

☞ MAY THE WORDS OF MY MOUTH

*May the words of my mouth and the meditations of my heart be acceptable to You,
O Lord, my Rock and my Redeemer.*

Rabbi

Each year we assemble as a community to be reminded that we are the children of God - precious creations - each endowed with gifts and a purpose. Each year we come to be shaken at our cores, to be awakened to life and love and our relationship with God. We come to be reminded how to return - through repentance and prayer and *tzedakah*. We come to soften our hearts that have grown a bit harder with each transgression we committed, and to bow our stiff necks in humility. We long to be awakened again to awe and beauty, to fulfill the longing in our hearts, and to ease the pain and grief we feel.

And we were just shaken by the the powerful words of the *Unataneh Tokef* prayer as we peered into the shadows of our mortality. But this poem is not written to describe the deaths God would mete out to the unjust. Quite the opposite. It was written 500 years ago by a rabbi who sought to understand the tragic deaths of his righteous fellow Jews as *al Kiddush haShem* - as sanctifications of God's name.

However we read and understand this poem, it teaches us to number our days and make them truly worth living; to live righteously and to offer our best to God and to one another to sanctify not our deaths, but our lives.

There is a corollary reading that helps us see how our choices bring about spiritual life and death.

Reading One (Responsive)

When we really begin a new year it is decided,
and when we truly repent it is determined:

Who shall be truly alive and who will merely exist;

Who will be happy and who will be miserable;

Who shall attain fulfillment of days and who shall not attain fulfillment;

Who shall be tormented by the fire of ambition

And who shall be overcome by the waters of failure

Who shall be pierced by the sharp sword of envy

And who will be torn by the wild beasts of resentment;

Who shall hunger for companionship

And who shall thirst for approval;

Who will be shattered by the earthquake of change

And who will be plagued by the pressures of conformity;

Who shall be strangled by insecurity

And who shall be stoned into submission

Who shall be content with his lot

And who shall wander in search of satisfaction;

Who shall be serene and who shall be distraught;

Who shall be at ease and who shall be afflicted with anxiety;

Who shall be poor in her own eyes

And who shall be rich in tranquility;

Who shall be brought low with futility

And who shall be exalted through achievement

Repentance, humility and faith and trust in our Creator

give us the strength to change our lives.

May we open our hearts to God and one another

So we may begin a truly new year.

- Herschel J. Matt - adapted

Rabbi

We have come to do *tshuvah* - to return - not to the place we were a year ago.

We have come to return to the place of becoming.

The place of creating a new and better life by healing and renewing our souls.

When we turn to Adonai for strength and guidance, our hearts are freed and our souls take flight.

אֱלֹהֵי, נְשָׁמָה שְׁנַתָּתָּ בִּי טְהוֹרָה הִיא.

Elo-hai n'sha-mah she-na-ta-ta bi t'ho-rah hi.

My God, the soul You have given me is pure.

Reading Two

These days of Awe are a great gift to us. We stand in Awe of the One who Created us, to be awed by the knowledge that Adonai is always ready to receive our prayer and welcome us back in love. On these days, we open our minds to deeper appreciation and gratitude for God's handiwork all around us, each day. We open our hearts to those we have wronged. And we stand bravely before our Creator in total humility.

Rabbi

Everyone is always searching for God, in the sense that we try to relate our limited beings to something that is beyond. But perhaps more importantly, we flee from God, anxious about what it means to be daily involved in that relationship.

Reading Three

We all have faith, whether we recognize it or not; the beliefs we hold are not necessarily those we affirm with our mouths, but those that are operative in our lives. The real decision, therefore, is not between faith and no faith, but between faith and a false absolute, in some man-made idol - the construction of our hearts and minds - and faith in the Absolute, in our transcendent God. This is a decision that wrenches our entire beings, for it implores us to abandon all effort to find the center of existence within ourselves, and to commit to a relationship with God in which we will find the peace our hearts so desire.

