

## Service for Erev Yom Kippur II

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

אור זרע לצדיק  
ולישר לב שמחה:

O Mentor of Israel, on this Yom Kippur eve help us acquire the priceless knowledge of how to make amends when we have wronged others. When our pride will not allow us to seek forgiveness, then let us learn that in Your sight, contrition is a Mitzvah far above pride. Help us to learn, also, that merely to be sorry for our errors and shortcomings is not enough. We must discipline ourselves by repeated Mitzvot, to repair whatever damage we may have done to others. May we act to make restitution for the precious things of which we may have robbed our neighbors: be it belongings, happiness or sleep. May we be strong enough to face someone and say, by word or by deed, "I repent of the wrong that I have done you."

*(Candle lighting)*

There is no Kiddush or Motzi on Yom Kippur  
Only the glow of the Yom Tov candles  
And the blessing proclaimed by the women of Israel.  
My mother and my mother's mothers  
Lit them in the past  
And the energy of their flame  
has helped our tradition last.

*We praise these women of faith and hope who light candles,  
A steady beam  
To guide others  
Who will follow after us.*

Our children and our children's children  
Will light candles with hope and love  
So future and past are linked  
By those who kindle candles  
To welcome these Holy Days.\*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשָׁל] יוֹם הַכִּפּוּרִים.

**Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-o-lam**  
**A-sher Kid'shanu B'mitz-vo-tav V'tzi-va-nu**  
**L'had-lik Ner Shel (Shabbat V'shel) Yom Ha-Ki-pu-rim**

Blessed are You, Adonai our God, Ruler of space and time, Who sanctifies us through Mitzvot, and commands us to kindle lights for (Shabbat and) the Day of Atonement. Amen.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֲחַיְנוּ וְקִיַּמְנוּ  
וְהִגַּעְנוּ לְזִמְנֵן הַזֶּה.

**Ba-ruch A-ta Adonai E-lo-hei-nu Me-lech Ha-olam, she-he-che-**  
**yanu, 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.

In the Torah, Yom Kippur is called the Sabbath of Sabbaths, because in one day one can begin to change. But to maintain that change takes repeated effort. Shabbat provides us with spiritual renewal every week so we can maintain our highest goals.

*If we have not really observed Shabbat in the past, may these Yom Kippur candles inspire us to do so in the future, for if we are inspired to relight our own spirits each Shabbat, we will have less need for Yom Kippur atonement.\**

The High Holy Days urge us to change our ways. But can we? Is not our future already determined by our past — by the goals we pursued, the habits we formed, the relationships we established, the countless choices, large and small, which we made over the years? Are not our lives like a book, written by our own hand? From the chapters already concluded, cannot the next chapter be predicted?

*No! Our destiny is not unalterable. However strong may be the shackles of our past, our Torah teaches us that we can break free.*

*We can change course and so escape from the sequence of events which we ourselves set in motion. We can write a new and better chapter. We can live a new and better life. God is our guarantee that change is always possible. Our Torah teaches that ours is the choice between good and evil, life and death. Yet God commands us to chose life. Let us trust God and change.*

Once more Atonement Day has come,  
All pretense gone, with naked heart  
revealed to the hiding self,  
we stand in holy time,  
between the day that was  
and the one that might be,  
and 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 easy to our lips;  
Will this one come from deep within our hearts?

*We have come to pray, to praise, to turn inward and to probe ourselves.*

As the Torah says, "You shall afflict yourselves. It is a law forever."  
(Leviticus 16:30-1)

*Forever?  
God, forever?*

Then what will we achieve today?  
What good is our fasting?  
What good is our solemnity,  
If we and our children must repeat it forever?

*Why do we have to repeat our prayers?  
Why must we always seek fresh atonement?*

Everything seems to be changing.  
God, is anything forever?

*Today we need not to pray for health.  
We have wonder drugs and skilled surgeons.*

We need not stare in wonder at the moon.  
We can go there.

*We exorcise no devils anymore.  
We have drugs to change our personalities.*

We need not read old books  
When new ideas sweep the earth.

*Why, then, do we have to do today  
What our grandparents did?*

Or have we not changed?  
Are we still primitive people  
Doing again and again  
Things we know are wrong?

*Must we always fight against ourselves?  
Is that battle never won?*

“And you shall afflict yourselves.  
It is a law forever.”

*If we cannot win the battle, O Mentor of Israel  
Help us, at least, not to lose it.*

It is better to struggle forever  
than to die once.



Now is the time to be honest.

