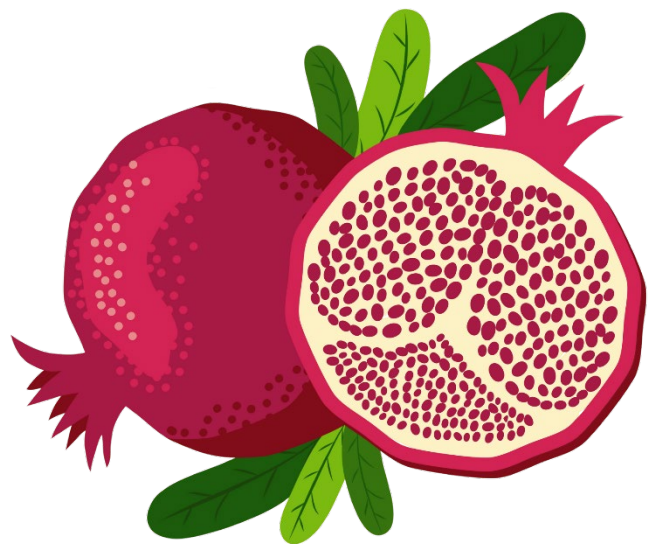


Kehillat Yom Tov

High Holy Days

Readings and Songs

5784



Kehillat Yom Tov – Rosh Hashanah Readings and Songs

1) Zochreinu I'Chayim

זְכַרְנוּ לְחַיִּים, מְלֶכֶד חַיָּץ בְּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

*Zochreinu I'chayim Melech chofeitz ba-chayim
v'cho't'veinu b'sefer ha-chayim
I'ma-ancha Elohim chayim*

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

(High Holy Day Liturgy/Deborah Sacks Mintz)

- 2)** The first mitzvah in the Torah is “Let there be light!”
So we are commanded:
In everything you do, be a menorah, a bringer of light.
Live with honor, act with integrity, do your work with passion –
And the radiance of your deeds will live after you.
May our ideals burn bright, forever unextinguished,
And may we live our lives like the flames we kindle –
Always stretching upward, striving for the good, reaching for You.

3) Hineni

Here I am, afraid and trembling
Before You to whom we all sing praise
Poor in deeds, unworthy
Still it's me who's been entrusted on this day

God of *Sarah*, God of *Rivkah*
God of *Leah*, *Elohei Rachel*
Send me strength, send me courage
So in this task I may yet prevail

Chorus:

Hineni he'ani mima'as v'nir'ash v'nifchad...

May the flag of love unfurl before us
May the hard times, strife and pain be turned to joy

May our world become more peaceful
So we will not need to sing 'Lo yisa goi...'
God of *Avraham*, God of *Yitzchak*
God of *Ya'akov*, *Yosef uMoshe*
Send me faith, send me wisdom
So that I might give my best *bazman hazeh*

Chorus

Would that I was worthier
Would that I was blemishless
If I stood here perfect and complete
Then I wouldn't be myself at all
So I'll strive to be good enough
Someone these kind folks are worthy of
And since I hope You're listening to me
All I ask is that you do not let me fall...

Chorus

Baruch Atah Adonai, shomei'a t'filah...

(Hebrew from Liturgy, English and Music by Noah Diamondstein)

4) "Start Fresh"

Summer's gone. Nights grow cold
These are the days of awe — the shofar blows
With bread in hand — down to the sea
We take time, give thanks
And cast our sadness free

That we may start fresh
That we may come clear
That we may know sweetness and peace
Throughout the year
That we may find love
Where we need it most
And open our hearts and hands
And draw each other close

A day to fast and count the ways
We've promised and fallen short — we meet each other's gaze
Begin again — life won't wait

Time turns and we return
And walk on through the gates

Under the moon — a roof of trees
We bring in the harvest — beneath the stars we eat
And sing for joy — Make ourselves strong
We'll reap what we've sown
May it last all year long

That we may start fresh
That we may come clear
That we may know sweetness and peace
Throughout the year
That we may find love
Where we need it most
And open our hearts and hands
And draw each other close

(Judith-Kate Friedman; Mishkan HaNefesh p.7)

5) Shalom Aleichem

Shalom aleichem, malachei hashareit,
malachei elyon,
mimelech malchei ham'lachim —
HaKadosh, baruch hu.