___Malchuyot - Adonai's Sovereignty & Our Humility___

The realm of God, is not far away above the world or even beside it.

It is not in the future. It is ever-present.

We enter this realm through the faith that Adonai is not foreign to us
or parallel to our lives - but is ever-present in our days.

In this realm, we are united with God and with all beings. In this realm, we bring
healing to our hearts and to our loved ones and to the world.

Rabbi

We are here to today reckon with God - whoever and however we understand God to be - and to reckon with one another - and with ourselves. Our prayers help us and our services guide us - to the exact degree we allow them to enter our hearts.

At the same time, our prayers presents us with unsettling choices - and we may find ourselves struggling with our personal understanding of Adonai and our relationship with God. Do we understand Adonai to be the sovereign deity who created all things? Is God a life force? A spark of eternal truth? A supreme consciousness? A seeker of justice? A loving parent? A friend and partner?

Reading Four

God may be any and all of these and is so much more beyond our conception. It is important to admit, to know - that no matter how strongly we feel we know God - or don't know God - we cannot possibly grasp the totality of God, nor God's plan, nor God's purpose. So when we stand before God and call out, "Why did this happen to me? Why did this injustice occur? Why did so much beyond our understanding cause grief and pain?" it is important to remember that we are not in a position to judge God. God does not owe us an explanation. It is our task to let go of our desire to ascribe blame and, instead, trust that when we turn to God for strength and understanding, we will receive it in direct proportion to that trust.

Rabbi

Indeed, few things work out the way we plan them.

Time passes. Life brings changes at every turn. And this is true for everyone in the constellation of our lives - and that is, one way or another - every creature on earth.

We are all on finding our way - often bumping into one another along the way, sometimes getting lost in the storm. So as we navigate through life we must seek balanced so life's changes and demands won't through us off course - so we won't cause pain through regrettable decisions and hurtful words for which we will need to seek forgiveness yet again.

Reading Five _____

Our relationship with our Creator is the source of that balance. God is the ballast in our lives, our anchor in a storm, our port of refuge - the star by which we guide our ships.

God is the strength we breath in when we are challenged, and the shoulders upon which we place our troubles.

_____ Humility _____

The essence of t'shuvah is achieved through humility, for one must make oneself like ayin - nothing—like a wilderness to be tread upon.

— Rabbi Nachman of Bratzlav

On this day, we seek to cleanse our hearts and souls, to let go of blame and frustration and anger and accept that it is in our power to decide what the year will bring. Will we be rudderless, drifting in the winds of change? Will we repeatedly circle the whirlpool of frustration, or be stuck in the doldrums, unable to move on? Or will we set our course and sail steadily on toward inner peace?

Reading Six _____

Healing and renewal come naturally when we decide to open our hearts and seek the wisdom and holiness that can be found in the midst of our challenges.

וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

V'ta-heir lib-bei-nu l'ovd'cha be-emet.

Purify our hearts to serve You in truth.

Rabbi

In ancient times, on Rosh haShanah our ancestors made their pilgrimages to Jerusalem to worship Adonai, to seek forgiveness and to pray for blessings for the coming year. As we hear the words of Esa Enai, we can imagine ourselves on our long journeys, raising our eyes to the holy city on the hill, and feeling the relief of knowing we are ascending toward the source of our help.

☯ ESA ENAI

I will lift up mine eyes to the mountains.

What is the source of my help?

My help will come from the Lord.

Reading Seven

My own life is no less a wonder than the stars of the sky, the endless universe.

Adonai, I know that I hold in my heart the emotional and spiritual strength to cross the obstacles that have risen before me. How many times have I faced what I perceived to be insurmountable challenges, and discovered creative solutions through which to surmount and master them? You have strengthened me again and again. You are my Creator and Source of all righteousness - and You are my loving parent. I know that You will never fail me. I turn to You for love and forgiveness and healing and wisdom.

