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HIGH HOLY DAYS 5782

**YOM KIPPUR AFTERNOON SERVICES:
YIZKOR, NE'ILAH, HAVDALAH**

THURSDAY, SEPTEMBER 16, 2021

led by Rabbi Helaine Ettinger

Machzor adapted from On Wings of Awe, Mishkan Hanefesh & additional sources

[1] THE ENDURING TREASURE OF AVODAH

IN ancient Israel, the priests performed ceremonies that brought forth blood from animals, rituals in which we cannot imagine ourselves participating; yet our forebears believed in their efficacy and found them spiritually uplifting. What meaning can those rites and words have for us—Jews of a different time and sensibility? Some see them as artifacts from a bygone era. But they have a deeper meaning if we think of them not as remote and inaccessible—objects in a museum—but as something close to our hearts: family heirlooms.

Heirlooms: we treasure them; we preserve them for posterity. Their beauty is in the heart and eye of the beholder. A family heirloom has the power to tell us who we are, by showing us where we came from. It reminds us of a cherished past; it adorns special occasions in our lives. An heirloom's meaning transcends the historical moment.

What is the enduring meaning of Avodah for us? What do we have in common with the Jews of Antiquity who hallowed the rituals of Yom Kippur?

- *We have a hunger for the spiritual.* Like our ancestors, we long to transcend the limits of our personal existence and connect to our Source.
- *We have the capacity to grow in spirit.* Like our ancestors, we sense that our own words and actions can bring us closer to God or distance us from the Divine presence.
- *We yearn to express our gratitude and confess our sins.* Though God does not need our gifts, the generous act of offering thanks to God makes us better human beings. Though God does not need our words we feel the need to articulate our moral failures and our commitment to *t'shuvah*. Though God does not need our gifts, the generous act of offering thanks to God makes us better human beings. Though God does not need our words, we feel the need to articulate our moral failures and our commitment to *t'shuvah*.
- *We have a longing to begin again.* Like our ancestors, we yearn to wipe the slate clean and start our lives afresh, with renewed energy and determination.

We, who gather on the Day of Atonement, are not visitors to a museum; we come together as members of a family. And our family's traditions—its stories and beliefs, its ceremonies and collective memories—go back more generations than we can count. We are blessed; our heirlooms bind us, teach us, and remind us; they draw us near to those who came before us; and they pave the way to a life of purpose.

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[2] PREPARATION FOR AVODAH

When the great Rabbi Israel Baal Shem-Tov saw misfortune threatening the Jews it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted.

Later, when his disciple, the celebrated Magid of Mezritch, had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say:

“Master of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer.”

and again, the miracle would be accomplished.

Still later, Rabbi Moshe-Leib of Sasov, in order to save his people once more, would go into the forest and say:

“I do not know how to light the fire, I do not know the prayer, but I know the place and this must be sufficient.”

It was sufficient and the miracle was accomplished.

Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God:

“I am unable to light the fire and I do not know the prayer. I cannot even find the place in the forest. All I can do is to tell the story, and this must be sufficient.”

And it was sufficient.

Listen, God. We are going to tell the story.

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[3] DAWN: THE HOLY DAY

The morning horizon glowed before the gaze of the watchman.
As they spread a curtain of linen, to give the High Priest privacy,
he removed his clothing and immersed in the first of five baths—
then dressed himself in garments of gold,
He stood in a state of holiness, to begin the first offering;
He kindled incense and lamps, brought forth sacrifice and libation ...
Having bathed again, he wore a white robe—
an exquisite garment to serve the Sovereign of glory.

~

[4] WITHIN THE HOLY OF HOLIES

WITHIN the Holy of Holies the High Priest spoke words of confession—
first, for himself and his family, then for the priests that served at his side;
and, finally, for the whole community.

His hands on the head of a bull, he confessed all their sins and his own.
Nothing was concealed in his heart.

Quietly he spoke the four letters that form God's name,
Quietly—so none would hear.

For the holiest name was known only to him.
Clear and pure were the High Priest's confessions—
a ladder
for the soul
seeking
atonement.

~

[5] THE HIGH PRIEST'S CONFESSION

God, I plead before You:
We have sinned. We have done wrong.
We have rebelled against You—
my family and I, the community of priests,
and the whole House of Israel.
I beseech You by Your name;
grant atonement for the sins, the wrongs, and the acts of rebellion
that we have committed against You—my family and I,
the community of priests, and the whole House of Israel.
As it is written in the Torah of Your servant Moses:

*For on this day atonement shall be made for you
to purify you from all your wrongs.
And pure you shall be in the presence of the Eternal.*

After the High Priest announced the name of God.
the people bowed and knelt, and touched their heads to the ground, saying:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

~

[6] A NEW CONFESSION—OURS

WE confess—

In our generation, faith is partial and frayed.
Like an old tallis, threadbare and torn,
Faith has been worn thin by doubts, torn by ambivalence.
What do we see when we look at its knotted fringe?
Reminders of mitzvot? Or something tangled, coming apart—
a reminder of all our misgivings.

We confess—

In our generation, love of Torah is tenuous,
Indifference to communal obligation profound.
We allow our differences to divide us; resentments fester
and a small people is made smaller by disunity and strife.

We fail to notice the signs of Your presence in our world,
and we forget to lament Your absence from our lives.
Uncertainty too easily turns to skepticism;
We allow hard questions to consign religion to irrelevance.

Our forebears called You *Tzur Israel, Tzur Olamim*—
Rock of Israel, Rock of all time and space.
We confess our longing for the faith that sustained them.
We confess our need and desire to attach our hopes to theirs.

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְוַדֹּת.

*Baruch atah, Adonai, Eloheinu melech haolam,
asher kid'shanu b'mitzvotav, v'tzivanu l'hitvadot.*

Blessed are You, Eternal Presence,
by whose power we sanctify life
through the mitzvah of
confessing the wrongs we have done.

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[7] THE RITUAL OF TWO GOATS

AFTER the first confession, the High Priest walked to the East, where two goats, alike in height and appearance stood bound together in the Temple courtyard—bound there for the sake of atonement ...

The priest cast golden lots, lifted one from the box, and lowered it to destine one goat for God high above and the other for the high mountain cliff. *continue*

“A sin offering to God!” he cried. Then he tied crimson wool to the head of the goat to be sent into the wilderness.

Our gift to God is neither scapegoat nor sin offering, but an offering of heart and soul.
Our gift is a vision of how life should be lived.
Our offerings are unselfishness and strength, generosity and service to others.

