



Judaism Your Way

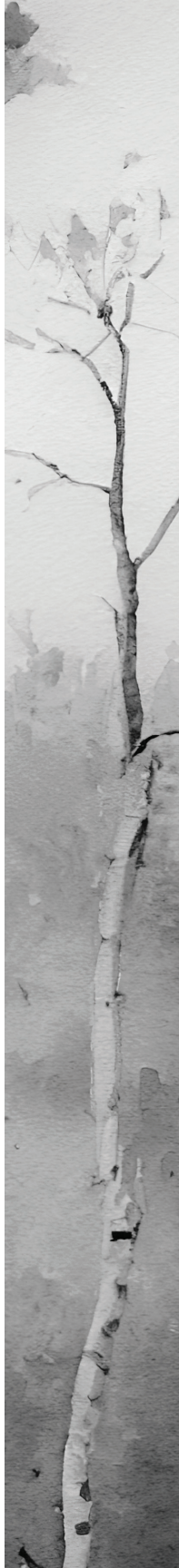
Welcoming the New Year in Community

**High Holiday Machzor
Evening Services**



Table of Contents

Welcome Messages	3-5
Open the Way / Hashiveinu	6
Pure Heart	6
Created in Your Image: A Blessing for Inclusion	6-7
Gratitude and Appreciation for Our Beloveds	7-8
Putting on Tallit with Blessing	8
Shehecheyanu	8
As We Light these Holiday Candles	8-9
On Forgiveness	9-10
Candle Lighting	10
Glint	10-11
May I Be Empty	11
Or Zarua	11
Intention for Kol Nidre	12
Kol Nidre Reading	12
Kol Nidre	12-13
One Voice	13-14
Barchu / Blessing Into Community	14
Ma'ariv Aravim: Reading	14-15
Ahavat Olam	15-16
Loving the World	16
Ahavah Rabbah / An Unending Love	17
Sh'ma Kavannah	17-18
Sh'ma and Blessings	18
V'Ahavta / Mindfulness Through Space and Time	18-19
Mi Chamocha / Out of the Narrow Places	19-20
Mi Chamochah / Who Is Like You?	20
Hashkiveinu / Evening Peace	20-21
Hashkiveinu / Let It Be	21-22
Shiviti	22
Adonai S'fatai / Psalm 51	22
Am I Awake?	23
Amidah Meditation	23
Amidah / Inside the Holy of Holies	23-24
Silent Amidah	25-37



Oseh Shalom	37
Ki Anu Amecha	37-38
Ashamnu / We Are Responsible	38-39
A Variation on the Al Chet	40-41
Avinu Malkeinu / Our Source and Strength of Life	41-42
Tree of Life / Healing Prayer	42-43
Birchot Mi Shebeirach / Blessings for Healing	43
Mi Shebeirach / Healing Prayer	44
A Rosh Hashanah Blessing: You Are Enough	44-45
Kaddish Yatom / Mourner's Kaddish	46-47
Excerpt from Another Year: An Introspection	47
Aleinu / It's Up to Us / Ve'ne'mar	48
Aleinu	48-49
Aleinu / Ein Od / There Is Nothing Else	49
Answer Us	49-50

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.

**STURM FAMILY
FOUNDATION**



**ROSE COMMUNITY
FOUNDATION**



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.

WELCOME: YOUR PRESENCE IS A BLESSING

We are so grateful to gather for these High Holidays with you. Whether you're joining us online or in the tent, we hope this time together uplifts your spirit and brings you joy.

At Judaism Your Way, we create an open tent for anyone seeking Jewish connection. Whether this is your first time or your 1,000th time in Jewish space, we welcome you exactly as you are, with love and no judgment. We invite you to drop your shoulders, open your heart, take a deep breath, and simply be.

Rosh Hashanah celebrates the ongoing creation of the world. May these services help us to commit to healing that unfolding – personally, nationally, globally. Yom Kippur invites us to practice the healing power of teshuvah – returning to our integrity, and recommitting to what is most meaningful and true in our lives.

Many of us struggle with a dominant metaphor of the Sacred: God as a big powerful man. Fortunately, Judaism offers a colorful palette of alternative metaphors for the Sacred: Place, Presence, Voice, Fire, Cloud, Water, Rock, Oneness, Wholeness, and Love. 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! Your service leaders will be your guides. Please introduce yourself to the folks around you. Take care of your needs during services. You're welcome to sing as loudly as you want, get up, stretch, move, wander and touch plants.

May these High Holiday services help you connect deeply and offer you joy during these uncertain times. We're glad you're here.

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

The Judaism Your Way Team



Open the Way / Hashiveinu

Yoel Sykes

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשְׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Hashiveinu Havayah (Hashiveinu Havayah)

Eilecha v'nashuvah (Eilecha v'nashuvah) (x2)

Chadeish yameinu (Chadeish yameinu)

Yameinu k'kedem (Yameinu k'kedem) (x2)

Oooh

Open the way, open the way (x2)

Divine Source, return us to Your alignment, renew and refresh our days as of early times with cleansing ancient energy.

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)

Created in Your Image: A Blessing for Inclusion

Gabrielle Ariella Kaplan-Mayer

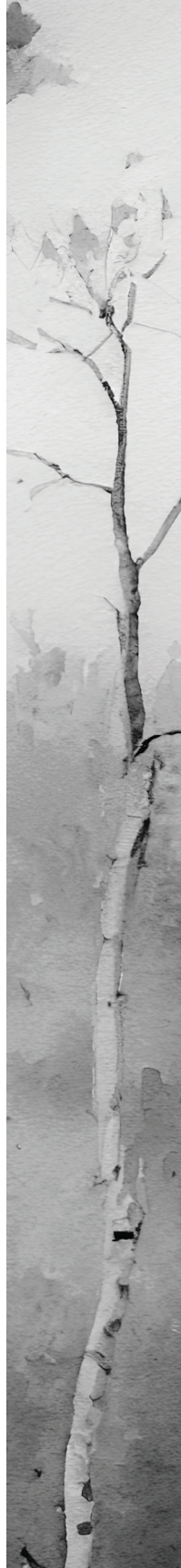
Makor HaChayim,

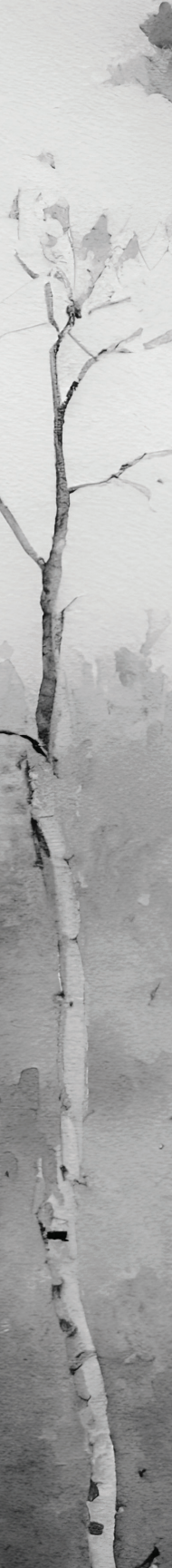
Source of Life,

You created human beings in your image.

Each one of us
a unique creation—
genetic material that
holds a soul that is pure.

Our bodies and our minds
are different and diverse creations—
Full of strengths and vulnerabilities,





Talents, challenges, abilities, struggles.

Some of us born into our bodies needing help
to move, to see, to hear, to talk, to eat.
Some of us will take our bodies and minds for granted
until they change with age...
reminding us that there are times
when we all need support.

The human body is a vessel
that we can see—
but deeper,
what is constant and in common
among us all
is the unseen—
the souls that you have placed within us.

Makor HaChayim,
Source of Life,
Help us to
encounter one another

as that pure soul

that we see ourselves and one another
as created in Your image.

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.

Putting on Tallit with Blessing

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו
במצותיו וצונו להתעטף בציצית:

*Baruch atah Adonai Eloheinu melech ha'olam asher
kidshanu b'mitzvotav v'tzee-vanu le'heet-ah-teyf 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

Chant

ברוך אתה יהוה אלהינו מלך העולם שֶׁהַחַיִּנו וְקִיְמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch atah Adonai Eloheinu melech ha'olam
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.