The Malchuyot Shofar is Blown

Rabbi Calls:

תקיעה שברים תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

☞ K'RACHEIM AV

כְּרַחֵם אָב עַל בְּנָיִם רַחֵם יְיָ עַל-יִרְאָיו. כִּי כְגֹבֵה שָׁמַיִם עַל-הָאָרֶץ גָּבַר חֶסֶדוֹ עַל-יִרְאָיו.

As parents show compassion to their children, so do You, Lord, show compassion to those who revere you. For as the heavens are high above the earth, so is Your love unending for those who serve You.

Zichronot - Remembering

What is the worst thing that straying from God can do to our souls?

It can make a person forget that she is a child of God.

— based on a Chasidic Tale

Rabbi

Today, we ask God to remember us or life and peace, and know that all of our thoughts and actions - the good and the bad - are also remembered. Remembering can be difficult. We may recall errors we made, people we hurt, and pain we have suffered at the hands of another. Remembering wakes us up to ourselves and our lives. It helps us gain perspective and teaches us how we came to this day. It reveals that we were not born with our flaws and prejudices - rather, we have become who we are. And that means that the creative process is not complete. We can still become who we were meant to be.

Yet, in order for us to move forward, we must do our *cheshbon hanefesh* - our remembering, our soul searching, even as we stand before God who knows our hearts better than we know them ourselves. We need to admit and account for our words and actions and deeds, and be willing to admit to ourselves that we have harmed others - and in doing so we also harmed ourselves.

We seek healing for ourselves, our relationships with others, and we remember, too, that it is never too late to amend. We can still heal our relationships with those who have passed on.

Reading Eight _____

Therefore, this day requires us to ask: “What am I doing with my life?” It asks us to recall what we have done - and judge ourselves by our acts, not our intentions.

It requires us to evaluate the way we spend our precious time and how graciously we share our love. We must ask ourselves: How do we decide what deserves our time?

What do we allow to stand in the way?

The answers to these questions - as well as those we know in our hearts - represent some of the most difficult challenges we face - because while they effect our relationship with others - they are a direct reflection of our relationship with God.

Reading Nine (Responsive) _____

What can we say before You, You who live in the transcendent?

And what can we tell about ourselves to You who live on high?

Surely, You know both the secret and the revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive.

You probe our innermost depths, You examine our thoughts and feelings.

May it be Your will, Adonai, our God and God of our ancestors, to forgive us our failings, pardon our iniquities, and grant us healing.

The Zichronot Shofar is Blown

Rabbi Calls:

תקיעה שברים תרועה תקיעה

תקיעה שברים תקיעה

תקיעה תרועה תקיעה

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ,
אֶל רֶם וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין,
מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעַתְנוּ:
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוֹרוֹתֵינוּ.

Cantor and congregation:

A-re-shet s'fa-tei-nu ye-e-rav l'fa-ne-cha

Eil ram v'nis-sa.

Mei-vin u-ma-a-zin mab-bit u-mak-shiv

L'kol t'ki-ya-tei-nu,

Ut'kab'beil b'ra-cha-mim uv-ra-tzon

Sei-der zich-ro-no-tei-nu.

Silent Reading

May our words be pleasant before You, exalted and forgiving God,
You know and You hear and You understand the call of the shofar,
receive with compassion and good will our Zichronot prayers.

You remember the deeds of the world and You are mindful of Your creatures
since the beginning of time. Before You stands revealed all that is hidden, and
every mystery from the moment of creation. Nothing is forgotten in Your
awe-inspiring presence, nothing concealed from Your gaze.

The Revelation of Shofar

The shofar has revelatory power for us today as it did in
accompanying the revelation at Sinai. We must be careful; however,
never to confuse the tool of revelation with the content of revelation.
Just as the shofar announced God's revelation at Sinai, demanding
our attention, so today the shofar is intended to clear a path, to open
our ears. The question then is, what will we hear?

