

תקוני נפשות

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

Valley Outreach Synagogue

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לְבָנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לְבָבֵנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ.

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

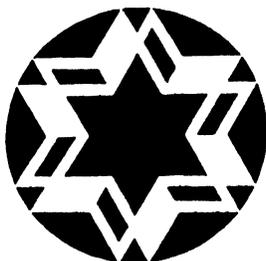
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Valley Outreach Synagogue

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Tikunay Nefashot — Spiritual Renewal
Services for Rosh Hashanah and Yom Kippur



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Service for Rosh Hashanah Day

Opening Song

Ma to-vu oh-ha-leh-cha Ya-akov

Mish-keno-teh-cha Yisrael.

How goodly are your tents O Jacob,
your dwelling places O Israel.

מֵה־טֹבוֹ אֶהְיֶה, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל

Hinei ma-tov u-ma-na-yim

She-vet a-chim gam-ya-chad

How good and how pleasant it
is to sit together in unity.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֵׁבֶת אַחִים גַּם־יַחַד.

On this day was the world conceived,
Conceived but not yet born,
Waiting, growing in the liquid darkness
That is in each of us, thought and deed
Preparing to be done...

Rosh Hashanah is our window.
Behind it if we have hidden from the world,
We may hide no more.
On this day we must open the windows
And set forth with the candle of our souls,
To learn where we have come
And what we might become.

It is Rosh Hashanah — the beginning of the New Year. God, You have given this New Year to us to use as we choose. We can waste it or use it well. We can make it a year to be remembered - for its joy, its holiness, its worthwhile achievements — or it can be a year filled with pettiness and complaint. What we do this coming year is important because we invest in it a year of precious life. When next Rosh Hashanah comes, this year will be gone forever. May the year to come be a gain, not a loss; good not evil; a success not a failure. There will be beauty during this coming year and we do not want to miss it. There also will be cries of people in distress. We want to hear them and to do all in our power to respond.

There will be moments of temptation but we must not yield. There will be opportunities to do Mitzot and we must be ready. When next Rosh Hashanah comes may we be able to look back without regret and to look forward without anxiety. May Rosh Hashanah inspire us with an eager spirit and a thankful heart.

What is the difference between the wise and fools?

Even fools will say a wise thing now and then, and the wisest will at times descend to foolishness.

So what distinguishes the wise from fools?

Fools never change their minds.

Conditions change, situations alter, and new times make new demands; but fools remain the same.

What is the difference between people who are good and people who are evil?

There is goodness even in the worst.

And is there a human who has not sinned?

So, what makes one person good and another evil?

Evil people never change their ways.

They do wrong, and they know that they have done so;

Yet persist on their evil paths.

There is no sadder confession than “I know I am doing wrong, but it’s too late now to change.” This is surrender to despair.

Rosh Hashanah comes with a great gift — the opportunity to begin again. Not one of us has sunk so low that we cannot rise up.

The old year is gone. The ledger is closed. Our Book of Life is now open to a new page, a page bright with whiteness. No sins blot it, no indiscretions blemish it.

Slowly the invisible pen begins to record our life; and it is given to us to direct the pen.

If we have fallen into the habit of blots and smudges continually mired in past regrets, lamenting:

“If I had my life to live over...”

“If I had known then what I know now...”

Then, it becomes all the harder to write clear and fine words and phrases. But we are invited to try and are challenged to succeed.

*On Rosh Hashanah we receive the gift of beginning again.
We know now what we did not know then. What will we do
with the knowledge? How will we use this gift?*

Help us, O Mentor of Israel, to realize our blessings

May we awaken each morning
Feeling blessed
For our eyes can see, our ears can hear
Our legs can walk
And our words can express ourselves.
May we awaken each morning
Feeling blessed
Concerned about the world
Ready to examine new thoughts
Willing to learn from our past
Free to make decisions for the future.
May we awaken each morning
Feeling blessed
For we have people to love
Mitzvot to do
Opportunities to help
And feelings to share.
Help us O God
To realize our blessings
For if we take them for granted
We will appreciate them only
When they are gone. *

נִשְׁמַת כָּל־חַי תְּבָרַךְ אֶת־
שְׁמֶךָ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל־
בָּשָׂר תִּפְאָר וּתְרוּמָם וְכִרְךָ,
מִלְכֵנוּ, תְּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה
אֵל, וּמִבְלַעֲדֶיךָ אֵין לָנוּ מְלָךְ
גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל
וּמַפְרִיֵס וּמְרַחֵם בְּכָל־עֵת
צָרָה וְצוּקָה. אֵין לָנוּ מְלָךְ
אֶלָּא אַתָּה.
אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן כָּל־
תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב
הַתְּשׁוּבָחוֹת, הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיִּי לֹא יָנוּם וְלֹא יִישָׁן.



We can pray at any time and in any place

*But to have a holy congregation we need
a minyan of ten or more.*

Most Jewish prayer is in the plural, not the singular
For true prayer is for others, not for egos.

God said — say WE

But I shook my head proudly,
Hid my hands tight behind my back
And said stubbornly —
I.

God said — say WE

But the values of success and self-fulfillment
Of individualism and independence
Turned my eyes inward — focusing on
ME.

God said — say WE

And now richer by many years...and tears
I looked in the eyes of others
And found the heavy word that bent my neck,
Like a shamed schoolboy I mumbled low
WE *God*, WE.

בְּרַחוּ אֱתֵי הַמְּבָרָךְ.

Bar-chu et Adonai ham'vorach
Praise Adonai to whom all praise is due.

בְּרוּךְ אֱתֵי הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ham'vorach le-olam va-ed
Praised be Adonai to whom all praise is due
forever and ever.

This is Rosh Hashanah. We are alive! We are here and that, of itself,
takes a measure of strength as well as mazel.

*We are alive! We can love, we can touch, we can learn, we can
feel—we can do so much. We need a Rosh Hashanah—a new
beginning—simply to appreciate and give thanks for all that is here
for us.*

You have placed into the very heart of all that lives a capacity to begin again, to grow, to renew. In so many ways nature does the very same. Air, water, plants and rivers all participate in the continuing cycle of new beginnings.

