



woodlandscommunitytemple

מקום שלי אוהב
THE PLACE THAT MY HEART HOLDS DEAR

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HUC-JIR HIGH HOLY DAYS WORKSHOP

Rabbi Billy Dreskin

August 22, 2012 • 4 Elul 5772

Contained in this file is a cornucopia of ideas I have either used or learned about across the years. None of them is infallible but each one offers you a possibility for strengthening the beauty and meaning of the High Holy Days you help to create. If it suits your sensibilities, change everything. If you ever have questions, I hope you'll feel comfortable reaching out to me or to any of the authors whose ideas are listed below.

Download a pdf file with all of today's materials and more at:

www.dreskin.us/html/jewish_resources.html

Contents:

- Various materials (some explanations of what follows, but some miscellany as well)
- Instructions for Writing a Yizkor Remembrance
- Preparing an Iyyun T'fillah
- Rosh Hashanah Family Service
- Yom Kippur Family Service
- Outline: Yom Kippur Family Service
- Handout: Rosh Hashanah Young Family Service
- Outline: Rosh Hashanah Young Family Service
- Handout: Yom Kippur Young Family Service
- "Shofar Blast" (Peter and Ellen Allard) – original minor key and part of major key adaptation
- Service for the Hearing of the Shofar
- Invitation for non-member attendees to receive email from the temple
- Draft: Rosh Hashanah Service of Healing (RH Evening 2)
- Tashlikh

HUC-JIR HIGH HOLY DAYS WORKSHOP ADDITIONAL MATERIALS

Rabbi Billy Dreskin
August 22, 2012 • 4 Elul 5772

Asterisk denotes example elsewhere in PDF file.

If no source is given, contact Rabbi Billy Dreskin (rabbi@wct.org) for additional information.

Family services*

- Learning material at end.
- Handout containing abundant musical additions or replacements, primarily to ensure content was accessible and energy level was high. Day-O.
- Abundant iyyunim throughout, never fearing to move away from printed text: Opening, pre-Barekhu, pre-Amidah,
- In some cases, music began traditionally and morphed into contemporary. E.g., HHD Sh'ma to Craig Taubman's Master of All Things (modified to Creator of All Things).
- For Amidah, did not try to teach HHD nusakh, but had families read, followed by singing Zokhrenu.
- Some years, have had time for Torah reading. Part worth mentioning is hakafah. One year, found myself with guitar in my arms and drummer on bimah with me. At hakafah, hadn't realized I'd not arranged for anyone but myself to handle Torah and couldn't very well play guitar at same time. Told my drummer to play, which he did, and it was fabulous. As he improvised, we marched and undressed the Torah. Great energy! Have kept it every year since, even with people on the bimah to help me.
- At sermon slot, told a story and then discussed it.
- At Avinu Malkeinu (120ff), introduced it w/o reading intro printed there, had us read Av Malk in English together then sing the short Hasidic version.
- Shofar service. Started it at page 142 (blessings). Told a story, explained we'd be standing a long time and that there'd be lots of page turning. Then introduced theme of each set of calls (malkhuyot, zikhronot, shofarot) w/o reading what's on printed page.
- Worth mentioning ... Un'taneh Tokef (106-109). Not wanting to scare young children, created new introduction to it, listened to Cantor sing a brief bit of traditional melody, then read parts of book that were appropriate. Arriving to "who shall live and who shall die," talked about it rather than read it, and ended with message of importance of "repentance, prayer and charity ... u-teshuva u-t'filah u'tzedakah."

Service for the Hearing of the Shofar*

From Cantor Ellen Dreskin, ellendreskin@gmail.com ...

This is an adaptation of a kavanah written years ago by Craig Taubman. It works for families of all ages for a few reasons, I think. It's dynamic and dramatic, includes stories that illuminate each of the three sections of the Shofar Service, and intersperses the actual calls with the dramatic reading, which keeps things moving. The reading can be facilitated by one reader – I have found it moves even more smoothly when read responsively between two sh'likhei tzibbur.

In most cases, much more engaging for families and young adults than the makhzor.

Selecting stories. Any story about the wisdom of a king or queen will do for Malchuyot, using one's power for good, etc. For Zichronot, I've used the Court Jester who became King, Moses remembering his identity. For Shofarot, there's the Bell of Justice, or the Israeli who blows the shofar out the window in the middle of the night cuz he doesn't own a clock, or any other such alarm stories.

Yom Kippur Afternoon Service

- Rabbis and cantors forever fretting over what to do with this service (in particular, "From Creation to Redemption," pages 410, incl Ten Martyrs 432ff, all the way thru 449).
- Again, I freed myself to use what I like and leave out what I don't.
- End result: an historical journey through the experiencing of Yom Kippur.
- Begins uneventfully ... readings, readers, music, iyyunim.
- Page 406 ... R'tzei. After, we link our prayer to ancient Israel, and Yom Kippur to ancient Jerusalem.
- Jump to page 421 (bot). Begins description of YK in ancient Jerusalem.
- Thru page 424, then jump to 450 (Torah).
- Introduce Torah reading (Kedoshim, Lev 19) as link from Jerusalem YK back to us today ... becoming a holy people.

Learners Services

Focus is threefold:

- 1) Using major prayers of each day, to do some frontal presentation plus ample discussion to widen understanding and appreciation. Your congregation will consist both of skeptics and non-enthusiasts, as well as very involved folks yearning for deeper meaning.
- 2) Create a warm, communal environment through use of participatory singing (mainly High Holy Days music, but some miscellaneous Jewish melodies are certainly welcome at strategic points).
- 3) Perhaps lowest on the list, but probably important, is to actually pray a bit from the book.

High Holy Days Short Animations (from Rabbi Leora Kaye, rabbikaye@crsnyc.org)

"Jewish Food For Thought: The Animated Series" (jewishfoodforthought.com) is a collection of thought provoking and entertaining animated shorts, written and animated by Hanan Harchol, that incorporate Jewish teachings into meaningful and funny conversations between Hanan and his father, an Israeli nuclear physicist. Each episode focuses on a particular theme in Jewish teaching, such as Repentance or Forgiveness, distilling the major Jewish teachings on that theme, into accessible, contemporary, non-preachy, engaging human conversation. The series provides a fresh, new, non-pedantic way to access thousands of years of Jewish wisdom.

Every episode has an accompanying downloadable study guide, that may be used to facilitate continued conversation and study after watching an episode.

Kol Nidre Service Recording (from Rabbi Mindy Portnoy, mportnoy@templesinaidc.org)

Cantor Laura Croen, the Temple Sinai choir, and I, created a 2-DVD set of a complete (though shortened to 4 hours, 1 hour per service) set of High Holy Days services. You can order the recording from www.solomonfamilyfoundation.org; the cost is a donation of your choice.

“A Gut’n K’vitl!”

Between Yom Kippur and Simkhat Torah, you will see lots of emails that are signed "A gut'n k'vitl." This is a really neat expression that I'd like you to understand and, if you are so inspired, to use along with the rest of us.

"A gut'n k'vitl" means "a good revision." Here's why we use it. Once upon a time, it was common practice in Eastern Europe for bookkeepers to correct errors in their ledgers by pasting a small slip of paper containing the corrected information over any error they had made. Often, only a portion of the paper was pasted so that one could still examine the error underneath, that it was truly an error (as opposed to "cooking the books"). This little piece of paper was known as a "k'vitl."

We're all certainly familiar with the High Holy Days image of God inscribing and sealing us (hopefully) for a blessing in the Book of Life. Well (you may be happy to know), there is another folk belief that God can make changes to these inscriptions anytime between Yom Kippur and Simkhat Torah. Hence our greeting to one another, "A gut'n k'vitl" --- our wish for "a good revision" in God's ledgers, should we need one.

So from our house to yours, may God's smile and kindness embrace you, and may your entry in the Book of Life be a good one. If not as good as you'd like it to be, may you receive a "k'vitl" for the better in the days ahead.

A gut'n k'vitl,
Billy

Personal Meditation Before The Ark (Cong Tehillah, Riverdale, NY)

For the past several years, we have opened the Ark at a solemn point during the Yom Kippur service for people to spend a few meditative moments. This year, instead, the Ark will be open for two twenty-minute periods: for twenty minutes at the end of the Musaf service and from 5:30 until 5:50 p.m. The Kol Nidre service will begin at 6 p.m.

Open Torah Scrolls at Yom Kippur Yizkor (Rabbi John Rosove, rjohn@tioh.org)

To allow people at Yizkor to commune with the memory of their loved ones over a Sefer Torah thus affirming memory and the link between generations living and dead, we open the service with a guided meditation and some music, and then in the four corners of the sanctuary have card tables with open scrolls as well as the Sanctuary ark for people to approach. While they are doing that, we read and sing appropriate psalms and liturgy. After everyone has had a chance to approach a scroll who wishes, we close the scrolls and cover them, and continue with Yizkor.

Rabbi Billy Dreskin

הרב זאב בן חיים אשר וחייה דרסקין



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Dear ,

Thank you for agreeing to speak at our Yom Kippur Yizkor service this year. The few minutes during which congregants share memories of loved ones who have died have been, for many of us, some of the most touching and meaningful moments of the entire High Holy Days. I am pleased that you will be one of our presenters. The Yizkor service will begin promptly at 3:30 pm on Monday, October 6th, but please arrive a few minutes early to check in with me so I know you're in the congregation.

_____, I believe that when you ascend our bimah and share memories with us about your _____, it will constitute a sacred act imbued with love, honor and gratitude. As you speak your words, they will be (I am certain) of tremendous import to you. But (and you have probably experienced this yourself) your words will also be significant for hundreds and hundreds of others who will not only share in the beauty of your personal moment of remembrance but will also, because of the thoughts you will express, be transported back to the many cherished moments they have shared with their own loved ones who have died in years gone by. This convergence of communal tribute is that sacred rite which allows us to immerse ourselves into the holy moments of the Yizkor hour.

Here are some guidelines that I will appreciate your adhering to.

- Please limit your words to no more than seven minutes (800-1000 words). When you rehearse it, know that you will more than likely read it more slowly at the service itself, so you'll want to allow for that in your calculations.
- Do share with us personal anecdotes, but don't limit yourself to those.
- The most significant portion of your remembrance should be your reflecting on the ideals and values that were most important to your _____, and how those ideals and values have impacted on your own life. You will find this to be the most "honoring" and, therefore, gratifying portion of your writing.
- Don't be too surprised, even if many years have gone by, to find tears in your eyes during the actual presentation. Speaking at the Yizkor service can be a powerful moment for you. It is your moment. Experience it fully. If there are tears, know that they are every bit as much a tribute of love as any word written on that page.

You do not need to show me your writing but if you have any questions, I'd be honored to try and be of help to you. You may email me (rabbi@wct.org) or phone me at the temple (592-7070). I'd appreciate, however, knowing that you're ready to go.

Once again, thank you for being part of our High Holy Days. I wish for you, your loved ones, and all the world, a year of contentment, well-being, and peace.

L'shana tovah,

Rabbi Billy Dreskin



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PREPARING AN IYYUN T'FILLAH

from Woodlands Community Temple's "GUIDE TO CREATING LAY-LED SERVICES"

- What is the purpose of an *Iyyun T'fillah*:

- 1) To give every congregant something that will help make the recitation of prayers a more meaningful experience; and,
- 2) To help unify under one thematic umbrella our shared worship.

- What is an *Iyyun T'fillah*?

An *Iyyun Tefillah* (more than one are *Iyyunay Tefillah*) is an introduction to a prayer in the service, or a brief perspective on a current event or the Torah portion. It literally means something akin to, "directing prayer." Here at Woodlands, we especially value a connection (a thematic or aesthetic tie) between all the thoughts expressed from the beginning to the end of the service. Each *iyyun* builds on the one preceding it, and sets the stage for those to follow. For us, this gives meaning to our *tefillah* that goes beyond the simple recitation of prayers. For preparing *Iyyunay Tefillah*, you can use readings from the *siddur* (weekly prayerbook), a theme from this week's *parashah* (Torah reading), a theme from current events, a speaker, or a topic important to you. They are completely optional, but using them can help bring the service together in a meaningful way. Don't be afraid to use humor; it's an important part of life, and can be a valuable tool in elevating the spirit in prayer.

- How long is an *Iyyun T'fillah*?

250 words or less.

- How do I prepare an *Iyyun T'fillah*?

- 1) In 250 words or less, combine the theme of the evening's service with the theme of the prayer you're introducing, and share an idea about what that might mean for each of us.
- 2) Theme for the evening: This may be the subject of the D'var Torah or Sermon. It might be the topic being presented by a special guest. It may be an event taking place during the service (e.g., Board of Trustees installation, Welcoming New Members, etc). Or it may simply be the theme selected by the service leader(s).
- 3) Theme(s) of the Prayer. A "Guide to the Themes of Our Basic Prayers" is provided in this booklet. For additional information, ask your synagogue's Jewish professionals for book suggestions.

What materials can service as the basis for an *Iyyun T'fillah*?

- Using any and all available resources (see below), select one and combine it with the service's theme and one facet of the assigned prayer ... to make one clear, concise, and meaningful statement.

- Resources available to you (and certainly not limited to this list):

Personal experience	Excerpt from a book or other article
Poem	Biblical/Talmudic reference
Jewish story	Midrash
Hasidic story or teaching (e.g., from Buber's <i>Tales of the Hasidim</i>)	Insights of your own creation are great too
Quotation (brief)	Humorous story
News or magazine item	Poignant story
	Historical reference

How do I present my *Iyyun*?

- *Iyyunim* may be written out in their entirety or as bullet-points.
- Come up to the bimah just prior to the prayer you're introducing.
- Speak clearly (not too fast, not too slow) and with modulated tones (be interested in your words).

EXAMPLES OF *IYYUNEI T'FILLAH*

Introduction to *Barekhu* ... using a humorous published story

Before the train pulls out of Penn Station, a passenger asks the conductor to make sure he gets off the train in Huntington. He then closes his eyes for the hour's ride. At Stonybrook, half an hour past Huntington, the man, still on the train, realizes what has happened and gives the conductor a real tongue-lashing before disembarking. Another conductor sees the entire exchange and says to the first, "Wow, have you ever seen anyone so angry?" Says the first conductor, "Yep. The guy I just threw off the train in Huntington."