What is being revealed to us today?

- Jan Urbach

Silent Reading

אתָּה נִגַּלְתָּ בְּעֶנַן כְּבוֹדָךָ, עַל עַם קְדוֹשְׁךָ, לְדַבֵּר עִמָּם. מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ, וְנִגַּלְתָּ
עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר. גַּם כָּל הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ, וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ,
בְּהִגְלוֹתֶיךָ מַלְכֵנוּ עַל הַר סִינַי לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת, וְתִשְׁמִיעַם אֶת הוֹד קוֹלְךָ,
וְדַבְּרוֹת קְדוֹשֶׁךָ מִלְּהַבּוֹת אֵשׁ. בְּקִלְתָּ וּבְרָקִים עֲלֵיהֶם נִגַּלְתָּ, וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפַעְתָּ,

You revealed Yourself in a cloud of glory to speak to Your holy people, allowing them to hear Your voice from the heavens. Through a pure mist You disclosed Yourself, and the whole world—everything—quivered in Your presence.

All of creation trembled in awe, as You, our sovereign, made Yourself known on Mount Sinai, teaching Your people Torah and *mitzvot*.

You spoke to them amidst fiery flames, allowing them to hear Your majestic voice and Your sacred words, revealed Yourself to them amidst thunder and lightning, and appeared to them with the sounding of the shofar.

Reading Ten (Responsive)

Adonai, help me to see You in my heart and in the hearts of all beings.

Help me to hear Your voice in thunder and in a whisper.

Help me to clear the mist that surrounds me so I can stand before You and tremble in awe in Your presence.

Help me to allow Your Torah to penetrate my soul and teach me the path of peace.

Wake me with the thunder and the lightening that will shatter my complacency.

Help me to see and to walk the path that You daily set before me.

For You are my loving Parent, my Shepherd, my Creator.

Fill me with Your spirit as I raise my voice in praise...

הללויה,
הללו אל בקדשו, הללוהו ברקיע עזו:
הללוהו בגבורתיו, הללוהו כרב גדלו:
הללוהו בתקע שופר, הללוהו בנגבל וכנור:
הללוהו בתוף ומחול, הללוהו במנים ועגב:
הללוהו בצלצלי שמע, הללוהו בצלצלי תרועה:
כל הנשמה תהלל יי, הללויה.

Hal'luYah!

Ha-l'lu Eil b'kod-sho, ha-l'lu-hu bir-ki-ya uz-zo.

Ha-l'lu-hu big-vu-ro-tav, ha-l'lu-hu k'rov gud-lo.

Ha-l'lu-hu b'tei-ka sho-far, ha-l'lu-hu b'nei-vel v'chi-nor.

Ha-l'lu-hu b'tof u-ma-chol, ha-l'lu-hu b'min-nim v'u-gav.

Ha-l'lu-hu b'tzil-tz'lei sha-ma, ha-l'lu-hu b'tzil-tz'lei t'ru-ah.

Kol ha-n'sha-mah t'hal-leil Yah! Ha-l'lu-Yah!

*Praise to You for Your manifest holiness, praise to You for Your
overarching strength. Praise to You for Your mighty acts,
praise to You for Your abundant greatness.
Praise God with blasts of the horn, praise God with harp and lyre.
Praise God with timbrel and dance, praise God with lute and pipe.
Praise God with resounding cymbals, praise God with loud clashing cymbals.
Let every single soul praise You! HalleluYah! Ps. 150:1-6*

The Shofarot Shofar is Blown

Rabbi Calls:

תקיעה שברים תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

Reading Eleven

Blessed is the one who trusts in the Lord,
and whose hope is the Lord.
For s/he shall be like a tree planted by the waters,
that spreads out its roots by the river,
and shall not see when heat comes,
but its leaf shall be green;
and shall not be anxious in the year of drought,
nor shall it cease from yielding fruit. -Jeremiah 17:7, 8

ס HAYOM HARAT OLAM

היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים, אם בָּנִים אם פְּעֻדִים. אם
בָּנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים: וְאִם פְּעֻדִים עֵינֵינוּ לָךְ תְּלוּיֹת, עַד שֶׁתִּחַנְנוּ וְתוֹצִיא
כְּאוֹר מִשְׁפָּטֵנוּ, אֱיוֹם קְדוֹשׁ.

