TIKU SHOFAR
A MAḤZOR AND SOURCEBOOK
FOR STUDENTS AND FAMILIES

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In every generation, your people Israel gathers to sing your praises, adding songs to those written by King David, your dedicated servant.

May You be praised forever with songs that tell of Your strength, glory and holiness. We look to You for blessing as we offer You thanksgiving. Praised are You, Adonai our Ruler and Do-er of Wonders, Who delights in our songs.
THE SHEMA AND ITS BLESSINGS:

We rise.
Leader:
נִגְדָּל וּהְיוֹדֵעַ שָׁם רְאוּ מִשְׁפָּטֵיָהּ וּרְאֵּ֔ם כִּפְרֵיהֶ֔ם מִשְׁפָּטֵיָ֖הּ וּרְאֵ֑ם כִּפְרֵיהֶ֗ם יִשְׁרָאֵ֣ל בְּגֵבֵ֔לָה בְּגֵבֵ֖לָה יִשְׁרָאֵ֣ל בְּגֵבֵ֔לָה

Let us praise.
Congregation then Leader:
כִּיּוֹם עַל עַמּוֹתָא לְעֵלָיָ֔ה לְעֵלָיָ֖ה לְעֵלָיָ֑ה

Praised are You, Adonai, the Source of all blessings, forever and ever.

Baruch Adonai ham’vorah l’olam va’ed.

We are seated.

Baruch atah Adonai, Eloheinu Melekh ha’olam, yotzer or u’vorei yosheh, oseh shalom u’vorei et hakol.

Praised are You, Adonai, Source of all blessing, Who forms light and darkness, Who makes peace and creates all things.

About the Kaddish

The Kaddish is a prayer that glorifies and praises God. It expresses our hope that God’s rule will occur in our lifetime. In the Kaddish we declare that God is greater than all the words we use in praise of God.

The Kaddish is used like punctuation at each prayer service. You might say that the Hatz Kaddish is like a comma and the Kaddish Shalem is like a period. We say the Hatz (half or short) Kaddish when we finish parts of the service, (e.g., before bar’hu and before Musaf). We say the Kaddish Shalem (full) when we finish a main part of the service, Shaharit and Musaf.

Kaddish is also recited by mourners and those observing a Yahrzeit (the anniversary of the death of a close relative). This Kaddish, like the others, does not at all refer to the dead. It is a way for the living to show their love of God, despite their loss. By standing up and offering this prayer, they also honor the loved one who has died.
How do you think parents can best get their messages across to their children?

If you were teaching a younger child about God, what would you say?

Once a student asked a rabbi, “What is the best way to love God?” The wise teacher replied, “The best way to love God is to love those God created.”

A Thought on Oneness

Oneness is not sameness. Rainbows of colors delight us. Mountains and valleys challenge us. Different ideas stretch our minds. We are all on this planet together. We must find ways to come together and live in peace. We must find ways of sharing the earth’s resources and enjoying its beauty. Oneness celebrates and unites differences. Oneness is the connection of people, God and nature.

Shema Yisrael, Adonai Eloheinu, Adonai ehad.

On Rosh haShanah we say the following in a whisper; On Yom Kippur we say the following aloud:

Baruḥ shem k’vod maiktuo l’olam va’ed.
When we recite the *Yom ha’Atzeret* prayer, it is customary to kiss the *tzitzit*, fringes, each time we mention them.

Leader says:

If you sincerely follow My commandments, then I will favor your land with rain at the proper season. Then you will have a full harvest of grain, wine and oil and there will be grass in the fields for your cattle. You will eat and be satisfied. But if you turn from God’s ways, there will be no rain and the earth will not bring forth its produce. In the end, you will even disappear from the good land which Adonai has given you.

In Biblical times, rain and good harvests were very important to the ancient Israelites. Today we might think how our observing the commandments can help make the world a better place for all. If we work at it, we can contribute to the elimination of hunger and poverty. If we waste resources, the world becomes worse. If we do good and act kindly, the world becomes a better place to live. Doing *mitzvot*, sacred deeds, can make us and the world better. A better world is our reward for doing *mitzvot*. 
At the shores of the Sea of Reeds,
Moses and the Israelites joyfully proclaimed:
“Who is like You, Adonai,
among the mighty?
Who is like You, Adonai,
glorious in holiness,
awesome in splendor,
the Maker of miracles?”