*Truly honest with ourselves and our souls.*

Usually we wear a mask

*Hiding from others  
And even from ourselves  
Our secret fears and doubts.*

Afraid that if we open up,  
We will find,  
Under the roles and the images

*We are hollow . . .  
An empty box . . .  
Lacking something important that could solve our problems.*

But God has given us what we need

*We all have souls,  
Little divine sparks of holiness  
That are fully capable of growth, change and development*

May we trust in God and believe that our Divine sparks can ignite a flame to warm and revitalize us, providing the power to change the direction of our lives.\*

O God, sometimes I feel rotten inside.  
Empty — phony,  
And no one else knows how bad I feel.  
They think I am fine . . . doing well . . . successful even.  
But I know all the times I have failed.  
The people I disappointed . . . the Mitzvot I avoided.

*What hope can I have for the new year?  
I shouldn't even make new promises  
Seeing how my efforts in the past . . . failed.  
Last Rosh Hashanah's resolutions soon faded away.  
My bad habits . . . remain unbroken.  
My good intentions . . . remain unrealized.  
I can make no new vows . . . I can make no new efforts,  
I give up.*

And then, during the Kol Nidre, I hear Your plea:

“Get up!

I commanded only one day for afflicting your soul.

I gave you ten days for repentance,

For turning over a new leaf in the Book of Life.

Now you will have fifty weeks . . . to be renewed.

Even if you don't have faith in yourself

I have faith in you.

Get up off the floor and get up quickly

Falling isn't the worst sin,

Staying on the floor is.”\*

בִּישׁוּבָה שָׁל מַעֲלָה וּבִישׁוּבָה שָׁל מַטָּה,  
עַל דְּעַת הַמָּקוֹם וְעַל דְּעַת הַקְּהָל,  
אָנֹכִי מִתְחַרְיֵן לְהִתְפַּלֵּל עִם הָעַבְרָיִים.

## כָּל נִדְרֵי Kol Nidre

וְאֶסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכוּנָיִי, וְקוֹנוֹסֵי וְשְׁבוּעוֹת, דְּנִדְרָנָא  
וְדִאֲשְׁתַּבְעָנָא, וְדִאֲחַרְמָנָא וְדִאֲסָרָנָא עַל נַפְשֵׁתָנָא, מִיּוֹם  
בְּפָרִים זֶה עַד יוֹם בְּפָרִים הַבֹּא עָלֵינוּ לְטוֹבָה, בְּלִהְיוֹן  
אֲחַרְטָנָא בְּהוּן. בְּלִהְיוֹן יְהוּן שָׁרוּ, שְׂבִיקוּן שְׁבִיתוּן, בְּטַלְיִין  
וּמְבַטְלִיִין, לָא שְׁרִירִין וְלָא קְיָמִין. נִדְרָנָא לָא נִדְרֵי, וְאֲסָרָנָא  
לָא אֶסְרֵי, וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

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

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

סֵלָח נָא לְעוֹן הָעָם הַזֶּה בְּנִדְרֵי חֲסִדָּהּ, וּכְאֲשֶׁר  
נִשְׁאַתָּה לְעָם הַזֶּה מִמְצַרִּים וְעַד הַנְּהָ. וְשֵׁם נְאֻמָּר:  
וַיֹּאמֶר יְהוָה סֵלְהֵתִי בְּדַבְרְךָ.

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

*Sing out my graces, says God,  
Raise your fist against me and revile,  
Sing my graces or revile.  
Reviling is also praise, says God.*

But if you sit fenced off in your apathy,  
Entrenched in "I couldn't care less," says God.

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

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ.

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

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר בְּרַבְרוּ מַעְרִיב  
עַרְבִים; בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְחִבּוּנָה מְשַׁנֶּה עַתִּים;  
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַבּוֹכִים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרַקִּיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, נוֹלֵד אֹרֶךְ מִפְּנֵי חֶשֶׁךְ וְחֶשֶׁךְ  
מִפְּנֵי אֹרֶךְ, וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּל בֵּין יוֹם וּבֵין  
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמַלֹּךְ עַלְיֵנוּ,  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עַרְבִים.

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

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

God is in the love  
Which creates, protects, forgives.  
God is the spirit

Which broods upon the chaos we have wrought,  
Disturbing its static wrongs,  
And stirring into life the formless beginnings  
Of the new and better world.

שמעו, ישׂראֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael Adonai E-lo-hei-nu Adonai E-chad.

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

כְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shaym k'vod mal-chu-to l'olam va-ed.

Praised be God's name whose glorious realm is forever and ever.

