



Temple Beth El  
of Huntington

# A Family Service for the High Holy Days



Temple Beth El of Huntington  
Huntington, New York

This holy day has two names: *YOM KIPPUR* - the Day of Atonement, and *YOM HA-DIN* - the Day of Judgment.

The Rabbis long ago said there is a great book in which each of us have a page. On one side of the page, all our good deeds are listed. On the other side, all our bad deeds are listed. On the Day of Judgment, our good deeds and bad deeds are weighed.

If our bad deeds weigh heavier than our good deeds, then we know we can change the balance of the scale.

How do we regain that balance?

With prayer.

Remembering our mistakes

And with good deeds.

Our God and God of our ancestors, we come before You on this day to ask You to forgive us for all the things we did which were not pleasing to our parents, friends and to You, God.

Remember, we are growing and learning, making mistakes, often not knowing better. Help us, we pray, to see what is right and to do that which is good, to learn to love others as we should love ourselves. Trusting in You, our God, we rise to praise Your Name.



**ברכו את יי' המברך !**

**Barchu et Adonai Ham'vorach**

**ברוך יי' המברך לעזלם ועד !**

**Baruch Adonai Ham'vorach L'olam Va'ed**

*Bless Adonai to Whom our praise is due.  
Bless Adonai to Whom our praise is due  
forever and ever.*

## A Story:

A little girl once asked her father, "How should a person look for God?" Her father answered: "You should find God everywhere." The little girl wasn't sure she understood. So she asked another question, "How should a person love God?" Her father answered: "You should love God by loving everything that God made - people, animals, flowers, rain, thunder - everything." The girl still didn't understand. Still, she asked another question, "How does a person learn to love?" This time her father answered: "You should keep your eyes and heart open." The little girl smiled at her father.



**שְׁמָעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!**

**Sh'ma Yisrael! Adonai Eloheinu, Adonai Echad!**

**בָּרוּךְ שֵׁם כְּבָדָל מֶלֶכְתּוֹ לְעוֹלָם וְעַד!**

**Baruch Shem K'vod Malchuto L'olam Va'ed**

Listen Israel! *Adonai* is our God, the One God!  
Blessed is God's name, Who rules forever!



Once we were slaves in Egypt and God took us out and set us free.

If we remember the bitterness of slavery, we can begin to help everyone become free.

מֵי כָמָכָה  
(**MI CHAMOCHA**)

מֵי כָמָכָה בָּאָלָם יְיָ  
מֵי כָמָכָה נְאָדָר בָּקָדָשׁ  
נָוֹרָא תְּהִלָּתְךָ עֲשָׂה פָּלָא ?  
Mi chamocha ba'aylim Adonai,  
mi kamocha ne-dar bakodesh  
Nora t'hi'lot oseh fe-leh

שִׁירָה חֲדָשָׁה שִׁבְחוּ גָּאוֹלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,  
יְחִדָּה כָּלָם הָדוּ וְהַמְּלִיכָו וְאָמָרוּ :  
יְיָ יִמְלֹךְ לְעוֹלָם וְעַד .

**Shirah chadashah shibchu g'ulim l'shimcha al s'fat hayam,  
Yachad kulam hodu v'himlichu v'amru  
Adonai yimloch l'olam va-ed**

*God, Who is like You? Who can be like You, awesome in praise, doing miracles?  
With a new song, the Redeemed Israelites praised Your name at the shores of  
the sea, together they all gave thanks and acknowledged Your sovereignty,  
and they said: Adonai will reign forever and ever!*

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Thank you God for making me in Your image.  
Thank you God for making me a Jew.  
Thank You God for making me free.  
Thank You God for giving us love and friendship.  
Thank You God for giving clothes to those in need.  
Thank You God for freeing captives.  
Thank You God for lifting up the fallen.  
Thank You God for creating heaven and earth.  
Thank You God for giving me strength.  
Thank you God for giving me everything I need.

