Open Our Hearts

High Holy Days
Family Service
AN INTRODUCTION

During the 5778 school year, a group of 5th and 6th graders from the Lese Center for Living Judaism (LCLJ) had the extraordinary opportunity to redesign Central Synagogue’s Family Service Machzor. Using techniques of Project Based Learning, our students sought to answer the question: How can we make the Machzor for the High Holy Days speak to both our ancient tradition and our modern Central community? The artwork, discussion questions, prayer interpretations, and reflections in this prayer book are their answer.
Open Our Hearts

High Holy Days
Family Service

CENTRAL SYNAGOGUE
NEW YORK CITY 2018/5779
In making this Machzor, we have learned so much. We have learned the meaning of prayers, and then re-created them to fit our modern generation. We have enjoyed our large group discussions, talking to the clergy, and figuring out what we think about the prayers. We have enjoyed getting to come up with ideas for how the prayer book should turn out, and it was fun to add input from the other kids as well. We are thankful to Central Synagogue and the LCLJ for all the tools and resources they have given us to make this wonderful project. We are all excited to see our masterpiece come together and be used, and we hope you like it!

The 5778 LCLJ Machzor Class: Vivian Auerbach, Mia Baruh, Daniel Bean, Layla Blitz, Hannah Crystal, Ava Davis, Caroline Goldman, Charlotte Hartog, Cassidy Horowitz, Izzy Kent, Oliver Konopko, Nate Schmelkin, Julia Weiner, and David Youngwood.

Teachers: Lily Goldstein and Shani Ben-Or.

KEY: All writing in this font indicates the students’ words and ideas. The symbols mean:

📖 This prayer is about . . .
💡 Our ideas for the page were . . .
❤️ We want this page to make people feel . . .

“Let us bequeath to our children not riches, but the spirit of reverence.”

This machzor is dedicated to my wonderful daughter, Carolyn Belfer, on her special birthday.

Love,

Susan Simon
Mah Tovu comes from a story in the bible about a prophet who was sent to curse the Israelites. When he saw the Israelites, he was in awe, and instead of a curse he blessed them and complimented them for dwelling together in tents. The prayer reminds us that we are strong when we are together and that our house is wherever we are. Mah Tovu expresses praise for our community’s spiritual home.

When people read this prayer, we hope that they will feel like the synagogue is a happy, comfortable and safe place, like the tents that the Israelites made.

Openning Prayer
Take a deep breath
Clear your mind
Get any worries out of your head
Don’t think of them during the service – they’ll distract you
Focus on the service, the High Holy Days
They’re important
It’s a new start
You get a chance for forgiveness
Reset – Restart – Renew
This is another chance
To be a better person.
This prayer is a check list of good deeds of which we can never do enough. The prayer is recited every morning. It encourages us to never stop trying to be better people and to make the world a better place.

Our idea was to get a new perspective on the obligations and translate them into the language younger kids can understand. We did this by actually asking other kids at the LCLJ what these commandments meant to them, and using their answers. This translation reinterprets the acts, helps kids understand them, and shows us that those obligations can mean many different things to many different people.

We hope people will feel inspired to do these acts, whether they are the original obligations or the translated ones. We hope that they stop and think about these things and realize that they can do them as well, that it isn’t too hard and it’s very possible.

The Gift of Torah

Eilu d’varim she-ein lahem shiur,
shel-adam ocheil peiroteihem ba-olam hazeh
v’hakeren kayemet lo-olam haba,
v’eulah hein.

These are the obligations without measure; their fruit we eat now, their essence remains for us in the world to come:

Kibud av va’eim,
ug’milut chasadim,
v’hashkamat beit hamidrash shacharit v’arvit,
v’hachnasat orchim,
uvikur cholim,
v’hachnasat kalah v’chatan,
ulvayat hameit,
v’iyun t’filah,
v’hava’at shalom bein adam lachaveiro.

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This prayer is about praising God with musical instruments, because Hallelujah means praise God.

Our ideas were to paint all of the instruments that were involved in the prayer, on the page. We thought it would be cool to draw images that depict the instruments that we use to praise God.

We hope that our page leaves the reader feeling good and closer to God, because that is what this prayer is all about.
It’s easy to forget to say
What a gift, another day.
God is great! God is all!
Let’s fill ourselves with wonder and awe.
Can you make stars? Can you make trees?
Can you make rocks, bananas or bees?
God did it all in six short days —
Let’s celebrate God’s miraculous ways.

