



Judaism Your Way

Welcoming the New Year in Community

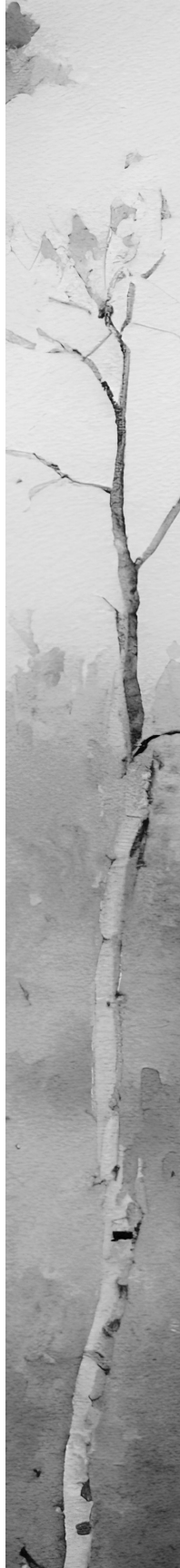
**Kol Nidre
October 11**

5785 - Machzor - 2024



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Your Presence is a Blessing

Welcome! We are so grateful to gather with you as we celebrate the Jewish High Holidays. Whether you're joining us online or in the tent, we hope this time together uplifts your spirit, offers you connection, and brings you joy.

At Judaism Your Way, we're an open tent, embracing everyone who seeks a connection to Jewish life. Whether this is your first or your 100th time in Jewish space, we welcome you exactly as you are, with only love and appreciation, and without judgment. We invite you to embrace the new year and the present moment, by dropping your shoulders, opening your heart, and taking a deep breath to simply be.

Rosh Hashanah celebrates the turning of the new year, with the themes of creation and re-creation. May these services help us to commit more deeply to re-creation and healing that is so needed in our world – personally, nationally, globally. Yom Kippur invites us to practice the healing power of teshuvah – returning to integrity. On Yom Kippur, we reflect on our own agency and the impact of our actions. We take time to recommit to what is most authentic, meaningful and sacred to us in our lives, relationships, and communities.

Many of us struggle with the dominant metaphor of the Sacred in our culture: God as a big powerful man. If that has been a struggle for you, please know that you're not alone. Fortunately, Judaism offers a diverse and colorful palette of alternative metaphors for the Sacred: Being and Becoming, Life Unfolding, Place, Presence, Voice, Fire, Cloud, Water, Rock, Oneness, Wholeness, Love, and That Which has No Name. You'll encounter these metaphors throughout our services, and we hope you find a metaphor that spiritually moves you.

If you are new to our community, welcome! We're so glad you're here and please don't worry—our service leaders will be your guides. Please take care of your needs, whatever they may be, during services. You're welcome to get up, stretch, move, sing, dance, cry, and wander the gardens if you want.

May our services help you connect deeply during these High Holidays and throughout the year ahead.

L'shanah tovah! Blessings for a sweet new year.



Rabbi Caryn
Aviv



Rabbi Amanda
Schwartz



Student Rabbi
Dan Yolles



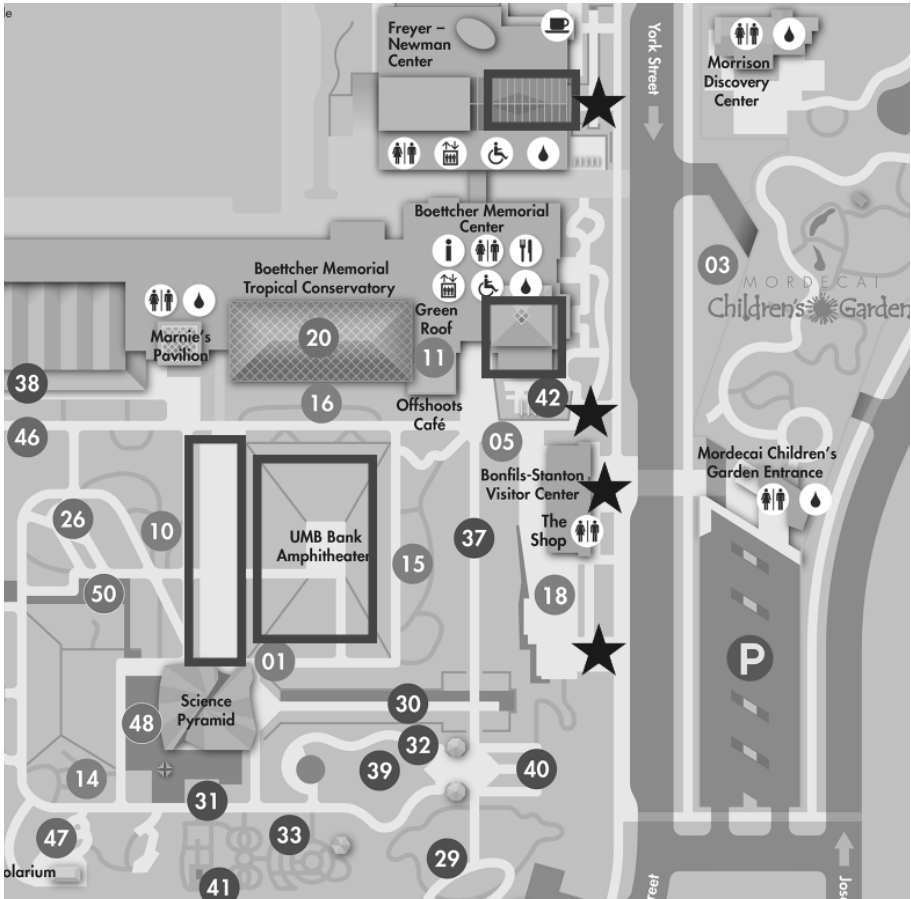
Making Your High Holiday Experience Meaningful and Safe

We're thrilled to welcome you to our inclusive community as we gather for the High Holidays. To ensure everyone feels empowered and prepared, we've provided the following safety information:

- **Situational Awareness:** Please review the map below to familiarize yourself with the locations of all exits at the Denver Botanic Gardens.
- **Medical Emergencies:** If you require assistance, the EMS team, easily identifiable in red shirts, will be stationed just outside the tent.
- **Report Concerns:** If you notice any suspicious, erratic, or threatening behavior, please report it immediately to JYW staff, police officers, or volunteers in blue vests.

We're committed to creating a safe and supportive environment for all.

Denver Botanic Gardens – Exits Marked with Stars



As a maximally inclusive community, we welcome you however you are to celebrate the High Holidays with us. However, attendees who are physically or verbally disruptive to the service will be asked to leave the Denver Botanic Gardens immediately.

Thank You to Our High Holiday Sponsors

The generous support of High Holiday sponsors ensures that we can deliver vibrant, inclusive, and accessible High Holiday services to all. We are deeply grateful for their contribution to our community.

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חֲזַק חֲזַק וְנִתְחַזֵּק

Hazak hazak v'nitchazek

Be strong, be strong, and may we strengthen one another

This list includes all Sponsors as of September 22, 2024.
We sincerely apologize for any misspellings, errors, or omissions. Please contact us and we
will correct it in future publications.

Opening Song: Pure Heart

Yoel Sykes and Daphna Rosenberg

Create a pure heart in me Great Spirit, Create a pure heart
in me (x2)

And renew a true soul within me, And renew a true soul
within (x2)

On Forgiveness

Gladys Nussenbaum

Here we are, gathered as a community to light the
Shabbat and Yom Tov candles: a prelude to Kol Nidre and
Yom Kippur.

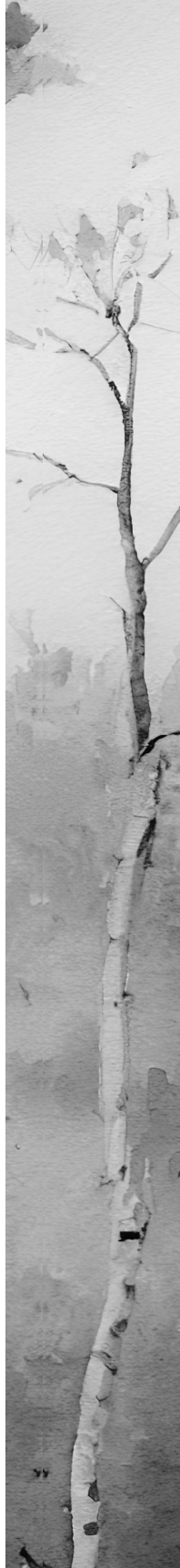
Jewish tradition gives us the structure to reflect on the
past year and to actively let go of behaviors and attitudes
we regret. The potential that allows us to move forward in
our quest to live the examined life is our capacity to forgive
ourselves and others.

During the High Holidays we are invited to do teshuvah, to
engage in the process of repairing relationships – reaching
out to those whom we perceive as having wronged us and
also to apologize and ask for forgiveness of those whom
we have wronged.

“Tolerating” is not forgiving; to forgive another requires a
deep heartfelt expression of love and the release of past
anger.