As you create the world anew every single day, let today be for us a new beginning. Blessed are You, Adonai, Our God, who each day renews the work of creation.

We praise You,
Adonai our God,
Ruler of space and time
Maker of light
and Creator of darkness,
Giver of peace
and Source of all things.
In Your mercy
You give light to the earth
and to all who dwell upon it,
and in Your goodness
You renew the work of creation
continually, day by day.
We praise You, Adonai,
Creator of light.

בְּרוּךְ אַתָּה,
יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ,
עוֹשֵׂה שְׁלוֹם,
וּבוֹרֵא אֶת־הַכֹּל.
הַמְאִיר לְאָרֶץ
וְלְדָרִים עָלֶיהָ
בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל־יוֹם תְּמִיד
מַעֲשֵׂה בְרָאשִׁית.
בְּרוּךְ אַתָּה יְיָ,
יוֹצֵר הַמְּאוֹרוֹת.

Adonai, we have come together to pray as a congregation;
And yet each of us is strangely solitary in Your presence.

*Each of us comes before You with our own sorrows and
regrets, with our own hopes and fears.*

Each of us has a prayer no one else can utter;
Each of us brings praise no one else can offer.

*Each of us feels a joy no one else can share;
Each of us has needs which are ours alone.*

And so, we pray;
If we are weary, give us strength.
If we are discouraged, give us hope.

*If we have forgotten to pray, remind us.
If we have failed to celebrate Shabbat and Yom Tov, forgive us.*

If we were too busy to study Torah and enjoy our heritage of
learning, inspire us again with the glowing spirit of this Holy Day.

You were God
And we were Israel,
God alone
And a lonely people,
Long ago.

You loved us with a great love
And You taught us
How to respond to You
Through Torah and Mitzvot
Recollections and Celebrations.

In the joy of them
You have drawn us close to You.

In the joy of them
We have discovered You,
The only One.
We are together still.

You respond to every people
In Your chosen way.
With Your love
You have chosen to respond to us.
With our love
We offer You our praise.

אֱהָבָה רַבָּה אֶהְבֶּתֶנּוּ, יי
אֱלֹהֵינוּ, חֲמֵלָה גְדוּלָה
וַיִּתְרָה חֲמֵלָתְךָ עָלֵינוּ. אָבִינוּ
מִלְכֵנוּ, בְּעֶבֶר אֲבוֹתֵנוּ
שִׁבְטָתוֹ בְּךָ וַתִּלְמַדְם חֲקֵי
חַיִּים, כֵּן תִּחַנְנוּ וַתִּלְמַדְנוּ.
אָבִינוּ, הָאֵב הַר הַמָּוֶן,
הַמְרַחֵם, רַחֵם עָלֵינוּ וַתֵּן
בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד,
לְשִׁמֵּר וּלְעֲשׂוֹת וּלְקַוֵּם אֶת־
כָּל־דְּבָרֵי מַלְמוּד תּוֹרָתְךָ,
בְּאֱהָבָה.
וְהָאֵר שִׁינֵינוּ בְּתוֹרָתְךָ,
וְדַבַּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְנִחַד
לְבַבֵּנוּ לְאֱהָבָה וּלְיִרְאָה
שְׁמֶיךָ.
בָּרוּךְ אַתָּה יי, הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאֱהָבָה.

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

Sh'ma Yisrael Adonai Elo-heinu Adonai echad.
Hear O Israel, Adonai our God, Adonai is one.

בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעַד.

Baruch shaym k'vod mal-chu-to le-olam va-ed.
Praised be God's name whose glorious realm
is forever and ever.

Written in the Mezuzah, which identifies a Jewish home, are the words of the Sh'ma and the V'ahavtah. The Mitzvah to listen, precedes the Mitzvah to love, for you cannot love if you do not listen. To listen is to truly open your heart, soul and mind to the words of the other. To truly listen is to love.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְהָה הַיּוֹם, עָלֶיךָ
לְבַבְּךָ. וְשָׁנַתָּם לְבִנְיָה, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִקְחֶתְךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ, וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהוֹדוֹת
לְכֶם לֵאלֹהִים;

V'a-hav-ta et Adonai eh-lo-heh-cha b'chol l'va-v'cha u-v'chol naf-sh'cha u-v'chol m'o-deh-cha. V'ha-yu ha-d'va-rim ha-ei-leh a-she-
a-no-chi m'tza-v'cha ha-yom al l'va-veh-cha. V'shi-nan-tam l'va-
neh-cha v'di-bar-ta bam b'shiv-t'cha b'vei-teh-cha u-v'lech-t'cha
va-deh-rech u-v'shoch-b'cha u-v'ku-meh-cha. U-k'shar-tam l'oht al
ya-deh-cha v'ha-yu l'toh-ta-foht bein ei-neh-cha; u-ch'tav-tam al
m'zu-zoht bei-teh-cha u-vi-sh'a-reh-cha. L'ma-an tiz-k'ru va-a-si-
tem et kol mitz-vo-tai, vi-h'yi-tem k'doh-shim lei-lo-hei-chem. Ani
Adonai eh-lo-hei-chem a-she- ho-tzei-ti et-chem mei-eh-retz mitz-ra-
yim li-h'yoht la-chem lei-lo-him. Ani Adonai eh-lo-hei-chem.

Love Adonai your God with all your heart, all your soul, all your might.

And these words that I command you this day, take them to your heart, consider them well.

Teach them repeatedly to your children, instruct them again and again.

In the privacy of your home, and in the public world outside, twenty- four hours a day.

Tie them to your handiwork as a sign, wear them as a mark of Jewish identity.

Inscribe them in a Mezuzah; place them on the entrances to your homes.

That you may remember to do all of the Mitzvot, and remain a people consecrated to the service of the One who brought you out of the land of Egypt and thus became the God of Israel.

At the start of our New Year it is time to return to our source, to the first light, the first truth, the first vision, the first longing, the first beginnings, our first New Year as a people.

In escaping slavery, we wandered in a desert. That vastness awakened within us the exalting breath of freedom. This we have never lost.

