



**Congregation
Anshei Israel**

**High Holy Days
Supplemental Readings**

Welcome!

ברוכים הבאים!

We are so glad you are praying with us. May you find renewal, connection and hope within our services and these pages.

This booklet is meant to be a supplement to our High Holy Day prayer book (the *machzor*).

Some pages we will read together.

Others have poems that are meant for individual reflection. Feel free to take this booklet home with you or to leave it for the next person to enjoy.

May you have a Sweet New Year!



High Holy Days Schmooze Spaces

Take a moment to refuel your body as you refuel your soul. Connect with community members in our outdoor Sukkah area with water and cups. Snacks and drinks will also be available in Cantor Falkow Lounge throughout the mornings of Rosh Hashanah.

These spaces will also be available without snacks on Yom Kippur. However, if you are feeling faint, dizzy, or nauseous, please contact an usher or facilities staff member for assistance.

Families and children are welcome. Children must be accompanied by an adult at all times.

Nursing and Feeding our Little Ones

We are always happy to have children in our sanctuary, and we want parents and caregivers to feel comfortable tending to their little ones during services. Feeding and nursing are welcome at any service.

If you would like a quiet, private space, a nursing room is available in the back of the Rabbi Eisen Beit Midrash.

We also warmly invite you to join our babysitting and family programming, where parents and children can enjoy snacks and age-appropriate holiday prayers and activities together, or join one of our schmooze spaces.

Entering the High Holy Days

The High Holy Days invite us into a rare and sacred time, a season to be fully present while also making space for reflection, prayer, and meditation.

At moments you may feel deeply engaged in the prayers, and at other times your thoughts may turn to loved ones or to memories of holidays past. Both are part of the spiritual experience. We gather as a community to pray, to reflect, and to reimagine the lives we are building. We embrace both the moments of deep connection and the pauses when our minds wander or our spirits need to rest. This guide offers suggestions and insights to help you feel at home in the service, to deepen your reflection, and to make the most of the time we share.

Options for Making the Experience Yours

Read the English and the margins of each page: Prayer is still prayer, whether it's in Hebrew or English. For some, the beauty of the Hebrew language lifts the soul. For others, the meaning comes alive most clearly in English. There is no "right" choice. Choose the one that helps you feel most connected.

Each page contains prayers and their translation, plus interpretations and insightful poems. Pause to find something meaningful to you. If one page isn't speaking to you, try the next.

Pause along the way: Listen and feel. You don't have to rush to finish every page. Linger over a few lines. Read them again. Ask yourself what they're saying to you. Do you agree? Do they challenge you? Is there something here you could carry into your life in the year ahead?

Close your eyes and listen inward: You also don't always have to sing every word. You can hum a melody, let the music wash over you, and use that moment to speak to God or to your own soul in words that are uniquely yours. The prayers in the *machzor* offer one path, and your own heart can offer another as well.

The Path of *T'shuvah*: Your Journey Home

Maimonides taught us that return is always possible. His timeless wisdom shows us the way back to our best selves through four transformative steps:

- **Recognize:** Look honestly at where you've fallen short. This takes courage, but it's the first step toward returning.
- **Resolve:** Make a genuine commitment to do better. Let your intention burn bright.
- **Act:** Prayer, *tzedakah*, justice, and personal growth aren't just rituals. They're the tools that reshape your soul.
- **Prove:** When the same challenge appears again, choose differently. This is where transformation becomes real. This is when you walk your Path of *Teshuva*.



Your High Holy Days Experience

Each part of our service is designed to lift your spirit and open your heart:

Birkot HaShachar

(Pages 34-46)

Begin with gratitude. These are a collection of blessings for our experiences waking up every morning. These words aim to awaken us to life's daily miracles.

P'Sukei D'Zimra

(Pages 47-69)

Let these psalms prepare your heart for prayer. Think of them as spiritual stretching of your voice, heart and soul.

Shachrit:

(RH: Page 81; YK: Page 252)

- ***Shema*** (Page 77): The highlight of this section with our exclamation that God is One and we are One.
- ***Amidah***: Your personal moment with the Divine. Speak from your heart

Torah Readings

(RH: Pages 100-114; YK: Pages 278-287)

On Rosh Hashanah Day 1, we witness the miracle of divine promises fulfilled as Isaac is born to Abraham and Sarah. Their story becomes our story of hope against impossible odds.

Day 2 brings us to Mount Moriah, where Abraham's ultimate test reveals the ram that gives us our shofar. In this moment of supreme faith and Divine mercy, we discover the very instrument - the *shofar* - that calls us home each year.

On Yom Kippur, we enter the Holy of Holies with the ancient High Priest, remembering that forgiveness has always been possible, that communities can be cleansed and renewed.