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[8] THESE CRY OUT TO US

LET now a Generous Presence teach us gentleness that melts our hardness of heart.
Then shall we be more sensitive to the needs of others, and responsive to their pleas—

All who struggle to be heard;

and those who live behind walls of illness, poverty, and injustice.

All whose faces are forgotten from one encounter to the next;
and those who never find a place of shelter and safety.

All whose skills and talents go unnoticed;
and those whose bright promise has dimmed for want of attention.

All whose bodies are burdened with pain;
and those whose minds are clouded by confusion.

All whose voices tremble with a cry of absence;
and those whose only season is the winter of the heart.

All who die alone in spiritual darkness;
and those whose isolation is a living death.

All who are abandoned neglected or abused;
and those who have been driven from their homes by violence and war.

All who wait for love that never comes;
And those who long for a word, a touch, a friend.

To all these, let us respond with open hearts.

ברוך אתה, יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו על מצות קרבנות

*Baruch atah, Adonai, Eloheinu melech haolam,
asher kid'shanu b'mitzvotav, v'tzivanu al mitzvat korbanot.*

Blessed are You, Eternal Presence,
by whose power we sanctify life
through acts of generosity and self-sacrifice.

[9] A NEW PIYYUT FOR YOM KIPPUR

For the missteps we have taken when we have not lived as our best selves
help us find forgiveness.

Open our hearts quiet our excuses and
help us find forgiveness.

Remind us of the values by which we want to live
help us find forgiveness.

Grant us courage gird us with strength and
help us find forgiveness.

Inspire us to live our dreams
help us find forgiveness.

Vanquish the doubting voices conquer the anxious inclination, and
help us find forgiveness.

Enable us to see Your reflection in those around us
help us find forgiveness.

Nurture us, heal our hurts, and
help us find forgiveness.

Enliven our spirits with the wisdom of Your Torah
help us find forgiveness.

Soften our judgments soothe our irritations and
help us find forgiveness.

Spread over us the shelter of Your peace
help us find forgiveness.

~

[10] CONFESSION/PREPARATION

WE have turned aside from Your mitzvot,
From Your laws which point us toward the good,
And no good has come to us from our misdeeds.
Yet You do justly with everyone who comes before You, for You
Have acted out of truth while we have too often acted falsely.
What more shall we say this afternoon before You who dwells in the heights?
Even with all we have confessed this day, do You not already know all that
We reveal and all that we have tried to hide?

You who know the mysteries of the universe and the best-kept secrets of
every living thing,
You have been searching out the innermost rooms of our life today, examining

continue

all our feelings, all our thoughts!
 Not one thing is hidden from You, now nothing escapes Your gaze.
 O God who preserves the memory of our ancestors, if You would only wipe away
 The memory of all our wrongs and grant atonement for all our sins!

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[11] AL CHET, THE GREAT CONFESSION

Al chet she-chatanu l'fanecha	עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
b'ones uv'ratzon.	בְּאִנּוּס וּבְרָצוֹן.
V'al chet she-chatanu l'fanecha	וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
b'immutz ha-lev.	בְּאִמּוּץ הַלֵּב.
Al chet she-chatanu l'fanecha	עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
bivli da'at.	בְּבִלֵי דְעֵת.
V'al chet she-chatanu l'fanecha	וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ
b'vittui s'fata-im.	בְּבִטּוּי שְׁפִתַיִם.

FOR the wrong we did before You under coercion of our own free will;
 And for the wrong we did before You by hardening our hearts.

For the wrong we did before You unintentionally;
 And for the wrong we did before You through idle talk and meaningless resolutions.

For the wrong we did before You by using sex exploitatively;
 And for the wrong we did before You in public and in private.

For the wrong we did before You knowingly and deceptively;
 And for the wrong we did before You by offensive language.

For the wrong we did before You by oppressing another person;
 And for the wrong we did before You by malicious thoughts.

For the wrong we did before You by promiscuity;
 And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;
 And for the wrong we did before You by violence.
 For the wrong we did before You by failing to be true to our heritage,
 thus defaming Your Name in the world;
 And for the wrong we did before You by unbridled passion.

continue

V'al kullam, Eloah/s'lichot, וְעַל כָּל־מַעֲלֹתֵינוּ, אֱלֹהֵי סְלִיחוֹת,
 s'lach lanu, m'chal lanu, סְלַח לָנוּ, מַחַל לָנוּ,
 kapper lanu. כַּפֵּר לָנוּ.

FOR all our wrongs, O God of forgiveness forgive us,
 wipe the slate clean, grant us atonement.

Al chet she-chatanu l'fanecha עַל חַטָּאת שֶׁחַטָּאנוּ לְפָנֶיךָ
 b'chachash uv-chazav. בְּכַחַשׁ וּבְכַזָּב.
 V'al chet she-chatanu l'fanecha וְעַל חַטָּאת שֶׁחַטָּאנוּ לְפָנֶיךָ
 b'chappat sho Chad. בְּכַפַּת שְׁחָד.
 Al chet she-chatanu l'fanecha עַל חַטָּאת שֶׁחַטָּאנוּ לְפָנֶיךָ
 b'latzon. בְּלִצְוֹן.
 V'al chet she-chatanu l'fanecha וְעַל חַטָּאת שֶׁחַטָּאנוּ לְפָנֶיךָ
 b'lashon ha-ra. בְּלִשׁוֹן הָרַע.

FOR the wrong we did before You by lying and deceiving,
 And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,
 And for the wrong we did before You by speaking ill of others.

For the wrong we did before You in our work,
 And for the wrong we did before You in the foods we eat and the amount we drink.

For the wrong we did before You by refusing to be generous,
 And for the wrong we did before You by being proud and haughty.

For the wrong we did before You in rejecting Your authority,
 And for the wrong we did before You in making harsh judgments on others.

V'al kullam, Eloah/s'lichot, וְעַל כָּל־מַעֲלֹתֵינוּ, אֱלֹהֵי סְלִיחוֹת,
 s'lach lanu, m'chal lanu, סְלַח לָנוּ, מַחַל לָנוּ,
 kapper lanu. כַּפֵּר לָנוּ.