We came to the foot of Sinai and found our destiny. From that moment in time, the birth of our people, we became what we shall always be — lovers of the self disciplined spirit, stubborn pursuers of justice, antagonists of any person, nation or idea that would degrade the Divine Right to be different.

You shall be a Kingdom of Priests and a Holy Nation.

This spirit belongs to Jews of any generation who claim it as their own. We are not afraid to face our mistakes, or confront the errors of our past. But that is not enough — it is never enough.

Our commitment is to Holiness—not happiness.

Our direction is to the Task—not the self.

Our answers are given to God—not nations.

מִי כְּמִכָּה בְּאֵלִים יְיָ, מִי כְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ,
נֹרָא תְהִלַּת עֲשֵׂה פְלֵא.
שִׁירָה חֲדָשָׁה שֶׁבַחֹ גְּאוּלַיִם לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יְחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֶךְ לְעוֹלָם וָעֶד:
צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפִדְהָ כְּנֶאֱמָרְךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ גְּאֹל יִשְׂרָאֵל:

More than one hundred and twenty generations ago, our ancestors standing at Mt. Sinai, entered into a covenant with the God they believed had freed them from slavery in Egypt. They entered into that covenant with God not just for themselves,

But for all future generations to come.

Not just for their descendants

But for all those who would some day join themselves to the Jewish people.

Each person who repeats the words of Ruth:

“Where you go, I will go.

*Where you live, I will live.
Your people will be my people and
Your God will be my God.”*

That person enters the family of Israel. May we always be loyal to the covenant of our ancestors

And may we always welcome into our midst everyone who declares loyalty to our people and its faith.

May our temple be a house of prayer for all peoples

*And may our hearts open to welcome everyone who wishes to become a Jew.**

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אַהֲבַת גֵּרִים

Blessed are You Adonai our God, Ruler of space and time, who has sanctified us through Mitzvot and commanded us about loving those who become Jews.

O Mentor of Israel, help us during the coming year to do all the fine things which we meant to do “some day” but which we have postponed and neglected.

If we have been waiting to show someone a kindness, to speak a kind word, to make an overdue visit — let us do these things now.

If we have been waiting to perform an act of Tzedakah, to do a Mitzvah, to assume a responsibility—let us do these things now.

If we have been waiting to uproot a bad habit, to set aside a festering hatred, to discipline and take charge of our lives, let us do these things now.

Your years, O God, have no measure; but You have set a limit to our days on earth. So help us to make the most of each moment. Help us to do now — this day, this week, this year, all the things which will make the new year a Shanah Tovah; a year of achievement, growth and blessing.

Time for introspection

אֵיזוֹהוּ חָכָם? הַרוֹאֶה אֶת הַנּוֹלָד.

“Who is a wise person? One who can foresee the consequences of actions.”

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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי
דִּירוֹתֵינוּ,

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.

אֱלֹהֵי אֲבֹתֵנוּ, וְאֱלֹהֵי שָׂרָה:
הָאֵל הַגָּדוֹל,
הַגִּבּוֹר וְהַנוֹרָא,
אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,

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.

וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי דִּירוֹת, וּמַבִּיא גְעֻלָּה
לְבָנֵי בְנֵיהֶם,

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.

לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זְכַרְנוּ לְחַיִּים,
מְלֶךְ חַסְדֵי בְּחַיִּים,
וּבְחַבְדָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.

בָּרוּךְ אַתָּה יְיָ, מְגִן אֲבֹתֵנוּ וְעֹזֵר שָׂרָה.

Ba-ruch A-ta, Adonai E-lo-hei-nu vei-lo-hei Do-ro-tei-nu, E-lo-hei
Av-ra-ham v'e-lo-hei Sarah, ha-eil ha-ga-dol, ha-gi-bor ve-ha-no-ra,
Eil el-yon. Go-meil cha-sa-dim to-vim, ve-ko-nei ha-kol, ve-zo-cheir
cha-se-dei Do-rot, u-mei-vi ge-u-lah li-ve-nei ve-nei-hem, le-ma-an
she'mo, be-a-ha-va. Zoch-rei-nu le-cha-yim, Me-lech cha-faitz ba-
cha-yim, ve-cho-te-vei-nu be-sei-fer ha-cha-yim, le-ma-a-ne-cha E-
lo-him cha-yim. Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-ta,
A-do-nai, ma-gein Av-ra-ham v-ezrat Sarah.

אתה גבור לעולם, אֲדֹנָי, מְחִיָּה הַכֹּל אֶתָּה, רַב
 לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.
 מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלַךְ מַמִּית
 וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה? מִי כְמוֹךָ אֵב הַרְחָמִים,
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים? וְנֶאֱמַן אֶתָּה לְהַחֲיוֹת
 הַכֹּל. בְּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל.

A-ta gi-bor l'olam, Adonai, m'cha-yei ha-kol A-ta, rav l'ho-shi-a.
 M'chal-keil cha-yim b'chesh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-
 bim. So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-
 yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht,
 u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach
 y'shu-a? Mi cha-mo-cha, Av ha-ra-cha-mim, zo-cheir y'tzu-rav
 l'cha-yim b'ra-cha-mim? V'neh-eh-man A-ta l'ha-cha-yoht ha-kol,
 Ba-ruch A-ta Adonai, m'cha-yei ha-kol.

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 womb 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.

Among our many appetites
 There is a craving after God.

*Among our many attributes
 There is a talent for worshipping God.*

Jews who wandered in deserts beneath the stars
 Knew their hearts were hungry for God.

*Jews who studied in candle-lit ghetto rooms
Thirsted longingly after God.*

In tent or hut or ghetto
Jewish women prayed to God.

*But we who are smothered with comfort
Often fail to sense the sacred.*

Help us, God, recognize our need for the holy,
To hear the yearning whisper of our hearts.

*Help us to experience Your Holiness
Through our Mitzvot and study of Torah.*

Bless us, like our ancestors in ancient days
With that most precious gift,
A sense of Your Holiness.