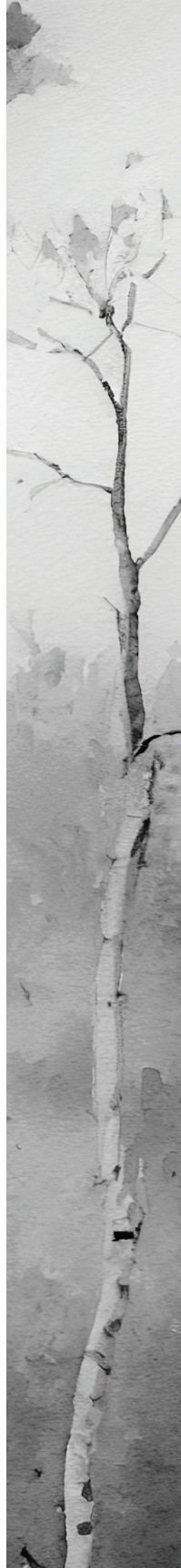
As We Light these Holiday Candles

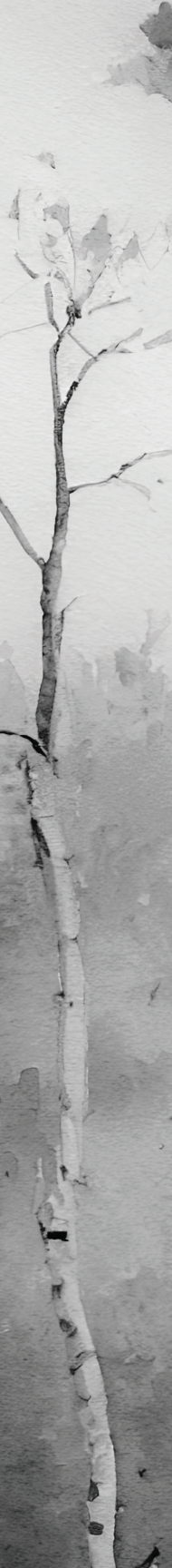
Barbara Rothstein

May the light of these holiday candles cause us all to see each other as part of our shared community.

May the light of these candles glow with our warm feelings for all members of our community.

May the light of these candles reveal our faces to be reflections of the other members of our open, caring





community.

May the light of these candles help us to recognize the needs of others and show us a way to help them.

May the lights of these candles guide us to see a path to a better life for all and show us a way to move there together.

May the light of these candles assist us to lift our spirits to help ourselves and others.

In the glow of these holiday candles, may we bond together to become an even better shared community.

On Forgiveness

Gladys Nussenbaum

Here we are, gathered as a community to light the (Shabbat and) High Holiday 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 to apologize and ask for forgiveness from 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 melt 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

For Rosh Hashanah

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב (וּשְׁבַת):

*Baruch atah Adonai Eloheinu melech ha'olam asher
kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov
(ve'Shabbat).*

Blessed are You, Life Unfolding, manifesting in time and space, bringing awe to our lives with the *mitzvah* of kindling the lights of Rosh Hashanah.

For Yom Kippur

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּפּוּרִים (וּשְׁבַת):

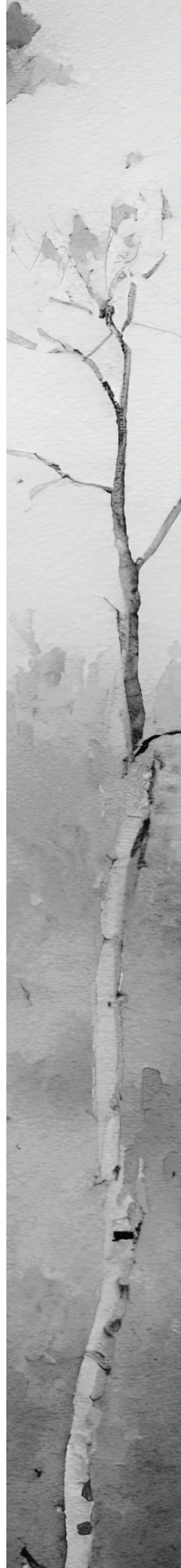
*Baruch ata Adonai eloheinu melech ha-olam asher
kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom ha-
Kippurim (ve'Shabbat).*

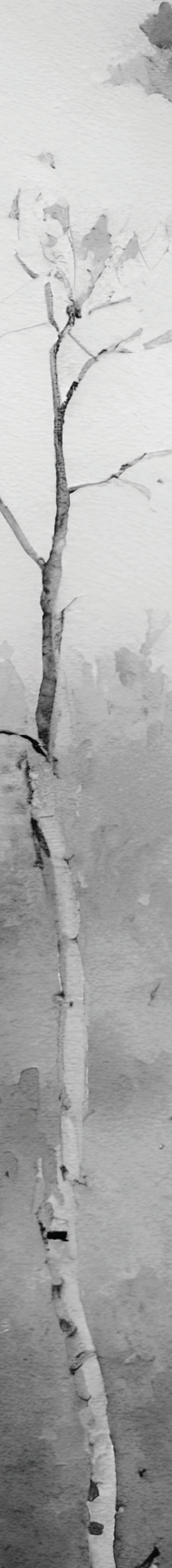
Blessed is Life Unfolding, bringing forgiveness to our lives with the *mitzvah* of kindling the lights of Yom Kippur.

Glint

Cathy Cohen

Beneath a sky of stars
in this time of great answering
I will sing
my own brief poem.





If the bowl of the sky is a lens
on the infinite eye
all images pass through
I will seek
mercy
among trees, branches, beings
all deserving care.

Because aren't we all
swirling dust, flashing shards
from a broken vessel of hope
too vast be contained?

I will seek
the glint in you,
some magnificent bit of shimmer
as we meet and warm ourselves
in presence.

I will ask
what care can I bring
to my own brief glinting?

May I Be Empty

Batya Levine

May I be empty,
And open to receive the light,
May I be empty and open to receive (x2)

May I be full,
And open to receive the light,
May I be full and open to receive (x2)

Or Zarua

Psalms 97

אור זרע לצדיק, וליִשְׁרֵי-לב שמחה:

Or Zarua la Tzadik, u'l'yishrei, u'l'yishrei lev simcha
Ai Yai Yai Yai Yai (x4)

Light scatters for the righteous; radiance, and joy.

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

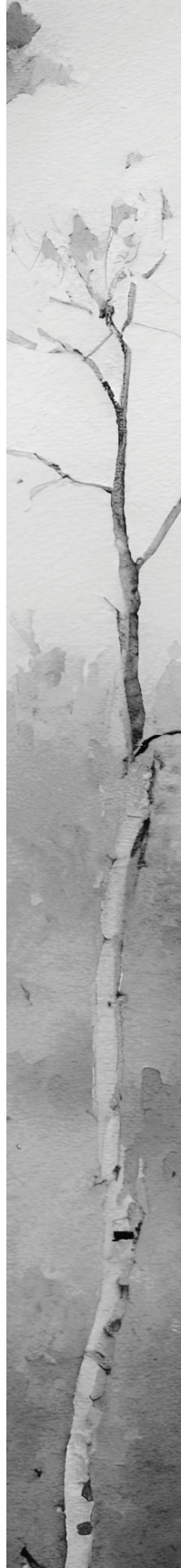
Velveteen Rabbi Machzor

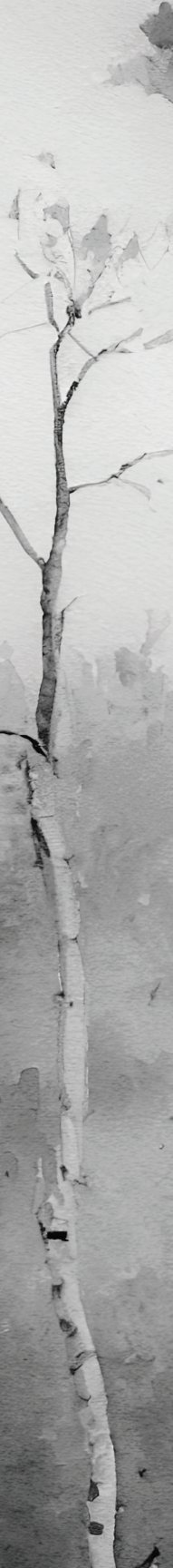
As in heaven, so it is here; as God permits, so do we. No matter what our mistakes and harms, no matter how we have strayed, we pray together tonight as a community.

Kol Nidre

Translation by Rabbi Brian Field

כָּל נִדְרָא וְאֶסְרִי וְחֲרָמִי וְקוֹנָמִי
וְכַנּוּיִי וְקִנּוּסִי וְשִׁבּוּעוֹת
דְּנִדְרָנָא וְדֵאֲשַׁתְּבַּעְנָא
וְדֵאֲחֲרִימָנָא וְדֵאֲסֶרְנָא עַל נַפְשָׁתָנָא
מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים





הבא עלינו לטובה
כלהון אחרטנא בהון
כלהון יהון שרן
שביקין שביתין בטליו ומבטליו
לא שרירין ולא קינמין
נדרנא לא נדרי
ואסרנא לא אסרי
ושבועתנא לא שבועות

*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'viten, 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 are no longer our patterns. Our habits are no longer our habits. Our beliefs are no longer our beliefs.