FOR all our wrongs, O God of forgiveness forgive us, wipe the slate clean,
 grant us atonement.

continue

Al chet she-chatanu l'fanecha	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ
bitzdiyyat rea.	בְּצַדִּיּוֹת רָעַ.
V'al chet she-chatanu l'fanecha	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ
b'tzarut ayin.	בְּצָרוֹת עֵינַי.
Al chet she-chatanu l'fanecha	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ
b'kallut rosh.	בְּקָלוֹת רֹאשׁ.
V'al chet she-chatanu l'fanecha	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ
b'kashi-ut oref.	בְּקָשִׁיּוֹת עֶרְףִי.

FOR the wrong we did before You by plotting against others,
And for the wrong we did before You by tormenting others.

For the wrong we did before You by dismissing serious matters with a joke,
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,
And for the wrong we did before You by hating others without cause.

For the wrong we did before You by betraying a trust,
And for the wrong we did before You out of confusion,
unaware of the significance of our actions.

V'al kullam, Eloah/s'lichot,	וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת,
s'lach lanu, m'chal lanu,	סַלַח לָנוּ, מַחַל לָנוּ,
kapper lanu.	כַּפֵּר לָנוּ.

FOR all our wrongs, O God of forgiveness forgive us, wipe the slate clean,
grant us atonement.

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[12] KADDISH SHALEM

Reader

Yitgaddal v'yitkaddash sh'meh	יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ
rabba,	רַבָּא,
b'alma di v'ra chiruteh.	בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ.
v'yamlich malchuteh	וַיַּמְלִיךְ מַלְכוּתָהּ
b'chayyeichon uv-yomeichon	בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
uv-chayyei d'chol beit Yisra'el,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
ba-agala u-vizman kariv	בְּעֵגְלָא וּבְזְמַן קָרִיב
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Congregation

Y'hé sh'meh rabba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul-almei almayya.	לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.

Reader

Yitbarach v'yishtabbach v'yitpa'ar	יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּיטַפְּאֵר
v'yitromam v'yitnassé v'yit'haddar	וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
v'yit'alleh v'yithallah	וַיִּתְעַלֶּה וַיִּתְהַלָּל
sh'meh d'kudsha. b'rich hu,	שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא,
l'ella l'ella min kol birchata	לְעֵלָא לְעֵלָא מִן כָּל בְּרִכְתָּא
v'shirata tushb'chata	וְשִׁירְתָּא תִּשְׁבַּחְתָּא
v'nechemata da-amiran b'alma	וְנַחֲמַתָּא דְאִמְרִין בְּעֵלְמָא
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Titkabbel tz'lot'hon u-va'ut'hon	תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן
d'chol Yisra'el kodam avuhon	דְכָל יִשְׂרָאֵל קֹדָם אַבוּהוֹן
di vishmayya v'imru, Amen.	דִּי בִשְׁמַיָּא וְאָמְרוּ, אָמֵן.

Y'hé sh'lama rabba min sh'mayya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
v'chayyim aleinu v'al kol Yisra'el	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Oseh shalom bimromav	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
hu ya'aseh shalom aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
v'al kol Yisra'el	וְעַל כָּל יִשְׂרָאֵל
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

MAY God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! *Amen.*

YIZKOR

Jewish mourning is both private and public. When we visit a grave or observe a *yahrzeit*, we generally do so in private. *Yizkor* is the public observance for the community of bereaved.

Yizkor means “may God remember,” from the root word *zakhor*--remember. It is the memorial service, recited four times a year in the synagogue--after the Torah reading on Yom Kippur day, Shemini Atzeret (the holiday adjacent to the end of Sukkot), the eighth day of Passover, and the second day of Shavuot (in Israel, on the combined Simchat Torah/Shemini Atzeret, the seventh day of Passover and on the only day of Shavuot).

Originally, *Yizkor* was recited only on Yom Kippur. Its primary purpose was to remember the deceased by committing *tzedakah* (charity) funds on the theory that the good deeds of the survivors elevate the souls of the departed. It also enhanced the chances for personal atonement by doing a deed of loving kindness. The practice was eventually expanded to include the names of other members of the community who had died. Today, most synagogues publish lists of those who are remembered by congregants, which are distributed at the *Yizkor* services. *from A Time to Mourn, a Time to Comfort (Jewish Lights)*

PRS REMEMBERS BARRY SKURA

This past year we lost our dear friend Barry Skura. Barry’s sudden passing shocked and saddened his wonderful wife Kathy Skura and their entire family and shook all of us at PRS.

Barry was a man of many gifts which he so generously shared, a man who acted upon his beliefs and who was passionate about life. Barry and Kathy had only been in our community for a short time before he volunteered to serve on our PRS Board as treasurer, a task he took seriously. He loved Judaism, and his passion for learning more about his faith led him to encourage PRS to sponsor an ongoing series of book discussions led by Rabbi Helaine Ettinger. PRS honored Barry by lending his name to the Barry Skura Education Fund in support of this effort.

Barry was an active man who hiked on weekends in good weather and bad. He offered to lead PRS members in hikes so that we too could greater appreciate the natural gifts of our community. He engaged us in voter registration, which was only one small aspect of his life-long activism. He believed in fairness, in justice, and in love.

We all miss him terribly.

[13] MA ADAM

Adonai, mah adam va-teda'ehu.	יְיָ מַה־אָדָם וַתֵּדַעְהוּ.
Ben enosh va-t'chashvehu.	בְּנֵי־אָנוֹשׁ וַתַּחֲשַׁבְהוּ.
Adam la-hevel damah.	אָדָם לְהֶבֶל דָּמָה.
Yamav k'tzel over.	יָמָיו כְּצֵל עוֹבֵר.
Ba-boker yatzitz v'chalaf.	בַּבֹּקֶר יֵצֵיץ וְחָלַף.
La-erev y'molel v'yavesh.	לְעֶרֶב יִמּוֹלֵל וַיִּבֶשׁ.
Tashev enosh ad dakka.	תָּשֶׁב אָנוֹשׁ עַד־דִּקְכָּא.
Va-tomer shuvu v'nei adam.	וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם.
Lu chachmu yaskilu	לוּ חֲכֵמוּ יִשְׁכִּילוּ
zot yavinu l'acharitam.	זֹאת יְבִינּוּ לְאַחֲרֵיתָם.
Ki lo v'moto yikkach ha-kol.	כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל.
Lo yered acharav k'vodo.	לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ.
Sh'mor tam ur'eh yashar.	שְׁמֹר תָּם וּרְאֵה יָשָׁר.
Ki acharit l'ish shalom.	כִּי־אַחֲרֵית לְאִישׁ שְׁלוֹם.
Podeh Adonai nefesh avadav.	פֹּדֶה יְיָ נַפְשׁ עַבְדָּיו.
V'lo yesh'mu kol ha-chosim bo.	וְלֹא יֵאָשְׁמוּ כָל־הַחֹסִים בּוֹ.