נְקֹדֵשׁ אֶת־שִׁמְךָ בְּעוֹלָם. כָּשֵׁם שְׁמֵךְ דִּישִׁים אוֹתוֹ
בְּשִׁמֵי מְרוֹם. בְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹ-
זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְלֵהָאָרֶץ
כְּבוֹדוֹ:
אֲדִיר אֲדִירֵנוּ יי אֲדוֹנֵנוּ מְהֵאֲדִיר שְׁמֶךָ בְּכָל־
הָאָרֶץ:
בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ:
אֶחָד הוּא אֱלֹהֵינוּ. הוּא אֲבִינוּ. הוּא מְלֻכְנוּ.
הוּא מוֹשִׁיעֵנוּ; וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כְלֵהָיִ:
יְמַלֵּךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר
הַלְלוּיָהּ:

Holy is the dignity that is human; Kadosh the mystery we call Divine.

*Holy is the sacrifice made for those we love; sacred the pains they
take for us.*

Kadosh the glory of the heavens above us; sacred the beauty that glows
within us.

*Kadosh is the mind in search of Torah. Awesome is the power that
rules our being;*

Kadosh the kinship that makes us one. The Holy God is made Holy by
righteousness.

וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ:

Today we should see ourselves as we truly are. In a few moments we shall hear the Un'taneh Tokef prayer—an awesome prayer on an awe-filled day.

How do we review the record of our deeds from this past year? How do we evaluate the quality of our existence?

We cannot blame our conduct on forces beyond our control. With our own hand we seal the record of our deeds. We are fully responsible for the quality of our life, for making the most of it—or the least of it.

In the synagogue, a great Shofar sounds to call us to account.

In the congregation, Un'taneh Tokef is chanted to set the record straight.

In our hearts, a still small voice is heard, for God speaks through the conscience of people.

This is the theme pervading the awesome melody of the Un'taneh Tokef. On Rosh Hashanah, it is written. On Yom Kippur it is sealed:

*Who shall be pierced by envy,
And who shall be torn by resentment;*

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

*Who shall hunger for approval;
And who shall be stuffed with selfishness;*

Who shall be content with his or her lot,
And who shall wander in search of satisfaction;

*Who shall be poor in his or her own eyes,
And who shall be rich in Mitzvot;*

Who shall be serene,
And who shall be distraught;

*Who shall stand out as a Jew,
And who shall fade away and assimilate;*

Who shall study Torah,
And who shall cram for grades;

*Who shall be open-minded,
And who shall be tight-fisted;*

Who shall be interdependent with others,
And who shall be independent and alone;

*Who shall be truly alive,
And who shall merely exist.*

But Rosh Hashanah has just begun,
And the pages of the book of life
Have yet to be inscribed,
Therefore we can still change the decree.
For we are a people that does not
Resign itself to fate.

*We can annul the decrees.
We can re-open the future.
We can reclaim our lives.
We can change the future
By changing ourselves.*

We are flesh and blood.
Our origin is in the dust and our end is to be dust.
But we have been created in the Divine image.

*Implanted within us is the ability to pray
The urge to do right, the power to repent.*

וְנִתְּנָה תְקֵף קִדְשֵׁי הַיּוֹם כִּי הוּא נוֹרָא וְאֵיִם.
וּבְשׁוֹפָר גְּדוּל יִתְקַע וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע.
כָּרְאֵשׁ הַשָּׁנָה יִכְתְּבוּן וּבִיּוֹם צוּם כְּפוּר יִחְתַּמּוּן.
וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת־רַע הַגְּזֵרָה.

We look to the future with hope—yet with trembling,
knowing that uncertainties accompany the new year.

Help us O God to learn from whatever the future may bring.

If we must face disappointment
Help us learn patience.

*If we must face sorrow
Help us find faith.*

If we must face pain
Help us find strength.

*If we must face danger
Help us find courage.*

If we must face failure
Help us learn endurance.

*If we achieve success
Help us learn gratitude.*

If we win praise
Help us learn humility.

*If we attain prosperity
Help us learn generosity.*

If we are blessed with a Simcha
Help us to share through Tzedakah.

*If we are blessed with Mazel
Help us to learn responsibility.*

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

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וּרְחֻמִּים, עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עֲמֹד. בְּרַכְנוּ אֶבְיֹנוּ, בְּכֹנֵנוּ כְּאַחַד, בְּאוֹר פְּנִיָּה;
כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ, אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבְרָכָה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.
בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרֻזָּה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Silent Meditation

הוּא הָיָה אֹמֵר: יָפָה שָׁעָה אַחַת בְּהַשׁוּבָה וּבַמַּעֲשִׂים
טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם הַבָּא

Better one hour of repentance and good works in this world than all the
life of the world to come. (*Avot*)

O God of beginnings, as your Spirit moved
Over the face of the deep on the first day of creation

*Move with me now in my time of beginnings,
For it is Rosh Hashanah and the world seems fresh,*

*Full of possibilities,
And I feel ready to create myself anew*

I tremble on the edge of a maybe,
A first time, a new start,
A tentative commitment

And the wonder and fear of it lays its finger on my lips.

In silence, God, I share now my eagerness and my uneasiness
About this something different I would be or do.

*I listen for Your leading,
To help me separate
The light from the darkness
In the change I seek to shape
And which is shaping me.*

Avinu Malkeinu: a hundred generations have stood as we do now before the open Ark. That they found in themselves little merit, testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the light.

*Strong was the faith of those who stood here before us, while we are
of a generation that has sought to dethrone You.*

Many have said to the works of their hands: you are our gods.
Strange, then, to see the emptiness in those who cast You out.

*Strange to see the agonies of our time grow more numerous
and more intense, the more our worship centers on ourselves.*

Strange that men and women grow smaller without You, smaller
without the faith that You are with them.