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)

Barchu / Blessing Into Community

בְּרַכּוּ אֶת יְהוָה הַמְבָרֵךְ
בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד:

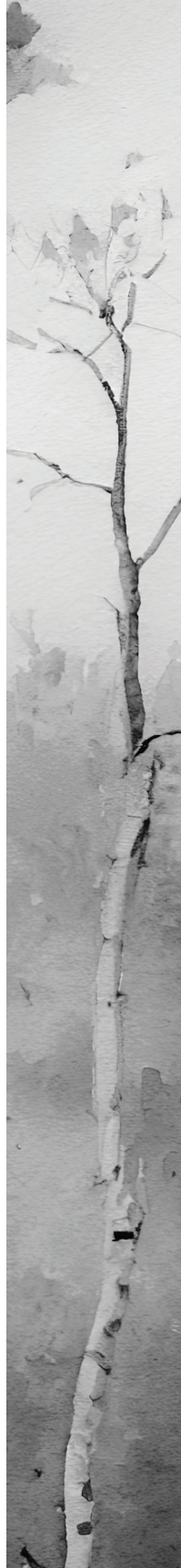
Barchu et Adonai ham'vorach.
Baruch Adonai ham'vorach l'olam va'ed.

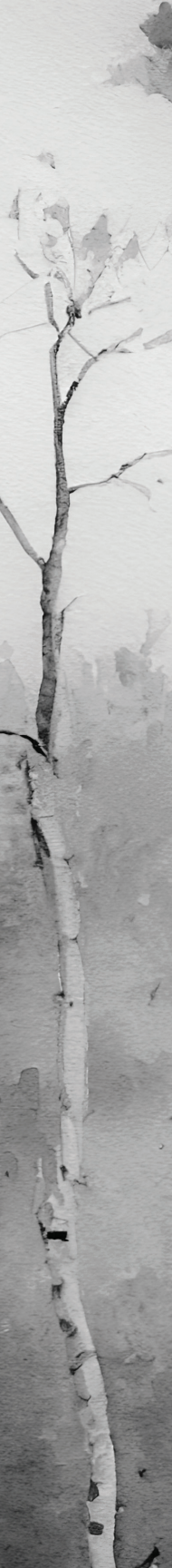
Blessed is the Source of infinite blessing
which has many and no Names, throughout time and
space.

Ma'ariv Aravim: Reading

English reading by Laura Hegfield

We lift our hearts in praise to You,
Holy Blessed One, Source of all that is continuously
unfolding.
You invite us into evening; opening the gates of heaven,





with compassion for our sorrows,
and You know joy, in our joys.
You have established time in hours, days, and moments,
for us to thrive as fully as possible through the seasons of
our lives.

You have arranged the stars twinkling above,
just so,
lighting the blackness of the sky,
like many questions scattered for us to ponder.
You create light and darkness, one rolls away to make
space for the other to exist,
for we need one to know the other; light and dark.
Holy One, in your wisdom, day passes into night,
and night becomes morning.
Blessed are You, Source of All; You have Created the world
from Love.

בְּרוּכָה אַתָּה יְיָ הַמַּעֲרִיב עֶרְבִים:

B'ruchah at Yah, hama'ariv aravim.

Blessed are You, who causes the evening to set.

Ahavat Olam

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמְךָ אַהֲבַת:

תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדָּת:

בְּרוּךְ אַתָּה יְיָ
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Ahavat olam, beit Yisrael
amcha ahavta.*

*Torah umitzvot chukim umishpatim
otanu limad'ta. (x2)*

*Baruch atah Adonai,
ohev amo Yisrael.*

Eternal love for Your people, House of *Yisrael*,
Sacred teachings and mitzvot,
and guidelines have You taught us.

Day and night, we will reflect on them,
for they are our life and the length of our days.
Then Your love shall never depart from our hearts,
Blessed are you, Source of life,
who loves the souls of this existence.

Loving the World

Mary Oliver

My work is loving the world.
Here the sunflowers, there the hummingbird —
equal seekers of sweetness.
Here the quickening yeast; there the blue plums.
Here the clam deep in the speckled sand.

Are my boots old? Is my coat torn?
Am I no longer young, and still not half-perfect? Let me
keep my mind on what matters,
which is my work,

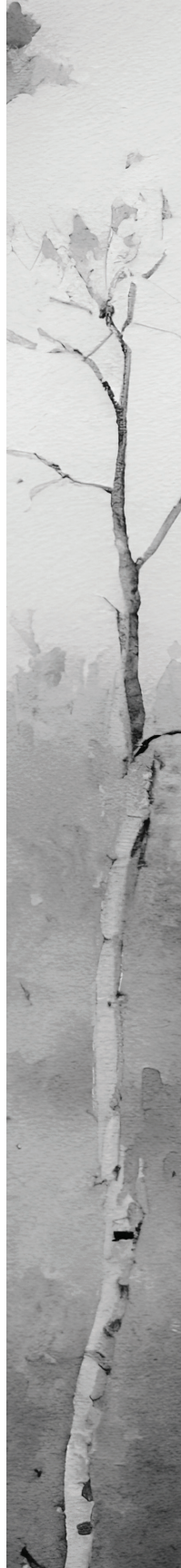
which is mostly standing still and learning to be
astonished.

The phoebe, the delphinium.

The sheep in the pasture, and the pasture.

Which is mostly rejoicing, since all ingredients are here,

Which is gratitude, to be given a mind and a heart
and these body-clothes,
a mouth with which to give shouts of joy
to the moth and the wren, to the sleepy dug-up clam,
telling them all, over and over, how it is
that we live forever.





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 Kavannah

Rabbi Arthur Waskow

When we come to a doorway between the risky world and our safe homes, we might believe these are two separate worlds – so we pause at the doorway to remind ourselves: “*Sh'ma Yisrael...*”

When we come to the doorway in time between our rising up and our lying down, we might believe these are two separate worlds – so we pause at that moment to remind ourselves: “*Sh'ma Yisrael...*”

When we look at our hands and experience our eyes, we might believe these are two separate worlds – the world of observing and the world of doing – so we pause to remind

ourselves: “Sh’ma Yisrael...”

When we come to the boundary of our own cultures and communities, we might believe these are two separate worlds – the world where everybody speaks my language as opposed to the world of those foreigners out there – so we pause at that gateway to remind ourselves: “Sh’ma Yisrael...”

When we look beyond all human life to all beings who share this planet – mountains and rivers, ozone and oak trees, beetles and krill – we might say they live in an utterly separate world beyond us – so we pause to remind ourselves: “Sh’ma Yisrael...”

And when we come to that final doorway whose other side no one has ever seen, and we might think that the world of life and the world of death are two utterly separate worlds – we pause at that doorway to remind ourselves [in a whisper]: “Sh’ma Yisrael...”

Sh’ma and Blessings

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh’ma Yisrael Adonai Eloheinu Adonai echad.

Whispered:

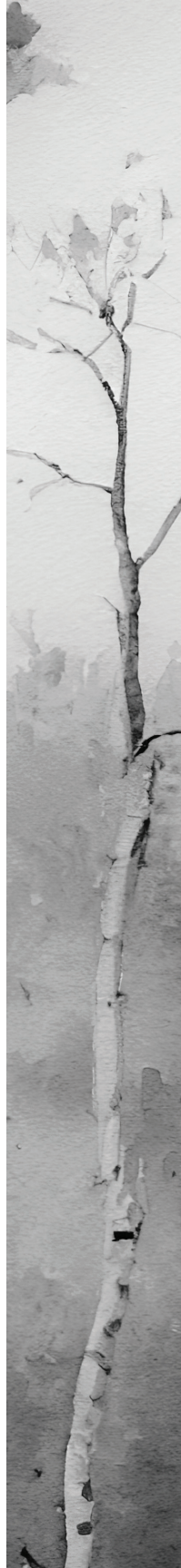
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheim k’vod malchuto l’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 אֲנִי מְצַוְךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיֶיךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתֶךָ



בֵּיתְךָ וּבִלְכֶתָּךְ בְּדֶרֶךְ וּבְשֹׁכֶכֶךָ וּבְקוֹמֶךָ: וּקְשָׁרְתָם
לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־
מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'ahavta eit Adonai Elohecha b'chol l'vav'cha uv'chol
nafsh'cha uv'chol m'odecha. V'hayu had'varim
ha'eileh asher Anochi m'tzav'cha hayom al levavecha.
V'shinantam l'vanecha v'dibarta bam b'shivt'cha
b'veitecha uvlecht'cha vaderech uv'shoch-b'cha
uv'kumecha. Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uchtavtam al-m'zuzot beitecha
uvisharecha.*

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

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.