ADONAI, what are we human beings that You should know about us,
 We children of the flesh that You should take account of us?
 A person is like a vapor, our days as quickly passing as a shadow.
 In the morning we flourish and grow tall, in the evening we are cut down, dried up.
 You turn us to contrition saying, Do *Tshuvah*, children of the flesh!
 Would that we were wise and understood what will happen to us in the end,
 For when we die we take nothing away, our glory will not descend along with us.
 Observe the innocent person, take notice of the upright, for the end of such a person is peace.
 Adonai can be trusted to redeem the soul of Godly people, no one who trust in God
 will be confounded.

~

[14] AT THE RISING

AT the rising of the sun and at its going down we remember them.

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 we remember them.

At the blueness of the skies and in the warmth of summer we remember them.

At the rustling of the leaves and in the beauty of autumn we remember them.

At the beginning of the year and when it ends we remember them.

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

continue

When we are weary and in need of strength we remember them.

When we are lost and sick at heart we remember them.

When we have joy we crave to share we remember them.

When we have decisions that are difficult to make we remember them.

When we have achievements that are based on theirs we remember them.

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

~

[15] A READING, MEDITATION BEFORE KADDISH

WHEN I die give what's left of me away
To children and old men that wait to die.
And if you need to cry,
Cry for your brother walking the street beside you.
And when you need me, put your arms around anyone
And give them what you need to give me.

I want to leave you something,
Something better than words or sounds.
Look for me in the people I've known or loved,
And if you cannot give me away,
At east let me live in your eyes and not in your mind.

Your can love me best by letting hands touch hands,
And by letter go of children that need to be free.
Love doesn't die, people do.
So, when all that's left of me is love,
Give me away.

~

[16] PSALM 121

Shir lamaalot:

Esa einai el-heharim:

mei-ayin yavo ezri?

Ezri mei-im Adonai —

oseih shamayim vaaretz.

Al-yitein lamot raglecha;

al-yanum shom'recha.

Hineih: lo-yanum v'lo yishan

shomeir Yisrael.

Adonai shom'recha;

Adonai tzil'cha al-yad y'minecha.

Yomam hashemesh lo-yakeka,

v'yarei-ach balailah.

Adonai yishmorcha mikol-ra —

yishmor et-nafshecha.

Adonai yishmor-tzeit'cha uvo-echa,

mei-atah v'ad-olam.

שִׁיר לַמַּעְלוֹת:
אֲשָׁא עֵינַי אֶל־הַהָרִים,
מֵאֵין יָבֵא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ,
עֲשֵׂה שָׁמַיִם וָאָרֶץ.
אֶל־יְתֵן לַמּוֹט רַגְלְךָ
אֶל־יָנוּם שֹׁמְרְךָ.
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל.
יְיָ שׁוֹמְרְךָ
יְיָ צִלְךָ עַל־יַד יְמִינְךָ.
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֵחַ
וַיָּרַח בַּלַּיִל.
יְיָ יִשְׁמְרְךָ מִכָּל־רָע
יִשְׁמַר אֶת־נַפְשְׁךָ.
יְיָ יִשְׁמַר־צֵאתְךָ וּבֹאֲךָ
מֵעַתָּה וְעַד־עוֹלָם.

I turn my eyes to the mountains;
from where will my help come?
my help comes from the Eternal,
maker of heaven and earth.
God will not let your foot give way;
your guardian will not slumber.
See, the guardian of Israel
neither slumbers nor sleeps!
The Eternal is your guardian
The Eternal is your protection
At your right hand.
By day the sun will not strike you,
Nor the moon by night.
The Eternal will guard you from all harm;
God will guard your soul.
The Eternal will guard your going and coming now
and forever.

~

[17] EVOCATIONS, A READING

GOD of those who live on earth and those who live in eternity,
Be moved by our recollections of those we've lost,
Find them in Your infinite spaces and bring them to Your side,
That we might know you shelter them beneath the shadow of Your wings,
That they might know that we remember them and love them and are touched by them
Whether they died this week or long ago.

May they forgive us for falling short of what, in their best moments they had taught us;
May we forgive them for falling short of what we wished that they could be.

Help us honor them in the lives we lead
And may thy speak for us as You prepare to seal our destiny in the year to coe.

Bring their souls into the bond of life, and grant us life,
A long and healthy virtuous life, for the sake of our love for them,
For the sake of Your love for us.



[18] THE YIZKOR PRAYER — LOVE IS STRONG AS DEATH. SONG OF SONGS 8:6

TO BE READ SILENTLY:

For a Man or Boy

<i>Yizkor Elohim et nishmat</i>	יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת
<i>shehalach l'olamo.</i>	שֶׁהִלְךְ לְעוֹלָמוֹ.
<i>Hin'ni nodev/nodevet tz'dakah</i>	הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה
<i>b'ad hazkarat nishmato.</i>	בְּעַד הַזְכָּרַת נִשְׁמָתוֹ.
<i>Ana t'hi nafsho</i>	אֲנִי אֶהְיֶה בְּפִשּׁוֹ
<i>tz'rurah bitzror hachayim</i>	צָרוּרָה בְּצָרוֹר הַחַיִּים
<i>ut-hi m'nuchato kavod —</i>	וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד,
<i>sova s'machot et panecha,</i>	שׁוֹבֵעַ שְׂמָחוֹת אֶת פְּנֵיךְ,
<i>n'imot bimincha netzach.</i>	נְעִימוֹת בִּימִינְךָ נֶצַח.

MAY God remember the soul of _____ who has gone to his eternal home.
For the sake of *Tikkun Olam*, I freely give *tzedakah* in his memory.
For the sake of his precious soul, let my memories, my prayers,
And my acts of goodness bind him to the bond of life.
May I bring honor to his memory by word and deed.
May he be at one with the One who is life eternal,
And may the beauty of his life shine forevermore.

For a Woman or Girl

Yizkor Elohim et nishmat
shehal'chah l'olamah.
Hin'ni nodev/nodevet tz'dakah
b'ad hazkarat nishmatah.
Ana t'hi nafshah
tz'rurah bitzror hachayim
ut-hi m'nuchatah kavod —
sova s'machot et panecha,
n'imot bimincha netzach.

