

סליחות

SERVICE

FOR

SELICHOT

SEPTEMBER 8, 2007
25 ELUL 5767

Selichot סליחות

“A Time for Introspection, A Need for Change”

Ashrei

Choir begins

אַשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה:

Ashrei yosh'vei veitecha, od y'hal'lucha Sela.

Happy are they who dwell in Your house, forever will they praise you, Sela.

Chatzi Kaddish

Hazzan Menes chants

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעֲוֵיתִיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵלְמָא וּבְזִמְנֵי קָרִיב
וְאָמְרוּ אָמֵן:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵי:

Congregation

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעַלְמֵי מֵן
כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמְרוּ
בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Hazzan Menes continues

May God's name be exalted and hallowed throughout the world that God created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say Amen.

This is the hour of midnight, a most fragile time. Midnight belongs to neither yesterday nor tomorrow. It stands apart, separate from the day that was and from the day that will be. It is like an instant between two eternities, and we are at this instant, suspended between our yesterdays and our tomorrows. Behind us are our memories and what we have said. Before us is the unknown of the future, what we shall be, how we shall live.

History has stopped for a moment this night so that we may gather our thoughts. Soon we shall usher in a New Year. What will it bring to us? How shall we live? How can we prepare to meet its challenges and opportunities, its trials and its struggles?

Duet for Elul*Psalm 27:41; 121:1-2/ arr. Andrew Bernard*Choir and
Cantor Cohn

אַחַת שְׁאַלְתִּי מֵאֵת יְיָ אֹתָהּ אֲבַקֵּשׁ
שְׁבִתִי בְּבַיִת-יְיָ כָּל-יְמֵי חַיַּי
לְחַזוֹת בְּנֹעַם-יְיָ וּלְבַקֵּר בְּהֵיכָלוֹ

אַשָּׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֵא עֲזָרִי
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ

*Achat sha-al-ti mei-eit Adonai otah avakeish
Shivti b'veit Adonai kol y'mei chayai
Lachazot b'noam Adonai ul'vakeir b'heichalo*

*Esa einai el heharim mei-ayin yavo ezri
Ezri mei-im Adonai oseh shamayim va-aretz*

*One thing I ask of Adonai - for this I yearn:
To dwell in the House of Adonai all the days of my life -
to behold God's beauty, to pray in God's sanctuary.*

*I lift up my eyes to the hills. What is the source of my help?
My help comes from Adonai, Maker of heaven and earth.*

Changing/Turning

Rabbi White
reads

Now is the time for turning. The leaves are beginning to turn from green to red to 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 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.

God help us to 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.

- **Rabbi Jack Riemer**

Torah Covers Are Changed

Etz Chayim- *Craig Taubman*

Congregation
stands. Choir
sings with
Hazzan Menes
and Ms.
Sweenie

עֵץ חַיִּים הוּא לְמַחְזִיקִים בָּהּ, וְחַמְכִּיהָ מְאֹד.
 דְּרָכֶיהָ דְרָכֵי נְעָם, וְכָל גְּתִיבוֹתֶיהָ שְׁלוֹם.
 הִשְׁבִּנוּ יי, אֱלֹהֵי וְנִשְׁוֶבָהּ, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

*Eitz chayim hi l'machazikim bah
 V'tom cheha m'ushar
 D'racheha darchei noam, v'chol n'tivoteha shalom.
 Hashiveinu Adonai, eleicha v'nashuva
 Chadeish yameinu k'kedem.*

*It is a tree of life to those who grasp it
 Those who cling to it find happiness
 Its ways are ways of pleasantness, and all its paths are peace
 Return us to you Adonai and we shall return
 Renew our days as of old*

Cong sits.
 Rabbi Levin
 reflection #1.
 Then Rabbi
 Nemitoff
 reads.

Should we despair of our being unable to attain perfect purity? We should, if perfection were our goal. However, we are not obliged to be perfect once and for all, but only to rise again and again beyond the level of the self. Perfection is divine, and to make it a goal of humans is to call on humans to be divine. All we can do is try to wring our hearts clean in contrition. Contrition begins with a feeling of shame at our being incapable of disentanglement from the self. To be contrite at our failures is holier than to be complacent in perfection.