Mi Chamochah / Who Is Like You?

מי-כַּמְכָּה בְּאֵלִים יְהוָה
מי כַּמְכָּה נָאֲדָר בְּקֹדֶשׁ
נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

Mi chamochah ba-eilim Adonai?

Mi kamochah nedar bakodesh?

Nora t'hilot oseh feleh.

Nora t'hilot oseh feleh.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

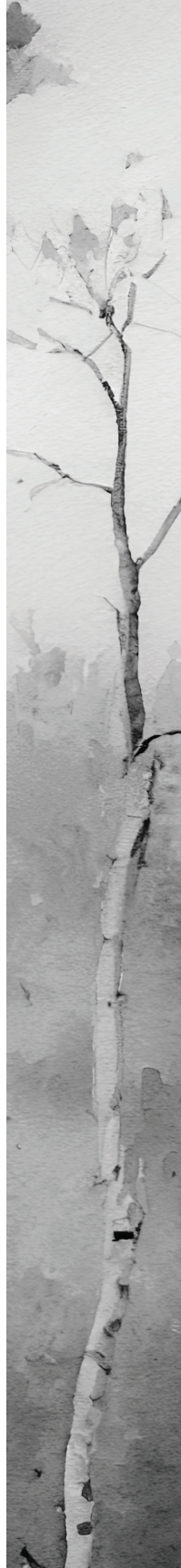
Adonai Yimloch le'olam va'ed.

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

Hashkiveinu / Evening Peace

Melody by Craig Taubman, English by Bob Marley

שְׁלוֹם, שְׁלוֹם
הַשְׁכִּיבֵנוּ יְיָ
אֱלֹהֵינוּ לְשְׁלוֹם,
וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים
וְשִׁמּוֹר צִאתָנוּ
וּבֹאֵנוּ,



לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם:

Shalom, Shalom (x4)

*Hashkiveinu Adonai,
Eloheinu l'shalom
V'ha'amideinu shomreinu l'chayim (x2)*

*Ushmor tzeiteinu
Uvo'einu
L'chayim ul'shalom
Mei'atah v'ad olam*

*Hashkiveinu Adonai,
Eloheinu l'shalom
V'ha'amideinu shomreinu l'chayim (x2)*

Everything is going to be alright (x8)

Shalom, Shalom (x4)

Grant, O God, that we lie down in peace, and raise us up,
our Guardian, to life renewed.

Protect our going and coming, to life and to peace
evermore.

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. Whisper 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)

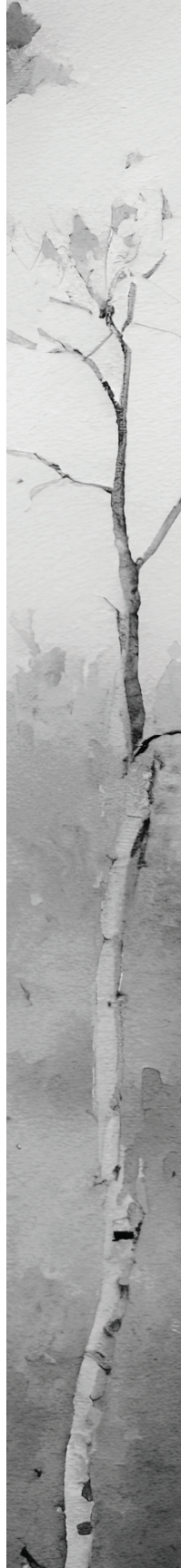
May I open my heart always, in this moment, with love.

Adonai S'fatai / Psalm 51

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

Adonai s'fatai tiftach ufi yagid t'hilatecha

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





Am I Awake?

Noah Aronson

Am I awake? Am I prepared?
Are you listening to my prayer?
Can you hear my voice?
Can you understand?
Am I awake? Am I prepared?

Amidah Meditation

The Radiance Sutras

The roar of joy that set the worlds into motion
Is reverberating in your body
And the space between all bodies.
Beloved, listen.

Find that exuberant vibration
Rising new in every moment,
Humming in your secret places,
Resounding through the channels of delight.
Know you are flooded by it always.

Float with the sound.
Melt with it into divine silence.
The sacred power of space will carry you
Into the dancing radiant emptiness
That is the source of all.

The ocean of sound is inviting you
Into its spacious embrace,
Calling you home.

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:

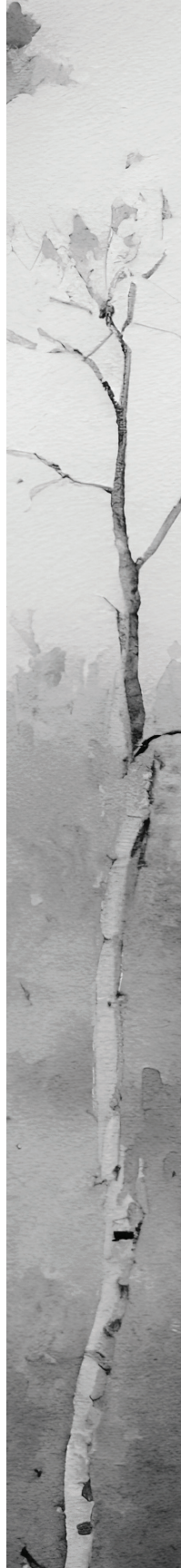
Inside the Holy of Holies, I see
Hope.
People rise up, demanding action.
Investigators and organizers reject cynicism and despair.
We light candles, pray, and make change.
Everyone votes and democracy rules.
God manifests
And I rejoice.

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.



Silent Amidah

Ancestors

ברוך אתה יי, אלהינו ואלהי אבותינו ואמותינו: אלהי
אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי
רבקה, אלהי רחל, ואלהי לאה. האל הגדול הגבור
והנורא, אל עליון, גומל חסדים טובים, וקונה הכל,
וזכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם
למען שמו, באהבה.

*Baruch atah, Adonai, Eloheinu v'Elohei avoteinu
v'imoteinu: Elohei Avraham, Elohei Yitzchak, v'Elohei
Ya'akov, Elohei Sarah, Elohei Rivkah, Elohei Rachel,
v'Elohei Leah. Ha'El 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.*

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים,
למענך אלהים חיים.

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

מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם
ועזרת שרה.

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

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.

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.

מי כמוך אב הרחמים? זוכר יצוריו לחיים ברחמים.

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

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

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

Sanctification

אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך סלה.

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

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

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 echad, 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.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ; תִּהְיֶה לִירֵאִיךָ, וְתִקְוָה
לְדוֹרֶשֶׁיךָ, וּפְתִיחוֹן פֶּה לַמִּיחָלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ,
וְשִׁשׁוֹן לְעִירְךָ, בְּמִהְרָה בְיָמֵינוּ.

*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.*

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ. וַחֲסִידִים
בְּרִנָּה יִגִּילוּ. וְעוֹלָתָה תִּקְפֹּץ פִּיהָ, וְכָל הָרָשָׁעָה כָּלָה
כַּעֲשָׂן תִּכָּלֶה. כִּי תַעֲבִיר מִמַּשְׁלַת זָדוֹן מִן הָאָרֶץ.

*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.*

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהָ מִבְּלַעַדֶּיךָ, כִּכְתוּב:
"וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָיָל הַקְּדוֹשׁ נִקְדָּשׁ
בַּצִּדְקָה." בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

*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 – Rosh Hashanah

אַתָּה אַהֲבַתָּנוּ וְרָצִיתָ בָּנוּ, וְקִדַּשְׁתָּנוּ בְּמִצּוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְכָּנוּ לְעַבְדוּתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.
וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה...

*Atah ahavtanu v'ratzita banu, v'kidashtanu
b'mitzvatecha, v'keiravtanu malkeinu la'avodatecha,
v'shimcha hagadol v'hakadosh aleinu karata. Vatitein
lanu Adonai Eloheinu b'ahavah...*

On Rosh Hashanah:

אֶת יוֹם הַזִּכְרוֹן הַזֶּה, יוֹם תְּרוּעָה.

et Yom Hazikaron hazeh, Yom T'ruah.

On Rosh Hashanah & Shabbat:

אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם הַזִּכְרוֹן הַזֶּה, יוֹם זִכְרוֹן
תְּרוּעָה בְּאַהֲבָה.

*et Yom Hashabbat hazeh v'et Yom Hazikaron
hazeh, Yom Zichron T'ruah b'ahavah.*

מִקְרָא קוֹדֵשׁ זָכַר לִיצִיאת מִצְרַיִם.