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת
שֶׁהִלְכָה לְעוֹלָמָה.
הִנְנִי נוֹדֵב וְנוֹדֵבֶת צְדָקָה
בְּעַד הַזְכָּרַת נִשְׁמַתָּה.
אֲנִי אֶתְּהִי בְּנַפְשָׁה
צְרוּרָה בְּצִרּוֹר הַחַיִּים
וְתִהְיֶה מְנוּחָתָה כְּבוֹד,
שׁוֹבַע שְׂמֵחוֹת אֶת פָּנֶיךָ,
נְעִימוֹת בִּימִינְךָ נֶצַח.

MAY God remember the soul of _____ who has gone to her eternal home.
For the sake of *Tikkun Olam*, I freely give *tz'edakah* in her memory.
For the sake of her precious soul, let my memories, my prayers,
And my acts of goodness bind her to the bond of life.
May I bring honor to her memory by word and deed.
May she be at one with the One who is life eternal,
And may the beauty of her life shine forevermore.



[19] EL MALE RACHAMIM

El malé rachamim.
Shochen ba-m'romim.
Hamtzé m'nuchah n'chonah
tachat kanfei ha-Sh'chinah.
B'ma'alot k'doshim ut'horim
k'zohar ha-rakia maz'hirim,
et nishmot kol elleh
she-hizkarnu ha-yom
v'et nishmot kol acheinu
b'nei Yisra'el she-mass'ru
nafsham al k'dushat ha-shem.
Ba'al ha-rachamim yastirem
b'seter k'nafav l'olamim.
V'yitzror bitzror
ha-chayyim et nishmoteihem.
Adonai hu nachalatam. V'yanuach
al mishk'votam b'shalom.
V'nomar, Amen.

אֵל מְלֵא רַחֲמִים.
שׁוֹכֵן בְּמְרוֹמִים.
הַמְצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה.
בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים
כְּזוֹהַר הָרַקִּיעַ מְזַהֲרִים,
אֶת־נִשְׁמוֹת כָּל אֱלֹהִים
שֶׁהִזְכַּרְנוּ הַיּוֹם
וְאֶת־נִשְׁמוֹת כָּל־אֲחֵינוּ
בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
נַפְשָׁם עַל־קְדוּשַׁת הַשֵּׁם.
בְּעַל הַרַחֲמִים יִסְתְּרֵם
בְּסֵתֶר כְּנַפְיוֹ לְעוֹלָמִים.
וְיִצְרוֹר בְּצִרּוֹר
הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.
יְיָ הוּא נִחְלָתָם. וְיִנְוָחוּ
עַל־מִשְׁכְּבוֹתָם בְּשָׁלוֹם.
וְנֹאמֶר, אָמֵן.

continue

O GOD in heaven, filled with compassion for those You bring into this world, grant complete repose to the souls of all those we are remembering today, and to all our people who have given their lives to sanctify Your name Sheltered by Your divine wings, may they join the company of the holy and pure who shine as bright as heaven Bring their souls into the bond of life that, with You as their portion, they may repose in peace. Amen.

~

[20] MOURNER'S KADDISH

Yitgaddal v'yitkaddash	יִתְגַּדֵּל וְיִתְקַדֵּשׁ
sh'meh rabba,	שְׁמֵהּ רַבָּא,
b'alma di v'ra chir'uteh,	בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ,
v'yamlich malchuteh	וְיַמְלִיךְ מַלְכוּתָהּ
b'chayyeichon uv-yomeichon	בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
uv-chayyei d'chol beit Yisra'el,	וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
ba-agala u-vizman kariv,	בְּעֵגְלָא וּבְזִמְן קָרִיב,
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Y'hé sh'meh rabba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul-almei almayya.	לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

Yitbarach v'yishtabbach v'yitpa'ar	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
v'yitromam v'yitnassé v'yit'haddar	וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
v'yit'alleh v'yit'hallal sh'meh	וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
d'kudsha b'rich hu,	דְּקֻדְשָׁא בְרִיךְ הוּא,
l'ella l'ella min kol	לְעֵלְא לְעֵלְא מִן כּוֹל
birchata v'shirata tushb'chata	בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא
v'nechemata, da-amiran b'alma,	וְנַחֲמַתָּא, דְּאֲמִירָן בְּעֵלְמָא,
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Y'hé sh'lama rabba min sh'maya,	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
v'chayyim aleinu v'al kol	וְחַיִּים עָלֵינוּ וְעַל כּוֹל
Yisra'el, v'imru, Amen.	יִשְׂרָאֵל, וְאָמְרוּ, אָמֵן.

Oseh shalom bimromav,	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
hu ya'aseh shalom	הוּא יַעֲשֶׂה שְׁלוֹם
aleinu v'al kol Yisra'el,	עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

~

NE'ILAH

[21] PITCH LI

Pit'chu li sha'arei tzedek
avo vam odeh Yah.

פְּתַחוּ לִי שַׁעְרֵי צְדָקָה
אָבֵא בְּכֶם אוֹדָה יְהוָה.

Open for each of us the gates of righteousness; then shall we enter,
praising God.

~

[22] OPEN THE GATES

OPEN the gates of righteousness for us;
Open the gates that we may enter and praise the Eternal.

Open the gates for us, for all Israel, and for people everywhere:
the gates of acceptance and atonement, beauty and creativity;
the gates of dignity, empathy, and faith;
the gates of generosity and hope, insight and joy;
the gates of knowledge and love, meaning and nobility;
the gates of openness, patience, and the quest for peace;
the gates of renewal, song, and tranquility;
the gates of understanding and virtue;
the gates of wisdom and wonder, exultation youth and old age;
the gates of Zion—reborn and rebuilt in our time.
Open the gates; open them wide—show us the way to enter.

~

[23] AMIDAH (THE GREAT PRAYER)

Adonai s'fatai tiftach
u-fi yaggid t'hillatecha.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

ADONAI, open up my lips that my mouth may declare Your praise.

