

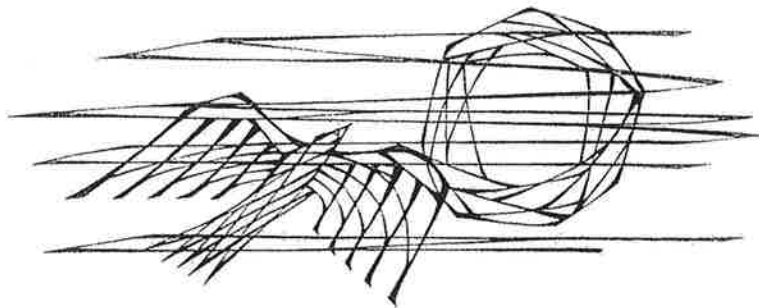
Merciful God, who compares with you?
With tender compassion You remember all creatures for life.
Faithful and true, worthy of our trust-You sustain our immortal
yearnings; in You we place our undying hopes.

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹלֵה הַמֵּיִתִים.

Baruch atah, adonai, m'chayeih hakol/hameitim.

You are the Source of blessing, the Power that gives and
renews all life.

ALL ARE SEATED



Creator of the Journey

You have made everything wondrous after its kind, You
have created the heavens and the earth in marvelous
fashion.

Galaxies are flung in the heavens in endless succession.
Mountains rise in majesty and the seas know their
boundaries.

Who can count the stars or know the dust of the earth?
Who can perceive the works of Your Hand, O Adonai?
Who can recon with the splendid universe You have
created?

Those who are on the journey that You have prepared
from the foundation of the earth.