To change the world, one could say, "The important thing is to try." But we don't really want things to be worse off for our efforts. Nevertheless, the *Barekhu* is calling our stop ... change is needed ... so let's not just act, but let's use our heads and try to get it right.

– July 10, 2009

Introduction to *Mee Khamokha* ... using a contemporary Jewish text

In *Shirat HaYam*, the "Song of the Sea" in Exodus 15, we encounter the original appearance of *Mee Khamokha*. So reaching *Mee Khamokha* during service is somewhat significant, and worthy of moment of reflection. Let me then take advantage of this moment to say: (whispered) "It may never have happened!" I know an HUC rabbinical student who lost a bi-weekly pulpit for making that comment. But scholars, fearless in their pursuit of historical accuracy, are more and more convinced this stuff has been made up. And that can be a very disappointing thing to hear.

But listen to the words of Rabbi David Wolpe: "The Torah is not a book we turn to for historical accuracy, but rather for truth. The story of the Exodus lives in us."

Whether or not there was an Exodus ... whether or not there was an Egyptian enslavement ... whether or not any of our sacred stories took place as described in Torah ... does not change one iota the FACT that these stories are sacred. They are still thousands of years old. They are still the texts our ancestors have always loved, and always studied. And they still retain the power to affect us, to challenge us, and to shape kind of people we choose to be.

Mee Khamokha is the song that was sung after a sea broke open wide and an entire people moved from danger into safety. Is not that story being told all the time? Is not that song being sung in every age?

It is the "Song of the Sea." It is ours. We will love it, we will respect it, and we will learn from it ... forever.

– February 6, 2009

Introduction to *V'shamru* ... using a personal anecdote

My son Jonah doesn't much like services. It's difficult for him to sit still too long for anything. As an 11th grader, he

was here for the 12th grade Graduation service ... which was especially tough because, most of the time, he sat while the 12th graders did their thing. That's why, sitting up here on the bimah, I was amazed to see him thoroughly immersed in ... well, in something. It couldn't have been text-messaging or playing a game ... there wasn't enough movement. It couldn't have been the service itself, could it? Nope. At end of evening, I noticed that he'd left his service on his chair. When I picked it up, I saw something I'd never seen before ... hands ... he'd been drawing hands. Throughout the evening, he'd been selecting different ways to hold his booklet in his hand ... and then drew the picture of him holding it. Now, as a rabbi (and as his father), I could have been upset that (yet again!) he paid little attention to our service. Or, as a father (and as a rabbi), I could have noticed (for the first time!) that he's really good at that! I decided on the latter.

Shabbat is gorgeous. It's a gorgeous time ... and a gorgeous spiritual place. It reminds me just how blessed I am ... to be part of such a beautiful world. Like a couple of drawings reminded me just how blessed I am ... to have such a beautiful son.

"It is a sign forever between Me and the people of Israel, for in six days God made heaven and earth, and on the seventh day God rested and was refreshed."

– May 25, 2007

INVITING OTHERS TO PRESENT AN *IYYUN T'FILLAH*

There is nothing about creating an *iyyun t'fillah* that requires any special expertise. With a little bit of guidance, pretty much anyone in our communities can create one. And it only enriches the prayer experience to have different insights and points of view being shared. I've provided below the email-correspondence I use to get others involved.

Billy

INITIAL EMAIL OF INVITATION

Dear Mike,

Will you be attending the Shabbat evening service on Friday, November 20? And might you be willing to write a 250-word *iyyun* (a directed thought that introduces one of our prayers during the service) on the theme of <name specific theme of evening here>? If yes, I'll send you additional details.

Billy

FOLLOW-UP EMAIL WITH INSTRUCTIONS

Dear Mike,

Thank you for agreeing to prepare an *iyyun t'fillah* (a directed thought that introduces one of our prayers during the service). I'm hoping to have three congregants each present an *iyyun*. Your challenge (and, I hope, your delight) will be to come up to the *bimah* just prior to <name specific prayer here> (I'll invite you) to do the following:

- 1) In 250 words or less, combine the theme of the evening with the theme of <name specific prayer here>, and share an idea about what that might mean for each of us.
- 2) Theme for the evening: <name specific theme of evening here>.
- 3) Theme(s) of <name specific prayer here>. <provided information about the prayer here ... it's simple meaning, as well as one or two of its messages>

You don't have to use every idea. In fact, just pick one facet of the evening's theme and one facet of the assigned prayer to make one clear, concise, and meaningful statement. And if you come up with your own take on a prayer, that's great too.

Most importantly, use a brief story (personal or not) or a quoted passage to illuminate your point.

The purpose of *iygyunei t'filah* is two-fold: 1) to give each congregant listening to you something that will help make the recitation of the prayer itself a more meaningful experience; and, 2) to help unify our Shabbat evening together under one thematic umbrella.

I'd love to see your *iygyun* sometime by the day before our service. Holler if you have questions. And thanks!

Billy

GUIDE TO THE THEMES OF OUR BASIC PRAYERS

prepared by Rabbi Billy Dreskin

PRAYER means SELF-ASSESSMENT!

It has two purposes:

- 1) To get us in touch with ourselves (see GOP 188, Looking inward ...).
- 2) To teach us what's important in the world (see GOP 202, Grant us peace).

PEOPLE DON'T PRAY FOR THINGS THAT AREN'T IMPORTANT TO THEM!

In Judaism, we are commanded to pray.

We are commanded to stop and look into ourselves,
to consider what is really important in life (see GOP 285, Eilu Devarim).

THE BIG CHALLENGE!!

Prayer is full of code-words (like the word "prayer").
Code-words are words which we might think mean one specific thing.
The truth, however, is they mean what we want them to mean.

Our CHALLENGE:

Don't accept someone else's understanding of a code-word ...
if their understanding makes the word useless to us.

WE MUST FIND OUR OWN MEANING IN CODE-WORDS!

Here are some of them:

Prayer, God, Praising God, and Miracles.

OPENING SONG(S)/READING(S)

When we enter the synagogue, we are not always ready to participate in a prayer experience. So we sing or listen or read ... in order to bring our mind to thoughts of God (code-word!) and of our purpose in coming to this service (see GOP 143, In this quiet hour).

BAREKHU

This is the official opening of a service.

It says: Give praise (code-word!) to God. We will praise God forever and ever.

The word, *Barekhu*, comes from the Hebrew word, *berekh*, which means knee. This prayer says that we are ready to think about things that are so important, we are willing to bend our knee for them (in other words, we are ready to acknowledge that things like peace and kindness and generosity are more important than we are).

MAARIV ARAVIM / YOTZER OR

This prayer looks at the ordinary world around us, and takes notice of its being a true miracle (code-word!).

It also notices that this miracle is ongoing — it is the continuous activity of a loving being which we call God.

AHAVAT OLAM / AHAVAH RABBAH

After taking note of the miracle of Creation, we express gratitude for being allowed to become part of that creation.

The song, *V'haer Einenu*, is part of *Ahavah Rabbah*.

SHEMA

This states Judaism's most basic principle: God is one.

And if God is one, then all human beings belong to one family, having all been created by the same God. THIS IS A DREAM, A HOPE, A PRAYER!

V'AHAVTA

This prayer tells us to love God completely, all the time. This means that everything we do or say should reflect the dreams and visions associated with a belief in God.

V'avavta teaches how we can make Judaism last forever: by each generation's teaching it to the next generation.

MEE KHAMOKHA

Often preceded by the *Ge'ulah*, the "redemption."

This is the song the Israelites sang after crossing the Red Sea. It is taken from the book of Exodus, chapter 15. It says the following:

- God redeemed us from Egyptian slavery.
- From this, we know that God looks over us and protects us.
- We must never forget that we were once slaves. In this way, we will always respond to the suffering of those around us.

Did it really happen? Doesn't matter! What is important is that we learn and live its lesson.

HASHKIVENU

Asks God for peace, in all its varieties: peace from hatred, plague, war, famine, personal pain, and our inclination to be hurtful (see GOP 133 for an accurate translation).

Thanks God for keeping an eye out for all of these.

Before going on, we need some more information:

The AMIDAH is the "Standing" Prayer).

It's also called HA-TEFILLAH, "The Prayer" — because it's so important.

It's also called the SHMONEH ESRAY, the "Eighteen" Prayers.

What are the 18 Standing Prayers?

They make up a section of the service during which we ask God (code-word!) for things.

THERE ARE THREE SECTIONS IN THE AMIDAH

- 1) PRAISE (we always butter someone up before asking for a favor).
- 2) PETITION (this is where we do our asking).
- 3) THANKS (a little gratitude could go a long way when asking a favor).

AVOT V'IMAHOT (from the Praise/Buttering-up section of the Amidah)

Avot V'imahot means, “ancestors” (literally, “fathers and mothers”).

In this prayer, we remember Abe and Sarah, Ike and Bekka, and Jake, Leah and Rachel.

They symbolize all of our forefathers and foremothers who served God (there's that code-word again) by creating and sustaining Judaism.

Special note: It says, “the God of Abe, the God of Ike, the God of Jake, etc.” (not “the God of Abe, Ike, and Jake”). This is because each of our ancestors had his/her own conception of what God is. And that was okay. You hear that ... IT'S OKAY TO HAVE YOUR OWN CONCEPT OF GOD!

GEVUROT (also from the Praise/Buttering-up section of the *Amidah*)

This prayer commends God for doing great things, like giving us life and keeping us alive, healing the sick, and freeing the captive.

Does God really do these things? Maybe. And just maybe ... through us! (hmm, could that be what Dreskin means by “code-word?”).

This prayer gives a pretty good idea of what we could ask for in the “PETITION” section of the *Amidah*.

KEDUSHAH (still more praise and buttering-up!)

“Holy, holy, holy.” Can you guess which of the preceding words is a code-word?

God is God; God is great; God is holy; always and forever. 'Nuff said?

VESHAMRU

This comes from the book of Exodus, chapter 31, verses 16-17.

This is God's commandment that all Israel observe Shabbat. There are a couple of reasons why:

- Shabbat is a sign of the Covenant. Observing Shabbat is our sign to God that we can be counted in.
- Shabbat is a way of acknowledging that we are not the world's creators; God (code-word!) is.
- Shabbat is also a good time to slow down and smell the roses.

THE “PETITION” PRAYERS

In the weekday service, there are lots of prayers inserted here which ask for many different things. They include: knowledge, the ability to change, God's forgiveness, freedom, justice, selflessness, a special prayer for protection of Jerusalem, and a prayer for the acceptance of our prayers. On Shabbat, we shorten this section. But if you're writing

your own service, this is a good place to go wild, creating new and amazing prayers!

The traditional versions are located on pages _____ of Mishkan Tefilah.

MODIM ANAKHNU LAKH (from the “Thanks” section of the *Amidah*)

This prayer’s themes are familiar (take another look at the *Gevurot*). It thanks God for giving us life, for protecting that life, and for showering us with gifts every day we are alive (remember the code-word “miracle?”).

SHALOM RAV / SIM SHALOM (from the “Thanks” section of the *Amidah*)

Judaism’s most precious prayer: for peace in our world.

Shalom Rav and *Sim Shalom* are two very sneaky prayers.

- *Sim Shalom* (which appears in the morning service) says, “Please, God. Grant us peace.” It’s sneaking a “petition” prayer into the “thanks” section.
- *Shalom Rav* is even sneakier. It says, “Thanks, God, for giving us peace” (as if we already have it). But it’s really saying, “Please, God, help us to create a peace like the one you’ve told us about.”

SILENT PRAYER (the end of the “Petition” section of the *Amidah*)

Out of place, you say? You’re right! It used to be that the entire *Amidah* was read silently. When you were finished, you could use the rest of the time for silent prayer. Reform Judaism moved it because here it works better for us. Now you know.

No prayer is more important, or more difficult, than the one that comes from within.

This is the time to ask for that which is most important to us.

This is the time to get personal. Give details. Name names ... like a speedy recovery for Uncle Lou, or an A+ on the law boards for your sister Esmerelda.

YIHIYU L’RATZON

Simple and direct, *Yihiyu* expresses the hope that God (code-word) hears our prayers and will be able to do something about them.

***** Insert TORAH SERVICE here *****

ALEINU

This prayer describes our partnership with God (code-word!).

We pray that this partnership will bring God to all peoples. That is, we pray that the visions and dreams which we acquire through this relationship will become real.

BAYOM HAHU

Remember on M*A*S*H when Colonel Flagg (the CIA psychopath) shouted, “Do you know what would happen if one soldier refused to fight, and then another, and then another?” “Yeah,” said Hawkeye, “we’d have peace!”

If everyone believed in the same God (that is, if everyone had the same vision of the world as it could be), it would be more than great ... it would be “peace.”

This is Judaism’s messianic (from “messiah,” meaning “saviour” — yes, that’s part of Judaism, too) vision of the world as it might be. This is a dream, not a reality. This is a hope, and hopes are the stuff that keeps us going.

KADDISH

This prayer never mentions death, but we recite it to remember our dead. By doing so, we say the following:

Despite the pain and death that permeate our world, we insist on proclaiming God’s existence. In other words, we insist on saying that life is good and worth living. And we insist on holding fast to our dreams and ideals of what life could be in the best of all possible worlds.

Note: Kaddish is written mainly in Aramaic, a language combining Hebrew with Arabic. So, if words look familiar, they should. And if they look familiar but strange, now you know why.

KIDDUSH

You might place this after your service concludes, or just before. Your choice.

Traditionally, this is called Kedushat HaYom (“Making The Day Holy”). Not only does it praise God for creating “the fruit of the vine,” it also gives thanks for Shabbat.

תְּפִלַּת רֹשׁ הַשָּׁנָה

Tefillat Rosh Hashanah
Rosh Hashanah Family Service
Woodlands Community Temple

SHANAH TOVAH

שנה טובה

Sha-nah to-vah,
Sha-nah to-vah u-m'tu-kah.

Sha-nah to-vah u-m'tu-kah.
Sha-nah to-vah u-m'tu-kah.
Means have a sweet year wherever you are!
Sha-nah to-vah u-m'tu-kah.