- *Rabbi Abraham Joshua Heschel*

Enosh - Michael Isaacson

Choir and
 Hazzan Menes

אֲנוֹשׁ כְּחֶצִיר יָמָיו כְּצִיץ הַשָּׂדֶה בֵּן יָצִיץ:
 כִּי רוּחַ עֲבָרָה בּוֹ וְאֵינֶנּוּ וְלֹא יִכְרַתֵּנוּ עוֹד מִקוֹמוֹ:
 וְחֶסֶד יְהוָה | מֵעוֹלָם וְעַד-עוֹלָם עַל-יְרֵאָיו וְצִדְקָתוֹ
 לְבָנֵי בָנִים:

*Enosh kechatzir yamav k'tzitz hasadeh kein yatzitz.
 Ki ruach av'rah bo v'einenu v'lo takirenu od m'komo.
 V'chesed Adonai mei-olam v'ad olam al y'rei-av
 v'tzidkato livnei vanim.*

As for man, his days are like grass; he flourishes like a flower of the field. For the wind passes over it, and it is gone; and its place knows it no more. But the loving kindness of Adonai is from everlasting to everlasting upon those who fear him, and his righteousness to children's children.(Ps. 103)

As an owl in the desert screams in the night, so I want to be heard, my God. As a thrush cries as danger nears its nest, so we plead that you attend us. Like the eagle that You created circles round and round, higher and higher, to protect its young, so guard us from danger. As a dove hovers constantly over its young, never tiring of its task, so let me be nestled in Your care. Spread Your wings, carry me, watch over me. Bring me to Your holy house on eagle's wings.

- Rabbi Edward Feld

Psalm 130

Rabbi Nemitoff reads: (can be responsive)
--

Out of the depths I call to You.
Lord, hear my cry, heed my plea.

Be attentive to my prayers,
To my sigh of supplication.

Who could endure, Lord,
If You kept count of every sin?

But forgiveness is Yours;
Therefore we revere You.

I wait for the Lord; my soul yearns.
Hopefully I await His word.

I wait for the Lord
More eagerly than watchmen wait for dawn.

Put your hope in the Lord,
For the Lord is generous with mercy.

Abundant is His power to redeem;
May He redeem the people Israel from all sin.

- Translation by Rabbi Gershon Hadas

Rabbi Cohen reflection #2. Cong. stands. Choir and Cantor Cohn sing 3x (first, Cantor, then 3 solos, then choir)

13 Attributes

Adonai, Adonai - Louis Lewandowski

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֵת,
נִצֵּר חַסֵּד לְאַלְפִים, נִשָּׂא עֵוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה.

*Adonai, Adonai, Eil rachum v'chanun,
Erech apayim v'rav chesed ve'emet,
Notseir chesed la'alafim,
Nosei avon vafesha, v'chata'ah v'nakeh.*

*Adonai, Adonai, compassionate and gracious, slow to anger,
abounding in kindness and faithfulness, extending mercy unto the
thousandth generation, forgiving iniquity, transgression and sin,
and granting pardon.*

God is merciful and gracious
Endlessly patient
Loving and true
Showing mercy to thousands
Forgiving our sin
And granting pardon
We pray,
Pardon our sin;
call us Your own

Cong. sits. Rabbi Stiel reads.

Eternal God, what can we say in Your presence? How do we account for our sins? We speak of t'shuva (repentance), and yet are slow to change. But now we turn to You with the prayer that Your love may abide with us always, turning our hearts to Your ways, our feet to Your path. Hope is food and drink to us; hope sustains us. And so we pray: Do not turn us away empty handed from Your presence. End our darkness with Your light and turn our passions to Your purpose. Help us, Eternal God, in this hour of turning, to make real in our lives the words of our mouths and the meditations of our hearts.

Choir and Ms.
Sweenie

Meditation - Yihyu L'ratzon - Marshall Portnoy

יְהוָה לְרָצוֹן אָמַרְי פִּי וְהִגִּיֵּן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגֹאֲלִי.
עֲשֵׂה שָׁלוֹם בְּמִרְוַמָּי, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

*Yih'yu l'ratzon imrei fi v'heg yon libi l'fanecha
Adonai tsuri v'goali.*

*O May the words of my mouth and the meditations of my heart
be acceptable before you
O God my rock and my redeemer.*

*Oseh shalom bimromav, hu ya'aseh shalom aleinu
V'al kol Yisrael v'imru amen.*

*May the one who brings peace to God's universe, grant
peace to us and all Israel and let us say: Amen.*

Vidui

Rabbi Schuster reads.

A Modern Ashamnu: We have sinned...

We have all committed offenses, together we confess these human sins.