The Israelites saw Your majesty when
You split the waters
and they crossed in safety. Then
led 50,000 by Moses and Miriam,
they sang a song of rejoicing
Together they cried out:
“ADONAI WILL RULE FOREVER.”

Rock of Israel, arise to help Your people.
Blessed are You, Adonai, who helped the people Israel.

And Adonai spoke to Moses: Speak to the Israelites and tell them to put fringes on the corners of their garments and bind a thread of blue in the fringe of each corner. When you look at these fringes you will be reminded of all the commandments of God and you will do them and not be tempted to go in other directions. Then you will be dedicated and do all my mitzvot and you will be holy to your God. I am Adonai, your God, who brought you out of Mitzrayim to be your God. I, Adonai, am your God.

When someone joins the police or a sports team, that person is given a uniform. The uniform not only tells us that the person is a member of that group; it also reminds the person that there is a job to do. The person must act in a certain way. So, too, with tzitzit. They remind us that we belong to the Jewish people and should follow the mitzvot (commandments) of the Torah. What are some of the mitzvot that God wants us to do? How can doing mitzvot make us holy — closer to God?
THE AMIDAH

We rise as the ark is opened.

Adonai, open my lips and my mouth shall praise You.

NAMING OUR ANCESTRY

By naming our ancestors in the first blessing of the Amidah, we identify ourselves to God. By reminding God from whom we came, we put our best foot forward to make a favorable impression.

By stating each ancestor separately, we show that each person must find God for himself or herself.

We also mention our ancestors because it makes us feel connected to them, even though they lived thousands of years ago. We feel we are like a link in a long chain --- part of a big Jewish family.

DIRECTIONS FOR THE AMIDAH:

The Amidah means "the standing prayer" and we do, in fact, stand for the Amidah. As a sign of respect, we recite the Amidah with our feet together and at attention. It is also customary to bow when we say the opening blessing formula of the first blessing (Barukh atah Adonai) and its closing blessing formula. We bow again when we say "modim anochu la'ah" and its closing blessing formula.

The version of the first blessing which speaks of our forefathers is found on page 29. The version which includes both the forefathers and mothers is found on page 51.

The Amidah for Yom Kippur begins on page 109 with the version of the first blessing which speaks of our forefathers. The version which includes both the forefathers and mothers is found on page 111.
Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, Isaac and Jacob. Supreme God Who responds with kindness. You remember the good deeds of our ancestors and lovingly bring help to us.

On this day, we ask You for mercy. Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, Adonai, ask to be remembered for life.

Blessed are You, Source of life.

Continued on page 113.

Zohrenu l'hayim Melekh haetz b'hayim, v'hotveinu b'sefer hahayim, l'ma'anha Elohim hayim.
Silent Devotion

On Yom Kippur, an eight-year-old boy, seated next to his father in the synagogue, was reading the prayers very softly. His father gently whispered to him: “Son, I can’t hear you praying.”
“I wasn’t talking to you,” the boy replied in a firm voice.

Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, Isaac and Jacob,
God of Sarah, Rebecca, Leah and Rachel.
Supreme God Who responds with kindness.
You remember the good deeds of our ancestors and lovingly bring help to us.

On this day, we ask You for mercy.
Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham and remembers Sarah.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, Adonai, ask to be remembered for life.

Blessed are You, Source of life.

Countless people declare Your greatness, for You spoke and the world was created, assuring Your everlasting fame. Though You are mighty, You are close to all who call for guidance.
The Hebrew word *nora* (find it in the above prayer) means that God fills us with awe (we feel amazed and excited).

We may not know all we want to know about God, but we can feel that God is near us. Here are some times people have said they felt God close to them:
- at the sea shore
- in the middle of a storm
- after accomplishing a hard task
- when their parent kisses them good night
- upon seeing a new baby

Can you tell about a time when you felt God close to you?
The ark is closed. We recite the Kedushah while standing.
The congregation chants the indented lines.

God searches our hearts on the
Day of Judgment and examines us.

God is dressed in righteousness on the
Day of Judgment and pardons us.

God shows mercy on the
Day of Judgment and remembers us.
Let all creatures feel awe in Your presence and join together to follow Your will.

Grant honor to Your people and glory to all who have faith in You. Grant joy to Israel and gladness to Jerusalem. Answer our prayers and bring a time when we all share our blessings with each other.