Apples & honey, they're so sweet!
Sha-nah to-vah u-m'tu-kah.
We're gonna have a year that can't be beat!
Sha-nah to-vah u-m'tu-kah.

The Shofar sounding makes it all clear!
Sha-nah to-vah u-m'tu-kah.
We've got to get ready for a new year!
Sha-nah to-vah u-m'tu-kah.



THE BIRTHDAY OF THE WORLD

Rosh Hashanah is the birthday of the world
Today we say thank You, God, for all the beauty You made.
For blue skies and starry nights and mountains in moonlight.
We thank You, God, for the beauty You made.
For birds singing in the sun and legs that let us run,
We thank You, God, for light and life.
For our parents who love us, for our teachers who help us, for friends who come over to play,
We thank You, God, for hugs and hearts, for the warm feelings we feel each day.
Most of all, we thank You for this New Year.

SHEHEKHEYANU

שהחינו

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Ba-rukh A-tah, Adonai E-lo-hey-nu, Melekh ha-olam

שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

she-hekh-e-yanu v-kiy-a-ma-nu v-hig-ia-nu la-az-man ha-zeh.

We praise You, Eternal God, Ruler of the universe. You have kept us alive, cared for us and helped us to reach this New Year. Amen.

שְׁמַע וּבְרָכוּתֶיהָ The Shema and Its Blessings

BAREKHU

ברכו

בְּרָכוּ אֶת יְיָ הַמְּבָרֵךְ.

Bar-khu et Adonai hahm-vo-rakh.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed.

Praise Adonai to whom our praise is due!

Praise Adonai to whom our praise is due, now and forever!

TIME FOR CIRCLES

Rosh Hashanah is a time to make circles. The earth finishes going around the sun, and sets out on its journey again.

*We praise You, God, for sunlight and for seasons,
for journeys and circles.*

Rosh Hashanah is a holiday of circles.

*Round challot with raisins, and red apples with
honey, are sweet circles. We praise You, God, for
sweet circles, and we pray for a sweet year.*

On Rosh Hashanah we begin the circle of *teshuvah*, of turning ourselves around, trying to be as good as we can be.

*We praise You, God, for helping us start the circle of teshuvah that we will finish on
Yom Kippur.*



SHEMA

שמע

שִׁמְעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-rukh shem k'vod mal-khu-to l'o-lahm va-ed.

Hear, O Israel, Adonai is our God, Adonai is One! Blessed is God's glorious name forever and ever!

V'AHAVTA

ואהבת

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי
מְצַוְךָ הַיּוֹם עַל-לִבְּךָ: וּשְׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'a-hav-ta et Adonai eh-lo-he-kha b'khol l'vav-kha oov-khol nahf-sh'kha oov-khol
m'o-deh-kha. V'ha-yu ha-d'va-reem ha-ey-leh a-sheyr a-no-khee m'tzav-kha ha-yom al
l'va-ve-kha. V'shee-nahn-tahm l'va-ne-kha v'dee-bar-ta bahm b'sheev-t'kha
b'vay-teh-kha oov-lekh-t'kha va-deh-rekh oov-shokh-b'kha oov-ku-meh-kha.*



*Ook-shar-tahm l'ot al ya-deh-kha v'ha-yu l'to-ta-fot beyn
ay-neh-kha. Ookh-tahv-tahm al m'zu-zot bey-teh-kha
oo-vish-a-re-kha.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם:

*L'ma-an teez-k'ru va-a-see-tem et kol mitz-vo-tai
vee-h'yee-tem k'do-sheem ley-lo-hey-khem. A-nee Adonai*

*eh-lo-hey-khem a-sheyr ho-tzay-tee et-khem mey-eh-retz mitz-ra-yeem l'hee-yot la-khem
ley-lo-heem. A-nee Adonai eh-lo-hey-khem.*

You shall love Adonai your God with all your heart, with all your strength, and with all your being. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot and do them, so shall you consecrate yourselves to your God. I am Adonai your God who brought you out of Egypt to be your God. I, Adonai, am your God.

MEE KHAMOKHA

מי כמכה

Mee Khamokha, who is like You, Eternal God? You are wonderful for giving us hearts and minds and hands.

Tefillah, our prayer, comes from our hearts.

Teshuvah, turning ourselves around, comes from our minds when we think of doing our best.

Tzedakah, helping others and sharing, comes from our open hands.

How awesome You are, God, for blessing us with *tefillah*, *teshuvah* and *tzedakah*!

מִי כְּמִכָּה בְּאַלִּים יְיָ, מִי כְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ,
נִוְרָא תְהִילָת, עֲשֵׂה פְלָא.

Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh, no-ra t'hee-lot, o-seh feh-leh?

Who is like You, O God, among the gods people worship? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

מַלְכוּתְךָ רָאוּ בְנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵי
עֲנוּ וְאָמְרוּ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Mal-khoot-kha ra-u va-ne-kha, bo-key-a yam lif-ney Mo-sheh: "Zeh ey-lee!" A-nu v'ahm-ru: "Adonai yim-lokh l'o-lahm va-ed!"

Your people acknowledged Your sovereign power: "This is my God!" they sang. "Adonai will reign forever and ever!"

תְּפִלָּה Tefillah

AVOT V'IMAHOT

אבות ואמהות

We praise you, Eternal God, the God of our ancestors. God of Abraham, Isaac, and Jacob; God of Sarah, Rebekah, Rachel and Leah; our parents' God and our God. Like our ancestors, we are your partners in completing creation, making the world a holier place. Each generation teaches the next. We proudly acknowledge our place in the chain of *tikkun olam*, improving the world and improving ourselves.

ZOKHREYNU/L'MAANKHA

למענך - זכרנו

לְמַעַנְךָ אֱלֹהִים חַיִּים.

L'ma-an-kha l'ma-an-kha l'ma-an-kha E-lo-him kha-yim.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפִּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Zokh-rey-nu l'kha-yim me-lekh kha-fetz ba-kha-yim

V'khot-vey-nu b'se-fer ha-kha-yim l'ma-an-kha E-lo-him kha-yim.

Remember us unto life, O God, who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

GEVUROT

גבורות

Your might, O God, is everlasting;
Help us to use our strength for kindness and not to hurt.
You are the Source of life and blessing;
Help us to "choose life" for ourselves and for those around us.
You are the Support of the falling;
Help us to lift up those who have fallen.
You are the Author of freedom;
Help us to set free the captive.
You are our Hope in death as in life;
Help us to keep faith with those who sleep in the dust.
Your might, O God, is everlasting;
Help us to use our strength for good.



UN'TANEH TOKEF

ונתנה תוקף

וְנִתְּנָה תְּקֻף קְדֻשַּׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם.

Oon-tah-neh to-kef k'doo-shaht ha-yom.

Let us announce the holiness and power of this day for it is full of awe and wonder.

Today, make us brave.
Today, bless us.
Today, help us grow.
Today, help us be happy.
Today, write us in the Book of Life for a good life.
Today, hear our voice.
Today, accept our prayers.
Today, keep us safe with Your justice.
Remember us for life, O God of life.



K'DUSHAH

קדושה

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Ka-dosh, ka-dosh, ka-dosh, Adonai Tz'va-ot, m'lo chol ha-aretz k'vo-do.

Holy, holy, holy is Adonai. The whole world is full of God's glory.

God, as You are holy, help us to be holy as we make our circle of teshuvah. Help all people to be holy by working for peace in our world. Eternal God, on this Rosh Hashanah, we know that the world is not yet what it could be. We still have work to do. There are lonely and sad people. There are people who are hungry or sick. Some people have no homes.

We cannot fix the whole world in one or two or even ten years. By next Rosh Hashanah, let us be able to say that we did something this year to improve our world. Then our prayer for peace, goodness and blessing will find an answer.

Silent Prayer

SHALOM

שלום

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ אָמֵן.

*O-seh sha-lom bim-ro-mav, hu y-a-a-seh sha-lom a-ley-nu, v'al kol Yis-ra-el, v'al kol
yosh-vey te-vel, v'im-ru a-men.*

May the One who makes peace in the high heavens make peace for us, for all Israel and all who inhabit the earth. Amen.

The ark is opened

AVINU MALKEINU

אבינו מלכנו

Avinu Malkeinu means God is our all-powerful Parent. Like our parents, God expects a lot from us. And even when we lose our way, like a parent, God is there to hold us and listen, to counsel and advise. In this time of *teshuvah*, of finding our way, we ask God together:

אָבִינוּ מַלְכֵנוּ, hear our voice.

אָבִינוּ מַלְכֵנוּ, help us to learn from You.

אָבִינוּ מַלְכֵנוּ, teach us to have compassion on ourselves and on our families.

אָבִינוּ מַלְכֵנוּ, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ, make an end to all suffering.

אָבִינוּ מַלְכֵנוּ, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, inscribe us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ, let the New Year be a good year for us.

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Ah-vee-nu Mal-kei-nu, kho-nei-nu va'ah-nei-nu,

Kee ayn bah-nu ma'ah-seem,

Ah-seh ee-mah-nu tz'dah-kah va'kheh-sed v'ho-shee-ei-nu.

Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.



סֵדֵר קְרִיאַת הַתּוֹרָה

Service for the Reading of the Torah

The Torah is removed from the ark

This is the Torah generations before us have studied; this is the Torah from which they drew courage. We praise God who has given us this Torah:

SH'MA

שמע

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

E-khad E-lo-hey-nu, ga-dol A-do-ney-nu, ka-dosh sh'mo.

גָּדְלוֹ לֵי אֲתִי, וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו.

Gahd-lu l'Adonai ee-tee, oon-ro-m'mah sh'mo yakh-dav.

הַקָּפָה

Hakafah

HALLELUYAH (PSALM 150)

הללויה

הַלְלוּ הַלְלוּ הַלְלוּ, הַלְלוּ הַלְלוּ הַלְלוּ,

כָּל הַנְּשָׁמָה תְּהִלֵּל יְהוָה, הַלְלוּ הַלְלוּיָהּ.

Ha-le-lu ha-le-lu ha-le-lu, ha-le-lu ha-le-lu ha-le-lu,

Kol hahn-sha-mah t'ha-lel Yah, ha-le-lu halleluyah.

Praise God. Praise God's holiness. Praise God's great heaven. Praise God's power. Praise God's greatness. Praise God with the shofar blast. Praise God with harp and lute. Praise God with drum and dance. Praise God with strings and pipe. Praise God with cymbals ringing. Praise God with cymbals singing. Let every living soul praise God. Halleluyah!



AL SHELOSHA DEVARIM

על שלשה דברים

עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה,

וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חֲסִדִּים.

Al sh'lo-shah d'va-rim ha-o-lahm o-med:

Al ha-To-rah v'al ha-a-vo-dah v'al g'mee-loot kha-sa-deem.

The world rests upon three things: upon Torah, upon worship, and upon deeds of lovingkindness.

BEFORE THE READING OF THE TORAH

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ.

Bar-khu et Adonai hahm-vo-rakh.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ
אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

*Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed. Ba-rukh a-tah Adonai, E-lo-hey-nu
me-lekh ha-o-lam, a-sheyr ba-khar bah-noo mee-kol ha-a-meem v'nah-tahn la-noo et
To-ra-to. Ba-rukh a-tah Adonai, no-teyn ha-To-rah.*

Blessed is God to whom our praise is due. Blessed is God to whom our praise is due now and forever. Blessed is Adonai are You, Adonai our God, Sovereign of the universe, who has chosen us from all peoples by giving us the Torah. Blessed are You, Adonai, Giver of the Torah.

דְּבַרֵי תּוֹרָה Words of Torah



AFTER THE READING OF TORAH

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה
יְיָ, נוֹתֵן הַתּוֹרָה.

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lam, a-sheyr na-tan la-noo To-rat e-met
v'kha-yey o-lahm na-ta b'to-khey-nu. Ba-rukh a-tah Adonai, no-teyn ha-To-rah.*

Blessed are You, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed are You, O God, Giver of the Torah.

SOUNDING THE SHOFAR

סדר תקיעת שופר

We sound the shofar on Rosh Hashanah to proclaim the New Year and to celebrate the creation of the world.

The sound of the shofar awakens us from our daily routine.

The sound of the shofar reminds us of God's awesome presence on this day.

The sound of the shofar call us to acknowledge God's power.

The sound of the shofar reminds us to return to God's Torah.

The sound of the shofar beckons us to act in ways that honor God.

The sound of the shofar reminds us that God is with us this day and every day.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*Ba-rukh a-tah Adonai, E-lo-hei-nu me-lekh ha-o-lam, a-she- kid-sha-nu b'mitz-vo-tahv
v'tzee-vah-nu leesh-mo-ah kol sho-far.*

Blessed are You, Adonai our God, Sovereign of the universe, who hallows us with Mitzvot, and calls us to hear the sound of the Shofar.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהָחִינוּ
וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְנָן הַזֶּה.

*Ba-rukh A-tah, Adonai E-lo-hey-nu, Melekh ha-olam,
she-hekh-e-ya-nu v'ki-ya-ma-nu v'hig-ia-nu la-azman
hazeh.*

Blessed are You, Adonai our God, Sovereign of the universe. You have kept us alive, cared for us and helped us to reach this New Year. Amen.

Tekiah, Shevarim-Teruah, Tekiah
Tekiah, Shevarim, Tekiah
Tekiah, Teruah, Tekiah Gedolah!

תְּקִיעָה, שְׁבָרִים-תְּרוּעָה, תְּקִיעָה
תְּקִיעָה, שְׁבָרִים, תְּקִיעָה
תְּקִיעָה, תְּרוּעָה, תְּקִיעָה גְּדוֹלָה

HAGBAH

הגבהה

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם-מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה.

V'zot ha-To-rah a-shey-rah sahm Mo-she lif-ney b'ney Yisrael, al pee Adonai b'yad Mo-she.

This is the Torah which Moses placed before the children of Israel in order to fulfill the word of God.

RETURNING THE TORAH TO THE ARK

עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכִּיהָ מְאֹד.
דָּרְכֶיהָ דְּרָכֵי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.