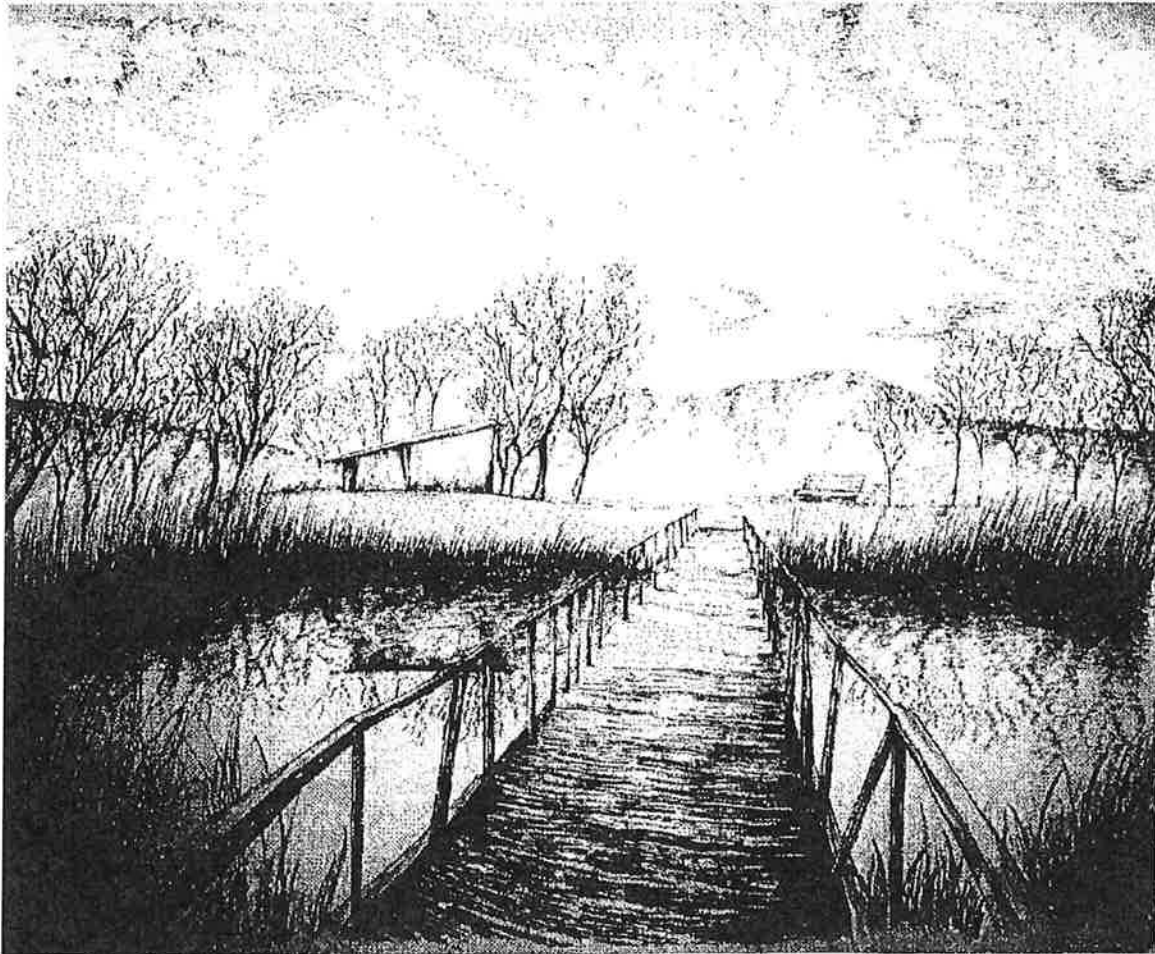
Preparation for the Untaneh Tokef

THE GREAT SHOFAR is sounded and a still, small voice is heard. The call to prayer is the shofar, whose piercing, plaintive notes grab our attention. But on the heels of the shofar is the soft voice. The message of prayer is in the stillness and silence. God does not speak in thunderous pronouncements, but in a small, insistent tone. God will not take away our choice by forcing us to listen. We can ignore that voice if we choose, the voice heard in a whisper, in the frail prodding of law and conscience. On Yom Kippur we attune our ears and our hearts to really listen to God's call, so easily ignored, but overwhelming once we acknowledge it.

The Untaneh Tokef was written in a time when fear and sorrow were closer to the surface of public life than they are now, but in private life, we know that security is a thin veneer. When suffering life's darkest depredations, we have ways of coping with them. Our actions affect the ultimate outcome. They alter our attitude, bolster our ability to withstand challenges, help us handle misfortunes, and see life's value amid chaos and discouragement.

At the liturgical moment of Untaneh Tokef, we are forced to admit how profoundly our lives can be altered by occurrences over which we have no control. We cannot control the unexpected blows that will affect our family our job, our health. But we can control how we deal with them. Teshuvah (cultivating a spiritual life and returning to Torah), t'filah (cultivating gratitude and connecting with transcendent values), and tzedakah (cultivating generosity and pursuing justice) will mitigate the severity in the decree.

Crossing the Narrow Bridge



Kol ha-o-lam kulo gesher tzar me'od
V' ha-i-kar lo l'facheid k'lal

The whole world is a very narrow bridge; the important thing
is to not be afraid.

It is never too late to start over again.

Meditation

ונתנה תקף

It is said that the words we are about to utter were born of the martyrdom of Rabbi Amnon of Mayence. He chose to die that his faith might live.

He said: "*Unetaneh tokef kedushat hayom*, let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds, and determines our destiny".

Surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we are not always free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin.

וּנְתַנְּה תְּקֵף קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים. וְבוֹ
תִּנְשָׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסִיף וְתִשָּׁב עָלָיו
בְּאֵמֶת.

This is the Day of Judgment!
For even the hosts of heaven are judged,
as all who dwell on earth stand arrayed before You.

As the shepherd seeks out the flock, and makes the sheep pass under the staff, so do You muster and number and consider every soul, setting the bounds of every creature's life, and decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יִפְתְּבוֹן וּבְיוֹם כְּפוּר יִחַתְמוּן.
כַּמָּה יַעֲבֹרוּן וְכַמָּה יִבְרֹאוּן, מִי יִחַיֶּה וּמִי יָמוּת, מִי
בִקְצוֹ וּמִי לֹא בִקְצוֹ, מִי בְאֵשׁ וּמִי בַמַּיִם, מִי בַחֲרֵב
וּמִי בַחַיָּה, מִי בְרָעַב וּמִי בַצָּמָא, מִי בְרַעַשׁ וּמִי
בַמַּגָּפָה, מִי בַחֲנִיקָה וּמִי בַסְקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ,
מִי יִשְׁקִיט וּמִי יִטְרַף, מִי יִשְׁלֹו וּמִי יִתְיַסֵּר, מִי יַעֲנֶי
וּמִי יַעֲשִׂיר, מִי יִשְׁפֹּל וּמִי יָרוּם.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת־רַע הַגְּזֵרָה.

