



Judaism Your Way

Welcoming the New Year in Community

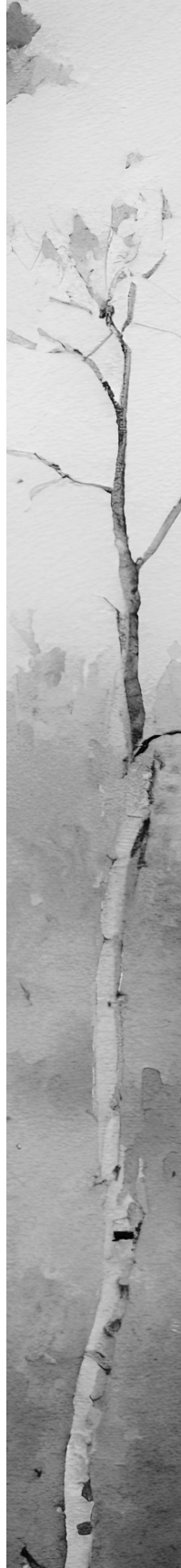
**Yom Kippur
October 12**

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



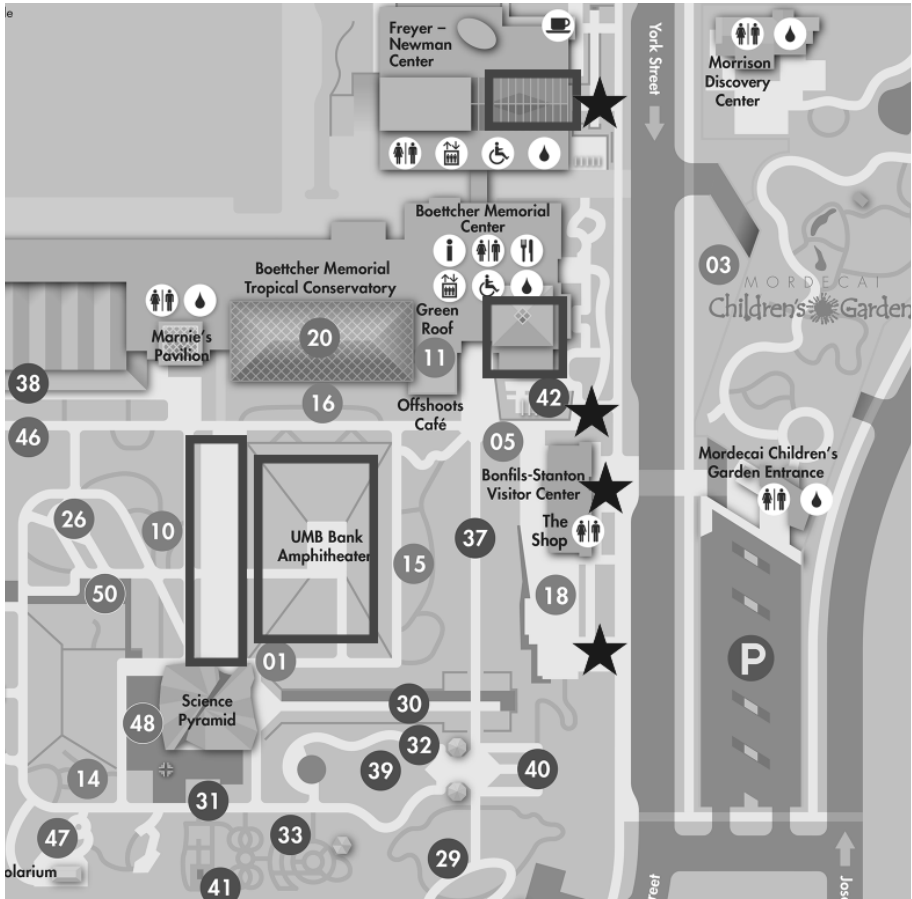
Making Your High Holiday Experience Meaningful and Safe

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. 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.

Zochreinu L'chayim / Remember Us for Life

Melody by Nava Tehila

זְכַרְנוּ לְחַיִּים מֶלֶךְ חֶפֶץ בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים

Zochreinu l'chayim melech chafetz ba'chayim (2x).

V'chotveinu b'sefer ha'chayim l'ma'an'cha Elohim chayim (2x).

Remember us for life, Divine One, which desires life and write us into the Book of Life, for the sake of the Living Source.

Gratitude and Appreciation for Our Beloveds

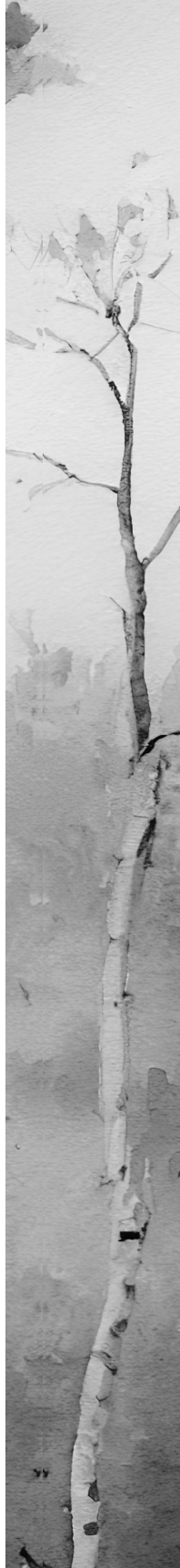
Rabbi Caryn Aviv

We welcome and appreciate all our loved ones and allies who share in building Jewish life together. Thank you for loving Jewish people as partners, family members, and friends.

Thank you for standing by Jewish people, especially when we feel scared about our safety, worth, and belonging in an uncertain world.

Thank you for walking with us to raise children with Jewish culture in a world where that's not always easy.

We see you. We value your presence. We appreciate all the gifts you bring to our families and communities. May you feel blessed in this space.





Ki Le'olam Chasdo

Psalms 136

הודו ליהוה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:

(Yai lai) Hodu l'Adonai ki tov, ki le'olam chasdo

Let's acknowledge the Source, that which is good,
Compassion and lovingkindness for all time.

הודו לאלהי האלהים כִּי לְעוֹלָם חַסְדּוֹ:

(Yai lai) Hodu l'elohei ha'Elohim, ki le'olam chasdo

Let's sing out to the Divine
Compassion and lovingkindness for all time.

