

שיר הלב
לימים נוראים

Shir Ha-Lev
L'Yamim Nora-im

Song of the Heart

Prayers and Readings
for the High Holidays



Kerem Shalom

שיר הלב לימים נוראים

Shir Ha-Lev L'Yamim Nora-im

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CANDLE LIGHTING

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו') יוֹם טוֹב.

*Baruch atah Adonai, Eloheynu melech ha-olam, asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v') Yom Tov.*

Blessed is the source of life, the essence of all creation, by whose
power we sanctify life with the mitzvah of lighting the (Shabbat
and) Yom Tov candles.

KI IMCHA

כִּי־עִמָּךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר:

*Ki imcha m'kor chayim.
B'orcha nireh or.*

For with you is the source of light.
In your light we see light.

HINEY MA TOV

הִנֵּה מַה טוֹב וְיָמָּה נְעִים שֶׁבֶת אַחִים גַּם יַחַד.

Hiney ma tov u-ma na-im, shevet achim gam yachad.

Behold, how good and how pleasant it is
For brothers and sisters to be together in unity!

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:
 בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Bar-chu et Adonai ha-m'vo-rach.

Baruch Adonai ha-m'vo-rach l'olam va-ed.

Bless Adonai, the source of all blessing.

Bless Adonai, source of blessing, now and forever.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב
 עֲרָבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף
 אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
 כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי
 אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ
 צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרָבִים:

*Baruch atah Adonai Eloheynu melech ha-olam asher bi-d'varo
 ma-ariv aravim b'chochma poteyach sh'a-rim, uvi-t'vunah
 m'shaneh itim, u-machalif et ha-z'manim, u-m'sadeyr et
 ha-kochavim b'mish-m'rotayhem ba-ra-ki-a kir-tzono. Borey yom
 va-laila, goleyl or mipney choshech v'choshech mipney or.
 U'ma-avir yom u-meyvi laila, u-mavdil beyn yom uveyn laila.
 Adonai tzeva-ot sh'mo. Eyl chai v'kayam tamid yimloch aleynu
 l'olam va-ed. Baruch atah Adonai, ha-ma-ariv aravim.*

We give thanks to You, Adonai, the source of life,
 the essence of creation, whose nature it is to spin day into dusk.

With wisdom the gates of dawn are opened,
 with understanding the times and seasons come and go.
 Morning dawns, evening darkens:
 darkness and light yielding one to the other,
 yet each distinguished and unique.

Baruch atah Adonai, ha-ma-ariv aravim.

We give thanks for the passages of time.

KIDDUSH FOR THE EVE OF ROSH HASHANAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עַם
וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה וְאֶת) יוֹם
הַזְּכוֹרוֹן הַזֶּה, יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר
לִיצִיאַת מִצְרַיִם:

כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וּדְבַרְךָ אֱמֶת וְקַיָּם
לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ מְקֹדֶשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְיוֹם הַזְּכוֹרוֹן.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֵינּוּ וְקִיְמָנוּ וְהִגִּיעֵנוּ
לְזִמְן הַזֶּה.

(On Shabbat, add the words in parentheses.)

*Baruch atah Adonai, Eloheynu melech ha-olam,
borey p'ri ha-gafen.*

*Baruch atah Adonai, Eloyehnu melech ha-olam, asher bachar
banu mikol am v'rom-m'manu mikol lashon, v'kidshanu
b'mitzvotav.*

*Va-titen lanu Adonai Eloheynu b'ahava et (yom ha-shabbat hazeh
v'et) yom ha-zikaron hazeh.*

*Yom (zichron) teruah (b'ahavah) mikrah kodesh
zeycher litziat Mitz-rayim.*

Ki vanu va-charta v'otanu kidashta mikol ha-amim.

U-d'varcha emet v'kayam la-ad.

*Baruch atah Adonai, melech al kol ha-aretz, m'kadeysh
(ha-shabbat v') Yisrael v'yom ha-zikaron.*

*Baruch atah Adonai, Eloheynu melech ha-olam, she-he-che-yanu,
v'ki-y'manu, v'hi-gi-anu laz-man ha-zeh.*

BIRCHOT HASHACHAR

(Congregation responds by saying *Amen* after each of these Morning Blessings.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשָּׁכּוּי בִּינָה,
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשְׂנִי בְצַלְמוֹ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשְׂנִי בֶן-חֹרִין:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשְׂנִי יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עוֹרִים:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשְׂהָ לִּי כָּל צָרָכִי:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִין מִצְעָדֵי גִבּוֹר:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בַּתְּפָאֲרָה:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לִיעֵף כֹּחַ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינִי
וּתְנוּמָה מֵעַפְעָפִי:

*Baruch atah Adonai, Eloheynu melech ha-olam, asher natan
lasechvi vinah l'havchin beyn yom u-veyn laylah.*

*Baruch atah Adonai, Eloheynu melech ha-olam,
she-asani b'tzalmo.*

*Baruch atah Adonai, Eloheynu melech ha-olam,
she-asani ben-chorin.*

Baruch atah Adonai, Eloheynu melech ha-olam, she-asani Yisrael.

Baruch atah Adonai, Eloheynu melech ha-olam, pokeyach ivrim.

Baruch atah Adonai, Eloheynu melech ha-olam, malbish arumim.

Baruch atah Adonai, Eloheynu melech ha-olam, matir asurim.

Baruch atah Adonai, Eloheynu melech ha-olam, zokeyf kefufim.

*Baruch atah Adonai, Eloheynu melech ha-olam, rokah
ha'aretz al hamayim.*

*Baruch atah Adonai, Eloheynu melech ha-olam, she-asah li
kol tzorki.*

*Baruch atah Adonai, Eloheynu melech ha-olam, hameychin
mitzadey gaver.*

*Baruch atah Adonai, Eloheynu melech ha-olam, ozeyr
Yisrael bigvurah.*

*Baruch atah Adonai, Eloheynu melech ha-olam, oteyr
Yisrael b'tifarah.*

*Baruch atah Adonai, Eloheynu melech ha-olam, hanoteyn
la-yaef koach.*

*Baruch atah Adonai, Eloheynu melech ha-olam, hama'avir
sheynah may-eynai, ut-numah may-afapai.*

For all these we offer praise to Adonai:
For the ability to distinguish between day and night.
For creating us in the divine image.
For the gift of freedom.
For the privilege of being Jewish.
For the ability to see.
For the garments that clothe us.
For the yearning of all people to be free.
For the power to stand up under our burdens.
For the orderly universe in which we live.
For providing our daily needs.
For the guidance to do the right.
For endowing us with strength.
For blessing every person with beauty.
For giving power to the weak.
For the privilege of awakening to a new day.

אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fatai tiftach u-fi yagid tehilatecha.

Open up our hearts with gratitude and appreciation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

(All services except Yom Kippur afternoon)

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

(Yom Kippur afternoon)

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם, אֲדַנִּי, מְחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי
כְּמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ
יְשׁוּעָה.

מִי כְּמוֹךָ, אֲב הַרְחַמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחִיָּה הַמֵּתִים.

AMIDAH

Baruch atah Adonai, Eloheynu v'Elohey avoteynu, Elohey Avraham, Elohey Yitzchak, v'Elohey Ya-akov, Elohey Sarah, Elohey Rivkah, Elohey Leah v'Elohey Rachel. Ha-Eyl ha-gadol ha-gibor v'ha-nora, Eyl elyon, gomel chasadim tovim v'koney ha-kol v'zocher chas'dey avot, u-meyvi go-eyl liv'ney v'neyhem, l'ma-an sh'mo b'ahava.

(All services except Yom Kippur afternoon)

Zochreynu l'chayim, melech chafetz ba-chayim.