Bo·achem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim —
HaKadosh, baruch hu.

Bar'chuni l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim —
HaKadosh, baruch hu.

Shuvchem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim —
HaKadosh, baruch hu.

(Debbie Friedman)

6) Mizmor Shir (Ps. 92)

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת :
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ :
לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ וְאַמּוֹנַתְךָ בַּלַּיְלוֹת :
עַל־עֵשׂוֹר וְעַל־נֶבֶל עָלֵי הַגָּיוֹן בְּכִנּוֹר :
כִּי שִׂמַחְתָּנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדִידֶךָ אֲרַנֶּן :
מֵה־גַדְלוֹ מַעֲשֵׂיֶיךָ יְהוָה מֵאֵד עִמָּךְ מִחֲשֵׁבֶתֶיךָ :

Mizmor shir
l'yom hashabat.
Tov l'hodot l'Adonai
ul'zamer l'shimcha elyon
L'hagid baboker chasdecha
ve'emunat'cha baleilot.
Alel asor
va'alei navel
alei higayon bechinor.
Ki simach'tani, Adonai
b'fo'alecha
b'ma'asei yadecha aranen.
mah-gadlu ma'aseicha Adonai
m'od amku mach'shevteicha.

A psalm. A song; for the sabbath day. It is good to praise Adonai,
to sing hymns to Your name, O Most High,
To proclaim Your steadfast love at daybreak, Your faithfulness each night
With a ten-stringed harp, with voice and lyre together.
You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.
How great are Your works, O LORD, how very subtle Your designs!

7) 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 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.
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.

Rabbi Rami Shapiro/Shir Yaacov Feit

8) "There Were No Signs"

By walking I found out
Where I was going.

By intensely hating, how to love.
By loving, whom and what to love.

By grieving, how to laugh from the belly.

Out of infirmity, I have built strength.
Out of untruth, truth.
From hypocrisy, I wove directness.

Almost now I know who I am.
Almost I have the boldness to be that man.

Another step
And I shall be where I started from.

(Irving Layton; Mishkan HaNefesh p. 35)

9) Where Can Holiness Be Found *(responsively)*

There is holiness when we strive to be
true to the best we know.

There is holiness when we are kind to
someone who cannot possibly be of service to us.

There is holiness when we promote family harmony.

There is holiness when we forget what divides us
and remember what unites us.

There is holiness when we are willing to be
laughed at for what we believe in.

There is holiness when we love – truly and honestly and unselfishly.
There is holiness when we remember the lonely and bring cheer into a dark corner.

There is holiness when we share – our bread, our ideas, our enthusiasm.
bread, our ideas, our enthusiasm.

There is holiness when we gather to pray to Adonai who gave us the power to pray.

Holy, holy, holy is the God of hosts;
All of life can be filled with God's glory.

(Rabbi Sidney Greenberg, 1917-2003)

- 10)** Atah v'chartanu mikol ha-amim;
ahavta otanu, v'ratzita banu.
V'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotecha.
V'keiravtanu, Malkeinu, la-avodatecha;
v'shimcha hagadol v'hakadosh
aleinu karata.
Vatiten-lanu, Adonai Eloheinu, b'ahavah
et Yom HaZikaron hazeh, Yom T'ruah,
mikra kodesh, zeicher litzi-at Mitzrayim.

11) The Order of the Teaspoon

"I believe that if one person is watching a huge calamity, let's say a conflagration, a fire, there are always three principal options.

1. Run away, as far and as fast as you can, and let those who cannot run burn.

2. Write a very angry letter to the editor of your newspaper demanding that the people responsible be removed from office with disgrace. Or, for that matter, launch a demonstration.

3. Bring a bucket of water and throw it on the fire, and if you don't have a bucket, bring a glass, and if you don't have a glass, use a teaspoon. Everyone has a teaspoon. And yes, I know a teaspoon is little and the fire is huge but there are millions of us and each one of us has a teaspoon.

I would like to establish the Order of the Teaspoon. People who share my attitude, not the run-away attitude, or the letter attitude, but the teaspoon attitude – I would like them to walk around wearing a little teaspoon on the lapel of their jackets. That way, we can recognize each other as members of the same movement, the same order, The Order of the Teaspoon.”