We must remember, to be human is to be flawed. A
forgiving person refrains from using emotional energy to
gather grievances and allow them to fester; forgiveness
helps us find aspects of the other that melts barriers and
brings us closer together.

May we use the light of these sacred candles to illuminate
the dark corners of denial and false righteousness; may
we feel refreshed as we use these inspiring holidays to
expand and enrich our inner world.





Candle Lighting

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם הַכִּפּוּרִים:

*Baruch atah Adonai eloheinu melech ha-olam asher
kid-shanu b'mitz-votav v'tzivanu l'hadlik ner shel Shabbat
v'shel Yom ha-Kippurim.*

Blessed is Life Unfolding, bringing forgiveness to our lives
with the mitzvah of kindling the lights of Shabbat and
Yom Kippur.

Putting on Tallit with Blessing

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

*Baruch ata Adonai Eloheinu melech ha'olam asher
kidshanu b'mitzvotav v'tzee-vanu le'heet-ah-teyef ba'tzee-
tzeet.*

Full of blessings is the Spirit of the World. Through the
ritual act of putting on a tallit, we have the opportunity to
be wrapped in the sacred.

Shehecheyanu: Celebrating the Present Moment

Melody by Dan Yolles

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֲחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

*Baruch atah Adonai eloheinu melech ha-olam
shehecheyanu v'kiy'manu v'higianu
shehecheyanu v'kiy'manu v'higianu
lazman hazeh*

Blessed is the Flow of Being, giving us life, sustaining us,
and bringing us to this moment.

Intention for Kol Nidre

Adaptation of Rabbi Burt Jacobson

I now prepare to unify my whole self.

Heart, Mind, Consciousness, Body, Passions

With this holy community, with the Jewish people everywhere, with all people everywhere with all life and being to commune with the Source of all being.

May I find the words, the music, the movements that will put me in touch with the Great Light.

May the rungs of insight and joy that I reach in my devotion flow from me to others and fill all my actions in the world.

May the beauty of the Divine rest upon us.

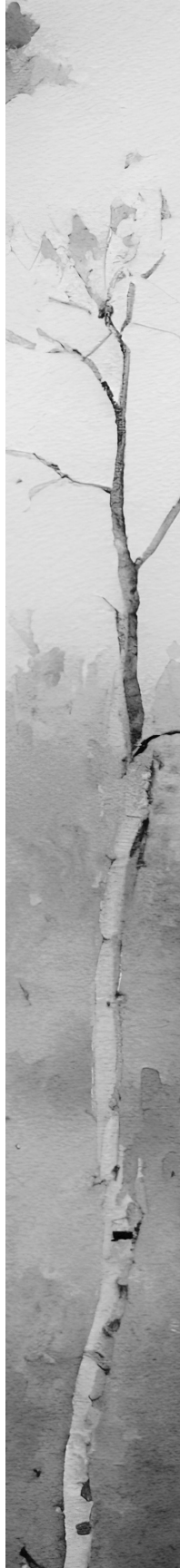
May the Divine establish the source of our hands.

And may the works of our hands establish the Divine.

Kol Nidre Reading

Velveteen Rabbi Machzor

As in heaven, so it is here; as God permits, so do we. No matter what our sins, no matter how we have strayed, we pray together tonight as a community.



Kol Nidre

Translation by Rabbi Brian Field

כָּל נִדְרָא וְאֶסְרֵי וְחֲרָמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקְנוּסֵי וְשִׁבּוּעוֹת
דְּנִדְרָנָא וְדִאֲשַׁתְּבַעְנָא וְדִאֲחֲרִימָנָא וְדִאֲסָרְנָא עַל
נַפְשַׁתְנָא
מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הֵבֵא עָלֵינוּ לְטוֹבָה
כְּלֵהוּן אַחַרְטָנָא בְּהוּן כְּלֵהוּן יְהוּן שְׁרֵן שְׁבִיקוּן שְׁבִיתוּן
בְּטָלִין וְמַבְטָלִין לֹא שְׁרִירִין וְלֹא קִיָּמִין נִדְרָנָא לֹא נִדְרֵי
וְאֶסְרָנָא לֹא אֶסְרֵי וְשִׁבּוּעַתְנָא לֹא שִׁבּוּעוֹת.

*Kol nidrei v'esarei vacharamei v'konamei,
v'chinuyei v'kinusei u'sh'vuot
dindarna u'd'ishtabana
u-d'acharimna v'di-asarna al nafshatana
mi-yom kippurim zeh ad yom kippurim
ha-ba aleinu l'tova.*

*Kul-hon i-charatna v'hon,
Kul-hon y'hon sharan,
sh'vikin, sh'viti, b'teilin u-m'vutalin.
La sh'ririn v'la kayamin.
Nidrana la nidrei.
V'esarana la esarei.
U-sh'vuatana la sh'vu-ot.*

All patterns, beliefs, and thought habits that we have adopted, assumed, and imposed upon ourselves, from this Yom Kippur until the next, may these come to us for good.

But if not, may we let them all go. Let them all be released, forgiven, erased, and made null and void. No longer valid and with no power. Our patterns no longer our patterns. Our habits no longer our habits. Our beliefs no longer our beliefs.

Barchu / One Voice

The Wailin' Jennys

This is the sound of one voice.
One spirit. One voice.
The sound of one who makes a choice.
This is the sound of one voice. (x2)

This is the sound of voices two.
The sound of me singing with you.
Helping each other to make it through.
This is the sound of voices two. (x2)

This is the sound of voices three.
Singing together in harmony.
Surrendering to the mystery.
This is the sound of voices three. (x2)

This is the sound of all of us.
Singing with love and the will to trust.
Leave the rest behind it will turn to dust.
This is the sound of all of us. (x2)

This is the sound of one voice.
One people. One voice.
A song for every one of us,
This is the sound of one voice. (x2)

Leader:

בְּרַכּוּ אֶת יְהוָה הַמְבָרָךְ:

Community:

בְּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד:

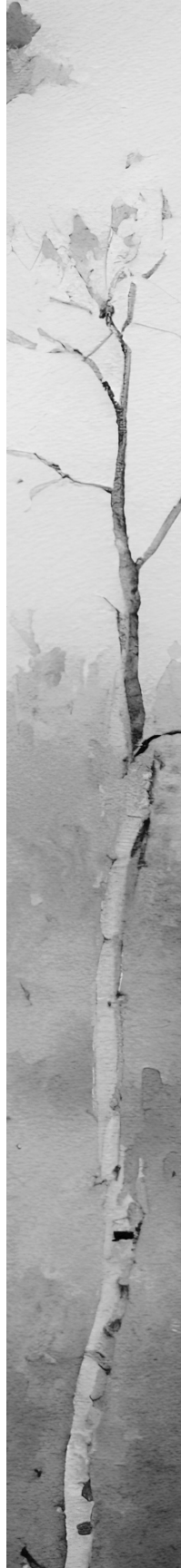
Leader:

Barchu et Adonai ham'vorach.

Community:

Baruch Adonai ham'vorach l'olam va-ed.

Bless the Infinite, the Blessed One.
Blessed is the Infinite, the Blessed One, now and for all
time.





Ahavah Rabbah / An Unending Love

Rabbi Rami Shapiro

We are loved by unending love.

We are embraced by arms that find us even when we are hidden from ourselves.

We are touched by fingers that soothe us even when we are too proud for soothing.

We are counseled by voices that guide us even when we are too embittered to hear.

We are loved by unending love.

We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us even when we are too weak for meeting.

We are loved by unending love.

Embraced, touched, soothed, and counseled, ours are the arms, the fingers, the voices; ours are the hands, the eyes the smiles;

We are loved by an unending love.

Sh'ma and Blessings

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma yisrael Adonai eloheinu Adonai echad.

Whispered:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch shem kevod malchuto le'olam va'ed.

Listen, all who wrestle with the Sacred, the Source of life unfolding is One. Blessed is Life Unfolding that shines through all space and time.

V'ahavta / Mindfulness Through Space and Time

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתְךָ
בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-
מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'ahavta et Adonai elohecha - b'chol l'vav'cha u-v'chol
naf'sh'cha u-v'chol m'odecha, V'ha-yu ha-d'varim ha-
eileh asher anochi m'tzav'cha ha-yom al levavecha.
V'shinantam l'vanecha v'dibarta bam b'shivt'cha
b'veitecha u-v'lecht'cha va-derech u-v'shoch'b'cha
u-v'kumecha. U-k'shartam l'ot al ya-decha v'ha-yu
l'totafot bein einecha. U-ch'tav-tam al-m'zuzot beit-echa
u-vi-sharecha.*

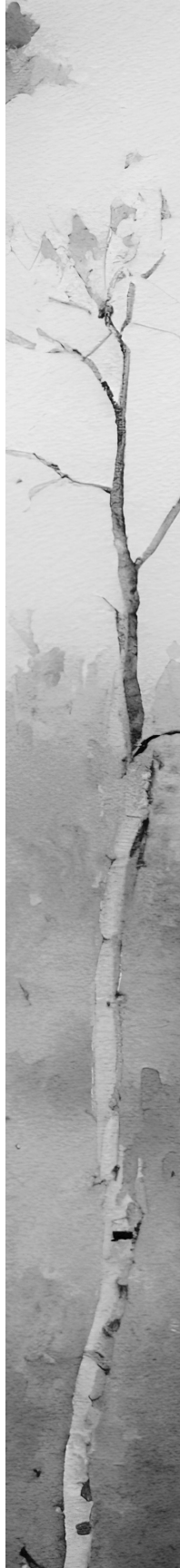
Love the Source with all your heart,
with all your soul, and with all your might.
Take to heart these instructions I'm giving you today.
Teach them to your children.
Say them when you're home and when you are away,
when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a
symbol on your forehead;
inscribe them on the doorposts of your house and on your
gates.