The sins of

Arrogance

Bigotry

Cynicism

Deceit

Egotism

Flattery

Greed

Hatred

Injustice

Jealousy

Some of us were

Grudging

Lustful

Malicious

Narrow minded

Obstinate

Possessive

Quarrelsome

Rancorous

Selfish

We have allowed

Violence

Weakness of will

We have

Yielded to temptation

Showed zeal for bad causes.

We have turned aside from Your commandments and from Your precepts, and it has not availed us. You are just, whatever befalls us. You call us to righteousness but we bring evil upon ourselves.

Choir

Eloheinu-Tavo L'fanecha - Linda Sweenie

אֱלֹהֵינוּ יְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל
תַּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אָנוּ עֵינֵי פָנִים וּקְשֵׁי עֶרְף,
לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אָנַחְנוּ
וְלֹא חָטָאנוּ, אֲבָל אָנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.

*Eloheinu veilohei avoteinu, tavo l'fanecha t'filateinu,
v'al tit'alam mit'chinateinu,
she-ein anu azei fanim uk'shei oref lomar l'fanecha
Adonai Eloheinu veilohei avoteinu, tzadikim anachnu
v'lo chatanu, aval anachnu va-avoteinu chatanu.*

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, our God and God of all ages, we are perfect and have not sinned; rather do we confess; we have gone astray we have sinned, we have transgressed.

Ashamnu - Traditional

Cong. stands.
Hazzan Menes
leads with
choir and cong

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי. הֶעֱוִינוּ, וְהִרְשָׁעְנוּ,
זָדְנוּ, חָמַסְנוּ, טַפְּלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, כִּזְבְּנוּ, לָצְנוּ,
מַרְדְּנוּ, נֶאֱצְנוּ, סָרְדְנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְדְנוּ, קִשְׁיֵנוּ
עֶרְף. רָשָׁעְנוּ, שִׁחַחְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעְנוּ.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker.
Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu, sararnu
Avinu, pashanu, tzararnu, kishinu oref.
Rashanu, shichatnu, ti'avnu, ta'inu, ti'ta'nu.*

Rabbi
Schuster
continues

For the sin we have committed by ignoring the poor and for the sin we have committed by trying to outdo each other in displaying wealth, for the sin we have committed by closing our hearts and our neighborhoods to other races and for the

sin we have committed by teaching children prejudice through our attitudes, and for the sin we have committed by tolerating the existence of homelessness.

For the sin we have committed by conforming. For the sin we have committed by neglecting our parents, and for the sin we have committed by indulging our children. For the sin we have committed by rejecting our tradition through ignorance, and for the sin we have committed by rebelling for the sake of rebellion. For the sin we have committed by wasting our lives on vanity, and for the sin we have committed by running after recognition.

For all these sins,
God of forgiveness,
Forgive us,
Pardon us,
Grant us atonement.

V'al Kulam- Traditional

Remain standing.
Choir.

יְעַל בְּלִפְנֵי אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר - לָנוּ.

*V'al kulam, Elo-ah s'lichot,
S'lach lanu, m'chal lanu, kaper lanu.*

Rabbi
Schuster
continues

For the sin we have committed by being a divided community, and for the sin we have committed by not remembering oppressed Jews all over the world. For the sin we have committed by not educating our children in Torah, and for the sin we have committed by not continuing to educate ourselves in Torah. For the sin we have committed by confining Jewish life to the synagogue and for the sin we have committed by not supporting Jewish education. For the sin we have committed by not growing as Jews and for the sin we have committed by not allowing others to grow as Jews.

For all these sins,
God of forgiveness,
Forgive us,
Pardon us,
Grant us atonement.

V'al Kulam- Traditional

יְעַל בְּלִפְנֵי אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר - לָנוּ.

*V'al kulam, Elo-ah s'lichot,
S'lach lanu, m'chal lanu, kaper lanu.*

Haneshama lakh

The soul is Yours, the body is Your creation.
Lord, have compassion upon your handiwork.
The soul is Yours, the body is Yours.
Deal with us according to Your name.
We come before You relying on Your name.
According to Your glorious name, help us.
Your name is “gracious, compassionate God.”
Forgive, then, our sin, though it is great.

Forgive us, our Father!
With great folly have we gone astray.
Pardon us, our Ruler!
Our sins have overwhelmed us.

Remain standing.
Choir.

Remain standing.
Rabbi Katz and cong.
(recite together or responsively)

Cong. sits.

Hear Our Prayer

Rabbi
Rudnick
reflection #3.
Rabbi Katz
reads.