**Repentance, Prayer and Charity
Temper the Journey's Severity.**

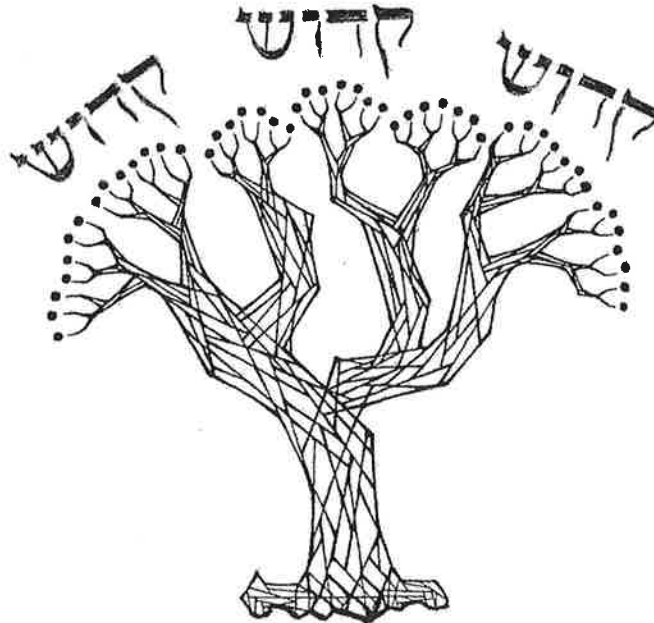
When we walk through a valley of darkness, but find courage
to live in the shadow of pain, we transcend the harshness of
the decree.

When we speak about fear with honesty, and share what is
hardest to say, we transcend the harshness of the decree.

When day becomes night, but we let ourselves hope
We transcend the harshness of the path.

When we feel far from caring and friendship, but let go
of pride and ask for help, we transcend the harshness of the
road we travel.

When, in grief, we are crushed by the absence of love, but open ourselves to Your presence, we transcend the harshness of the road we traverse.



Holy, Holy, Holy

What is the purpose of our prayers? Connection with Adonai; the expression of hopes for the future; a moment of personal transcendence and clarity; a strong bond with a community that shares our values and sings the melodies we cherish: these are all worthy reasons to pray.

But on this Holy Day, our worship has another dimension. Embedded in Jewish tradition is the idea that the essential purpose of prayer on Rosh HaShanah is the sanctification of God's name.

What does it mean to sanctify God's name? On the simplest level, Jews perform this act by saying "*Kadosh, kadosh, kadosh* (Holy, holy, holy)' the signature phrase (Isaiah 6:3) of the great prayer called the *K'dushah* (short for *K'dushat HaShem*, the Sanctification of the Name).

During the Days of Awe, three short prayers are added to the K'dushah. We can think of these three passages as amplifications of the threefold repetition of the word *kadosh*, telling us what each *kadosh* represents. These passages, each beginning with the Hebrew word *uvchein* (literally "and so", describe a world suffused with the holiness of God.

In the first passage, all creation is united by a sense of AWE and reverence for the Divine; in the second, the Jews—a people historically vulnerable and often despised—receive HONOR and respect (*kavod*); and in the third, evil has been vanquished by RIGHTEOUSNESS.

Together, these three prayers set forth a vision of a world in which God's presence is felt and experienced everywhere. We sanctify God, therefore, not only verbally, by reciting *kadosh, kadosh, kadosh*, but also by realizing that vision through our actions: showing reverence for all creation, giving *kavod* to all people—especially those who are vulnerable and in need—and embodying righteousness in all that we do.

Our recitation of the *K'dushah* on Rosh HaShanah is enhanced by concentrating, each time we say *kadosh*, on a different way of bringing God's holiness into the world: through AWE; through HONOR; through RIGHTEOUSNESS.

ALL RISE

THE ARK IS OPENED

Sanctification

קְדוּשָׁה

נְקַדֵּשׁ אֶת-שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ
בְּשָׁמַי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל-זֶה
וְאָמַר:

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

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

Kadosh, Kadosh, Kadosh, Adonai ts'vaot, m'lo chol haaretz k'vodo.

