



Selichot

סליחת

Congregation Beth-El Zedeck
Indianapolis, Indiana

Meditation

On this night, as the New Year approaches, we come together as a community; yet each of us is strangely solitary. Each of us comes here with special hopes and dreams; each of us bears our own worries and concerns. Each of us has a story no one else can tell; each of us brings praise no one else can offer. Each of us feels joy no one else can share; each of us has regrets that others cannot know.

And so, at this sacred time, we pray: If we are weary, may we find strength; if we are discouraged, may we find hope. If we have forgotten how to share, may we teach each other and learn together. If we have been careless with one another, may we seek forgiveness. If our hearts have been chilled by indifference, may we be warmed by renewed purpose, inspired by the spirit of this holy night.

Turning: The Call

Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn and are heading once more toward the South. The animals are beginning to turn to storing their food for the winter. For leaves, birds, and animals, turning comes instinctively. But for us, turning does not come so easily. It takes an act of will for us to make a turn. It means breaking with old habits. It means admitting that we have been wrong; and this is never easy. It means losing face; it means starting all over again; and this is always painful. It means saying: I am sorry. It means recognizing that we have the ability to change. These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday's ways. Let us turn—from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith.

Turn us around, O God, and bring us back toward You. Revive our lives, as at the beginning. And turn us toward each other, God, for in isolation there is no life.

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.

Mishna Yoma 8:9

עֲבֹרוֹת שֶׁבֵּין אָדָם לְמָקוֹם, יוֹם הַכַּפּוּרִים מְכַפֵּר.
עֲבֹרוֹת שֶׁבֵּין אָדָם לְחֵבֶר, אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר
עַד שִׁירְצָה אֶת חֵבֶרוֹ.

Creator of the Universe! I now forgive anyone who may have wronged, angered or injured me, whether acting against my person, my possessions, or my reputation. Let no person be punished on my account, whether the wrong done me was accidental or malicious, unwitting or purposeful, by word or by deed. May it be Your will, Eternal God and God of my ancestors, that I not repeat the wrongs I have committed, and that I sin no more. May I never again anger You by doing that which is evil in Your sight. I pray that You will, with great mercy, wipe away my sins. May the words of my mouth and the meditation of my heart be acceptable before You, Adonai, my Rock and my Redeemer.

רבונו של עולם, הריני מוחל וסולח לכל-מי שהכעיס והקניט אותי או שחטא
כנגדי, בין בגופי בין בממוני בין בכבודי בין בכל-אשר
לי, בין באונס בין ברצון, בין בשוגג בין במזיד, בין בדיבור בין
במעשה, לכל-בן-אדם. ולא יענש שום אדם בסבתי. יהי רצון
מלפניך יי אלהי ואלהי אבותי שלא אחטא עוד ולא אחזור בהם
ולא אשוב עוד להכעיסך ולא אעשה הרע בעיניך. ומה-שחטאתי
לפניך מחוק ברחמיך הרבים, אבל לא על ידי יסורין וחקלים
רעים. יהיו לרצון אמרי-פי והגיון לבי לפניך, יי צורי וגואלי.

The custom of blowing the Shofar during the month of Elul sensitizes us to the calling of the Days of Awe which now approach. The sounds of this primitive instrument bid us to examine our ways, search our thoughts and mend our deeds.

The Shofar Calls

THE SHOFAR CALLS: *T'KIAH*

Arise! Awake! Come from your beds, your homes
to the blast that calls you,
the siren that warns you:
seek shelter for your spirit
enter now the opening gates

THE RAM'S HORN CRIES: *SH'VARIM*

Worship in truth, pray together
in confidence and in trust,
determined that promises shall be kept
oaths fulfilled, words spoken thoughtfully
in honor and in truth

THE SHRILL NOTES TREMBLE: *T'RUAH*

Listen to the cries of the ancient martyrs,
Sense the unbearable silence of the dead,
Contemplate in reverence and awe
all those who died *Al Kiddush ha-Shem*

THE SHOFAR BLASTS: *T'KIAH*

Remember! Recall the ages of our people,
Dwell on your own life in the year that has passed,
Call up from the darkness the mistakes, the errors,
the evil deeds that you must deal with now

THREE TIMES THREE THE GREAT HORN BLOWS:

T'KIAH, SH'VARIM T'RUAH, T'KIAH (3)
Return! Return to God Who made you,
Arise to prayer, awake to memory, achieve repentance
Return to God Who loves you,
Now while the days of awe are passing,
before the closing of the gates.