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד  
וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לֵבְךָ וּבְכָל נַפְשְׁךָ  
וּבְכָל מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מוֹצִיךָ  
הַיּוֹם עַל לֵבְךָ וְשִׁנַּנְתָּם לְבִנְיָן וְדִבַּרְתָּ בָּם נֶשְׁבַּחְתָּ  
בְּבֵיתְךָ וּבְכַלְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְךָ וּבְקוֹמְךָ וּקְשַׁרְתָּם  
לְאוֹת עַל יָדְךָ וְהָיוּ לְטִפְפֹּת בֵּין עֵינֶיךָ וְכַתְּבָתָם עַל  
מַזְוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ כַּמִּוֶּעֶן  
תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי  
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהֵי אֲנִי  
יְהוָה אֱלֹהֵיכֶם

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-  
r 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.



And thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And all these words which I command you on this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for symbols between thine eyes, and thou shalt write them on the doorposts of thy house and upon thy gates, that ye may remember and do all My commandments and be holy unto your God.

Hear, O Israel: The divine links us together by love, when we truly hear one another.

*May we love Adonai our God with all our passions, with every fiber of our being, with all that we possess.*

Let these words, with which God is joined to you today, enter your heart.

*Let us pattern our days on them, that our children may discover Torah within us.*

Make your life into a voice of God, both in your stillness and in your movement.

*Let us renew these words each morning and evening in prayer and in reflection.*

Bind them upon your arm and head as symbols of acts and thoughts consecrated to a Godly purpose.

*May we place them in the Mezuzah on our doorposts as a sign that all may discover Divinity as they enter our homes and our lives.*

Be mindful of all the opportunities to do Mitzvot.

*So we can consecrate ourselves to God as a holy people.*

Adonai our God; all people praise You  
And avow their humble devotion to You.  
So what can it mean to You  
If we do so as well, or not.  
Who are we to believe that our prayers are also needed?  
We know that You are unique, eternal, infinite and inconceivable.  
Will a Cosmic God respond to our needs?

*And yet we pray, as all living creatures pray;  
and yet we beg for mercies and miracles.*

מי קמקה באלים יי מי קמקה נאָדד בקדש נורא  
תהלת עשה פלא:

מלכותך ראו בניך בוקע ים לפני משה זה אלי  
עני ואמרו יי ימלך לעלם ועד:

ונאמר כי סדה יי את יעקב ונאלו מיד הזק ממנו  
ברוך אתה יי נאל ישראל:

השביבנו יי אלהינו לשלום והעמידנו מלפני לחיים  
יסרוש עלינו סבת שלומך ותקננו בעצה טובה מלפניך.

I am confused.

Is it our times, our world, our society?

Or is it, dear God, only me?

*There are times when I feel pulled apart.*

*I have so many responsibilities —*

*My work, my family, my friends, myself —*

*And there is only so much of me to give.*

Have I given my family enough of myself,

Or have I too often asked them to be the ones to wait?

*I have tried to be concerned,*

*Compassionate, understanding, loving;*

*Yet in my heart I know there could be more,*

*More of me to give.*

Perhaps this is good,

For I find myself now reaching farther

To touch the needs of others.

Should I reproach myself

Knowing I have given so much to those I love?

*May these qualities be strengthened in me,*

*And may my love for my family be increased.*

*For their hurts are my hurts,*

*Their simchas are my joys,*

*Their growth is my growth,*

*Their wisdom is my wisdom.*

O Mentor of Israel, bless my family,

Keep them wise and strong.

If I have failed them

Then let me know the purpose of that failure.

My hopes and dreams are in front of me,

My family is around me.

Be with us as You were with our ancestors.

You are praised, Adonai,  
Source of life for all the world,  
Our God, Source of light for a handful of ancients  
Who shepherded a people toward Your promise.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי  
דוֹרוֹתֵינוּ,

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 אַבְרָהָם, וְאֱלֹהֵי שָׂרָה:  
הָאֵל הַגָּדוֹל,  
הַגִּבּוֹר וְהַנוֹרָא,  
אֵל עֲלִיּוֹן 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 הַבַּיִת,  
וְזוֹכֵר חֲסָדֵי דְרוֹת, וּמַבִּיא גְעֻלָּה  
לְבָנֵי בְּנֵיהֶם,

With all our faults, with all our virtues,  
We are the children of the ancients whom You loved.

לְמַעַן שְׂמוֹ בְּאַהֲבָה.

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.

זְכַרְנוּ לְחַיִּים,  
מִלֶּךְ חַפֵּץ בְּחַיִּים,  
וּבְחַבְּנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהֵים חַיִּים.  
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.