Holy, Holy, Holy is the God of all being; the fullness of the whole earth is God's glory.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵינוּ, מָה אֲדִיר שִׁמְךָ בְּכָל-
הָאָרֶץ!

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

בָּרוּךְ כְּבוֹד-יְיָ מִמְּקוֹמוֹ.

Blessed is the glory of God in heaven and earth.

אָחַד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא
מוֹשִׁיעֵנו, וְהוּא יִשְׁמָיעֵנו בְּרַחֲמָיו לְעֵינֵי כָל־חַי.

*You alone are our God and our Creator; You are our Ruler and
our Helper; and in Your mercy You reveal Yourself in the sight
of all the living:*

I Am ADONAI Your God

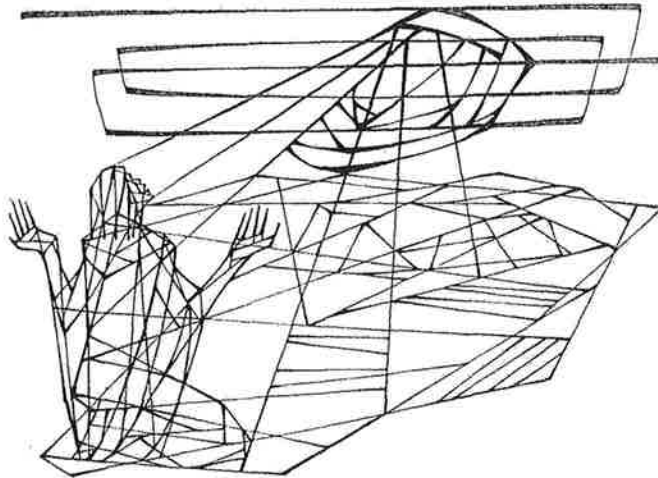
"אֲנִי יְיָ אֱלֹהֵיכֶם!"

Adonai shall reign for ever; your God, O Zion, from generation to
generation. Hallelujah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ
נְקַדִּישׁ. וְשִׁבְחָךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם
וָעַד.

*To all generations we will make known Your greatness, and to all
eternity proclaim Your holiness. Your praise, Adonai, shall never
depart from our lips.*

ALL ARE SEATED



Acknowledging Adonai's Holiness Through AWE

*Uvchein tein pachd'cha, Adonai Eloheinu,
al kol maasecha;*

v'eimat'cha al kol mah shebarata.

V'yira-ucha kol hamaasim;

v'yishtachavu l'fanecha kol hab'ruim.

V'yei-asu chulam agudah echat,

laasot r'tzoncha b'leivav shaleim —

k'mo sheyadanu, Adonai Eloheinu,

shehasholtan l'fanecha,

oz b'yad'cha, ugvurah biminecha,

v'shimcha nora al kol mah shebarata.

וּבְכֹן תֵּן פַּחַדְךָ, יי אֱלֹהֵינוּ,

עַל כָּל מַעֲשֵׂיךָ,

וְאִימָתְךָ עַל כָּל מַה שֶּׁבָרָאתָ.

וְיִירָאוּךָ כָּל הַמַּעֲשִׂים,

וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.

וְיַעֲשׂוּ כָּלֶם אֶגְדָּה אֶחָת,

לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם,

כְּמוֹ שֶׁיָּדַעְנוּ, יי אֱלֹהֵינוּ,

שֶׁהִשְׁלֹטָן לְפָנֶיךָ,

עַז בְּיָדְךָ, וְגְבוּרָה בְּיַמִּינְךָ,

וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ.

And so, in Your holiness, give all creation the gift of awe. Turn our fear to reverence; let us be witnesses of wonder ---- perceiving all nature as a prayer come alive. We bow to the sovereignty of Your strength, the primacy of Your power. We yearn for connection with all that lives, doing Your will with wholeness of heart. Awe-inspiring is Your creation, all-encompassing Your transcendent Name.

Acknowledging Adonai's Holiness Through HONOR

Uvchein tein kavod, Adonai, l'amecha; וּבְכֹן תֵּן כְּבוֹד, יי, לְעַמְּךָ,
t'hilah lirei-echa; תְּהִלָּה לִירְאֵיךָ
v'tikvah tovah l'dorshecha; וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,
ufit-chon peh lamyachalim lach, וּפְתַחֲחוּן פֶּה לַמְיַחֲלִים לָךְ,
simchah l'artzecha, שְׂמֵחָה לְאַרְצֶךָ
v'sason l'irecha; וְשִׂשׂוֹן לְעִירֶךָ,
utzmichat keren l'David avdecha; וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,
vaarichat ner l'ven Yishai m'shichecha, וְעָרִיכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ,
bimheirah v'yameinu. בְּמַהֲרָה בְּיָמֵינוּ.