T'KIAH G'DOLAH

At Midnight

We are together tonight with one hundred generations of our people who have prayed for God's mercy and forgiveness, at midnight, at the going out of the Sabbath, before the beginning of the New Year.

*At midnight I will rise to give thanks unto You
Because of Your righteous ordinances.*

Psalm 119:62

Midnight is its own master, owned neither by yesterday nor possessed by tomorrow. It is a moment apart, hung between the hours which are finished and those about to be born. It is a silence, fixed for an instant on the lance of time. It is the wedding of yesterday's memory to tomorrow's hope. It is the questioning of the concerned heart. What will the New Year bring? How strong will we be to meet its challenges? How courageous in the face of evil? How steadfast when the sun of faith is obscured and we must walk in the darkness of despair? How will it be with us, O God, how will it be in the New Year?

*In the night I will call to remembrance my song;
I will commune with my own heart;
And my spirit makes diligent search.*

Psalm 77:7

We are never alone unless we want to be alone. We are together tonight with millions of our brothers and sisters of the household of Israel whose voices and hearts are attuned to the same hopes and aspirations.

*We are together with each other, members of this Beth-El Zedeck,
this house of the God of Righteousness, which has been our
fortress of the spirit.*

*We are together, here, in the name of the God of Righteousness,
who is our Rock and our Salvation.*

Ashrei

Happy are they who dwell in Your house;
They will always praise You.
Happy are they who are near You
Happy are they who know You are God.

אֲשֵׁרֵי יוֹשְׁבֵי בֵּיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעַם שֶׁכָּכָה לֹו, אֲשֵׁרֵי הָעַם נְשִׂי אֱלֹהִיו.

Have I dreamed of late of the person I want to be,
Of the changes I would make in my daily habits,
In the way I am with others?

*Have I renewed of late my vision of the world I want to live in,
Of the changes I would make in the way in which so many people
Grove their way to justice?*

Have I faced up of late to the needs I really have –
To be loved, to love another, to risk to change the world?

*So long as I have breath I know I have the strength
To transform what I am into what I can be.*

צְדִיק יִי בְּכָל דְרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קָרוֹב יִי לְכָל קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.
שׁוֹמֵר יִי אֵת כָּל אֶהְבִּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהִלַּת יִי יִדְבֵּר פִּי, וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֵד.
וְאֲנַחְנוּ נְבָרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

Hebrew: Psalms 84:5, 144:15, 145, 115:18

May my mouth praise and bless God always. Halleluyah!

This holy hour, this hush, this lull
I yield to God whose glory is beyond all praise
and bless God's name.

(Congregation rises)

This is the hall, this the hush, this is the hour
I rise to praise God of all the living
and the lonely dead.

I rise to praise:	I praise God
I raise my voice	Whom we all praise
I lift my head	With separate song,
Despite the sick	God made the earth,
Despite the dead	The sky, the throng
Despite the cries	Of those who raise
Of pain, I rise	In prayerful phrase
To praise my God.	Their souls to God.

This holy hour, this hush, this lull
I yield to God whose glory is beyond all praise
And bless God's name and say Amen.

Hatzi Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דְּיָ-בְרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיף הוּא, לְעָלְמָא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאָמִירוֹן
בְּעָלְמָא, וְאָמְרוּ אָמֵן.

(Congregation is seated)

Meditation

At this midnight hour we pause in silence to search our hearts for the ability to forgive and to turn from the hurt we have caused others and ourselves...

Sharpen Our Ability To Hear

At this season of turning, O God, sharpen our ability to hear. May we hear the music of the world and the infant's cry and the lover's sigh. May we hear the call for help of the lonely soul and the sound of the breaking heart. May we hear the words of our friends and also their unspoken pleas and dreams. May we hear within ourselves the yearnings that are struggling for expression. May we hear You, O God. Hear the prayers we offer to You this day, O God, and may we hear them, too.

Sh'ma Koleinu

Hear our voice, O God. Have mercy and compassion upon us and lovingly and favorably accept our prayers. Turn us toward You, and we shall return. Renew our days that we may go forward.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לַעַת זְקֵנָה, כְּכֹלֹת כְּחוּנוֹ אֶל־תִּעְזָבֵנוּ.

