SELICHOT SERVICE

Temple Micah acknowledges our synagogue stands on the traditional territory of the Piscataway and Nacotchtank (Anacostan) peoples. We pay respect to their elders past and present and recognize their stewardship of this land and the vital contribution of indigenous peoples to this nation we share.

HAVDALAH הבדלה

Hinei Eil

Hinei Eil y'shuati, evtach v'lo efchad,
Ki ozi v'zimrat Ya Adonai, vay'hi li lishua.
U'sh'av'tem mayim b'sasson mima'anei hay'shua.
La'Adonai hay'shua, al am'cha virchatecha, selah.

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד,
כִּי עָזִּי וְזִמְרָת יָהּ יְיָ, וַיְהִי לִי לִישׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן, מִמַּעַיְנֵי הַיְשׁוּעָה.
לַייָ הַיְשׁוּעָה, עַל עַמְּךָ בִרְכָתֶךָ סֶלָה.

Behold, God is my deliverer. I trust in You and I am not afraid.
Adonai is my strength and my stronghold. Source of my deliverance.

Baruch atah, Adonai, Eloheinu, Melech haolam,
Borei p'ri hagafen.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

Baruch atah, Adonai, Eloheinu, Melech haolam,
Borei minei v'samim.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִינֵי בְשָׂמִים.

Praise to You, Adonai our God, Sovereign of the universe, Creator of varied spices.

Baruch atah, Adonai, Eloheinu, Melech haolam,
Borei m'orei ha-eish.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the light of fire.

Baruch atah, Adonai, Eloheinu, Melech haolam,
Hamavdil bein kodesh l'chol.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל.

Praise to You, Adonai our God, Sovereign of the universe: who distinguishes between the holy and ordinary.

Eliyahu hanavi, Eliyahu hatishbi,
Eliyahu hagiladi.

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי,
אֵלִיָּהוּ הַגִּלְעָדִי

Bimheirah b'yameinu, Yavo eileinu,
im Mashiach ben David.

בִּמְהֵרָה בְיָמֵינוּ, יָבוֹא אֵלֵינוּ,
עִם מָשִׁיחַ בֶּן-דָּוִד

May Elijah the prophet, Elijah the Tishbite, Elijah of Gilead, quickly in our day come to us heralding redemption.

Shavua tov שָׁבוּעַ טוֹב

A good week, a week of peace, may gladness reign and joy increase.

Turning to White: Changing the Scroll Covers

The Elders

We rise now to honor them,
Our elders,
from whom we have learned stories and lessons,
with whom we have studied and worshiped
and celebrated the passages of life
and time,
Our elders
who have taught us goodness, honesty, and the sanctity of life,
whose mantles are woven with threads of memory,
embroidered with silver and gold,
majestic folds of silk and velvet,
in royal hues befitting their rank,
as brilliant as the sun.

We rise now to honor them,
as they put aside these every-day mantles of splendor
and don their sacred garments,
the vestments of purity and holiness
befitting the Days of Awe so soon approaching.
Each in its turn is fitted with wimple,
mantle, and crowns,
each more stunning than the last.
Majestic folds of velvet and silk to clothe
the holy words;
a canvas of purest white,
as brilliant as the moon.
The holy season has now begun,
and the elders, in their yontif clothes,
stand proud and tall before us,
beacons of wisdom and light,
reminders of the holiness we seek
on this new day
in Elul.

Lisa Rauchwerger

We Return…
We return, return again…and again.
To love…to truth…to You

הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilecha v'nashuva,
Chadeish yameinu k'kedem.

Help us to return to You, Adonai: then truly shall we return.
Renew our days as in the past.

THE PSALMIST SANG:
At midnight I rise to give thanks and praise…

And so we come to this hour of *Slichot* under the canopy of night
to celebrate goodness, to proclaim what is right and true—
to praise, to thank, to bless the great Giver
who gives and renews our lives.

We turn to loved ones, to friends, and to our people everywhere—
the whole House of Israel.
And our hearts turn toward the human family; we pray for its healing.
Yet, hardest of all is the inward gaze, the return to our self,
the honest reckoning of the soul: *cheshbon hanefesh.*

We ask:
How to account for selfish acts, lies, and senseless anger?
How to account for the shadows, the storms, the bitterness in our lives—
the damage and distress we cause?
How to own up to it all—and find our way back, with integrity,
in peace?

We ask:
Have we the will to change?
And if not now, when?