*Eytz kha-yeem hee l'ma-kha-zee-keem bah, v'tom-khe-ha m'oo-shar. D'ra-khe-ha
dar-khey no-am, v'khol n'tee-vo-te-ha sha-lom.*

הַשִּׁיבָנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁבָּה, חֵדֶשׁ יְמֵינוּ כְּקֵדָם.

Ha-shee-vey-nu Adonai ey-le-kha v'na-shu-vah; kha-deysh ya-mey-nu k'key-dem.

It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its

paths are peace. Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

BLESSING OUR CHILDREN

Y'va-re-kh'kha A-do-nai v'yish-m're-cha
May God bless you and keep you

Ya-eir A-do-nai pa-nav ei-le-kha vi-khu-ne-kha
May God give you light and comfort you

Yi-sa A-do-nai pa-nav ei-le-kha, v'ya-seim l'kha sha-lom
May God bless you and bestow upon you peace

ברכת כהנים
יְבָרֵכְךָ יְהוָה וְיִשְׁמְרֶךָ

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם

BAYOM HAHU

A day will dawn in the time to come,
A day when God's name shall be One.
All war and suffering shall be through;
When that day comes, *bayom hahu*.

Chorus:

*Bayom hahu – And on that day
I will wipe all tears away.
Sorrow and pain will all be gone.
And My name, it shall be One.
Bayom hahu, bayom hahu.*

Let justice and righteousness flow like a stream.

The old and the young
Shall see visions and dream.
And what we dream shall yet come true;
When that day comes, *bayom hahu*.

They shall not hurt and destroy
In Your holy place.
Your word shall be known
To the whole human race.
In their lips, in their hearts,
So they'll know what to do;
When that day comes, *bayom hahu*.

The spear will break and the chariot burn.
The hearts of the parents to children will turn,
And children to parents, and all turn to You;
When that day comes, *bayom hahu*.

לְשָׁנָה טוֹבָה!

L' Shana Tovah! May it be a good year!

תְּפִלַּת יוֹם כִּפּוּר

Tefillat Yom Kippur
Yom Kippur Family Service
Woodlands Community Temple

G'MAR HATIMAH TOVAH

G'mar hatimah,
G'mar hatimah tovah.

גמר חתימה טובה

גְּמַר חֲתִימָה טוֹבָה

May we be inscribed for a blessing. Literally: Complete (these Days of Awe) with a good inscription.

HOLIDAYS AND HOLY DAYS

At this time of year, our ancestors wished one another, "Shanah tovah — a Good Year."

When Rosh Hashanah arrives, we often wish each other, "Happy new year!"

But our ancestors' greeting emphasized that Judaism cares deeply about goodness.

With us, however, we often place high value on enjoyment.

To our ancestors, these were Holy Days, filled with awe and self-reflection.

There is a world of difference between a holiday and a holy day.

On holidays, we run away from things we need to do.

On holy days, we face up to them.

On holidays, we look forward to letting ourselves go.

On holy days, we try to bring ourselves under control.

On holidays, we try to empty our minds.

On holy days, we attempt to refill our spirits.

On holidays, we reach out for the things we want.

On holy days, we reach up for the things we need.

Holidays bring a change of scene.

Holy Days bring a change of heart.



— Rabbi Sidney Greenberg

MISHNAH (YOMA 8:9) ... WHAT YOM KIPPUR IS ALL ABOUT

For transgressions against God, the Day of Atonement atones. But for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

שְׁמַע וּבְרָכוֹתֶיהָ

The Shema and Its Blessings

BAREKHU

ברכו

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Bar-khu et Adonai hahm-vo-rakh.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed.

Praise Adonai to whom our praise is due! Praise Adonai to whom our praise is due, now and forever!

BE WITH US

יוצר אור

Maker of darkness and dawn, the God who opens the gates of mercy, who gives light to all who await forgiveness, be with us on this Atonement Day.

God of times and seasons, be with us this day.

God of hope and joy, be with us this day.

God of the loving heart, be with us this day.

Be with us as we look for the strength to be free, the freedom to struggle against those who worship power, and the power to resist all who would oppress us.

God of freedom and light, be with us this day.

בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאֹרוֹת.

Ba-rukh a-ta Adonai, yo-tzeir ha-me-o-rot.

Praised is our God, the Source of all Creation.



SHEMA

שמע

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad.

Hear, O Israel, Adonai is our God, Adonai is One! Blessed is God's glorious name forever and ever!

Creator of all things, Ruler of Israel:

We are Your people and You are our God.

Teach us to follow

And obey Your commandments.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Your Glorious Presence

Abounds in the heavens;

Your majesty rules all over the earth.

We are the teachers and You're our Creator.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ
 וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
 מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ: וּשְׁנַנְתָּם לְבִנְיָךְ וּדְבַרְתָּ בָם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וּקְשַׁרְתָּם לְאֹזֶן עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
 וּכְתַבְתָּם עַל מְזֻזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם:

V'a-hav-ta et Adonai eh-lo-he-kha b'khol l'vav-kha oov-khol nahf-sh'kha oov-khol m'o-deh-kha.

V'ha-yu ha-d'va-reem ha-ey-leh a-sheyr a-no-khee m'tzav-kha ha-yom al l'va-ve-kha.

V'shee-nahn-tahm l'va-ne-kha v'dee-bar-ta bahm b'sheev-t'kha b'vay-teh-kha oov-lekh-t'kha

va-deh-rekh oov-shokh-b'kha oov-ku-meh-kha. Ook-shar-tahm l'ot al ya-deh-kha v'ha-yu

l'to-ta-fot beyn ay-neh-kha. Ookh-tahv-tahm al m'zu-zot bey-teh-kha oo-vish-a-re-kha. L'ma-an

teez-k'ru va-a-see-tem et kol mitz-vo-tai vee-h'yee-tem k'do-sheem ley-lo-hey-khem. A-nee Adonai

eh-lo-hey-khem a-sheyr ho-tzay-tee et-khem mey-eh-retz mitz-ra-yeem l'hee-yot la-khem

ley-lo-heem. A-nee Adonai eh-lo-hey-khem.

You shall love Adonai your God with all your heart, with all your strength, and with all your being. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot and do them, so shall you consecrate yourselves to your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God.

MEE KHAMOKHA (DAN NICHOLS)

מי כמכה

מִי כַמְכָה בְּאֵלִים יְיָ? מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ?

מִי כַמְכָה בְּאֵלִים יְיָ? מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ?

Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh?

Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh?

נֹרָא תְהִילָת, עֲשֵׂה פֶלְא?

נֹרָא תְהִילָת, עֲשֵׂה פֶלְא? יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

No-ra t'hee-lot, o-seh feh-leh?

No-ra t'hee-lot, o-seh feh-leh? Adonai yim-lokh l'o-lahm va-ed!

מִלְכוּתְךָ רָאוּ כְנִיךְ בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה וּמִרְיָם:
 "זֶה אֱלֹהֵינוּ" עָנוּ וְאָמְרוּ, "זֶה אֱלֹהֵינוּ" עָנוּ וְאָמְרוּ:
 "יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!"

Mal-khoot-kha ra-u va-ne-kha, bo-key-a yam lif-ney Mo-sheh oo-Mir-yam.
"Zeh ey-lee!" a-nu v'ahm-ru, "Zeh ey-lee!" a-nu v'ahm-ru,
"Adonai yim-lokh l'o-lahm va-ed!"

מִי כַמְכָה בָּאֱלִים יְיָ? מִי כַמְכָה נֶאֱדָר בִּקְדָשׁ?
 מִי כַמְכָה בָּאֱלִים יְיָ? מִי כַמְכָה נֶאֱדָר בִּקְדָשׁ?

Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh?
Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh?

נִזְרָא תְהִילָתְךָ, עֲשֵׂה פֶלֶא?
 נִזְרָא תְהִילָתְךָ, עֲשֵׂה פֶלֶא? יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

No-ra t'hee-lot, o-seh feh-leh?
No-ra t'hee-lot, o-seh feh-leh? Adonai yim-lokh l'o-lahm va-ed!

Who is like You, O God, among the gods people worship? Who is like You, majestic in holiness, awesome in splendor, doing wonders. Your children witnessed Your sovereign power, the sea splitting before Moses and Miriam. "This is my God!" they sang. "Adonai will reign forever and ever!" As You redeemed Israel and saved us from arms stronger than our own, so may You redeem all the oppressed and persecuted. Praised are You, Adonai, Redeemer of Israel.

תְּפִלָּה Tefillah

L'MAANKHA-ZOKHRENU

למענך-זכרנו

לְמַעַנְךָ (3x) אֱלֹהִים חַיִּים.

L'ma-an-kha l'ma-an-kha
L'ma-an-kha E-lo-him kha-yim.

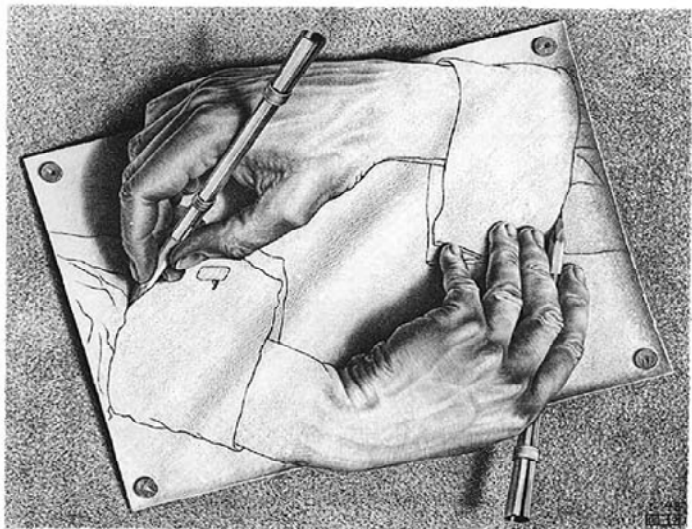
זְכַרְנוּ זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בַּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַנְךָ אֱלֹהִים חַיִּים.

Zokh-rey-nu zokh-rey-nu l'kha-yim
Me-lekh kha-fetz ba-kha-yim
V'khot-vey-nu b'se-fer ha-kha-yim
L'ma-an-kha E-lo-him kha-yim.



Remember us unto life, O God, who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

GEVUROT

גבורות

Your might, O God, is everlasting;

Help us to use our strength for kindness and not to hurt.



You are the Source of life and blessing;

Help us to "choose life" for ourselves and for those around us.

You are the Support of the falling;

Help us to lift up those who have fallen.

You are the Author of freedom;

Help us to set free the captive.

You are our Hope in death as in life;

Help us to keep faith with those who sleep in the dust.

Your might, O God, is everlasting;

Help us to use our strength for good.

CONFESSION

ודוי

ועל כלם אלוה סליחות,
סלח לנו, מחל לנו, כפר לנו.

V'al ku-lam E-lo-ah s'lee-khot, s'lakh la-nu, m'khal la-nu, ka-payr la-nu.

For all these, O God of Mercy, forgive us, pardon us, grant us atonement.

I hereby forgive all who have hurt me, all who have wronged me, whether on purpose or accidentally, whether by word or by action. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I did so on purpose or accidentally, whether by word or by action.

I'm sorry for hurting people and not caring enough to say,
"I'm sorry."

I'm sorry for forgetting to say the nice things and remembering to say what hurts.

I'm sorry for being angry at the wrong time.

I'm sorry for staying angry and hanging on to bitterness.

I'm sorry for ignoring a friend who needs my love.

I'm sorry for ignoring my classmate who deserves my respect.

I'm sorry for teasing my brother or sister who deserves my understanding.

I'm sorry for criticizing my parent who deserves my appreciation.

I'm sorry for being mean to me when I deserve my love.



“V’AL KULAM” FOR A GOOD YEAR

ועל כלם

וְעַל כָּלֶם, אֱלֹהֵי עֲזָרָאוֹת,
עֲזֹר לָנוּ, סִמַּח לָנוּ, חֲזַק לָנוּ.

V'al kulam, Elo-ah ez-ra-ot, ah-zor la-nu, s'makh la-nu, kha-zeik lah-nu.

For all these good deeds that we do, O God of Goodness, encourage us, support our efforts, and help us to do even better.

For the good we have done in our world — whether we wanted to or because of someone else,

For the good we have done when we softened our hearts,

For the good we have done even when we didn't know,

For the good we have done with kind and comforting words,

For the good we have done by pleasing our loved ones,

For the good we have done both in public and in private,

For the good we have done openly or in secret,

For the good we have done by using gentle words,

For the good that we do by helping other people,

For the good that we do by planning to help those in need,

For the good that we do by helping others to cope with distressing situations,

For the good that we do by sticking to our principles,

For the good that we do when we run to fulfill mitzvot,

For the good that we do with random acts of kindness,

For the good that we do by stating the truth,

For the good that we do by loving others for no reason,

For the good that we do by keeping a trust,

And for the good that we do with the clear intention of doing so, fully aware of the importance of our actions.

וְעַל כָּלֶם, אֱלֹהֵי עֲזָרָאוֹת,
עֲזֹר לָנוּ, סִמַּח לָנוּ, חֲזַק לָנוּ.

V'al kulam, Elo-ah ez-ra-ot, ah-zor la-nu, s'makh la-nu, kha-zeik lah-nu.



*For all these good deeds that we do,
O God of Goodness,
encourage us, support our efforts,
and help us to do even better.*

KEHILAH KEDOSHAH (SACRED COMMUNITY)

קהילה קדושה

If you are “*atem*,” then we’re “*nitzavim*.”

We stand here today, and remember the dream.

קהלה קדושה

Kehilah kedoshah, kehilah kedoshah.

- | | |
|--|--|
| 1. Each one of us must heed the call.
Each one of us is a part of it all.
Each one of us must find the joy.
Each one of us. | 2. Each one of us must sing the song.
Each one of us must right the wrong.
Each one of us must hold the hope.
Each one of us. |
|--|--|

It's how we help, it's how we give
It's how we pray, it's how we heal,
It's how we live.

OUR KOL NIDRE

Avinu Malkeinu, make me a better parent. Teach me to understand my children, and to listen patiently to what they have to say. Keep me from interrupting them or contradicting them. Make me as courteous to them as I would have them be to me.