V'chot-veynu b'sefer ha-chayim, l'ma-ancha Elohim chayim.

(Yom Kippur afternoon)

Zochreynu l'chayim, melech chafetz ba-chayim.

V'chot-meynu b'sefer ha-chayim, l'ma-ancha Elohim chayim.

Melech ozer u-moshia u-mageyn. Baruch atah Adonai, mageyn Avraham v'ezrat Sarah.

Atah gibor l'olam, Adonai, m'cha-yeh meytim atah, rav l'ho-shi-a.

M'chal-keyl cha-yim b'che-sed, m'cha-yeh meytim b'ra-cha-mim rabim. So-meych nof-lim ve-rofey cho-lim u-matir asu-rim, u-m'ka-yem emu-nato li-sheyney afar. Mi cha-mocha, ba-al g'vurot, umi domeh lach, melech mey-mit u-m'cha-yeh u-matz-miach y'shu-a.

Mi chamocha av ha-rachamim, zocheyr y'tzu-rav l'chayim b'rachamim.

V'ne-eman atah l'ha-chayot mey-tim. Baruch atah Adonai, m'cha-yeh ha-meytim.

AM

Ado
Ope

(All s

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(Yom

עֲנֵךְ

זֶרֶת

לים,

מי

מִיָּח

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדֵּי־שָׁיִם אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*Ka-dosh, ka-dosh, ka-dosh, Adonai tse-va-ot, m'lo chol ha-aretz
k'vo-do.*

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזְק מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים
לְעִמַּת שְׂרָפִים, לְעִמַּתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch k'vod Adonai mim-komo.

מִמְּקוֹמְךָ מְלַכְנּוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ לָךְ.
מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֹב בְּיַמֵּינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל
וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים.
וְעֵינֵינוּ תִרְאִינָה מְלִכוּתְךָ, כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֲזָרָה, עַל יַדֵּי
דָּוִד מְשִׁיחַ צְדָקָךְ:

יְמַלֹּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

*Yim'loch Adonai l'olam, Elo-ha-yich Tzi-yon, l'dor va-dor,
halleluyah.*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֹצֵחַ נְצָחִים קִדְשֶׁתְךָ נְקַדֵּי־שׁ, וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקַדוֹשׁ
אֶתָּה.

נְעַרִיצָךְ וְנִקְדִישְׁךָ, כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים שְׁמֶךָ
 בְּקֹדֶשׁ, כִּכְתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
 קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*Ka-dosh, ka-dosh, ka-dosh, Adonai tse-va-ot, m'lo chol ha-aretz
 k'vo-do.*

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵי שׂוֹאֲלִים זֶה לְזֶה, אֵיִה מְקוֹם
 כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
 בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Baruch k'vod Adonai mim-komo.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲזֵן עִם הַמֵּיחָדִים שְׁמוֹ עָרַב וּבִקֵּר
 בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שָׁמַע אוֹמְרִים:
 שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael, Adonai Eloheynu, Adonai Echad.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
 יְשַׁמֵּעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים,
 אֲנִי יְיָ אֱלֹהֵיכֶם.

Ani Adonai Eloheychem.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִנִינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ. וְהָיָה יְיָ
 מֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשְׁמוֹ אֶחָד.
 וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמַלֹּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

*Yim'loch Adonai l'olam, Elo-ha-yich Tzi-yon, l'dor va-dor,
 halleluyah.*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצַּח נְצָחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ, וְשִׁבְחֶךָ,
 אֱלֹהֵינוּ, מִפִּינוּ לֹא יְמוּשׁ לְעוֹלָם וָעַד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה.

MI SHEBEIRACH

Mi shebeirach avoteinu

M'kor habracha l'imoteinu

May the source of strength
who blessed the ones before us,
help us find the courage
to make our lives a blessing,
and let us say, Amen.

מִי שְׁבִירַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mi shebeirach imoteinu

M'kor habracha l'avoteinu

Bless those in need of healing
with *refuah shleima*,
the renewal of body,
the renewal of spirit,
and let us say, Amen.

מִי שְׁבִירַךְ אִמּוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

MI SHEBEIRACH

Mi shebeirach avoteinu

Avraham, Yitzchak, v'Yaakov,

Sarah, Rivka, Rachel, v'Leah,

Hu y'varech virapey et ha-cholim.

Eyl na, r'fa na la.

מִי שְׁבִירַךְ אֲבוֹתֵינוּ
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה
הוּא יְבָרֵךְ וְיִרְפֵּא אֶת הַחֹלִים.
אֵל נָא רַפֵּא נָא לָהּ.

May Adonai bless and strengthen
all those in need of healing and peace.

SHALOM RAV

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמֶךָ.
בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Shalom rav al-Yisrael am-cha ta-sim l'olam.

Ki atah hu melech adon l'chol ha-shalom.

V'tov b'eynecha l'va-reych et-am-cha Yisrael.

b'chol eyt uv'chol-sha-a bi-shlomecha.

Baruch atah Adonai, ha-m'vareych et-amo Yisrael ba-shalom.

B'SEYFER CHAYIM

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ
אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם.

*B'seyfer chayim b'rachah v'shalom u-farnasah tovah, ni-zacheyr
v'nikateyv l'fanecha, anachnu v'chol am-cha beyt Yisrael,
l'chayim tovim u-l'shalom.*

תְּפִלָּה לְמְדִינַת יִשְׂרָאֵל

צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת
גְּאֻלְתָּנוּ. הֶגֶן עָלֶיךָ בְּאִבְרַת חֶסֶדְךָ וּפְרוּס עָלֶיךָ סֶכֶת שְׁלוֹמְךָ
וּשְׁלַח אֹרֶךְ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּה וְיוֹעֲצִיָּהּ, וְתִקְנֶם בְּעֵצָה
טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת יְדֵי מְגַנֵּי אֶרֶץ קֹדֶשְׁנוּ, וְהַנְּחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה, וְעֲטַרְתַּם נְצַחוֹן תְּעֲטַרְם, וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ וּשְׂמֵחַת
עוֹלָם לְיוֹשְׁבֵיהָ.

וְאֵת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל, פִּקְדַּנָּא לְבִרְכָה בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיכֶם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירְךָ וְלִירוּשָׁלַיִם
מִשְׁכַּן שְׁמֶךָ, כִּכְתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ. אִם יִהְיֶה נִדְחָךְ בְּקִצֵּה
הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ יי אֱלֹהֶיךָ
אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ, וְהִיטְבֶךָ וְהִרְבֶּךָ
מֵאֲבֹתֶיךָ. וְיַחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ, וְלִשְׁמֹר אֶת
כָּל דְּבָרֵי תוֹרָתְךָ. וְקַיִם בְּמִהְרָה חֲזוֹן נְבִיאֶךָ.

A PRAYER FOR ISRAEL

We pray for Israel,
both the ideal of our hopes and dreams,
and the living reality of a Jewish state.

May she guard her safety and nourish her spirit,
with wise and compassionate leaders
who will guide Israel on paths of peace.

May those who yearn for a just and compassionate society
find the vision of the prophets realized in her and her neighbors.

Lo yisa goy el goy che-rev, lo yil-medu od mil-chama.

Nation shall not lift up sword against nation,
nor shall we need to prepare for war.

Within Israel and throughout the Middle East,
may all people touch hands in peace.

Od yavo shalom aleynu v'al kol ha-olam.

May the seeds of peace flourish and flower for us all.

B'RACHOT FOR THE SHOFAR SERVICE

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה.