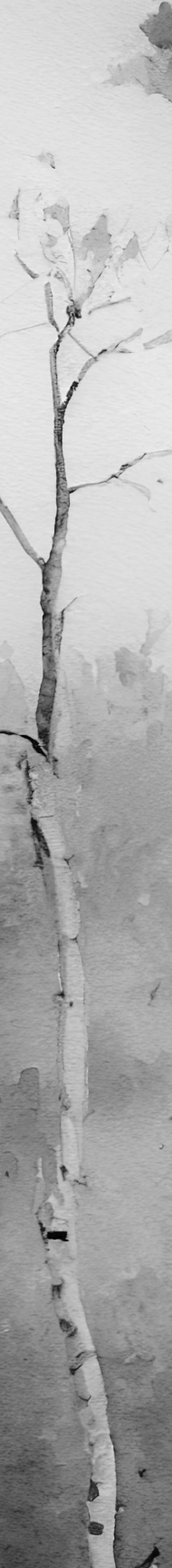
Mi Chamocha / Out of the Narrow Places

Excerpt from Kavannah by Mallory Reed

Melody by Debbie Friedman

Everything cracks open before it grows. From the big
bang that created our universe, to the tiny seed that will
become a mighty tree, to the deep spaces in the human
heart that must fracture to love and be loved, breaking
down to breakthrough is a law of nature.
The name for the land of the Jewish people's physical,
historical enslavement, ancient Egypt, is *mitzrayim*, which
means "narrow straits."





When our ancestors fled their captors through the water walls of the Red Sea, like a great stem bursting through wet earth, it was only the beginning of our journey to freedom. For freedom is something you build by allowing the breaking open, again and again. We sing the Mi Chamocha blessing to continue getting free.

Life is the spiritual soil that helps us compost and shed what doesn't serve, as we squeeze up through the hard places toward the light. It is our great difficulties that help simplify, strengthen, and lift us back to the core values of peace, kindness, integrity, faith, and compassion. It is through the digestive darkness that we root to rise.

מי-כַּמְּכָה בְּאֵלִים יְהוָה: מִי כַּמְּכָה נְאֻדָּר בְּקֹדֶשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פְלֵא:

*Mi chamochah b'eilim Adonai?
Mi kamochah ne-dar bakodesh.
Nora t'hilot oseh feleh.*

Who is like You among all that people worship, Adonai?
Who is like You, majestic in holiness, awesome in praise,
doing wonders?

Hashkiveinu / Let It Be

Craig Taubman and the Beatles

*Hashkiveinu Adonai Eloheinu l'shalom v'hamideinu
shomreinu l'chaim. (x2)*

When I find myself in times of trouble, *Ha-Shechinah**
comes to me, speaking words of wisdom, let it be.

And in my hour of darkness, she is standing right in front
of me, speaking words of wisdom, let it be.

Let it be, let it be, let it be, let it be. Speaking words of
wisdom, let it be. (x2)

Shalom, shalom, shalom, shalom. (x2)

And when the broken-hearted people living in the world
agree
There will be an answer, let it be
For though they may be parted, there is still a chance that
they will see
There will be an answer, let it be.

Let it be, let it be, let it be, let it be. Whisper words of
wisdom, let it be. (x2)

Shalom, shalom, shalom, shalom.

**Ha-Shechinah* means 'in-dwelling presence,' in Hebrew
feminine grammar, one of many Divine names in Jewish
mystical literature and prayer.

Shiviti

Psalm 16:8

Music by Nava Tehila

שִׁוִּיתִי יְהוָה לְנֶגְדִי תָמִיד

Shiviti Havayah le'negdi tamid. (x2)

Chorus:

Havayah (x3), ahavah (x3), Havayah (x3), ahavah (x3)

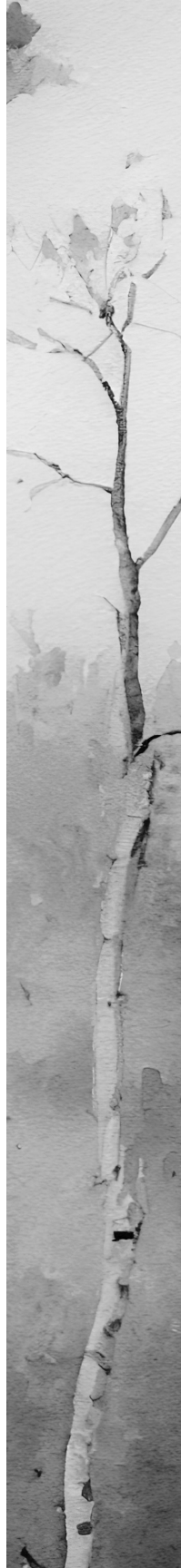
Shiviti Havayah le'negdi tamid. (x2)

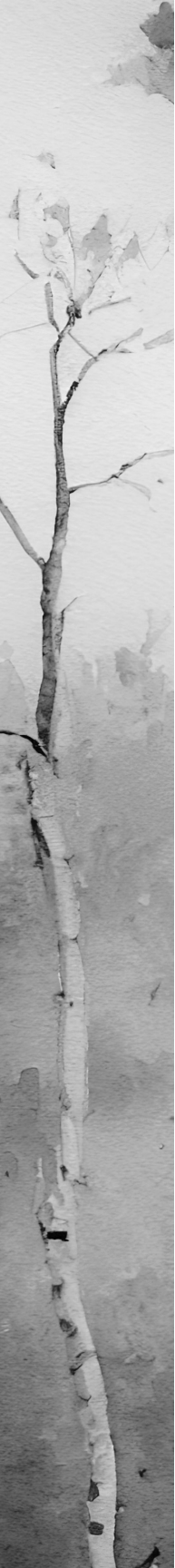
May I open my heart always, in this moment, with love.

Amidah / Inside the Holy of Holies

Trisha Arlin

Inside the Holy of Holies, I see
An empty room.
There is a roof on top of four walls
And a door with no windows.
We declare the inside, divine
And the outside, mundane.
This is arbitrary but ok with me,
I like holy separation:





Inside the Holy of Holies, I see
Hope.
People rise up, demanding action.
Investigators and organizers reject cynicism and despair.
We light candles, pray, and make change.
Everyone votes and democracy rules.
God manifests
And I rejoice.

Inside the Holy of Holies, I see
Myself.
Years of reflection allow me to make
A mostly honest evaluation of who and what I am.
I criticize myself appropriately.
I honor self-awareness,
Anything else is boring.

Inside the Holy of Holies, I see
The Infinite.
I meditate on the spirit of the universe.
And each breath is a prayer.
I feel the Presence,
I am unaware of the past and unworried about the future.
It is amazing.
I give thanks.

Inside the Holy of Holies, I see
The God I need to see.
Today God might be ancient wishful thinking.
And tomorrow, *Avinu Malkeinu*, that which will make
miracles.

Next week, I'll ponder the Fierce Mystery,
And the week after, I know the One-ness that is
everywhere in all things.
Here I am.

Amidah

English translation by Rabbi Caryn Aviv

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Ancestors

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי
אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה. הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, חֹזֵר
חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ,
בְּאַהֲבָה.

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפְצֵי בַחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי, מְגַן אֲבֹרָהֶם וְעֹזֶרֶת
שָׂרָה.

Power

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים/הַכֹּל אַתָּה רַב
לְהוֹשִׁיעַ. מוֹרִיד הַטֵּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים/
הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
אֲסוּרִים, וּמְקִיִּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ? מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

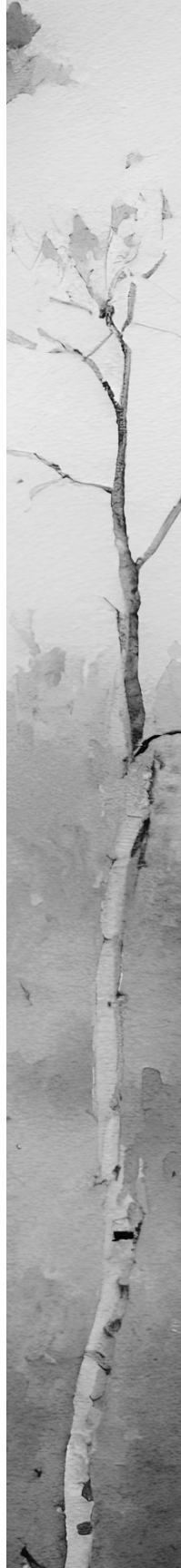
מִי כְמוֹךָ אֲב הַרְחַמִּים? זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים/הַכֹּל. בְּרוּךְ אַתָּה יי מְחַיֶּה
הַמֵּתִים/הַכֹּל.

