God’s witness, and recalls the successes and failures of its mission.

But such remembrance is not merely an excursion into the past. The central theme of New Year’s Day is the power of Memory itself. Memory defies oblivion, breaks the coils of the present, establishes the continuity of the generations, and rescues human life and effort from futility. It affords the only true resurrection of the dead. The act of remembering is thus in itself redemptive. If, on the one hand, it involves a chastening assessment, it involves, on the other, a comforting reassurance. New Year’s Day is at once a day of judgment and a new beginning. If it looks backward, it does so only on the way forward, and its symbol is the trumpet of an eternal reveille.

#### **The Great Shofar is sounded for Zichronot.**

*Teki'ah      Shevarim-Teru'ah      Teki'ah*

*Teki'ah      Shevarim      Teki'ah*

*Teki'ah      Teru'ah      Teki'ah*

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אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשְׂא  
מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ  
וּתְקִיל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מְלֻכּוֹתֵינוּ.

*Areshet s'fateinu ye'erav l'fanecha, Eil ram v'nisa*

*Meivin uma'azin, umabit umakshiv*

*L'kol t'ki'ah, t'ki'ateinu*

*Ut'kabeil b'rachamim*

*B'rachamim uvratzon*

*Seder, seder zichronoteinu*

May the prayers of our lips be pleasing to you, God on high who understands, listens to, perceives, and heeds the sound of our shofar blast. May you accept with compassion and favor our Zichronot prayers.

### Shofarot

#### **A Continual Process – Rabbi Abraham Joshua Heschel**

According to the Kabbalah, redemption is not an event that will take place all at once at “the end of days,” nor is it something that concerns the Jewish people alone. It is a continual process, taking place at every moment. The good deeds of human beings are single acts in the long drama of redemption, and not only the people Israel, but the whole universe must be redeemed.

There is longing for peace in the hearts of people. But peace is not the same as the absence of war. Peace among people depends upon a relationship of reverence for each other.

Peace will not come until people return out of their exile from each other, and Sarah and Hagar, Isaac and Ishmael, can embrace upon peaceful shores.

Peace will not come until we renounce excessive self-concern and allow our hearts to be moved enough by the misery of our fellow human beings to dare what must be dared.

#### **The Great Shofar is sounded for Shofarot.**

*Teki'ah      Shevarim-Teru'ah      Teki'ah*

*Teki'ah              Shevarim              Teki'ah*

*Teki'ah              Teru'ah              Teki'ah Gedolah*



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אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשְׂא  
מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ  
וּתְקִיל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

*Areshet s'fateinu ye'erav l'fanecha, Eil ram v'nisa*  
*Meivin uma'azin, umabit umakshiv*  
*L'kol t'ki'ah, t'ki'ateinu*  
*Ut'kabeil b'rachamim*  
*B'rachamim uvratzon*  
*Seder, seder shofroteinu*

May the prayers of our lips be pleasing to you, God on high who understands, listens to, perceives, and heeds the sound of our shofar blast. May you accept with compassion and favor our Shofarot prayers.

### **Kaddish Shalem**

*Yitgadal v'yitkadash sh'mei rabah. Amen.*  
*B'alma div'ra chirutei, v'yam'lich mal'chutei*  
*B'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,*  
*Ba'agalah uviz'man kariv v'im'ru: Amen.*  
***Y'hei sh'mei rabah m'varach l'alam ul'al'mei al'maya.***

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei*  
*V'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kud'sha, b'rich hu,*  
*L'eila l'eila mikol bir'chata v'shirata, tush'b'chata v'nechemata*  
*Da'amiran b'alma v'imru: Amen.*

*Tit'kabel tz'lot'hon uva'ut'hon*

*D'chol Yisrael kodam avuhon di vishmaya v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisrael v'imru: Amen.*

*Oseh shalom bim'romav, hu ya'aseh shalom aleinu v'al kol Yisrael (v'al kol yoshvei teivel) v'imru: Amen.*

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And we say: Amen. May God's great name be acknowledged forever and ever! May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen. May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: Amen. May abundant peace from heaven, and life, come to us and to all Israel. And we say: Amen. May the One who brings harmony on high bring harmony to us, and to all Israel. And we say: Amen.

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May the New Year be a year of health,  
happiness, and peace for all.

*Shana Tova Um'tuka!*  
*G'mar Chatima Tova!*

A good and sweet new year!  
May you be sealed in the Book of Life for good!