*Baruch atah Adonai, Eloheynu melech ha-olam,
asher kidshanu b'mitzvotav v'tzivanu lishmoa kol shofar.*

*Baruch atah Adonai, Eloheynu melech ha-olam, she-he-che-yanu,
v'ki-y'manu, v'hi-gi-anu laz-man ha-zeh.*

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עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא
 עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שְׁלֹא שָׂם
 חֶלְקֵנוּ כֶּהֱם, וְגָרְלָנוּ כְּכֹל הַמוֹנִם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
 וְשֹׁכֵינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אִמֵּת מַלְכֵנוּ
 אִפְסֵ זוּלָּתוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ,
 כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:
 וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד,
 וְשִׁמוֹ אֶחָד:

*Aleynu l'sha-beyach la-adon ha-kol, la-teyt g'dula l'yotzeyr
 b'reyshit. Shelo asanu k'go-yey ha-ara-tzot, v'lo samanu
 k'mish-p'chot ha-adama. Shelo sam chel-keynu ka-hem,
 v'gora-leynu k'chol ha-mo-nam. Va'anach-nu kor-im
 u-mishta-chavim u-modim, lif'ney melech, mal-chey ha-m'lachim,
 ha-Kadosh baruch hu.*

*She-hu noteh sha-mayim v'yosed aretz, u-moshav y'karo
 ba-sha-mayim mi-ma-al, u-sh'chinat uzo b'gov-hey m'romim. Hu
 Eloheynu, eyn od. Emet mal-keynu, efes zulato. Ka-katuv b'Torato:
 v'yadata ha-yom v'hashey-vota el l'va-vecha. Ki Adonai hu
 ha-Elohim, ba-sha-mayim mi-ma-al v'al ha-aretz mi-tachat, eyn
 od.*

*V'ne-emar, v'haya Adonai, l'melech al kol ha-aretz, ba-yom hahu,
 yi-h'yeh Adonai echad u-sh'mo echad.*

WE GIVE THANKS

We give thanks for the shared history we call family,
For the joyous laughter and the sorrowful tears,
For the wisdom and compassion of our parents,
And for the hopeful dreams of our children's future.

We give thanks for the shared values we call community,
For the caring neighbors and the generous friends,
For a birth, a bris, a bat mitzvah, a wedding,
And for the strength to comfort each other's sadness.

We give thanks for the shared voyage we call life,
For the memories, the jokes, the stories,
For the ones who came before and the ones yet to be,
And for the spirit of those who will be with us always.

TO EVERYTHING THERE IS A SEASON

To everything there is a season,
And a time for every purpose under heaven:
A time to be born and a time to die
A time to grieve and a time to heal
A time to speak and a time to be silent.

This is the time we remember those
who gave meaning to our lives
The bonds that united us
The love that we shared
And the memories that remain with us still.

May the memories of those we loved and lost
strengthen and inspire us.

God of compassion,
be with us now and grant us peace.

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WE REMEMBER THEM

At the rising of the sun and at its going down,
At the blowing of the wind and in the chill of winter,
We remember them.

At the opening of the buds and in the rebirth of spring,
At the shining of the sun and in the warmth of summer,
We remember them.

At the rustling of the leaves and in the beauty of autumn,
At the beginning of the year and at its end,
We remember them.

As long as we live, they too will live:
For they are now a part of us,
as we remember them.

When we are weary and in need of strength,
When we are lost and sick at heart,
We remember them.

When we have joy we crave to share,
When we have decisions that are difficult to make,
We remember them.

When we have achievements that are based on theirs,
When we fulfill their dreams, and our own,
We remember them.

As long as we live, they too will live:
For they are now a part of us,
as we remember them.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דֵּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא. לְעֵלָא וּלְעֵלָא מְכַל-בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash shmey raba.

*B'alma divra chirutey v'yamlich malchutey,
b'chayechon uv'yomeychon uv'chayey d'chol beyt Yisrael,
ba-agala uvizman kariv, v'imru amen.*

Y'hey shmey raba m'varach l'alam ul'almey almaya.

*Yitbarach v'yishtabach v'yitpa-ar vi'yitromam v'yitnasey,
v'yit-hadar v'yitaleh v'yit-halal shmey d'kudsha, b'rich hu.
L'eyla u-l'eyla mikol bir-chata v'shirata, tush-b'chata
v'nechemata, da-amiran b'alma, v'imru amen.*

*Y'hey shlama raba min sh'maya, v'chayim aleynu
v'al kol Yisrael v'imru amen.*

*Oseh shalom bim'romav, hu ya-aseh shalom,
aleynu v'al kol Yisrael, v'imru, amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

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יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֶלְמֵי עֶלְמַיָּא:

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יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא. לְעֵלָא וּלְעֵלָא מְכַל-בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן:

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יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ
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עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן:

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Yitgadal v'yitkadash shmey raba.

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*B'alma divra chirutey v'yamlich malchutey,
b'chayechon uv'yomeychon uv'chayey d'chol beyt Yisrael,
ba-agala uvizman kariv, v'imru amen.*

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Y'hey shmey raba m'varach l'alam ul'almey almaya.

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*Yitbarach v'yishtabach v'yitpa-ar vi'yitromam v'yitnasey,
v'yit-hadar v'yitaleh v'yit-halal shmey d'kudsha, b'rich hu.
L'eyla u-l'eyla mikol bir-chata v'shirata, tush-b'chata
v'nechemata, da-amiran b'alma, v'imru amen.*

*Y'hey shlama raba min sh'maya, v'chayim aleynu
v'al kol Yisrael v'imru amen.*

*Oseh shalom bim'romav, hu ya-aseh shalom,
aleynu v'al kol Yisrael, v'imru, amen.*

May the presence of Adonai flower in our lives,
and expand throughout the world.

May we learn to let life's spirit shine through,
so we can increase its strength, and let us say, Amen.

May our prayers for love and justice, freedom and peace;
our prayers for the Jewish people;
and our prayers for all peoples and faiths:
may these prayers find their way into the core
of every human heart,
bringing wholeness to our planet,
and let us say, Amen.

May the time soon come when our lives are blessed
with harmony and with peace, and let us say, Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch atah Adonai, Eloheynu melech ha-olam, borey p'ri
ha-gafen.*

Blessed is the source of life who ripens the fruit on the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Adonai, Eloheynu melech ha-olam, ha-motzi lechem
min ha-aretz.*

Blessed is the source of life who brings forth bread from the earth.

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אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,
 אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.
 בְּמַהְרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ,
 עִם מְשִׁיחַ בֶּן דָּוִד,
 עִם מְשִׁיחַ בֶּן דָּוִד.
 אֱלִיָּהוּ הַנָּבִיא,
 אֱלִיָּהוּ הַתִּשְׁבִּי,
 אֱלִיָּהוּ אֱלִיָּהוּ אֱלִיָּהוּ הַגִּלְעָדִי.

Eli-yahu ha-navi, Eli-yahu ha-Tishbi;
Eli-yahu, Eli-yahu, Eli-yahu ha-Giladi.
Bim-heyra ve-yameynu, yavo ey-leynu;
im ma-shi-ach ben David,
im ma-shi-ach ben David.
Eli-yahu. . .

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אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם
 מִתְחַנְּתָנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָנִים וְקִשֵׁי עֶרְףְךָ, לֹמֵר לְפָנֶיךָ יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל
 אֲנַחְנוּ חָטְאנוּ.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דְּפִי.
 הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמְסְנוּ, טָפְלְנוּ שֶׁקֶר.
 יַעֲצֵנוּ רָע, כִּזְבְּנוּ, לָצְנוּ, מָרַדְנוּ, נֹאֲצְנוּ.
 סָרְרְנוּ, עָוִינוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קִשִּׁינוּ עֶרְףְךָ.
 רָשַׁעְנוּ, שְׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתַעְנוּ.