Mikra kodesh, zeicher litziat Mitzrayim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם
כְּלוּ בְּכַבּוּדְךָ, וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ. וַיֵּדַע כָּל
פֶּעִוּל, כִּי אַתָּה פִּעֲלָתוֹ וַיִּבֶן כָּל יִצּוֹר כִּי אַתָּה יִצְרָתוֹ,
וַיֹּאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאִפּוֹ: יְיָ מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל
מַשְׁלָה.

*Eloheinu v'Elohei avoteinu v'imoteinu, m'loch al kol
haolam kulo bichvodecha, v'hinasei al kol ha'aretz
bikarecha. V'yeida kol pa'ul, ki atah p'alto v'yavin kol
y'tzur ki atah y'tzarto, v'yomar kol asher n'shamah b'apo:
Adonai melech, umalchuto bakol mashalah.*

On Shabbat:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, רָצָה נָא בְּמִנוּחָתֵנוּ...

*Eloheinu v'Elohei avoteinu v'imoteinu, r'tzeih na
vimnuchateinu...*

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה
אֱלֹהִים אֱמֶת וְדִבְרְךָ אֱמֶת וְקִיָּם לְעַד.

*kad'sheinu b'mitzvatecha, v'tein chelkeinu b'Toratecha,
sabeinu mituvecha v'samcheinu bishuatecha, v'taheir
libeinu l'avd'cha be'emet, ki atah Elohim emet udvarcha
emet v'kayam la'ad.*



On Rosh Hashanah:

ברוך אתה יי, מקדש ישראל ויום הזכרון.

*Baruch atah Adonai, m'kadeish Yisrael v'Yom
Hazikaron.*

On Rosh Hashanah & Shabbat:

ברוך אתה יי, מקדש השבת וישראל ויום הזכרון.

*Baruch atah Adonai, m'kadeish haShabbat
v'Yisrael v'Yom Hazikaron.*

Sanctifying This Day – Yom Kippur

אתה אהבתנו ורצית בנו, וקדשתנו במצותיך, וקרבתנו
מלכנו לעבודתך, ושמר הגדול והקדוש עלינו קראת.
ותתן לנו יי אלהינו באהבה...

*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...*

On Yom Kippur:

את יום הכפרים הזה למחילה ולסליחה ולכפרה
ולמחל בו את כל עונותינו

*et Yom HaKippurim hazeh limchilah v'lislichah
ulchaparah v'limchal bo et kol avonoteinu,*

On Yom Kippur & Shabbat:

את יום השבת הזה לקדשה ולמנוחה ואת יום הכפרים
הזה למחילה ולסליחה ולכפרה ולמחל בו את כל
עונותינו באהבה,

*et Yom Hashabbat hazeh likdushah v'limnuchah
v'et Yom HaKippurim hazeh limchilah v'lislichah
ulchaparah v'lemchal bo et kol avonoteinu
b'ahavah,*

מקרא קודש זכר ליציאת מצרים.

Mikra kodesh, zeicher litziat Mitzrayim.

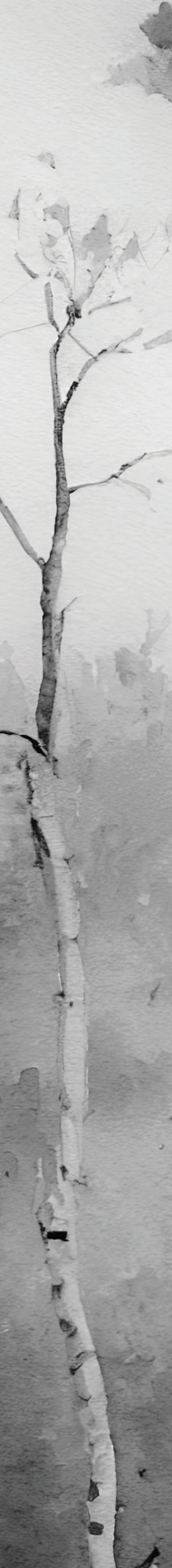
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגִּיעַ וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ וְזִכְרוֹן כָּל יִרְאֵי שְׁמֶךָ לְפָלִיטָה לְטוֹבָה
לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים
הַזֶּה.

*Eloheinu v'Elohei 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.*

זְכוּרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחֻנָּנוּ. וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם
אַתָּה.

*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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל
תִּטְשֵׁנוּ וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֹ בְּרִיתְךָ אִתָּנוּ. קִרְבָּנוּ
לְתוֹרָתְךָ. לְמַדְנוּ מִצְוֹתֶיךָ. הוֹרְנוּ דְרָכֶיךָ. הַט לִבֵּנוּ
לִירְאָה אֶת שְׁמֶךָ. וּמוֹל אֶת לִבְבָּנוּ לְאַהֲבָתְךָ. וְנָשׁוּב
אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחַל
וְתִסְלַח לַעֲוֹנוֹנוּ בְּיוֹם הַכִּפּוּרִים הַזֶּה. וְנֹאמַר: מַחֲיֵיתִי
כַּעֲב פִּשְׁעֶיךָ וְכַעֲנֹן חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי גֹאֲלֶיךָ.
וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
חַטָּאתֵיכֶם לִפְנֵי יְיָ תִּטְהַרוּ.



Eloheinu v'Elohei avoteinu v'imoteinu, al ta'azveinu
v'al titsheinu v'al tachlimeinu v'al tafeir v'ritcha itanu.
Karveinu l'Toratecha. Lamdeinu mitzvatecha. 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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ...

Eloheinu v'Elohei avoteinu v'imoteinu...

On Yom Kippur:

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבְךָ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.

kad'sheinu b'mitzvatecha v'tein chelkeinu
b'Toratecha sabeinu mituvecha v'samcheinu
bishuatecha.

On Yom Kippur & Shabbat:

רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ
שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. וְהִנְחִילָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ וַיְנַוְחוּ בּוֹ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.

R'tzeih vimnuchateinu. Kad'sheinu b'mitzvatecha
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.

וְטִהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת כִּי אַתָּה סֶלַח. בְּכָל דּוֹר
וְדוֹר וּמִבְּלִעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מִוֹחַל וְסוֹלֵחַ אֵלָּא אַתָּה
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מִוֹחַל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת יִרְאִי
שְׁמֶךָ וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל
הָאָרֶץ...

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...

On Yom Kippur:

מקדש ישראל יום הכפרים.

M'kadeish Yisrael v'Yom HaKipurim.

On Yom Kippur & Shabbat:

מקדש השבת וישראל יום הכפרים.

M'kadeish haShabbat v'Yisrael v'Yom HaKipurim.

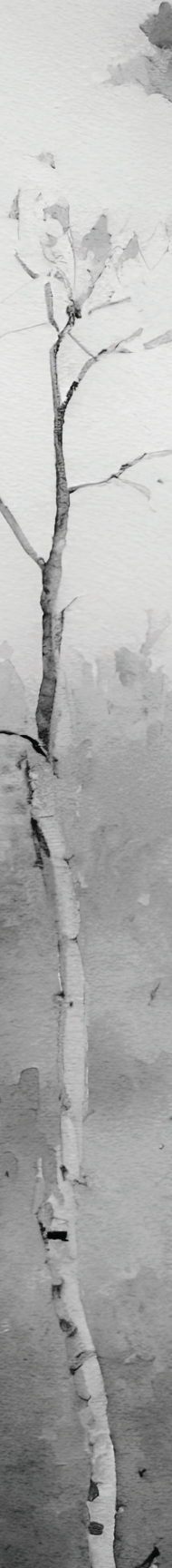
Acceptance

רצה יי אלהינו, בישראל ותפלתם באהבה תקבל
ברצון, ותהי לרצון תמיד עבודת ישראל. ותחזינה
עינינו בשובך לציון ברחמים. ברוך אתה יי, הממחזיר
שכינתו לציון.

*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

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו
ואמותינו לעולם ועד, צור חיינו, מגן ישענו, אתה הוא
לדור ודור, נודה לך ונספר תהלתך, על חיינו המסורים
בידך, ועל נשמותינו הפקודות לך, ועל נסיון שבכל
יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב
ובקר וצהרים, הטוב כי לא רחמך, והמרחם, כי לא
תמו חסדיך, מעולם קוינו לך.



*Modim anachnu lach, sha'atah hu Adonai Eloheinu
v'Elohei avoteinu v'imoteinu l'olam va'ed, 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

שְׁלוֹם רַב עַל כָּל הָעוֹלָם תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת יִשְׂרָאֵל
וְאֶת כָּל-יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.
בְּסֶפֶר חַיִּים בְּרַכָּה וְשִׁלּוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל יִרְאֵי שְׁמֶךָ לְחַיִּים טוֹבִים וּלְשִׁלּוֹם:
בְּרוּךְ אַתָּה יְיָהוָה עֹשֶׂה הַשָּׁלוֹם.