*Avinu Malkeinu,
make me a better
child. Help me to
understand my
parents, and to treat
them with love and
kindness.*

Help me never to laugh at
their mistakes or say hurtful
things when they displease
me. May I never punish
them for my own
satisfaction or to show my
power.



Help me to understand that parents make mistakes too. May I never say or do things just to hurt them.

Let me not teach my child to steal. Guide me hour by hour, that I might show by all I say and do that honesty produces happiness.

Let me not learn to lie. Guide me hour by hour, that I might be truthful with my parents — both about my actions and about my feelings.

Reduce, I pray, the meanness in me. And when I am out of sorts, help me, O God, to hold my tongue. May I ever be mindful that they are children and that I should not expect of them the wisdom of adults.

May I try to speak clearly to my parents, even when I am angry, and help them to understand how hard it sometimes is to be a child. And may I also understand how hard it must sometimes be to be a parent.

Let me not rob them of the opportunity to grow and to make decisions for themselves.

Help me to listen to their advice, and to hear the love and caring that comes with it.

Bless me with the generosity to grant them all their reasonable requests, and the courage to deny them what I know will cause them harm.

Help me to accept my parents' decisions, which may at the time seem unfair, but come only from their love and concern for me.

Help me to be fair and just and kind.

Help me to be fair and just and kind.

So that I will be loved and respected by my children.

So that I will be loved and respected by my parents.

Amen.

Amen.



AVINU MALKEINU

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ, hear our voice.

אָבִינוּ מַלְכֵנוּ, help us to learn from You.

אָבִינוּ מַלְכֵנוּ, teach us to have compassion on ourselves and on our families.

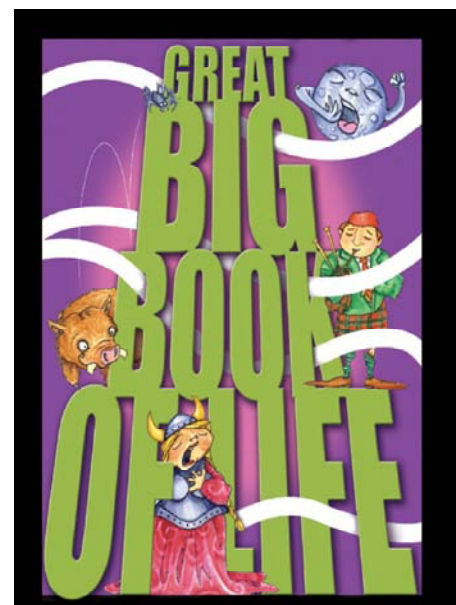
אָבִינוּ מַלְכֵנוּ, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ, make an end to all suffering.

אָבִינוּ מַלְכֵנוּ, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, inscribe us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ, let the New Year be a good year for us.



אָבינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ,
אָבינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין פְּנוּ מַעֲשִׂים,

Ah-vee-nu Mal-kei-nu, kho-nei-nu va'ah-nei-nu,

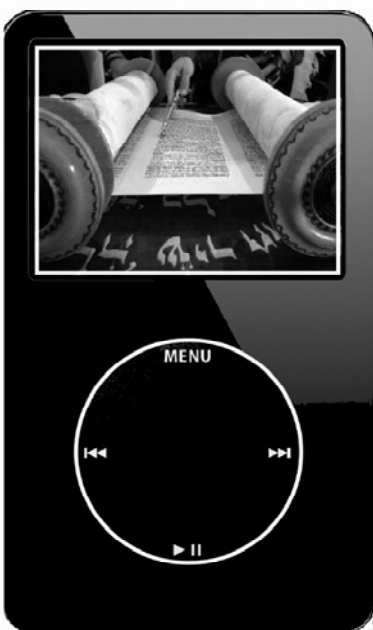
Ah-vee-nu Mal-kei-nu, kho-nei-nu va'ah-nei-nu, kee ayn bah-nu ma'ah-seem.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Ah-seh ee-mah-nu tz'dah-kah va'kheh-sed,

Ah-seh ee-mah-nu tz'dah-kah va'kheh-sed v'ho-shee-ei-nu.

Avinu Malkein, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.



סֵדֶר קְרִיאַת הַתּוֹרָה

Service for the Reading of the Torah

SH'MA

שמע

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

*E-khad E-lo-hey-nu, ga-dol A-do-ney-nu, ka-dosh v'no-ra
sh'mo.*

הַקְפָּה

Hakafah

HALLELUYAH (PSALM 150)

הללויה

הַלְלוּ הַלְלוּ הַלְלוּ, הַלְלוּ הַלְלוּ הַלְלוּ,
כָּל הַנְּשָׁמָה תְּהִלֵּי יְיָ, הַלְלוּ הַלְלוּ יְיָ.

Ha-le-lu ha-le-lu ha-le-lu, ha-le-lu ha-le-lu ha-le-lu,

Kol hahn-sha-mah t'ha-lel Yah, ha-le-lu halleluyah.

Praise God. Praise God's holiness. Praise God's great heaven. Praise God's power. Praise God's greatness. Praise God with the shofar blast. Praise God with harp and lute. Praise God with drum and dance. Praise God with strings and pipe. Praise God with cymbals ringing. Praise God with cymbals singing. Let every living soul praise God. Halleluyah!

HALLELUYAH IVDU AVDEY (PSALM 113)

הללויה



הַלְלוּיָהּ הַלְלוּיָהּ עֲבָדוּ עֲבָדֵי יְהוָה.

הַלְלוּיָהּ הַלְלוּיָהּ עֲבָדוּ עֲבָדֵי יְהוָה.

Halleluyah halleluyah eev-du ahv-day A-do-nai.

Halleluyah halleluyah eev-du ahv-day ahv-day A-do-nai.

הַלְלוּיָהּ הַלְלוּיָהּ עֲבָדוּ עֲבָדֵי יְהוָה.

הַלְלוּיָהּ הַלְלוּיָהּ עֲבָדֵי יְהוָה.

Halleluyah halleluyah eev-du ahv-day A-do-nai.

Halleluyah halleluyah ahv-day A-do-nai.

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּיָהּ עֲבָדוּ עֲבָדֵי יְהוָה.

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּיָהּ עֲבָדוּ עֲבָדֵי יְהוָה.

Halleluyah halleluyah halleluyah eev-du ahv-day A-do-nai.

Halleluyah halleluyah halleluyah eev-du ahv-day A-do-nai.

Give praise and serve God.

BEFORE THE READING OF THE TORAH

בָּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

Bar-khu et Adonai hahm-vo-rakh.

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed.

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed. Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh

ha-o-lam, a-sheyr ba-khar bah-noo mee-kol ha-a-meem v'nah-tahn la-noo et To-ra-to. Ba-rukh

a-tah Adonai, no-teyn ha-To-rah.

Blessed is God to whom our praise is due. Blessed is God to whom our praise is due now and forever. Blessed is Adonai are You, Adonai our God, Sovereign of the universe, who has chosen us from all peoples by giving us the Torah. Blessed are You, Adonai, Giver of the Torah.

DEUTERONOMY 29:9-11, 30:11-14, 30:19

אַתֶּם נִצְבִים הַיּוֹם כָּלְכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
רָאשֵׁיכֶם שְׂבֵטֵיכֶם זְקֵנֵיכֶם וְשִׁטְרֵיכֶם כָּל אִישׁ
יִשְׂרָאֵל:

You stand this day, all of you, before Adonai your God — your tribal heads, your elders and your officials, all the men of Israel ...

טַפְּכֶם זְשׁוּיֹכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מִוְזָנֶיךָ מִוְזָטָב
עֲצִיךָ עַד שִׁיבֹה מִימִיךָ:

your children, your wives, even the stranger within your camp, from woodchopper to waterdrawer ...

לְעִבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ פֹּרֵת עִמָּךְ הַיּוֹם:

to enter into the Covenant of Adonai your God, which Adonai your God is concluding with you this day, with its sanctions.



כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֶנְכִּי מִצְוֶה הַיּוֹם לֹא
נִפְלֶאת הוּא מִמֶּךָ וְלֹא רִוָּקָה הוּא:

Surely, this Commandment which I command you this day is not too baffling for you, nor is it beyond your reach.

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה לָנוּ
הַשָּׁמַיִמָּה וְיִקְחֶנָּה לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

It is not in the heavens, that you should say: "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?"

וְלֹא מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר לָנוּ אֶל
עֵבֶר הַיָּם וְיִקְחֶנָּה לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us, and impart it to us that we may observe it?"

כִּי קֵרוֹב אֵלָיךָ הַדָּבָר מֵאֵד בְּפִיךָ וּבִלְבָבְךָ
לַעֲשׂוֹתוֹ:

No, the thing is very close to you, in your mouth and in your heart, that you may do it.



הָעֵדוּתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
הַחַיִּים וְהַמָּוֶת גִּתַּתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה
וּבְחֹזְרֶת בְּחַיִּים לְמַעַן תִּבְחַּלְנָה אֹתָהּ וְיִרְעֶנָּה:

I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life — that you and your offspring would live

AFTER THE READING OF TORAH

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְיְיָ עוֹלָם נִטַּע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה
יְיָ, נוֹתֵן הַתּוֹרָה.

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lam, a-sheyr na-tan la-noo To-rat e-met
v'kha-yey o-lahm na-ta b'to-khey-nu. Ba-rukh a-tah Adonai, no-teyn ha-To-rah.*

Blessed are You, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed are You, O God, Giver of the Torah.

HAGBAH

הגבהה

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה.

*V'zot ha-To-rah a-sheyr sahm Mo-she
Lif-ney b'ney Yisrael, al pee Adonai b'yad Mo-she.*

This is the Torah which Moses placed before the children of Israel in order to fulfill the word of God.



RETURNING THE TORAH TO THE ARK

A day will dawn in the time to come,
A day when God's name shall be One.
All war and suffering shall be through;
When that day comes, *bayom hahu*.

*Chorus: Bayom hahu – And on that day
I will wipe all tears away.
Sorrow and pain will all be gone.
And My name, it shall be One.
Bayom hahu, bayom hahu.*

Let justice and righteousness flow like a stream.
The old and the young
Shall see visions and dream.
And what we dream shall yet come true;
When that day comes, *bayom hahu*.

They shall not hurt and destroy
In Your holy place.
Your word shall be known
To the whole human race.
In their lips, in their hearts,
So they'll know what to do;
When that day comes, *bayom hahu*.

The spear will break and the chariot burn.
The hearts of the parents to children will turn,
And children to parents, and all turn to You;
When that day comes, *bayom hahu*.



G'mar Hatimah Tova ... גִּמְרַ חַתִּימָה טוֹבָה

May you be an inscriber of blessings

Two-lane Traffic on the Road to Forgiveness

Rabbi Billy Dreskin

V'al kulam, Eloah selikhot, s'lakh lanu. For all these sins, O God of mercy, forgive us.

— Yom Kippur makhzor (prayerbook)

Again and again, throughout Rosh Hashanah and Yom Kippur, we will recite these words and others, seeking release from the mistakes we have made during the past twelve months. So powerful is this ritual, it brings even the most distant and unobservant Jew back to temple for a few hours that seem to touch some ancient core within us. We may not understand it; we may not even like it. But again and again, we return.

From where did the concept of forgiveness first enter Jewish life? Surely, the God of the Bible seems not terribly forgiving. How many times is God angered to the point of wanting to destroy? And not just Israel's enemies either, but Israel itself! Is this the model of forgiveness that Judaism places before us – a God who can't control His anger?

Truthfully, it is disturbing that God is portrayed in the Torah as being so vindictive. Early Christianity noted this, and specifically portrayed God as kind-hearted, tolerant, and endlessly

forgiving. And yet, if we take a closer look, we will see that the God of the Torah possesses some softer qualities as well. In the book of Exodus, after the Israelites were rescued from slavery and very quickly fell back into old habits by constructing the Golden Calf, Moses restrains God from letting loose the fire and brimstone that would destroy this people. Upon returning to Mount Sinai for a new set of stone tablets, Moses hears this description of God (Ex 34:6), “Adonai, Adonai. A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression and sin.”

God may not represent pure selflessness – and that troubles us – but generations of students of Torah have actually found it more comforting that God too feels anger and jealousy, but is able to step back from these (admittedly anthropomorphic) feelings and temper them into something more ... well, forgiving. And that model is a good one for us. It is rare for someone to move through life without feeling the emotions that distance us from others. We hurt because we are human. But because we are human, we can often heal our hurt. It takes determination and inner strength, but it can be done. Rosh Hashanah and Yom Kippur are not the only days to do this healing. Rather, they are days to remind us that we, like God, can move from anger and hostility to forgiveness.

It is interesting to note that the religion of ancient Israel never viewed ritual sacrifice as the source of forgiveness for having committed sins. Forgiveness comes from God, Who waits for something else to join with ritual – namely, contrition and compassion – before granting pardon.

So what does this have to do with us? Well, for starters, when we’ve hurt someone else, we desire to be released from our guilt for having caused that pain. Forgiveness, granted from them to us, allows us to move on, no longer feeling the gnawing sadness and regret at a ruined relationship.

But what about when we ourselves have been hurt? This is much harder. To forgive another for the pain they have caused us is just as important to our own inner well-being. It may be no simple act. Author Jack Kornfield writes of the need for compassionate letting go in order for us to free not only of transgressions we have committed, but of those committed against us. He writes: *It is like the meeting of two former prisoners of war. When one asked, “Have you forgiven your captors?” the other replied, “No, never.” The first ex-prisoner looked with kindness at his friend and said, “Well, then they still have you in prison, don’t they.”*

Anger, resentment and hatred can bind us in chains every bit as powerful as those forged from steel. Only a resolution that permits our anger to melt away can truly free us from these bonds. Forgiveness is a bidirectional process, and it takes courage to walk both ways on this path.

The Sukkah: An Intriguing Symbol of Faith

Yehudit Werchow • URJ Ten Minutes of Torah

You shall live in booths seven days; all citizens of Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I Adonai am your God.