B'motza'ei Menuhah

At Sabbath's end
Our sins we bare;
Receive, O God,
Our song and prayer.

(Refrain: Lishmo'a el harinah v'el hat'filah)

בְּמוֹצְאֵי מְנוּחָה קִדְמָנוּךָ תְּחַלֶּה
הַט אֲזִנְךָ מִמָּרוֹם יוֹשֵׁב תְּהִלָּה
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.

דְּרֹשׁ-נָא דוֹרְשֶׁיךָ בְּדְרֹשָׁם פְּנִיךָ
הַדְּרֹשׁ לָמוּ מִשְׁמֵי מְעוֹנְךָ
וּלְשׁוֹעֵת חַנוּנִים אֶל תַּעֲלִם אֲזִנְךָ
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.

רְצֵה עֲתִירָתָם בְּעַמְדָם בְּלִילוֹת
שְׁעָה נָא בְּרָצוֹן כְּקָרְבָן כָּלִיל וְעוֹלוֹת
תִּרְאֶם נְסִיךְ עוֹשֶׂה גְדוֹלוֹת
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.

Remember, O God, Your covenant of compassion revealed to your humble servant, Moses, as You proclaimed:

(The Ark is opened; congregation rises)

The Thirteen Divine Attributes

Adonai, Adonai, God, gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

יְיָ יְיָ אֱלֹהֵי רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאַלְפִים נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה.

Exodus 34:6-7

Forgive us, *Avinu*, for we have sinned.
Pardon us, *Malkeinu*, for we have transgressed.
You are generous and forgiving.
Great is Your love for all who call to You.

סֶלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ.
כִּי אַתָּה יְיָ טוֹב וְסֶלַח וְרַב חֶסֶד לְכֹל-קוֹרְאֶיךָ.

Vidui - The Confession: Our Failures

Kol Yisrael arevim zeh bazeh - All Israel are accountable for one another.

Why was the confession composed in the plural, so that we say, “We have sinned,” rather than “I have sinned”? Because all Israel is one body, and every one of Israel is a limb of that body. We are all responsible for one another. If our neighbor should sin, it is as though we had sinned ourselves; therefore, we must confess to it. When our neighbor has sinned, it is as though we had sinned ourselves.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי.
הִעֵוִינוּ, וְהִרְשָׁעְנוּ, וְזָדְנוּ, חָמַסְנוּ, טָפְלָנוּ שֶׁקֶר.
יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצָנוּ, מָרַדְנוּ, נֶאֱצָנוּ,
סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֲרֵף.
רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he'evinu, v'hir'shanu, zadnu, hamasnu, tafalnu sheker;
ya'atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa'shanu, tza'rarnu, ki'shinu oref;
ra'shanu, shi'hatnu, ti'avnu, ta'inu, ti'tanu.*

We abuse, we betray, we are cruel. We destroy, we embitter, we falsify.
We gossip, we hate, we insult. We jeer, we kill, we lie.
We mock, we neglect, we oppress. We pervert, we quarrel, we rebel.
We steal, we transgress, we are unkind.
We are violent, we are wicked, we are xenophobic,
We yield to evil, we are zealots for bad causes.

Vidui - The Confession: Our Strengths

אָהַבְנוּ, בֵּירַכְנוּ, גָּדַלְנוּ, דִּבַּרְנוּ יְפִי,
הֶעֱלִינוּ, וְחָסְנוּ, יִרְזַנוּ, חָמַלְנוּ, טִפַּחְנוּ אֱמֶת,
יַעֲצֵנוּ טוֹב, כִּבְדַּנוּ, לָמַדְנוּ, מָחַלְנוּ, נִחַמְנוּ, סָלַלְנוּ, עוֹרַרְנוּ,
פָּעַלְנוּ, צָדַקְנוּ, קוִיְנוּ לְאֶרֶץ,
רַחַמְנוּ, שָׂקַדְנוּ, תָּמַכְנוּ, תָּרַמְנוּ, תִּקַּנּוּ

*Ahavnu, beirakhnu, gadalnu, debarnu yofi,
heh'eh'linu, v'hasnu, zeiraznu, hamalnu, tipahnu emet
ya'atznu tov, kibadnu, lamadnu, mahalnu, nihamnu, salalnu, o'rarnu,
pa'alnu, tzadaknu, kivinu la'aretz
rihamnu, shakadnu, tamakhnu, taramnu, tikanu*

We have loved, we have blessed, we have grown,
we have spoken positively.