*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.

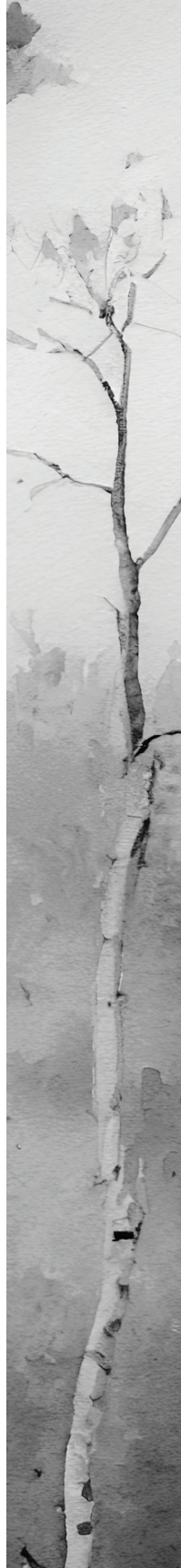
The Name is Sacred. And all sacred beings are in relationship with you each day.

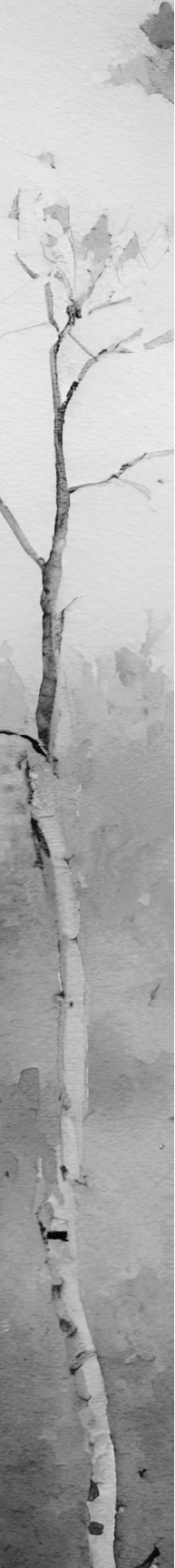
And so, Holy One of Blessing, let awe infuse the whole of creation, and let awareness dwell in all living creatures. Let every being remember and connect to Source. Let all of us, as one, enact the vision of deep connection with a whole and peaceful heart. For we have always known that all connections 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.

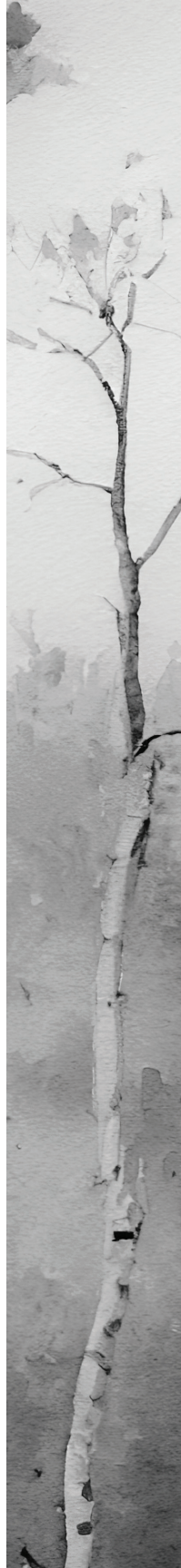
May the Source of all Blessings take pleasure in all creation. May our prayers, hopes, and wishes be heard and accepted. And may our eyes witness the homecoming of all people to a planet filled with peace.

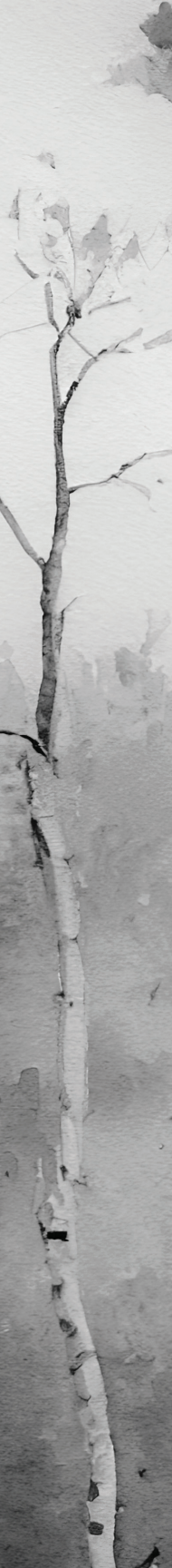
We give thanks to the Source of Compassion, Source of our Ancestors, today and always. A firm, enduring source of life, may we experience a sense of safety and security in difficult times, and sense of Sacred Presence from age to age. We acknowledge our smallness in the Presence of Something Larger, 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, 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 You is 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

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ: אָמֵן.

*Oseh shalom bimromav hu ya'aseh shalom aleinu
V'al kol Yisrael, v'al kol yoshvei teiveil, v'imru: Amein.*

May the One who makes peace, bring peace to all of us
and all beings, 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 עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
אָנוּ צֶאֱנֶךָ וְאַתָּה רוּעֵנוּ:
אָנוּ כֶּרֶמְךָ וְאַתָּה נוֹטְרָנוּ.
אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:
אָנוּ סִגְלָתְךָ וְאַתָּה אֱלֹהֵינוּ.
אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ:

*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

Translation by Rabbi Caryn Aviv

אֲשָׁמְנוּ בַּגְדָנוּ גִזְלָנוּ דִּבְרָנוּ דּוֹפִי.
הֵעֵוֵנוּ וְהִרְשָׁנוּ זָדָנוּ חֲמָסָנוּ טַפְלָנוּ שָׁקָר.
יַעֲצָנוּ רָע כְּזָבָנוּ לָצָנוּ מִרְדָּנוּ נֶאֱצָנוּ
סָרְרָנוּ עֲבִינוּ פִּשְׁעָנוּ צָרְרָנוּ קִשְׁינוּ עֲרָף.
רָשָׁעָנוּ שַׁחַתְנוּ תַּעֲבָנוּ תַּעִינוּ תַּעֲתָעָנוּ:

(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.

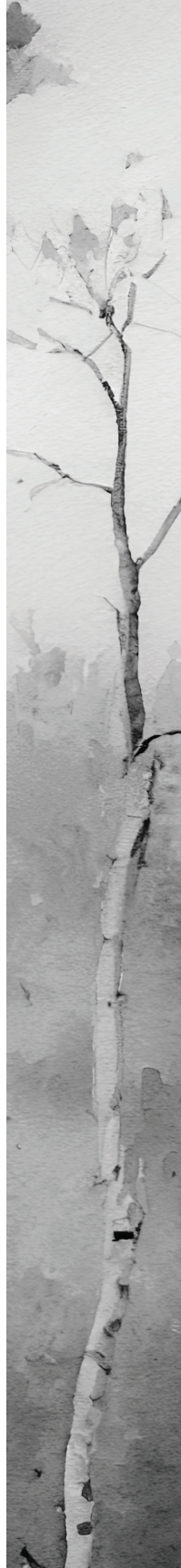
(Yai lai...)

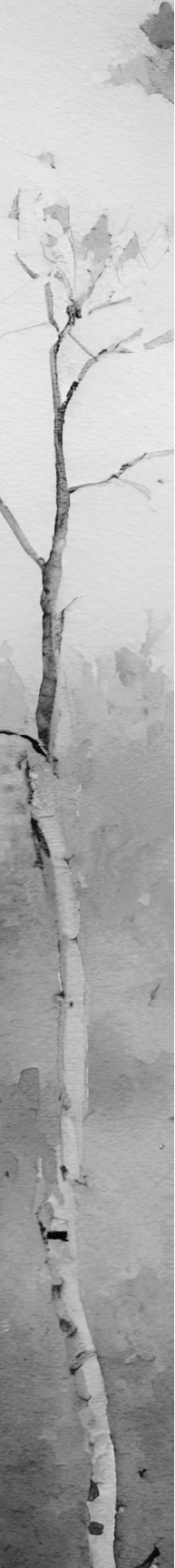
He-evinu: We have led others to wrongdoing.

V'hirshanu: We have encouraged others to commit wrong.

Zadnu: We have refused to admit our mistakes.

Chamasnu: We have manipulated other people.





<i>Tafalnu sheker:</i>	We have preferred lies rather than truth.
<i>(Yai lai...)</i>	
<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>	We have lost integrity.
<i>(Yai Lai...)</i>	
<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>	We have hurt ourselves and others.
<i>(Yai lai...)</i>	
<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>	We have led others astray.
<i>(Yai lai...)</i>	

A Variation on the Al 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 כָּלֵם אֱלֹהֵי סְלִיחוֹת סָלַח לָנוּ מְחַל לָנוּ כִּפָּר 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.