Sanctification

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ סְלָה.

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ עַל
כָּל מָה שֶׁבְּרָאת. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל
הַבְּרוּאִים. וְיַעֲשׂוּ כָּלֵם אֲגָדָה אַחַת, לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שְׁלָם — כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ, עוֹז
בְּיָדְךָ, וְגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מָה שֶׁבְּרָאת.



ובכן תן כבוד יהוה לעמך; תהלה ליראיך, ותקוה לדורשיך, ופתחון פה למיחלים לך, שמחה לארצך, וששון לעירך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלזו. וחסידים ברנה יגילו. ועולתה תקפץ פיה, וכל הרשעה כלה כעשן תכלה. כי תעביר ממשלת זדון מן הארץ.

קדוש אתה ונורא שמך, ואין אלוה מבלעדיך, ככתוב: "ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה." ברוך אתה יי, המלך הקדוש.

Sanctifying This Day

אתה אהבתנו ורצית בנו, וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת. ותתן לנו יי אלהינו באהבה את יום השבת הזה לקדשה ולמנוחה ואת יום הכפרים הזה למחילה ולסליחה ולכפרה ולמחל בו את כל עונותינו באהבה, מקרא קודש זכר ליציאת מצרים.

אלהינו ואלהי אבותינו ואמותינו יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו ואמותינו וזכרון כל יראי שמך לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום הכפרים הזה.

זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו. ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה.

אלהינו ואלהי אבותינו ואמותינו, אל תעזבנו ואל תטשנו ואל תכלימנו ואל תפר בריתך אתנו. קרבנו לתורתך. למדנו מצותיך. הורנו דרכיך. הט לבנו ליראה את שמך. ומול את לבבנו לאהבתך. ונשוב אליך באמת ובלב שלם. ולמען שמך הגדול תמחל ותסלח לעונותינו ביום הכפרים הזה. ונאמר: מחיתי כעב פשעיך וכענן חטאתיך שובה אלי כי גאלתיך. ונאמר: כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רָצָה בְּמִנוּחַתְנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתַיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבָּעֵנֵינוּ מְטוֹבֶיךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת
קִדְּשָׁךְ וַיְנוּחֵנוּ בּוֹ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶיךָ.

וְטַהַר לִבֵּנוּ לְעִבְדֶּיךָ בְּאַמֶּת כִּי אַתָּה סֶלְחָן בְּכָל דָּוָר וְדָוָר
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מִוֹחַל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ
אַתָּה יי מִלֶּךְ מִוֹחַל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת יִרְאֵי שְׁמֶיךָ
וּמִעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מִלֶּךְ עַל כָּל הָאָרֶץ
מִקִּדְּשׁ הַשֶּׁבֶת וַיִּשְׂרָאֵל וַיּוֹם הַכֹּפְרִים.

Acceptance

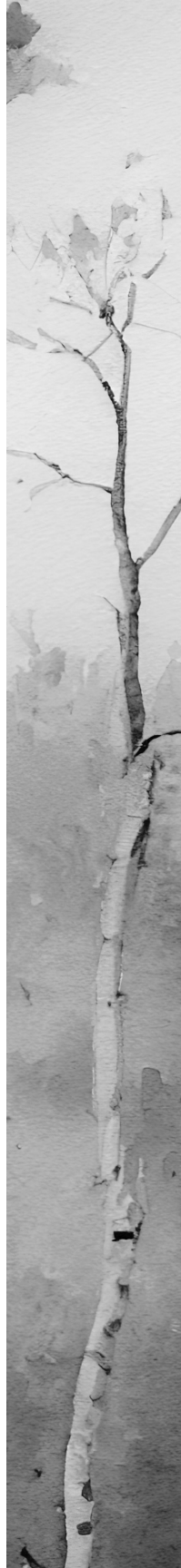
רָצָה יי אֱלֹהֵינוּ, בְּיִשְׂרָאֵל וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
וְתֵהִי לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶיךָ
לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחְזִיר שְׂסֻכֵּינֵתוֹ לְצִיּוֹן.

Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר,
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׂבָכְל יוֹם עִמָּנוּ, וְעַל
נְפְלְאוֹתַיךָ וְטוֹבוֹתַיךָ שְׂבָכְל עֵת, עָרַב וּבִקֵּר וְצָהָרִים, הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמוּ חֲסָדֶיךָ, מִעוֹלָם
קוִינֵנוּ לָךְ.

Shalom

שְׁלוֹם רַב עַל כָּל הָעוֹלָם תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מִלֶּךְ
אֲדוֹן לְכָל הַשְּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת יִשְׂרָאֵל וְאֶת
כָּל-יִשְׂבֵי תֵבֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמָהּ. בְּסִפָּר חַיִּים
בְּרַכָּה וְשְׁלוֹם וּפְרָנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
יִרְאֵי שְׁמֶיךָ לְחַיִּים טוֹבִים וְלְשְׁלוֹם: בְּרוּךְ אַתָּה יְהוָה עֹשֶׂה
הַשְּׁלוֹם.





Adonai s'fatai tiftach ufi yagid t'hilatecha.

Ancestors

Baruch atah, Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu: Elohei Avraham, Elohei Yitzchak, v'Eilohei Ya'akov, Elohei Sarah, Elohei Rivkah, Elohei Rachel, v'Eilohei Leah. HaEl hagadol hagibor v'hanora, El elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah livnei v'neihem, l'ma'an sh'mo b'ahavah.

Zochreinu l'chayim, melech chafeitz bachayim, v'chotveinu b'seifer hachayim, l'ma'anacha Elohim chayim.

Melech ozeir umoshia umagein. Baruch atah Adonai, magen Avraham v'ezrat Sarah.

Power

Atah gibor l'olam Adonai, m'chayeih meitim/hakol atah rav l'hoshia. Morid hatal. M'chalkeil chayim b'chesed, m'chayeih meitim/hakol b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, umkayeim emunato lisheinei afar. Mi chamocha, ba'al g'vurot, umi domeh lach? Melech meimit umchayeh umatzmiach y'shuah.

Mi chamocha av harachamim? Zocheir y'tzurav l'chayim b'rachamim.

V'ne'eman atah l'hachayot meitim/hakol. Baruch atah Adonai m'chayeih hameitim/hakol.

Sanctification

Atah kadosh, v'shimcha kadosh, ukdoshim b'chol yom y'hal'lucha selah.

Uvchein tein pachd'cha, Adonai Eloheinu, al kol ma'asecha, v'eimat'cha al kol mah shebarata. V'yiraucha kol hama'asim, v'yishtachavu l'fanecha kol hab'ruim. V'yei'asu chulam agudah echat, la'asot r'tzoncha b'leivav shaleim — k'mo sheyadanu, Adonai Eloheinu, shehasholtan l'fanecha, oz b'yad'cha, ugvurah biminecha, v'shimcha nora al kol mah shebarata.

Uvchein tein kavod, Adonai, l'amecha; t'hilah lirei'echa, v'tikvah l'dorshecha, ufitchon peh lamyachalim lach, simchah l'artzecha, v'sason l'irecha, bimheirah v'yameinu.

Uvchein tzadikim yiru v'yismachu, visharim ya'alozu. Vachasidim b'rinah yagilu. V'olatah tikpotz piha, v'chol harishah kulah k'ashan tichleh. Ki ta'avir memshelet zadon min ha'aretz.

Kadosh atah, v'nora sh'mecha; v'ein Eloah mibaladecha, kakatuv: "Vayigbah Adonai tz'vaot bamishpat, v'haEl hakadosh nikdash bitzdakah." Baruch atah Adonai, hamelech hakadosh.

Sanctifying This Day

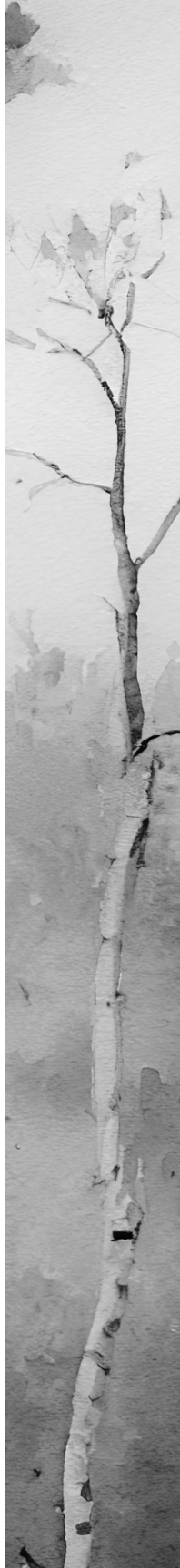
Atah ahavtanu v'ratzita banu, v'kidashtanu b'mitzvotecha, v'keiravtanu malkeinu la'avodatecha, v'shimcha hagadol v'hakadosh aleinu karata. Vatitein lanu Adonai Eloheinu b'ahavah et Yom Hashabbat hazeh likdushah v'limnuchah v'et Yom HaKippurim hazeh limchilah v'lislichah ulchaparrah v'lemchal bo et kol avonoteinu b'ahavah, mikra kodesh, zeicher litziat Mitzrayim.