- Amos Oz

12) M'loch (p. 65)

M'loch al kol ha'olam kulo

Bichvodecha, ay yai

V'hinaseh al kol ha'aretz

Bikarecha

V'hofa bahadar ge'on uzecha

Al kol yoshvei teiveil artzecha

Rule over this entire world in all your glory,

And all the land will be uplifted by your dearness

And majestically reveal your amazing strength

to all the inhabitants of the Earth.

(Hebrew from Liturgy, Music by Yishai Ribo)

13) Modim

For the blessings which You lavish upon us in forest and sea, in mountain and meadow, in rain and sun, we thank You;

Modim anachnu Lach. מוֹדִים אֲנַחְנוּ לָךְ.

For the blessings You implant within us, joy and peace, meditation and laughter, we are grateful to You;

Modim anachnu Lach. מוֹדִים אֲנַחְנוּ לָךְ.

For the blessings of friendship and love, of family and community; Modim anachnu Lach. מוֹדִים אֲנַחְנוּ לָךְ.

For the blessings we recognize and those we fail to recognize;

Modim anachnu Lach. מוֹדִים אֲנַחְנוּ לָךְ.

For the blessing of our tradition and our holy days;

Modim anachnu Lach. מוֹדִים אֲנַחְנוּ לָךְ.

For the blessing of return and forgiveness, of memory, of vision and of hope; Modim anachnu Lach. מוֹדִים אֲנַחְנוּ לָךְ.

For all these blessings which surround us on every side, O God, hear our thanks and accept our gratitude.

(adapted from Ruth F. Brin "for the Blessings")

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נְאֻה לְהוֹדוֹת

Baruch Atah Adonai, ha-tov shim'cha u-l'cha na-eh l'hodot.

Blessed are You, Adonai, Your Name is goodness and
You are worthy of thanksgiving.

14) A Prayer for Those Who Are Ill and for Givers of Care

May the Eternal One who blesses all life,
bless and strengthen all of us
who struggle against illness.

May we whose lives are touched by illness
be blessed with faith, courage, love, and caring.

May we experience the support and sustenance
of family, friends, companions, and community.

May we be granted restful nights and days of comfort.
We pray for r'fuah sh'leimah – precious moments of healing –
and a sense of wholeness in body and soul.

May those who care for the sick
with their hands, their voices, and their hearts
be blessed with courage and stamina.

May those who pursue healing
through medical skill and knowledge
be blessed with insight, patience, and compassion.

May all of us,
the sick and the well together,
find courage and hope.

15) RABBI ISRAEL SALANTER once spent the night at a shoemaker's home. Late at night, he saw the man working by the light of a flickering candle. "Look how late it is," the rabbi said. "Your candle is about to go out. Why are you still working?" The shoemaker replied, "As long as the candle is burning, it is still possible to mend." For weeks afterward, Rabbi Salanter was heard repeating the shoemaker's words to himself: "As long as the candle is burning, it is still possible to mend." As long as the candle burns—as long as the spark of life still shines— we can mend and heal, seek forgiveness and reconciliation, begin again.

Rabbi Israel Salanter founded the Musar Movement in Judaism: a way of life devoted to character improvement, ethical refinement and spiritual growth. (Mishkan HaNefesh p. 81)

16) The Life of Eternity

The light of life is a finite flame. Like our sacred candles, life is kindled,
it burns, it glows, it is radiant with warmth and beauty. But soon it fades;
its substance is consumed, and it is no more.
In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen.
Yet we do not despair, for we are more than a memory slowly fading into
the darkness. With our lives we give life. Something of us can never die:
we move in the eternal cycle of darkness and death, of light and life.

Kehillat Yom Tov - Yom Kippur Readings and Songs

1) Hashiveinu

Hashiveinu, hashiveinu Adonai eilecha
V'nashuva, v'nashuva
Chadeish, chadeish yameinu k'kedem

Return us O God to You, and we shall return...
Renew our days as they were in the Beginning...

2) Opening the Ark, Opening Ourselves

Yom Kippur: the Jewish people's Festival of the Soul
and *Kol Nidrei* its sacred portal – a night of deep emotions,
a night, as the Psalmist wrote, to “rejoice with trembling.”