When You remove cruel governments and wickedness from the world, then the righteous will be glad and the faithful ones will celebrate in song.

Blessed are You, Adonai, the holy Ruler.

We will declare God's holiness here on earth as we imagine heavenly angels do above:

Holy, holy, holy — the whole world is filled with God's glory.

And we, the Jewish people, declare:

Shema Yisrael — Hear, O Israel: The Lord Our God, the Lord is One.

God shall be Ruler over all.

In every generation we will speak of God's greatness and forever declare God's holiness.

טָהוֹתְךָ צַלְמֵנוּ בּוֹדֵאָה בֶּזֶזְא הָכָלָם שָם.
כָּל-כַּלָּה-פַּעַם בּוֹדֵאָה בֶּזֶזְא הָכָלָם שָם.
כָּל-כַּלָּה-פַּעַם בּוֹדֵאָה בֶּזֶזְא הָכָלָם שָם.
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כָּל-כַּלָּה-פַּעַם בּוֹדֵאָה בֶּזֶזְא הָכָלָם שָם.
S'LIAHT

Adonai, Adonai, merciful and patient God,
You remember our kind acts for a thousand generations.
You accept our shortcomings and pardon our sins.

We rise.

Hear our voices, Adonai, our God,
And answer our prayers with Your lovingkindness.
Do not turn from us and be distant.
Do not let us feel all alone in old age.

A THOUGHT ON OUR ELDERS

God, may all people grow old with dignity and may we have the wisdom to help them do so. May we always show respect, love and appreciation to our elders.

In this prayer, we ask God not to forget us when we are old.
What is different about old age that can make some old people feel especially helpless? What fears do you think old people have? How can we help to make their lives better?

Beruriah and the Robbers

There were once some robbers who lived in Rabbi Meir’s neighborhood. Because they caused so much trouble, Rabbi Meir prayed that they would die. His wise and learned wife, Beruriah, told him that this kind of prayer should not be permitted. “It is better to pray that these wicked people change their ways,” she said, “and then there won’t be wickedness.” Rabbi Meir did pray for them and they stopped their wickedness.

You have called us to Your service through the mitzvot and chosen us to celebrate special, holy days.

(On Shabbat add the words in brackets)
In His Own Way

There was once a farmer who had a son who could not tell a resh from a lamed. Since he could not recite a single prayer, his father did not even take him to the synagogue. “Why bother,” he would say. “It is a waste of time for such a child to pray.”

One Yom Kippur, when the son had turned thirteen, the farmer became concerned that if the boy were left at home, he might eat by mistake, so he brought him along to the synagogue. In his pocket, the boy carried the little silver flute that he played when he tended his father’s sheep.

As the boy listened to the sad, soulful melodies during the service, he longed to play a tune on his flute. However, when he asked his father’s permission, the farmer scolded him and told him it was forbidden to do such a thing on Yom Kippur.

All day long, the young boy tried to restrain himself, but as the service was drawing to a close, he could not resist the urge to take out his flute and blow one long powerful note. The congregation became still as the horrified father tried to grab the flute from the boy.

The rabbi, the great Baal Shem Tov, broke the silence with these words, “Don’t be angry or embarrassed. The lad spoke to God in his own way. So strong was his desire to pray that his prayer on the flute not only went straight to the Holy One but also carried our prayers up to the gates of heaven.”

How can we put our own feelings into the prayers “set out” in our prayer books?

“...I think there’s a God somewhere, but He’s not like we might think He is; I mean, He may be different — and that’s about all I know! Maybe it’s fun for God to keep us all guessing! It’s probably better for us, too. We’re on our toes, and we’re not falling asleep. God wouldn’t want all His people dozing half the time!”

These words were spoken by a boy named Avrum. Do you agree with him?
In the Ashamnu prayer that we just said, we recite a list of sins in alphabetical order. In this English version of the prayer each letter of the alphabet was used at least once. Can you find each one?

Did you ever hear anyone say, “I've tried everything from A to Z”? Since A is the start of the alphabet and Z is the finish, this expression means that a wide range of things have been done. By using the whole alphabet in the Hebrew, we admit that we have done every possible wrongdoing from alef to tav, A to Z—maybe not each of us individually, but as a community. By saying “we have sinned,” we hold ourselves responsible for what happens in our communities.