*We pray, therefore, that this day which yet restores Your people,
may help us come close to You, the living God. For You are with us
whenever we seek Your presence. You are absent only when we shut
You out, only when, full of ourselves, we leave no room for You
within our hearts.*

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.* אָבִינוּ מִלְּכֵנוּ שְׁמַע קוֹלֵנוּ:

Avinu malkeinu, *we have sinned.* אָבִינוּ מִלְּכֵנוּ חָטְאָנוּ לְפָנֶיךָ:

אָבִינוּ מִלְּכֵנוּ חַמּוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפָּנוּ:
Avinu malkeinu, *have mercy upon us and our children.*

אָבִינוּ מִלְּכֵנוּ כְּלָה דְבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ:
Avinu malkeinu, *help us to diminish pestilence, war and famine.*

אָבִינוּ מִלְּכֵנוּ כְּלָה כָּל-צָר וּמִשְׂטֵיִן מֵעָלֵינוּ:
Avinu malkeinu, *inspire us to cause all hate and oppression to vanish from the earth.*

אָבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:
Avinu malkeinu, *enter us into the Book of Life.*

אָבִינוּ מִלְּכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:
Avinu malkeinu, *renew our faith in the future that we may make the coming year truly a shanah tovah, a year of goodness.*

אָבִינוּ מִלְּכֵנוּ, חָנּוּ וְעֲנֵנוּ, כִּי אֵין קֵנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
Avinu malkeinu, *though we may be unworthy do not give up on us. Inspire and encourage us, for You are both just and loving.*

Avinu malkeinu chanaynu, va-a-naynu (2x)
Ki ayn banu ma-a-sim
Asay imanu tz'dakah va-chesed
Asay imanu tz'dakah va-chesed v'hoshi-aynu

SERVICE FOR THE READING OF THE TORAH

“In the days to come the mountain of Adonai’s house shall be set over all other mountains, lifted high above the hills. Peoples shall come streaming to it, many nations shall come and say, ‘Come, let us ascend the mountain of Adonai to the house of the God of Jacob, that we may be taught God’s ways and follow Adonai’s paths.’ For Torah issues from Zion, and God’s word from Jerusalem.”

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלַיִם.

Ki mi-tsi-yon tay-tsay To-rah u-de-var Adonai mi-ru-sha-la-yim.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ.

Baruch she-na-tan To-rah l’amo Yisrael bik-du-sha-to.

Although many nations will say “Teach us God’s ways,” not *all* will do so. Judaism does not teach that we have the only way to the one universal truth. We do not believe that in the end of days all peoples and nations will be one. Harmony, not conformity is our goal. Pluralism, not universalism is our message. Thus the prophet Micah envisioned:

“All peoples will walk, each in the name of its God. And we will walk in the name of Adonai, our God, forever.”

When we learn to respect each other’s differences, and celebrate our diversity then God will be judge between many peoples and arbitrate among mighty nations afar. They shall beat their swords into plowshares and their spears into pruning-knives; nation shall not lift sword against nation nor ever again train for war.

All people shall dwell under their vine and under their own fig tree, undisturbed. For the Mentor of Israel has spoken.”

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh’ma Yis-ra-eil A-do-nai E-lo-hay-nu Adonai E-chad!

Hear O Israel, Adonai our God, Adonai is One!

E-chad E-lo-hay-nu, Gadol Ado-nay-nu,

Ka-dosh sh-mo אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדֹנָינוּ, קָדוֹשׁ שְׁמוֹ.

Our God is one, Great is Adonai, Holy is God’s name!

לֵךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כֹל
בְּשָׁמַיִם וּבָאָרֶץ; לֵךְ, יְיָ, הַמְּלֹכָה וְהַמְּתַנְשֵׁא לְכֹל לְרֹאשׁ.

TORAH READING.

(Torah Blessing)

Ba-re-chu et A-do-nai ha-me-vo-rach!

Ba-ruch A-do-nai ha-me-vo-rach

le-o-lam va-ed!

Ba-ruch A-ta, A-do-nai E-lo-hei-nu,

me-lech ha-o-lam,

a-sher ba-char ba-nu mi-kol

ha-a-mim, ve-na-tan la-nu et To-ra-to.

Ba-ruch A-ta, A-do-nai, no-tein ha-To-rah.

בָּרְכוּ אֶת־יְיָ הַמְּבַרֵךְ.

בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ

מִכָּל־הָעַמִּים, וְנָתַן לָנוּ

אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ,

נוֹתֵן הַתּוֹרָה.

GENESIS 22

וַיְהִי אַחַד הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־
 יִצְחָק אֲשֶׁר־אַהֲבַת אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמּוֹדִיָּה
 וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁכֵּם
 אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת־חֲמורוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ
 וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־
 אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו
 וַיִּרְא אֶת־הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם
 פֹּה עִם־הַחֲמור וְאֲנִי וְהַנֶּעֱר נֹלְכֵה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה
 אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ
 וַיִּקַּח בִּידוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֹלֹת וַיֵּלֶכוּ שְׁנֵיהֶם יַחְדָּו:
 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי
 וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיֵּה הִשָּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם
 אֱלֹהִים יִרְאֵה־לוֹ הִשָּׂה לְעֹלָה בְנִי וַיֵּלֶכוּ שְׁנֵיהֶם יַחְדָּו: וַיִּבְאוּ
 אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־
 הַמִּזְבֵּחַ וַיַּעֲרֵךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ
 עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יֵדוֹ וַיִּקַּח
 אֶת־הַמַּאֲכֹלֹת לִשְׁחַט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו מִלֵּאךְ יְהוֹה

מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַאֲבָרְהָם וַיֹּאמֶר הַנְּנִי: וַיֹּאמֶר אֱלֹהִים
תְּשַׁלַּח יָדְךָ אֶל־הַנֶּזֶר וְאֶל־תַּעֲשֵׂה לוֹ מְאוּמָה כִּי־עַתָּה יָדַעְתִּי
כִּי־יִרְאֵה אֱלֹהִים אֶתְּךָ וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:
וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֵה וְהִנֵּה־אֵיל אַחֵר נֹאחַז בְּסַבְּךָ
בְּקַרְנָיו וַיִּלַּךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת
בְּנֹ: וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה וַיִּרְאֵה אֲשֶׁר
יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֵה: וַיִּקְרָא מְלֹאךְ יְהוָה אֶל־אַבְרָהָם
שְׁנֵית מִן־הַשָּׁמַיִם: וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר
עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־
בָרַךְ אֲבָרְכְךָ וְהִרְבָּה אֲרַבֶּה אֶת־זַרְעֶךָ כַּכּוֹכְבֵי הַשָּׁמַיִם וְכָחֹל
אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרֶשׂ זַרְעֶךָ אֶת שְׂעַר אֵיבָיו: וְהַתְּבַרְכוּ
בְּזַרְעֶךָ כָּל־גּוֹי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: וַיֵּשֶׁב אַבְרָהָם
אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחַדוּ אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם
בְּבְאֵר שֶׁבַע:

After these events it came about
God tested Avraham
and said to him
Avraham
Here I am
Now take your son
your only one
whom you love
Yitzhak
and go on your way to the land of Moriya
and offer him up there for an offering
upon one of the mountains which I will tell you
Avraham arose early in the morning
he saddled his donkey
he took his two house boys with him and Yitzhak his son
he split wood for the offering
and arose and went to the place which God had told him.
On the third day Avraham lifted up his eyes
and saw the place from afar
Avraham spoke to his house boys

*You remain here with the donkey
and I and the boy will go yonder
we will prostrate ourselves and then return to you
Avraham took the (pieces of) wood for the offering
he laid them upon Yitzhak his son
he took in his hand the fire and the knife
Thus the two of them went together
Yitzhak said to Avraham his father
Father*

*Here I am my son
Now here are the fire and the wood
but where is the lamb for the offering
God will see-for-himself to the lamb for the offering
my son*

*Thus the two of them went together
They came to the place
which God had told him
There Avraham built the slaughter-site
and bound Yitzhak his son
and laid him on the slaughter-site
atop the wood*

*Avraham sent forth his hand
he took the knife to butcher his son
But God's messenger
called to him from heaven
Avraham Avraham*

*Here I am
Do not send forth your hand toward the boy
do not do anything to him
For now I have known
that you are God-fearing
you have not withheld from me
your son your only one*

*Avraham lifted up his eyes and saw
a ram caught behind in the thicket by its horns
and he took the ram
and offered it up for an offering instead of his son
Avraham called the name of that place 'God sees'
As it is still said today
On God's mountain will be seen
Now God's messenger called to Avraham a second time
from heaven and said*



*By myself I swear
 God's utterance
 indeed because you have done this thing
 have not withheld your son your only-one
 indeed I will bless you
 bless you
 I will multiply
 multiply your seed
 as the stars in the heavens and
 as the sand which is on the shore of the sea
 your seed shall inherit the main-gate of his enemies
 with your seed shall all the tribes of the earth bless one another
 in consequence that you have hearkened to my voice
 Avraham returned to his house boys
 they arose and went together to Beer-Sheva
 and Avraham remained in Beer-Sheva.*

(Torah Blessing)

**Ba-ruch A-ta, A-do-nai E-lo-hei-nu,
 me-lech ha-o-lam,
 a-sher na-tan-la-nu To-rat e-met,
 ve-cha-yei o-lam na-ta
 be-to-chei-nu.
 Ba-ruch A-ta, A-do-nai,
 no-tein ha-To-rah.**

**בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
 מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר נָתַן-לָנוּ תוֹרַת אֱמֶת
 וַחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ.
 בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.**

Haftarah Reading

(Haftarah Blessing)

**בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
 שׁוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
 הַבוֹחֵר בַּתּוֹרָה; וּבְמֹשֶׁה עַבְדּוֹ, וּבִישָׁרָאֵל עַמּוֹ; וּבְנְבִיאֵי הָאֱמֶת
 וְצִדִּיק.**

Give heed to Me,
Incline your ear and come to Me;
Hearken, and you shall be revived.
And I will make with you an everlasting covenant,
Let the wicked give up their ways,
The sinful their plans;
Let them turn back to Adonai,
And they will be pardoned;
To our God,
Who freely forgives.

*Thus said Adonai:
Observe what is right and do what is just;
For soon My salvation shall come,
And My deliverance be revealed.
Happy is the one who does this,
The one who holds fast to it:
Who keeps the Sabbath and does not profane it,
Whose hand refrains from doing any evil.*

As for those non-Jews
Who attach themselves to Adonai,
To minister to God,
And to love the name of Adonai,
All who keep the Sabbath and do not profane it,
And who hold fast to My covenant—

*I will bring them to My sacred mount
And let them rejoice in My house of prayer.
Their offerings and sacrifices
Shall be welcome on My altar;
For My house shall be called
A house of prayer for all peoples.*

(From Isaiah 55-56)



(Haftarah Blessing)

ברוך אתה, יי אלהינו, מלך העולם, צור כל העולמים,
צדיק בכל הדורות, האל הנאמן, האומר ועושה, המדבר
ומקים, שכל דבריו אמת וצדק.
על התורה ועל העבודה ועל הנביאים [ועל יום השבת
הזה] ועל יום הזכרון הזה, שנתת לנו, יי אלהינו, [לדקדק
ולמנוחה], למחילה ולסליחה ולכפרה, לכבוד ולתפארת.
על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;
ותברך שמך בפי כל חי תמיד, לעולם ועד. ודברך אמת
וקים לעד. ברוך אתה, יי, מלך עולמי, מלך
[השבת] וישאל יום הזכרון.

Returning the Torah to the Aron Kodesh

Ye-ha-le-lu et sheim A-do-nai,
ki nis-gav she-mo le-va-do.

יהללו את-שם יי,
כי-נשגב שמו לבדו.

Let us praise the name of Adonai, whose name alone is exalted.

Ho-do al e-rets ve-sha-ma-yim,
ve-ya-rem ke-ren
le-a-mo, te-hi-la le-chol cha-si-dav,
li-ve-nai

הודו על-ארץ ושמים, וירם קרן
לעמו, תהלה לכל-חסידיו, לבני
ישראל, עם קרובו. תללינה!

Yis-ra-eil, am ke-ro-vo. Ha-le-lu-yah!

Behold, a good doctrine has been given to you, do not forsake it. She is a tree of life to those who hold fast to her; and all who cling to her find happiness. Her ways are ways of pleasantness, for all her paths are peace.