בְּרוּךְ אַתָּה יְיָ, מְגֹן אַבְרָהָם וְעֲזֵרַת 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.

אֶתָּהּ גְבוּר לְעוֹלָם אֲדוֹנָי, מְחַיֶּה הַכֹּל אֶתָּהּ, רַב לְהוֹשִׁיעַ:  
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ  
 לְיִשְׁנֵי עָפָר. מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֶךְ מִמִּית  
 וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:  
 מִי כְמוֹךְ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.  
 וּנְאֻמָּן אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה 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 wombs of weary dreamers.  
 Cutting loose the fetters of the victims  
 Fallen underneath the sickness of our days.  
 Remembering those passed over by the dust of time.

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

בְּרֵאשׁ הַשָּׁנָה יִפְתָּחוּן, וּבְיוֹם צוֹם כְּפוּר יִחְתָּמוּן,

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

*For each of us has signed it with deeds.  
 This is the sobering truth,  
 Which both frightens and consoles us.*

Each of us is an author,  
Writing with deeds, in life's Great Book.

*And to each You have given the power  
To write lines that will never be lost.*

No song is so trivial,  
No story is so commonplace,

*No deed is so insignificant  
That it is not recorded.*

No kindness is ever done in vain;  
Each Mitzvah leaves its imprint.

*All our deeds, the good and the bad  
Are noted and remembered.*

So help us to remember always  
That what we do will live forever;

*That the echoes of the words we speak  
Will resound until the end of time.*

May our lives reflect this awareness;  
May our deeds bring no shame or reproach.

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

י  
ד  
י  
ד  
אל

רחום  
רחונו,

אך אפים,

ורב חסד

ואמת.

נצור חסד לאלפים,

נשא עון

ופשע

וחטאה,

ונקה.

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

*(We reflect in silence)*

שום דבר אינו בא, לא כמו שמפחדים ולא כמו שמקווים.

No outcome is as bad as one fears or as good as one hopes.

*(T. Herzl)*

Every person should express one hundred blessings a day

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

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

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

From your example I have learned to live, to care, to believe,  
to commit, to grow. If I neglected to tell you

I want to tell you today.

Let us be at one

On this Day of At-one-ment.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבֹא לְפָנֶיךָ הַפְּלִתָנוּ, וְאַל תִּתְּעַלֵּם  
מִתְחַנְּתָנוּ; שְׂאִין אֲנַחְנוּ עִזֵּי פָנִים וְקָשִׁי עֵרָף לֹאמַר לְפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ; אֲבָל  
אֲנַחְנוּ חָטָאנוּ.

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

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

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

Life is filled with emotional crises.

*Do I despair over my tzuris, or can I gain strength from overcoming  
them?*

Life is filled with choices.

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

Life, inevitably, includes failure.

*Am I restricted by the fear of failure? Or do I accept failure as part of life?*

Life has an important spiritual dimension.

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

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

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

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

*(Time for introspection)*

**אִיזְהוּ חָכָם? הַלּוֹמֵד מִכָּל אָדָם.**

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

*(Avot)*

**אִיזְהוּ הַנִּקְיָא חָכָם? זֶה הַמְּבִיר בְּחַסְרוֹנָו.**

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

*(Sefer Hamedot)*

We confess our moral failures:

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

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

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

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

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

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

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

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

For the sin of callousness in the face of human suffering and hunger.

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

For the sin of filling the heavens with smog, and coating the beaches with slime.

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

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

וְעַל כָּלֵם, אֲלוֹהֵי סְלִיחוֹת, סַלַּח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

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





We confess our moral failures:

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

*Fearful that acceptance of their guidance and authority implies a lessening of our own worth.*

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

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

For the sin which we have committed by envy,

*Minimizing our own blessings while exaggerating the good fortune of others.*

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

*Fearful of showing compassion lest others think of us as weaklings.*

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

*Because we do not have the fortitude to acknowledge the truth.*

For the sin which we have committed by bribery,

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

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

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

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

**וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מְחַל לָנוּ, בְּפָרֶי-לָנוּ.**

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

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

**אָבִינוּ מַלְכֵנוּ. שְׁמַע קוֹלָנוּ:**  
*Avinu malkeinu, hear our plea.*

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

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

**אָבִינוּ מַלְכֵנוּ. כִּלְהַ דְּבַר וְתַרְבּוּ וְרַעַב מֵעָלֵינוּ:**  
*Avinu malkeinu, help us to diminish pestilence, war and famine.*