Yom Kippur can bring forgiveness for the wrongs we have done to God, but it cannot bring forgiveness for the wrongs we have done to family and friends. We must seek out those with whom we’ve quarreled or those we have hurt and ask their forgiveness.

We must be forgiving to all who have hurt or angered us during the past year. Why? Because...

- we realize that we all are human. Everyone makes mistakes.
- we don’t want anyone to feel guilty because of us.
- we accept the commandment to love our neighbors as ourselves.

A THOUGHT ON SAYING THAT WE HAVE DONE WRONG

Our God and God of our ancestors, let our prayers reach You and not be ignored. We are not so bold or foolish to think that we have been perfect and have not made mistakes. To be honest, we must admit we have missed the mark, sinned.

“Kol Yisrael areivim zeh lazeher — All Jews are responsible for one another.” We confess our sins as a group to show that we all must take responsibility for each other.

We stand, confess our wrongdoings and ask for God’s forgiveness.

We have been cruel. We have mocked.
We have teased. We have gossiped.
We have lied. We have acted wickedly.
We have acted violently. We have quarreled.
We have cheated. We have been unjust.
We have boasted exceedingly. We have acted selfishly.
We have been false. We have not remembered Zion.

We remain standing.

Ashamnu, bagadnu, gozainu, dibarnu doli; he’evinu, v’hirshanu,
zadnu, lamásnu, tafalnu shaker; ya’atznu ra, kizavnu, latznu,
morandnu, hal’tznu, sararnu, avinu, pashanu, tzararnu, kishinu orf,
rashanu, shiḥatnu, ti’avnu, ta’inu, titanu.

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An Angel’s Teshuvah

An angel once disobeyed God. When she was brought before the throne of judgment, she begged for forgiveness. “Give me a chance to do teshuvah,” she pleaded. “Your teshuvah,” the Holy One announced, “will be to return to earth to find the most precious thing in the world and then bring it back to Me.”

For three years, the angel patiently roamed the earth. Finally, on a battlefield, she heard a dying soldier call out for water. Then she saw his wounded friend crawl to him to give him a drink from his canteen. When the last drop of water touched his parched lips, the angel seized the canteen and brought it to the Holy One.

God said to the angel, “This is very precious but it is not the most precious thing in the world.”

The angel returned to earth and roamed the world for another three years until she came to a hospital where a doctor lay dying of a disease she had gotten caring for a patient. The angel caught her last breath and brought it to the Holy One.

Again God said to the angel, “This is very precious but it is not the most precious thing in the world.”

The angel returned to earth to continue the search. Suddenly, she saw a mean-looking man holding a sword. He was walking to the house of his enemy to kill him. A light was on in the house so the man peered inside. He saw his enemy’s wife putting her little son to sleep. She was teaching him to say the bedtime prayers. As he watched them, the man’s heart melted. He remembered how his own mother had cared for him and taught him these same prayers. When a tear fell from his eyes, the angel caught it and flew directly to the Holy One.

God smiled and spoke, “Indeed, this is the most precious thing in the world. Teshuvah opens the gates of heaven.”

The Rabbis teach: “Who is truly mighty? The one who makes an enemy a friend.”

V’al kulam Eloha s’lah lanu, m’hal lanu, kaper lanu.

The Hebrew word קפר is usually translated as “sin.” A more correct translation is “missing the mark.” Think of a target. Plan to hit more “bulls’-eyes” next year.

May it be Your will, Adonai, the God of our ancestors, to forgive our sins and grant us a new beginning, for we have missed the mark.

For the sin we have sinned against You...

  by acting selfishly.
  by hurting others.
  by not respecting parents and teachers.
  by lying.
  by being greedy.
  by gossiping.
  by acting irresponsibly.
  by cheating.
  by rushing to do evil.

Add your own words here...

For all these sins, God of forgiveness, forgive us, pardon us, and grant us a new beginning.

We are seated.
ברוך אתה, ז愛情, מלך העולם, הוש成長ך בראתך עלינו, מאחר القيام עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאחרقيامך בראתך עלינו, מאcherche adulthood,
(We omit on Shabbat.)
The ark is opened and we rise.

Avinu Malkeinu, our Holy Parent and Ruler
We have sinned before You,
You Who are our only God.
Still, grant us a good new year
and write us in Your Book of Forgiveness.