Eitz cha-yim hi la-ma-cha-zi-kim ba,
ve-to-me-che-ha me-u-shar.
De-ra-che-ha da-re-chei
no-am, ve-chol ne-ti-vo-te-ha sha-lom.

עץ-חיים היא למחזיקים בה,
ותמכה מאשר. דרכיה ישרות
ועם, וכל-נתיבותיה שלום.

Ha-shi-vei-nu, A-do-nai, ei-le-cha
V¹-na-shu-va;
cha-deish ya-mei-nu k¹-ke-dem.

השיבנו, יהי אליך ונשובה;
חדש ימינו בקודם.

The future is unknowable,
We cannot foresee what the coming year will bring.
Life is too unpredictable for that,
But we should expect to have
Simchas as well as sorrows.

*Our Sages taught that we must bless God
For both the good and the bad.
Often what is bad now may in the long run
Turn into something good.
Rarely does growth come
Without struggle and pain.*

Therefore we praise God
Who did not make us creatures of instinct
Reacting automatically to each challenge in the same old way.
Nor did God create us to be perfect angels
Leaving us nothing to accomplish for ourselves.
Neither are we part of the majority
Submerging in conformity into the melting pot.

*Thank God
We are free to choose; the blessing or the curse.
We are committed to be;
a people unique among the nations.
We are destined to become;
the catalysts of the Messianic Age.*

Therefore we recite the Aleinu on this Rosh Hashanah day
And pray that we have the same optimistic faith as did our ancestors
Who in the Fourteenth Century decided to recite this paean of praise
Not just on Rosh Hashanah but every day.
If they, who had in previous generations suffered from the Crusaders,
And the pogroms following the black plague,
Could retain their faith, how much the more so should we, their
Descendants, affirm our belief in the ultimate triumph of
Justice and love.*

Let us adore
 the ever-living God
 and render praise
 unto God.
 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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
 שֶׁלֹּא שָׁם חֻלְקָנוּ כִּהֵם,
 וְגִרְלָנוּ בְּכֹל הַמוֹנָם.
 וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ, מְלִיכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

Aleinu l-sha-bay-ach la-adon, ha-kol, la-tayt g'du-la l'yo-tzayr b'ray-sheet. She-lo asanu k'goyay 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 me-lech mal-chay ham-la-chim ha-ka-dosh ba-ruch hu.

Each person is, and should be, an individual; different from all other people.
*Each nation and religion is, and should be its own community;
 distinct from all other peoples.*

Each person has something unique to contribute, that no one else can.
*Each peoples' traditions and insights contribute uniquely to
 the treasury of humanity's culture.*

But if we would live in harmony with each other
We must build bridges to one another.

For no one person, or people, is an island alone
We must share the same planet together.

I must see and respect you and yours as uniquely valuable
For diversity, not conformity, is the dynamic of life.

Thus our sages ordained that when a Jew sees a person of another race or a foreign culture we should say *

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מְשֻׁנָּה הַבְּרִיּוֹת.

Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-olam, m'-sha-neh ha-b-ri-yot.
 Blessed be the Eternal, our God, Ruler of space and time, Who makes every people and every person unique.

SHOFAR SERVICE II

Soon will come the loud, crashing blast, strong as the force that opens the earth and parts the ocean!

Catapulted into consciousness, we sense the Sovereignty that addresses every solitude, commands every ear, demands us to know that all we have done, and all that must follow has consequences.

The first time Israel heard the Shofar call was at Mount Sinai, just before the giving of the Ten Commandments. The last time Israel will hear the Shofar call will be at the very end of the Messianic Age.

Between the two climactic events of revelation and redemption, the Shofar calls out each year to awaken us to repentance and reform.

The Shofar calls: Tekiah!

The Shofar summons us to rise from our beds. The Shofar calls us, the siren warns us.

The shrill notes tremble: Teruah!

Dwell on your own life in the year that has passed. Call up from the darkness the mistakes, the errors and the evil deeds you must deal with now.

The Shofar cries: Shevarim!

Society is fragmented, broken. But we will worship in truth and pray together in confidence, determined that our promises shall be kept, our oaths fulfilled, our words spoken thoughtfully in honor and with faith.

The Shofar blasts: Tekiah Gedolah!

The world changes faster than ever. The foundations tremble, crisis follows crisis. The Messianic Age seems to recede instead of drawing near. Yet our Torah tell us that justice and peace will ultimately triumph.

The great Shofar of Messianic redemption echoes around us. Our generation has seen the miracle of Israel's birth, the ingathering of the exiles from seventy different nations. The jubilee Shofar will yet sound, as it is written in the Torah: "Broadcast the Shofar's Teruah, proclaim liberty throughout the land to all its inhabitants."

MALCHUYOT: GOD'S WORLD

When God created the world everything was made incomplete.
Instead of making bread grow out of the earth God made wheat so
that we might bake it into bread.

*Instead of making bricks God made clay so that we might make it
into bricks.*

In this way humanity could become God's partner in completing the
work of creation.

*The Shofar blast declares that we who are made in the Divine
Image, as partners with God, are called upon to continue the work
of Creation.*

To bring light where there is darkness, understanding where there is
ignorance, healing where there is illness, and hope where there is
despair.

*The Shofar blasts challenge us to make war on want and on disease.
To create a world in which children grow tall in body and mind,*

Enjoying clear air and warm sunlight, nurtured on bread and hope.

SHOFAR
BLESSINGS:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

**Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-olam,
asher kid'shanu b'mitzvo-tav v'tzivanu lish-mo-ah kol Shofar**
*Let us praise the Eternal who has sanctified us by commandments
and commanded us to listen to the sound of the Shofar.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:

**Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-olam, she-hech-ey-
anu, ve-ki-ye-ma-nu, ve-hi-gi-a-nu laz-man ha-zeh.**
*Blessed are you, Adonai our God, Ruler of space and time, for
giving us life, for sustaining us, and for enabling us to reach this
season. Amen.*

SHOFAR CALLS: 3x

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

ZICHRONOT: Memories

The Shofar calls us to remember the revelation at Mount Sinai, accompanied by “trembling, and thunderous Shofar blasts...”