The Shofar's Call

One hundred blasts pierce through our spiritual slumber. Let them wake you up to who you can become.

Sounding the Shofar

When Rosh Hashanah does not fall on Shabbat, we begin with 30 blasts of the shofar. Later in the service, we hear another 70, making a total of 100. The shofar is more than just sound; it is a call to attention. It wakes us from routine, urges us to pause, and invites us to look within. Its cry asks us to take stock of our actions, to be honest with ourselves, and to step forward into the new year with intention and hope.

Musaf – “Additional” Service

The *Musaf* service, meaning “additional,” was established to reflect the extra offering once brought to the Temple on Shabbat and holidays. In this, we connect with our history and ancestors, modeling our prayer on Temple practices. On Rosh Hashanah, Musaf is centered on three themes:

Malchuyot meaning “Sovereignty”: We affirm God as the ultimate ruler, above all human authority.

Zichronot meaning “Remembrances”: We ask God to remember us with compassion, both for our own merits and in the merit of those who came before us.

Shofarot meaning “Shofar Blasts”: We recall moments in our history when the shofar was sounded, linking our prayers today with those sacred times.

The One Who Makes Peace: a Prayer

Rabbi Ariel Tovlev

blessing bread bought
from the supermarket
our blessing says, thank you God
for bringing forth bread from the earth

but this bread didn't come from the earth
it came from a store
from a factory
from flour ground
from wheat
from the earth

this bread did not sprout forth
it was created from human hands

we don't thank God for the wheat
which actually came from the earth

God did not create bread
but God knew we could

my kids ask, why do we pray for God to make peace?
I tell them, God makes peace
like God makes bread

which is to say
we have all
the necessary ingredients

peace will not sprout forth
it will be created from human hands

thank you God, for giving us the wisdom
to turn wheat into bread

thank you God, for giving us the wisdom
to turn love into peace

Mareh Cohen **The Appearance of the *Kohen***

אֵמֶת מָה נִהְדָּר הָיָה כֹהֵן גָּדוֹל
בְּצֵאתוֹ מִבֵּית קֹדְשֵׁי הַקֹּדְשִׁים
בְּשָׁלוֹם בְּלִי פְגַע
מֵרְאֵה כֹהֵן

Emet ma nehedar haya cohen gadol (x2)

*Betzeito mibeit kodshei hakodashim b'shalom b'li fegah Marei
Cohen*

*Truly, how great was the exiting of the Kohen Gadol from the Holy of
Holies with peace and without harm.*

Translation of *Al Chet* Prayer

For these sins, our God, we ask forgiveness:

The ways we have wronged You deliberately and by mistake;
And harm we have caused in Your world through the words of our mouths.

The ways we have wronged You by hardening our hearts,
And harm we have caused in Your world through careless speech.

The ways we have wronged You through lies and deceit;
And harm we have caused in Your world through gossip and rumor.

The ways we have wronged You by judging others unfairly;
And harm we have caused in Your world through disrespect to parents and teachers.

The ways we have wronged You through insincere apologies;
And harm we have caused in Your world by mistreating a friend or neighbor.

The ways we have wronged You through violence and abuse;
And the harm we have caused in Your world through dishonesty in business.

For all of these failures of judgment and will,
God of forgiveness – forgive us, pardon us, lead us to atonement.

The ways we have wronged You openly and secretly;
And harm we have caused in Your world by losing self-control.

The ways we have wronged You through immoral acts;
And harm we have caused in Your world through consumption of food and drink.

The ways we have wronged You by giving into our hostile impulses;
And harm we have caused in Your world through greed and exploitation.

The ways we have wronged You through cynicism and scorn;
And harm we have caused in Your world through arrogant behavior.

The ways we have wronged You by hating without cause;
And harm we have caused in Your world through offensive speech.

The ways we have wronged You with a slanderous tongue;
And harm we have caused in Your world through a selfish or petty spirit.

***For all these failures of judgment and will, God of forgiveness –
Forgive us, pardon us, lead us to atonement.***

Positive Version of *Al Chet*

As we recognize all the sins we have collectively committed, we also recognize the good we have done. One must not overshadow the other.

We have honored You and ourselves by showing compassion.
And we have honored You and ourselves by behaving with kindness.
We have honored You and ourselves by being humble.
And we have honored You and ourselves by speaking with respect.
We have honored You and ourselves by being honest.
And we have honored You and ourselves by granting forgiveness.
We have honored You and ourselves by showing gratitude.
And we have honored You and ourselves by having hope.

For all these deeds, acknowledge our efforts, God, recognize our worthiness, and affirm our goodness.