We have raised up, we have shown compassion, we have acted
enthusiastically, we have been empathetic, we have cultivated truth.

We have given good advice, we have respected, we have learned.

We have forgiven, we have comforted, we have been creative.

We have stirred, we have been spiritual activists, we have been just.

We have longed for Israel.

We have been merciful, we have given full effort, we have supported.

We have contributed, we have repaired.

(Ark is closed; congregation is seated)

Failures of Truth

We sin against You when we sin against ourselves.

For our failures of truth, O God, we ask forgiveness.

For passing judgment without knowledge of the facts,
and for distorting facts to fit our theories.

For deceiving ourselves and others with half-truths,
and for pretending to emotions we do not feel.

For using the sins of others to excuse our own,
and for denying responsibility for our own misfortunes.

For condemning in our children the faults we tolerate in ourselves,
and for condemning in our parents the faults we tolerate in ourselves.

Failures of Justice

We sin against You when we sin against ourselves.

For our failures of justice, O God, we ask forgiveness.

For keeping the poor in the chains of poverty,
and turning a deaf ear to the cry of the oppressed.

For using violence to maintain our power,
and for using violence to bring about change.

For waging aggressive war,
and for the sin of appeasing aggressors.

For obeying criminal orders,
and for the sin of silence and indifference.

For poisoning the air, and polluting land and sea,
and for all the evil means we employ to accomplish good ends.

Failures of Love

We sin against You when we sin against ourselves.

For failures of love, O God, we ask forgiveness.

For confusing love with lust,
and for pursuing fleeting pleasure at the cost of lasting hurt.

For using others as a means to gratify our desires
and as stepping-stones to further our ambitions.

For withholding love to control those we claim to love,
and shunting aside those whose youth or age disturbs us.

For hiding from others behind an armor of mistrust,
and for the cynicism which leads us to mistrust the reality of unselfish love.

וְעַל כָּלֵם, אֲלוֹהַּ סְלִיחוֹת, סְלַח-לָנוּ, מַחֲל-לָנוּ, כַּפֵּר-לָנוּ.

V'al kulam Eloha s'lihot, selah lanu, m'hal lanu, kaper lanu.

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

Hashiveinu

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilekha v'nashuvah, hadeish yameinu k'kedem

God, bring us back to You and we shall return; renew our days as in the past.

Lamentations 5:21

Return Again

Return again, return again
Return to the land of your soul
Return to who you are, return to what you are,
Return to where you are born and reborn again.

Ha-n'shama Lakh

הַנְּשָׂמָה לָךְ, וְהַגּוּף פְּעֻלָּךְ. חוּסָה עַל-עַמְלֶךָ הַנְּשָׂמָה לָךְ, וְהַגּוּף שְׁלֶךָ
יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ אֲתָאֲנוּ עַל שְׁמֶךָ יְיָ, עֲשֵׂה לְמַעַן שְׁמֶךָ
בְּעִבּוּר כְּבוֹד שְׁמֶךָ, כִּי אֵל רַחוּם וְחַנוּן שְׁמֶךָ
לְמַעַן-שְׁמֶךָ יְיָ וְסִלְחָתָ לְעוֹנֵינוּ, כִּי רַב-הוּא

Ha-n'shama lakh, v'ha-guf po'olakh. Husah al amalakh.

The soul is Yours and the body is yours; have compassion on Your labor. The soul is Yours and the body is Yours; do [this] for the sake of Your Name - for the sake of the glory of Your Name, because Your Name is "The Merciful and Gracious God." For the sake of Your Name, God, may You forgive our iniquity because it is great.

Avinu Malkeinu

give us honesty and strength

Avinu Malkeinu, give us the honesty to call a sin a sin.

Avinu Malkeinu, help us to renounce the idols we worship.

Avinu Malkeinu, give us the strength to seek forgiveness.

Avinu Malkeinu, give us the understanding to grant forgiveness.

Avinu Malkeinu, keep us from being our own worst enemies.

Avinu Malkeinu, liberate us from the chains we forge for ourselves.

Avinu Malkeinu, keep us from surrendering our hopes.

Avinu Malkeinu, help us to use our strength to do Your work.

Avinu Malkeinu, free us from needless worry and useless anxiety.