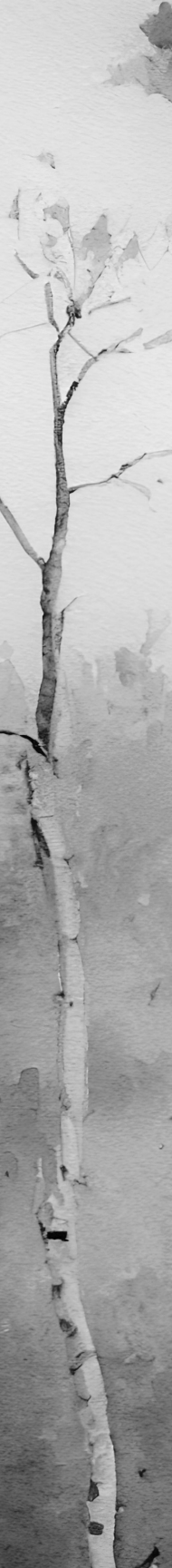
Eloheinu v'Eilohei avoteinu v'imoteinu ya'aleh v'yavo v'yagia v'yeira'eh v'yeiratzeh v'yishama v'yipakeid v'yizacheir zichroneinu ufikdoneinu v'zichron avoteinu v'imoteinu v'zichron kol yirei sh'mecha lifleitah l'tovah, l'chein ulchesed ulrachamim, l'chayim ulshalom, b'Yom HaKipurim hazeh.

Zochreinu, Adonai Eloheinu, bo l'tovah. Ufokdeinu vo livrachah. V'hoshi'einu vo l'chayim. Uvidvar y'shuah v'rachamim chus v'choneinu. V'racheim aleinu v'hoshi'einu. Ki eilecha eineinu. Ki El melech chanun v'rachum atah.

Eloheinu v'Eilohei avoteinu v'imoteinu, al ta'azveinu v'al titsheinu v'al tachlimeinu v'al tafeir v'ritcha itanu. Karveinu l'Toratecha. Lamdeinu mitzvotecha. Horeinu d'rachecha. Hat libeinu l'yirah et sh'mecha. Umol et l'vaveinu l'ahavatecha. V'nashuv eilecha b'emet uvleiv shaleim. Ulma'an shimcha hagadol timchol v'tislach la'avoneinu b'Yom HaKipurim hazeh. V'ne'emar: Machiti cha'av p'shaecha v'che'anan chatotecha shuvah eilai ki g'alticha. V'ne'emar: Ki vayom hzaeh y'chapeir aleichem l'taheir etchem mikol chatoteichem lifnei Adonai tit'haru.

Eloheinu v'Eilohei avoteinu v'imoteinu r'tzeih vimnuchateinu. Kad'sheinu b'mitzvotecha v'tein chelkeinu b'Toratecha sabeinu mituvecha v'samcheinu bishuatecha. V'hanchileinu Adonai Eloheinu b'ahava uvratzon Shabbat kodshecha v'yanuchu vo Yisrael m'kad'shei sh'mecha.





V'taheir libeinu l'ovd'cha b'emet ki atah solchan b'chol dor vador umibaladecha ein lanu melech mocheil v'solei'ach ela atah. Baruch atah Adonai melech mocheil v'solei'ach la'avonoteinu v'la'avonot yirei sh'mecha uma'avir ashmoteinu b'chol shanah v'shanah. Melech al kol ha'aretz m'kadeish haShabbat v'Yisrael v'Yom HaKipurim.

Acceptance

R'tzeih Adonai Eloheinu, b'Yisrael utfilatam b'ahavah t'kabeil b'ratzon, ut'hi l'ratzon tamid avodat Yisrael. V'techezenah eineinu b'shuv'cha l'Tziyon b'rachamim. Baruch atah Adonai, hamachazir sh'chinato l'Tziyon.

Thanksgiving

Modim anachnu lach, sha'atah hu Adonai Eloheinu v'Eilohei avoteinu l'olam vaed, tzur chayeinu, magein yisheinu, atah hu l'dor vador, nodeh l'cha un'sapeir t'hilatecha, al chayeinu ham'surim b'yadecha, v'al nishmoteinu hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al nif'otecha v'tovotecha sheb'chol eit, erev vavoker v'tzohorayim, hatov ki lo chalu rachamecha, v'hamracheim, ki lo tamu chasadecha, mei'olam kivinu lach.

Shalom

Shalom rav al kol ha'olam tasim l'olam. Ki atah hu melech adon l'chol hashalom. V'tov b'einecha l'vareich et Yisrael v'et kol-yoshvei teiveil b'chol eit uvchol sha'ah bishlomecha. B'seifer chayim b'rachah v'shalom ufarnasah tovah nizacheir v'nikateiv l'fanecha anachnu v'chol yirei sh'mecha l'chayim tovim ulshalom. Baruch atah Adonai oseh hashalom.

Open my lips, Beloved One, and let my mouth declare Your praise.

Blessed is the Source of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah, great and awesome Source, imparting loving-kindness, Source of all, mindful of the devotion of our ancestors, bringing, with love, redemption to their children's children for the sake of the Sacred Name. Remember us for life and write us in the Book of Life. Our Source, our help: Blessed is the Name with Many and No Names, strength of our ancestors.

The Source is forever powerful, bringing the dead to life, abundant in saving acts. With loving-kindness the Source sustains the living, bringing the dead to life with great compassion, upholding those who fall, healing the sick, freeing the captive, and remaining steadfast to those who sleep in the dust. Who can compare to this power, who can resemble this power, the source of life and death, which causes strength to unfold?

What can compare to this power, Source of all compassion, remembering all creatures, decreeing life! The Source enables the dead to go on living through memory. Blessed is the Source of Life, who brings the dead to life.

The Name is Sacred. And all sacred beings are in relationship with You each day.

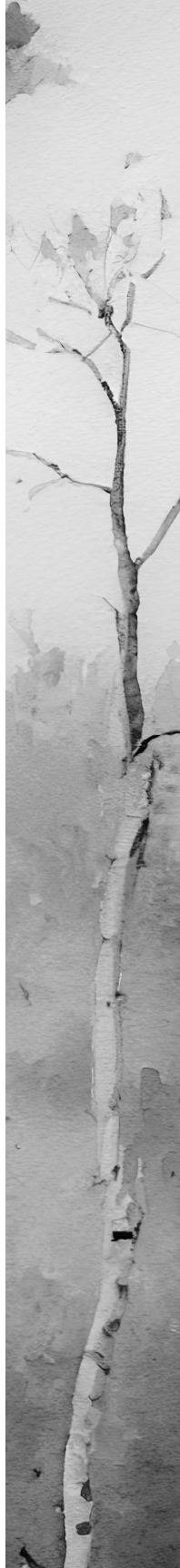
And so, Holy One of Blessing, let awe infuse the whole of creation, and let awareness dwell in all living creatures. Let every being remember and connect to Source. Let all of us, as one, enact the vision of deep connection with a whole and peaceful heart. For we have always known that all connections lead back to the Source, all strength is rooted in the Sacred. The Name with Many and No Names alone is the source of awe that surges through all life.

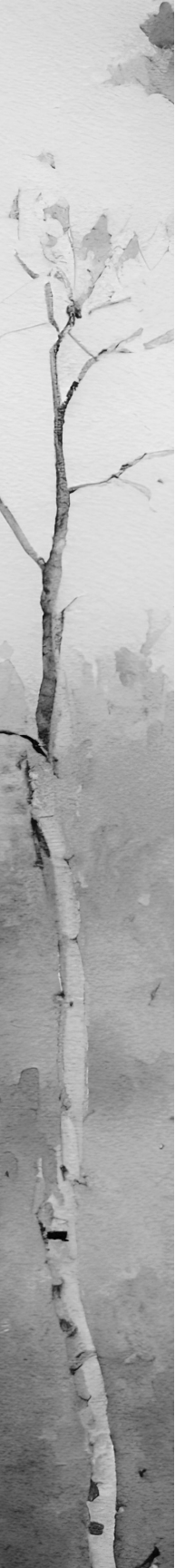
And so, Holy One of Life Unfolding, let awe infuse us, let the praise ring out from all who connect. Let hope enliven all who seek sacred connection and let all who look to life with hope find strength to speak. Grant joy throughout the land, let happiness resound throughout the sacred city, soon, and in our days.

And therefore, let the righteous rejoice and celebrate, let all who follow in the path of goodness sing out, let all who love Sacred Connection dance with joy, and may righteous and compassionate use of power overwhelm all wrongdoing, so that it vanishes wholly from the earth like smoke. Then will the power of injustice pass away from the earth.

Sacred is the Name, and awe-inspiring is the Name. There is no Source of Being apart from the Sacred Source, as it is written: "The Creator of the hosts of heaven will be exalted through the rule of law, and the Source of Blessing will be made sacred by the reign of justice." Blessed is the Name, Eternal One.