And so, in Your holiness, give Your people the gift of honor. Bless with praise those who praise You. Bless with hope those who seek You. Give Your believers a basis for faith: true happiness for the Land of Israel, true joy in Jerusalem. May the sparks of David Your servant, soon grow bright enough for us to see a beam of light in the darkness, a promise of perfection.

Acknowledging Adonai's Holiness Through RIGHTEOUSNESS

Uvchein tzadikim yiru v'yismachu, וּבְכֹן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ,
visharim yaalozu, וַיִּשְׂרִים יַעֲלֹזוּ,
vachasidim b'rinah yagilu; וְחַסִּידִים בְּרִנָּה יִגִּילוּ,
v'olatah tikpotz-piha, וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ,
v'chol harishah kulah k'ashan tichleh, וְכָל הָרִשְׁעָה כָּלָה כְּעֶשֶׂן תִּחְלֶה,
ki taavir memshelet zaton min haaretz. כִּי תַעֲבִיר מִמְשַׁלֶּת זָטוֹן מִן הָאָרֶץ.

And so, in Your holiness, give the righteous the gift of a vision bright with joy: a world where evil has no voice and the rule of malevolence fades like wisps of smoke. good people everywhere will celebrate the stunning sight of arrogance gone from the earth.

On Shabbat

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג. עִם
מִקְדָּשֵׁי שְׁבִיעֵי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבָךָ.
וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ. חֲמֻדַּת יָמִים אוֹתוֹ
קִרְאתָ, זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

Yism'chu v'malchut'cha shomrei Shabbat v'korei oneg. Am
m'kad'shei shvi-i kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto chemdat yamin oto
karata, zecher l'maaseh v'reishit.

Those who keep Shabbat and call it a delight shall rejoice in Your deliverance. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבָּא וַיִּזְכָּר זִכְרוֹנֵנוּ
וְזִכְרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחֵן
לְחֶסֶד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם בְּיוֹם הַזִּכְרוֹן הַזֶּה.
זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה.
וּפְקַדְנוּ בּוֹ לְבָרָכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
אָמֵן.
אָמֵן.
אָמֵן.

*Our God and God of all ages, be mindful of Your people.
Israel on this Day of Remembrance, and renew in us love
and compassion, goodness, life, and peace.
This day remember us for well-being. Amen.
This day bless us with Your nearness. Amen.
This day help us to live. Amen.*

Mi Shebeirach

Mi shebeirach avoteinu
M'kor hab' rachah l'imoteinu

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.

Mi shebeirach imoteinu
M'kor hab' rachah laavoteinu

Bless those in need of healing with *r'fuah shleimah*, the renewal
of body, the renewal of spirit, and let us say: Amen.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֶּם בְּאַהֲבָה
תְּקַבֵּל, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל
קָרוֹב לְכָל-קִרְאָיו, פָּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ
רוּחְךָ עָלֵינוּ, וּתְחַיֶּנָּה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה, יְיָ, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Be gracious, Adonai, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You. Fill us with the knowledge that You are near to all who seek You in truth. Pour out Your spirit upon us; let our eyes behold Your presence in our midst and in the midst of our people in Zion.
Blessed is Adonai, whose presence gives life to Zion and all Israel.

Peace

ברכת שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
הַכְּתוּבָה בַּתּוֹרָה:

Our God and God of all generations, bless us with the threefold benediction of the Torah:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.

May God bless you and keep you.

כֵּן יְהִי רְצוֹן!

Be this God's will!

יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.

May the light of God's presence shine upon you and be gracious to you.

כֵּן יִהְיֶה רְצוֹן!