Barchu / Call to Connection

By Rabbi Andrew Hahn

בְּרַכּוּ אֶת יְהוָה הַמְבַרֵּךְ
(Yai lai) Barchu et Adonai ham'vorach. (Yai lai)

בְּרוּךְ יְהוָה הַמְבַרֵּךְ לְעוֹלָם וָעֶד
(Yai lai) Baruch Adonai ham vorach l'olam va-ed. (Yai lai)

Blessed is the Source of infinite blessing
which has many and no Names, throughout time and
space.

Ahavah Rabah / A Wild and Boundless Love

Rabbi Brant Rosen and adapted by Rabbi Amanda Schwartz

We are loved with a wild and boundless love
and cared for with unending, unconditional compassion.

Let us be taught with a passion that will resonate
deep in our hearts, inspire us to see
and hear and learn and teach and
act with love now and always.

Let our hearts open as one to the Source of Light
and keep us far from confusion and shame.

May it lead us toward justice,
toward liberation for all who dwell on earth;
that all who are exiled and dispossessed
may safely find their way home
that all may rejoice
and celebrate.

Blessed is the One, who loves us all
with a fierce love that knows no bounds.

Sh'ma / Listen Into Love

Deuteronomy 6:4, Melody by Dan Yolles

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

(Yai lai) Sh'ma Yisrael,

Adonai Eloheinu Adonai echad! (x4) (Yai lai)

Listen, those who dance with the Divine,
The Source of our being is one!

Out loud: *Baruch shem kevod malchuto, le'olam va'ed.*
Blessed is the Presence whose splendor shines through all
time and space.

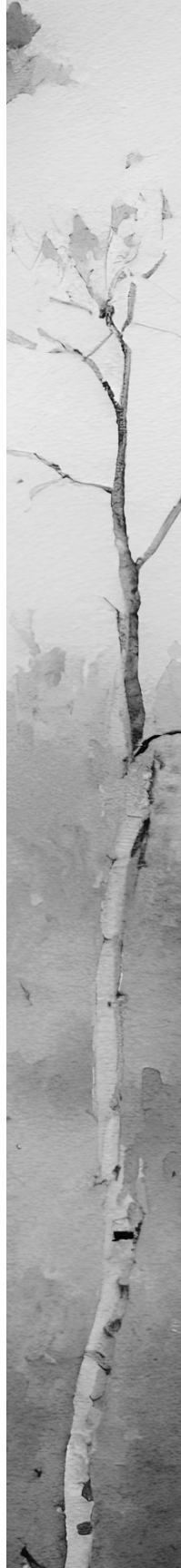
V'Ahavta / And You Will Love

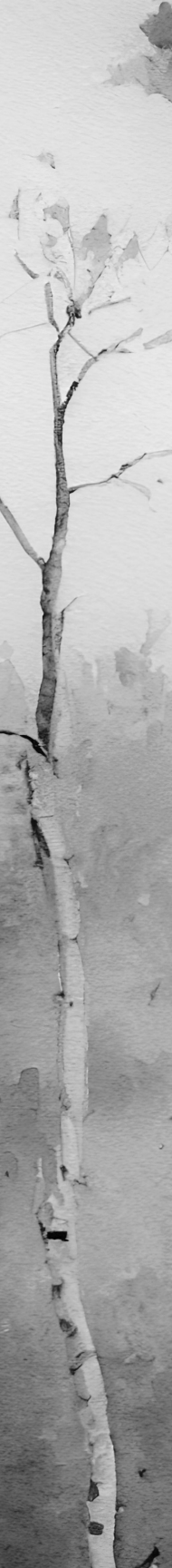
Deuteronomy 6:5-9

Translation by Rabbi Brant Rosen

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָיִךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם
לְאָזְנוֹת עַל־יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־
מְזוּזוֹת 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.*

You shall love the One
with all your heart,
with all your being,
with all you have.

Hold tight to this love, even as you send it out
to parts unknown.

Let this love flow through you
when you sleep though the night,
when you rise in the morning,
when you venture out and when you return.

Make this love real through your thoughts and deeds
no matter how trivial they may seem.

Keep it in front of your eyes
that your steps be true,
when they lead you toward the light
and when they lead into darkness.

Paint it thick upon the doorposts of your house,
so that the love you have offered
so freely may always find its way home.

A Poem for the High Holidays

Amy Eisen

We are at the beginning
Of new cycles
In a world that is ours
Transcending time and space.

We are in the middle
Of taking stock
As we look to next steps
And ponder choices that follow.

We are at the end
Of the last season
Musing, reflecting on what we learned.
We become aware that
Before us lies the expanse
Of the next beginning.

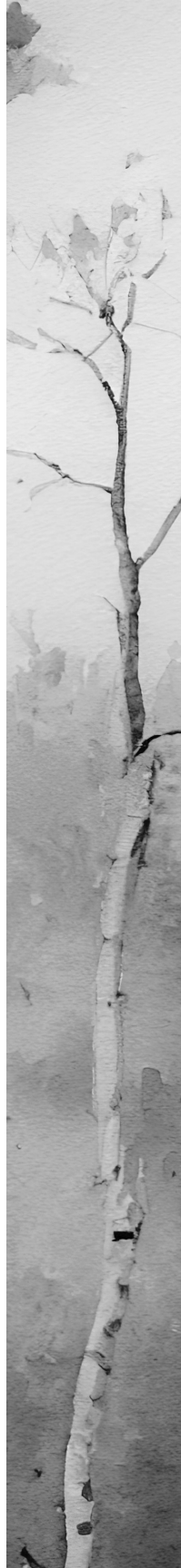
We ask: What now?

We find ourselves
Alone
Communing inside
With images, thoughts and senses that translate to
Joy, sorrow, gratitude,
Fear, yearning, confusion,
Resentment
Contentment

We find ourselves
Communal
In actions, deeds, and meetings
In song and
In shared words of prayer.

We pause to look at
Those who surround us
And to look inward at ourselves.

What do we see?
Faces to remind us that
In minds
In hearts
In souls
Lie memories linking past
To present
To future
And we see in those
Connections
Sparks of creation
That fly everywhere.





Mi Chamocha / Who Is Like the One?