~

[24] AVOT

Baruch attah Adonai Eloheinu	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
Velohei avoteinu	וְאֱלֹהֵי אֲבוֹתֵינוּ
v'immoteinu,	וְאִמּוֹתֵינוּ,
Elohei Avraham, Elohei Yitzchak,	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
Velohei Ya'akov,	וְאֱלֹהֵי יַעֲקֹב,
Elohei Sarah, Elohei Rivkah,	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
Elohei Rachel, Velohei Le'ah,	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
ha-El ha-gadol ha-gibbor	הָאֵל הַגָּדוֹל הַגִּבּוֹר
v'ha-nora, El Elyon,	וְהַנּוֹרָא, אֵל עֲלִיוֹן,
gomel chasadim tovim,	גּוֹמֵל חֲסָדִים טוֹבִים,
v'koneh ha-kol, v'zocher	וְקוֹנֵה הַכֹּל, וְזוֹכֵר
chasdei avot v'immahot,	חֲסָדֵי אֲבוֹת וְאִמּוֹת,
u-mevi go'el (g'ullah)	וּמְבִיא גּוֹאֵל (גְּאֻלָּה)
livnei v'neihem,	לְבָנֵי בְנֵיהֶם,
l'ma'an sh'mo b'ahavah.	לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Zochreinu l'chayim,
Melech chafeitz bachayim;
v'chotmeinu b'sefer hachayim,
l'maancha, Elohim chayim.
Melech ozeir umoshia umagein.*

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים.
וְחֹתְמֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן -

YOU are the source of blessing, Adonai, our God and God of our fathers and mothers
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Exalted God, dynamic in power, inspiring awe, God sublime, Creator of all—
yet You offer us kindness, recall the loving deeds of our fathers and mothers,
and bring redemption to their children's children, acting in love for the sake of Your name.

Remember us for life, Sovereign God who treasures life.
Seal us in the Book of Life, for Your sake, God of Life.

Sovereign of salvation, Pillar of protection—

בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

~

[25] TAUGHT DOV BAER, THE MAGGID OF MEZERITCH:

THERE were thirteen gates to the holy Temple in Jerusalem—
one for each of the twelve tribes, and one for those who did not know to which they belonged.
So also, there are thirteen gates of prayer, each with its own manner of entrance.
All individuals must choose their own gate and enter into prayer in their own way.

~

[26] CLOSING WORDS OF HAT'FILAH

Eloheinu v'Elohei avoteinu v'imoteinu, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

OUR God and God of all generations, on this Great Sabbath of Forgiveness,
forgive our moral failings; on this Great Sabbath of Goodness,
teach us to be satisfied with Your goodness;
on this Great Sabbath of Atonement, purify our hearts to serve You in truth.
Blessed are You, Adonai: Year after year You set us on the path from guilt to holiness.

Our God and God of all generations, let us feel Your nearness;
let us know Your love.

בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִיבָתוֹ לְצִיּוֹן.
Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.

Let our eyes and hearts experience Your Presence in Zion.

God of goodness, mercy, and hope, we are grateful for Your gifts of love and compassion.
Seal us today for a life of integrity, lived in covenant with You.

God of peace, grant us peace—Your most precious gift.
You have given us freedom to choose between good and evil, life and death.
May we choose life and good, that our children may inherit from us the blessing of peace.
May we and the whole family of Israel be remembered and sealed in the Book of Life.

Blessed is forgiveness and blessed are goodness, mercy, and love.
Blessed is the nearness of Divine Presence and blessed is the hope for peace.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.
Baruch atah, Adonai, oseih hashalom.

You are the Blessed One, the Eternal One, Source of peace.

~

[27] SILENT PRAYER

[28] OUR CREATOR, GOD OF AWE

OUR Creator, God of awe, God sublime, whose deed are true,
have compassion, grant us pardon as we enter Ne'ilah.

“Small in Number,” we are called— we who lift our eyes to seek You,
and with trembling hearts, beseech You, in this hour of Ne'ilah.

For You our very life pours forth: free us of falsehood, rid us of sin;
Fount of forgiveness, show us Your mercy, as we enter Ne'ilah.

Be our true and faithful shelter; embrace us in grief, console us in pain;
Seal us for honor, contentment, and joy, in this hour of Ne'ilah.

With grace and compassion oppose the oppressors, bring judgment to foes;
oust the ones who war against us, as we enter Ne'ilah.

Recall our mothers, remember our fathers; renew their righteousness in our days.
Be near to us as You were to them, in this hour of Ne'ilah.

Proclaim for us a year of favor; restore the unity to Your flock.
Return this remnant to its glory, as we enter Ne'ilah.

Daughters and sons, be worthy of your years—may they be many, and filled with joy!
Bless us, Avinu, bless us with gladness, in this hour of Ne'ilah.

~

[29] SELACH LANU AVINU

S'lach lanu avinu	סְלַח־לָנוּ אָבִינוּ
ki chatanu.	כִּי חָטָאנוּ.
M'chal lanu malkenu	מַחֵל־לָנוּ מַלְכֵנוּ
ki fashanu.	כִּי פָשַׁעְנוּ.
Ki attah Adonai tov	כִּי אַתָּה אֲדֹנָי טוֹב
v'sallach v'rav chesed	וְסָלַח וְרַב חֶסֶד
l'chol kor'echa.	לְכֹל קוֹרְאֶיךָ.

PARDON us, Avinu, for we have sinned; forgive us, Malkeynu, for we have done wrong.
For You, Adonai, are goodness itself, the Source of pardon, great in covenantal love
to all who call out to You.

~

[30] PIYYUT: KI ANU AMMECHA

Ki anu ammecha v'attah Eloheinu. כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
Anu vanecha v'attah avinu. אֲנִי בְנֶיךָ וְאַתָּה אָבִינוּ.
Anu avadecha v'attah adonenu. אֲנִי עַבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.
Anu k'halecha v'attah chelkenu. אֲנִי קְהֶלְךָ וְאַתָּה חֶלְקֵנוּ.
Anu nachalatecha v'attah goralenu. אֲנִי נַחֲלֹתֶךָ וְאַתָּה גוֹרְלֵנוּ.
Anu tzonecha v'attah ro'enu. אֲנִי צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ.
Anu charmecha v'attah notrenu. אֲנִי כְרִמֶּךָ וְאַתָּה נוֹטְרֵנוּ.
Anu f'ullatecha v'attah yotzrenu. אֲנִי פְעֻלֹתֶךָ וְאַתָּה יוֹצְרֵנוּ.
Anu rayatecha v'attah dodenu. אֲנִי רְעִיתֶךָ וְאַתָּה דוֹדֵנוּ.
Anu s'gullatecha v'attah k'rovenu. אֲנִי סְגֻלֹתֶךָ וְאַתָּה קְרוֹבֵנוּ.
Anu ammecha v'attah malkenu. אֲנִי עַמְּךָ וְאַתָּה מַלְכֵנוּ.
Anu ma'amirecha אֲנִי מֵאֲמִירֶיךָ
v'attah ma'amirenu. וְאַתָּה מֵאֲמִירֵנוּ.