– Leviticus 23:42-43

During Sukkot, our tradition calls us to leave the security and comfort of our homes and to

live in transitional and fragile huts in memory of the journey of the Israelites through the Sinai desert on their way to the Promised Land.

The sukkah is an intriguing symbol of faith; as we sit in the sukkah, with only leaves for a roof, exposed to the wind, the rain and the cold, we become aware of our fragility in the face of the forces of nature and our dependence on it. Sukkot also symbolizes the moment in the agricultural year cycle when we celebrate and enjoy the fruits of our summer's hard labor. Enjoying the fruits of our hard labor is a gratifying experience.

Our own society is not primarily agricultural but we can relate to these ideas metaphorically and draw some relevant insights for our times. The juxtaposition between feeling empowered and vulnerable creates a healthy tension that protects us from vanity and teaches us modesty.

It can also teach us how to be good hosts. While guests are an important part of the Jewish home all year round, they are even more so during Sukkot. We are commanded to celebrate with the members of our community and especially with those who are more vulnerable and deprived. Once the comfort of sitting in the sukkah is challenged by the weather, hosts become aware of their own vulnerability and the differences between hosts and guests blur.

These insights remind us that the ties that could unite us are stronger and richer than the conditions that differentiate us. We cherish this message by creating genuine encounters.

One of the rituals of Sukkot that originated from the Zohar is to host in our sukkah the *ushpizin*. The *ushpizin* ("guests") are seven symbolic guests who come to visit us in the sukkah, one for each of the seven days of the festival: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and King David. These symbolic guests enrich our sukkah with the presence of the Jewish tradition. The presence of the symbolic and human guests in our sukkah is a vivid testament to the power of the human spirit to survive – even thrive – in the midst of uncertainty. When the Israelites traveled in the desert, God protected them and "made the Israelite people live in booths." With every guest that we welcome in our sukkah, we reenact this episode thus fulfilling our Jewish calling.

*A Jewish man remembers the Sukkah in his grandfather's home.
And the Sukkah remembers for him
The wandering in the desert that remembers
The grace of youth and the Tablets of the Ten Commandments
And the gold of the Golden Calf and the thirst and the hunger
That remember Egypt.*

– "The Jews" by Yehuda Amichai

Sukkot reminds us of our ancestors' journey through the Sinai desert on their way to the Promised Land. The sukkah is a transitional home, and as such it reminds us of our own journey, its experiences, its challenges and its accomplishment, and above all its destination.

As Yehuda Amichai reminds us, Sukkot is also a moment of revisiting our history as individuals, allowing the history of our family to resonate with us. Through these memories and experiences, we strengthen the connections between God, the People of Israel, and each other.

Yehudit Werchow is the Central Sh'likha of the Union for Reform Judaism and a student in the Israel Rabbinic Program of Hebrew Union College.

Opening

- BD ... *G'mar tov* (and shabbat shalom!)
- BD ... 2 items: *Makhzor*, *Daf Tefillah* (announcements for parents)
- BD ... Hebrew versus transliteration
- ♪ *G'mar Hatimah Tovah* (top 1, C-2)
- BD ... Intro reading: some people say “High Holidays,” some “High Holy Days”
- BD ... Read: “Holidays & Holy Days” (1)
- BD ... Intro reading: quick comment on how we “atone”
- BD ... Read: “What Yom Kippur Is All About” (bot 1)

- CF ... Pre-*Barekhu* Iyyun
- ♪ *Barekhu* (Noah Aronson, top 2)
- CF ... Read “Maker of darkness and dawn ...” (mid 2)
- ♪ *Sh'ma - Creator of All Things* (bot 2)
- ♪ *V'ahavta* (top 3)
- CF ... Pre-*Mee Khamokha* Iyyun
- ♪ *Mee Khamokha* (bot 3)

- BD ... Pre-*Zokhreneu* Iyyun
- ♪ *L'maankha* (top 4)

- CF ... Read “Your might ...” (bot 4)
- CF ... Pre-*Viddui/V'al Kulam* Iyyun

- BD ... Read “Confession” (top 5)
- BD ... Read “V'al Kulam for a Good Year” (bot 5)
- ♪ *Kehilah Kedoshah* (bot 6)

- CF ... Instructions for “Our Kol Nidre” ... adults then kids
- CF ... Read “Our Kol Nidre” (7)

- BD ... Intro “Avinu Malkeinu”
 - What's an *avinu malkeynu*?
 - About reaching out to God.
- BD ... Read (tog) “Avinu Malkeinu” (8)

2

♪ *Avinu Malkeynu* (mid 8)

- BD ... Pre-Torah Service Iyyun

♪ *Sh'ma/Ekhad* (top 9)

- CF ... Explain *hakafah*, touching Torah, come up with us (bring *makhzor*).

♪ *Halleluyah* and *Halleluyah Ivdu Avdei* (bot 9, top 10)

- CF ... Intro Torah reading

♪ Torah Blessing #1 (everyone, bot 10)

- BD ... Read Torah (Corey leads translation)

♪ Torah Blessing #2 (everyone, top 13)

- BD ... send kids back to seats

- BD ... Story-Sermon: *One Person Can Make a Huge Difference!*

- CF ... Announcements

- CF ... Family Blessing (rise)

- CF ... Hagbah, dress & return during *V'zot* and *Bayom*

♪ *V'zot HaTorah* (mid 13)

♪ segue to *Bayom Hahu* (bot 13)

- BD ... Benediction (brief!)

- *G'mar tov. Tzom kal. And shabbat shalom!*



YOUNG FAMILY SERVICE

SHANAH TOVAH

Chorus: Sha-nah to-vah,
Sha-nah to-vah
U-m'tu-kah.

Sha-nah to-vah u-m'tu-kah.
Sha-nah to-vah u-m'tu-kah.
Means have a sweet year
Wherever you are!
Sha-nah to-vah u-m'tu-kah.

Apples & honey,
They're so sweet!
Sha-nah to-vah u-m'tu-kah.
We're gonna have a year
That can't be beat!
Sha-nah to-vah u-m'tu-kah.

The Shofar sounding
Makes it all clear!
Sha-nah to-vah u-m'tu-kah.
We've got to get ready
For a new year!
Sha-nah to-vah u-m'tu-kah.

MOTZI

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לַחֵם מִן
הָאָרֶץ.

*Ba-rukh a-ta, Adonai E-lo-hey-nu, me-lekh ha-o-lahm, ha-mo-tzee
le-khem min ha-a-retz. Thank You, God, for creating the world,
making delicious things grow in the earth, and helping us to
share with others.*

APPLES & HONEY

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָעֵץ.

*Ba-rukh a-ta, Adonai E-lo-hey-nu, me-lekh ha-o-lahm, bo-ray
p'ree ha-aytz. Thank You, God, for creating the world,
making delicious things grow on trees, and allowing us to
enjoy the sweet fruits of Your Creation.*

SHEMA

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

*She-ma Yis-ra-el: A-do-nai E-lo-hey-nu, A-do-nai e-chad.
Listen, Israel: the One God is our God!*

You're invited!

YOM KIPPUR AFTERNOON

Saturday, Oct 8, 2:15 pm

Young Family Service!



*More singing and stories and fun
with our Rabbi, our Youth Director,
our Temple Educator
and Songleader Adam Hart!*

Bring a friend!

You're invited!

SUKKOT BAR-B-Q

Wednesday, Oct 12, 5:00 pm

*Decorate our environmentally-
friendly sukkah!
Bring organic veggies to hang!
Songs & stories with our clergy!*



*Thru 10/9: adults, \$10; kids, \$5; families, \$20.
On or after 10/10, adults, \$15; kids \$5; families, \$30.*

Reservations wct.org/sukkotbbq

Be sure to pick up your “Apples & Honey” following this Service!

SHOFAR BLESSINGS & CALLS

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו, וצונו לשמוע
קול שופר.

*Ba-rukh a-ta Adonai, e-lo-hey-nu me-lekh ha-o-lam,
a-sheer kid-sha-nu b'mitz-vo-tav v'tzee-va-nu lish-mo-a
Sho-far.*

*Thank You, God, for creating the world and
allowing us to hear the sound of the Shofar.*

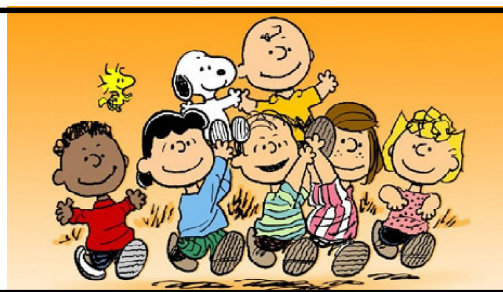


תְּקִיעָה ... Te-kee-ya!
שְׁבָרִים ... She-va-reem!
תְּרוּעָה ... Te-ru-ah!
תְּקִיעָה גְּדוֹלָה ...
Te-kee-ya ge-do-lah!



BE YOURSELF (David Grover)

Be yourself
The best thing to be
is be yourself
Be yourself
Why try to be
somebody else?



SHEHEKHEYANU

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Barukh a-ta Adonai e-lo-hey-nu me-lekh ha-o-lam, she-he-khe-ya-nu v'kee-y'ma-nu v'hi-gee-ya-nu laz-man ha-zeh.

*Thank You, God, for the gift of these precious lives. Thank You for allowing us, and for
teaching us, how to care for them. And thank You for bringing us to this day of celebration.*

L'SHANAH TOVAH

לְשָׁנָה טוֹבָה תְּכַתְּבוּ.

L'sha-nah to-vah ti-ka-tey-vu

A sweet New Year to all of you

Ti-ka-tey-vu, a year of smiles too.

About Woodlands Community Temple ... We are hundreds of men, women and children, interested in making Judaism exciting and meaningful for ourselves and those we love. Each year, we offer a wide variety of adult and family Shabbat worship, educational events, social justice activities for young and old, cultural activities, social events, holiday programming, and much more. Founded in 1966, Woodlands Community Temple is committed to creating a traditional yet dynamic and innovative environment for modern Jews and their loved ones. We welcome all who wish to participate in Jewish life – singles, couples and families – regardless of age, sexual orientation, or financial means. Interested? For more information about our synagogue community, please visit us online at wct.org, call 592-7070, or email wct@wct.org.

Coming soon ... family services for you!



KIDZ SHABBAT!

Fri, Oct 21 & Jan 13, 7:00-7:30 pm

*Songs and stories with our clergy! Shabbat blessings!
Bring a buck for tzedakah! Yummy Oneg! Perfect for
the “can’t-sit-still” crowd! Bring the grandparents!*

MISHPAKHA SHABBAT!

Fri, Nov 18 & Jan 20, 6:00-7:45 pm

*Quick dinner, serv @ 6:45. Perfect for families
looking for a complete service and earlier start-time.*

- What holiday is this!?
- Welcome on behalf of WCT!
 - Introduce selves.

- **DAY-O “SHANA TOVAH” [C-2]**

Chorus: Sha-nah to-vah,
 Sha-nah to-vah u-m’tu-kah.

Sha-nah to-vah u-m’tu-kah.
Sha-nah to-vah u-m’tu-kah.
Means have a sweet year wherever you are!
Sha-nah to-vah u-m’tu-kah.

Apples & honey, they’re so sweet!
Sha-nah to-vah u-m’tu-kah.
We’re gonna have a year that can’t be beat!
Sha-nah to-vah u-m’tu-kah.

The Shofar sounding makes it all clear!
Sha-nah to-vah u-m’tu-kah.
We’ve got to get ready for a new year!
Sha-nah to-vah u-m’tu-kah.

- Discuss:
 - What kinds of things do we do at a birthday party?
 - And what kinds of things do we do for Rosh Hashanah?

• **ARE WE READY?** [C-2]

- Are we ready? (Yes, we're ready.)
- For Rosh Hashanah? (For Rosh Hashanah.)
- Did we GET ALL DRESSED UP?
- Did we SING THE MOTZI?
- Did we BLESS THE APPLES & did we BLESS THE HONEY?
- Did we SING THE SH'MA?
- Did we HUG OUR PARENTS & GRANDPARENTS?
- Story: **"THE BIG ORANGE SPLOT"** (D. Manus Pinkwater)
- Song: **"BE YOURSELF"** (David Grover)
- Can anyone here blow a shofar?
 - Will you blow it for us?
 - Have you got one?
 - Does anyone here have a shofar? [Adam Weber responds]
 - Adam does a bunch of different sounds.
 - There are three special sounds.
 - Let's hear Adam play them one at a time.
- There's a song to teach them to us:
 - **"SHOFAR SONG"** [Capo 2]
- Explain and teach Shofar Blessing.
 - Tekiah - shevarim/teruah - tekiah.
 - Tekiah - shevarim - tekiah.
 - Tekiah - teruah - tekiah.
 - BUT NOT ... tekiah gedolah ... save for later.
- Announcements
- Parents and Grandparents Blessing ...

AS A NEW YEAR BEGINS,
 WE ASK GOD'S BLESSING.
 YIVAREKHEKHA
 ADONAI
 V'YISH-M'REKHA.
 MAY GOD BLESS YOU
 AND CARE FOR YOU.
 MAY YOUR YEAR BE A SWEET ONE.
 MAY YOUR YEAR BE A HEALTHY ONE.
 MAY YOU DREAM HAPPY DREAMS.
 AND MAY YOUR DAYS BE FILLED WITH PEACE.

- And let's all join in Shehekheyanu.

BARUKH ATA ADONAI ELOHEYNU MELEKH HA'OLAM,
 SHEHEKHEYANU V'KEY'MANU V'HIGIYANU LAZMAN HAZEH.

- Thank You, God, for the gift of these precious lives.
- Thank You for allowing us & for teaching us how to care for them.
- And thank You for bringing us to this day of celebration.
- Now let's all say together: AMEN.
- Are you ready? Here comes the big one!
 - Chant TEKIAH GEDOLAH. (play it)
- *Shana tova!* A happy and sweet New Year to us all.
 - *G'mar hatimah tovah.*
 - May we be inscribed for a blessing in the Book of Life.

Young Family Service



If You're Happy and You Know It

If you're happy and you know it
clap your hands...