Thank you for all the good we have
Thank you for food to eat
Thank you for these high holidays
Thank you for family.

We praise You, Creator of light.
A Meditation on Creation and Light

Light doesn't just mean light — it also means the ability to sense the world around us.

Light = Hope

We're thankful to God for giving us our soul every morning.

We're astonished by creation — my, oh my!

We are creation

Celebrate all we have

Thankful for what we eat/see/hear/touch/smell/feel

Yotzeir is about creation. It's about expressing thanks for all that God has created — our soul, trees, birds, puppies, life, vision, hearing, health.

Using the themes of creation and celebration, we came up with inspirational words of wisdom and pictures that connected to the prayer.

We want people to feel thankful for all of creation.

The prayer is about all that God has given you.

One of our ideas was to write a letter to prepare for the prayer that was coming. It explains all the things that we’ve received from God so kindly, so they can appreciate it all.

V’keiravtanu l’shimcha hagadol selah be-emet,
l’hadrot l’cha uleyachedcha b’ahavah.
Baruch Atah Adonai, habocheir b’amo
Yisrael b’ahavah.

Great is Your love for us, Eternal God, and deep
Your compassion. You gave us the gift of Torah.

Let us affirm our commitment to Torah, our people’s legacy of
learning and faith.

Have compassion upon us, Source of mercy, guide us to learn,
teach, observe, and uphold the teachings of Torah.

For the sake of our ancestors, our children, and all creation,
we keep Torah and its teachings alive.

Blessed are You, O God. You have lovingly chosen
Your people Israel to receive the gift of Torah.

הַבוֹחֵר בְּאַהֲבָה.

Ahavah Rabah  The Gift of Torah

Dear friend,
You have been given many gifts from God. Also, if you ask, you may receive something in return. You have learned about your past because of God. However, there is still so much more to learn. You have been given the gift to keep Judaism alive. If you do so, and pass this gift to your children, they will keep it alive as well. You have been given this gift. Being Jewish means you get a religion, a community, a history, a place to pray, a past of struggles, laws and responsa, interpretations, life cycle events, a language, holidays, a chance for forgiveness, a connection to God, and the Torah. You have been blessed by God.

Sincerely,
A fifth grader
Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.
Hear, O Israel: Adonai is our God, Adonai is One.

Baruch shem k'vod malchuto l'olam va-ed.
Blessed is God's glorious majesty forever and ever.
Standing on the parted shores of history, we still believe what we were taught before ever we stood at Sinai:

That wherever we are, it is eternally Egypt. That there is a better place, a Promised Land; that the winding way to that promise passes through the wilderness.

That there is no way to get from here to there except by joining hands, marching together.

Who is like you Eternal One, among the gods that are worshipped?

Who is like You, majestic in holiness, awesome in splendor, doing wonders?

With new song, inspired, the redeemed people praised Your name at the sea shore; in unison they offered thanks and proclaimed Your sovereignty; and they said, “The Eternal will reign forever and ever!”

You shall love your Eternal God with all your mind, with all your strength, and with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.
Adonai, open my lips, that my mouth may declare Your praise.

Adonai, s’fatai tiftach, ufi yagid t’hilatecha.

Praised be our God, God of our fathers and mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme. Your ways are ways of love. You remember the faithfulness of our ancestors, and all of our generations survive through You.

Remember us unto life, God who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Protector and our Help. Blessed are You, Eternal One, Shield of Sarah and Abraham.

Adonai, open my lips, that my mouth may declare Your praise.

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The Holiness of This Day

Rosh Hashanah

On Rosh Hashanah we celebrate a beginning, the birthday of the world and the start of a new year. And on Rosh Hashanah we celebrate an ending, too. For all its good and all its bad, last year is behind us now. Yet, on our High Holy Days we take one last look behind, especially to see how we might have done just a little better, seeing the things that we would really like to change.

We thank You, God, for the year that has passed.
We tried to do our best, but our best was not always good enough.
At times we aimed too high and missed our aim, or forgot ourselves and did things we knew we should not do.
We made mistakes, and we are sorry for the mistakes we made.
A new year starts with this High Holy Day season.
Help us, O God, to do the best we can with the gifts You have given us.
Help us to use our strengths and our talents to make the world a better place for all.

Our praise to You, Adonai, ruler of all the earth: who blesses the people Israel, [Shabbat,] and this Day of Remembrance.