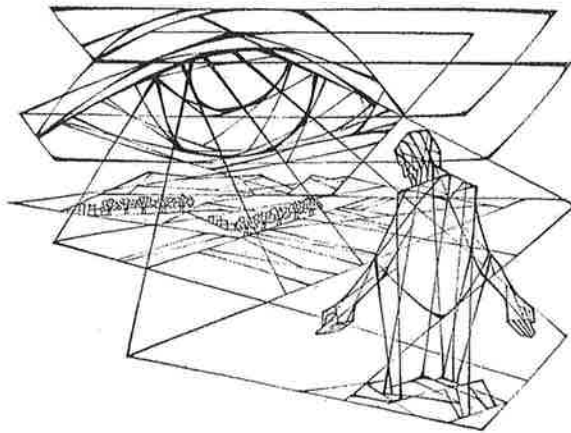
Be this God's will!

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May God bestow favor upon you and give you peace.

כֵּן יִהְיֶה רְצוֹן!

Be this God's will!



שִׂים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ בְּאֶחָד,

Grant peace and happiness, blessing and mercy, to all Israel and all the world. Bless us, our God, all of us together, with the light of Your presence, for in the light of Your presence we have found a teaching of life, the love of mercy, the law of justice, and the way of peace: for it is ever Your will that Your people Israel be blessed with peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of life, blessing, and peace.

Blessed is Adonai, the Source of peace.

A Respite in the Journey Silent Meditation

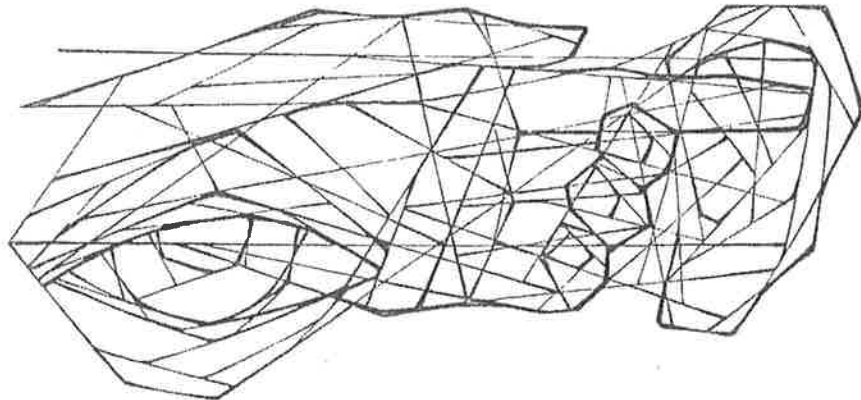
We pause in reverence before the gift of self:
The vessel shatters, the divine spark shines through,
And our solitary self becomes a link
in Israel's golden chain.

For what we are, we are by sharing. And as we share
We move toward the light.
We pause in reverence before the mystery of a presence:
The realization of the omnipotence of God.

Not union, but communion is our aim.
And we approach the mystery
With deeds. Words lead us to the edge of action.
But it is deeds that bring us closer to the Light of Adonai.

In the stillness of this hour
We find our way from darkness into light.
May we find our life so precious
That we cannot but share it with others,
That light may shine brighter than a thousand suns,
With the presence among us of the Light of Adonai.

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



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

Oseh shalom bimromav, hu yaaseh shalom aleinu, v'al
kol Yisrael, v'imru. Amen.

*May the One who causes peace to reign in the high heavens cause
peace to descend on us, on all Israel, and all the world.*



SERMON



**ALL RISE
THE ARK IS OPENED**

Reading of the Torah

סדר קריאת התורה

אֵין כָּמוֹךָ בְּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ
מַלְכוּת כָּל-עוֹלָמִים וּמְשַׁלְתָּךְ בְּכָל-דּוֹר וָדוֹר.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יְמִלְךָ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ
יִתֵּן, יְיָ יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

Ein kamocho vaElohim Adonai, v'ein k'maasecha. Malchut'cha malchut kol olamim, umemshalt'cha b'chol dor vador. Adonai melech, Adonai malach, Adonai yimloch l'olam va'ed. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

There is none like you among the gods, Adonai, and there are no deeds like Yours. You are Sovereign over all worlds, and Your dominion is in all generations. Adonai reigns, Adonai has reigned, Adonai will reign forever and ever. Adonai will give strength to our people. Adonai will bless our people with peace.

Avinu, Malkeinu: A hundred generations have stood as we do now before the open Ark. Having humility, they repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You.

Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that men and women grow smaller without You, smaller without the faith that You are with them.