FOR we are Your people, and You our God.
We are Your children, and You the One who gave us life.
We are Your servants, and You the One who acquires us.
We are Your congregation, and You our Portion.
We are Your heritage, and You our Destiny.
We are Your flock, and You our Shepherd.
We are Your vineyard, and You our Protector
We are Your creatures, and You our Creator.
We are Your compassion, and You our Beloved.
We are Your treasure, and You the Intimate who redeems us.
We are Your people, and You our Sovereign.
We have chosen You, and You have chosen us.

~

[31] FINAL CONFESSION OF THE DAY

Eloheinu Velohei avoteinu אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
v'immoteinu, וְאִמּוֹתֵינוּ,
tavo l'fanecha t'fillatenu, תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
v'al tit'allam mi-t'chinnatenu; וְאַל תִּתְעַלֵּם מִתְחִנַּתֵּנוּ;
she-ein anachnu azei fanim שְׁאִין אֲנַחְנוּ עֲזֵי פָנִים
ukshei oref lomar l'fanecha, וְקִשֵׁי עֶרֶף לֹאמַר לְפָנֶיךָ,
Adonai Eloheinu Velohei avoteinu יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
v'immoteinu, וְאִמּוֹתֵינוּ,
tzaddikim anachnu v'lo chatanu; צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ;
aval anachnu chatanu. אָבֵל אֲנַחְנוּ חַטָּאנוּ.

[32] PREPARATION

GOD of those who sought You out in ages past
Let our prayer also come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
As to say before You:
We are righteous, we have done no wrong.
For indeed, we have done wrong,
And we join, now as the gates are swinging shut,
In the last confession of Yom Kippur,
Bringing before our eyes each letter of the alphabet with which
we have sinned, missed the mark, acted cruelly and transgressed
Before you.

~

[33] ASHAMNU

Ashamnu. Bagadnu. Gazalnu.	אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ.
Dibbarnu dofi. He'evinu.	דִּבְרָנוּ דּוֹפֵי. הֶעֵוִינוּ.
V'hirshanu. Zadnu. Chamasnu.	וְהִרְשָׁנוּ. זָדְנוּ. חָמָסְנוּ.
Tafalnu sheker. Ya'atznu ra.	טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע.
Kizzavnu. Latznu. Maradnu.	כִּזְבָּנוּ. לָצְנוּ. מָרַדְנוּ.
Ni'atznu.	נִאֲצָנוּ.
Sararnu. Avinu. Pashanu.	סָרַרְנוּ. עֵוִינוּ. פָּשַׁעְנוּ.
Tzararnu. Kishinu oref.	צָרַרְנוּ. קִשִּׁינוּ עֶרֶף.
Rashanu. Shichatnu. Ti'avnu.	רָשַׁעְנוּ. שִׁחַתְנוּ. תֵּעִבְנוּ.
Ta'inu. Titanu.	תֵּעִינוּ. תֵּעִתְעֵנוּ.

~

[34] A READING

Reach out Your strong hand to wrongdoers,
You extend Your welcome to those returning in *tshuvah*.
It is You who taught us to confess all wrongs before You
That we might stop hurting other people,
That we might be welcomed in Your presence.
Because You know that only dust awaits us at the end,
You are merciful to us,
You are bountiful in Your pardon.

~

[35] A READING

FOR what are we? Of what value is our life?
What is our goodness, our righteousness?
What help can we offer those in distress?
What is our strength our might, our power?
What can we say before You, Adonai our God
God of all our worthy forebears?
For in Your presence mighty men are as nothing,
Women of renown as though they had never been,
The wisest of the sages like the most ignorant.
In Your presence even their lives are but a vapor in the wind,
All humanity seem scarcely more than animals,
All passing vapors in the wind.

~

[36] AVINU MALKEYNU: *OUR FORGIVING PARENT, OUR SOVERIGN*

Avinu malkenu chatanu l'fanecha. אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkeynu, we have done wrong before You.

Avinu malkenu אָבִינוּ מַלְכֵנוּ
ein lanu melech ella attah. אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

Avinu Malkeynu, we have no Sovereign except You.

Avinu malkenu אָבִינוּ מַלְכֵנוּ
chaddesh aleinu shanah tovah. חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeynu, let this be a good year for us.

Avinu malkenu אָבִינוּ מַלְכֵנוּ
hafeir atzat oiveinu. הַפֵּיר עֲצַת אוֹיְבֵינוּ.

Avinu Malkeynu, destroy the power of every oppressor and adversary.

Avinu malkenu אָבִינוּ מַלְכֵנוּ
kalleh dever v'cherev v'ra'av כָּלֵה דָּבָר וְחָרֵב וְרָעַב
ushvi u-mashchit v'avon וְשָׁבִי וּמְשַׁחֵית וְעוֹן
mi-b'nei v'ritecha. מִבְּנֵי בְרִיתְךָ.

Avinu Malkeynu, remove from all Your children disease, war, famine, exile, destruction and iniquity.

Avinu malkenu אָבִינוּ מַלְכֵנוּ
s'lach umchal l'chol avonoteinu. סְלַח וּמַחַל לְכָל-עֲוֹנוֹתֵינוּ.

Avinu Malkeynu, forgive and pardon all our iniquities.

Avinu malkenu אָבִינוּ מַלְכֵנוּ הַחֲזִירֵנוּ
bitshuvah sh'lemah l'fanecha. בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avinu Malkeynu, may we return to You in earnest repentance.

continue

Avinu malkenu sh'lach r'fu'ah אָבִינוּ מִלְּכֵנוּ שְׁלַח רְפוּאָה
sh'lemah l'chol ha-cholim. שְׁלֵמָה לְכֹל־הַחֹלִים.

Avinu Malkeynu, send healing to all who are ill.

Avinu malkenu chotmenu אָבִינוּ מִלְּכֵנוּ חֹתְמֵנוּ
b'sefer chayim tovim. בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeynu, seal us in Your book for a life of goodness.

Avinu malkenu chotmenu אָבִינוּ מִלְּכֵנוּ חֹתְמֵנוּ
b'sefer parnasah v'chalkalah. בְּסֵפֶר פְּרִנְסָה וְכֻלְּכָלָה.