We rejoice at the sound of *Kol Nidrei* – rhythmic words of release
from vows, oaths, and promises to God we fail to keep.

We tremble at the melody. Music of spiritual amazement,
it fills us with awe as we stand before God and Torah.

We rejoice that we stand together, strengthened by community
in this hour of shared weakness and humility.

We tremble – for tonight we confess our flaws, admit our
imperfection, and acknowledge a Power far beyond our
understanding.

We rejoice that we commit ourselves to great endeavors
because we feel so deeply and think so nobly

We tremble – for we find that our ideals are far greater than our
ability; our promises surpass our might.

We rejoice in the freedom that is *Kol Nidrei's* true gift:
the freedom to begin a new year without fear of failure,
to aspire to be God's image in the world.

We tremble because we are mortal; we rejoice in our gratitude for life.

We rejoice with trembling and enter *Kol Nidrei* to face our humanity.

3) The Promise of Redemption

These words are true:
You make our lives difficult.
You case us with your commands.
You force us to choose between life and death,
between slavery and freedom.
We must learn to listen,
or succumb to anguish and despair,
to the death of the spirit.

But you do not abandon us.
You give us the courage to enter our struggles,
to wrestle with the pharaohs in our hearts,
and the pharaohs in the world,
and to slowly free ourselves from bondage.

When the children of Israel stood poised at the shore of the Reed Sea, they took a deep breath . . . and then, in a powerful gesture of trust that someone who loved them would not let them drown, they stepped forward into the water.

- Rabbi Burt Jacobson

4) Hashkiveinu for Hope

Help us to lie down at night in comfort, safety, and peace
May the dreams of our children be sweet tonight and tomorrow and the day after
May the future be bright for them
and for their children
and for generations to come

Grant us the ability to rest after long days of work and worry
Give us the chance to let our souls be at peace
and give us the grace to know how to separate from the things
we cannot control
Allow us to quiet our bodies and our minds
as we drift away from the mundane and enter a sacred dreamscape

Spread over us the shelter of Your comforting presence
Help us to know that it is okay to let go
To breathe, to be – just to be

Journey with us into our sublime subconsciousness
and let us live in this liminal space of neither here nor there
For when we are with You
we are never truly alone

Guide us, watch over us, protect us
Allow us to rise in the morning with the fragrance of a new dawn
A chance to hope, to create ourselves anew
Again and again and again

5) The High Holy Day Amidah offers three hopes for the world in the New Year:

U-v'chein, tein pachd'cha... ... וּבְכֵן תִּתֵּן פַּחַדְךָ

May all the people who live in our world come to a sense of moral sensitivity, the idea that certain things are wrong even if they seem enjoyable and profitable. May all recognize righteousness as the goal of life.

U-v'chein, tein kavod וּבְכֵן תִּתֵּן כְּבוֹד

May it be a year in which Israel and the Jewish people prosper, and in which we will truly serve as instruments of God's purpose. May our people be inspired to embody *kavod*/כְּבוֹד with respect and pride.

U-v'chein, tzadikim yir'u v'yismachu... ... וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ

May all good people get some *naches*/נחת some pleasure and contentment in the world this year. May we never feel like fools for having done the right thing.

6) Atah V'chartanu

Atah v'char'tanu mikol ha-amim; ahav'ta otanu, v'ratzita banu.
V'romam'tanu mikol hal'shonot, v'kidash'tanu b'mitz'votecha.
V'keirav'tanu, Malkeinu, la-avodatecha; v'shim'cha ha-gadol v'ha-kadosh
aleinu karata. Vatiten-lanu, Adonai Eloheinu, b'ahavah et Yom Ha-Kipurim
ha-zeh, lim'chilah v'lis'lichah u-l'chaparah v'lim'chal'bo et-kol-avonoteinu,
mikra kodesh, zeicher litzi-at Mitzrayim.

7) Modim - Autobiography in Five Chapters

Chapter One: I walk down the street. There is a deep hole in the sidewalk. I fall in. I am lost...I am hopeless. It isn't my fault. It takes forever to find a way out.

Chapter Two: I walk down the same street. There is a deep hole in the sidewalk. I pretend I don't see it. I fall in again. I can't believe I'm in the same place. But it isn't my fault. It still takes a long time to get out.