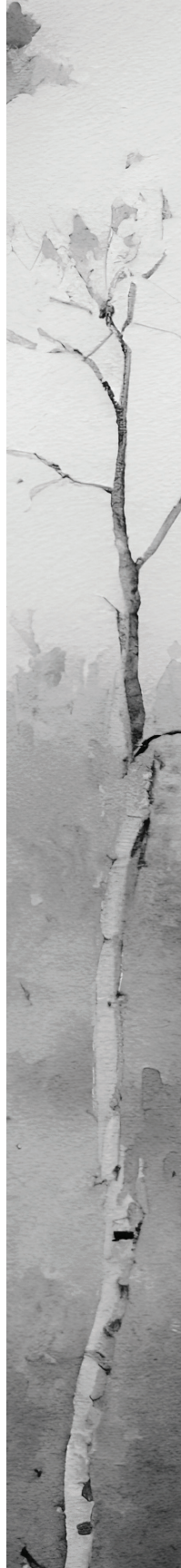
For the wrong we have done before you by being quick to speak but slow to listen, and for the wrong we have done through timidity and stubbornness.

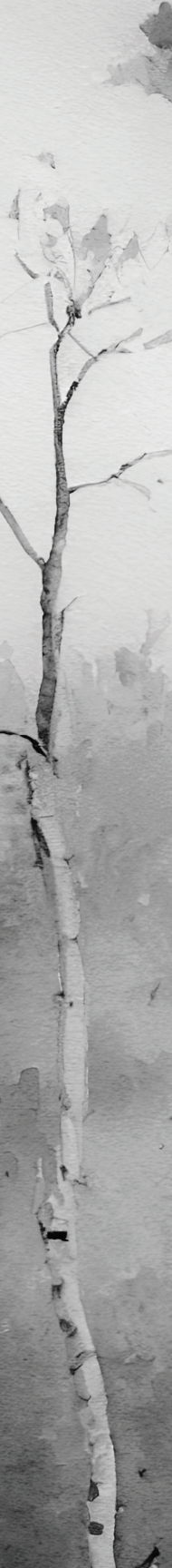
For the wrong we have done by mistaking self-deprecation for humility and rigidity for conviction, and for the wrong we have done by masking our fears and hurt in anger and aggression.

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 כָּלֵם אֱלֹהֵי סְלִיחוֹת סָלַח לָנוּ מְחַל לָנוּ כִּפָּר 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 כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפָּר 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 מֶלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ

אָבִינוּ מֶלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ

כִּי אֵין בָּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu, choneinu va'aneinu

Avinu Malkeinu, choneinu va'aneinu

ki ein banu ma'asim

Aseih imanu tz'dakah vachessed

Aseih imanu tz'dakah 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, inscribe us in the book of reconciliation.

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

Our Friend, Our Beloved, inscribe 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.

Avinu Malkeinu, choneinu va'aneinu

Avinu Malkeinu, choneinu va'aneinu

ki ein banu ma'asim

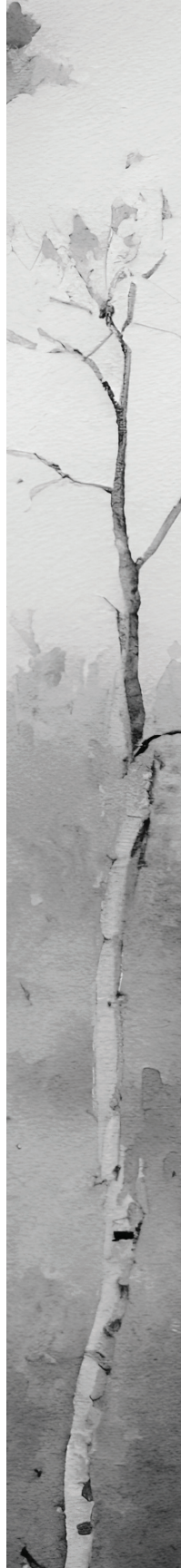
Aseih imanu tz'dakah vachessed

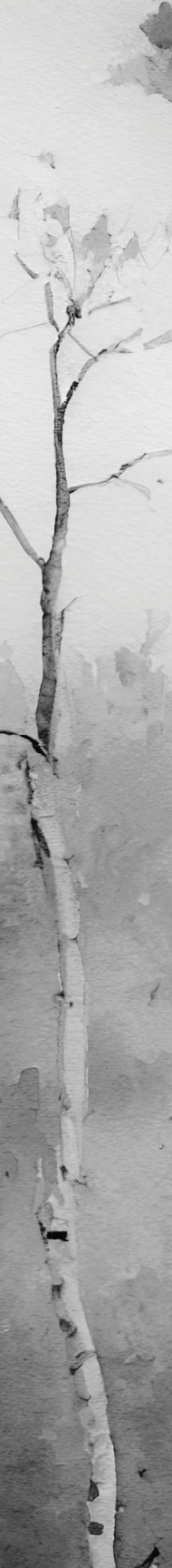
Aseih imanu tz'dakah vachessed v'hoshi'einu (x2)

Tree of Life / Healing Prayer

Nefesh Mountain

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

אָנא אֵל נָא רַפָּא נָא לָהּ

Ana El na r'fa 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 r'fa na la (x4)

(Translation: Please God heal her now)

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

Birchot Mi Shebeirach / Blessings for Healing

Psalm 147; Numbers 12:13

Music Rabbi Shir Yaakov Feit

Healer of the broken-hearted
Binder of their wounds
Counter of uncountable stars
You know where they are.
Healer of the broken-hearted
Binder of our wounds
Counter of uncountable stars
You know who we are.

אָנא אֵל נָא רַפָּא נָא לָהּ:
הִלְלוּ יְהוָה הִלְלוּ יְהוָה:

Ha-le-lu YAH... (x4)

A-na EL-na r'fa na lah

Translation: Please God, heal

Ha-le-lu YAH... (x4)

Mi Shebeirach / Healing Prayer

Debbie Friedman

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*.

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

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

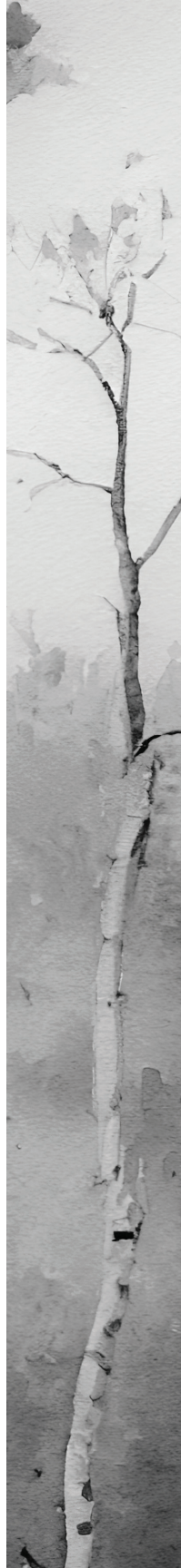
A Rosh Hashanah Blessing: You Are Enough

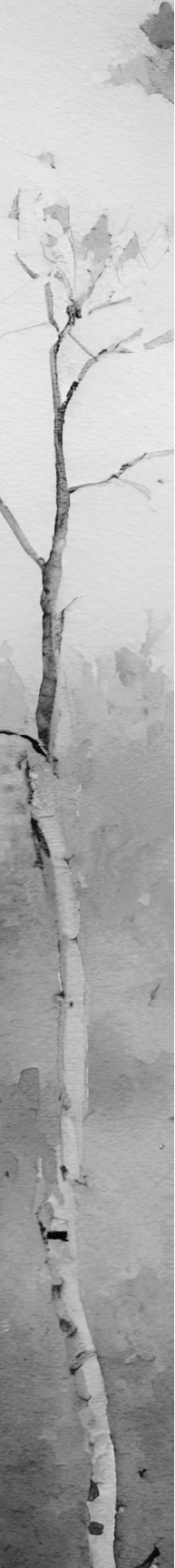
Blaze Ardman

In the coming year,
may you open your eyes each morning,
to the basket of gifts offered
without restraint by Life Unfolding.

A basket woven by the sea,
Sealed by the earth,
Fired to an irresistible shine,
Riding on the wind of all your joys
And all your sorrows.
All your certainties
And all your doubts
And all the in-betweens.

A basket so large it cannot be contained
filled with curious boxes of all sizes,
Wrapped in all varieties of experience and feelings,
some will have the fragrance
of today's just-cut lilacs.
Others the odor of yesterday's fishwrap.
Unwrap one gift,
and another appears.