PSALM 27- A SONG OF DAVID.

Adonai is my light and my help; whom should I fear? Adonai is the stronghold of my life, whom should I dread? When evil assails me to devour my flesh— it is they, my foes and my enemies, who stumble and fall. Should an army besiege me, my heart would have no fear; should war beset me, still would I be confident.

One thing I ask of Adonai, only that do I seek: to live in the house of Adonai all the days of my life, to gaze upon the beauty of Adonai, to frequent God's temple. God will shelter me in God's own pavilion on an evil day, grant me the protection of God's tent, raise me high upon a rock.

Now is my head high over my enemies roundabout; I sacrifice in God's tent with shouts of joy, singing and chanting a hymn to Adonai. Hear, me Adonai, when I cry aloud; have mercy on me, answer me.

In Your behalf my heart says: "Seek My face!" Adonai, I do seek Your face.

Do not hide Your face from me; do not thrust aside Your servant in anger; You have ever been my help. Do not forsake me, do not abandon me, O God, my deliverer. Though my father and mother abandon me, Adonai will take me in. Show me Your way, dear God, and lead me on a level path because of my watchful foes. Do not subject me to the will of my foes, for false witnesses and unjust accusers have appeared against me.

Had I not the assurance that I would enjoy the goodness of Adonai in the land of the living…

Look to Adonai; be strong and of good courage! Look to Adonai!

Achat sha'alti mei'eit Adonai	אַחַת, שָׁאַלְתִּי מֵאֵת-יְהוָה --
Achat sha'alti otah avakeish.	אַחַת, שָׁאַלְתִּי אוֹתָהּ אֲבַקֵּשׁ
Shivti b'veit Adonai kol y'mei chayai	שִׁבְתִּי בְּבֵית-יְהוָה, כָּל-יְמֵי חַיַּי;
La'chazot b'noam Adonai, ul'vakeir b'heichalo.	לַחֲזוֹת בְּנֹעַם-יְהוָה, וּלְבַקֵּר בְּהֵיכָלוֹ.

One thing I ask of Adonai, only that do I seek:
To live in the house of Adonai all the days of my life,
To gaze upon the beauty of Adonai, and to frequent God's Temple.

Ki Anu Amecha

	כִּי אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵּנוּ.
Ki anu amecha, v'Atah Eloheinu;	
anu vanecha v'Atah avinu.	אָנוּ בָנֶיךָ וְאַתָּה אָבִינוּ
Anu nachalatecha, v'Atah goraleinu;	אָנוּ נַחֲלָתֶךָ וְאַתָּה גוֹרָלֵנוּ
anu tzonecha, v'Atah ro'einu.	אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ.
Anu charmecha, v'Atah not'reinu;	אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ
Anu ra'yatecha, v'Atah dodeinu.	אָנוּ רַעְיָתֶךָ וְאַתָּה דוֹדֵנוּ.

We are Your people, You are our Sovereign. We are Your children, You are our Parent.
We are Your possession, You are our Portion. We are Your flock, You are our Shepherd.
We are Your vineyard, You are our Keeper. We are Your beloved, You are our Friend.

Adon HaSelichot – A Song of Forgiveness

אֲדוֹן הַסְּלִיחוֹת

***A**don haselichot. **B**ochain l'vavot.*	אֲדוֹן הַסְּלִיחוֹת .**בּ**וֹחֵן לְבָבוֹת.
***G**oleh amukot. **D**oveir ts'dakot.*	**גּ**וֹלֶה עֲמוּקוֹת .**דּ**וֹבֵר צְדָקוֹת.
Chatanu l'fanecha – racheim aleinu!	**חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:**
***H**adur b'niflaot. **V**atik b'nechamot.*	**הָ**דוּר בְּנִפְלָאוֹת. **וָ**תִיק בְּנֶחָמוֹת.
***Z**ocheir b'rit avot. **Ch**okeir k'layot.*	**זוֹ**כֵר בְּרִית אָבוֹת.**חו**קֵר כְּלָיוֹת:
Chatanu l'fanecha – racheim aleinu!	**חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:**
***T**ov u'meitiv labr'riyot. **Y**odei'a kol nistarot.*	**טוֹ**ב וּמֵטִיב לַבְּרִיּוֹת .**יוֹ**דֵעַ כָּל-נִסְתָּרוֹת.
***K**oveish avonot. **L**oveish tz'dakot.*	**כּוֹ**בֵשׁ עֲוֹנוֹת.**לוֹ**בֵשׁ צְדָקוֹת:
Chatanu l'fanecha – racheim aleinu!	**חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:**

Refrain: We have strayed and we have sinned. Show us compassion!