God’s Great Strength

Baruch Atah Adonai, m’chayeih hakol.
Blessed are You Adonai, Giver of Life.

Dictionary:
K’dushat HaYom = Holiness: Different, special, set apart.
Rosh Hashanah = Head of the year, day of remembering the year that passed.
Untaneh Tokef  Our Accounting

Untaneh tokef k’dushat hayom,  
ki hu nora v’ayom. Uvo tinasei malchutecha v’yikon b’chesed kis-echa v’teisheiv alav be-emet.

Let us proclaim the sacred power of this day. It is awesome and full of dread.

On Rosh Hashanah it is written, on Yom Kippur it is sealed:

Who will be excited for the day and who will be upset?  
Who will want everything and who will be overwhelmed with sadness?  
Who will want the world to be good and who will want fairness?  
Who will start arguments and who will be the peacemaker?  
Who will be fearful and who will be lonely?  
Who will be afraid of change and who will copy friends?  
Who will bully to have power and who will change the world with their actions?  
Who will be calm when things go wrong?  
Who will be frightened by the difficult tasks?  
Who will be poor, never grateful for what they have?  
Who will be rich, happy with exactly what is theirs?

Utshuvah, utfilah, utzdakah ma-avirin et ro-a hag’zeirah.

But Self-Reflection, Prayer, and Tzedakah – they have the power to change the nature of our lives. These return us to God.

May we go forth with celebration and forgiveness.

May we go forth with rejoicing, forgiven for yesterday’s mistakes, hopeful for tomorrow – to a year of great goodness.

Baruch Atah Adonai, melech al kol ha-aretz, m’kadeish Yisrael [v’haShabbat] v’yom hakippurim.

Our praise to You, Adonai, ruler of all the earth: who blesses the people Israel, [Shabbat,] and this Day of Atonement.

Dictionary: Yom Kippur = A fresh start. An opportunity to think about what we have done in the past.

This prayer acknowledges that in life we sometimes face tough and scary situations beyond our control. This prayer challenges us to think about how to handle these situations, and be more responsible when making choices for ourselves. It relates to the High Holy Days because it helps us reflect on the year that passed so that we can make better choices in the new year.

We wanted to make the prayer kid friendly so that all ages can understand how to deal with future challenges. Doing this makes it so that all people, young and old, know that they can make their own choices and realize the impact of them.

We hope this page will leave people feeling thoughtful. We want people to ponder their choices, for them to view the world differently, and have a new perspective in their own journey. We wish for people to carry these thoughts through life, so they may think hard about the decisions they make.

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 love—truly and honestly and unselfishly.  
There is holiness when we are willing to be laughed at for what we believe in.  
There is holiness when we forget what divides us and remember what unites us.  
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.

The Holiness of This Day  Yom Kippur*
Silent Meditation

These are not easy things to consider.
But once we have done this hard work,
we can look ahead to the new year,
beginning now, with excitement and hope.
What new adventures await me?
How will we respond to new challenges?
Will we continue to try even when we want to give up?
Will we act every day with kindness and respect?
Will we learn and grow from every new experience?

Adonai, help me to be the best I can be in the new year.
Help me to see the good that is inside me—my talents,
my creativity, my kindness—so that I can help
make this world a better place for all of us.

Each new year brings new beginnings.
New friends
New ideas
New activities
New dreams
New projects.

But before we move ahead, we use this day to look back.
To reflect on:
What we have done
What we have said
What we have not done
What we should have said.

For a moment now, we think of the people we love,
whom we trust:
Family, friends, teachers, colleagues, teammates.
Did we think of the stranger?
Did we treat them all well?
Did we learn from them with open minds and hearts?

And how did we fill our days?
Did we take advantage of every opportunity?
Help others in need?
Take good care of our bodies and our minds?
Did we notice and preserve the beauty of the world around us?

May the One who causes peace to reign in the high heavens,
let peace descend on us, on all Israel, and all humanity,
and let us say: Amen.

עֹשֶׂה שָׁלוֹם
Oseh Shalom

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
Oseh shalom bimromay,

הוּא יַעֲשֶׂה שָׁלוֹם עָלֵֽינוּ
hu ya-aseh shalom aleinu

וְעַל כׇּל יִשְׂרָאֵל
v’al kol Yisrael

וְעַל כׇּל יוֹשְׁבֵי תֵבֵל
v’al kol yoshvei teiveil.

וְאִמְרוּ אָמֵן.
V’imru amen.