Avinu Malkeinu,
Answer our prayers.
Treat us with mercy.

We all join in singing.

Avinu Malkeinu, horeinu va’aneinu, ki ein banu ma’asim,
aseh imanu tzedakah vahesed v’hoshi’einu.

The ark is closed and we are seated.

Let peace, prosperity, happiness, and lovingkindness come to
our world, to us, and to all the Jewish people. Bless us all, Holy One, with Your light, for by that light You have given the Torah
to guide us. May it please You to bless the Jewish people in
every season and at all times with goodness and peace.

May we and all the Jewish people be remembered and
recorded in Your book for a good and peaceful life.

Praised are You, Adonai, Source of peace.
Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, Isaac and Jacob, God of Sarah, Rebecca, Leah and Rachel.
Supreme God Who responds with kindness, You remember the good deeds of our ancestors and lovingly bring help to us.

On this day, we ask You for mercy. Remember us for life, God Who delights in life.

Blessed are You, Adonai, Who protects Abraham and remembers Sarah.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, Adonai, ask to be remembered for life.

Blessed are You, Source of life.

Let us declare the greatness of this day of holiness! It is a day that acknowledges You, God, as our Judge. Today we pass before You like sheep. Each is precious to You and none goes unnoticed.

Help us to look into our hearts to judge ourselves. Give us the strength and courage to improve in the coming year.
A Lesson at the Doorway

Rabbi Elijah spent much time trying to persuade the rich people in Lodz to help the poor people in that town. Sadly, some had to be coaxed to donate money.

One bitter winter, there were many poor people who could not afford to buy coal to keep warm. Rabbi Elijah decided he would pay a visit to Kalman Poznansky, the richest Jew in Lodz.

Kalman Poznansky was not pleased to hear that Rabbi Elijah was at his door. He guessed that the rabbi wanted a donation and Kalman was not eager to part with his money. Still, he felt it was his duty to greet the rabbi.

As soon as Kalman Poznansky opened the door, Rabbi Elijah began to talk non-stop about every topic under the sun. On and on he went as Kalman shivered from the cold temperature and freezing wind.

Finally, when his teeth began to chatter, Kalman asked the rabbi if they could continue the discussion inside. When they were seated, Kalman Poznansky then asked Rabbi Elijah why he wanted to talk to him at the doorway instead of in his comfortable warm house.

The rabbi explained that he had indeed come to ask for tzedakah. If he had made his request inside, Kalman would not have understood about the sufferings of the poor.

Kalman said to himself, “I have been in the freezing cold for only a few minutes. Imagine how hard it is for those who have to endure this cold all winter.” And so, he gave Rabbi Elijah an extra-generous donation.

B’rosh hashanah yikateivun,
U’vyom tzom Kippur yeiljateimun.

We know, too, that our days on earth are precious. Only You can predict our future. But only we can decide how to live our lives.

Through prayer, charitable deeds and turning to God for forgiveness, we can make our lives better. May You soften our judgment, God, for You are the God of life.

Teshuvah, tefillah and tzedakah can change our lives.

Utishuvah u’tefillah u’tzedakah ma’ovrin et ra’a ha’g’zerah.
We imagine heavenly angels, together with us on earth, singing the praises of God. They call to one another:

_Holy, holy, holy — the whole world is filled with God’s glory._

And we, the Jewish people, declare:

_Shema Yisrael_ — Hear, O Israel: The Lord Our God, the Lord is One.

In every generation we will speak of God’s greatness and forever declare God’s holiness.

Let all creatures feel awe in Your presence and join together to follow Your will.

Why does the world begin with Adam and Eve?

In order that no person can say: “My parents were more important than yours.”
On Shabbat only, we say:

כְּלַעֲדֵי קַרְצַרְיָא שָׁמְרַי קַרְציָא נָעְנַי. כְּלַעֲדֵי קַרְצַרְיָא שָׁמְרַי קַרְציָא נָעְנַי.

We all rise.

It is for us to praise the Ruler of all and to glorify the Creator of the world for giving us a special heritage and a unique destiny.

Before our Supreme Ruler we bend the knee and bow in devotion.

As it is written in the Torah, “Accept this day with both mind and heart. Know that God’s presence fills all of creation.”

Because we believe in You, we hope for the day when Your majesty will triumph and all the world will accept Your reign.

For it is written in the Torah, “Adonai shall rule for ever and ever.”