Hear our voice our God; have compassion upon us and with that compassion accept our prayer. Help us to return to You, then truly shall we return. Renew our days as of old. Consider our words, O God, look into our inmost thoughts. Do not cast us away from Your presence, do not remove your holy presence. Do not dismiss us when we are old; as our strength diminishes, do not abandon us. Do not abandon us our God; do not be far from us. For You do we wait, and You our God will answer.

- Translation by Rabbi Gershon Hadas

Sh'ma Kolenu - Max Helfman

Ms. Sweenie

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.
הֲשִׁיבֵנוּ יי, אֵלֶיךָ וְנָשׁוּבָה, חֲדַיֵּשׁ יָמֵינוּ כְּקֶדֶם.
אַל תַּשְׁלִיכֵנוּ לַעֲת וְקִנְיָה, כְּבָלוֹת פִּיחֵנוּ אֶל תַּעֲזֹבֵנוּ.

*Sh'ma koleinu, Adonai Eloheinu, chus v'racheim aleinu,
v'kabeil b'rachamim uv'ratzon et t'filateinu. Hashiveinu
Adonai, eilecha v'nashuvah, chadeish yameinu k'kedem.
Al tash'licheinu l'eit ziknah, kich'lot kocheinu al
ta-az'veinu.*

*Hear our voice Adonai our God, and have compassion upon us
Accept our prayer with compassion and favor
Help us to return to You O God; then truly shall we return.
Renew our days as in the past.
Do not cast us out in our old age,
When our strength gives out do not forsake us*

Rabbi Katz
continues

There is no other way to say it: If we want to restore our lives to order, we have to turn to God. We can't rely only on ourselves any longer. We see the dead ends toward which that approach has taken us. Although t'shuvah may require only a slight turning, that's all it takes to point us in a completely different direction.

The path of repentance is neither short nor direct. We should not be fooled into thinking otherwise. These days of Elul will just get us started on our way. Once we have begun our spiritual journey, however, it doesn't matter how long it takes -- or where it takes us -- because we'll know that we are going in the right direction.

Rabbi Yose ben Halafta was once asked what God had been doing since the creation of the world. His response: "Making ladders for people to descend and ascend" (Leviticus Rabbah 8:1). We've all been on those ladders going in both directions: climbing, teetering, falling. Maybe the sages were right when they claimed that our people could not have entered Canaan had they not been first enslaved in Egypt. Only when we were ready for freedom could we make our way through the desert toward the Promised Land.

What did we learn in the desert? That we may stumble and fall, but God wants us to right ourselves and continue.

Cong. stands.
Ark is opened.
Rabbi Katz
continues

Avinu Malkeinu, hear our voice.
Avinu Malkeinu, we have sinned against You.
Avinu Malkeinu, have compassion on us and our children.
Avinu Malkeinu, make an end to sickness, war and famine.
Avinu Malkeinu, make an end to all oppression.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.
Avinu Malkeinu, let the New Year be a good year for us.

Choir and
Cantor Cohn

Avinu Malkenu - Max Janowski

אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ.
אָבִינוּ מַלְכֵנוּ! חַטָּאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּנוּ.
אָבִינוּ מַלְכֵנוּ! בְּלִיחַ דָּבָר וְחֶרֶב וְרָעַב מֵעַלְיָנוּ.
אָבִינוּ מַלְכֵנוּ! בְּלִיחַ כָּל צָר וּמִשְׁטוּן מֵעַלְיָנוּ.
אָבִינוּ מַלְכֵנוּ! כְּחַתְּבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! חֲדִישׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Avinu Malkeinu! sh'ma koleinu.
 Avinu Malkeinu! chatanu l'fanecha.
 Avinu Malkeinu! chamol aleinu v'al olaleinu v'tapeinu.
 Avinu Malkeinu! kaleih dever v'cherev v'ra-av mei-aleinu.
 Avinu Malkeinu! kalei kol tzar umastein mei-aleinu.
 Avinu Malkeinu! kot'veinu b'seifer chayim tovim.
 Avinu Malkeinu! chadeish aleinu shanah tovah.*

Congregation and choir

Avinu Malkeinu - folk

אָבֵינוּ מַלְכֵנוּ! חֲנֵנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu malkeinu! Avinu malkeinu,
 Avinu malkeinu, choneinu va'aneinu, ki ein banu ma'asim,
 Asei imanu tzedakah vachessed,
 Asei imanu tzedakah vachessed
 V'hoshi'einu.*

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

Marvin Denton to sound Shofar

THE SHOFAR IS SOUNDED

(One initial blast is sounded, followed by consecutive blasts by each of the participants.)