Oseh Shalom

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
Oseh shalom bimromay,

הוּא יַעֲשֶׂה שָׁלוֹם עָלֵֽינוּ
hu ya-aseh shalom aleinu

וְעַל כׇּל יִשְׂרָאֵל
v’al kol Yisrael

וְעַל כׇּל יוֹשְׁבֵי תֵבֵל
v’al kol yoshvei teiveil.

וְאִמְרוּ אָמֵן.
V’imru amen.

May the One who causes peace to reign in the high heavens,
let peace descend on us, on all Israel, and all humanity,
and let us say: Amen.
A Musical Reflection: I listened to many versions of Avinu Malkeinu. My favorite was one recorded by Barbra Streisand in a setting composed by Max Janowski. I felt that this was a very grand and regal prayer, unlike other versions that sounded more like pop than this grand one. I feel that this is important for Avinu Malkeinu because this prayer is about being heard.

Thought Questions: Can’t God come in any form? What form does God take for you? Why does God have to be a father? Why is God our king?

The prayer is about asking God to hear our voice. It is a new year, a new beginning, so we want God to hear us and accept our prayers even though we have sinned in the past.

We decided to show the prayer with simpler words so people can connect to it more easily. We also wanted to show what a student thought of different renditions of the melody that goes with these words. Lastly, we included questions asking about God, because this prayer forces you to think about who is on the other side of your prayers.

We hope people will feel that they have another chance, and that God is hearing them. For the musical reflection, we wanted to show that you can feel differently if the song is sung differently, and that the questions make you reflect on what you are hearing.
Blessing Before the Reading of the Torah

Bar'chu et Adonai hamvorach.
Baruch Adonai hamvorach l'olam va-ed.
Baruch Adonai hamvorach l'olam va-ed.
Baruch Atah Adonai, Eloheinu melech ha-olam,asher bachar banu mikol ha'amim.
Baruch Adonai hamvorach.
Baruch Atah Adonai, nesin hatorah.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.
Blessed is the Eternal, the Blessed One, now and forever.
Blessed are You, Eternal, our God, supreme Power of the universe, who embraced us and gave us this Teaching, having chosen us to embody Torah among the peoples of the earth.

Torah Reading for Rosh Hashanah: Genesis 21:1–12

Adonai took note of Sarah as He had promised, and Adonai did for Sarah as He had spoken. Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him. Now Abraham was a hundred years old when his son Isaac was born to him. Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” And she added, “Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age.” The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing.
Torah Reading for Yom Kippur: Leviticus 19:1–14

1 Adonai spoke to Moses, saying: 2 Speak to the whole community of Israel, and say to them: You shall be holy, for I, Adonai, am holy. 3 Revere your parents, each one of you, and keep My Sabbaths; I, the eternal, am your God. 4 Do not turn to idols, nor make for yourselves molten gods; I, the eternal, am your God. 5 When you sacrifice an offering of well-being to Adonai, sacrifice it so that it may be accepted on your behalf. 6 It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. 7 If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. 8 And one who eats of it shall bear the guilt for having profaned what is sacred to Adonai; that person shall die. 9 Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the eternal, am your God. 10 You must not steal; you must not act deceitfully in your dealings. 11 You must not abuse the laborer who works for you, nor the hired laborer, nor the slave. 12 You must give him his wages on the day he works. 13 If it should be by chance that he is not paid until the next day, the laborer shall live and go his way, so that he may eat his bread. 14 You shall not defraud one another. 15 You shall not cheat the hired laborer of his wages. 16 You shall not heap up false measure. 17 You shall not have in your bag two kinds of weight, a weight of silver and a weight of gold. 18 You shall not have in your vessel two kinds of measure, a dry measure and a liquid measure.

SUMMARY:
Abraham and Sarah were very old and could not have a child, but God performed a miracle and they were able to. Abraham and Sarah named him Isaac. When Isaac was eight days old they performed a ceremony to welcome him to the world. Isaac gave Sarah laughter. Later, Sarah saw Ishmael, the son of Abraham and Hagar, the house servant, and shunned her and her child from the house because she did not want Isaac to share Abraham’s stuff with his half brother. This made Abraham very anxious because he worried about his son. God says, whatever Sarah says goes. Hagar and her child are sent to the desert and God took care of them.