The basket is always full.
It holds everything,
the gifts of scarcity, anxiety, emptiness,
Loss, loneliness, confusion.
May their presence not conceal from
your eyes the most basic gifts

The breath of life,
the steadfast sun,
the senses through which you receive
the miracle of creation.

May you accept all of them,
even the most foul stuff of life,
with appreciation.
May you thank the giver,
for you cannot know
the why or wherefore
or the diamond that may
be hidden in the blackness
of what seems impossible to bear.

For as long as you live.
May you share your riches with others,
in whatever way expresses the
trueness that is you.
For you are a blessing, you know.

May you be blessed to have faith
that you are loved.
Faith that at every given moment,
you have enough.
you do enough.
you are enough.
May you have faith
that you are loved.
And let us say Amen.

Kaddish Yatom / Mourner's Kaddish

Translation by Rabbi Daniel Brenner

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית
יִשְׂרָאֵל בְּעִגְלָהּ וּבְזִמְנָן קָרִיב וְאָמְרוּ **אָמֵן**;

יְהֵא שְׁמָא רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיהּ:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא **בְּרִיךְ הוּא:**

לְעֵילָא מְכַל בְּרַכְתָּא וְשִׁרְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא
דְּאֻמִּירָן בְּעַלְמָא וְאָמְרוּ **אָמֵן**;

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ **אָמֵן**;

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

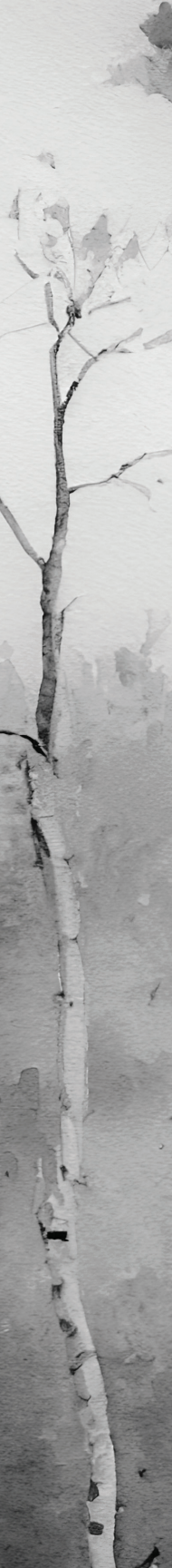
*Yitgadal v'yitkadash sh'mei raba b'almah divra chirutei
v'yamilich malchutei b'chai'yiechon uv'yomeichon
uv'chayei d'chol beit Yisrael ba-agala uvizman kariv
v'imru: Amen.*

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 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.

Make the God-name big. Big and holy. Do it in this world, this creation, sprung from consciousness, and bring some order to this. Do it fast, soon, in our lives, in the days ahead. *Amen.*

May the Name be blessed, forever and ever.

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.

Excerpt from Another Year: An Introspection

Alden Solovy

Another year slips away, as do they all, day by day, hour by hour, moment by moment. Many used wisely, many wasted. Another year opens, as do they all, with anticipation, with wonder and amazement, with excitement, with consolation. Was last year so different from the one before? What will this New Year bring? What will I bring to this New Year? This I pledge to myself: Love is my answer to grief, hope is my answer to loss, strength is my answer to fear, honor is my answer to splendor, action is my answer to injustice. This I pledge to you, my siblings: To see you as you are, to respect your journey, to hear your truth, to stand with you in dignity, to walk with you as a companion and friend. God of my ancestors, God of time and space, another year slips away, as do they all. Another year opens before me, as do they all: With one hundred choices, one thousand possibilities, and one sacred duty. Life. This life. My life.

Aleinu / It's Up to Us / Ve'ne'mar

English poem by Trisha Arlin

It is upon us to repair the broken places.

It is upon us to face the truth, no matter how difficult.

It is upon us to see that justice is complex and not always easy.

It is upon us to know when we have choices, and to make them.

It is upon us to understand that our prayers are holy conversations.

It is upon us to be mindful and to take our spirituality seriously.

It is upon us to hold more than one idea of God in our heads at any given time.

It is upon us to enjoy our bodies without shame.

It is upon us to listen when others say no, and when they say yes.

It is upon us to have fun and to spread it around.

וְנֹאמַר וְהִיא יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בְּיוֹם הַהוּא, בְּיוֹם הַהוּא, יְהִיָּה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:

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

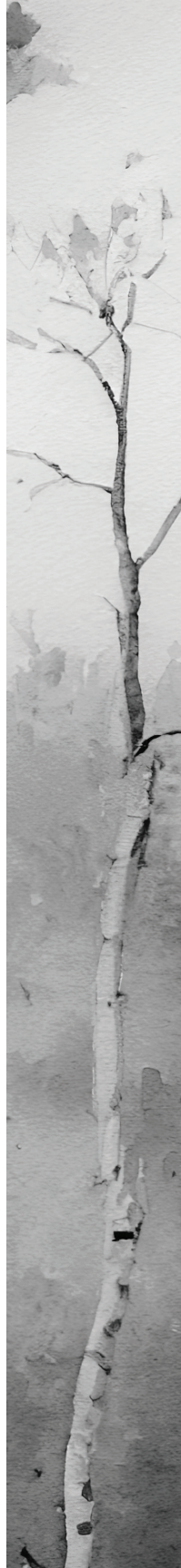
Bayom ha-hu, bayom ha-hu, yihyeh Adonai echad u-shemo echad.

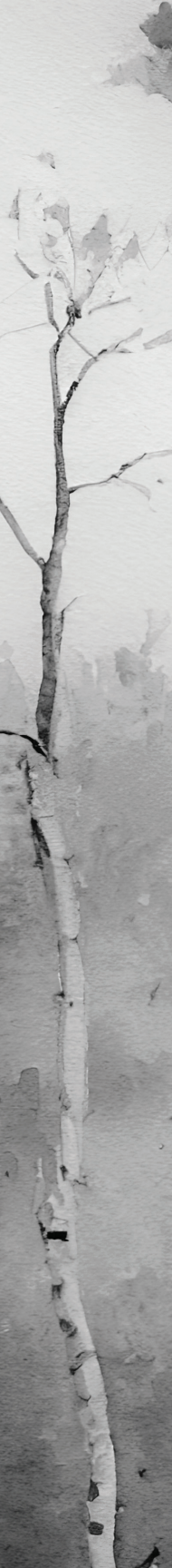
With reverence and gratitude, we accept our destiny, the day on which all will be one.

Aleinu

Melody by Rabbi Shir Meira Feit

וְהִשְׁבַּת אֶל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים:
וְנֹאמַר וְהִיא יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:





Va'hasheivota (repeat)
El l'vavechah (repeat)
Ki Adonai (repeat)
Hu haElohim (repeat)
(x2)

V'ne'emar: V'haitah Havayah/Adonai, l'melech al kol ha'aretz. Bayom hahu, bayom hahu, yihiyeh Havayah/Adonai echad, ush'mo, ush'mo, ush'mo 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.

Aleinu / Ein Od / There Is Nothing Else

Ein od milvado, ein od milvado, Havaya hee ha-Elohim.

There is no other than Being and Becoming.

וְנֹאמַר יְהוָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בְּיוֹם הַהוּא 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.

Answer Us

Machzor Lev Shalom

What would constitute an answer to our prayers?

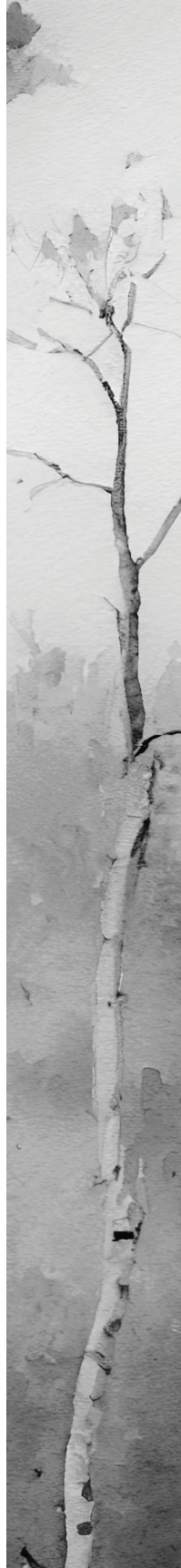
We do not truly expect nature to overturn its course, or others to suddenly change their plans, because we have expressed our hope that the future bends to our desires.

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."



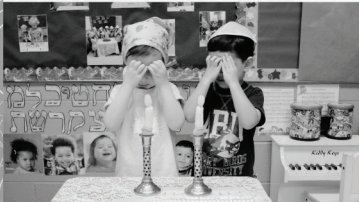
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