Ashamnu, bagadnu, gazalnu, dibarnu dofi;

He-evinu, v'hir-shanu, zadnu, chamasnu, tafalnu sheker;

Ya-atznu ra, kizavnu, latznu, maradnu, niatznu;

Sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;

Rashanu, shi-chatnu, ti-avnu, ta-inu, ti-tanu.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ. וְאַתָּה
 צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

The wheel of the seasons has come full circle,
and we look carefully to see what it is we have harvested.
Our agreement was for nurturing and at times we exploited.
Our covenant was with simplicity and at times we complicated.
We talked about change but held on to old patterns.
We talked about peace but sowed seeds of discord.
We talked about the other but did not hear their voice.
We talked about love but kept our hearts closed.
Our hope was for connection and at times we felt alone.
Our hope was for renewal but we never forgave.
We were so very busy, we lost touch with things eternal.
Today we return together with hope.
We renew our covenant with each other, with God, and with the
generations.

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AL CHET

For the sin of desire, of not knowing when my needs are satisfied.
For the sin of busyness, of running away from ourselves
and our families.

For the sin of not leaving Egypt.

For the sin of competition which leads to violent ends.

For the sin of haughtiness and arrogance.

For withholding forgiveness, filling our souls with bitterness
and regret.

For all these, we ask forgiveness on this Yom Kippur.

וְעַל כָּל־אֲלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

For the sin of not noticing the life-force in ourselves
and each other.

For the excesses that estrange us from the cycles of the earth
and the seasons.

For the bloating of our egos which separate us from each other.

For blocking our spirit with stubbornness and pride.

For manipulating each other and withholding our love.

For resisting change and transformation at this time in our lives.

For all these, we seek a new direction in the coming year.

וְעַל כָּל־אֲלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

For remaining silent when our voice might have made a difference.

For our fear of being honest and real when those around us are not.

For needing bad news in order to appreciate the good.

For tearing the fabric of creation, treating ourselves and others as
separate fragments.

For taking for granted the people who nourish and love us.

For depleting our spirit and not following the path of our heart.

At this season of turning, we make a commitment to begin anew.

וְעַל כָּל־אֲלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

ASHAMNU

The time has come to take an accounting of my life.
Have I dreamed lately of the person I want to be,
of the changes I would make in my daily habits,
in the ways I am with my family and my friends,
in the way I am with myself?

Have I renewed of late my vision of the world I want to live in,
of the ways in which my reaching out beyond myself
might make some small difference in the lives of others
and in the weave of my community.

We know how often we do not bring to the surface
the spirit that dwells within.
We know how often our good intentions do not bear fruit.

Who are we, but dust and spirit, created in Your image,
and yet we have **Abused**, we've **Betrayed**,
we've been **Cruel** and yes, we have **Destroyed**.
We have said **Yes** when we should have said no.
We have lacked the **Zeal** to struggle for our convictions.
Who are we, but dust and spirit,
our souls filled with light, and our hearts full of hope.
As a community, we ask for ourselves and each other,
the courage and the strength to begin anew.

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For all the ways in which we violate life's sacred trust,
teach us how to forgive and bring healing.
Because we have taken too much and too many for granted
and not appreciated what they mean to us,
nor given adequately in friendship and understanding.
Because at times we have expected too much and given too little.
Because we have often been too busy for the thoughtful kindness
or the compassionate gesture.
Because we are not present in the moment for the sun and the stars,
for our daughters and our sons, for our husbands and our wives,
for our friends and companions.
Because we strut like peacocks instead of walking with humility.
Because we have tried but have not tried enough.
For all these, we seek forgiveness on this Yom Kippur.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

For cutting ourselves off from a deeper spiritual awareness,
and a richer connection with others.
For seeing ourselves as victims without power over our own lives.
For making war and calling it peace,
for taking special privilege and calling it justice.
For tearing down the efforts of our loved ones and colleagues
when we could support them and give them life.
For loving our egos more than the truth.
For using prayers and these days as a substitute for real change.
For all these, may we have the courage to make a fresh start.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

We ask forgiveness for our arrogance and pompousness,
and for imagining that we are more important than we are.
We ask forgiveness for the lies, half-truths and partial truths
that have become part of our private and public lives.

We ask forgiveness for gossip and tale-bearing,
for the words that pierce the heart like arrows.
We ask forgiveness for hurting others to protect our own
fragile egos,
and for not recognizing our own strength and beauty.
We ask forgiveness for holding grudges and nurturing bitterness,
We ask forgiveness for the noise we create,
and seek a way to be present in the quiet.
At this season of turning, we turn to God, to each other, and to the
source of compassion within, as together we begin anew.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

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ASHAMNU

We sin against ourselves and each other when we:

Abuse our health.

Betray the trust others place in us.

Close our eyes to the hungry and the downtrodden.

Dismiss serious matters with a joke.

Enjoy the failure of others.

Forgive in ourselves what we condemn in others.

Give in to illegitimate pressures.

Hate others without cause.

Ignore important issues in our community and society.

Jeopardize our environment with our carelessness.

Kid others without regard for their feelings.

Lose our self-control.

Manipulate others to meet our own needs.

Nullify the humanity of those who look and live differently.

Openly criticize without knowing the facts.

Prevent others from showing their strengths.

Quietly acquiesce in what we know to be wrong.

Refuse to be generous.

Stifle our conscience.

Trifle with others.

Use violence to achieve our goals.

Vilify those with whom we disagree.

Wait too long to restore relationships.

eXcuse ourselves for hurting others by saying: "It's their fault."

say Yes when we should have cried out no.

lack the Zeal to struggle for our convictions.

AL CHET

We ask forgiveness for deceiving ourselves with partial truths.
We ask forgiveness for not really listening.
We ask forgiveness for holding grudges and nurturing bitterness.
We ask forgiveness for gossip and words that hurt.
We ask forgiveness for not assuming our share of responsibility for our problems.
We ask forgiveness for not assuming our share of responsibility for others.
We ask forgiveness for not appreciating our strengths and our beauty.
For all these we seek a new direction in the coming year.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu, kaper lanu.

I'm sorry for offending people and then being hurt that they are offended, and not caring enough to go and say "I'm sorry."
I'm sorry for being angry at the wrong time, and not at the right time.
I'm sorry for neglecting my friend who needs attention.
I'm sorry for not consulting my colleague and co-worker who needs respect and understanding.
I'm sorry for not listening to my companion who needs to be heard.
I'm sorry for being critical of my child who needs love and appreciation.
I'm sorry for being sorry for myself.
At this season of turning, I hope to begin anew.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu, kaper lanu.

For remaining silent when a single voice might have made a difference.
For the selfishness which sets us apart and alone.
For the times our greed has blinded us to the needs of others.

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For running away from difficulties and letting other people down.
For our fear of standing out in the crowd,
of being honest when those around us are not.
For not renewing our vision of that which is possible,
in our lives and in the world.
For not recognizing our potential for change,
even at this stage in our lives.
For all these, may we have the courage and strength
to make a fresh start.

וְעַל כָּל־מַעֲלֵינוּ, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֵּר לָנוּ.

*V'al kulam, Elo-ha s'lichot. S'lach lanu, m'chal lanu,
kaper lanu.*

AT YEAR'S END AND AT ITS BEGINNING

At this time of season's change,
at year's end and its beginning,
we give thanks for life's gifts.

For slants of sunlight through windows,
the quiet of moonlit nights.
For the softness of summer breezes
and the crispness of autumn air.
For the faithful turning of the seasons.

For the voices of family and friends.
For tender human arms and strong shoulders.
For the flashes of memory that linger.
For the laughter and the tears.

For the sight of familiar faces,
the sound of our names,
the welcome embrace.
For the joy of friendship and community,
reminding us that we matter.
We give thanks for these wonderful gifts.