Today, please make us brave. *Amen.*  
Today, please bless us. *Amen.*  
Today, please help us grow. *Amen.*  
Today, please help us be happy. *Amen.*  
Today, please write us in the Book of Life for a good life. *Amen.*  
Today, please hear our voices. *Amen.*  
Today, please accept our prayers. *Amen.*  
Today, please keep us safe and grant us peace. *Amen.*



עַשֵּׂה שָׁלוֹם בְּמִרְוָמִיו,  
הַוָּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.

Oseh shalom bimromav  
Hu ya-aseh shalom aleinu, v'al kol Yisrael  
V'imru, imru , Amen.

Ya-aseh shalom (2X)  
Shalom aleinu v'al kol Yisrael.

*May God Who causes peace to reign in the high heavens,  
let peace descend on us, on all Israel, and all the world. Amen.*

Close your eyes on this *Yom Kippur* day.  
Whisper a word. Watch it carefully.  
See where it goes and what it does.

Some words run quickly.  
Some stumble and fall.  
Some are like soft silk.  
Others are rough and sharp edged.  
Some words bring smiles, others tears.

Our Rabbis say that more than anything we speak and the promises we make to ourselves and to others.



*On Rosh Hashanah, it is written...*

*On Yom Kippur, it is sealed.*

### ***KOL NIDRE - ALL OF OUR VOWS***

Be careful, this prayer tells us. Be careful of the words we speak and the promises we make. Watch them carefully. See where they go and what they do.



**כָּל נִדְרֵי**

**(KOL NIDRE)**

There are so many mistakes we have made; so many ways we have acted in the wrong way.

We remember our sins and tell them one by one as did our ancestors so that we might see the good from the bad, the right from the wrong, the way from tears and pain to the brightness of joy.

We remember being selfish, thinking only of ourselves.

*And we are sorry.*

We remember angry words rushing from our lips.

*And we are sorry.*

We remember being unkind to our sisters, brothers, friends and strangers.

*And we are sorry.*

We remember the times we acted unfairly.

*And we are sorry.*

We remember the look of our parents' faces when we made them unhappy.

*And we are sorry.*

We remember being disrespectful to those who wanted to teach and be helpful to us.

*And we are sorry.*

We remember how poorly we did in our study and work when we could have done better.

*And we are sorry.*



We have missed the mark on purpose.

We have missed the mark by not caring.

We have missed the mark by accident.

We have missed the mark by using words carelessly.

We have missed the mark by being sneaky.

We have missed the mark by using words that hurt.

We have missed the mark by hurting others.

We have missed the mark by lying.

We have missed the mark by not respecting parents and teachers.

We have missed the mark by not stopping ourselves from doing something we really wanted, even when we knew it was wrong.

We feel proud of the many things we did last year.  
We feel ashamed of other things we did last year.

God, please help us make up for our mistakes, today and all year. Please help us say we are sorry. Please help us improve our behavior.

God, please forgive us when we say we are sorry.

We are ready to forgive those who have hurt us.  
We pray others will forgive us when we say we are sorry.

### **MEDITATION:**

Today I forgive everyone who has hurt me and everyone who has done me wrong. I forgive them whether they did it on purpose or by accident. I forgive them whether they hurt me by what they said or by what they did.

Today, I also ask those whom I have hurt to forgive me. I am sorry for all those things that I did on purpose and I am sorry for those things that I did by accident. I ask to be forgiven for the things I said that hurt others. God, please wash away the things I have done that missed the mark. Help me to make sure that I never repeat any of those wrong things again.

In the ten days between *Rosh Hashanah* and *Yom Kippur*, we try to make up with people we hurt during the last year.

Today, we do something different - we apologize to God.  
How?

We apologize with *t'filah*, *t'shuva* and *tzedakah*.

Today, we fast. We do not eat or drink.  
Fasting helps us think. Fasting also hurts.

And when we hurt we begin to understand  
how others feel when they hurt.

We do not go to work, to school, or to parties.  
Today, we pray.