God of forgiveness—You examine the heart, reveal its depth, speak what is right.
Majestic in wonders, ancient Source of comfort—You recall our ancestors' covenant, seek out our innermost being.
Soul of goodness—You bestow goodness and know all mysteries. Arrayed in righteousness, You overcome sin.

AL CHEIT

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן:
Al cheit shechatanu l'fanecha b'ones uvratzon

The sin we have committed against You under duress or by choice,

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה
Al cheit shechatanu l'fanecha b'zadon uvishgagah

the sin we have committed against You consciously or unconsciously,

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי וּבַסָּתֶר
Al cheit shechatanu l'fanecha bagalui uvasater

and the sin we have committed against You openly or secretly.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב
Al cheit shechatanu l'fanecha b'harhor haleiv

The sin we have committed against You in our thoughts,

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה
Al cheit shechatanu l'fanecha b'dibur peh

the sin we have committed against You with our words,

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד׃
Al cheit shechatanu l'fanecha b'chozek yad.

and the sin we have committed against You by the abuse of power.

וְעַל כּוּלָם אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר לָנוּ.
V'al kulam, Elo-ah s'lichot, s'lach lanu, m'chal lanu, kaper-lanu.

For all these, O God of mercy, forgive us, pardon us, grant us atonement!

We have sinned against life by failing to work for peace.

We have sinned against life by keeping silent in the face of injustice.

We have sinned against life by ignoring those who suffer in distant lands.

We have sinned against life by forgetting the poor in our own midst.

We have failed to respect the image of God in every human being.

We have withheld our love from those who depend on us.

We have engaged in gossip and repeated slander.

We have distorted the truth for our own advantage.

We have conformed to fashion and not to conscience.

We have indulged in despair and trafficked with cynics.

We have given little support to our Houses of Study.

We have been neglectful of our heritage of learning.

We have sinned against ourselves and paid scant heed to the life of the spirit.

We have sinned against ourselves and have not risen to fulfill the best that is in us. For all these, O God of mercy, forgive us, pardon us, grant us atonement!

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

וְעַל כולם אֱלוהַ סְלִיחות.
סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר לָנוּ.

For all these, O God of mercy, forgive us, pardon us, grant us atonement!

Readings for a Period of Meditation

"Humans consistently grieve and mourn and thrill and delight and explore and wonder. We…share the urge to express all this and to process all this through story….Through language, story explodes the limits that would otherwise be imposed by our own narrow experiences….Sometime far in the future, if we finally play host to visitors from a distant world, our scientific narratives will contain truths they will have…discovered too, and so will have little to offer. Our human narratives…will tell them who we are.

Until the End of Time: Mind, Matter, and Our Search for Meaning in an Evolving Universe,
by Brian Greene

The things hindering and preventing repentance are three: ignorance of having committed a sin, excusing oneself, and the love of money and glory. It is clear that every one of these hinders repentance. If a man does not recognize or know that he has sinned, he will never regret doing the thing he does, nor repent, as a sick man cannot be cure as long as he does not feel or know that he is sick, for he will never seek a cure. So if one does not know that he has sinned, he will never repent.

We cannot find redemption until we see the flaws in our soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of his flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

Joseph Albo

The Jew is the great nonconformist, the great dissenter of history. That is the purpose of our existence. That is why our fight for religion has had to be a fight for self-preservation. In this fight there is no thought of might, but rather of individuality and personality for the sake of the eternal.

Rabbi Leo Baeck, Adapted by Chaim Stern

It was a custom in ancient times for the father to leave an ethical will together with the legal testament. I hesitate to follow in this fine tradition for fear of imposing my will on yours. The state of the world which I leave you hardly testifies to the wisdom of my generation or those immediately before. I would be remiss, however, if I did not warn your generation that in your anger and frustration you fail to distinguish between the conventions that enshrine the past because it is the past and the traditions which have in them the seed of a more meaningful future. There is no single simple or automatic way in which one can learn the art of this discretion—but I sincerely believe that the history and teachings of Judaism contain implicit and explicit guidelines for achieving a viable synthesis between the tried values of the past and the liberating needs of the present and the future. This belief and the understandable, though inarticulate, loyalty to the choice of a lifetime compel me to urge you to consider well the rock whence you were digged.