For the end of things:
cornstalks at stiff attention.
Gardens of unharvested things
returning to enrich the soil.
Angular leafless trees
silhouetted gracefully against the sky.

For the beginning of things:
the light and the children.
The fruit not yet ripened.
The harvest yet to gather.
The power of love and forgiveness.
The possibilities of healing and renewal.

We give thanks for the passages of time,
and for having reached this season.

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FOR THE VIVID BEAUTY

For the vivid beauty of sunrise and sunset,
For the harmonious colors in earth, sky and sea,
For the graciousness of life-giving rain,
For the rootedness of the trees,
For the power of healing sunlight,
For the beautiful songs of birds,
For the perfume and harmonies of flowers,
For the roll of thunder and of surf on the shore,
For the gifts of soil, and sand, and forest,
For the humbling grandeur of mountains, of stars,
 and of far-reaching plains,
For the marvels of the mind, and the wonders of
 the imagination,
For the gift of speech, and the healing sound of laughter,
For the presence and comfort of those who care,
For the soothing touch of human compassion,
For the solemn trust of life,
For each moment of joy and opportunity for service,
We bring our words of wonder and of thanks.

WE GIVE THANKS FOR LIFE EVERY DAY

We give thanks for life every day,
because every moment is precious;
each day is a lifetime mirroring all life itself.
Thank You for the morning when, refreshed and renewed,
I awaken to the beauty all around me.
Thank You for the afternoon when the sun is high,
suspended in brightness, bringing light to our lives.
Thank You for the evening when shadows cast
a sheltering palm above the universe,
permitting it to pause, ready for the dark.
Thank You for the night with its radiant stars,
that remind me that darkness is never absolute.
Thank You for the sleep that heals and strengthens,
and fills my heart with hope for a new tomorrow.

LISTEN TO THE GENTLE VOICE

Listen. Listen to the gentle voice inside of you.
Listen compassionately to the voices outside.
Listen with love to the sounds of life.

With love we take what is ours to do
And plant it in our hearts.

With love we teach our children
The language of our people's soul.
We speak with them in that tongue
Not only at home but also on the road,
At tired, spent, or ending times,
And at waking, hopeful, or beginning times.

Let us not forget the signs,
Because sometimes we forget
To remind the hand to do,
The eyes to see,
The mind to think and wonder and remember.

Let our houses and our towns be places of caring
and spiritual sustenance.
Let us feel our connections to all of life,
to the weave of generations past and of those to come.

Then we will hear the voices of the seasons,
And we will live in harmony with the earth and its cycles,
And we will be blessed with the fullness of creation.

FOR THIS NEW DAY

We are thankful for this new day,
for morning sun and evening star;
for flowering trees and flowing tide,
for life-giving rains and cooling breezes.

We are grateful for the earth's patient turning,
the season's alternation,
the cycle of growth and rest,
of ending and beginning.

Renew us into life.

Let us recognize the godly presence in all creation.
Let us feel the opening of all the windows of our spirit,
with the full outstretching of our senses.

Life comes with joy and sorrow,
with a rising wave too great to be held alone.
Together, in community, let us give thanks
for the gifts and blessings of our lives.

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WE CANNOT MERELY PRAY

We cannot merely pray to You
To end war;
For we know You made the world in a way
That we must find our own paths to peace
Within ourselves and with our neighbors.

We cannot merely pray to You
To end starvation;
For You have already given us the resources
With which to feed the entire world,
If we would only use them wisely.

We cannot merely pray to You
To root out prejudice;
For You have already given us eyes
With which to see the good in all persons,
If we would only use them.

We cannot merely pray to You
To end despair;
For You have already given us the power
To clear away slums and to give hope,
If we would only use our power justly.

We cannot merely pray to You
To end disease;
For You have already given us great minds
With which to search out cures and healings,
If we would only use them constructively.

Therefore, we pray to You instead
For strength, determination, and willpower,
To do instead of just to pray,
To become instead of merely to wish,
For Your sake and for ours, speedily and soon,
That our land may be safe,
And that our lives may be blessed.

OUR FEELINGS OF GRATITUDE

We must often revive our feelings of gratitude
And retrain our lips to utter words of thanks.
God's gifts often go unnoticed in our haste;
And disappointments may blind us to our blessings.

We give thanks for life itself,
For sight, hearing, smell, and touch.
For the faith that an ever-renewing vital force
Infuses us and vibrates in the world about us.

We give thanks for the beauty of nature and its gifts,
And pray that we may share as richly as we have received.
We stand in wonder before the birth of children,
The miracle of their growth, their love, and laughter.

We are grateful for love and the opening of hearts
Between loving companions, between parents and children.
We give thanks for our freedom, while knowing its frailty,
And recognize our obligation to nurture and protect it.
We are grateful for the blessings we enjoy in this land,
And hope that we may share in the renewal of its vigor.

We are grateful for the gifts of knowledge and conscience,
Enabling us to know truth from falsehood, right from wrong.
Disturbing our peace when the blessings we enjoy
are denied to others,
When their need for justice and compassion is unfilled.

We give thanks to God who shares with us
The gift of divine wisdom, compassion, and love.
Involving us all as partners
In the ongoing work of creation.
Involving us all in the work and the joy of peace.

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AVINU MALKEYNU

Avinu Malkeynu, whom our ancestors called
“Maker of peace in the heavens,”
be with us and bless us in our quest for peace.

Help us, *Avinu Malkeynu*, to find true peace:
in our own lives, in our community, and in the world.

Grant us the courage to defend our principles
and the humility to listen every day
for that still, small voice of spirit and conscience.

Teach us, *Avinu Malkeynu*, to labor for peace—
the peace that comes when all are respected,
all are nurtured, all are loved, all are kept safe—
and keep us alert to suffering, to hatred,
and to loneliness.

Inspire us, *Avinu Malkeynu*,
to pursue justice, to appreciate beauty and respect truth,
and to honor Your blessings
by bringing healing and hope into the lives of others.

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֵנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeynu, chaneynu va-aneynu, ki eyn banu ma-asim.
Aseh imanu tzedakah vachessed v'hoshi-eynu.*

FORGIVENESS

Forgiveness is one word, but not one act alone.

It is a process we live through and weave from deep within ourselves in order to mend a relationship.

Forgiveness is a return,
a journey back to a time of wholeness with another,
or with ourselves.

Forgiveness speaks the word: Yes.

It requires recognition, the steady gaze that looks at what went wrong, the willingness to right the balance, the heartfelt embrace again of the bonds of relationship.

Forgiveness does not mean forgetting.

To forgive means to anchor a wrong in its own time and place, letting it recede into the past, as we live in the present and move toward the future.

In this new year,
let us bring healing and peace
as we give the gift of forgiveness.

LU YEHI

לוּ יְהִי, לוּ יְהִי, אָנָּא לוּ יְהִי,
כָּל שְׁנִבְקֶשׁ לוּ יְהִי.

*Lu yehi, lu yehi, anah lu yehi,
Kol she-nivakesh, lu yehi*

ROM'MU

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ,
כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*Rom'mu Adonai Eloheynu v'hishtachavu l'har kodsho,
ki kadosh Adonai Eloheynu.*

ANI MAVTIACH LACH

אֲנִי מִבְּטִיחַ לָךְ, יְלֵדָה שְׁלִי קִטְנָה,
שׁוֹזֵאת תְּהִיָּה הַמְּלַחְמָה הָאֲחֵרוֹנָה.

*Ani mavtiach lach, yaldah sheli k'tanah,
she'zot t'h'yeh hamil-chama ha'acharonah.*

KOL HA-OLAM KULO

כָּל הָעוֹלָם כָּלוֹ, גֶּשֶׁר צָר מְאֹד.
וְהֶעֱקַר לֹא לִפְחַד כָּלֵל:

*Kol ha-olam kulo gesher tzar m'od.
V'ha-ikar lo lefacheid k'lal.*

The world is a very narrow bridge.
Most important is not to be afraid.