May we answer the Shofar's call by studying Torah, and by transmitting our heritage to future generations.

The Shofar sounds a call to liberation from bondage, recalling the Shofar blasts of the Jubilee Year, when slaves were set free.

May we answer the Shofar's call by observing the Mitzvah to “proclaim liberty throughout the land, to all its inhabitants.”

The Shofar summons us to sacrificial devotion, recalling the ram which replaced Isaac on the altar.

May we answer the Shofar's call by sacrificing greed and vanity on the altar of service.

The Shofar reminds us of previous generations who did T'shuvah, and returned to God, in humility and contrition.

May our generation answer the Shofar's call by examining our ways, admitting our failures, and striving to live more nobly in the year ahead.

SHOFAR CALLS: תקיעה שברים תקיעה

SHOFAROT: The Messianic Call

A screech, a shriek, a wail, a blast — is this worship?
What has this to do with prayer?

*But not all worship is in words,
and not all prayer is spoken.*

God knows that words can block communication
as well as promote it.

That words can comfort
when they ought to disturb.

And so God made Rosh Hashanah
“a day of the sounding of the Shofar.”

*For no one can sleep through the Shofar's sounding.
And no one can doze through its summons.*

The Shofar is an alarm clock that says:
"Awake, all you who sleep,
rouse yourselves, all you who slumber.
Search your deeds and repent.

*The Shofar is a screech that says:
"Another year has gone by!
What are you doing with your days?"*

The Shofar does not come to comfort the afflicted,
The Shofar comes to afflict the comfortable,
to shock and shame the smug and the arrogant,
and to say: Stop! Look! Think about your life!

*May the Shofar's notes move us to repent
before it is too late.*

Blessed are the people who hear and take to heart
the sound of the Shofar for they shall walk by the light of God.

SHOFAR CALLS:

תקיעה. תרועה. תקיעה:
תקיעה. תרועה. תקיעה:
תקיעה. תרועה. תקיעה גדולה:



☆☆☆☆

SERMON

1. When I die

If you need to weep
Cry for someone
Walking the street beside you.
And when you need me
Put your arms around others
And give them what you need to give me.

You can love me most by letting
Hands touch hands, and
Souls touch souls.

You can love me most by
Sharing your Simchas and
Multiplying your Mitzvot.

You can love me most by
Letting me live in your eyes
And not on your mind.

And when you say Kaddish for me
Remember what our Torah teaches,
Love doesn't die
People do.
So when all that's left of me is love
Give me away.

2. To the living—

Death is a wound. Its name is grief.
Its companion is loneliness.
Whenever it comes—whatever its guise,
Even when there are no tears—
Death is a wound.

But death belongs to life—
as night belongs to day
as darkness belongs to light—
as shadows belong to substance—
As the fallen leaf to the tree.
Death belongs to life.

It is not our purpose to live forever.
It is only our purpose to live.
It is no added merit that a person lives long.
It is of merit only that one's life was good.

KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי-בְרָא
כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra chi-re-u-
tei, ve-yam-lich mal-chu-tei be-cha-yei-chon u-ve-yo-mei-chon u-ve-
cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv, ve-i-
me-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.

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

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ
הוּא, לְעַלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא
וְנַחֲמָתָא דְאֲמִירוֹן בְּעַלְמָא, וְאָמְרוּ: אָמֵן.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-
sei, ve-yit ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-
rich hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-
ne-che-ma-ta, da-a-mi-ran be-al-ma, ve-i-me-ru: a-mein.

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

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.

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

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.

בְּטָרֵם כָּל יַצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מְלַךְ
אִזִּי מְלַךְ שְׂמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל
לְבָדוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה.	וְהוּא הַגֵּה, וְהוּא הַגֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכַלִּית
וְצוֹר תְּכַלִּי בְּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי נְאֻלֵי
מְנַת בּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי
בְּעַת אִישׁוֹן וְאַעֲרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יִי לִי וְלֹא אֵירָא.	וְעַם רוּחִי נְוִתִּי

A-don o-lam, a-sher ma-lach b-te-rem kol ye-tsir niv-ra,
 le-eit na-a-sa 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-li rei-shit, be-li tach-lit, ve-lo ha-oz ve-ha-mis-ra.
 Ve-hu Ei-li, ve-chai go-a-li, m-nat ko-si be-yom ek-ra.
 Be-ya-do af-kid ru-chi b-eit i-shan ve-a-i-ra,
 ve-im ru-chi ge-vi-ya-ti: A-do-nai li, ve-lo i-ra.

Soon the day will arrive when we will be together
 And no longer will people live in fear
 And the children will smile without wondering whether
 On that day dark new clouds will appear. (Chorus)

(Chorus)

Od tireh od tireh kama tov	עוֹד תִּרְאֶה עוֹד תִּרְאֶה
Yih-yeh ba-shanah ba-shanah ha-ba-a	כְּמָה טוֹב יִהְיֶה
Wait and see, wait and see	בְּשָׁנָה בְּשָׁנָה הַבָּאָה.
how much good there will be	
bashanah. bashanah ha-ba-a.	

And the vines they will grow, the tender leaves will blossom and the fruit of our hands will be sweet. And the winds that bring change will clear away the ashes and as brothers, we'll go forth to meet. (Chorus)

Some have dreamed, some have died to make a bright tomorrow. And their vision remains in our hearts. Now the torch must be passed with hope and not in sorrow and a promise to make a new start. (Chorus)

May retreat lead us to revival,
Renunciation lead us to rebirth.

Or za-roo-ah la-tsay-deek

Oo-l'yish-ray lave sim-chah.

Light is sown for the righteous and
gladness for the upright in heart.

אור זָרַע לְצַדִּיק,
וּלְיִשְׂרָאֵל שְׂמֵחָה.

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.

בְּיִשְׁבָּה שֶׁל מַעֲלָה וּבְיִשְׁבָּה שֶׁל מִטָּה,
עַל דְּעַת הַמָּקוֹם וְעַל דְּעַת הַקְּהָל,
אָנוּ מַתִּירִין לְהַתְפַּלֵּל עִם הָעֲבָרִיִּים.

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)