THOUGHT QUESTIONS:
1. Do you think it is okay that Sarah threw Hagar and her child out?
2. What do you think about God telling Abraham not to worry about Hagar?
3. Why do you think that a child for Abraham and Sarah was a miracle?
Blessing After the Reading of the Torah

Baruch Atah Adonai, Eloheinu melech ha-olam, asher natan lanu torat emet,
v'chayei olam nata b'tochenu.
Baruch Atah Adonai, notein hatorah.

We praise You, Eternal God, Sovereign of the universe: You have given us a Torah of truth, implanting within us eternal life.
We praise You, O God, Giver of the Torah.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

Returning the Torah to the Ark

Eitz chayim hi lamachazikim bah,
v'tomcheha m'ushar.
D'racheha darchei-noam,
v'chol n'tivoteha shalom.
Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.

Behold, a good doctrine has been given to you, My Torah; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.
Help us to return to You, O God; then truly shall we return.
Renew our days as in the past.

SUMMARY: Be Holy Because God is Holy

RULES FROM THE HOLINESS CODE
Revere your parents.
Keep my sabbath.
Do not turn to idols nor make yourself molten Gods.
When you reap the harvest of your land, do not reap the corners of your field and do not glean the fallen ears of your crop.
You must not steal, you must not act deceitfully or lie to one another.
You must not swear falsely by My name, profaning the name of your God.
You must not oppress your neighbor.
The wages of a laborer should not remain with you overnight until morning.
Do not curse the deaf, nor put a stumbling block before the blind.
Show reverence for your God.

This means . . .
• Respect your parents.
• Observe Shabbat and take a day to rest.
• Don't make statues of something to pray to. Pray to God, the one and only God.
• Take care of the poor and the stranger.
• Don’t steal, cheat, or lie.
• Use God’s name respectfully.
• Be nice to your neighbor.
• Don’t take advantage of people.
• Be aware of people who have different needs.
• Honor God.
Seder T’kiat Shofar
Service for the Sounding of the Shofar

You know how you wake up in the morning because of the alarm going off on your phone or your clock? Well guess what? People didn’t have that a long time ago, so how could they communicate and find out if something was going on? When people heard the shofar, many things could’ve been going on. If you heard a short quick sound, it could’ve meant that you should run, find shelter, and hide. Another call meant that it was Rosh Hashanah! A new year! It can tell us that another year is here and there is more to come.

Baruch Atah Adonai,
Eloheinu melech ha-olam,
asher kidshanu b’mitzvotav,
v’tzivanu lishmo’a kol shofar.

Baruch Atah Adonai,
Eloheinu melech ha-olam,
shhecheyanu v’kiymanu v’higianu
lazman hazeh.

Blessed are You, Adonai our God, Ruler of the universe, who hallows us with mitzvot, and calls us to hear the sound of the shofar.

Blessed are You, Adonai our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.
Sound the horn, we’ll bring together,  
On this day of chanting letter to letter.  
Warning everyone of what is to come.  
On this day of leaving the old behind,  
A new year has come into our minds,  
T’kiah  
Sh’varim  
T’ruah  
The calls we say,  
The calls we sing.

Listen to us as our prayer is said,  
We’re saying thank you for creating us,  
In this one sanctuary,  
It is safe, it is holy,  
We will rise together in gratitude.

People that we remember  
Have passed but still live on in our hearts.  
We learn, we grow, we keep them in mind.

Sound the horn, we’ll bring together,  
On this day of chanting letter to letter.  
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Dictionary: Shofar = A horn to symbolize the new year.  
An alarm clock waking you for the new year.
Knocking the Heart

Step 1. Make your hand into a fist.
Step 2. Touch your heart with your fist.
Step 3. Knock your heart softly as if you were knocking on a door.

Why do we do this?
There are lots of ways to look at this. Some people do it to help open up your heart, to wake up your body to the importance of this moment, or even to symbolically punish yourself for the bad things you have done.

What do you think about this?
I think that I get it, but it's a little bit weird, or extreme. It makes sense that we should be reminding ourselves not to do bad things.
I like how symbolic this prayer is. I think it is an effective reminder, to all of us, telling us not to do bad things to ourselves and other people.

Thought Questions:
Can you think of something you have done wrong in the past year?
Why do we confess as a community?
How can you do better in the coming year?

This prayer is about confessing our sins. It is important to confess our sins or we will repeat our mistakes. For example: if you bullied someone and didn’t say you were sorry, you will live with that sin forever. On the other hand, if you say you are sorry, you will feel better.

Our idea for this page was to make the prayer kid friendly by providing instructions on how to perform the action.