Exodus 15

High Holiday Classic Melody

מי-כַּמּוֹחָה בְּאֵלִים יְהוָה: מִי כַּמּוֹחָה נֶאֱדָר בְּקֹדֶשׁ
נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא יי יִמְלֹךְ לְעוֹלָם וָעֶד

Mi chamochah b'eilim Adonai? Mi kamochah ne-dar bakodesh. Nora t'hilot oseh feleh. Adonai Yimloch l'olam va'ed

Who is like the One, where people express awe and wonder?

Who is like the One, majestic in holiness, awesome in praise, doing wonders?

Adonai Sefatai Tiftach / Beginning to Pray

Psalm 51:17

Music by Beit Tefilah Yisraeli

Yai dai dai...

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fatai tiftach u-fi yagid t'hilatecha.

Adonai, open up my lips, so I can voice my awe and wonder.

Interpretive Yom Kippur Amidah

Philip Schultz

You are asked to stand and bow your head, consider the harm you've caused, the respect you've withheld, the anger misspent, the fear spread, the earnestness displayed in the service of prestige and sensibility, all the callous, cruel, stubborn, joyless sins in your alphabet of woe, so that you might be forgiven.

You are asked to believe in the spark of your divinity, in the purity of the words of your mouth and the memories of your heart.

You are asked for this one day and one night to withhold from your body so your soul can feast on faith and contemplation.

You are asked to forgive the past and remember the dead, to gaze across the desert in your heart toward Jerusalem.

To separate the sacred from the profane and be as numerous as the sands and the stars of heaven.

To believe that no matter what you have done to yourself and others, morning will come and the mountain of night will fade.

To believe, for these precious few moments, in the utter sweetness of your life.

You are asked to bow your head and remain standing and say Amen.

Amidah

English translation by Rabbi Caryn Aviv

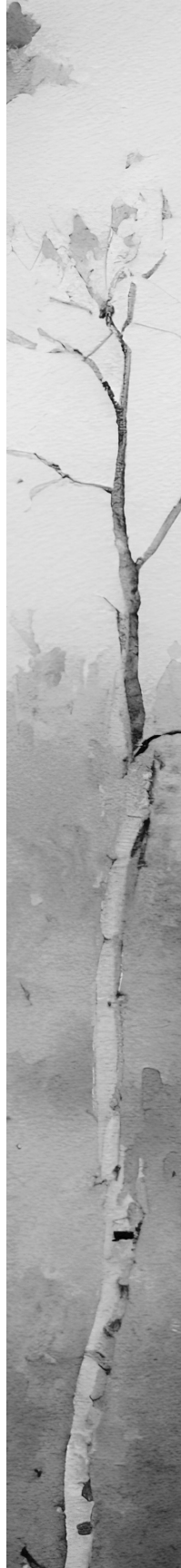
Transliteration by student Rabbi Lizzie Frankel

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ: אֱלֹהֵי
אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רְבֵקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, מְזַכֵּר
חֲסָדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ,
בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי בַחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי, מַגֵּן אֲבֹרָהִם וְעוֹזֵר
שָׂרָה.



Power

אתה גבור לעולם אדני, מחיה מתים/הכל אתה רב להושיע. מוריד הטל. מכלכל חיים בחסד, מחיה מתים/הכל ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות, ומי דומה לך? מלך ממית ומחיה ומצמיח ישועה.

מי כמוך אב הרחמים? זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים/הכל. ברוך אתה יי מחיה המתים/הכל.

Sanctification

אתה קדוש ושמר קדוש וקדושים בכל יום יהללוך סלה.

ובכן תן פחדך יהוה אלהינו על כל מעשיך, ואימתך על כל מה שבראת. וייראוך כל המעשים, וישתחוו לפניך כל הברואים. ויעשו כלם אגדה אחת, לעשות רצונך בלבב שלם — כמו שידענו יהוה אלהינו, שהשלטון לפניך, עז בידך, וגבורה בימינך, ושמר נורא על כל מה שבראת.

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, ושמר 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.

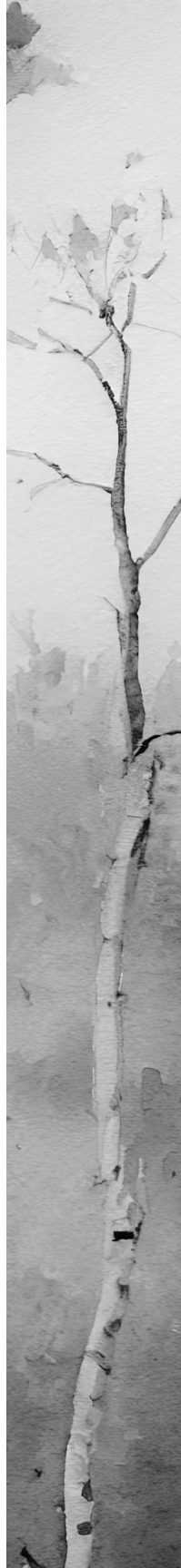
אלהינו ואלהי אבותינו ואמותינו יעלה ויבא ויגיע ויראה
וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו
ואמותינו וזכרון כל יראי שמך לפליטה לטובה לחן ולחסד
ולרחמים לחיים ולשלום ביום הכפרים הזה.

זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס וחגנו. 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 לעונינו 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.

אלהינו ואלהי אבותינו ואמותינו רצה במנוחתנו. קדשנו
במצותיך ותן חלקנו בתורתך שבענו מטובך ושמחנו
בישועתך. והנחילנו יהוה אלהינו באהבה וברצון שבת
קדשך וינוחו בו ישראל מקדשי שמך.

וטהר לבנו לעבדך באמת כי אתה סלחן בכל דור ודור
ומבלעדך אין לנו מלך מוחל וסולח אלא אתה. ברוך
אתה יי מלך מוחל וסולח לעונותינו ולעונות יראי שמך
ומעביר אשמותינו בכל שנה ושנה. מלך על כל הארץ
מקדש השבת וישראל ויום הכפרים.



Acceptance

רצה יי אלהינו, בישראל ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל. ותחזינה עינינו בשוֹבֵךְ
לציון ברחמים. ברוך אתה יי, המחזיר שכניתו לציון.