We have been loved and sanctified with *mitzvot* (right action), we have been brought closer to service, and we have been called to the shelter underneath the wings of Sacred Presence. We have been given compassion and forgiveness on these holy High Holidays, days of forgiveness for all our shortcomings and mistakes, a sacred gathering, a remembering of the going-out from Egypt.





Our Source, our ancients' Source of blessing, may our prayer arise, and be held and be acceptable. Let it be heard, acted upon, remembered - remembering us and all our needs, remembering our ancestors, remembering hopes for a more compassionate and just world, remembering all who are in awe of the Great Name. Act for goodness and grace, love and care, life, well-being and peace on this Day of Atonement.

Remember us this day, Divine Source, for goodness. Favor us this day with blessing. Preserve this day for life. With redeeming, nurturing Presence, be kind and generous. Act tenderly on our behalf and grant us success over all our hardships. Truly, our eyes turn toward the Presence of grace and compassion.

Our Source, and Source of our ancestors, let us not feel forsaken or ashamed, let us remember the covenant with that Sacred Presence, may we be brought closer to the wisdom of the Torah, the wisdom of *mitzvot*—right action. May we learn to value the deep wisdom of *mitzvot*. May we incline our hearts to treat the Sacred Presence in all life with awe, may we be open to love and truth with whole hearts. And for the sake of the Name that has Many and No Names, may we experience compassion and forgiveness for our shortcomings and failures on this Sacred Day.

Our Source, and Source of our ancestors, may we realize holiness in doing *mitzvot* and receiving wisdom from Torah, let us enjoy the good things of the world, and connect with joy. May we refine our hearts to serve truth and lovingkindness. For the Source of All Being Unfolding offers forgiveness in each generation. Blessed is the Divine Unfolding of Forgiveness, and Compassion.

May the Source of all Blessings take pleasure in all creation. May our prayers, hopes, and wishes be heard and accepted. And may our eyes witness the homecoming of all people to a planet filled with peace.

We give thanks to the Source of Compassion, Source of our Ancestors, today and always. May we experience a sense of safety and security in difficult times, and feel the Presence of the Sacred from age to age. We acknowledge our smallness in the Presence of Something Larger, and express gratitude for our lives, our souls, the miracles and blessings that greet us every day, and the wonders and the good things that are with us every hour, morning, noon and night. Good One, whose kindness never stops, Compassionate One, whose loving acts have never failed, we express our hope in Life Unfolding.

For all these things, may the Name be blessed and raised in honor always. And may our lives be written down for a good life for all who share Your covenant. Let all of life acknowledge You! May all beings praise Your name in truth, O God, our rescue and our aid. Blessed are You, Source of Compassion, the Name that has No Name and Many Names, for which all thanks are due.

May we be granted peace, goodness and blessing in the world, grace, love and compassion over us and over all who are in awe of the Sacred Name. May we be blessed, amid the light, the Torah of life, and love of kindness, justice, blessing, compassion, life and peace. So may it be a good thing, to bless our people and all peoples, with abundant strength and peace.

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all who are in awe of the Presence, for a good life and for peace. Blessed is the Source of Compassion, maker of peace.

Oseh Shalom / Praying for Peace

Melody by Nurit Hirsch

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

*Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol
Yisrael, v'imru imru amen. (x2)*

*Ya'aseh shalom, ya'aseh shalom, shalom aleinu v'al kol
Yisrael. (x2)*

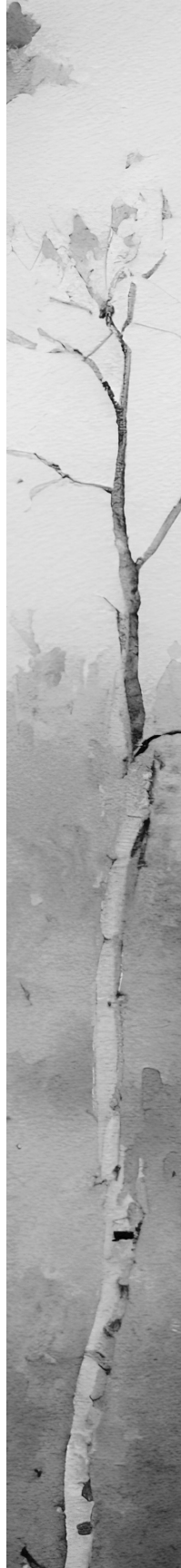
*Ya'aseh shalom, ya'aseh shalom, shalom aleinu v'al kol
Yisrael. (x3)*

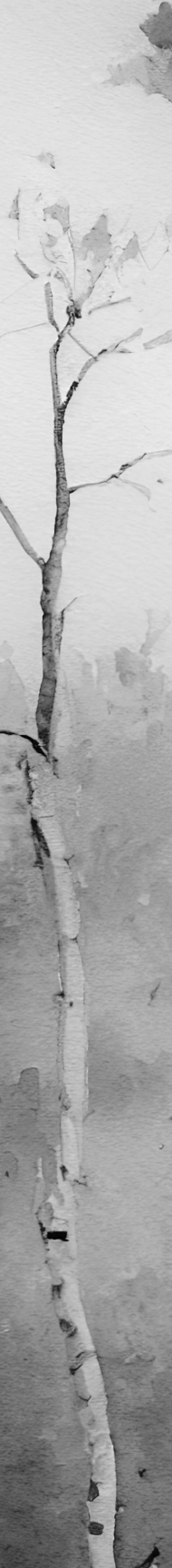
May the one who creates harmony in our world make peace for us and for all Israel, and for all who live on Earth. And let us say: Amen.

Ki Anu Amecha

English adapted from "The Velveteen Rabbi's Machzor"

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ.
אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עַבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.
אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֻמֶךָ וְאַתָּה נוֹטְרָנוּ.
אָנוּ פְּעֻלְתֶּךָ וְאַתָּה יוֹצְרָנוּ:
אָנוּ סִגְלֶתְךָ וְאַתָּה אֱלֹהֵינוּ.
אָנוּ עַמֶּךָ וְאַתָּה מְלַכְנוּ:





*Ki anu amecha v'atah Eloheinu.
Anu vanecha v'atah Avinu.
Anu avdecha, v'atah Adoneinu.
Anu tzonecha v'atah Roeinu.
Anu charmecha v'atah Notreinu.
Anu f'ulatecha v'atah Yotzreinu.
Anu sigulatecha v'atah Eloheinu.
Anu amecha v'atah Malkeinu.
Yai lai...*

We are Your people, and You our holy source.
We are Your children, and You our parent.
We are Your helpers, and You our guiding spirit.
We are Your body, and You our designer.
We are Your flock, and You our shepherd.
We are Your plantings, and You our gardener.
We are Your creations, and You our origin.
We are Your treasures, and You delight in us.
We are Your people, and You our holy source.

Ashamnu / We Are Responsible

אֲשָׁמְנוּ בְּגִדְנוּ גִזְלָנוּ דְּבָרְנוּ דֹפִי.
הֵעֵוֵנו וְהִרְשָׁנוּ זָדְנוּ חֲמָסְנוּ טַפְלָנוּ שִׁקְרָ.
יַעֲצָנוּ רַע כִּזְבָּנוּ לָצָנוּ מְרִדְנוּ נֶאֱצָנוּ
סָרְרָנוּ עֲבִינוּ פֶשַׁעְנוּ צָרְרָנוּ קִשְׁיֵנוּ עֲרָף.
רִשְׁעָנוּ שַׁחַתְנוּ תַעֲבָנוּ תַעִינוּ תַעֲתַעְנוּ:

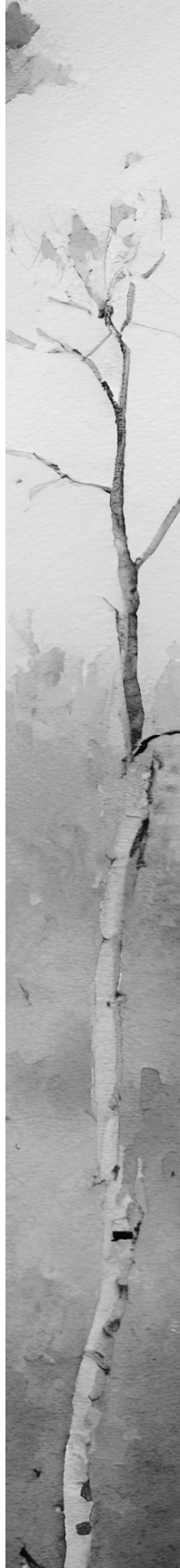
- (Yai lai...)
Ashamnu: We have hurt others.
- Bagadnu:* We have betrayed people who trusted us.
- Gazalnu:* We have stolen people's money, time, or goodwill.
- Dibarnu dofi:* We have used words as weapons.
(Yai lai...)
- He-evinu:* We have led others to wrongdoing.
- V'hirshanu:* We have encouraged others to commit wrong.
- Zadnu:* We have refused to admit our mistakes.