HA'AZINA ELOHIM TEFILATI

הָאֲזִינָה אֱלֹהִים תְּפִלָּתִי,
וְאֶל־נָא תִתְעַלֵּם מִתְחַנְּתִי.

מִי יִתֶּן לִי כַנָּף כַּיּוֹנָה
אֶעֱוֹפָה לִי וְאֶשְׁכְּנָה.

אֲנִי אֵל אֱלֹהֵי אֶקְרָא,
וְהוּא יוֹשִׁיעֵנִי.

*Ha'azina Elohim tefilati,
v'al na titalam mitechinati.*

*Mi yiteyn li kanaf kayonah,
a'ufah li v'eshkonah.*

*Ani el Elohai ekrah,
V'Hu yoshi-eyni.*

Who will give me the wings of a dove,
so that I can soar through the air to my home?

We look to the source of life for sustenance and strength.
May the prayers of our hearts be heard.

ESA EYNAI

אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יְבֹא עֲזָרִי.
עֲזָרִי מֵעַם יי עֲשֵׂה שָׁמַיִם וָאָרֶץ.

*Esa ey-nai el he-harim,
Ezri me-im Adonai,*

*mey-ayin ya-vo ezri.
o-seh sha-mayim va-aretz.*

I will lift up mine eyes unto the hills whence cometh my help.
My help cometh from God; maker of heaven, maker of earth.

EYLI, EYLI

Eyli, Eyli

she-lo yiga-meyr l'olam:

Hachol v'hayam,

rish-rush shel ha-mayim,

b'rak ha-sha-mayim,

t'fi-lat ha-adam.

Hachol v'hayam,

rish-rush shel ha-mayim,

b'rak ha-sha-mayim,

t'fi-lat ha-adam.

אֵלִי, אֵלִי
 שְׁלֹא יִגְמַר לְעוֹלָם.
 הַחֹל וְהַיָּם,
 רִישׁוֹשׁ שֶׁל הַמַּיִם,
 בְּרַק הַשָּׁמַיִם,
 תְּפִלַּת הָאָדָם.
 הַחֹל וְהַיָּם,
 רִישׁוֹשׁ שֶׁל הַמַּיִם,
 בְּרַק הַשָּׁמַיִם,
 תְּפִלַּת הָאָדָם.

O, Lord, my God,
 I pray that these things never end:

The sand and the sea,
 The rush of the waters,
 The crash of the heavens,
 The prayer of the heart.

The sand and the sea,
 The rush of the waters,
 The crash of the heavens,
 The prayer of the heart.

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כָּל עוֹד בְּלִבְּב פְּנִימָה,
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה,
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵינַי לְצִיּוֹן צוֹפִיָּה.

עוֹד לֹא אָבְדָה תְּקוּתָנוּ,
הַתְּקוּהָ שְׁנוֹת אֲלֵפִים,
לְהִיּוֹת עִם חֶפְשֵׁי בְּאֶרְצֵינוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Kol od baleyvav p'nimah, nefesh Yehudi homiyah.

Ulfa-atey mizrach kadimah, ayin l'Tzi-yon tzofiyah.

Od lo avda tikvateynu, hatikvah sh'not alpayim.

Li-yot am chofshi b'artzeynu, eretz Tzi-yon vi-Yerushalayim.

So long as the Jewish spirit stirs our hearts,
and as long as our eyes turn eastward,
gazing toward Israel,
our ancient hope still lives.

It is the hope of two thousand years,
to be a free people in our own land,
the land of Israel and Jerusalem.

Fiestaremos juntos gloriosos,
 el día de hoy con gozo.
 Día alegre es nombrado,
 con plaser de Judios es membrado.

Este día es alegría,
 mos recuerda la manzía.
 De ver a los Judios sofriendo,
 y a la fin salvasión ya tuvieron.
 Dos mil años de tan desgracia,
 sin poder reposar, y sin eshueño.
 Arastando mil y un lugar,
 sin tener un lugar para reposar.

Alsaremos la bandera,
 por amor de nuestra tierra.
 Con sudor de Judios arofiadas,
 con rosas y cunjas asembradas.

Today, let us celebrate with gladness.
 This day is both joyful and sad,
 mixed with the anguish and suffering of our past,
 and the happiness and hope of today.

For 2,000 years, unable to rest,
 we wandered through endless places,
 without a place to really call home.

And now we raise the flag,
 for love of our land,
 watered with sweat,
 planted with roses,
 and with beautiful flowers.

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בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתְּהָ
תְּהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר: וַיֵּרָא אֱלֹהִים
אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:
ה וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם וְלַחֹשֶׁךְ קִרָּא לַיְלָה וַיְהי־עֶרֶב
וַיְהי־בֹקֶר יוֹם אֶחָד:

וַיֹּאמֶר אֱלֹהִים יְהי רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם
לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת
לְרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרְקיעַ וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים
לְרְקיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:

וַיֹּאמֶר אֱלֹהִים יִקְוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
וְתִרְאֶה הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים | לַיַּבְשָׁה אָרֶץ וְלַמְּקוֹהָ
הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא
הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינּוֹ אֲשֶׁר
זֶרַע־בוֹ עַל־הָאָרֶץ וַיְהי־כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ
זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְרִי אֲשֶׁר זֶרַע־בוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים
כִּי־טוֹב: וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי:

וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרְקיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם
וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: וְהָיוּ
לְמְאֹרֶת בְּרְקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן: וַיַּעַשׂ
אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגְּדֹל לְמַמְשַׁלֵּת
הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשַׁלֵּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן
אֹתָם אֱלֹהִים בְּרְקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וְלַמְּשַׁל בַּיּוֹם
וּבַלַּיְלָה וְלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם רְבִיעִי:

THE DAYS OF CREATION

In the beginning, the earth was unformed,
dark and empty. And a great wind swept
over the face of the waters.

And God created light,
separating day from night.

And there was evening,
and there was morning, the first day.

There was water everywhere:
from the place we call earth
through the clouds, and high into the sky.
So a separation was made to divide the waters,
a distinction we call shamayim or sky.
And there was evening,
and there was morning, the second day.

But the earth was still all watery.
So the waters were gathered in one area
and now the land could be seen.
We call the land adamah or earth.
And the waters are oceans or yamim.
When the land dried out a little,
vegetation and plants appeared,
herbs and spices,
and fruit trees of every kind.
And their seeds were carried on the wind.
And there was evening,
and there was morning, the third day.

And soon there appeared in the sky,
according to a fixed schedule,
two great lights that had not been seen before.
These were the moon and the sun.
And along with them appeared a sky full of stars.
It was from these that we would one day
create ways of telling time:

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף
עַל־הָאָרֶץ עַל־פְּנֵי רִקִיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם
הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה | הַרְמֵשֶׁת אֲשֶׁר שְׂרָצוּ הַמַּיִם
לְמִינֵיהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְבָרֶךְ
אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף
יִרֵב בָּאָרֶץ: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי:

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּרְמֵשׁ
וְחַיֵּת־וְאָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ
לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ
וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ
כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
וּבְכָל־הָאָרֶץ וּבְכָל־הַרְמֵשׁ הַרְמֵשׁ עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים |
אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא
אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ
אֶת־הָאָרֶץ וְכִבְשׁוּהָ וַרְדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
הַרְמֵשֶׁת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם
אֶת־כָּל־עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ
אֲשֶׁר־בּוֹ פְרִי־עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכְלַחַיִת הָאָרֶץ
וְלִכְלַעֹף הַשָּׁמַיִם וְלִכְלֵל | רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה
אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן: וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר
עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשֵּׁשִׁי:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבֹת
מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

the hours of the day,
and the seasons of the year.
And the stars would help us know
where we were at night.
And there was evening,
and there was morning, the fourth day.