*Yom Kippur* is a day that allows us to make peace with God for the things which we have done that missed the mark. *Yom Kippur* does not automatically make peace for us with other people. We, ourselves, must ask forgiveness of all the people whom we have hurt by missing the mark.

*T'shuvah* means three things:

*T'shuvah* means saying, "I'm sorry."



*T'shuvah* means making up for your mistakes.

*T'shuvah* means not repeating your mistakes.

During the High Holy Days, we imagine that God is acting as a parent, looking over our deeds during the past year, feeling proud of the good things we have done and reminding us to fix the things we have done wrong.

*Avinu Malkeinu* means God is like a parent.

*Avinu Malkeinu*, give us a New Year of blessing.

*Avinu Malkeinu*, write us in the Book of Good Life.

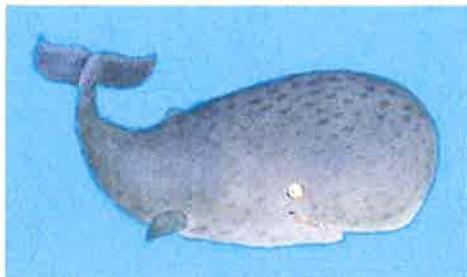
*Avinu Malkeinu*, answer us!

אָבִינוּ מֶלֶכְנוּ חֲנָנוּ וְעֲנָנוּ  
כִּי אֵין בָּנוּ מִعְשִׁים  
עֲשֵׂה עָמָנוּ צְדָקָה וְחִסְדָּה וְהַזְּשִׁיעָנוּ

**Avinu Malkeinu (3X) choneinu va'aneinu**

**Ki ein banu ma-aseem**

**Asei imanu, tzedakah vachesed (2X), V'hoshee-einu.**



## The Story of Jonah

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What does Judaism ask of us? To work with God, to make first ourselves, then our homes, our city, our nation, our world, temples of justice and love, understanding and peace.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא,  
שֶׁהָחִינָּנוּ וְקִימָנָנוּ וְהִגִּיעָנָנוּ לַזָּמָן הַזֶּה.

***Baruch Atah Adonai Eloheinu Melech Ha-Olam  
Shehecheyanu V'keey'manu, V'heeghee-anu lazman hazeh.***

*Praised are You, Adonai, Who gave us life,  
kept us alive, and helped us reach this moment.*

יזכור

*(Yizkor)*

Today, on *Yom Kippur*, we remember people in our family who lived long ago, and ones who lived with us until a while ago.

We miss them and wish they were still with us.

Even though they are gone, we can still love them.  
We think of them and remember them now.



On *Rosh Hashanah*, we listen and hear the sounds of the *Shofar* calling us to listen, to remember, to think and dream of all that we have done and all the things we might do.

Now we hear again the sounds of the *Shofar*, this time telling us to go from these holiday services into the days of the New Year.

With love in our hearts, understanding in our thoughts, and a promise and a wish to make each day of the New Year one of challenge and growth, a time for bringing hope into our own lives, brightness into the lives of those we love, and pleasantness into the lives of friends, strangers and people everywhere.

Listen to the sounds of the *Shofar* again.  
It is a different call. There are low notes and high notes:

We have our good days.  
We have our bad days.  
Sometimes we are sad.  
Sometimes we are happy.



This time the *Shofar* tells us to remember.  
Remember the bad and the good things we did this year.  
Remember the things we promised to do but somehow didn't get around to doing.  
Listen, and as the *Shofar* blows, think about how you can be better next year.



**תקיעה**... TEKIAH...

**שבערים**... SHEVARIM...

**תרואה**... TERUAH...

**תקיעה גדולה**... TEKIAH G'DOLAH...

*Service heavily adapted from:*

*"Rosh Hashanah A Family Service" by Judith Z. Abrams (Kar Ben)*  
*"Building a Jewish Life: Rosh Hashanah" by Joel Grishaver (Torah Aura)*  
*"A Child's Holiday Prayer Book" by Abraham J. Klauner (Emanu-El Press)*