Grant honor to our people and glory to all who have faith in You.

May the day come when all wickedness will end.

Blessed are You, Adonai, the holy Ruler.

You have called us to Your service through Your mitzvot and chosen us to celebrate special holy days.
S'LHOT

אֵל לְעַל רַחֲמֵי תָּמִיד, אֲרוּם אָדָם וְרֹב הֵכַּדֵּד.
נַעֲרָה חַדָּד לְכָלְמִים נַעֲרָה שָׁלֹשׁ יָמֵי תָּמִיד בְּנִבְנֵי בֵּית הָנַעֲרָה.

Adonai, Adonai, merciful and patient God,
You forgive our wrongdoings and our sins.

Adonai, answer our prayers with Your lovingkindness.

AVODAH SERVICE

In the days of the Beit Mikdash (Temple) in Jerusalem, a special service was held on Yom Kippur. On this day alone, the High Priest entered the room known as the Holy of Holies in which the Ark was placed. On this day alone, he also uttered the holy name of God. This was the name God told Moses at the burning bush. How this name was actually pronounced was never written down, so we don’t know how to say it today. After the Temple was destroyed, the High Priest’s prayers of confession became a part of our Yom Kippur service. They remind us to be devoted to God in both word and deed.

The High Priest used to say: Answer me, God, for I and my whole family have sinned before You. Forgive us. For it is written in Your holy Torah: “On this day I will grant you a new beginning and forgive all your sins.”

Then, when the priests and all the people standing in the courtyard of the Temple heard the special name of God, they would bow and kneel. They would shout out the words, “Praised be God’s glorious reign for ever and ever.”
Then the High Priest would say these words from the Torah: “You shall be cleansed.” After which he prayed: “And You, Adonai, in Your kindness, forgive Your devoted priest.” Finally, the High Priest confessed his own sins as well as those of his household and all Israel.

This is a time to think about what we have done wrong and promise to improve our behavior.

Eileh Ezkerah

“These I remember with great sadness....”

On this holy day, we remember those martyrs who lost their lives because of their Jewish beliefs.

The ancient Roman court forbade us to study or teach the Torah. Many rabbis ignored this decree, though it meant torture and death. We remember Rabbi Ishmael, Rabbi Shimon and Rabbi Akiba. We remember Rabbi Judah ben Bava and Rabbi Haninah.

When the Romans caught Rabbi Haninah teaching Torah in public, they wrapped him in a sefer Torah (a Torah scroll) and set him on fire. As he was dying, he called to his students, “The parchment is burning but the letters are flying free!” He taught us that ideas can never be killed and truth will always live on.

To honor the memory of these martyrs, we pledge to study and follow the Torah.

On this holy day, we also remember those martyrs who lost their lives simply because they were Jewish.

The Nazis murdered six million innocent Jews. The Nazis believed Hitler’s evil idea that the Jews were less than human and in their rush to do evil, the Nazis forgot that all are God’s children, that all are equal and are cherished.

To honor the memory of these martyrs we pledge to protect Jews all over the world and to continue the Jewish way of life.
We miss opportunities to do what is required of us. The following is a list in the Talmud of very important mitzvot, deeds that bring us closer to God:

- honoring parents
- caring for guests
- studying Torah
- making peace between two people
- dining deeds of lovingkindness
- visiting the sick
- trying to understand prayer

Here are some opportunities to do mitzvot:

- Inviting a new student to your house.
- Calling someone in your class who is out sick to find out how they are feeling.
- Helping your parents clean up around the house.
- Helping an elderly person do yard work.
- Thinking about what you are trying to do in synagogue during the High Holy Days.
- Helping someone understand how they bother someone else.
- Talking with your parents about something you learned in your synagogue school.

V'al kulam Eloha s'lihot, s'lah lanu, m'khel lanu, kaper lanu.

Our God and God of our ancestors, let our prayers reach You and not be ignored. We are not so bold or foolish to think that we have been perfect and have not made mistakes. To be honest, we must admit we have sinned — missed the mark.

We have missed the mark

- by not trying our best.
- by not being loyal to friends.
- by not being kind to animals.
- by gossiping.
- by not standing up for what is right.
- by fighting and being mean.
- by wasting time.
- by giving up hope.

Add your own words.