Soon the earth was filled with life:
fish and dolphins and whales
that swam and lived in the water.
Sparrows and bluejays, geese and eagles,
that soared through the sky.
And there was evening,
and there was morning, the fifth day.

Then the animals that live on dry land appeared.
Animals that run and animals that crawl.
Animals that live in burrows,
and those that live in trees.
Grazing animals like cows, elephants and giraffes.
Predators like wolves and lions.
Ants and crickets, grasshoppers and honeybees.
And humans: female and male,
of many colors and sizes and varieties.
And there was evening,
and there was morning, the sixth day.

This is the Torah's story of the days of creation.
And of Shabbat, the seventh day,
when we renew ourselves;
when we reconnect our lives
with the soul of the universe.

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָכֶם וּשְׁבַתְתֶּה
הָאָרֶץ שִׁבְתָּ לַיהוָה: שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמַר
כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ: וּבַשְּׁנָה הַשְּׁבִיעִית שִׁבְתָּ שִׁבְתוֹן
יְהִי לָאָרֶץ שִׁבְתָּ לַיהוָה שָׂדֶךְ לֹא תִזְרַע וְכַרְמֶךָ לֹא תִזְמַר: אֵת
סִפִּיחַ קִצִּירְךָ לֹא תִקְצֹר וְאֶת־עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר שְׁנַת
שִׁבְתוֹן יְהִי לָאָרֶץ: וְהִיְתָה שִׁבְתָּ הָאָרֶץ לָכֶם לֹא־אֲכַלְהָ לָךְ
וְלַעֲבָדְךָ וְלֹא־מִתְּךָ וְלַשְׂכִּירְךָ וְלַתּוֹשֵׁבְךָ הַגֵּרִים עִמָּךְ: וְלִבְהִמְתְּךָ
וְלַחַיָּה אֲשֶׁר בָּאָרֶץ תִּהְיֶה כָּל־תְּבוּאָתָהּ לֹא־אֲכַל:

וּסְפַרְתָּ לָךְ שִׁבְעַת שָׁנִים שִׁבְתָּ שִׁבְעַת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת שָׁנִים וְהָיוּ
לָךְ יְמֵי שִׁבְעַת שָׁנִים שִׁבְתָּ הַשָּׁנִים תִּשְׁעַ וְאַרְבַּעִים שָׁנָה: וְהַעֲבַרְתָּ
שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבַעִי בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכַּפָּרִים
תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם: וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה
וְקִרְאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֵיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם
וּשְׁבַתְּ אִישׁ אֶל־אַחֲזָתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשׁוּבוּ: יוֹבֵל הוּא
שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ
אֶת־סִפִּיחֵיהָ וְלֹא תִבְצְרוּ אֶת־נְזִרֶיהָ: כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה
לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָהּ: בַּשְּׁנַת הַיּוֹבֵל הַזֹּאת
תָּשׁוּבוּ אִישׁ אֶל־אַחֲזָתוֹ:

אִם־בַּחֲקוֹתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם: וְנָתַתִּי
גְּשָׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָה וְעֵץ הַשָּׂדֶה יִתֵּן פֵּרוֹ: וְהַשִּׁיג
לָכֶם דִּישׁ אֶת־בָּצִיר וּבָצִיר יִשְׁיג אֶת־זֶרַע וְאֲכַלְתֶּם
לַחֲמֻכְם לְשִׁבְעַת וּשְׁבַתְּם לְבָטַח בְּאַרְצְכֶם: וְנָתַתִּי שְׁלוֹם בָּאָרֶץ
וּשְׁכַבְתֶּם וְאִין מַחְרִיד וְהַשְׁבַּתִּי חַיָּה רְעָה מִן־הָאָרֶץ וְחָרַב
לֹא־תַעֲבֹר בְּאַרְצְכֶם: וְרַדַּפְתֶּם אֶת־אִיבֵיכֶם וְנָפְלוּ לְפָנֵיכֶם

לְחָרֹב: וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רַבְבָּה יִרְדְּפוּ וְנִפְלוּ
 אִי־בֵיכֶם לְפָנֵיכֶם לְחָרֹב: וּפְנִיתִי אֵלֵיכֶם וְהִפְרִיתִי אֶתְכֶם
 וְהִרְבִּיתִי אֶתְכֶם וְהִקִּימֹתִי אֶת־בְּרִיתִי אִתְּכֶם: וְאָכַלְתֶּם יִשְׁן נֹשֵׂן
 וְיִשְׁן מִפְּנֵי חֵדֶשׁ תּוֹצִיאוּ: וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל
 נַפְשֵׁי אֶתְכֶם:

THE VOICE OF THE SHOFAR

When you enter the land, the land shall observe a Sabbath. Six years you may sow your field, and six years you may prune your vineyard. The seventh year shall be a year of complete rest for the land, but you may eat all that it produces naturally.

Count seven Sabbath-cycles of years, seven years, seven times, for a total of forty-nine years. Then you shall sound the shofar, on the tenth day after the new moon, on Yom Kippur.

You are to sound the shofar throughout all your land, hallowing this year, the yovel, for the fiftieth year.

And you shall proclaim liberty throughout the land for all its inhabitants. It shall be a yovel, a jubilee year for you, a homecoming, when everyone will be reunited with their families.

If you listen carefully to the ways of the earth, your needs will be satisfied. The earth shall yield its harvest, and the trees of the field, their fruit.

You shall eat and be satisfied, feeling safe and secure.

You will enjoy peace and can lie down untroubled. Your communities will flourish, and I will be with you.

FIRST ALTERNATIVE MAFTIR
DEUTERONOMY 28:2 to 28:6

כִּי
וְלִ
וְיִ
מִ
וְנִ
וּבָאוּ עֲלֶיךָ כָּל-הַבְּרָכּוֹת הָאֵלֶּה וְהַשִּׁיגְךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה
אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בַשָּׂדֶה: בְּרוּךְ פְּרִי-בִטְנְךָ
וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמְתְךָ שֶׁגֵר אֶלְפִיד וְעִשְׂתָּרוֹת צֶאֱנֶךָ: בְּרוּךְ
טֶנְאֶךָ וּמִשְׁאֲרֹתֶךָ: בְּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

Blessed shall you be in the city
and blessed shall you be in the field.
Blessed be when you enter and blessed be when you depart.
Blessed be the fruit of your body
and blessed be the fruit of the ground.
Blessed be the fruit of all beings,
May shelter, food and peace abound.
Blessed be the basket you offer
Filled with the fruits of the harvest you share.
Blessed be the bowl filled with flour,
Transformed by your love and tasted with prayer.

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מְצֹנֵךְ הַיּוֹם לֹא־נִפְלְאת הוּא מִמֶּךָ
וְלֹא־רַחֲקָה הוּא: לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה
וַיִּקְחֶהָ לָנוּ וַיִּשְׁמַעֵנוּ אֶת־הָ וְנַעֲשֶׂנָהּ: וְלֹא־מֵעֵבֶר לַיָּם הוּא לֵאמֹר
מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וַיִּקְחֶהָ לָנוּ וַיִּשְׁמַעֵנוּ אֶת־הָ
וְנַעֲשֶׂנָהּ: כִּי־קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹתוֹ:

This mitzvah which you hear today,
This path which you take is within your touch and reach.
It is not high in the heavens so that you might say:
“Who will go up and bring it to us so that
we can hear this and do it?”
Nor is it beyond the sea so that you might say:
“Who will cross the sea and bring it to us so that
we can listen and do this?”
This mitzvah is close to you, in your mouth and in your heart,
And it is yours to do and to treasure.