Avinu Malkeynu, seal us in the book of sustenance.

Avinu malkenu chotmenu אָבִינוּ מִלְּכֵנוּ חֹתְמֵנוּ
b'sefer z'chuyot. בְּסֵפֶר זְכוּיֹת.

Avinu Malkeynu, seal us in the book of meritorious acts.

Avinu malkenu chotmenu אָבִינוּ מִלְּכֵנוּ חֹתְמֵנוּ
b'sefer s'lichah umchilah. בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Avinu Malkeynu, seal us in the book of forgiveness and reconciliation.

Avinu malkenu chamol aleinu אָבִינוּ מִלְּכֵנוּ חָמוּל עָלֵינוּ
v'al olaleinu v'tappenu. וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

Avinu Malkeynu, show mercy to us and to our children.

Avinu malkenu p'tach אָבִינוּ מִלְּכֵנוּ פְּתַח
sha'arei shamayim lit'fillatenu. שַׁעְרֵי שָׁמַיִם לְתַפְּלָתֵנוּ.

Avinu Malkeynu, open the gates of heaven to our prayer.

Avinu malkenu אָבִינוּ מִלְּכֵנוּ
aseh l'ma'an ba'ei va-esh עֲשֵׂה לְמַעַן בְּאֵי בָּאֵשׁ
u-va-mayim al kiddush Sh'mecha. וּבַמַּיִם עַל־קִדּוּשׁ שְׁמֶךָ.

Avinu Malkeynu, do it for the sake of those who went through fire
and water to honor Your Name.

continue

Avinu malkenu chonnenu va-anenu ki ein banu ma'asim aseh immanu tz'dakah va-chesed v'hoshi'enu.	אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
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Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

~

[37] A READING

WE have shared many words about ourselves this Atonement Day, confessing error, thoughtlessness misdeed, and wrong. And yet the very act of confronting failings has enabled us to confront our virtue and so what we must leave with each other this day is the conviction of our inner worth, the knowledge that no matter what we do we are the child of God, a valued and irreplaceable jewel in the crown that is God's universe.

~

[38] A READING

LAST night, at Kol Nidre, we acknowledged that, like those before us, we would make vows today that we could not fulfill—

We acknowledged that we had sullied our minds, our eyes, our mouths,
 Which were created to serve God, to realize Torah, to redeem humanity.
 And yet ...

And yet
 No sooner had the plaintive notes of Kol Nidre melted away,
 We heard God's ancient promise once again: *I have forgiven as you have asked.*
 We confessed our inability to fulfill our vows—
 And God still promised to forgive us.

Now —
 We stand here in the grateful for the Tree of Life—
 Of Life, for us and those we love, of Life, for a world that begs for life,
 Of Life—promised and renewed by the God whom we declare is One.

~

הַבְּדֵלָה

HAVDALAH

Wine

Baruch atah, Adonai, בָּרוּךְ אַתָּה, יי,
Eloheinu melech haolam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borei p'ri hagafen. בּוֹרֵא פְרֵי הַגָּפֶן.

Adonai, our God and Sovereign, Source of blessings,
You create the fruit of the vine.

Spices

Baruch atah, Adonai, בָּרוּךְ אַתָּה, יי,
Eloheinu melech haolam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borei minei v'samim. בּוֹרֵא מִיְנֵי בְשָׂמִים.

Adonai, our God and Sovereign, Source of blessings,
You create spices of every kind.

Lights

Baruch atah, Adonai, בָּרוּךְ אַתָּה, יי,
Eloheinu melech haolam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borei m'orei ha-esh. בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Adonai, our God and Sovereign, Source of blessings,
You create the lights of fire.

Separation

Baruch atah, Adonai, בָּרוּךְ אַתָּה, יי,
Eloheinu melech haolam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
hamavdil bein kodesh l'chol, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל,
bein or l'choshech, בֵּין אוֹר לְחֹשֶׁךְ,
bein Yisrael laamim, בֵּין יִשְׂרָאֵל לְעַמִּים,
bein yom hash'vi-i בֵּין יוֹם הַשְּׁבִיעִי
l'sheishet y'mei hamaaseh. לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

Adonai, our God and Sovereign, Source of blessings—
You distinguish the holy from the everyday
and separate light from darkness.
You give each people a place in the family of nations,
and thus distinguish Israel from other peoples.
You set apart the seventh day from the six days of creation.

בָּרוּךְ אַתָּה, יי, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל.

Baruch atah, Adonai, hamavdil bein kodesh l'chol.

Adonai, Source of blessings,

You distinguish the holy from the everyday.

*Hamavdil bein kodesh l'chol
chatoteinu hu yimchol
zareinu ushlomeinu yarbeh kachol
v'chakochavim balailah.*

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל
חַטֹּאתֵינוּ הוּא יִמְחֹל
זָרְעֵנוּ וְשְׁלוֹמֵנוּ יִרְבֶּה כַּחֹל
וְכַכּוֹכָבִים בְּלַיְלָה.

As You separate sacred from profane,
separate us from our wrongful ways.
Give us a future —
our children countless as grains of sand.
Give us peace —
majestic and beautiful as the starry night.

Songs

*Shanah tovah, shanah tovah,
shanah tovah, shanah tovah (2x)*

שָׁנָה טוֹבָה, שָׁנָה טוֹבָה,
שָׁנָה טוֹבָה, שָׁנָה טוֹבָה

A good year, a year of peace —
May gladness reign and joy increase. (2x)

*Eliyahu hanavi, Eliyahu haTishbi,
Eliyahu, Eliyahu, Eliyahu HaGiladi.
Bimheirah v'yameinu yavo eileinu
im mashiach ben-David,
im mashiach ben-David.*

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי,
אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ
עִם מְשִׁיחַ בְּרִדְדוּד,
עִם מְשִׁיחַ בְּרִדְדוּד.

Elijah the Prophet,
Elijah of Tishbi,
Elijah of Gilead:
may he come in our own time,
and reach us without delay.
May he yet fulfill — with love — our hope:
a world perfected and redeemed.

לשנה טובה תכתבו

L'Shanah Tovah Tikatevu

FROM PHILIPSTOWN REFORM SYNAGOGUE

Philipstown Reform Synagogue
P.O. Box 94, Cold Spring, NY 10516
telephone: 845-265-8011
e-mail: philipstownreformsynagogue@gmail.com
www.philipstownreformsynagogue.org