Thanksgiving

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור,
נוֹדֵה לך ונסֵפֵר תהלתך, על חיינו המסורים בידך, ועל
נשמותינו הפקודות לך, ועל נסִיךְ שֶבְכַל יום עִמָּנוּ, ועל
נפלאותיך וטובותיך שֶבְכַל עֵת, עָרַב וּבָקֵר וצָהָרִים, הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמוּ חֲסָדֶיךָ, מֵעוֹלָם
קוִינֵנו לָךְ.

Shalom

שים שלום טובה וברכה, חן וחסד ורחמים, עלינו ועל
כל יראי שמך. ברכנו, אבינו, כלנו כאחד באור פְּנִיךָ, כִּי
באור פְּנִיךָ נִתַּת לָנוּ יי אלהינו, תורת חיים ואהבת חֶסֶד,
וצְדִיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים בְּרֹב עוֹז וְשָׁלוֹם. בְּסֵפֶר חַיִּים,
בְּרָכָה וְשָׁלוֹם, וּפְרֻסָּה טוֹבָה, גִּזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל יִרְאֵי שְׁמֶךָ לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה
הַשָּׁלוֹם.

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

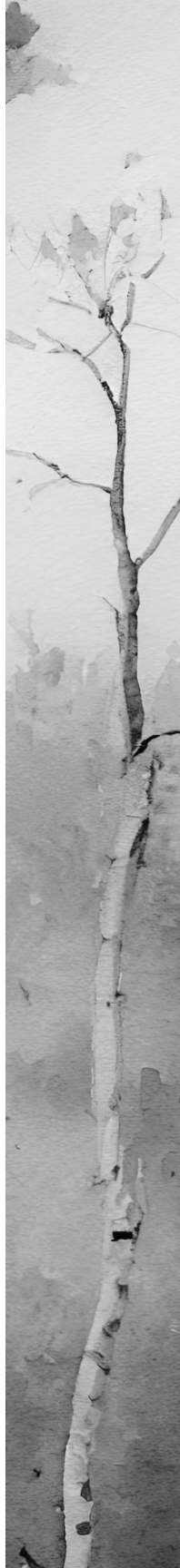
Atah kadosh, v'shimcha kadosh, ukdoshim b'chol yom y'hal'lucha selah.

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'mitzvotcha, 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 ulchaparah 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 mitzvotcha. 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'mitzvotcha 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 nifl'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.

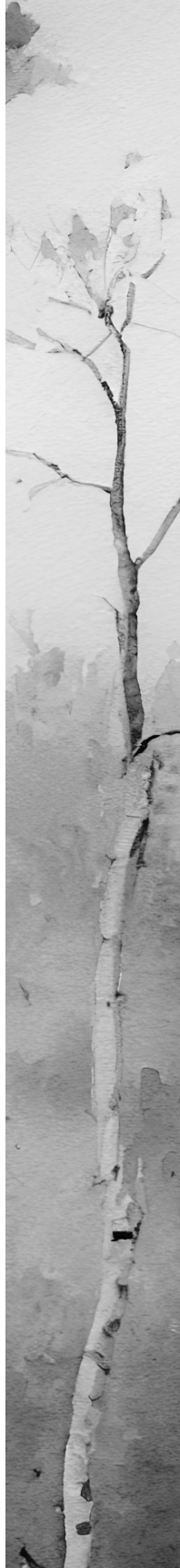
Shalom

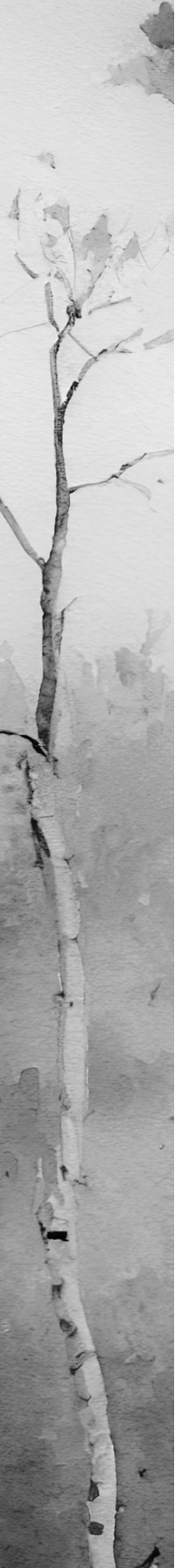
Sim shalom tovah uvrachah, chein vachessed v'rachamim, aleinu v'al kol yirei sh'mecha. Barcheinu, avinu, kulanu k'echad b'or panecha, ki v'or panecha natata lanu Adonai Eloheinu, Torat chayim v'ahavat chesed, utzdakah uvrachah v'rachamim v'chayim v'shalom, v'tov b'einecha l'vareich et Yisrael v'et kol ha'amim b'rov oz v'shalom. B'seifer chayim, b'rachah v'shalom, ufarnasah tovah, nizacheir v'nikateiv l'fanecha, anachnu v'chol yirei sh'mecha l'chayim tovim ul'shalom. Baruch atah Adonai, oseih 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.

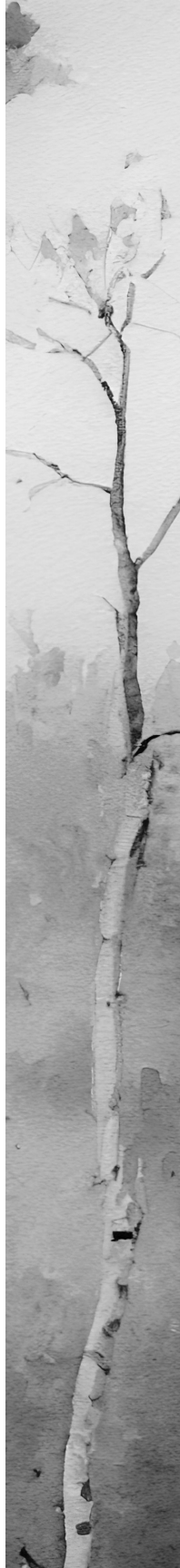
Our Source, and Source of our ancestors, may we realize holiness in doing *mitzvot* and receiving wisdom from Torah, let us enjoy the good things of the world, and connect with joy. May we refine our hearts to serve truth and lovingkindness. For the Source of All Being Unfolding offers forgiveness in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

Music by Nurit Hirsch

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה 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.