We hope this prayer leaves people pondering over their mistakes and trying to be better.

Vidui: Our Mistakes

We have all done bad things; together we confess these human sins: We get angry We bully We are careless We destroy We are selfish We are false We gossip We hate We are irresponsible We are jealous We are lazy

We all know we have done one of these things. For every letter in the alphabet, there is a sin we have committed.

Dictionary: Vidui = Confessional: Admitting to doing something wrong. 1. Confessing means admitting to something you have done. 2. Sin means something you’ve done wrong. 3. False means being not true.
On this holy day of truth we say: “We are sorry, we are truly sorry, and hope to do better.” We say: “Al Cheit*: Al cheit shechatanu l’faneca, for the wrong we have done before You, we are truly sorry.”

זעַל חֵטְא סְלָח לָנוּ, מְחַל לָנוּ, כַּפֶּר לָנוּ.

For all these things, O God of forgiveness, pardon us and forgive us.

ורַק יִשְׂדֵּק לֵבָבךָ אָדָם—ונְכַמּוֹר וַיַּלְבְּשֵׂךָ שֶּׁאָר שָׁם שְׁאָר הַחֵטְא, וְיַחְפִּיטֵךְ מֵאָרֶץ קָרְנוּ.

For all these things, O God, for not always speaking the truth, we are sorry.

For being jealous of other people’s luck, we are sorry.

For being bad-tempered when we should have been cheerful, we are sorry.

For being stubborn and lazy, we are sorry.

For hurting other people’s feelings, we are sorry.

For being unfair or spiteful, we are sorry.

For failing to honor our parents, we are sorry.

For failing to honor our teachers, we are sorry.

For speaking when we should have listened, we are sorry.

For remaining silent when we should have spoken, we are sorry.

For all these things, O God of forgiveness, pardon us and forgive us.

Dictionary: חֵטְא = Sin. Missing the mark (a mistake).
Mourner’s Kaddish

Yitgadal v’yiktadash sh’mehi raba,
ba’alma di v’ra chiruteih.

V’yanlich malchuteih b’chayeichon
uyyomeichon, uchayeis d’chol beit Yisrael,
ba-agala uvizman kariv.

V’imru amen.

Y’hei sh’mehi raba m’varach
l’alum ul-almei almaya.

Y’tzarach v’yishtabach v’yitpa-ar
v’yitromam v’yitnasei, v’yit-hadar
v’yit-aleh v’yit-halal sh’mehi d’kudsha.

B’rich hu.

L’ella ul-eila mikol birchata v’shirata,
tushb’chatu v’nechemata da-amiran b’alma.

V’imru amen.

Y’hei sh’lama raba min sh’maya
v’chayim aleinu v’al kol Yisrael.

V’imru amen.

Oseh shalom bimromav, hu ya-aseh
shalom aleinu v’al kol Yisrael
v’al kol yoshvei teiveil.

V’imru amen.

Let the glory of God be extolled, God’s great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God’s great name be blessed for ever and ever.

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all humanity, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.
Try to Get a Bingo
Directions: Note all of the boxes that you are going to do in the new year.

<table>
<thead>
<tr>
<th>B I N G O</th>
</tr>
</thead>
<tbody>
<tr>
<td>You are going to try new foods this year.</td>
</tr>
<tr>
<td>You are ready to leave this year and look forward to the new one.</td>
</tr>
<tr>
<td>You will find a new hobby.</td>
</tr>
<tr>
<td>You used the shofar as a wake-up call.</td>
</tr>
<tr>
<td>You will learn something new because you want to.</td>
</tr>
</tbody>
</table>

Closing Prayer - Rosh Hashanah

Take accountability.
Feel fresh and complete.
We have the whole year after Rosh Hashanah.
We don’t need to say everything during Rosh Hashanah.

May this new year . . .
May this new year be a fresh start to do good.
May this new year blossom like a flower.
May this new year bring joy.
May this new year bring good health.
May this new year bring growth.
May this new year bring new experiences.
May this new year bring new friendships.
May this new year strengthen the old friendships.
May this new year start with a clear conscience.

May this new year . . .

In this new year, may we plant new seeds and replenish the old.

Closing Questions - Yom Kippur

Are you ready to leave the year in the past?
How will you be a better person?
How will the shofar awaken you?
How will this year be as—or more—exciting as last year?
Are your questions answered?
How have you changed this year?
How have you changed in these services?
Can you start?
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Family Affair Prayer Book
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