We have honored You and ourselves by taking responsibility.
And we have honored You and ourselves by being courageous.
We have honored You and ourselves by standing up to injustice.
And we have honored You and ourselves by caring for the earth.
And we have honored You and ourselves by consuming mindfully.
We have honored You and ourselves by caring for our bodies.
And we have honored You and ourselves by caring for our souls.

For all these deeds, acknowledge our efforts, God, recognize our worthiness, and affirm our goodness.

Positive Affirmations

Avi Weiss - blogs.timesofisrael.com

אָהַבְנוּ, בְּרַכְנוּ, גָּדַלְנוּ, דִּבַּרְנוּ יְפִי

We have loved, we have blessed, we have grown,
we have spoken positively.

הֶעֱלִינוּ, וְחִסָּנוּ, זִרְזָנוּ

We have raised up, we have shown compassion, we have acted
enthusiastically,

חֲמַלְנוּ, טִפַּחְנוּ אֶמֶת

We have been empathetic, we have cultivated
truth,

יַעֲצָנוּ טוֹב, כִּבְדָנוּ, לְמַדְנוּ, מְחַלְנוּ

We have given good advice, we have respected
we have learned, we have forgiven,

נְחַמְנוּ, סָלַלְנוּ, עוֹרְרָנוּ

We have comforted, we have been creative, we
have stirred,

פְּעַלְנוּ, צִדְקָנוּ, קוִיֵּנוּ לְאֶרֶץ

We have been spiritual activists, we have been
just, we have longed for Israel,

רַחֲמָנוּ, שָׁקַדְנוּ

We have been merciful, we have given full effort,

תָּמַכְנוּ, תָּרָמְנוּ, תִּקְנָנוּ

We have supported, we have contributed, we have repaired.

Join a *Chavurah* – Build Lasting Connections!



These small, member-driven groups create meaningful connections through shared experiences, Jewish learning, and friendship.

If you've been thinking about joining a *Chavurah*, now is the perfect time! New groups are forming on a rolling basis as applications come in. Whether you're looking to connect socially, spiritually, or through shared interests, there's a place for you. Don't miss this opportunity to build community in a deeper, more personal way.

Sign up and be part of something special!

Please see more information in our bulletin, *Kolenu*, contact the office at 520-745-5550, or Rabbi Metz at ***RabbiMetz@caiaz.org*** after the holidays.

Volunteer Opportunities

Visit the staff at the information desk in the Rabbi Lee & Jane Kivel Foyer to get more involved, and volunteer at Congregation Anshei Israel.

Do One More *Mitzvah* this Year. Join our *Chevra Kadisha*.

Help us honor our loved ones and community members by participating in the holy *mitzvah* of preparing a person's body for burial after they pass away. This process includes a ritual preparation of the deceased, a unique, powerful, beautiful process that links this moment, *dor l' dor*, to centuries and generations before.

A small team of volunteers – usually three to four people – are summoned to perform the *tahara* ritual. This *chevra kadisha*, or sacred society, serves in an on-call capacity, and a coordinator helps to schedule events to take place as soon as possible after death to honor the tradition of a speedy burial.

What are your wishes for yourself for this moment?

Being part of the *chevra kadisha* is a profound experience. Participating in *tahara* is a tremendous act of generosity and grace: giving a gift that is not thanked; serving the community in humble anonymity; elevating the souls of all. This is truly a *mitzvah* like no other.

Our *chevra kadisha* needs you! For most, it's something you've likely never considered. Maybe this is the moment for you to stretch, to try something different, and to give of yourself in an unparalleled way. The *chevra kadisha* is one of those things people describe as a "calling." Might you feel it calling you?

If your response is *heneini!* (I'm here!), "hmmm, maybe," or even "I'll think about it," CAI will offer training in the next few months. Talk with participants, learn about the tradition, and observe a demonstration. Most *chevra kadisha* members had no prior experience when they joined to help in this holy endeavor, and newcomers are welcome. Please look for an announcement soon!

In the meantime, please feel free to reach out to Rabbi Metz at **RabbiMetz@caiaz.org** with any questions or for more information.

Final Thought for the Season

Rabbi Oleisky z"l always ended the High Holy Days with an important ask. He would request the entire congregation to make it a goal to do one more thing Jewishly in the coming year. He would say: "You could light Shabbat Candles, attend a Shabbat service once a month, take a family trip to Israel, or simply say Kiddish on Friday nights. Choose one more *mitzvah* for this year."

May your choice bring you connection, joy and comfort.

Shana Tovah and Sweet New Year!



Gamar chatimah tovah!

May each of us be inscribed for
a healthy new year.



CONGREGATION ANSHEI ISRAEL

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