Unetaneh Tokef / The Heart of It All

Rabbi Joseph B. Meszler

Melody by Yair Rosenbloom

...וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע:

*U-v'shofar gadol yitaka, v'kol d'mamah daka yishamah
(x2)*

A great shofar shall sound. A still small voice will be heard
(x2)

On Rosh HaShanah it is written, on Yom Kippur it is sealed:
That this year people will live and die,
some more gently than others
and nothing lives forever.
But amidst overwhelming forces
of nature and humankind,
we still write our own Book of Life,

and our actions are the words in it,
and the stages of our lives are the chapters,
and nothing goes unrecorded, ever.

...וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע:

U-v'shofar gadol yitaka, v'kol d'mamah daka yishamah
(x2)

So if not now, then when?

For the things we can change, there is *t'shuvah*,
realignment,

For the things we cannot change, there is *t'filah*, prayer,
For the help we can give, there is *tzedakah*, justice.

Together, let us write a beautiful Book of Life
for the Source of Aliveness to read.

...וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע:

U-v'shofar gadol yitaka, v'kol d'mamah daka yishamah
(x4)

Ashamnu / We Are Responsible

אֲשָׁמְנוּ בְּגִדְנוּ גְזַלְנוּ דְּבָרְנוּ דָּפִי.
הֵעֵוְנוּ וְהִרְשָׁנוּ זָדְנוּ חֲמַסְנוּ טַפְלָנוּ שָׁקַר.
יַעֲצָנוּ רַע כִּזְבָּנוּ לִצְנוּ מְרִדְנוּ נֶאֱצָנוּ
סָרְרָנוּ עֲבִינוּ פִּשְׁעָנוּ צָרְרָנוּ קִשִּׁינוּ עֲרָף.
רָשַׁעְנוּ שַׁחַתְנוּ תַּעֲבָנוּ תַּעִינוּ תַּעֲתַעְנוּ:

(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.

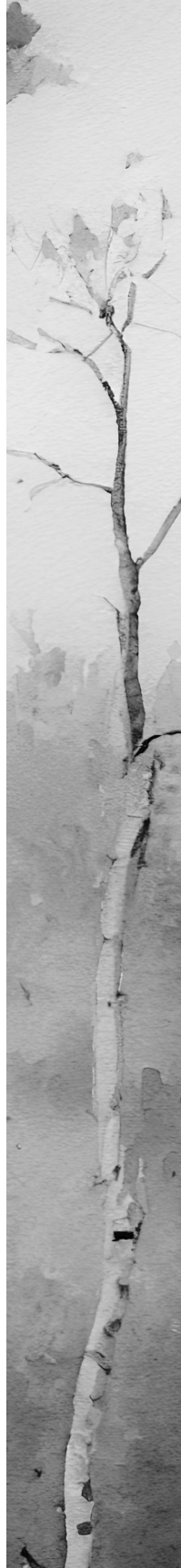
Dibarnu dofi: We have used words as weapons.

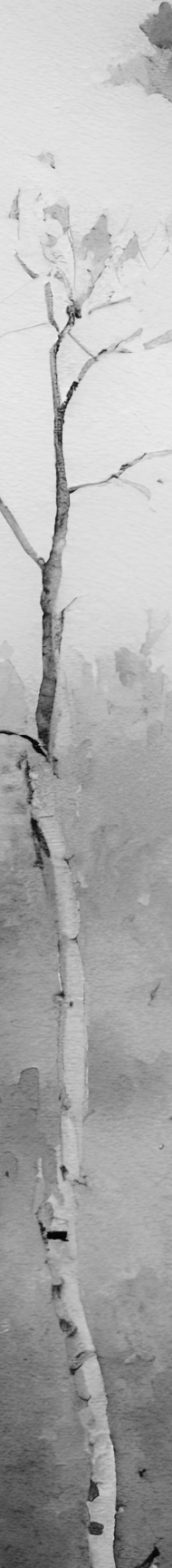
(Yai lai)

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.

Al Cheit / Healing Our Relationship with Ourselves

English by Rabbi Rachel Barenblat, adapted by Rabbi Caryn Aviv

וְעַל כָּלֵם אֱלֹוֹהַּ סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפֹּר לָנוּ:

V'al kulam eloah slichot: S'lach lanu, m'chal lanu, kapper lanu

By not caring for our bodies with rest, nourishment, and play;

By staring at our phones instead of paying attention to what's right in front of us;

By not embracing those who needed it, not allowing ourselves to be embraced;

By letting our emotions run roughshod over the needs of others;

By hiding love, out of fear of rejection, instead of giving love freely;

By ruminating about the past and worrying about the future, instead of being in the present moment.

For our failures of truth, love, and justice, we ask forgiveness and the ability to change.

וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפָּר לָנוּ:

V'al kulam elo slichot: S'lach lanu, m'chal lanu, kapper lanu

By reading words of vitriol, cultivating hot indignation;

By not considering another point of view;

By letting anxiety rob us of joy;

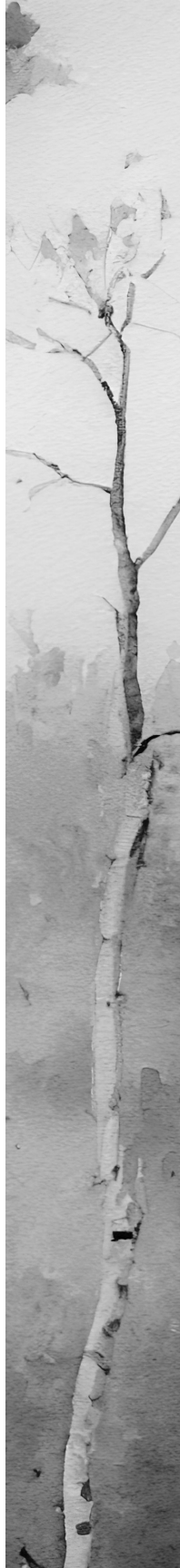
By not being awake and grateful, despite uncountable blessings;

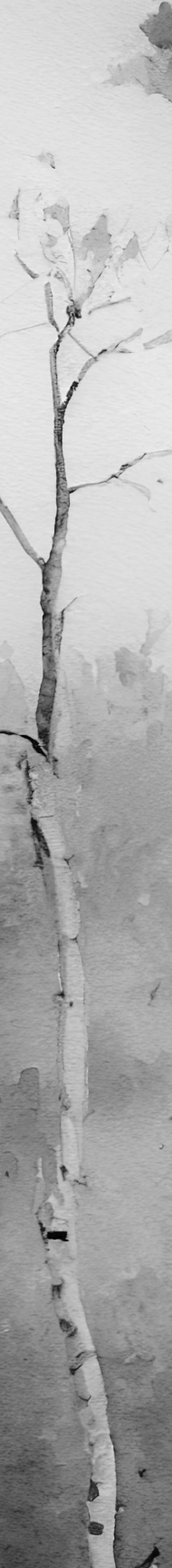
By not being sufficiently gentle, with our actions or our language;

By not being generous with our time, with our words, or with our being.

וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפָּר לָנוּ:

V'al kulam eloha slichot: S'lach lanu, m'chal lanu, kapper lanu.





For our failures of truth, love, and justice, we ask forgiveness and the ability to change.

Source of Compassion, help us to seek forgiveness. Help us feel in our bones that we are already at One with the Ineffable.

Avinu Malkeinu / Our Source and Strength of Life

Adapted from Kedem Congregation

Chorus:

אָבִינוּ מַלְכֵנוּ
אָבִינוּ מַלְכֵנוּ
חַנּוּנוּ וְעַנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu, Avinu Malkeinu

Avinu Malkeinu chaneinu va'aneinu ki ein banu ma'asim

Asei imanu tzedakah va-chesed

Asei imanu tzedakah va-chesed 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.

The Thirteen Attributes of Lovingkindness

Exodus 34:6-7

Translation by Rabbi Burt Jacobson

יהוה יהוה אל רחום וחנון
אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת
נֹצֵר חֶסֶד לְאַלְפִים
נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה:

Adonai Adonai
El rahum v'chanun
Erech apayim
v'rav chesed v'emet
notzer chesed l'alafim.
nosei avon va-fesha
v'chata-ah v'nakei.

Havayah, Havayah
Compassion and tenderness
Patience, forbearance,
kindness, awareness,
bearing love from age to age.
Lifting guilt and mistakes
and making us free.

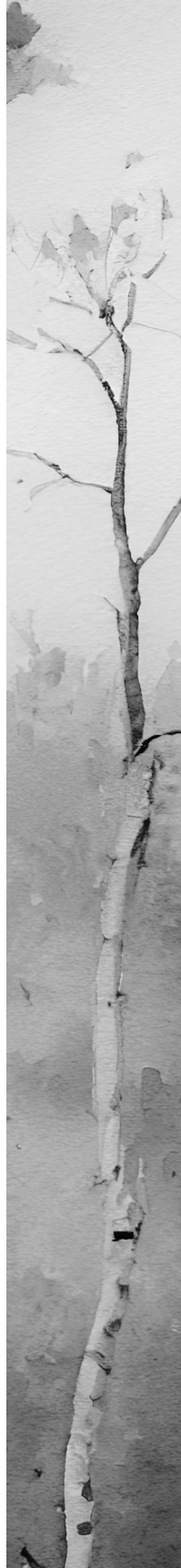
Blessing Before the Torah Reading

בָּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ:
בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר-בָּנוּ עִם כָּל הָעַמִּים / אֲשֶׁר קִרְבָּנוּ לְעַבֹּדְתוֹ*
וְנִתַּן-לָנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

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

Baruch atah Adonai eloheinu melech ha-olam, asher
bachar banu im-kol ha-amim / asher kervanu la'avodato,*
v'natan lanu et torato. Baruch atah Adonai, notein ha-
torah.





Bless the Infinite, the blessed one.

Blessed is the Infinite, the blessed one, now and forever.

Blessed is the Source of Time and Space Unfolding in all worlds, choosing us together with all peoples / bringing us closer to the Sacred with the gift of Torah.

Blessed is the One, giving us Torah.

* We offer the description expressed in Renewal congregations - *asher bachar banu im-kol ha-amim* (choosing us together with all peoples) as well as the description expressed in Reconstructionist congregations - *asher kervanu la-avodato* (bringing us closer to experiencing the Divine), instead of the conventional description of the Divine as *asher bachar banu mi-kol ha-amim* (tr. who has chosen us from all peoples).

Blessing Following the Torah Reading

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטָּע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*Baruch atah Adonai eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu.
Baruch atah Adonai, notein ha-torah.*

Blessed is the Source of Time and Space Unfolding in all worlds, Planting within us a Torah of evolving wisdom.

We bless the Source of All, for giving us Torah.

First Aliyah: Genesis 32: 4-7

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר
שָׂדֵה אֱדוֹם:

Va'yishlach Ya'acov malachim l'fanav el Esav achiv artza se'ir s'deh Edom.

Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom,

וַיִּצְוֵנוּ אֶתְכֶם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לְעֵשָׂו כֹּה אָמַר
עַבְדְּךָ יַעֲקֹב עִם־לִבִּי גָרְתִי וְאָחַר עַד־עַתָּה:

Va'yetzav otam lei'mor koh tomrun la'doni Esav koh amar avdecha Ya'acov im Lavan garti va'aychar ad atah.

and instructed them as follows, "Say, 'To my superior, Esau, your servant Jacob says: I stayed with Laban and remained until now;

וְיֵהִי־לִי שׂוֹר וְחֹמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֲשֻׁלְחָה לְהַגִּיד
לְאֲדֹנָי לְמִצְאֹחַן בְּעֵינֶיךָ:

Va'yehi li shor v'chamor tzon v'eved v'shifchah v'eshl'cha le'hagid la'doni limtzo chen b'einecha.

I have acquired cattle, donkeys, sheep, and many staff; and I send this message to my superior in the hope of gaining your favor."

וַיֵּשְׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב לֵאמֹר בָּאנוּ אֶל־אֲחִיךָ אֶל־
עֵשָׂו וְגַם הֵלֵךְ לִקְרֹאתְךָ וְאַרְבַּע־מֵאוֹת אִישׁ עִמּוֹ:

Ve'yashuvu ha'malachim el Ya'acov lei'mor banu el a'chicha el Esav v'gam holech likratcha v'arbah me'ot ish imo.