The attrition of the tradition in my lifetime [is evident]; there is a real danger that it will disappear in your children's lives. I would consider this an affront to the principle of continuity and a loss of a fine family resource. I know I cannot impose my values and judgments on you, but I can and do request that you not let this heritage go by default
but that you study it, participate in it and make your decisions on the basis of knowledge as well as sentiment. You will find that it may be a very real help holding you together as a family.

As love becomes more ambient, less focused, more dependent on necessity and convenience, it will need the more elemental instinctive support of family affection, of common womb genesis. So hold fast to the family affection you have so far maintained and try to pass it on to your children.

Instead of any formal visiting of the grave, I would prefer that the family try to observe a family day in the month of June at which remembrances of happy incidents be the order of the day, and some worthy cause be remembered in fulfillment of the admonition *T'zedakah tatzil mimaver*—Charity (or social justice) saves from death.

From the ethical will of Rabbi Jacob Weinstein

Our God, each of us calls to You from the depths of our own being. Each knows pain and acknowledges sin. Each cries out in need. Each of us is alone in our thoughts, each one solitary in our prayers in this hour of selichot.

What is the nature of my *cheshbon hanefesh* this year? What should be my focus, as I examine my deeds and my direction, from now until Yom Kippur?
What is unresolved in my heart? What questions are on my mind? What is unclear, uncertain, and unsettled in my life?
What decisions have I been putting off or avoiding?
Is there one change I would like to make in the way I am living my life and relating to other people?
When I look over my other "accounts," what do I see? Which personal qualities need repair and strengthening? What habits of mind, character and behavior need correction?
Which relationships in my life are most challenging at this time?

Create A Pure Heart Within Me (based on Psalm 51)

Create a pure heart within me,
let my soul wake up in Your light.
Open me to Your Presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.

Adonai, open, up my lips—
And my mouth, will declare your praise.

In Blackwater Woods

Look, the trees
are turning
their own bodies
into pillars

of light,
are giving off the rich
fragrance of cinnamon
and fulfillment,

the long tapers
of cattails
are bursting and floating away over
the blue shoulders

of the ponds,
and every pond,
no matter what its
name is, is

nameless now.
Every year
everything
I have ever learned

in my lifetime
leads back to this: the fires
and the black river of loss
whose other side

is salvation,
whose meaning
none of us will ever know.
To live in this world

you must be able
to do three things:
to love what is mortal;
to hold it

against your bones knowing
your own life depends on it;
and, when the time comes to let it
go,
to let it go.

Mary Oliver

At this sacred hour, we feel more than ever the bond which joins the generations. Truly, the deeds of our ancestors are our inheritance and guide.

They continue to live and instruct in spirit. They bequeath to us each day a tradition of courage and trust.

Mourner's Kaddish

קַדִּישׁ יָתוֹם

Yitgadal v'yitkadash sh'mei raba.
B'alma di v'ra chirutei, v'yamlich malchuteih, b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, ba'agala uvizman kariv. V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ
אָמֵן.

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kud'sha,
b'rich Hu.
L'eila min kol birchata v'shirata, tushb'chata v'nechemata, daamiran b'alma.
V'imru: Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא.
בְּרִיךְ הוּא.
לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ אָמֵן.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael. V'imru: Amen.
Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael, v'al kol yoshvei tevel. V'imru: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן.
**עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאִמְרוּ אָמֵן.**

Exalted and hallowed be God's great name. In the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime. And the life of all Israel – speedily, imminently, to which we say Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort, to which we say Amen. May there be abundant peace from heaven, and life, for us and all Israel, to which we say Amen. May the One who creates harmony on high, bring peace to us and to all Israel, and to all who dwell on earth. To which we say Amen.

Avinu Malkeinu, chaneinu v'aneinu,
ki ein banu ma'asim
asei imanu ts'dakah v'chesed
v'hoshieinu.

אָבִינוּ מַלְכֵּנוּ, חָנֵּנוּ וַעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד
וְהוֹשִׁיעֵנוּ .

Adonai, our Sovereign, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.

TEKIAH GEDOLAH תקיעה גדולה

This service was prepared with selections from:
The Slichot Service of Temple Micah, Washington, DC, compiled by Celia Shapiro.
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Gates of Forgiveness
The Rabbinical Assembly High Holiday Machzor
Mishkan HaLev: Prayers for S'lichot and the Month of Elul - CCAR Press
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