Cantor and congregation:

Ha-yom ha-rat o-lam

Ha-yom ya-a-mid ba-mish-pat, kol y'tzu-rei o-la-mim.

Im k'va-nim, im ka-a-va-dim,

Im k'va-nim, ra-cha-mei-nu

K'ra-cheim av al ba-nim.

Im ka-a-va-dim ei-nei-nu l'cha t'lu-yot

Ad she-t'chon-nei-nu

V'to-tzi cha-or mish-pa-tei-nu

A-yom ka-dosh.

Rabbi and Congregation

Today is the birthday of the world.

Today You will judge all of the world's creatures either as children or as servants. If You judge us as children, have compassion for us as we have compassion for our children. If You judge us as servants, deal kindly with us as we deal kindly with those who serve us.

We ask You to use Your compassion, grace, and mercy as You consider our fate,
awesome and holy God.

REFAEINU

רְפְּאֵנוּ, יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשָּׁע. בְּרוּךְ אַתָּה יְיָ, רוֹפֵא הַחוֹלִים.

*Heal us, O Lord, and we shall be healed; save us, and we shall be saved.
Grant us a perfect healing from all our wounds.
Blessed are You, Lord, who heals the sick.*

BIRKAT KOHANIM - The Priestly Blessing

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בַּבְּרָכָה הַמְּשֻׁלָּשֶׁת, בְּתוֹרַת הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּנָה מִפִּי אֶהְרֹן וּבְנָיו כְּהֹנִים עִם קְדוּשָׁתְךָ - כְּאָמֹר:

Our God and God of our ancestors: Bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ:

MAY ADONAI BLESS AND PROTECT YOU.

Kein y'hi ratzon,

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:

MAY ADONAI'S COUNTENANCE SHINE UPON YOU.

Kein y'hi ratzon,

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

MAY ADONAI'S COUNTENANCE BE LIFTED TOWARD YOU, AND GRANT YOU PEACE.

Kein y'hi ratzon.

May it be Your will, Adonai our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be perfect and complete, and that it not be diminished by any error or sin, now or ever.

ס B'SEFER CHAYIM

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

Rabbi and Congregation:

**B'sei-fer chay-yim b'ra-cha v'sha-lom, u-far-na-sah to-vah,
Niz-za-cheir v'nik-ka-teiv l'fa-ne-cha,
A-nach-nu v'chol am-m'cha beit Yis-ra-eil,
L'chay-yim to-vim ul'sha-lom.**

In the Book of Life, Blessing, Peace, and Good Livelihood, may we be remembered and inscribed by You, we and all Your people, the house of Israel, for a good life and for peace, we bless You, Adonai, maker of peace.

Rabbi and Congregation

**Shalom, shalom—shalom to those who are far off,
shalom to those who are near, says Adonai, and I shall heal them.**

ס HAYOM

הַיּוֹם תֵּאֲמַצְנוּ אָמֵן
הַיּוֹם תִּבְרַכְנוּ אָמֵן
הַיּוֹם תִּגְדְּלֵנוּ אָמֵן
הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה אָמֵן
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים אָמֵן
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ אָמֵן
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ אָמֵן
הַיּוֹם תִּתְמַכְנוּ בִּימִין צְדָקָה. אָמֵן

Congregation:

Hayom t'am'tzeinu. Amen.

Hayom t'var'cheinu. Amen.

Hayom t'gad'leinu. Amen.