Avinu Malkeinu, keep us mindful of the needs of all Your children.

Avinu Malkeinu, teach us to cherish the good we have abandoned.

Avinu Malkeinu, help us to abandon the evil we cherish.

Avinu Malkeinu, help us to love You with all our hearts.

Avinu Malkeinu, help us to seek You with all our souls.

Avinu Malkeinu, help us to serve You with all our might.

Avinu Malkeinu, help us in our quest for truth and beauty.

Avinu Malkeinu, teach us the joy of studying Torah.

Avinu Malkeinu, give us the strength to walk in its ways.

Avinu Malkeinu, show us the way to harmony and reconciliation.

*Avinu Malkeinu, may our words and deeds help us to make
of the New Year a Shanah Tovah -- a year of goodness and blessing.*

Shomer Israel

O Guardian of Israel, protect the people Israel;

The people that proclaims: "Hear O Israel!"

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל,

וְאֵל יֵאבֹד יִשְׂרָאֵל, הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵית עִם אֶחָד,

וְאֵל יֵאבֹד גּוֹי אֶחָד, הַמְיַחֲדִים שְׁמֶךָ, יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עִם קְדוֹשׁ,

וְאֵל יֵאבֹד גּוֹי קְדוֹשׁ, הַמְשַׁלְּשִׁים בְּשָׁלֶשׁ קְדָשׁוֹת לְקְדוֹשׁ.

As we enter this season of remembrance, we remember those who came before us. Their lives are an inspiration, as we move from year to year and from memory to blessing.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזַמְן קָרִיב. וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעָלְמֵי עֵלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא, לְעֵלְמָא
מְכָל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,
דְּאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra hir-utey, v'yam-likh mal-khutey
b'ha-yey-khon uv'yomey-khon uv'ha-yey d'khol beyt yisrael ba-agala u-vizman
kariv, v'imru amen.*

Congregation and mourners:

Y'hey sh'mey raba m'varakh l'alam ul'almei alma-ya.

Mourners:

*Yit-barakh v'yish-tabah v'yit-pa-ar v'yit-roman v'yit-na-sey v'yit-hadar v'yit-aleh
v'yit-halal sh'mey d'kud-sha, b'rikh hu, l'eyla min kol bir-hata v'shi-rata tush-
b'hata v'ne-hemata da-amiran b'alma, v'imru amen.*

Y'hey sh'lama raba min sh'ma-ya v'ha-yim aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bim-romav, hu ya-aseh shalom aleynu v'al kol yisrael, v'imru amen.

Avinu Malkeinu

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu mal-keinu, honei-nu va-anei-nu, ki ein banu ma'asim,
Asei imanu tz'dakah va-hesed, v'hoshi-einu.*

*Avinu malkeinu, show us mercy;
Even though we may lack merit,
in Your love, redeem and uplift us.*

Benediction

וּבִתְכֹף הַבּוֹט הַנְּשָׂא!
L'shanah Tovah Tikateivu!

May our names be entered in the Book of Life for a year of blessing.

Sources and Acknowledgements

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 “Turning: The Call,” Rabbi Jack Riemer in *New Prayers for the High Holy Days*
- page 2 “Creator of the Universe!” A Medieval Prayer
- page 3 “The Shofar Calls,” Ruth Brin (adapted)
- page 4 “At Midnight,” (adapted from *A Service of Selichot of Congregation Beth El*, Great Neck, New York, Rabbi James Rudin; and from *The Selichot Service of Reform Congregation Keneseth Israel*, Philadelphia, Rabbi Bertram W. Korn)
- page 5 “Have I dreamed...,” Richard Levy (adapted)
- page 6 “This is the hall...,” Ruth Brin
- page 7 “Sharpen Our Ability to Hear,” adapted from Rabbis Jack Riemer and Harold Kushner
- page 10 “Why was the confession...,” S.Y. Agnon in *Days of Awe*, quoting Rabbi Isaac Luria (adapted)
- page 11 “Vidui - The Confession: Our Strengths,” Rabbi Avi Weiss
- page 12 “Failures...,” *Gates of Repentance*, Central Conference of American Rabbis
- page 13 “Return again...,” Rabbi Shlomo Carlebach
- “Ha-n’shama Lakh...,” Rabbi Shlomo Carlebach
- page 14 “Avinu Malkeinu,” Rabbi Sidney Greenberg (adapted)