ALTERNATIVE HAFTARAH FOR ROSH HASHANAH
FROM THE BOOKS OF MICAH, ISAIAH, AND ZECHARIAH

הִגִּיד לְךָ אָדָם מֵה־טוֹב וּמֵה־יְהוָה דּוֹרֵשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת
מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לֶכֶת עִם־אֱלֹהֶיךָ:

וְכַתְּתוּ חַרְבוֹתֵיכֶם לְאַתִּים וְחַנִּיתוֹתֵיכֶם לְמִזְמֵרוֹת לֹא־יִשָּׂא גּוֹי
אֶל־גּוֹי חָרָב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שְׁלוֹם וְעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וּבִטָּח
עַד־עוֹלָם: וַיֵּשֶׁב עַמִּי בְּנוֹה שְׁלוֹם וּבְמִשְׁכָּנוֹת מִבְּטָחִים
וּבְמִנוּחַת שְׁאֲנָנוֹת:

עַד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בְּרַחֲבוֹת יְרוּשָׁלַיִם וְאִישׁ מִשְׁעֲנֵתוֹ בְּיָדוֹ
מִרְבַּב יָמִים: וּרְחֻבוֹת הָעִיר יִמְלְאוּ יִלְדִים וַיִּלְדוּת מִשְׁחֻקִים
בְּרַחֲבֹתֶיהָ:

כִּי־זָרַע הַשְׁלוֹם הִגָּפֵן תִּתֵּן פְּרִיָּהּ וְהָאָרֶץ תִּתֵּן אֶת־יְבוּלָהּ
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם וְהֵייתֶם בְּרֻכָּה אֶל־תִּירָאוּ תַחֲזַקְנָה יְדֵיכֶם:

בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת תִּקְרָאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת
גִּפְּן וְאֶל־תַּחַת תְּאֲנָה:

בּוֹרָא נֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרַחֲוֹק וּלְקֵרוֹב אָמַר יְהוָה
וּרְפָאתָיו:

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You have learned what is needed to live a good life,
and what it is that our tradition asks:
to do justly, to be a person of compassion,
and to walk humbly in the world.

And they shall beat their swords into plowshares,
and their spears into pruning hooks.
Nation shall not lift up sword against nation,
nor shall we prepare for war anymore.

Acts of generosity will bring peace,
And acts of compassionate justice
will engender trust and well-being.
Then we will live safely in homes filled with harmony.

Men and women will stroll in the cities;
girls and boys will play together in the streets.
Fruit will ripen on the vine,
the ground will yield its produce,
the sky will spread its dew,
and you shall be a blessing.

Each shall invite their neighbor to sit together
under the vine and under the fig tree,
and the seeds of peace will flourish and flower.

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קרא בגרון אל־תחשך כשופר הרם קולך והגד לעמי פשעם
ולבית יעקב חטאתם: ואותי יום יום ידרשון ודעת דרכי
יחפצון כגוי אשר־צדקה עשה ומשפט אלהיו לא עזב
ישאלוני משפטי־צדק קרבת אלהים יחפצון: למה צמנו ולא
ראית ענינו נפשנו ולא תדע הן ביום צמכם תמצאו־חפץ
וכל־עצביכם תנגשו: הן לריב ומצה תצומו ולהכות באגרף
רשע לא־תצומו כיום להשמיע במרום קולכם: הכזה יהיה
צום אבחרהו יום ענות אדם נפשו הלכף כאגמן ראשו ושק
ואפר יציע הלזה תקרא־צום ויום רצון ליהוה: הלוא זה צום
אבחרהו פתח חרצבות רשע התר אגדות מוטה ושלח רצוצים
חפשים וכל־מוטה תנתקו: הלוא פרס לרעב לחמך ועניים
מרודים תביא בית כִּי־תראה ערם וכסיתו ומבשרך לא
תתעלם: אז יבקע פשחר אורך וארכתך מהרה תצמח והלך
לפניך צדקך כבוד יהוה יאספך: אז תקרא ויהוה יענה תשוע
וילמר הנני אם־תסיר מתוך מוטה שלח אצבע
ודבר־און: ותפק לרעב נפשך ונפש נענה תשביע וזרח בחשך
אורך ואפלתך כצהרים: ונחך יהוה תמיד והשביע בצחצחות
נפשך ועצמתך יחליץ והיית כגן רוה וכמוצא מים אשר
לא־יכזבו מימיו: ובנו ממך חרבות עולם מוסדי דור־ודור
תקומם וקרא לך גדר פרץ משובב נתיבות לשבת: אם־תשיב
משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג
לקדוש יהוה מכבד וכבדתו מעשות דרכיך ממצוא חפצך
ודבר דבר: אז תתענג על־יהוה והרכבתיך על־במתי ארץ
והאכלתיך נחלת יעקב אביך כי פי יהוה דבר:

POETIC TRANSLATION OF YOM KIPPUR HAFTARAH

Let your strong voice be heard like the sound of the shofar.
Break the bonds of hopelessness that can sap the spirit.
Unlock the shackles of injustice wrapped around the powerless.
Help to melt away the pain in all of our lives.

Fast on Yom Kippur so you can feel the hunger
of those who are hungry every day.
Fast so that there might emerge a sense of compassion
and connection with those who live without hope.

This is our heritage:
A tradition of help and healing.
A tradition of hope and of action.
A tradition of mitzvot and tikkun olam.

Open your heart and feel your connection with those around you.
Extend your hands and embrace the world.
Permit your light to shine,
and you will be like a flourishing garden,
like a deep spring whose waters nourish and sustain and give life.

ACHAT SHAALTI

אַחַת שְׁאַלְתִּי מֵאַתְּי אֹתָהּ אֲבַקֵּשׁ
שְׁבִיטִי בְּבֵיתְךָ כָּל־יְמֵי חַיִּי
לְחַזוֹת בְּנוֹעַמְךָ וּלְבַקֵּר בְּהִיכָלְךָ :

Achat sha-alti mei-eit Adonai otah avakesh

Shivti b'veit-Adonai kol y'mei chayai

Lachazot b'noam-Adonai, u-l'vaker b'heichalo.

One thing I ask for,
one thing I'm searching for in life.
to be continuously mindful
of the presence of the sacred.
To awaken to the beauty of each moment
as I pass through this world.

(Rabbi Darby's translation, inspired by Rabbi Yael Levy)

One thing do I ask of God,
for this do I yearn:
to dwell in the house of God
all the days of my life,
to see the goodness of God
and to visit God's sanctuary

(Psalm 27:4)

PITCHU LI

פְּתַחְרֵלִי שְׁעַר־צֶדֶק אֲבֹתֵכֶם אוֹדֶה יְהוָה :
זֶה־הַשַּׁעַר לִי צְדִיקִים יָבֹאוּ בּוֹ :

*Pitchu li sha-arei tzedek, avo-vam odeh Yah.
Zeh-hasha'ar l'Adonai, tzadikim yavo-u vo.*

Open for me, gates of justice,
that I may come in and thank Adonai.
This is the gate of Adonai,
let all who are righteous come in.

UFROS ALEINU

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

Ufros aleinu sukkat sh'lomecha.

Spread over us the shelter of Your peace.

MA GADLU

מִהַגְדֹּלוֹ מַעֲשֵׂיךָ יְיָ מְאֹד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ :

*Ma gadlu ma-asecha Yah,
m'od amku mach-shevotecha.*

How great is Your work, Adonai;
How profound are your thoughts.