Hayom tidr'sheinu l'tovah. Amen.

Hayom ticht'veinu l'chayim tovim. Amen.

Hayom t'kabbel b'rachamim uvratzon et t'fillateinu. Amen.

Hayom titm'cheinu bimin tzidkecha. Amen.

Rabbi and Congregation

Strengthen us—today. Amen.

Bless us—today. Amen.

Exalt us—today. Amen.

Seek our well-being—today. Amen.

Inscribe us for a good life—today. Amen.

Lovingly accept our prayers—today. Amen.

Hear our plea—today. Amen.

Sustain us with the power of Your righteousness—today. Amen.

☞ KADDISH OF BLESSING

Look around us, search above us, below, behind.
We stand in a great web of being joined together.
Let us praise, let us love the life we are lent
Passing through us in the body of Israel
And our own bodies, and let us say: Amen

Time flows through us like water.
The past - and those who have passed - speak through us.
We breathe out our children's children - blessing.

Blessed is the earth from which we grow.
Blessed the lives we are lent,
Blessed the ones who teach us,
Blessed is the one that can see the glory
that shines through us and remains to shine
Flowing past distant suns on the way to forever.
And let us say: Amen -

Blessed is light, blessed is darkness
But blessed above all else is peace
Which bears the fruits of knowledge
On strong branches. And let us say: Amen

Peace that bears joy into the world,
Peace that enables love, peace over Israel,
Everywhere, blessed and holy is peace.
And let us say: Amen

ס KADDISH YATOM (Mourner's Kaddish) _____

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Mourners and those observing Yahrzeit:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא וּלְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחֶתָּא וְנִחַמְתָּא, דְאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Mourners and those observing Yahrzeit:

**Yit-gad-dal v'yit-kad-dash sh'meih rab-ba
B'al'ma di v'ra chir-u-teih v'yam-lich mal-chu-teih
B'chay-yei-chon uv-yo-mei-chon uv-chay-yei d'chol beit Yis-ra-eil
Ba-aga-la u-viz'man ka-riv, v'imru Amen.**

Congregation:

Y'hei sh'meih rab-ba m'va-rach l'a-lam ul-al'mei al-may-ya

Mourners and those observing Yahrzeit:

**Yit-ba-rach v'yish-tab-bach v'yit-pa-ar v'yit-ro-mam v'yit-nas-sei
V'yit-had-dar v'yit-al-leh v'yit-hal-lal sh'meih d'kud-sha b'rich hu
L'eil-la mi-kol bir-cha-ta v'shi-ra-ta
Tush-b'cha-ta v'ne-chema-ta da-ami-ran b'al'ma, v'imru Amen.
Y'hei sh'la-ma rab-ba min sh'may-ya v'chay-yim a-lei-nu v'al kol Yis-ra-eil,
v'imru Amen.
O-seh sha-lom bim-ro-mav
hu ya'aseh sha-lom
a-lei-nu v'al kol Yis-ra-eil, v'imru Amen.**

ADONAI LI

יְיָ לִי וְלֹא אִירָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאֶעֱרָה. וְעַם רוּחִי גְּוִתִּי יְיָ לִי וְלֹא אִירָא..

Adonai li v'lo ira.

*Into Your hand I entrust my soul - at the time of sleeping and awakening...
and if my spirit leaves me, Adonai is with me - I will not fear.*

Musical Settings:

Elohai Neshama - Music By Shefa Gold

V'taheir Libeinu - Folk Tune

I Will Lift Up Mine Eyes - Michael Horvit

K'racheim Av - Music By Michael Isaacson

Halleluyah - Music By Sharon Citrin

R'faeinu V'neirafei - Music By Aminadav Aloni

Adonai Li - Music By Bruce Benson & Dan Rossoff

High Holy Day Service of Healing and Renewal

Written, except as noted, by XXXXX

Musical selections by Cantor XXXXX

High Holy Days 5773 / 2012