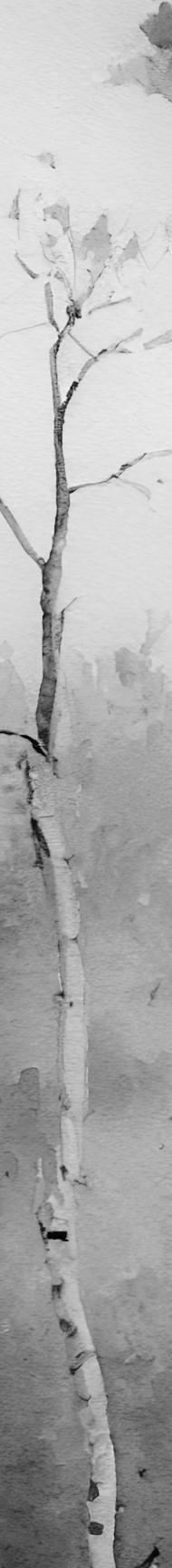
<i>Chamasnu:</i>	We have manipulated other people.
<i>Tafalnu sheker:</i> (<i>Yai lai...</i>)	We have preferred lies rather than truth.
<i>Ya'aztnu ra:</i>	We have set bad examples.
<i>Kizavnu:</i>	We have lied.
<i>Latznu:</i>	We have demeaned others.
<i>Maradnu:</i>	We have created drama.
<i>Ni-atznu:</i> (<i>Yai Lai...</i>)	We have lost integrity.
<i>Sararnu:</i>	We have debased ourselves.
<i>Avinu:</i>	We have been untruthful to get what we want.
<i>Pashanu:</i>	We have ignored the needs of others.
<i>Tzararnu:</i>	We have violated other people's boundaries.
<i>Kishinu oref:</i> (<i>Yai lai...</i>)	We have hurt ourselves and others.
<i>Rashanu:</i>	We have been violent.
<i>Shichatnu:</i>	We have let our impulses rule us.
<i>Ti-avnu:</i>	We have degraded ourselves.
<i>Ta-inu:</i>	We have lost our way.
<i>Ti-tanu:</i> (<i>Yai lai...</i>)	We have led others astray.

A Variation on the AI Chet

Gila Gevirtz

For the wrong we have done by closing our minds and narrowing our hearts, and for the wrong we have done by harping on old wounds and petty grievances.





For the wrong we have done by inflaming conflict with hurtful words, and for the wrong we have done by criticizing others for flaws we tolerate in ourselves.

For the wrong we have done by our indifference and passivity, and for the wrong we have done through self-righteousness and deception.

וְעַל כָּל־מַעַלְלוֹתֵינוּ אֱלֹהֵי הַסְּלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפֹּר לָנוּ:

Ve'al kulam eloha selichot, selach lanu. Mechal lanu. Kaper lanu.

For all this, God of forgiveness, please pardon us, forgive us, help us to atone.

For the wrong we have done by belittling ourselves and others, and for the wrong we have done before you by inflating ourselves and others.

For the wrong we have done before you by being quick to speak but slow to listen, and for the wrong we have done through timidity and stubbornness.

For the wrong we have done by mistaking self-deprecation for humility and rigidity for conviction, and for the wrong we have done by masking our fears and hurt in anger and aggression.

For the wrong we have done through cynicism and self-pity, and for the wrong we have done by spiteful acts and mean-spiritedness.

וְעַל כָּל־מַעַלְלוֹתֵינוּ אֱלֹהֵי הַסְּלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפֹּר לָנוּ:

Ve'al kulam eloha selichot, selach lanu. Mechal lanu. Kaper lanu.

For all this, God of forgiveness, please pardon us, forgive us, help us to atone.

For the wrong we have done by not pursuing peace and justice, and for the wrong we have done by saying too much and doing too little.

For the wrong we have done by not questioning our beliefs and attitudes, and for the wrong we have done by snuffing out new dreams and possibilities.

For the wrong we have done by misusing our resources and authority, and for the wrong we have done through our insatiability and greed.

For the wrong we have done through lecturing, nagging and sulking, and for the wrong we have done by withholding our forgiveness and love.

וְעַל כָּל־מַעֲשֵׂי אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפּוּר לָנוּ:

*Ve'al kulam eloha selichot, selach lanu. Mechal lanu.
Kaper lanu.*

For all this, God of forgiveness, please pardon us, forgive us, help us to atone.

Avinu Malkeinu / Our Source and Strength of Life

Adapted from Kedem Congregation

אָבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ

אָבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ

כִּי אֵין בְּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu choneinu va'aneinu

Avinu Malkeinu choneinu va'aneinu

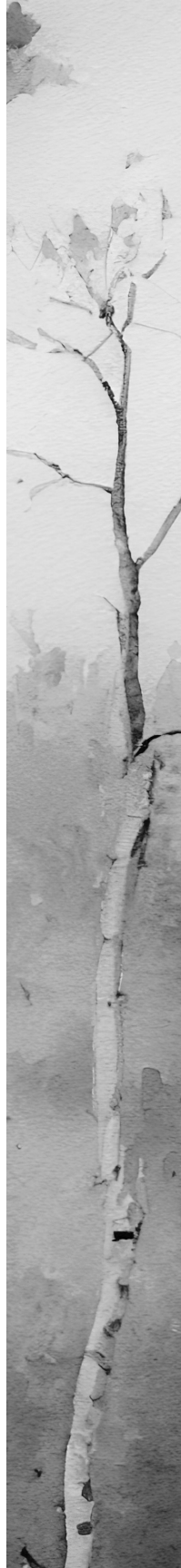
ki ein banu ma'asim

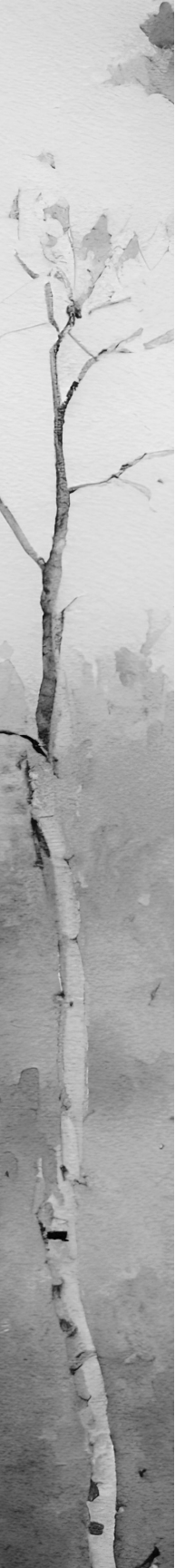
Asei imanu tzedakah vachessed

Asei imanu tzedakah vachessed v'hoshi'einu

(Translation: Our Creator, Our Guardian, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and help us be whole.)

Our Compassionate One, Our Just One, forgive us for the sake of Your Name.





Our Rock, Our Redeemer, renew for us a good year.
Our Rescuer, Our Hope, help us find courage and hope
within us.

Our Mother, Our Life's Breath, remove from all your
children disease, war, famine, exile and destruction.
Our Divine Presence, Our Soul, forgive us and help us
forgive ourselves for all of our wrongdoing.

Our Help, Our Guide, may we return to you in whole
hearted repentance.

Our Friend, Our Beloved, remember us with favor.

Our God, Our Leader, accept our prayer in favor and
with mercy.

Our Mother, Our Life's Breath, hear our voices, show us
mercy and compassion.

Our Divine Presence, Our Soul, seal us in the book
of reconciliation.

Our Eternal One, Our Redeemer, seal us in the book of
merit.

Our Friend, Our Beloved, seal us in the book of
good life.

Our Creator, Our Guardian, be gracious and respond to us,
for we have too few good deeds; act toward us with justice
tempered by love and save us.

Tree of Life / Healing Prayer

Nefesh Mountain, Numbers 12:13

O sweet Spirit, hear my prayer
Help these words heal someone out there
I am but a voice, just a cry in the air
But I sing, nonetheless, in this pain we share

O sweet friends, come and dry your eyes
And hold each other by this Tree of Life
I'm angry and tired of this great divide
But I sing, nonetheless, with love on our side

Ana El na refa na la (x4)

(Translation: Please God heal her now)

O sweet souls who feel broken now
We'll heal together, somewhere, somehow

Time and again, we have been let down
But we sing, nonetheless, still whole and still proud

Ana El na refa na la (x4)
(Translation: Please God heal her now)

O sweet Spirit, hear my prayer
Help these words heal someone out there

Kaddish Yatom / Mourner's Kaddish

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתֵיהּ
וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעַגְלָהּ וּבְזִמְנָן קָרִיב וְאָמְרוּ **אָמֵן:**

יְהֵא שְׁמָא רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיהּ:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא **בְּרִיךְ הוּא:**

לְעֵלָא לְעֵלָא מְכַל בְּרַכְתָּא וְשִׁרְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא
דְּאָמִירָן בְּעַלְמָא וְאָמְרוּ **אָמֵן:**

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ **אָמֵן:**

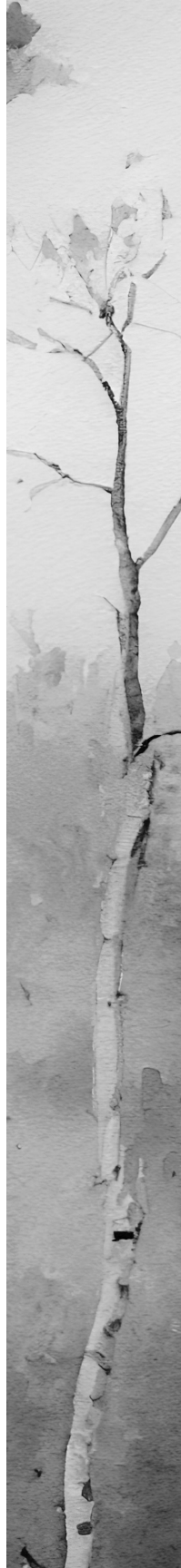
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ **אָמֵן:**

*Yitgadal v'yitkadash sh'mei raba b'almah divra chirutei
v'yamilich malchutei b'chai'yiechon uv'yomeichon
uv'chayei d'chol beit Yisrael ba-agala uvizman kariv
v'imru: Amen.*

Y'hei sh'meih rabah m'vorach l'alam ul-almei almaya.