**אָבִינוּ מַלְכֵנוּ. כִּלְהַ כָּל־צָר וּמִשְׂטֵינ׳ן מֵעָלֵינוּ:**  
*Avinu malkeinu, inspire us to cause all hate and oppression to vanish from the earth.*

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

**אָבִינוּ מַלְכֵנוּ. חֲדַשׁ 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 and peace.*

**אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה  
וְחֶסֶד וְהוֹשִׁיעֵנוּ.**

*Avinu malkeinu, have compassion on us, for we are not perfect. Deal with us in both justice and mercy so we may be renewed.*

**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**

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

Let us adore	עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
the ever-living God,	לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
and render praise	שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
unto the One,	וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
who spread out the heavens	שְׁלֹא שָׁם חִלְקֵנוּ בָּהֶם,
and established the earth,	וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם.
whose glory	וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
is revealed in the heavens above,	לְפָנֵי מֶלֶךְ, מְלִכֵי הַמַּלְכִּים,
and whose greatness	הַקְּדוֹשׁ בְּרוּךְ הוּא.
is manifest throughout the world.	וְנִאֲמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
You are our God;	בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד, וְשִׁמוֹ אֶחָד:
there is none else.	

Alaynu l'shay-bay-ach la-adon hakol, 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 melech, mal-chay ham-la-chim, Ha-ka-dosh Baruch Hu.  
 V'ne-eh-mar v'ha-ya Adonai l'Me-lech al kol ha-aretz;  
 ba-yom ha-hu yi-y'yeh Adonai eh-chad, u'sh'mo eh-chad.

## Kaddish

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-בְרָא  
כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי  
דְכָל-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-utei, 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 וּלְעָלְמֵי עָלְמַיָּא.

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

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ  
הוּא, לְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא  
וְנַחֲמַתָּא דְאִמִּירָן בְּעָלְמָא, 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-ri-ch 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.

בְּטָרָם כָּל יְצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מְלַךְ
אֲזִי מְלַךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
לְבִדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֵרָה.	וְהוּא הָיָה, וְהוּא הֵנָּה
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּבָלִית
וְצִוֵּר חֲבֵלֵי בְּעֵת צָרָה.	וְהוּא אֵלֵי וְחֵי נְאֻלֵי
מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לֵי
בְּעֵת אִישׁוֹן וְאַעֲרָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יֵי לֵי וְלֹא אֵירָא.	וְעַם רוּחֵי גִנְתֵי

A-don o-lam, a-sher ma-lach be-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-lei rei-shit, be-li tach-lit, ve-lo ha-oz ve-ha-mis-ra. Ve-hu Ei-li, ve-chai go-a-li, ve-tsur chev-li be-eit tsa-ra, ve-hu ni-si u-ma-nos li, me-nat ko-si be-yom ek-ra. Be-ya-do af-kid ru-chi be-eit i-shan ve-a-ee-ra, ve-im ru-chi ge-vi-ya-ti: a-do-nai li, ve-lo i-ra.



Ein ke-lo-hei-nu, ein ka-do-nei-nu,	אֵין כְּאֵלֵהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
Ein k-mal-kei-nu, ein ke-mo-shi-ei-nu.	אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
Mi che-lo-hei-nu? Mi cha-do-nei-nu	מִי כְּאֵלֵהֵינוּ? מִי כְּאֲדוֹנֵינוּ?
Mi che-mal-kei-nu? Mi cha-mo-shi-ei-nu	מִי כְּמִלְכֵנוּ? מִי כְּמוֹשִׁיעֵנוּ?
No-deh lei-lo-hei-nu, no deh	נֹדֶה לְאֵלֵהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ,
la do-nei-nu,	נֹדֶה לְמִלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.
No-deh lmal-kei-nu, no-deh	בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
l-mo-shi-ei-nu,	בְּרוּךְ מְלָכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
Ba-ruch E-lo-hei-nu, ba-ruch	
A-do-nei-nu,	
Ba-ruch Mal-kei-nu, ba-ruch	
Mo-shi-ei-nu.	
A-ta hu E-lo-hei-nu,	אָתָּה הוּא אֱלֹהֵינוּ,
A-ta hu A-do-nei-nu,	אָתָּה הוּא אֲדוֹנֵינוּ,
A-ta hu Mal-kei-nu,	אָתָּה הוּא מְלָכֵנוּ,
A-ta hu Mo-shi-ei-nu.	אָתָּה הוּא מוֹשִׁיעֵנוּ.