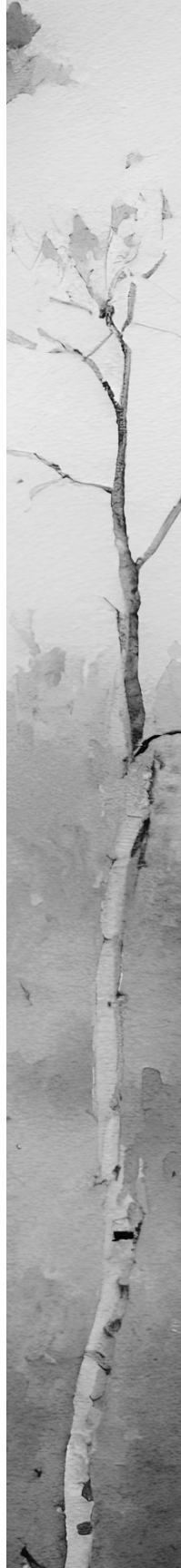
The messengers returned to Jacob, saying, "We came to your brother Esau; he himself is coming to meet you, and his entourage numbers four hundred."

Second Aliyah: Genesis 32: 8-12

וַיִּירָא יַעֲקֹב מְאֹד וַיִּצְרֶה לוֹ וַיַּחֲזֵ אֶת־הָעַם אֲשֶׁר־אִתּוֹ וְאֶת־
הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנוֹת:

Va'yirah Ya'acov me'od va'yeitzer lo va'yachatz et ha'am asher ito v'et ha'tzon v'et ha'bakr v'hagmalim lishnei machanot.

Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps,



וַיֹּאמֶר אִם-יָבֹא עֲשׂו אֶל-הַמַּחֲנֶה הָאֶחָת וְהִכָּהוּ וְהָיָה
הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה:

*Va'yomer im yavo Esav el ha'machaneh ha'achat
v'hikahu v'hayah ha'machaneh ha'nishar liflaitah.*

thinking, "If Esau comes to the one camp and attacks it, the other camp may yet escape."

וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה
הָאֵל אֵלֵי שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ:

*Va'yomer Ya'acov Elohei avi Avraham, v'Elohei avi
Yitzchak Adonai ha'omer elai shuv l'artzcha ulmoladtcha
v'eivitah imach.*

Then Jacob said, "God of my father Abraham, and God of my father Isaac, oh Source, who said to me, 'Return to your native land and I will deal bountifully with you'!

קָטַנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל-הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֵת-
עַבְדְּךָ כִּי בְמַקְלִי עֲבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי
לְשְׁנֵי מַחֲנֹת:

*Katonti mikol hachasadim u'mikol ha'emet asher asitah
et avdecha ki v'makli avarti et haYarden hazeh ve'atah
hayiti lishnei machanot.*

I am unworthy of all the kindness that you have so steadfastly shown me, : with my staff alone I crossed this Jordan, and now I have become two camps.

הֲצִילֵנִי נָא מִיַּד אָחִי מִיַּד עֲשׂו כִּי-יֵרָא אָנֹכִי אֹתוֹ פָּרִי-יָבֹא
וְהִכָּנִי אִם עַל-בָּנִים:

*Hatzileini nah miyad achi miyah Esav ki yarei anochi oto
pen yavo v'hikani eim al banim.*

Please, deliver me, from the hand of my brother, from the hand of Esau; or else, I fear, he may come and strike me down, mothers and children alike.

Third Aliyah: Genesis 32: 25-31

וַיִּוְתַר יַעֲקֹב לְבַדּוֹ וַיֵּאבֶּק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

Va'yivater Ya'acov l'vado va'yeiaveik ish imo ad alot ha'shachar.

Jacob was left alone. And a figure wrestled with him until the break of dawn.

וַיָּרָא כִּי לֹא יָכֹל לוֹ וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב
בְּהֶאָבְקוֹ עִמּוֹ:

Va'yar ki lo yachol lo va'yigah b'chaf y'reicho va'teika kaf yerech Ya'acov v'heiavko imo.

When the figure saw that they had not prevailed against Jacob, the messenger wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him.

וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ כִּי
אִם־בְּרַכְתָּנִי:

Va'yomer shalcheini ki alah ha'shachar va'yomer lo ashaleihacha ki im beirachtani.

Then the messenger said, "Let me go, for dawn is breaking." But Jacob answered, "I will not let you go, unless you bless me."

וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב:

Va'yomer eilav ma sh'meicha, va'yomer Ya'acov.

Said the other, "What is your name?" He replied, "Jacob."

וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־

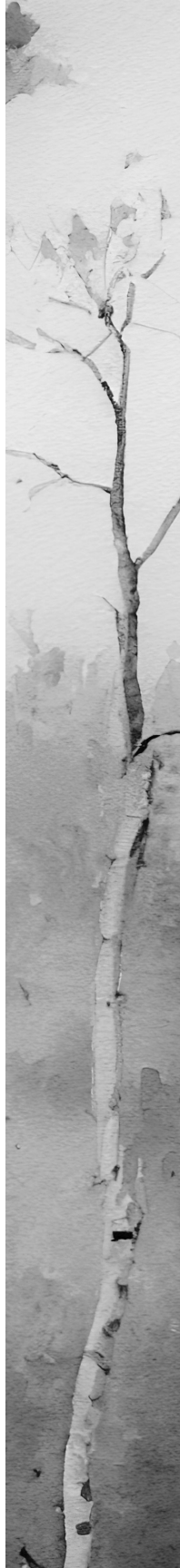
שָׂרִית עִם־אֱלֹהִים וְעִם־אָנָּשִׁים וַתִּוְכַל:

Va'yomer lo Ya'acov yeiomer od shimcha ki im Yisrael ki sarita im Elohim v'im anashim va'tuchal.

The figure said, "Your name will no longer be Jacob, but Israel, for you have wrestled with beings divine and human, and you have prevailed."

וַיִּשְׂאֵל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה

תִּשְׂאֵל לְשָׁמִי וַיְבָרֶךְ אֹתוֹ שֵׁם:





*Va'yishal Ya'acov va'yomer higidah na sh'mecha va'yomer
lama zeh tishal lishmi va'yvarech oto sham.*

Jacob asked, "Pray tell me your name." But the figure said, "You must not ask my name!" And the messenger took leave of him there.

וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנֵי אֱלֹהִים
וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנֵי אֱלֹהִים
אֶל-פְּנֵים וַתִּנָּצֵל נַפְשִׁי:

*Va'yikra Ya'acov shem hamakom Penial ki ra'iti Elohim
panim el panim v'tinatzel nafshi.*

So Jacob named the place Peniel, meaning, "I have seen a divine being face to face, yet my life has been preserved."

Mi Shebeirach / Healing Prayer

Debbie Friedman

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mi Shebeirach avoteinu m'kor ha-bracha limoteinu

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

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi Shebeirach imoteinu m'kor ha-bracha l'avoteinu

Bless those in need of healing with *refuah sh'leimah*, the renewal of body, the renewal of spirit. And let us say: *Amen.*

Hagbah: Lifting Up the Torah

Deuteronomy 4:44 and Numbers 9:23

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל
עַל-פִּי יְהוָה בְּיַד מֹשֶׁה:

*V'zot ha Torah asher sam Moshe lifnei b'nai Yisrael al pi
Adonai b'yad Moshe.*

This is the Torah that Moses placed before the Jewish people through the mouth of the Divine and the hand of Moses.

Eitz Chayim Hi / Tree of Life

Translation by Rabbi Caryn Aviv

Music by Tanchum Portnoy

עץ-חיים היא למחזיקים בה, ותמכיה מאשר:
דרכיה דרכי-נעם, וכל נתיבותיה שלום:
השיבנו יהוה אליך ונשובה: חדש ימינו כקדם:

*Eitz chayim hi lamachazikim bah, v'tomchehah m'ushar.
Derachehah darchei no-am, v'chol n'tivotehah shalom.*

*Hashiveinu Adonai eilecha v'nashuvah. Chadeish
yameinu k'kedem.*

Translation: She is a tree of life, And those who hold her close are happy. And all of her pathways are peaceful. Let us come back to the Source of Connection. Then truly will we return. Renew our days to a new beginning.

Kaddish Yatom / Mourner's Kaddish

Translation by Rabbi Daniel Brenner

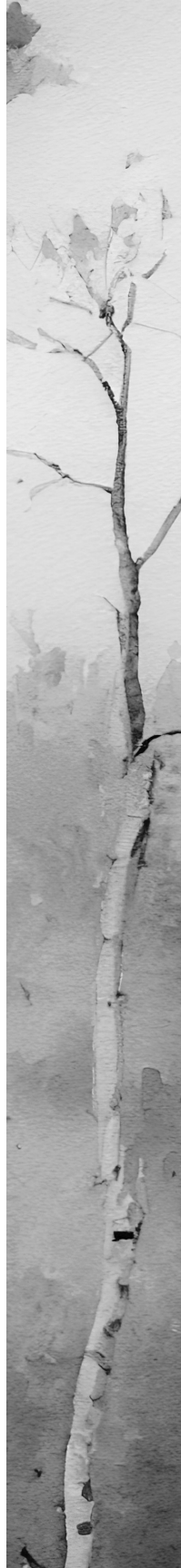
יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה
וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית
ישראל בעגלה ובזמן קריב ואמרו **אמן:**

יהא שמה רבא מברך לעלם ולעלמי עלמיה:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
ויתעלה ויתהלל שמה דקדשא בריך הוא:

לעלא לעלא מכל ברכתא ושרתא תשבחתא ונחמתא
דאמירן בעלמא ואמרו **אמן:**

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל
ואמרו **אמן:**



עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל 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.***

Yes, blessed! Blessed, whispered, sung out, shouted,
honored, this holy name. The name is beyond any
song, poem or comforting words we could ever speak.
Everybody say: **That's the truth!**

May a big peace descend from the heavens for all beings
and say: **May it be true.**

Make that peace in the heavens, Great One who creates
wholeness. Everybody say: **Amen. May it be true.**

Aleinu / Ein Od / There Is Nothing Else

Ein od, ein od, ein od, ein od (there is no other).

וְנֹאמֵר וְהִיא יְהוָה לְמִלְךָ עַל כָּל הָאָרֶץ.
בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:

*V'ne-emar: V'hayah Adonai l'melech al kol ha-aretz.
Bayom ha-hu yihyeh Adonai echad u-shemo echad.*

With reverence and gratitude, we accept our destiny,
the day on which all will be one.

Adon Olam

*Classic Yom Kippur Liturgy R. Shlomo Ibn Gavriol
Melody by Kedmah*

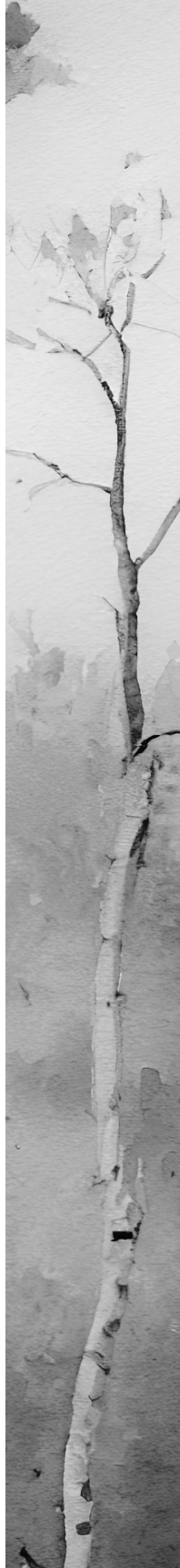
אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּתֵרֵם כֹּל יִצִיר נִבְרָא: לְעֵת
נַעֲשֶׂה בְחֶפְזוֹ כֹּל, אַזִּי מֶלֶךְ שְׁמוֹ נִקְרָא

*Adon olam asher malach, b'terem kol y'tzir nivrah, l'ait
na'asah v'cheftzo kol, azai melech sh'mo nikra. (2x)*

Sovereign of the Universe, a power existing before any
creature was created. At the time when all was made by
this Source, this Name was most powerful.

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.



One-On-One Mentorship

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.



Adult Re & Be Mitzvah

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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Tara and Ed Witterholt
Erin Yourtz and Lawrence Bub
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*This list includes all Supporter Circle partners through September 22, 2024.
We sincerely apologize for any misspellings, errors, or omissions. Please contact us and we will
correct it in future publications.*

Thank You

We are incredibly grateful to the many individuals and organizations who partner with Judaism Your Way to make High Holidays possible both in person and online.

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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
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experiences and recognize ourselves as part of
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