...bend your knees

...say Shema

...read Torah

...give someone a hug

...say your sorry for any bad
things you've done this year

...say hooray God

...bend your knees

To the tune of: The Wheels on the Bus

The shofar in the temple

Goes toot toot toot, toot toot toot, toot, toot, toot,

The shofar in the temple goes toot, toot, toot, on Yom Kippur day.

The light above the ark

goes blink blink blink blink blink blink

The light above the Ark

goes blink blink blink, on Yom Kippur day.

The children and the parents

sing la la la, la la la

The children and the parents

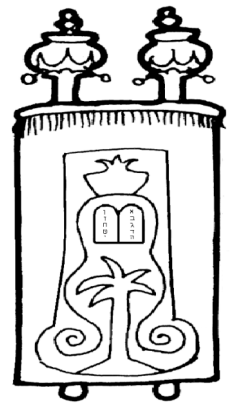
sing la la la, on Yom Kippur day.

The shofar in the temple

goes toot toot toot, toot toot toot

The shofar in the temple

goes toot toot toot, on Yom Kippur day.



Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-rukh shem k'vod mal-khu-to l'o-lahm va-ed.

Hear, O Israel, Adonai is our God, Adonai is One! Blessed is God's glorious name forever and ever!

Creator of all things, Ruler of Israel,
We are your people and You are our God.

Teach us to follow, obey Your commandments

She-ma Yisrael Adonai E-lo-hey-nu Adonai E-khad.

Creator of All Things

Your glorious Presence, abounds in the heavens

Your majesty rules all over the earth

We are your teachers and You're our Creator

Ba-rukh shem k'vod, shem k'vod mal-khu-to l'ol-am va-ed.

I sing to my God to Adonai I sing praise

From moment to moment beyond

I sing Hal'lu, hal'lu, hal'luya! I sing Hal'lu, hal'lu, hal'luya!



Kol Nidrei

I heard the cantor singing, he sang the Kol Nidrei
And as he sang the people prayed, I heard my father say.
If I forgot a promise made, forgive me God this day, this day
O hear with love, dear God above, my prayer the Kol Nidrei

Kol ni-drei ve-e-sa-rei va-cha-ra-mei v'ko-na-mei
V'chi-nu-yei v'-ki-nu-sei u-sh'-vuot.

Jonah

God said to Jonah, "Take a trip to Nineveh
And tell the wicked people there they have to
change their ways."
But Jonah wasn't ready for such responsibility
He got on board a ship and he tried to run away.

Chorus:

Jonah, Jonah, living in the whale
Tried to run away from God, that was bound to fail.

A storm began to blow, the sailors they were terrified.
Jonah said, "I'm sorry, it's all because of me.
I made God very angry and now we're in hot water
And the only way to stop it is to throw me in the sea."

A giant fish was waiting and swallowed Mister Jonah.
He cried aloud to God for three whole days and nights.
Then the whale spat him up and Jonah went to Nineveh.
He told the Ninevenians, "You better do what's right!"

The people all repented, but Jonah wasn't satisfied.
He said to God, You shouldn't have forgiven everyone.
Then God taught him a lesson that each of us should follow
By looking at ourselves and the deeds that we have done.

Shehekhyanu

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Ba-rukh A-tah, Adonai E-lo-hey-nu, Melekh ha-olam

שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

she-hekh-e-yanu v-kiy-a-ma-nu v-hig-ia-nu la-az-man ha-zeh.

We praise You, Eternal God, Ruler of the universe. You have kept us alive, cared for us and helped us to reach this New Year. Amen.

Al Sh'loshah D'varim

Al sh'loshah d'varim ha-olam omeid:
Al ha-Torah, v'al ha-avodah
v'al gemilut khasadim.

On three things the
whole world stands:
on Torah, on worship and
on loving deeds.



Heyveinu Shalom Aleykhem

Heyveinu shalom aleykhem

Aleikhem heyveinu shalom

Hiney mah tov u'mah nayim

Shevet akhim gam yakhad

SHOFAR BLAST

♩ = 152

Peter & Ellen Allard

Latin beat

A m

D m

E



I like to hear _____ the sho _____ far blast _____ some - times _____ slow _____ & _____ some -

A m

D m

E

E7



_____ times fast. _____ I like to hear _____ the sho _____ far blast _____ Hap-py Hap-py Hap-py New

1.

A m

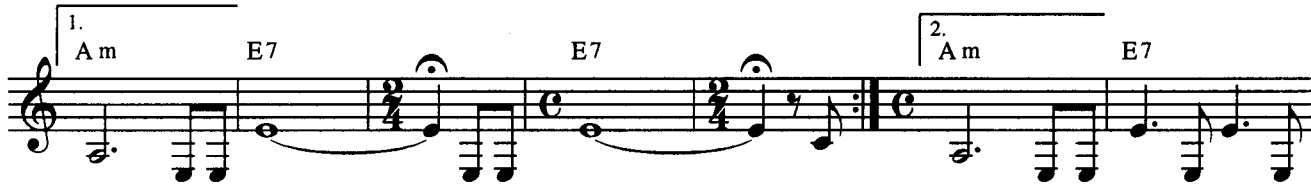
E7

E7

2.

A m

E7



Year! T' ki - ah _____ T' ki - ah _____ I Year! Sh' va - rim _____

E7

E7



_____ Sh' va - rim _____ T' ki - ah _____ T' ki -

E7

3.

A m

E7



ah _____ I Year! T' ru - ah ah ah ah ah ah ah ah ah. T' ru -

E7

E7



ah ah ah ah ah ah ah ah ah! Sh' va - rim _____ Sh' va -

SHOFAR BLAST

E7 E7

rim _____ T' ki - ah _____ T' ki -

E7 4. A m E7

ah _____ I Year! — T' ki-ah g' do - lah _____ T' ki-ah g' do-

E7 E7

lah _____ T' ru - ah ah ah ah ah ah ah ah ah. T' ru -

E7 E7

ah ah ah ah ah ah ah ah ah. Sh' va - rim _____ Sh' va -

E7 E7 E7

rim _____ T' ki - ah _____ T' ki - ah _____ I

E E7 E E7 A m

Hap - py Hap - py Hap - py New Hap - py Hap - py Hap - py New Year!

SHOFAR BLAST

Latin beat

Peter & Ellen Allard

Latin beat

C F



I like to hear _____ the sho _____ far blast _____

some - times slow & some times fast. I like to hear the sho

SAMPLE
ONLY

Malchuyot (story about power)

T'kiah, Shevarim T'ruah, T'kiyah

Are you listening?
Can you hear the sound?
Wake up!

T'kiah, Shevarim, T'kiyah

Listen!
Change your ways
Number your days
Renew your faith
Return to your creator

T'kiah, T'ruah, T'kiyah

Fulfill your destiny
Look deep into your soul
It's not too late
Show your gratitude
Pay it forward
Do your job

Zichronot (story about memory)

T'kiah, Shevarim T'ruah, T'kiyah

Are you listening?
Can you hear the cry?
Wake up!
Do not forget!
Remember!

T'kiah, Shevarim, T'kiyah

Can you hear the challenge?
People crying out
Help me
Stand by me
Do not forget me
Boys and girls
Men and women
Are you listening?

T'kiah, T'ruah, T'kiyah

Remember your God
Return to your creator
The day is short
There is work to be done
Remember who you are

Shofarot (story about alarms)

T'kiah, Shevarim T'ruah, T'kiyah

Are you listening?
Can you hear the call?
Wake up!
Don't despair!

T'kiah, Shevarim, T'kiyah

Change your ways
Number your days
Each day
Every moment
Are you listening?

T'kiah, T'ruah

You are one person
One strong person
You have a voice
Think something
Be something
Change something
Do something
Don't give up
Wake up!
Are you listening?

T'kiah G'dolah!!!!

WANT TO KNOW MORE ABOUT US?

*We're so pleased to have you with us.
If you'd like to receive our weekly email, "This Week @ WCT",
just leave us your email address(es) below.*

[illegible]

DRAFT

תַּפִּילַת רְפוּאָה

T'filat Refuah

Rosh Hashanah Service of Healing
Woodlands Community Temple

THE TIME IS NOW (FRIEDMAN)

The time is now
We've gathered round
So bring all your gifts
And all your burdens with you
No need to hide, arms open wide
We gather as one to make a makom kadosh
We come to tell, we come to hear,
We come to teach, to learn
We come to grow, and so we say
The time is now, sing to the One
God's presence is here
Shekhina you will dwell among us.
We'll make this space
A holy place, so separate so whole,
Rejoice every soul who enters here

SACRED ASSEMBLY

בְּחֹדֶשׁ הַשְּׁבִיעִי

בְּחֹדֶשׁ הַשְּׁבִיעִי, בְּאֶחָד לַחֹדֶשׁ,
יְהִיָּה לָכֶם שְׁבָתוֹן, זְכוֹרֹן תְּרוּעָה,
מִקְרָא-קֹדֶשׁ.
כָּל-מְלֶאכֶת עֲבוּדָה לֹא תַעֲשׂוּ.

*Ba-kho-desh ha-shi-vi-i, b'ekhad la-kho-desh,
y'hi-yeh la-khem sha-ba-ton, zikh-ron t'ru-ah,
mik-ra kho-desh.
Kol m'lekh-et avo-dah lo ta-a-su.*

In the seventh month, on the first day of the month, there shall be a sacred assembly,
a cessation from work, a day of commemoration proclaimed by the sound of the Shofar.

KINDLING LIGHT (OCHS)

הדלקת הנרות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lahm, a-sheyr kid-sha-nu b'mitz-vo-tav
v'tzee-va-nu l'had-leek neyr shel Yom Tov.*

We praise You, Eternal God, Sovereign of the universe: You hallow us with Your mitzvot, and command us to kindle the lights of this day of joy.

THE YEAR

יהי רצון

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאַמּוֹתֵינוּ, שֶׁתַּחֲדֹשׁ עָלֵינוּ
וְעַל-כָּל-בֵּית יִשְׂרָאֵל אֶת-הַשָּׁנָה הַזֹּאת,
שָׁנַת חַמִּשָּׁת אֲלָפִים וּשְׁבַע מֵאוֹת וְ... לְחַיִּים וּלְשָׁלוֹם,
לְשִׁשּׁוֹן וּלְשִׂמְחָה, לִישׁוּעָה וּלְנִחְמָה,
וְנֹאמַר, אָמֵן.

*Y'hi ra-tzon meel-fa-ne-kha, Adonai, e-lo-hey-nu v'e-lo-hey a-vo-tey-nu v'i-mo-tey-nu,
shet-kha-desh a-ley-nu v'al kol beyt yis-ra-el et ha-sha-na ha-zot, sha-nat kha-me-shet
a-la-feem u'sh-vat me-ot v'..., l'kh-ay-eem u'l-sha-lom, l'sa-son u'l-seem-kha, lee-shu-ah
u'l-ne-kha-mah, v'no-mar, a-men.*

May this new year, called five thousand seven hundred and..., bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort. Amen.

KIDDUSH

קדוש

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי
הַגֶּפֶן.

Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-ga-fen.

We praise You, Eternal God, Sovereign of the universe: Creator of the fruit of the vine.

KADDISH

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנָא קָרִיב
וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי
עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשָּׂא,

*Yit-ga-dal v'yit-ka-dash sh'mey ra-ba b'al-ma dee v'ray kheer-u-tey, v'yahm-leekh
mal-khu-tey b'kha-yey-khon oov-yo-mey-khon oov-kha-yey d'khol beyt Yisrael,
ba-a-ga-la oo-viz-man ka-reev, v'eem-ru: A-men. Y'hey sh'mey ra-ba m'vo-rakh
l'a-lam ool-al-mey al-ma-ya.*

וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ
הוּא. לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא, דְּאִמְרֵין בְּעֲלָמָא, וְאָמְרוּ: אָמֵן.

*Yit-ba-rakh v'yish-ta-bakh v'yit-pa-ar v'yit-ro-mahm v'yit-na-sey, v'yit-ha-dar
v'yit-ah-leh v'yit-ha-lal sh'mey d'kood-sha, b'rikh hu. L'ey-la min kol bir-kha-ta
v'shee-ra-ta, toosh-b'kha-ta v'ne-khe-ma-ta da-a-mee-rahn b'al-ma, v'eem-ru: A-men.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

*Y'hey sh'lah-mah ra-ba min sh'ma-yah v'kha-yeem a-ley-nu v'al kol Yisrael, v'eem-ru:
A-men.*

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

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-ley-nu v'al kol Yisrael v'al kol
yosh-vei te-vel, v'eem-ru: A-men.*

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen. Let God's great name be blessed forever and ever. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen. May the One who causes peace to reign in the high heavens, cause peace to reign among us, all Israel, and all the world, and let us say: Amen.

שִׁמְעַ וּבְרָכוֹתֶיהָ

The Shema and Its Blessings

BAREKHU (AARONSON)

ברכו

Ya la lai lai ...

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Bar-khu et Adonai hahm-vo-rakh.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.
לְעוֹלָם וָעֶד.

Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed.
L'o-lahm va-ed.

Ya la lai lai ...

Praise Adonai to whom our praise is due!
Praise Adonai to whom our praise is due, now and forever!

DON'T HIDE YOUR FACE (FRIEDMAN)

אל תסתתר

Don't hide Your face from me;
I'm asking for Your help.
I call to You;
Please hear my prayers, O God.
If You would answer me
As I have called to You,
Please heal me now.
Don't hide Your face from me.

SHEMA

שמע

שִׁמְעַ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-rukh shem k'vod mal-khu-to l'o-lahm va-ed.

Hear, O Israel, Adonai is our God, Adonai is One! Blessed is God's glorious name forever and ever!