Chapter Three: I walk down the same street. There is a deep hole in the sidewalk. I see it is there. I still fall in...it's a habit. I get out quickly.

Chapter Four: I walk down the same street. There is a deep hole in the sidewalk. I walk around it.

Chapter Five: I walk down another street.

בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמִיךָ וְלִךָ נֶאֱחָה לְהוֹדוֹת

Baruch Atah Adonai, ha-tov shim'cha u-l'cha na-eh l'hodot.

Blessed are You, Adonai, Your Name is goodness and You are worthy of thanksgiving.

8) Ashamnu – Vidui

When I was young
And learned the alphabet,
Life was open to me
“A” was full of aspiration
“B” was for beauty; “C” for confidence
And “D” for dreams
And so on through the list – no fewer than twenty-six
opportunities, twenty-six possibilities.
And yet I fear that with the passage of time,
I’ve squandered them, creating instead
“A”s of apathy, “B”s of brusqueness, and “C”s of coarseness.
Help me, then, to return to that innocence.
Let the letters be letters once again,
And let them rise to the heavens
And form into the words
That you know I wish to say.

9) Ashamnu – Vidui

In the Baemba tribe of South Africa, when a person acts irresponsibly or unjustly, he is placed in the center of the village, alone and unfettered. All work ceases, and every man, woman, and child in the village gathers in a large circle around the accused individual. Then each person in the tribe speaks to the accused, one at a time, about all the good things the person . . . has done in his lifetime. All his positive attributes, good deeds, strengths, and kindnesses are recited carefully and at length. The tribal ceremony often lasts several days. At the end, the tribal circle is broken, a joyous celebration takes place, and the person is symbolically and literally welcomed back into the tribe.

Despite the sins, wrongdoings, and transgressions we have committed, there are times when we have been true to God’s message. Memories of our accomplishments, good deeds, and joys can light for us the path of *t’shuva* for the future.

10) Ya'aleh Koleinu

Ya'aleh tachanuneinu mei-erev, v'yavo shavateinu mi-boker
v'yeira-eh rinuneinu ad arev.

Ya'aleh, ya'aleh, ya'aleh
Ya'aleh koleinu

May our supplications ascend at eventide; our pleas come [before You] in the morning;
and our prayer be favorably accepted until evening.

May our voice ascend!

melody by Joey Weisenberg

11) You are the Fire – Danny Siegel

You are the Fire
and I am Your oak.
You are the shepherd
and I am the sheep dog.

Who can define us, O God, even in metaphors?

You are the Hammer
and I am Your rock.

You are my Teacher
and I make Your stories.
I talk and You listen.

You are the Sovereign
and I am the jester,
and I am a sovereign.

You are the Owner of a great estate
and I – Your favorite gardener.
Who can understand our love?

You are the very Whisper of a jet
and I am the passenger inside,
listening to the hum and whirr of the engines.
Who can define us, O God, even in metaphors and similes?

12) What Needs to Change

What needs to change so the world as it is can wake up?

What needs to change so the world as it is can love us?

What needs to change right now so we can breathe?

What needs to change so our sisters and brothers can be as free as we are?

And what needs to change so that we can be free too?

What needs to change in our voices, our postures, our pacing?

What needs to change in how we try to change our bodies?

What needs to change in our newspapers and in our budgets?

What needs to change in our language and in our bedrooms?

What needs to change in how we look in the mirror?

What needs to change in our lovemaking in every moment?

What needs to change – tonight! – so we may wake up freer in the morning?

What needs to change so that I have a voice and you have ears?

I know what needs to change and you know what needs to change and we will be the change.

Adapted from Kohenet Ilana Joy Streit – March 2014

13) Mourner's Kaddish

This is the praise of the living, praise for the gift of life.

Praise for loved ones and friends,
for listening hearts,
laughter and forgiveness.

Praise for their searching and striving,
for perseverance and vision,
minds that aspired to know and understand.

Praise for their courage and faith,
for souls that brought light to dark corners,
for hands that were gentle and strong.

Praise for those who walked before us
in valley of darkest shadow
who endured their grief, and brought forth new life.

Praise for the One who is always with us:
the Source of growth, the Promise of goodness.

Praise for the gift of life and memory, praise for the blessing of hope.