*Yitbarach v'yishtabach v'it'pa'ar v'yitromam v'yitnasei
v'yithadar v'yit'haleh v'yithalal sh'mei d'kudsha **b'rich hu.***

L'eila l'eila mikol birchata v'shirata tush-b'chata



*v'nech'mata da-amiran b'alma v'imru: **Amen.***

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

*Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol Yisrael v'al kol yoshvei teiveil v'imru: **Amen.***

We say the Great Name and imbue that Name with sacredness, in the world that the Divine created, unfolding in a plan we don't yet fully understand. May the majesty of the Source be revealed to us in our days and in the life of all Israel and all living beings. And we say, Amen.

We bless that Great Name with the unfolding of life over and through time. We bless, we praise, we honor, we exalt, we extol, we celebrate, and we laud the name of the sacred One, beyond our capacity for words and songs of blessing, praise, and comfort, to which we say: Amen.

Aleinu

Melody by Rabbi Shir Meira Feit

וְהִשְׁבַּת אֵל לְבַבְךָ, כִּי יְהוּה הוּא הָאֱלֹהִים:
וְנֹאמַר וְהִיָּה יְהוּה לְמִלְךָ עַל כָּל הָאָרֶץ.
בְּיוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד וְשִׁמוֹ אֶחָד:

Vahashevivota (repeat)

El l'vavechah (repeat)

Ki Adonai (repeat)

Hu haElohim (repeat). (x2)

V'ne-emar: V'hayah Adonai l'melech al kol ha'aretz.

Bayom hahu, bayom hahu, yihyeh Adonai echad usheimo echad.

You shall return to your hearts, for Being and Becoming is the Source. With reverence and thanksgiving we accept our destiny, the day on which all will be one.

Answer Us

Machzor Lev Shalom

What would constitute an answer to our prayers?

We do not truly expect nature to overturn its course, or others to suddenly change their plans, because we have expressed our hope that the future bend to our desires.

Rather, if our prayers succeed, we can experience closeness to the Divine, an appreciation of God's bounty, connection with the rest of creation, discovery of meaning in our lives, and an inner feeling of wholeness of peace.

For a moment, we may experience ourselves as held fast in God's invisible arms.

Perhaps this is what the ancient worshipers themselves experienced when they heard the priests pronounce the final word of blessing: "...shalom, peace."

Oseh Shalom / Closing with Peace

Michael Harlow and Dani Wallace

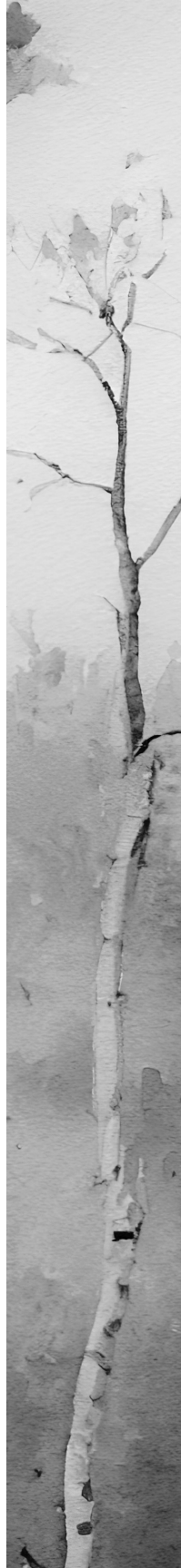
Grant us Peace, grant us Peace
For every weary heart that beats find a moment of relief
Grant us Peace

עוֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

*Oseh Shalom bimromav hu Ya'aseh Shalom Aleinu v'al kol
Yisrael v'imru: Amen (x2)*

Grant us Peace, grant us Peace
For every weary heart that beats find a moment of relief
Grant us Peace

*Oseh Shalom bimromav hu Ya'aseh Shalom Aleinu v'al
kol Yisrael
V'imru Amen
V'imru Amen
V'imru Amen*



G'mar Chatimah Tovah

**May We Be Sealed in the Book of
Life**

Open Tent Be Mitzvah

The Open Tent Be Mitzvah program is unique, in part, because of the range of our students. Many of our students' families are interfaith/mixed heritage. Many of our students are coming into formal Jewish education for the first time or are returning into the educational space looking for a renewed experience. So, if you're ready for your child, or ready yourself, to embark on an incredible journey of personal growth, connection, and radical hospitality, join us for our Open Tent Be Mitzvah program. It's an experience like no other, tailored just for you. Explore more and register at:

www.judaismyourway.org/open-tent-be-mitzvah



Learning in a Classroom

This model is geared towards tweens who want to learn with peers within a two year period. In Year One, students explore Judaism 101 through experiential learning. In Year Two, students pick the Torah or Chai cohort – as they explore designing their unique Shabbat service.



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Build a relationship with a mentor and develop a fully customized focus of study. Students design their own Shabbat service after taking a deep dive into how they connect with Judaism in a meaningful way.



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Within a cohort of adult peers, you will explore prayer and delve into growing your relationship with Judaism. Next cohort will begin in 2025. Registration opening soon!

Year Round Programming



Shabbat aLIVE



Shabbat Sing-Along



Unlearning Jewish Anxiety



Kaddish Circle

Looking for a way to connect your family to Judaism and community in a hands-on, meaningful way?



Changing the World Together

This program is for elementary-aged students and their grown ups to create community and practice the Jewish value of Tikkun Olam, repairing the world. We meet four times in locations around the front range to engage in service learning, build community together and strengthen our Jewish values.

Spots are limited and filling up fast!
Register today at:
www.judaismyourway.org

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Anna Sher Simon
Eric Sondermann
Donald Sturm z"l
Emily Sturm
Stephen Sturm

Musicians

Ed Contreras, *Percussion*
Josiah Contreras, *Bass*
Miriam Kapner, *Oboe*
Sonya Walker, *Piano*

Rabbinic Interns

Lizzie Frankel
Yael Shalom

Additional Support

Tofer Breuer, *ASL Interpretation*
Ariela HaLevi, *Yoga Instructor*
Devin Bohne, *Livestream Specialist*
Ike Mamiye, *Kippot Donation*

Judaism Your Way Staff

Amy Kopkin Atkins
Open Tent Be Mitzvah Educator & Enrollment Manager

Rabbi Caryn Aviv
Rabbinic & Program Director

Luke Colaciello
Communications & Database Manager

Josh Gold
Executive Director

Amy Leszman
Development & Communications Director

Laure Levin
Office Administrator

Nicole Longcrier
Communications Intern

Deborah Sarna
Open Tent Be Mitzvah Educator & Inclusion Specialist

Rabbi Amanda Schwartz
Family Life Director

Dan Yolles
Student Rabbi & Open Tent Be Mitzvah Educator

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Judaism Your Way

In Loving Memory: Donald Sturm




This year, we remember Donald Sturm who passed away on August 17, 2024. Don was the Founder of Judaism Your Way with his wife Sue Sturm. Their vision and support led Judaism Your Way to much success over the last 20 years.

Don and Sue's lifelong dedication as board members and donors has empowered Judaism Your Way to touch the lives of thousands annually. Their unwavering commitment to our organization's sustainability played a pivotal role in the successful completion of our endowment campaign.

Don is survived by Sue Sturm, his beloved wife of 36 years, his four children, Robert Sturm, Melanie Sturm (Marc Zachary), Stephen Sturm (Sydney Hodgson Sturm) and Emily Sturm Ehrens (Ben Ehrens), his grandson Zane Zachary, and an extended family whose lives he enriched through his kindness and belief in the meaningfulness of strong family bonds. He was preceded in death by his two sisters Helen Coel and Fern Haberman.

May Don's memory be a blessing.



**At Judaism Your Way, we're an open tent,
embracing everyone who seeks a connection to
Jewish life.**

**Every day, we share transformative Jewish
experiences and recognize ourselves as part of
something relevant, whole, and sacred.**

**There are many ways to be Jewish. At Judaism
Your Way, we respect and include them all.**

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