וְאֶהְיֶה לְךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי
 מְצַוְּךָ הַיּוֹם עַל-לִבְּךָ: וּשְׁנַתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם
 בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:
 וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'a-hav-ta et Adonai eh-lo-he-kha b'khol l'vav-kha oov-khol nahf-sh'kha oov-khol
 m'o-deh-kha. V'ha-yu ha-d'va-reem ha-ey-leh a-sheyr a-no-khee m'tzav-kha ha-yom al
 l'va-ve-kha. V'shee-nahn-tahm l'va-ne-kha v'dee-bar-ta bahm b'sheev-t'kha
 b'vay-teh-kha oov-lekh-t'kha va-deh-rekh oov-shokh-b'kha oov-ku-meh-kha.
 Ook-shar-tahm l'ot al ya-deh-kha v'ha-yu l'to-ta-fot beyn ay-neh-kha. Ookh-tahv-tahm
 al m'zu-zot bey-teh-kha oo-vish-a-re-kha.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם
 קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְיָ
 אֱלֹהֵיכֶם:

*L'ma-an teez-k'ru va-a-see-tem et kol mitz-vo-tai vee-h'yee-tem k'do-sheem
 ley-lo-hey-khem. A-nee Adonai eh-lo-hey-khem a-sheyr ho-tzay-tee et-khem mey-eh-retz
 mitz-ra-yeem l'hee-yot la-khem ley-lo-heem. A-nee Adonai eh-lo-hey-khem.*

You shall love Adonai your God with all your heart, with all your strength, and with all your being. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot and do them, so shall you consecrate yourselves to your God. I am Adonai your God who brought you out of Egypt to be your God. I, Adonai, am your God.

A KAVANNAH (RABBI MICHAEL STRASSFELD)

“How did the world begin? For Jewish mystics the world began with an act of withdrawal. God did *tzimtzum*. God contracted to leave space for the world to exist. After this *tzimtzum*, “withdrawal,” some divine energy entered the emerging world, but this divine light, this divine energy was too strong, overpowering the worlds that tried to contain it, and the universe exploded with a cosmic bang. Shards of divine light, of holiness, were scattered everywhere in the universe. The sparks of holiness are often buried deep in the cosmic muck of the universe,

they are difficult to behold and yet they are everywhere, in everyone, in every situation. They are the life and meaning of the universe.

We live in this world of shattering. We feel in our bodies and in our souls the brokenness of the world, and we feel at times the resonance in ourselves of that initial cosmic shattering.

Our bodies, like that primordial world, try not to contain, but rather to hold on to the divine light and energy flowing around us and in us. But as in the world's origin, our bodies are too frail, made only frailer with the passage of time, and so we begin to leak our divine image/energy.

Perhaps, then, illness is really the leaking of our souls. In this world of shattered hopes and expectations, we search for wholeness.

Moses shattered the first set of tablets, the first set of the ten commandments. And then he got a second set that he helped to write. When the ark was constructed for the sanctuary, the rabbis tell us not only the whole second set of tablets was put into the Holy Ark, but the pieces from the first set as well.

Wholeness comes not from ignoring the broken pieces, or hoping to magically glue them back together.

The shattered coexists with the whole; the divine is to be found amid the darkest depths and the heaviest muck of the universe. Every moment has the potential for redemption and wholeness. Our brokenness gives us that vision and the potential to return some of the divine sparks scattered in the world.

מי כמכה

MEE KHAMOKHA

מִי כִמְכָה בְּאֵלִים יְיָ, מִי כִמְכָה נֹדָר בְּקֹדֶשׁ,
נֹרָא תְהִילָת, עֲשֵׂה פֶלֶא.

Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh, no-ra t'hee-lot, o-seh feh-leh?

Who is like You, O God, among the gods people worship? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵי
עֲנוּ וְאָמְרוּ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Mal-khoot-kha ra-u va-ne-kha, bo-key-a yam lif-ney Mo-sheh: "Zeh ey-lee!" A-nu

v'ahm-ru: "Adonai yim-lokh l'o-lahm va-ed!"

Your people acknowledged Your sovereign power: "This is my God!" they sang. "Adonai will reign forever and ever!"

FROM AT THE WILL OF THE BODY BY ARTHUR W. FRANK

We are vulnerable creatures; that is what we share as humans. Being free to wander, hope and love does not mean denying our vulnerability; rather it means embracing it. Only when we act in full knowledge of our vulnerability do we learn to discriminate. This does not mean simply choosing to wander here rather than there, hoping for this and not that, loving one rather than another. It means finding at the core of each activity an affirmation of living that goes beyond the particular choices of where, what and whom.

O GUIDE MY STEPS (TAUBMAN, WINSTON, SILVER)

השכיבנו

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשֹׁלֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים

*Hash-kee-vey-nu Adonai Eh-lo-hey-nu l'sha-lom,
v'ha-a-mee-dey-nu, shom-rey-nu, l'kha-yeem.*

Oh guide my steps and help me find my way.

I need your shelter now.

Rock me in Your arms and guide my steps.

And help me make this day a song of praise to You.

Rock me in Your arms and guide my steps.

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלֹמֶךָ

Oof-ros a-ley-nu su-kat sh'lo-me-kha

תְּפִלָּה
Tefillah

AVOT V'IMAHOT

אבות ואמהות

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים**

טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וְאַמָּהוֹת, וּמֵבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Ba-rukh a-tah Adonai, eh-lo-hey-nu vey-lo-hey a-vo-tey-nu v'ee-mo-tey-nu: eh-lo-hey
Av-ra-ham, eh-lo-hey Yitz-khak, vey-lo-hey Ya-a-kov. Eh-lo-hey Sa-rah, eh-lo-hey
Riv-kah, eh-lo-hey Ra-khel vey-lo-hey Ley-ah. Ha-eyl ha-ga-dol ha-gee-bor v'ha-no-rah,
eyl el-yon, go-meyl kha-sa-deem to-veem v'ko-ney ha-kol, v'zo-kher khas-dey ah-vot
v'ee-ma-hot, u'mey-vee g'u-lah liv-ney v'ney-hem, l'ma-an sh'mo b'a-ha-vah.*

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבָנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

*Zokh-rey-nu l'kha-yim me-lekh kha-fetz ba-kha-yim. V'khot-vey-nu b'se-fer ha-kha-yim
l'ma-an-kha E-lo-him kha-yim.*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי,
מֶגֶן אֲבֹתָם וְעֹזֶרְתָּ שָׂרָה.

*Me-lekh o-zeyr u-mo-shee-a u-ma-geyn. Ba-rukh a-tah Adonai, ma-geyn Av-ra-ham
v'ez-rat Sa-rah.*

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. Remember us unto life, O Sovereign who delights in life, and inscribe us in the Book of life, O God of life. You are our Sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

MIGHT

גבורות

I have known empty. I have known the dark caverns of slavery -
where whispers were all we knew at night,
where no word could utter dissent or question,
where fear swept away hope,
leaving the floors of my heart bare.

But in here,
in God's holy tent,
the silence soothes in consonance
that whispers in the wind of quiet,
a soft synthesis of warm air that breathes in and exhales.
The frozen dust disperses.

I am still silent,
not for lack of words, but for too many

For the sense of life and possibility.
You are the resting place,
the breath I take in and return out.

בְּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַכּוֹל.

Ba-rukh a-tah Adonai, m'kha-yay ha-kol.
You are worthy of blessing, O Eternal, the Source of Life.

SHALOM (SILVER)

שְׁלוֹם

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ

*Sim sha-lom, to-vah uv'rakh-ah, khen va-khe-sed v'rakh-a-mim,
a-lei-nu v'al kol Yisrael am-ekha.*

Grant peace everywhere goodness and blessing, grace, lovingkindness and mercy to us and unto all Israel, Your people.

AVINU MALKEINU

אֲבִינוּ מַלְכֵנוּ

Avinu, Malkeinu: A hundred generations have stood as we do now before the open Ark...We pray that this day which yet restores Your people, may help us come close to You, the living God, the God of life. For You are with us whenever we seek Your presence, whenever we leave room for you within our hearts.

We call you *Avinu*. As a loving parent, reach for us as we reach for You. We call you *Malkeinu*. As a wise ruler, teach us to add our strength to your love, that we may fulfill our destiny and redeem this world and ourselves. To this vision, to this possibility, to this task, we offer ourselves anew:

אֲבִינוּ מַלְכֵנוּ, *hear our voice.*

אֲבִינוּ מַלְכֵנוּ, *we have been afflicted*

אֲבִינוּ מַלְכֵנוּ, *have compassion on us, on those who care for us and for whom we care*

אֲבִינוּ מַלְכֵנוּ, *teach us how to face illness and insecurity*

אֲבִינוּ מַלְכֵנוּ, *guide us through the narrow places*

אֲבִינוּ מַלְכֵנוּ, *let us write our names in the Book of Life*

אֲבִינוּ מַלְכֵנוּ, *let the New Year be a good year for us*

אֲבִינוּ מַלְכֵנוּ, *raise us up in light and life*

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין פָּנֵינוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Ah-vee-nu Mal-kei-nu, kho-nei-nu va'ah-nei-nu, kee ayn bah-nu ma'ah-seem, ah-seh
ee-mah-nu tz'dah-kah va'kheh-sed v'ho-shee-ei-nu.*

*Avinu Malkeinu, be gracious and answer us, for we are humble before you. Treat us generously and with
kindness, and be our help.*

WE ARE LOVED (RABBI RAMI SHAPIRO)

We are loved
by an 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 an 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 an 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.

MEE SHEBERAKH – PRAYER FOR WHOLENESS

מי שברך

מי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
מִקּוֹר הַבְּרָכָה לְאַמּוֹתֵינוּ.

*Mee she-bey-rakh ah-vo-tey-nu, m'kor ha-b'ra-kha l'ee-mo-tey-nu.
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.*

מי שֶׁבֵּרַךְ אֲמוֹתֵינוּ,
מִקּוֹר הַבְּרָכָה לְאַבוֹתֵינוּ.

*Mee she-bey-rakh ee-mo-tey-nu, m'kor ha-b'ra-kha la-a-vo-tey-nu,
Bless those in need of healing with רְפוּאָה שְׁלֵמָה (r'fu-ah sh'ley-mah),
The renewal of body, the renewal of spirit. And let us say: Amen.*

THE TRAVELLER'S PRAYER (FOR ONE ANOTHER)

תפלת הדרך

May it be Your will, Eternal One, the God of our ancestors, that You lead us toward peace,
guide our footsteps toward wholeness, and make us reach our desired destinations for life,
gladness, and harmony.

May You rescue us from the fear of surprise, from the moments that corner us. May You send
a light by which to walk. Grant us grace, kindness, and mercy in Your eyes and in the eyes of
all who see us. May You hear the sound of our humble request. Blessed are You, Eternal one,
Who hears prayer.

לְשָׁנָה טוֹבָה

L'shana tovah ...

may it be a year of goodness, wholeness and peace

You, God, will cast (tashlikh) all our sins into the depths of the sea. (Micah 7:19)



תַּשְׁלִיךְ **TASHLIKH** (Casting Off) Woodlands Community Temple

הִבָּאנוּ שְׁלוֹם עֲלֵיכֶם, עֲלֵיכֶם הִבָּאנוּ שְׁלוֹם.

Hei-vei-nu sha-lom a-lei-khem, a-lei-khem hei-vei-nu sha-lom.

הִנֵּה מָה טוֹב וְיָמָּה נָעִים שָׂבֶת אַחִים גַּם יַחַד.

Hi-nei mah tov u-ma na-im she-vet a-khim gam ya-had.

How good it is when we all gather together.

What is *Tashlikh*? Its origins are uncertain, not appearing in the Torah or in the Talmud, and seemingly begun during the Middle Ages. *Tashlikh* means, “You shall cast.” Originally, the image was that of “casting off” our sins — putting them behind us in order that we might begin the New Year without fault. But that is not realistic.

For we do carry our past with us.

The wrongs we have done cannot be changed.

The hurt we have created cannot be erased.

But while we carry our past, we do *not* carry our future.

Tomorrow has yet to unfold — each of us chooses what tomorrow will bring.

So rather than cast our sins away, perhaps it is better to imagine casting off those parts of us that impel us to do wrong,

... to hurt others, to hurt ourselves.

Let us, then, “cast off” the *causes* of our wrongdoings —

Jealousy,

Anger,

Suspicion,

And cynicism —

And move forward into the New Year ...

With renewed hope in life ...

And in our own goodness.



שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma, Yis-ra-el: Adonai eh-lo-hey-nu, Adonai e-khad!

Hear, O Israel: Adonai is our God, Adonai is One!

Creator of all things, Ruler of Israel, we are Your people and You are our God.

Teach us to follow and obey Your commandments. *Shema, Yisrael, Adonai Eloheynu, Adonai e-khad.*

Your Glorious Presence abounds in the heavens. Your majesty rules all over the earth.

We are the teachers, and You're our Creator. *Barukh shem k'vod, shem k'vod mal-khu-to l'olam va'ed.*

Why do we go to a moving body of water for *Tashlikh*?

Tradition tells us to go where there are fish.

For as fish are suddenly caught in a net,

so are we caught in the severe net of Divine Judgement.

And as fish have eyes that never close, so too (we imagine) does God —

seeing our every act, hoping we will choose to live in God's ways.

Another answer is that streams and rivers have three qualities:

Depth, movement, and direction.

As the water is deep ...

So must we search deeply into ourselves to understand why we do wrong.

As the water has movement ...

So must we never stand still, never settle for what we have become.

And as the water has direction ...

So must we see a place — a level, a goal, a target — we want to reach.

The waters which now seem to be at this place —

They were not here before,

And they will not remain after.

O God, help us to see ourselves like these waters.

Help us to understand that our failings from before need not remain our failings in the future.

Let us move ourselves like these waters,

Purifying and renewing our will to live in goodness ...

with ourselves and with all humankind.

וַיֹּאמֶר יי סְלַח־תִּי כְּדִבְרְךָ.

Va-yo-meyr A-do-nai: S'lakh-tee kid-va-re-kha.

God has said: I have forgiven as you have asked.

תקיעה - שברים - תרועה תקיעה גדולה

(crumbs are thrown into the stream)



וְשִׂאֲבֹתֶם מַיִם בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.

Ush-av-tem ma-yim b'sa-son mi-may-nai ha-ye-shu-ah.

Ma-yim ma-yim ma-yim ma-yim ... hey ma-yim b'sa-son.

Hey hey hey hey ma-yim ma-yim ma-yim ma-yim ... ma-yim ma-yim b'sa-son.

Joyfully shall you draw water from the fountains of salvation. (Isaiah 12:3)