For all these sins, God of forgiveness, forgive us, pardon us and grant us a new beginning.
May God look upon us and our prayers with favor. May we witness the return of Your glory to Zion.

Once a father brought home some delicious smelling apples. His son desperately wanted to have one but knew that they had been bought for guests who would soon be arriving. The boy's desire was so strong that he came up with a plan. In a loud voice so his father could hear, the son recited the blessing for fruit. Not wishing the child's blessing to be wasted, the father handed him an apple. So, too, when we say "Praised are You, Adonai, Who pardons and forgives our sins," we hope God will not want our blessing to be wasted.

We are grateful, God, for all the wonderful and good things that are part of our daily lives.

May we look forward to a good year of life. Blessed are You, Adonai, Ruler of the Universe, Who deserves our praise.
Let peace, prosperity, happiness and lovingkindness come to our world, to us and to all the Jewish people. Bless us all, Holy One, with Your light, for by that light You have given the Torah to guide us. May it please You to bless the Jewish people in every season and at all times with goodness and peace.

May we and all the Jewish people be remembered and recorded in Your book for a good and peaceful life.

The ark is opened and we rise.

**Congregation answers:**

Leader:

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God of our ancestors, bless us with the threefold blessing recited by the priests of old:

May Adonai bless and protect you,

May Adonai shine upon you with graciousness,

May Adonai look upon you with favor and grant you peace.

Praised are You, Adonai, source of peace.
We rise.

The ark is closed and we are seated.

It is for us to praise the Ruler of all and to glorify the Creator of the world for giving us a special heritage and a unique destiny.

Before our Supreme Ruler we bend the knee and bow in devotion.

As it is written in the Torah, "Accept this day with both mind and heart. Know that God's presence fills creation."

Because we believe in You, we hope for the day when Your majesty will triumph and all will work to mend the world and live according to Your ways.

None compares to You

Let us praise You for You are

Mi keloheinu. Mi kadoneinu. Mi k'malkeinu. Mi k'moshi'einu.
Atah hu Eloheinu, Atah hu Adoneinu, Atah hu Malkeinu, Atah hu Moshi'einu.
MOURNER'S KADDISH

Mourners and those observing a memorial day rise and say:

ויושרו שם ושברו שמו רצה עשה עשה וייבמו עמו.
Byoshro shamo shamo rosho aseh aseh ve-behmo beho.

The congregation says together with the mourners:

V'hai shmo rabboh m'varah l'olam u'olomei olamay'ya.
V'hai shem-roh m'varah le-olam u-olomei olamay'ya.

Mourners continue:

ויושרו שם ושברו שמו רצה עשה עשה וייבמו עמו.
Byoshro shamo shamo rosho aseh aseh ve-behmo beho.

Congregation together with mourners:

בריה הוה.
B'reiah hoh.

לנתנו להם//////////

For it is written in the Torah, "Adonai shall rule for ever and ever."

Anne Frank was a young girl in Amsterdam, Holland, during the time of the Holocaust.

Two weeks before she died, she wrote these words in her diary:

"It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build my hopes on a foundation of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the approaching thunder, I can feel the suffering of millions and yet, if I look up into the heavens, I think that it will all come out right one of these days, that this cruelty will end, and that peace and tranquility will return again. In the meantime, I must hold on to my ideals for perhaps the day will come when I shall be able to carry them out."
**EILI EILI**

These are the words of Hanah Senesh, a young woman who was captured by the Nazis when she parachuted into Hungary to save Jewish children and bring them to safety in Palestine.

Hanah Senesh left her comfortable home in Budapest, Hungary, at age eighteen to become a pioneer in Eretz Yisrael, the Land of Israel. During World War II, she volunteered to become a parachutist. Her mission was to land in Yugoslavia with her companions and make her way to Hungary. They planned to help the Jews escape from there. Sadly, she was captured and killed by the Nazis. Word of her bravery, both in parachuting and while in prison, spread throughout Europe, giving hope and courage to many Jews.

Below is a beautiful poem she wrote after she had arrived in Israel.

*Eili, Eili,*

O Lord, my God,
I pray that these things never end
The sand and the sea
The rush of the waters
The crash of the heavens
The prayers of the heart.

בעזרת הנסיכה מחירה

May you be sealed for a good new year!

God ruled before the world came to be and will rule at the end of time.
Our days and nights are in God’s care.
Because we trust in God, we have no fear.